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BOSTON, SATURDAY, JULY 29, 1871.

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NO.

The Recture Room.

WHAT IS LIFE?

A LECTURE BY MRP. NELLIE J. T. BRIGHAM,

Reported for the Banner of Light.

INVOCATION. Oh thou Eternal Spirit, our Father, we know that at all times we are in thy presence; we know that we need not seek for thee, for thou art always with us, and that if our eyes do not see thy power and thy love, it is because the evil lies within us-because the shadow, not the daylight, is ours. As the sun shines upon the earth, so does thy spirit forever cast its light upon us; and yet, as in the dwelling places of our natural lives, that it is to live forever, and in a higher condifor man's mind is like the pool whose surface is free from foreign substances; the stars of heaven will look down upon its placid waters and reproduce themselves there. So, when our hearts are pure, the bending arch of thy perpetual love-the overhanging, resplendent heaven of thine eternal presence-is mirrored in the placid waters, and then we see God in our interior selves. We thank thee, oh, our Father, that the road of the future is hidden to our sight; for each event is the parent of discipline to the soul. In our hour of gladness we would offer a song of thanksgiving, for who can forget that thy love giveth all happiness; and in the sorrow of our souls we would look upward to thee. In all the peculiar trials of life we may fail sometimes to recognize thee, but, under the stormy waves of this ocean of the human heart, there is always the profound deep that is untroubled, even as the heart of the sea is silent in the depths of its purity; and, down in the untroubled quietude of our souls, we can feel to see thy love, and, seeing it, can we fail to be grateful? We thank thee, then, for that which thy mercy has given; for the memory of life's beauteous completion, for all things which thy love doth send we would be duly grateful. Teach us, then, through thine host of attendant spirits, to be pure in heart, to strive after that which is noble and true, and to pray to thee, not alone in

and the goodness of our deeds, forever. Amen. ADDRESS.

What is life? This is the question that the child asks and man repeats. What is life? The poet has said:

"Tell me not, in mournful numbers, Life is but an empty dream."

ence of inspiration, he did not tell us what life is. natural unfoldments. It is demonstrated by this It has seemed to man that he comes forth to live but a little time on earth, with the peculiar trinity of his own nature: the outer, the interior, and the immortal—the body, the spirit, and the soul. He knows of the few short years through which he has passed; he thinks he knows what the present is; but of the future-who can tell of it? It seems to him that the past through which he has been living is like the root of the tree; the present is its trunk; but who can look above among its branches and see the blossoms and the fruitage?

A certain class of people have schooled and educated themselves for the direct purpose of answering among men the question of what life is, and these minds, presumedly skilled in the matters of the soul, we might suppose could instruct us properly; but though they have labored through the centuries, and given shapes and forms and creeds clothed with unmeaning words, though they have thought themselves wise in declaring that man is God's greatest failure, yet, in regard to the matter of the future, who can guide us? Why, they are honest enough-some of them-to | the coal and in their rocky mansoleums, the primiconfess that they do not know what awaits man | tive forms of life are teaching us the fact concluin the hereafter. The one class has told us that sively that before man came on this planet these man's destiny was fixed from the beginning; that existences must all have lived and moved-and God decided the matter, when it entered into not only lived, but have died, to give place to that great creative mind to bring men into being; those better qualified for the duties of advancing that some he elected to everlasting happiness, and others he condemned to eternal misery; and | man; these were able to bear the atmosphere—to yet these men felt called upon to devote their lives to declaring to the race what was right in for a moment. And we would ask of the old thereligious matters. And when man's reason arose ologic leaders: Where was the Adam and Eve of and asked concerning this, they answered, "This | the mineral stage, whose error brought death into is wrong; you can know no more than we; it is the world? for that what we call death did make not parliamentary."

saying, "If this matter is decided, so that nothing | where was the Adam and Eve of the vegetable can save us, or nothing can bring us damnation, kingdom, who brought death into it? for its work why, there is nothing left for us to do; if it is so is surely shown through all the past. And so on settled, we can go on sinning upon the face of the | with the race of animals. The fact is clearly deearth, and yet cannot disappoint the Lord; if we are to be happy beyond the grave, or not, we shall be; it is no matter of our own." And then result merely of natural law; and when man came, other adventurous spirits inquired: "What is the use of supporting preachers? Can they tell who highest of which we can conceive, held man also of us is elected, or not? No, they cannot; and we in its arms, and his fate was the same as that of certainly have no use for them." These quest those before him. But in him exists an independtions began to force themselves upon the people, ent spirit, which makes him rise superior to the and the clergy were fain to acknowledge that change. man had something to do with the matter, after all. and this class of people flourished over men ative—the left hand, the shadow side of life, and all the declarations of Paul, when they said that is just as necessary in Nature as is the positive, they could decide the questions themselves. You are answered by the venerable church, and, when | tion is only the negative side of up-building; it is you have asked the question of the priest, do you only that life which goes on in the shadow side. end the matter? No; you have only commenced it. That men live and love after their earthly lives are over; that this existence is but a short, is man, that thou art mindful of him?" And again, preparatory stage, out of which at last they shall | we'are told that "man was made to mourn," and go into a world that lasts forever, are intuitive that this world is but a fleeting land of shades; conclusions in the human soul.

you are comprehending the prelude, what shall heartily in the asseveration of the old hymn: "I

ing? what shall be that grand harmony? We know something of that which is here; who can tell us of that which awaits us? A physician is surposed to know something about the human hody; the geologist is accredited with being able to trace in rock and fossil the history of the globe In Music Hall, Boston, Sunday, Feb. 12, 1871. in which we have our being; astronomers are supposed to be able to read some what of our Father's brilliant bandwriting which he has inscribed or the heavens above: but the fathers of the church do not know anything about our hereafter. They have no idea concerning that which is to be, and so they tell us we had better let our minds rest, enjoying the present, and leaving events in the hands of him who "doeth all things well." And that might do, if we were to live on earth forever. It may satisfy the mind for the present, but it does not satisfy any soul that feels within itself whenever the windows are covered with dust we tion. Why, these people talk about a body that cannot see the sunshine, so when around our is perishable, and a soul that lives forever. They spirits is gathered the dust of skepticism and in- talk of living and dying, and then say that God difference, all the wrong is with us, and we fail made an earth for man to live in; that he placed through it to appreciate thee-to recognize thy him here, conspired against him by circumstances presence. Truly the pure in heart shall see God, he could not control, and then loaded him with curses, and even cursed the ground that, by its production of tares and brambles, man's toil in clearing and cultivating it might be the more sevère. They demonstrate that the God of love is a God of hate, whose heart overflows with curses for his children. But they tell us we are to live here a little while, and then comes the hereafter. They do not assert that life is a blessing to us-as they represent it, it seems a curse-but they say that only a very small part of humanity shall be happy hereafter, possibly that only a small part is to exist even. Over the rest hovers God's curse, inherited from the first error committed by man

Now we are also told that God brought death into the world to punish man's sins. But we must review this statement in the light of Nature and spirit unfoldment. Theologians say: "Here is death in the world. It came because of the sins of our first parents. If the history comes down to us—figuratively it may be—its evidence still seems to point to the fact that death came into the world because of man's sin." Now we know that God is the spirit of life and light. Theology says God created the law; we say the law is uncreated. If, then, we look at Nature we find her laws are eternal, unchanging, "the same yesterday, to-day and forever;" " without variation, or the shadow of turning." Now, if God is the God of Natureand we suppose he is-what he writes in the volsounding words but in the wisdom of our thoughts | ume of Nature can never be marred by man; it can interpret life with its meanings and changes, as it exists in every form on earth.

By reference to the science of geology, we find by its revelations, inscribed by the finger of Nature upon rocky tablets, the facts that that which we have been accustomed to call death has always been in the world; that man was not the first creation, but a later appearance upon the But with all his knowledge, with all the infin- ladder of development, and is the highest of all science, that before man lived there was first the mineral, then the vegetable, then the animal order of matter-each changing for the better, and none retrograding. Through all these changes-or death to the particular forms-is to be traced the law of Nature as surely as

"The granite rocks disorganize
To feed the hungry moss they bear."

With the first existence of matter in the form of cooling rocks, came death, or change, upon this globe. The sand upon the seashore tells us the tale. Back, along the history of the world, all things have been continually changing-dying, as we might express it, for they seem to man to crumble and decay, and these terms are but other expressions for the term death. As with the mineral kingdom, so with vegetation; changes are constantly going on in this realm; all is decaying-all is being reproduced. Nature goes on with her eternal and infinite diversity, and every change proves that her law is the law of life as well as of progress. Leaving their epitaphs upon time. So with the animals who existed before exist amid its noxious vapors—when man could not its appearance with the first cooling crust of But the restless soul of humanity kept at work, the earth, is an undeniable fact of science; or monstrated, that as all these existences came here before man, so death came with them, as the the same law that reaches from the lowest to the

That which men have called death, is only negwhich we call life. That which we call destruc-Man, gazing upon it, because he cannot see it, weeps and mourns, and asks the question: "What that it is given us filled with sighs and tears; and Now in these you are getting the key-note; if | in view of this gloomy prospect, many people join

When we go to Nature, and see the eternity of yet another attached to it?-and so, do you not, we find a key that will open the door, and then matter in all its changes in the past, and the acknowledge in that simple fact that spirits prophesied changes for the future, she becomes to prove to you—that they can see independently of us a perpetual inspiration; she says to us: " Behold how I plan; as you gaze on earth, mantled istence—a spiritual body? in the glories of the summer time, behold, suddenly in the forest there bursts out a fire, and the leaves wither and the trees are destroyed; smouldering ruins mark the place where before were is on the earth. All our surroundings are as tanthe green banners of the wood," And she says: gible to us as yours are to you. Do not point Behold, man calls that destruction, but it is not. The ashes here scattered shall enrich the soll, and the next crop will be the better for the seeming ruin." And Nature also says that in all the wide and infinite domain of matter there is no such thing as destruction. She shows us her broad western prairies, with sheets of crackling fire sweeping along their bosoms, and further on, she points us to the depth of soil resulting from the debris of a thousand such experiences. Nature says: "Behold how I have planned; and men have said: 'See the destruction.'" Nature again shows us her Autumn and her Winter; and as we stand on such days as this [referring to the severe snow-storm then going on] and gaze on the fields and hills covered with snow, in our hearts we may say: "Here is an embodi- atill!" So, in this unending, this beautiful afterment of destruction; the beautiful flowers of last Summer are dead, and Nature has covered them with the white shroud of the falling flakes." But Nature says: "Behold, oh doubting mortal, how, under the safe protection of the snow, the forms of life are adding to themselves new beauties, which they shall show when the Spring unlocks their prison doors and sets them free upon her vernal plains"

Without sound of saw or hammer-as the temple of Solomon is said to have been constructedminding not the wrath of the wintry day, but under the snow the roots of the flowers are living, and preparing themselves, in their night of rest. for the glory of the opening year. Just so in life: so there comes to us the change that men call death, and these blind students of the soul tell us that the grave closes on humanity; that "Here is its great curse. The world has been cursed with the production of that which will bring pain to man; man himself has been cursed with labor, and has had laid upon him the last and greatest curse, whose name is death!" Now when we learn what life is; when we see within the circle of its beautiful truths that whatever is has a blessing for us, we find that it which we call death is only a change in our development-the throwing off from the spirit of this cumbrous mantle of dust.

And so life teaches us that man shall live forever! But can it demonstrate this? From time to time proofs have been given you, and at this time we will not multiply them; but we only rebelieve in clairvoyance and spiritual sight seeing. would sometime reach a point of perfection when It is remarkable that they can believe so much, they would all be one; when Nature's laws deand not any more; but, in saying so much, do cree that they will always remain themselves, is yet unknown? What is clairvoyance? The of mortality; diversified as they are, so shall they not the ear which hears, for then the man en- one by a loss of their identity. For instance: tranced could hear what is going on around him, you may stand on a railroad, and, gazing along when he is notoriously oblivious to such things, the track, see a place where the apparently con-What is it that sees when the eyes are tightly bandaged? It is the spiritual vision of man; and to you as if the two lines of track actually do bethe man who dies has this spiritual vision open so that he may see what is going on around him. though unseen to his mortal eye. It is the hears independently of the use of physical organs. Now, if man sees independently of the body, we ask, "What is it that sees?" And the inner man-that gives evidence that it sees."

There are some most remarkable manifestations produced in the presence of modern mediums. Most wonderful manifestations of skill oneners. So we find that Nature's identity of and direct sight are given in perfect darkness, as you very well know. Now, there are people who say they will not believe these manifestations till they see them in the light. Are they so shortsighted, as Spiritualists, that they cannot see that what man could not do in the dark can vet be produced at these seances with the greatest rapidity and precision? At the request of parties, on such occasions, articles are thrown with unerring power across rooms where the meetings are convened, reaching those intended without breaking or injuring anything lying between them and their object. Could you do it in the darkness? No: because, in order to do this, if at all, you must see. But there is some power present, having the faculty to see through this extreme darkness, which does these feats. You have other mediums, who, with closed eyes, and several bandages of cloth fastened over them, are enabled to execute pictures of fruit, flowers, and other objects, much more rapidly and in better by a person in the form. How is this done? By the power that sees without the person's eyes. Now, when this takes place, do you not admit, with us, that there is such a thing as the spirit vision?-and if you admit that, do you not also admit more? Suppose you could find a single rose-leaf-what does that leaf infer? Why, if you have the leaf, there must be a rose; if there is a rose, that necessitates a bud-then a bush, and that a root. That one leaf tells the whole story. Then, again, if a man should find upon a Southern, battle-field a single bone, he does not

declared that "this world is all a fleeting show.", feet, and see that the one link has another, and much nearer heaven. We must look around till the body-that there is a reality of spiritual ex-

So man begins to understand natural life, and he finds that, inside of the material body, there is another, as palpable to spirits as the physical one dustward to the earth, and go down to the grave. which has closed over your loved ones, oh doubting mourner. They are not there. When man sees what he calls death, the angels behold the hirth of another spirit. We have said that man is a trinity-the body, the spirit and the soul composing it. There are, in each of these, attributes, powers and capabilities belonging to them all. The body calls to the spirit continually, in its most authoritative manner "Come down to the selfsame level with me;" but man hears, through the mists of sin and evil, calling with the voice of an angel, the life of the soul, crying, "Come up higher-come up higher!" and it is still calling forevermore, bidding him-either in material life. or beyond the river of change-"Come up higher field of existence, man is forever aspiring; and beyond this grand combination of himself, there are angels whose voices come down to him from higher skies, calling him to still further ascend. Now, when man learns concerning his life, he finds that, narrowed as it is by earthly circumstances, in the very nature of the case, and in harmony with the laws of demand and supply, there must be another life for that which is here to expand and grow in.

But as we look around us in this life there comes to us in "mournful numbers" the wall of those who cannot see any good. They still reiterate, "This world is all a fleeting show;" but we do not believe it, because, through all our lives, the voice of Nature is saying there is a use for everything-hidden, perhaps, but waiting for us to find it out-waiting for us to apply the comfort to our spirits. One says, "What is the use of all our disappointments and troubles?" Why. man, suppose you could not sin; suppose you had pever been and could not be mistaken-what would there be to separate your soul from the soul of the infinite? Your very imperfections are the atmosphere in which your spirit works itself out, and grows brighter and brighter, though never reaching Infinity.

But one says, "If you tell us that we are always progressing, shall we not sometime reach that point in which we all shall occupy the same plane, and there will be nothing more for us to learn?" No; that time will never come. You are identities to day, and so you will always refer you to that beautiful law of spirit-seeing. main. Why, a gardener might as well think that Now, many learned men will tell you that they all his improved strawberries, apples and peaches they not acknowledge, indirectly, still more that and never become alike. So with the children vision of the human soul. What is it in man that still remain; though their sympathies may be sees or hears? It is not the man physical. It is one, they are never in any danger of becoming verging straight lines seem to meet. It will seem come one, but you know that this is simply an optical delusion; and yet, as they pass away in the distance, they still seem to become one. So power behind the throne," mightier than the you, standing in this world of doubt and uncerthrone itself, that sees and understands; it is this | tainty, and looking out into the world of eternal power behind the material man which sees or progression and unfoldment, ask the question, If we grow better and better, shall we not finally reach the last point of progress, and become merged in one?" No. The two rails that answer naturally comes-"It is the spirit-the we have seen in the above example never approach each other; and so with two souls that possess like simpathies - they never approach each other and never are molded into eternal life is indestructible, and that the beauty of each lies in diversity.

When you suffer, therefore, there is comfort in the thought that sometime in the great future you shall know why you suffer; that sometime in the hereafter, through the law of compensation, the voice of the angel world shall teach you why you were placed upon the cross of trial; it shall show you there is nothing that comes to earth's children without the will and permission of a merciful God. And thus you will forget to take up the dismal hymn:

> "This world is all a fleeting show, For man's delusion given.

But we fully believe that there are many peo ple upon this earth, who take a gloomy satisfaction in multiplying their woes, and thinking they are successful in the martyr business, as they consider it. You are never alone in your sorrow. If you are freighted with a heavy load, there are those who have borne a burden just as hard; and style, for the time employed, than they could be shall you then stand in the light of this good that comes from trial? No; rather, bravely turning your faces sunward, you will wisely wait till the glittering arrow of sunshine shall pierce the gloom, and then shall you see that never once has our Father forgotten to love you. So life with its new meaning stands before us;

in all our experiences there has been use. There are temptations around us perhaps, and one person says in the great calm of sorrow: "There is nothing that we can do. If God has seen fit to afflict us, we must bear it," and so he wonders why it is that his trials are so heavy, and his need to be a prophet or a spiritual medium to neighbor's so light. Another person, amid the read its story. If it is only a bone from a finger, trouble of his life, stands firmly to the blast, sayhe knows by it that there must have been a ling: "Let it do its worst. We can endure it." hand, a body-yes, and a spirit to inhabit that Now neither of these positions are right. Here body. So, if we grant that there is a spiritual comes a temptation: we can lie down beside it in eye, does it not follow that there is a spiritual our weakness, or step upon it as upon an altar be the authem that the angels are forever sing- | would not live alway." And another poet has | body also? Cannot we reason from cause to ef. | stair, thus making of it a ladder to raise us so | low running vine called ivy."

we shall find a grand storehouse which our trouble has led us to.

All ye who have mourned over some dear one, because gone beyond the earthly shadows, do you know that from this trouble there arises a prayer? Turn from the grave, drink in the good which affliction brings to those who read it aright; look upon the sunlight, and then through every drop of your tears shall shine, as through a prism, a thousand rainbows of resplendent joy and hope and glory! So with human life. There the trouble seems to be for you to assimilate your trials with the demands of reason. Men say: "We strive as best we may to do the best we can, but ofttimes we fail by the way. Now," they say, why is it?" Why? because you are humanthat is the reason! Do you not know that progress is never straight ahead? That cannot be. Progress, like all motion in the universe, is always in pulsations or waves. Sound comes in that shapelight reaches the sensorium in that way. Just put your ear at the pipe of an organ when the wind has nearly ceased from it and the sound is faint and slow, and you may count the vibrations; but when the music is rolling fast along the tube the vibrations are too rapid to be counted, and seemingly blend in one flood of melody. Now that which is true of all earthly motion, is true of man's progress; and whatever is true of one man is also true in this regard of another; fortuous pathways, apparent descents through valleys and ascents of hill sides, are included in that progress, but the road leads always forward. So when you come to that part of your lives wherein you no longer see the blue heavens above you, but apparently are sinking down in sorrow and weakness. the spirit should not despair; these trials will teach you something if you will but heed themyou may learn your weak points, and how to

strengthen them, through this severe discipline. And now, as life is so full of meaning, we tell you we have only touched upon it. We know what your trials are, and how many are yet to rise before you; but if you ask for light and truth you shall find them; the light of Spiritualism shall prove to you the eternal existence of man's identified nature, and show you that law of compensation which teaches that life is everlasting through its fiat. By this light, life shall become to you a grand and noble reality, and you shall realize that while you are singing its sweeter or its deeper notes, the angel voices are always joining with you.

And now a word to those who are starting this question of life as regarding modern Spiritualism. Sometimes you find discrepancies, and sometimes you find a lack of interest which you cannot fail to see; and when you perceive that there are many souls that have embraced this beautiful philosophy and do not for a moment think that its teachings must be shown by the purity of outside life and character, you must remember that many who have received the light have not become inwardly developed to its beautiful standard. On the other hand, how many do we find in the general walks of life who say they will not accept our religious ideas, our liberal principles, because they feel them to be dangerous; they say, Give us a God of anger; one who will fill us with fear, and thus keep us within the path of meral rectitude. If not, we shall not be so correct -the bar is removed, and our natural instincts will have full sway." In such cases we would say an angry God is needed; they require the iailor-they need voices on each side to make them walk the straight and narrow path of honor. and we are glad they are not captivated by Spiritualism. [Applause.] But when we find such souls as these, who see the beauties of Spiritualism and yet feel the need of some restraining power, we can trace the matter to educational bias: they have been taught that there was nothing for them to do-that they owed all the debt to God, but Christ in his loving kindness had paid it all; and they must remain true to their allegiance lest they bring down the wrath of their former creditor. Some people dare not come into our midst, because they are not brave enough to face the opposition and scorn of their fellows in the church, in doing what they ought for the truth. Some who have accepted the faith of Spiritualism are yet so influenced by the fear of church power in society that when they come to us they cannot be said—as was told of the three personages of old-to come out without even the smell of fire in their garments. But gradually to such souls there comes the inner meaning involved in life.

So with loving thoughts and noble deeds we can still progress and forever learn more of the true meaning of existence. We can see that we begin it on earth; that that which we call death is only an event in that existence; and that throughout a boundless eternity the soul expands, as here in these fleeting moments of mor al time; and that there, as here, it will become conscious of the highway of progression winding on and upward, leading to higher spheres and grander aims. [Applause.]

ANTIDOTE FOR POISONS -A farmer writes: It is now over twenty years since I learned that sweet oil would cure the bite of a rattlesnake, not knowing it would cure other kinds of poison. Practice, observation and experience have taught me that it will cure poison of any kind, both on man and beast. The patient must take a spoonful of it internally and bathe the wound for a cure. To cure a horse it requires eight times as much as for a man. One of the most extreme cases of snake bites occurred eleven years ago. It had been thirty day's standing, and the patient had been given up by his physician. I gave him a spoonful of the oil, which effected a cure. It will cure bloat in cattle caused by fresh clover. It will cure the sting of bees, spiders or other insects, and persons who have been poisoned by a

free Thought.

LETTER FROM EMMA HARDINGE.

EDITOR RANNER OF LIGHT-Having been engaged in a rapid and busy tour through the provinces of England for the last six weeks, and that in places where, I am sorry to say, your esteemed journal finds no readers, I have not seen the various notices with which, as I am informed on my return to town, your correspondents have honored my remarks on the marriage question.

The existing conditions which called forth those remarks fully prepared me for the "wrath to come" which might be expected to follow, all of which would have passed by me unheeded, did I not find, in the slight glance which I have been able to take of the issue of June 17th, a letter from a Mr. Jonathan Grimshaw, which calls for correction, as, without in the least, as that gentleman affirms, lamentably "damaging," or even touching "my cause," it involves a remarkable misapprehension. I have not the paper at hand in which my letter appeared, nor, in the midst of pressing business and absence from home, could I find it; and unless there is something in the context of that letter which more fully explains my meaning, Mr. Grimshaw has a perfect right to protest against the explanation which he derives from the passages he quotes; and I hasten to make him the amende honorable by acknowledging that my expressions were most clumsily chosen, liable to the misapprehension into which he has fallen, and that they quite perverted my real meaning, which was that the Episcopal denomination is the only form which is acknowledged by this country as the State Church, in which, for private and personal reasons, it became highly expedient that I should be married. That I did not sufficiently make this meaning plain, I can now perceive. Writing, as I do, in this overtaxed, fast English life of mine, I penned my sentences too hastily to convey my real meaning, and herewith apologize to Mr. Grimshaw and every worthy nonconformist throughout the civilized world whom my ambiguous phrase has unwittingly wronged. England, as every schoolboy knows, tolerates all forms of creedal faith, and ceremo pials performed in accordance with the belief of any creedist are held legal. I do not believe in the mummery of any creed, and simply chose the Episcopal form because it accorded the nearest to the State Church of England, which, for certain legal reasons, I found it necessary to conform to. And now, my apologies made, permit me to notice two other points.

How the English regard the religion of Spiritualism, and how respectfully they would treat the sacraments of their "ministers," may be best appreciated by noticing the leading article of the "London Daily Telegraph," of June 24th. I enclose the article in question, and trust you, Messrs. Editors, will kindly find space for inserting a few of its paragraphs; and I here beg to add that this is a specimen of the animus of the leading press generally against Spiritualism, and that their tone has been materially heightened in bitterness by the crowds that have thronged my Sunday meetings for the past few months, and the extraordinary and most generous reception which the people of the large provincial towns

have lately given me. And now to my second point. Mr. Grimshaw suggests that my private and personal reasons' have nothing to do with my public life, and that I have only to bid the hornets that buzz around me "mind their own business" to get rid of them; that my private life cannot affect" my cause," etc., etc., etc. I have not the honor of Mr. Grimshaw's acquaintance, nor do I know what position he fills; but these remarks convince me that he is not a "public person," or, if he is, that he is not the public exponent of an unpopular cause, like Emma Hardinge. The real fact is, that no person who has the said unpopular cause to uphold publiely has any private life at all. I can only say this has been my case for many years past; and, what is still worse, not only are my own private affairs wrested from me and made public property when and wherever they can be seized, but the private lives of others are hurled at me and my cause with unsparing pertinacity. I do affirm. as the result of my fourteen years' experience as a public lecturer, that there has not been a scandal, public or private, or hardly an eccentricity cropping up amongst the spiritual ranks, which has not, at some time or other, been arrayed against me, during my advocacy of Spiritualism, as a reason why it could not be true, or why it must be immoral and worthless; and these are the reasons, Messrs. Editors, why I have dared to protest against the licenses claimed by many as their own right, but which are most unhappily visited not only upon the cause they happen to be allied with, but also upon the unfortunate ex-

ponents of that cause. I insist upon it, that in the present youthful and unpopular aspect of Spiritualism, we can none of us, who are Spiritualists, commit a single act against which society chooses to protest, which the said society will not visit upon every hapless individual who belongs to Spiritualism, and as the public speakers are the most easily assailed, so have they the heaviest brunt of this warfare to

Mr. Grimshaw's way of getting rid of intrusive meddlers does not apply to an unfortunate target for public opinion whose private affairs every one chooses to take in hand. The conservatives taunt me for being too liberal; the radicals (especially the Spiritualists) don't confine themselves to taunts, but hurl invectives and denunciations against me unless I am as lawless as themselves. while not only my business, but that of every one else belonging to the ranks of Spiritualism, are arrayed against the cause itself, with a recklessness of which it is evident to me Mr. Grimshaw has but very little conception; for example, I have for many years past sustained relations of personal friendship with yourselves, Messrs. Editors, and having written for your paper, even from its earliest years, I feel a personal interest in its success. Grieved to find it made no appearance in the houses of numerous well-informed English Spiritualists with whom I have recently been sojourning, I have endeavored to advocate its claims to be seen and read, but I have been met on every side with the articles of some of its correspondents, to whose opinions strong objections were urged, but who were straightway assumed to be representatives of the opinions generally of the Banuer of Light and its editors.

Only as recently as the issue of June 10th, a letter from a lady containing her peculiar views on the marriage question, (views which I beg, emphatically, to declare I do not hereby offer the slightest opinion upon,) has been handed about amongst those who never seemed to me to have seen the paper before, or taken an interest in it, but who, suddenly awakened to the view of a remarkable specimen of what they term the morals of Spiritualism, allege that as good and sufficient reason for declining to admit the paper into their house. Am I answerable either for the state of things complained of the persons and lives ob-

ally I am not, but publicly I am made responsible dustry, practices an injustice toward her supportwhether I will or no; and if it were worth while to er, which recoils unon herself in dwarfing all those rin un the evidences of how much and how constantly other persons' business is charged upon me, and how, in many instances, my best and most strenuous efforts are defeated by the shortcomings of others, Mr. Grimshaw would have more reason to sympathize with my appeal against the radicalism of Spiritualists and Spiritualism, as a direct injury to myself and my cause, than to suggest that we should content ourselves and others with minding each his own business. If this advice could be enforced upon the world generally as the rule of its action, I, for one, would say "amen" to so wise a conclusion; until it is, I have no more comments to offer on the marriage question, save to refer back again they are "persons" and "citizens," precisely as to the letter I wrote upon it. "What I have writ- men vote because they are "persons" and "citiplanation above offered of my erroneous words, an explanation as fully due to Mr. Grimshaw as to myself, I remain, Messrs. Editors,

Yours for the truth. EMMA HARDINGE. 6 Vassal Terrace, Kensington, London, England.

THE RIGHTS OF CITIZENS.

MESSRS. EDITORS-Will you allow me to reply to some statements contained in a short article upon "Woman Suffrage," by Eliza Morton, date June 24th, of the Banner of Light, and to present some thoughts not new? That " most women are dependent upon the earnings of men," is not, I claim, the fact. Arraying the women who, as mothers and housewives, either perform the manifold duties of housekeeper, cook, laundress, nurse, dressmaker and tailoress, or a part of these, and aided by one or two hired persons; then the large body of hired domestics of all departments—the nurses, dressmakers, sewing-women, working either independently or in subordinate positions; the not small army of school-teachers, and those employed in manufacturing establishments, and the women engaged in literary or professional pursuits, who are self-supporting, are not a goodly proportion of women self-supporting? If not, why? Would they not be could they demand equal pay for equal performance? The point involved in the relative value of immediately remunerative labor and that which is indirectly such, is a question which must determine the po sition of men and women as workers. The wife and mother who, with economy and wise expenditure, presides over household duties, and performs or secures their performance in a well-ordered home, is equally a producer of the subsistence, and the profits of the husband's industry outside, and lacking the saving machinery of which—in various ways known well to single men-he could not acquire. Further, the writer says, "To those of my sex who are willing to lead iust such lives as are led by men—to work, as far as their strength permits, at such occupations as men pursue, and are content to endure the hardships consequent upon roughing it in the world," &c., such may demand the right of suffrage.

This statement scemingly implies that only the occupations of men are labarious, are work, and only their burdens hardship. Will any man claim that the burdens of maternity are to be chosen in lieu of those falling to the lot of his sex? Especially will any father who possesses sufficient intelligence and heart to justify him in being such, allow that his hardships outside are more arduous than the mother's inside the house? All women are not mothers and wives, it may be said. Neither are all men husbands and fathers. wealth-producers or self-supporting. That women, to be equally entitled to a voice in the constitution of those laws by which they are governed, and a privilege of citizenship guaranteed by the Constitution of our Government to all persons born or naturalized in the United States, "should lead just such lives, and work at just such occupations as men," is a logic so weak it cannot have enjoyed the benefit of exercise. Men exercise the elective franchise because they are "citizens" persons. Should the qualification of self-support ing be made a condition of its exercise, would not a large number of male citizens be disfranchised? Are there not men who owe their support to the earnings of ancestry? and, also, men who owe their support to their wives? The terms on which the hallot is demanded for women are-'the same qualifications as those of men." It is the aristocracy of sex of which they complain,

and which they seek to abolish. The majority of women who actively espouse the cause of woman suffrage neither theoretically nor practically advocate the "justice of woman's indolence and dependence." but are claiming for her equal opportunities for independence; moreover, are trying to infuse into the sentiments of women a disgust for the vapid, useless, inane life of the so-styled "lady." For one, I would hold up both hands for the exclusion of all idlers, regardless of sex, from the exercise of the elective franchise not only, but from the approbation of intelligent human beings-all useless people who intentionally wring from the toil or purse of others the means of support, while they count it derogatory to their dignity or social standing to contribute by labor to it, and the welfare of society. The aristocracy of idleness is contemptible, degrading, and indirectly fruitful of much vice. The false sentiment prevalent owes its rise and hold upon womankind, however, quite as much to the teaching and influence of man as woman. It is by no means rare to hear men express disapprobation of the independent and self-support ing education of women. How many fathers suggest the instruction and training of daughters in some trade, profession or art which shall ensure pecuniary independence, as a necessity to their education? It is common to hear the ex pression, My wife shan't work! meaning particu larly that she must not follow any occupation which is lucrative or which seems to imply a de sire for pecuniary independence. The manly pro test of a husband who is desirous to protect a wife from over-exertion and exhaustive labors added to those of the household, is of course a laudable sentiment. But it is undeniable that many men esteem it a reflection upon their high standing and their prerogative as the owners and controllers of the means of subsistence, that their wives and daughters should, in the ordinary acceptation, work.

The divineness of work is to be taught in the future unfoldment of moral and social science, its necessity to the highest perfection of being. But the demand that women shall be exempt from all the follies, sin and ignorance, which are held no disqualification to man's enfranchisement, is illogical, unjust and false to the principle of freedom. A woman who claims indolence as a prerogative of ladyship, has no perception of the grandeur of womanhood; neither has a man who will answer to the cravings of womanhood for opportunity to express itself untrammeled: "Do n't you have everything you want?" meaning personal apparel and perhaps luxurious adornment

jected to, or the publication repudiated? Person- arrays her person with the fruits of another's inqualities which constitute the worth and glory of womanhood.

But the elective franchise is not based upon the qualifications of manliness—simply upon that of a human being "resident in these United States, born or naturalized " Neither are the industries and labor of men the whole wealth-producing element. The value of the art of housekeeping is not one of the "lost arts," but one which will attain a specific value in the "good time coming." In that future, when all individuals will aim at self-support, the varied industries inside the home will rank in equal value with those outside. The right of women to vote inheres in the fact that ten, I have written," and should write over and | zens," not because they have wealth or produce over again; and with this statement, and the ex- it, not because they work or are idle, are good or bad, ignorant or learned. L. B. CHANDLER. Boston, 1871.

THE PICNIC, CAMP MEETING AND CONVENTION BUSINESS.

Spiritualists, though fighting often against organization, and refusing to cooperate in practical efforts, are generally social in nature and fraternal in spirit. To this is due the success of the various camp meetings, conventions, etc., which are held, from time to time, at various points.

How much Spiritualism or the good of Spiritualists is advanced by these occasions is a question. A variety of opinions are entertained; but one thing seems evident, and that is, that they fail of their greatest usefulness when brought about for merely local convenience, or made, under individual management, entirely subservient to personal advantage.

It is a necessary concomitant of the disjointed inorganic confusion so many consider the chief good of the present, that individuals should do that which we have no public means of carrying forward; and as they take the risk of the enterprise, no one should complain if they seek to retain the profits, if there are any. If tickets to a Spiritualist picnic are thirty per cent, dearer than hose of a Methodist excursion to the same place. is because Spiritualists are willing to pay a rofit to that amount, rather than support any raternal organization which, by insuring cooperaion, could command economy and success.

So the whole matter is reduced to the level of a mere speculation, where certain risks and possible profits are balanced in the scales of selfish ness before any one takes the lead as a getter-up of such assemblies. There may be a wish to enable all "to have a good time," but to make it pay is the vital consideration. Few are willing to labor for the eclat of successful management merely. The consequence is, sympathy is diverted, and our rounions lose their spiritual aroma, and become as flavorless as the fare of the mercenary boarding-house in comparison with the love-made dishes of home!

Being thus transferred to the department of usiness, no one is blamable for remembering that business is business;" but, even so, it should not be forgotten that there are honorable and even courteous ways of doing so unspiritual a thing as trade. One of the great attractions at all these gatherings is avowedly the speaking, which is perfectly proper, and profitable to all parties concerned except the speakers. Not an advertisement appears, but "prominent," "cele brated," "distinguished," "eminent,""eloquent" lecturers are announced; and yet, in New England, I have never known any one engaged and paid but Wm. Denton, though the Massachusetts Association, after its last Convention, sent a few dollars to its professional speakers also.

I cannot learn 'that' these managers take any pains to secure the exceptional talent they advertise so freely; hence the announcement is a fraud and the sequel often a swindle. The assumption seems to be, that, by offering speakers car tickets, and possibly bread and cheese, the very best of of the United States, not by virtue of their value them can be baited into such labor as, in any to society as industrious and wealth-producing other connection, receives a substantial remuneration in a well-filled purse.

It is idle to attempt to draw comparisons between Spiritualist lecturers and priests. There is nothing in common. The lecturers have not the "backing up" the priest is sure of: there is no insurance, no provision for them. They are not paid as the speaker on the platform of the literary lyceum—in fact, are the worst paid workers of the kind in the world, all things considered, but expected to be as virtuous as a Capuchin, as zealous as St. Paul, as shrewd as a Jesnit, as learned as Humboldt, as eloquent as Wendell Phillips, while content with the poverty of a barefooted begging Friar, and to have a passion for "boarding round," like a rural school-teacher!

Now, if the managers intend to use the reputation of speakers to further their plans, in the name of simple justice let them pay liberally for what they make free with! Let them correspond with and engage the speakers they want; then advertise them by name, so the people may know what to expect, and the managers be safe from impositions upon their hospitality. Fully impressed that the whole method in relation to speaking must be revolutionized, unless the speakers are to fail of their highest usefulness. I take the liberty of calling attention to this point at issue, as others need to be noticed, not in a consorious spirit or selfish disposition, but in the name of justice and in the interest of all concerned. E. S. WHEELER.

PUTTING ON PANTS.

He's getting quite too old, papa has said, To wear his hair so like a girl's, Hanging down his back in ouris, And so to day I cut them one by one, To make my baby seem more like a son. His little frocks and bibs I 've put away, For papa says it's foollah to delay Patting on pants—he thinks it well To have a child dressed so that one can tell Whether it really is an heir or no, And so my darling into pants must go.

Shorn of its golden rings is the dear head

The pretty, tinted toes and sea-shell heel And the chubby, dimpled knees I must conceal In thick, still pants, and boots with copper toes, For papa says, "Do n't mind how fashion goes; When he was young, some fifty years ago, The boys were dressed for sense and not for show." So, little plaids and ribbons, fare you well; ne other mother-heart may hap may tell

How hurts my own to make my boy grow old; Some other treasured nook perhaps may hold A box of golden curls, and shoes, and frocks, And little tocless bits that once were socks. And gathered there are tender hopes and fears,

THE LAW OF KINDNESS.-Would you have influence with those who look to you for guidance

and instruction? Bear with you the law of kindness. Would you command their respect? Let your words, though they may inflict pain for the time, drop kindly from your lips.

A mother's loving prayers and happy tears,
A tiny little box with all that's left
Of baby—but papa's bereft
Of reason, nearly, and is wild with joy
Over the pants and boots and baby boy.

A man too busy to take care of his health is The woman who eats the bread of idleness and like a mechanic too busy to take care of his tools.

Written for the Banner of Light. GOD AND CHAOS. Or the Universe an Infinite, Eternal, and Harmonious Unit.

BY GEORGE KATES.

Was there a time when chaos reigned Throughout the limitless expanse? And was creative power attained Through an eternity of chance? If so, by whom? and what the wondrous source, Of such intelligent, creative force?

From empty depths of vast abyss Did vacuum from vacuum call A universe of worlds like this, Enacting laws to govern all? Or did vast nothingness conceive a thought, From which this wondrous universe was brought?

Unless from nothing something came Infinite something always was: And-call it Nature for a name, Or Matter, Spirit, God, or Cause It is but one-the undivided sum Of all that was, or is, or is to come.

Less than the whole, is but a part ; A part is finite, great or small; Though call it Head, or Hand, or Heart, A perfect whole includes them all. If Nature is the body-God the soul, These two, 't would seem, are parts; then what the whole That which is greatest must be God!

And what is greater than the whole-That which embraces all, from clod. To angel, seraphim, or soul? If God is all, as thus we plainly see, The same was true from aye, and e'er must be And hence, if chaos ever reigned,

Then chaos reigned in God alone; And God was chaos-unattained, And unattainable his throne-His basic throne, of wisdom, will, and love; Supreme in all, through all, and all above The uncaused unit of all cause.

Thus stands this self-existent whole: Self-moved, by self-adjusting laws, Without a starting point, or goal; Extensive as unlimited extent; Expending force for force, and hence unspent

Atoms and worlds, and suns in space Like molecules in the blood careering, Complete in turn their destined race And part, to join new forms uprearing And thus the grand procession ever moves, In harmony with mute atomic loves.

Yet mute alone to outward ears, For inward senses catch the strain, That floats along the endless years In one unbroken, grand refrain. It is the song the marching atoms sing As unto forms love-laden life they bring. The song of life the atom sings,

Is one with that by angels sung: For atoms form the finest strings, With which the grandest harp is strong And what are angels more than atoms strung To give the harmonies diviner tongue? Divinest harmonies that fill

And permeate the boundless whole; And which, like falling dews, distill In softest music on the soul: While souls attuned to catch the grand refrain In soul responses, echo back the strain. And thus life's anthem onward floats,

In ceaseless strains of melody; While seeming discords swell the notes Of that unbroken harmony Which sweeps the strings of God's eternal lyre, In each succeeding sphere an octave higher

This anthem marching stars have sung Through all the past eternity; And on, for aye, it will be rung, By infinite fraternity. Wondrous fraternity ! nor great, nor small, For all are one in God; and God is all !

CALIFORNIA.

"The Spiritual Delusion Dying Out." "The Spiritualists have a hall also, for some spirit purpose. This is the only one we have ound on the coast. This delusion is dying out in the place, and all over the country likewise; still it drags its dying body slowly along, often bespoted with blotches of mortification in open acts of

ve is a quotation from editorial remark in "The Pacific," of June 1st, 1871, a Congregational organ published in San Francisco, Cal., to which I am a subscriber. The place where he found the spiritual hall is Astoria, Oregon, I wish, through the columns of the Banner of Light, to inform the friend that there are more spiritual halls on the coast; and I venture to predict if "S. V.," the writer of the above, lives to see 1881, he will be enabled to report many spiritual halls on the coast, "for some spirit purpose." The purpose will be to disseminate the pure and unadulterated truths of the angels, so that the scribes and Pharisees of our times-"S. V." being one of them-may learn that something more is needed on earth, to day, to save mankind than costly edifices or churches, professional priests or show and pa-

rade. "This delusion is dying out." Delusion! Happy delusion this-too glorious and grand to die: this "delusion" that comes to us to-day in the same way and manner that it came to Moses and Joshua and Jesus. The same law by which the angels descended and ascended in the days of Jacob, still allows the return to earth of the spirits of "just men made perfect," as well as the undeveloped souls of spirit-land. This law, governing the return of the spirit, is the same now as of old, and has never been repealed. We claim that the true God-such a God as Paine worshiped-is unchangeable, is the same to-day as of yore, and allows his ministering spirits to return to earth and manifest to us, that groping, priest-blinded souls may be redeemed from the errors of a mangiven gospel.

This "delusion" gives us back our dead, and proves beyond a doubt the power of the spirit to survive the shock of death upon the dissolution of the physical body. Do the labored essays and learnedly written sermons of the ministers of the flock represented by the "Pacific" prove this fact? We think not. This "delusion" tells of the condition of the emancipated of earth, of our home in "The Father's house of many mansions," of the soil, the climate, the scenery and conditions surrounding the spirits of our friends, who have simply gone on before "To prepare a place, that where they are we may be also." This "delusion" robs us of a Saviour, it is true, who can forgive our sins, and declares with the voice of angels: "Oh son of man, thou must save thyself; salvation is based upon progression, and that in turn upon the faithful discharge of every duty."

"Is dying out!" What a glorious jubilee the churches would have, if it were true that Spiritualism was dying out. "Dying out?" It is adding to its votaries hundreds of thousands, in all parts of the civilized world, and organizing family circles in almost every house of freethinkers in the land, where friends departed give unmistakable evidence of their identity. "Dving out!" No, friends! It lives, and is nourished by angel hands; for it is written-" Error is mortal. and cannot live, and Truth is immortal, and can-

not die." The creeds of the churches are founded upon

books of doubtful authority, written by fallible men, in the dark ages of the past; ours, upon the revelations of to-day, written by seers and proph. ets among us, also by the handwriting of spirits of men and women, proving the genuineness of their productions in many different ways. Ours comes in our own age of wonders, and is adapted to our wants. We do not wish to attire ourselves in the garb of the ancients; we prefer our modern costume. How is it with you, render? Do you prefer the uncertainties of the past to the living verities of to day? We leave it with you to decide, having no fears of the result.

"It drags its dying body slowly along, often bespotted with blotches of mortification in open acts of vice." We would answer: There is an old proverb which says, "Those who live in glass houses should not throw stores." "S. V." would do well to pluck the beam from his Orthodox eye, that he may the more clearly see the mote in the eye of the "delusion."

to Bi ro ni sh be di Si

No vice in your congregations?—among your ministers? No trials for seduction? No trials for rascality of every type among your holy selves? Oh no! you are all pure, holy, righteous! Consistency, thou art truly a jewel, but rarely found! Again we would quote from him who was great among his brethren in his day: "Let him that is without sin among you cast the first stone." So, brother, purge yourself anew of your impurities; cherish charity, cultivate reason and common sense, and investigate before condemning the most beautiful, soul-cheering and world. redeeming philosophy ever given to men.

Yours truly, THOS. A. GAREY. Los Angeles, Cal.

MAINE.

Semi-Annual Convention of Spiritual.

ists. The Spiritualists of Hancock County held their Third Semi-Annual Convention in Ellsworth, at the Methodist

Church, on the 24th and 25th of June, 1871. In the absence of the President, the meeting was called to order by the Secretary. A. F. Burnham, Esq., of Ells-

worth, was chosen President pro tem. The choice of officers for the ensuing year being in order, their election was proceeded with, with the following results: A. F. Burnham, President; Molbory Kingman, of Mariaville, Secretary; Mrs. Lavina Moore, of Ellsworth, Corresponding Secretary; M. Kingman, A. F. Burnham and Livy Penny, Committee on Resolutions, and Wm. Somerby of Ellsworth, S. C. Vyles, of Verona, M. Kingman, of Mariaville, Decatur Gray and Rufus Ames, of Orland, E. L. M. Allen and D. P. Marcycs, of Mt. Desert, H. A. Clough, of Waltham, Livy Penny, of Hancock, John R. Bridges, of Castine, Eliphalet Parker, of Bucksport, Augustus Stephons, of Bluehill, Edward H. Perry, of Surry, and H. P. Wardwell, of Penobscot, Committee of Arrangements; Nathan Moore, of Elisworth, Trensurer. Convention ad-

journed, to meet at two o'clock P. M. Afternoon Session .- Met according to adjournment. Exercises commenced by singing. The time was then very interestingly occupied by remarks from Charles White, of Sangerville, Dr. G. B. Hopkins, of Portland, Mrs. Mary J. Wentworth, of Knox, Dr. J. E. Jordan, of Stockton, and Mr. Blake, of Portland. Mr. E. Blair, of Vermont, was then introduced, who stated that Mrs. E. A. Blair, the medium would, if desired, go upon the rostrum, be blindfolded, and paint in presence of the audience, sometime during the Convention. It was then arranged that Sunday afternoon, at one o'clock, be the time for Mrs. Blair to exhibit her won. erful power as a medium. Singing by Mrs. Wentworth. Adjourned till evening.

Evening Session .- The exercises consisted of short ad dresses and singing.

Sunday Morning.—Exercises commenced at nine o'clock A. M. Agreeable to a request of one of the mediums the provious evening, it was announced that the time of the forencon would be devoted to an "experience meeting" in which many partock, making the services very interesting. Afternoon Session.—At one o'clock the house was filled to overflowing to witness the manifestations through Mrs. Blair, who came upon the restrum, was blindfolded by a committee chosen from the audience, and painted three beautiful flowers on three separate sheets of paper, in about thirty minutes. These exercises added very much to the interest of the Convention. Mr. and Mrs. Blair are truly doing a great work in awakening the skeptical mind to the realities of the life beyond. The remainder of the afternoon session was improved by short lectures and singing.

Evening Session.—Invocation by Mrs. Moore. Mrs. Wentworth, entranced, spoke from these words: "If a man die, shall he live again?" Dr. Hopkins then gave us a short but very interesting lesson upon that all-important subject, the philosophy of life. Mrs. Wentworth recited a poem. The President then declared the meeting closed. Thus ended a very interesting and, we think, profitable Convention. It is expected that we shall have another meeting in October next, of which due notice will be given hereafter.

Molbony Kingman, Secretary. Sunday Morning .- Exercises commenced at nine o'clock

NEW JERSEY

Organization of a Spiritualist Society. The following named persons met, according to appointment, at William Mitchell's house, Vineland, N. J., May 12th, ment, at William Mitchell's house, Vineland, N. J., May 12th, and organized by the appointment of J. Wilde, Chairman, and J. Jennings, Secretary, the object of the meeting being to form a Spiritual Society, and adopt a Preamble and Constitution. Accordingly the Preamble and Constitution given below were unanimously adopted: W. Mitchell, Mrs. P. B. Mitchell, J. Jennings, Mrs. M. J. Jennings, J. Wilde, Mrs. E. L. Wilde, Mrs. M. Wood, H. R. Doane, Mrs. H. Mitchell, F. Goodale, R. M. Adams.

PREAMBLE AND CONSTITUTION OF THE FIRST SPIRITHAL

We, the undersigned citizens of Vineland, believing the book of revelation has not been closed, and that all the avenues through which inspiration ever came are freely open to all, and that we can better receive that inspiration, and appropriate it to our advancement and that of mankind, in knowledge, wisdom, purity and holiness, and thereby answer life's great end, by associating corselves together under the name of the First Spiritualist Society of Vineland, do hereby adout the following Constitution: SOCIETY OF VINELAND, N. J adopt the following Constitution:

CONSTITUTION : Board of Directors—How Composed and when Chosen—Art. 1.—There shall be chosen on the second Sunday in May, each year, a Board of Directors, consisting of a President, Vice President, Secretary, Treasurer and three Trustees, who shall manage the affairs of the Association, subject to instruction from a majority of the members present at any regular meeting, and shall hold their offices for one year, and until their successors are elected and in case of the death. until their successors are elected, and in case of the death, withdrawal, removal or resignation of any of said board, their places may be filled by election at any regular meeting there-

President—His Duties—Art, 2.—The President, or in bis absence the Vice President, shall preside at all meetings of the Association or Directors; said meetings to be conducted in accordance with the ordinary rules of order governing ublic bodies.

public bodies.

Secretary—Duties of—Art. 3.—It shall be the duty of the Secretary to receive all moneys of the Association, to keep a record of all the business transactions of the same to pay over to the Treasurer all moneys belonging to said Association, taking a receipt therefor, and to keep a record of all moneys received, and to whom and for what purpose paid

moneys received, and to whom and for what purpose paid out; to carry on the correspondence of the Society, unless otherwise specially provided for, and perform all other duties usually devolving upon such officer in similar associations.

Treasurer—Duties of—Art. 4.—The Treasurer shall hold all moneys of the Association, subject to the order of the Board of Directors, and shall make a report in writing to the Association, at the close of his term of office, and at any other time that the Society or Board of Directors shall require.

How to Become a Member—Art. 5.—Any person may become a member of the Association, by receiving a majority vote of the members present at any regular meeting, and signing

he members present at any regular meeting, and signing the Constitution. Meetings-when held-Art. 6 .- Boolety meetings will be

Meetings—when held—Art. 6.—Society meetings will be held on Sundays, and such other, days as the Society may direct; and the Board may call meetings at any time, whenever they deem it expedient, by posting notices at three conspicuous places five days previous to the day of meeting; seven members shall constitute a quorum for the transaction of any business brought before the Society; none but members can vote on questions of business of the Association.

How Meetings are to be Conducted—Art. 7.—Meetings may take any desirable form, having for their object the investigation of the facts and phenomena of Spiritualism, reform and the sciences, both from the physical and spiritual standpoint, for the development of its members into a higher life in harmony with such facts; in all investigations and discussions, no personal criticism or disputation shall be allowed.

mony with such facts; in all investigations and discussions no personal criticism or disputation shall be allowed. Expelled—hov—Art. 8.—Any member guilty of immoral conduct, or conduct not in harmony with our Preamble and Constitution, who shall, after being kindly remonstrated with, persist in such conduct, may, when the Society have become satisfied of his or her guilt, be expelled by a majority vote. **Constitution—how Amended—Art.** 9.—The foregoing Preamble and Constitution may be altered, or amended, by a vote of two-thirds of the members present at any regular meeting; provided that notice of such proposed alteration, or amendment, should have been given at a provious regular meeting. ar meeting.

Adopted unanimously, May 12th, 1871.

J. Wilds, President. J. JENNINGS, Secretary.

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Banner Correspondence.

Letter from N. Frank White. DEAR BANNER-My intentions were good to write up an account of my Southern trip, as I went along, for your columns and the eyes of many friends, but my time was so constantly occupied in the new field of the Southwest. I had no spare moments, and now I am back again in the quiet of my New England home, with the time past when a sketch of the trip would be interesting. As I sit here, however, I go back, in fancy, to the adieus of the North Carolina friends, the ride across the hills and through the valleys of the control ride across the fills and through the valleys of South Carolina, Georgia and Alabama, and the varied experiences of the never-to-be-forgotten nights and days of that ride. There comes before me a confused jumble of off-the-track joltings, tedious delays, missed connections, and their legitimate consequences, crowded accommodations, with innumerable specimens of the "genus homo" in, "caboose" and "second class cars." I live over again, in imagination, the hungry hours passed because the slim purse was empty; the arrival in New Orleans at last, and the genial, whole-souled greetings from those who had only known me by name. Their kindly welcomes and a few days' rest there was an pasis in the desert of care and anxiety that was all about me. Across the Gulf to Galveston will other warm friends. the Gulf to Galveston, still other warm friends and other welcomes and the work commenced in Texas. How it all comes to me again!

I should like so much to go over the particulars, to tell of the work in Houston, Hempstead and

can only generalize.

I know my work was done faithfully, and its effects conspicuously manifest. I was never idle, and the new ground was often hard to break, but I had some assistance from big-hearted men and women; and, although I came back to New Orleans the first of May, depleted in purse, dilapidated in costume, and worn in body and mind by pecuniary anxiety, I do not regret my visit. I had, it is true, by the advice of a Texan of wealth, given up a good engagement in New York City, and my family at home were obliged, in consequence, to suffer great pecuniary inconvenience. I had also learned the lesson which, by the way, most pioneers I think have learned—the disagreeable but perhaps necessary lesson—that not much assistance comes from the sources which wealth assistance comes from the sources which wealth and loud professions make appear full of promise, but from those in poor and moderate circum-stances mostly; yet, in spite of all this, I can only look back upon the fertile prairies and beautifully undulating hills and valleys of that rapidly grow-ing State with pleasure. I shall ever cherish mg state with pleasure. I shall ever cherish with affectionate remembrance many who assisted to make my visituseful and pleasant, and hope that those who were able to do so much, yet did so little, when the pocket was approached at least, will be led by the dear invisibles, whose communion they profess to cherish, into a true conception of their duty until their deeds will at least correspond to their secret. correspond to their words.

Space will not permit me to name here the many true hearts away off in those Texas cities and towns, who were so ready to lend their en-couraging voices and helping hands to lighten my

couraging voices and helping hands to lighten my labors, and it is not necessary. The good angels have and will again bless them, for it was their work they did. They know they have my heartfelt thanks. Would they had the means! theirs would be no stinted aid!

To those who would labor in Texas and through the South, I can say there is a great field open and the harvest is ready; the people are waiting for the new thought, and you will have earnest listeners. If you can give your time, and have no one at home depending upon you for support, in the name of humanity go with your words of blessing; but do not, in justice to your families, if you have them, go on uncertainties. Place no dependence upon great professions, or you will most likely learn, as I did, that while those who would cannot do, those you depend upon hecause they can, will not. Is this always to be so? Why, in humanity's name, cannot some of our moneyed humanity's name, cannot some of our moneyed men, who have been blessed by this communion, open their hearts and pockets and help on this work? We, as speakers and mediums, are willing to labor, but we are poor and cannot do all alone. While my Texas trip has, I am satisfied, affectually "broken the ice" and opened the way for the further presentation of free thought in religious matters; and while I am more than satisfied, and with the result in that direction, I have more than ever, I am sorry to say, been made to real-ize the meanness—or littleness, to use a milder term—of those whose circumstances in life are such that they might be mighty helpers in the great harvest-field of thought. One of these mon in Texas—one, too, who had encouraged my long terms there while he had plants of encourage. by words, and talked loudly in the public places, when it came to material aid was sadly deficient.
But my heart could only pity him, so significant was the contrast between him and a poor widow in the same city, who forced upon me her mite a five dollar gold-piece, and grieved that it was not more. I speak from an experience of twenty-one years.

and know, if I know my own heart, I do not want to shirk from labor; but I am growing discour-aged with this struggling on, eacrificing comforts and enduring bardships, while those who are overloaded with wealth and comforts, and luxuties even, appear so indifferent and are so officious in their consoling information that "spirits do not wish their mediums to make money!" If the people will not protect us, it is time that we began to protect ourselves. I must not, however, intrude more upon your space. I speak plainly of my Texas trip, because many are inquiring of me, and because the true Spiritualists of Texas Carnestly desired me to do so when I left.

I spend the remainder of this month at my

home, Seymour, Conu., where letters will reach me. August and September my address will be Boston, Mass., care Banner of Light. I have not yet decided upon my course after that, for the yet decided upon my course after that, for the fall, winter and spring, but am ready now to receive calls from North, East, South or West, Shall respond to those who apply first, and go where the pressure is strongest. Wherever I go I intend to be active, for my soul, as ever, is in the work.

Segment Conn. Intel 10 1871 Seymour, Conn., July 10, 1871.

A New Physical Medlum. As if in answer to the call for more physical demonstration in proof of the claims of Spiritual-ism, there seems to be an increase in the number of physical mediums. Though physical demon-strations are not necessary to the satisfaction of the converted and those whose belief comes nattine converted and those whose beneficiones nat-birally, yet there are those who cannot see, feel, or these in spirit. These need physical, material ar-guments, to force a passage to their incrusted feel-ings. Waut will make its supply. The increased supply of mediums, therefore, argues want and

I have recently been favored with seeing the de-I have recently been tayored with seeing the development, and subsequently the manifestations in the presence of another physical medium—Mr. Neal Codman, Hillsboro Bridge, N. H. These manifestations are in part of the Read character, which they equal in every respect. He uses no cabinet, but is securely bound, handcuffed, &c. His coat has been taken off while I have had hold of it traing to keen it on. A finger-ring is put in of it trying to keep it on. A finger-ring is put in a chair near by, and a handkerchief on a table. The handkerchief is drawn through the ring, twisted and tied up in knots to the ends and thrown ten feet across the room. He is tied up with a rope. The rope is taken off, made into

ball and thrown at some one's feet.

Aside from these physical manifestations, he is an excellent test medium. He describes, personi-fles, gives names and circumstances with great rapidity, to the identification of the spirits their friends present. With good care of himself, he promises to be one of the most gifted and use-

he promises to be one of times.

ful mediums of our times.

J. M. Cushman. Organization at the South.

who were holding circles once a week. They

were ready for an organization.

The avowed Spiritualists here are not numerous, nor are they overburdened with wealth; yet they are anxious to do what they can for their own advancement and the dissemination of a own advancement and the dissemination of a knowledge of immortality, and have organized the "Progressive Spiritualists' Association of Waco, Texas," for the purpose of a united effort in a harmonious, free and open discussion upon liberal and progressive principles by all who may wish to participate. In the absence of lecturers, some party, each week, will be chosen to give an essay or address, not to exceed thirty minutes, which may be followed by volunteer -peeches of ten minutes, on the same subject of the discourse. The present officers of this Association are: G. B. Dutton, President; Mrs. S. F. Breed, Vice President; S. F. Breed, Secretary; J. R. Dutton, Treasurer; and three Trustees, viz.: Mrs. M. H. Dutton, Mrs. L. A. Dutton, and D. P. Stevens. The meetings are attended with an increasing interest. Many persons are investigating. A

interest. Many persons are investigating. A spark from our torchlight lit some ten miles from here, which has kindled a whole neighborhood, and good work has begun. There are over a dozen copies of the Bauner of Light, fifteen or twenty of the Lyceum Banner, several of the Religio-Philosophical Journal, also some of the American Spiritualist, and many liberal books in

the Waco community.

We also have before the Association the matter of organizing a Lyceum. Will some one inform us of the expense of a Lyceum equipment of books, etc., for a hundred children?

S. F. BREED.

I should like to relate the varied adventures that befel me during my extended trip by stage, hundreds of miles further, to Austin, Bastrop and San Antonio, in the interior; but space forbids. I can only generalize.

I know my work was done faithfully, and its I was never idle. a new, well-lighted, commodious hall for our prosperous Progressive Lyceum, and for lectures. We have a Conductor devoted to his position, officers and leaders interested in their all-important work, and groups of bright and happy children, who are being developed as only the Lyceum system can do, free from narrow and blighting creeds, and who, we confidently trust, will prove to be the noble, true, brave women and men of the fature, and the hone of the race.

We wish the Lyceums of Boston and Chicago could have a "union picnic," or could meet, compare progress, take each other by the hand, express to each other congratulations for their great

press to each other congratulations for their great privileges, and mutually pledge that their exam-ple, influence, and life if need be, shall all be consecrated to the glorious cause of co-working with the Lyceums in the Morning-Land, and making their beautiful philosophy real and practical in their every-day lives.

We have long felt in Chicago the want of a good

We have long felt in Chicago the want of a good home for Spiritualists visiting the city, or passing through it. At present friends must either pay hotel price, which you know, to most of us, is quite at variance with slender means, or be indebted to the chance hospitality of those who would gladly "entertain angels unawares" if convenient for them to do so. Dr. Cleveland, whose advertisement appears in another column of your paper, is a magnetic healer of no ordinary ability. His wife is a superior clairvoyant, and has great skill in diagno-ing diseases, particularly those of women. They will make it very pleasant and comfortable for the friends who wish to find a congenial at-mosphere while among strangers, and their terms of board are moderate.

Yours in the bond of our noble faith, ABBY W. BAKER, 1371 Madison street, Chicago, July 6th, 1871.

Minnerota. J. L. POTTER'S REPORT.—My report for June is as follows: Places visited, Farmington, Minneap-olis, Osseo, Elk River and Princeton. Number of old, Osseo, Erk River and Frinceton. Number of lectures delivered, fifteen; number joining Associ-ation, six; amount taken in collection and yearly dues, \$37,15; traveling expenses, \$2,05. The Spiritualists at Osseo are building a new

hall; they dedicated the same to humanity and the spirit-world June 18th. Everything passed off smoothly, and our cause received strength materially and spiritually. At Elk River, Bros. Fullers and Cleeland are building a hall, that was used June 25th for our lectures; it will be open to Spiritualism and the spirit-world, for Messrs. Fullers are the leading Spiritualists in the place, and will not shut its doors against us, neither will they prevent their Orthodox friends coming in and listening to the lectures, or tripping the light fautastic toe with us poor deluded Spiritualists on the Fourth, or at any other time they may feel a desire for better things than theological husks. Our cause is gaining ground daily in Minnesota, Many are aiding us to day that have not given

the subject a passing thought heretofore.

Bro. F. L. H. Willis has at last said what I wish every Spiritualist in the land could realize. Hear him: "I believe it to be the fault of Spiritualists everywhere, that we are not respected in all our rights."—Present Age, July 1st. That is true so far as my observation goes; and I have had this as my motto for several years: No compromise with theology of any kind, liberal or otherwise. If the Spiritualists would work together as one man for the upbuilding of our cause, letting all side issues alone for the time being, Orthodoxy could not stand before us five years—for we can beat them in the circle-room, or at court, in the halls of legislation, and on the rostrum. The only places they can beat us are in State Prisons and he asylums for insane. I am willing to be beaten

We are having an interesting time here, large audiences every night, and not an Orthodox to molest or make us afraid, for the worst opposer of our faith has been badly scared by table-tipping in his own house. A young lady was the medium, whom he knows is not a humbug. He being the head man in the Congregational Church to say he say the table more without the Church, to say he saw the table move without the lady or any one else touching it, does not hurt our side at all, but has done him some good. Thus the work goes on in Princeton. Let us unite our strength, friends, work together, and we shall certainly win in the end. J. L. POTTER. Princeton, Minn., July 1st, 1871.

New York.

PEN YANN.—Charles Beach writes: "Let us try to rid the world of the false idea of saints and sinners as divisions of society, and commence the work—so Godlike—of lifting up and adding him work—so Godlike—of lifting up and aiding him who shall be found in a prison, wherever it may be—whether in a State prison or the prison of ignorance. Let all do what they can to lessen crime and help the prisoner out of prison. God in the prisoner may, in consequence of a false education, commit an error and do a wrong. It would be strauge if he did not, since God on the throne' has committed so many, if the record be credited. One act of injustice I wish to mention, as it should command the attention of all. It is this; when a brother has erred, and is sent to the this: when a brother has erred, and is sent to the prison, he is immediately set to work at some business, and often earns more than his expenses. Now, since his family, which he may have left outside, is supposed to be innocent, and deserving no punishment, but often receiving the greater; and since they were dependent on the prisoner for their daily food and clothing, I think the proper prison system should be to keep a strict account of each prisoner's work, and what he can earn more than his actual expenses while there should be paid over to his family."

Mississippi.

Mississippi.

MERIDIAN.—W. W. Shearer in a recent business letter, writes as follows: "We are on the eve of establishing, in our place, a society for the truthful investigation of such theological subjects as may be brought before us. Cannot tell what success we shall have, but believe that just at this time had we a good lecturer for a few weeks it would prove a great source of benefit. I know a good test medium could do well here, for a while, and should one feel inclined to come South during the summer or fall, my house would be a during the summer or fall, my house would be a home, free of expense, for such an one. I do hope, before winter, to be able to put in motion some thing that will remove the scales from the eyes of the religious fanatics of our place."

California.

Organization at the South.

Dear Banner — Knowing you are always anxious to keep your readers advised of every step taken to advance our cause, and by request of our Association, I inform you of the spiritual movements in Waco and vicinity.

I have been working only in a quiet way since my two years labor in Michigan spiritual organizations, some two years since. Have been in Waco nearly four months; found a number of true, fearless and ardent workers in Spiritualism,

THE SURPRISE. "She is dead!" they said to him. "Come away; Kiss her and leave her; thy love is clay."

They smoothed her tresses of dark brown hair; On her forehead of stone they laid it fair;

Over her eyes, which gazed too much, They drew the lids with gentle touch; With a tender touch they closed up well The sweet, thin lips that had secrets to tell; About her brows and her beautiful face They tied her veil and her marriage lace, And drow on her white feet her white silk shees, Which were the whitest no eye could choose! And over her bosom they crossed her hands-Come away," they said, "God understands!" And then there was silence, and nothing there But silence, and scents of eglantere, And jasmine, and roses, and rosemary, And they said, "As a lady should lie, lies she." And they held their breath as they left the room With a shudder, to glance at its stillness and gloom. But he who loved her too well to dread The sweet, the stately, the beautiful dead, He lit his lamp and took the key And turned it. Alone again—he and she He and she; but she would not speak, Though he kissed, in the old way, the quiet check. He and she; yet she would not smile, Though he called her the name she loved crewbile, He and she; still she did not move To any one passionate whisper of love. Then he said, "Cold lips, and breast without breath! Is there no voice, no language of death, Dumb to the car and still to the sense, See now; I will listen with soul, not ear; What was the secret of dying, dear? Was it the infinite wonder of all That you ever could let life's flower fall?

Or was it a greater marvel to feel. The perfect calm o'er the agony steal? Was the miracle greatest to find how deep, Beyond all dreams, sank downward that sleep? Did life roll back its record, dear. And show, as they say it does, past things clear? And was it the innermost heart of the bliss To find out so what a wisdom love is? Oh, perfect dead! Oh, dead most dear! I hold the breath of my soul to hear! I listen, as deep as to horrible hell, As high as to heaven, and you do not tell! There must be pleasures in dying, sweet. To make you so placid from head to feet!

I would tell you, darling, if I were dead, And 't were your hot tears upon my brow shed. I would say, though the angel of death had laid His sword on my lips to keep it unsaid. You should not ask valuly, with streaming eyes, Which of all death's was the chiefest supprise; The very strangest and suddenest thing Of all the surprises that dying must bring."

Ah, foolish world! Oh, most kind dead! Though he told me, who will believe it was said? Who will believe that he heard her say, With the sweet, soft voice, in the dear old way: "The utmost wonder is this—I hear, And see you, and love you, and kiss you, dear; And am your angel, who was your bride, And know, that though dead, I have never died."

Dr. II. Slade in Greenfield, Mass.

A correspondent, "H. A. B.," writing from this locality, informs us that at the invitation of several of the Spiritualists of Greenfield, Dr. Slade came there July 1st, and remained two days, during which time his rooms at the Mansion House were visited by from seventy-five to one hundred people, a large portion of whom witnessed the celebrated slate test. Many of the investigators purchased slates at the bookstores, and having obtained messages, carried them away. "An accordion, borrowed of J. H. Hollister, was played upon in the presence of a dozen of our citizens, and in the plain sight of many, while the Doctor held the instrument by the end opposite the keys." Chairs and tables rose in the air, and people were moved by an invisible power while sitting in chairs. "Loud raps were heard in various parts of the room, in quick response to questions. Several of our most skeptical citizens held their own slates while the messages were written, the room being fully lighted, and Dr. Slade sitting on one side with both hands on the top of the table. The slate was held under the table-leaf, and close against it, the distance between the top of the slate and the under side of the table being not more than quarter of an inch. In this narrow space the little fragment of pencil, moved by unseen hands, wrote out the messages."

Our correspondent says that one of the most striking manifestations given was the writing, by a spirit friend, upon a slate previously purchased by himself-Dr. Slade not touching it-of a message to a prominent citizen, from his little daughter, wherein she told of her unrecognized nearness to himself and her mother, and spoke of "grandma's" solicitude for the health of his wife. The name of the little one was correctly given. The table which was used was one belonging to the landlord of the Mansion House: both the Doctor's hands were in plain sight upon the top of the table, during the writing of the message, and every "hook" whereon a skeptic might hope to suspend a doubt as to the fairness of the conditions was removed. The impression left by Dr. Slade among Greenfield people, was highly favorable, and our correspondent hopes he will repeat his visit at an early

Mrs. N. J. T. Brigham acceptably addressed the Spiritualists of Greenfield Sunday evenings during July.

WONDERFUL SAGACITY OF A DOG.-The following story, strange as it may appear, is vouched by several witnesses whose testimony is unim-peachable. A short time ago a female Newfoundpeachable. A short time ago a female Newfoundland dog was in the habit of coming to the house of a lady in this city, who would throw to it pieces of cold meat which the dog would eat, and, having satisfied its hunger, go away again. So confirmed did this habit become, that at a certain hour daily the lady would expect the dog and the animal would put in an appearance. A few days ago, before feeding her, the lady said to her, "Why don't you bring me one of your pupples?" repeating the question several times as she stood at the window, the dog looking at her in the face with an expression of intelligence, as if it understood every word the lady said. The next day, to the lady's astonishment, at the usual hour the dog reevery word the lady said. The next day, to the lady's astonishment, at the usual hour the dog returned, and, lo and behold! was accompanied by a little puppy. The lady fed both dogs, and then took up the puppy into the window, when the old dog scampered off and did not return for three days. At the end of that time the dog again appeared, when, after feeding it, the lady said, "Next time bring all your pupples; I want to see them;" and yesterday morning, sure enough, the dog returned accompanied by three Newfoundland pups. Several of the neighbors saw the whole trasaction, and declared that they considered this one of the most wonderful proofs of the sagacity of the dog they have ever known. Where the dog came from and to whom it belongs is not known, but we have the name of the lady and also of but we have the name of the lady and also of those who were eye-witnesses to the occurrences as narrated by us.—Portland Press.

If we were only half as lenient to the living as we are to the memory of the dead, how much happiness might we render them, and how much remorse might we be spared when the grave has closed over them.

The merit of actions consists not in doing extraordinary actions, but in doing ordinary actions extraordinarily. A woman's pride and a sailor's guide - The

needle.

SPIRITUALIST MEETINGS. PUBLISHED EVERY OTHER WEEK.

ADRIAM, MIGH.—Regular Sunday meetings at 10 M.A.M. and 73 P.M., in Odd Fellows' Hall, Main street. Children's Progressive Lyceum meets at same place at 12 M. Mr. C. Case, Fresident.

AMDOVER, O. — Children's Progressive Lyceum meets at Morley's Hall every Sunday at 11 t A. M. J. S. Morley, Conductor; Mrs. T. A. 8 napp, Guardian; Mrs. F. P. Coleman, Assistant Guardian; Harriet Dayton, Secretary. Assessant Guardian; Harriet Dayton, Secretary.

ANCORA, N. J.—The "First Spiritualist Society of Ancora" hold meetings each Sunday at 4 P. M. H. P. Fairfield, President, Children's Progressive Lyceum meets at 10% A. M. Eher W. Bond, Conductor; Mrs. Emmelline E. S. Wood, Guardian.

Guardian.

Boston, Mabs.— Eliot Hall.—The Children's Progressive Lycoum meets at 10 a.m. D. N. Ford, Conductor: Miss Mary A. Sanborn, Guardian. All letters should be addressed to M.T. Dole, Secretary.

John A. Andrew Hall (formerly Dr. Adams's Church).—Test circle in torenoon at 100 o'chock, by Mrs. Mary Cartisle, medium, Speaking in the afternoon at 2% o'chock, by Mrs. S. A. Floyd; music by Miss Minnle Pronty. Sents free.

Temple Hall.—The Roylston-street Spiritualist Association meets regularly at this place (No. 18, up stairs.) each Sunday. Circle morning and afternoon; evening, lecture.

Hampshire Hall.—The System street.—Free progressive meetings, Sundays, at 3 r. m. Miss Helen Grover, Conductor, Baltimore, Mo.—Lyric Hall.—The 'First Spiritualist.

meetings, Sundays, at 3 P. M. Miss Helen Grover, Conductor, BALTIMORE, MD. - Lyric Hall. — The "First Spiritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings. Children's Progressive Lyccum meets every Sunday at 10 A. M.

Lyccum Hall, Baltimore street, opposite Post-Office arenue. The Maryland State Association of Spiritualists hold meetings in this hall. Lev! Weaver, President; Jacob Weaver, Vice Pres.; George Broom, Secretary; Wm. Leonard, Trensurer. Children's Progressive Lyceum No. 1 meets every Sunday morning at 23 o'clock, and every Thursday evening. Lev! Weaver, Conductor; Mrs. Rachel Walcott, Guardian; Mrs. Elizaoeth J. Wilhelm, Librarian; George Broom, Musical Director.

cal Director.

BROOKLYN, N. Y.—The Children's Progressive Lycoum meets at Sawyer's Hall, corner Fulton Avenue and Jay street, every Sunday, at 10\frac{1}{2} A. M. J. A. Wilson, Conductor; A. G. Kipp, Assistant Conductor; Mrs. Ada E. Cooley, Guardian of Groups. Lecture at 3 P. M. by Mrs. E. F. Jay Bullene.

Bullene,
BRIDGEPORT, CONN.—Children's Progressive Lyceum meets
every Sunday at I. P. M., at Lyceum Hall. J. S. Shattuck,
Conductor; Mrs. J. Willson, Guardian; Dr. Porter, Librarian; Edgar G. Spinning, Musical Director.

BATTLE CREEK, MICH.—The First Society of Spiritualists
hold inectings at Stuart's Hall every Sunday, at 108 a. M.
and 78 p. M. A. P. Averill, President; J. V. Spencer, Secretary; William Merritt, Tressurer.

CAMBRIDGEFOR MASS.—Children's Lyceum meets every Sunday at 10½ A. M., at Harmony Hall, Watson's Building, Main street. W. H. Bettinson, Conductor; Miss A. R. Mar-tain, Guardian.

tain, Guardian.

CLRVKLAND, O.—The First Society of Spiritualists and Lib-oralists hold regular meetings every Sunday at Lyceum Hall, 298 Superior street, opposite the "ost Office, morning and evening, at the usual hours. D. U. Pratt, President;— Lown, Yice President; Dr. M. C. Parker, Treasurer; Joseph Gillson, Secretary. Children's Lyceum meets in the morning at Temperance Hall, 184 Superiorstreet. C.J. Thatcher, Con-ductor; Emory Olds, Assistant Conductor; Mrs. S. M. Thomp-son, Guardian; Miss Sarah Files, Assistant Guardian; George Willsey, Librarian; Mr. Price, Musical Director; George Young, Secretary.

CINCINNATI, O.—The Society of Progressive Spiritualists old meetings every Sunday morning and evening in Thomp on's Music Hail. G. W. Kates, P. O. box 568, Secretary, CHICAGO, ILL.—The Spiritualists hold meetings every Sunday in the ball corner of West Randolph and Jefferson streets Lyccum meets at It A.M. Conductor, Mr. J. C. Thus: Guardian, Mrs. Dye; Assistant, Mrs. Arnold; Musical Director, Mr. E. A. Blackmer. Laura C. Smith lectures at present, commencing at 71 P. M.

E. A. Hischer. Laura C. Smith fectures at present, commencing at 71 P. M.

Garthage, Mo.—The friends of progress hold their regular meetings on Sunday afternoons. C. C. Colby, President; A? W. Pickering, Socretary.

Donchester, Mass.—Meetings will be held in Union Hali, Upham's Corner, every Sunday and Thursday evening, at 8 o'clock. Mrs. Floyd, regular speaker.

Deansyller, N. Y.—Spiritualist meetings are held the first and third Sunday of every month. Mrs. E. A. Williams is en gaged to speak until the first of March.

Des Monres, low.—The First Spiritualist Association will meet regularly each Sunday at Good Templar's Hall (West Bide), for lectures, conferences and music, at 10\frac{1}{2} A. M. and 7 P. M. Children's Progressive Lyceum at \(\frac{1}{2} P. M. \)

Delawarr, O.—The Progressive Association of Spiritualists hold regular meetings at their hall on North street every Sunday at 7\frac{1}{2} P. M. Children's Lyceum meets at 10\frac{1}{2} A. M. Wm. Willis, Conductor; Mrs. H. M. McPherson, Guardian.

Fordord', Mass.—Progressive Lyceum meets every Sun-FORBORO', MASS.—Progressive Lyccum meets every Sunday at Town Hall, at 103 A. M. C. F. Howard, Conductor; Mrs. N. F. Howard, Guardian.

Mrs. N. F. Howard, Guardian.

GREAT FALLS, N. H.—The Progressive Brotherhood hold meetings every Sunday evening, at Union Hall.

HAMMONTON, N. J.—Meetings held every Sunday at 103
A. M., at the Spiritualist diall on Third street. P. N. Paraburst, President; Gerry Valentine, Secretary. Lycoum at 1 P. K. Mertill Parkhurst, Conductor; Mrs. J. M. Peebles, Guardian.

Guardian.

Hingham, Mass.—Children's Lyceum meets every Sunday afternoon at 2 o'clock, at Temperance Hall, Lincoln's Building. E. Wilder, 2d. Conductor; Ada A. Clark, Guardian.

Houlton, Me.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings.

Lynn, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening, at 3 and 7 P. M., at Cadet Hall.

Loursylve, K. W.—Children's Progressive Lyceum meets in LOUISVILLE, KY.—Children's Progressive Lyceum meets in Central Savings Bank Hall, Market street, near 4th. E. E. Sparrier, President of Society; A. Conscalen, Secretary Meet ngs suspended till October. Speakers encaged; J. M. Peebles during October: Thomas Gales Forster during November.

uuring October: Thomas Gales Forster during November.
LOWRLL, MASA,—The First Spiritualist Society meets in
Wells Hall Lectures at 2½ and Tr. M. Jacob Nichols, Frest,
dent; J. S. Whitney, Corresponding Secretary; N. M. Greene,
Treasurer, Children's Progressive Lycoum meets at 10% A. M.
George B. Goodale, Conductor; Mrs. Caroline M. Smith,
Guardian.

LONG LAKE, MISN.—The "Medina Society of Progressive Spiritualists" hold meetings in the North School-House the fourth Sanday of every month, at 102 A. M. and 2 P. E. Mrs. Mary J. Colburn, speaker. LA PORTE, IND.—The Association of Spiritualists hold meetings every Sunday at Huntsman's Hall. Lyceum at 10½ A. M. Conference at 4 P. M. Warren Cochran, Cor. Sec. Milan, O.—Society of Spiritualists and Liberalists and Chil dren's Progressive Lyceum, meets at II A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

MARLBORO', MASS.—The Spiritualist Association hold meetings in Berry's Hall every Sunday at 19 r. M. James Lowe, President; Mrs. Sarah S. Foster, Secretary. Milpond, Mass.—Children's Progressive Lyceum meets at Washington Hall, at 11 A.M. J. L. Buxton, Conductor; Mrs. Cordella Walex, Guardian; Mrs. Mary Bacon, Musical Direct-or; 11. S. Bacon, Corresponding Secretary.

MiddleBoro', Mass.—Meetings are held in Soule's Hall every other bunday at 12 and 62 P. M. MANCHESTER, N. H.—The Spiritualist Association hold meetings every Sunday atternoon and evening, at Lycenia Hall. H. C. Sullivan, President; F. H. Saunders, Sec'y.

Hall. H. C. Sulliyan, President; F. H. Saunders, Sec y. Morrisania, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Flith street. Services at 33 p. M.

New Albany, IND.—The Society of Progressive Spiritualists hold meetings every Sunday at 2 and 7 p. M. J. Kemble, President; Isaac Bruce, Vice President; A. R. Sharp, Recording Secretary; A. C. McFadden, Corresponding Secretary; A. W. Hertly, Treasurer.

mg Secretary; A. C. McFadden, Corresponding Secretary; J. W. Hertly, Treasurer.

North Scituate, Mass.—The Spiritualist Association hold meetings the second and last Sunday in each month, in Conhasset Hall, at 10½ A. M. and ½ P. M. Progressive Lyceum meets at the same hall on the first and third Sunday at 1½ P. M. D. J. Bates, Conductor; Deborah N. Merritt, Guardian; M. C. Morris, Secretary. Speakers engaged:—Mrs. Juliette Yeaw, July 23; N. S. Greenleaf, Aug. 13.

Natick, Mass.—The Friends of Progress meet every Sunday at Templar's Hall, at 2 and 6 P. M.

NEW YORK CITY.—Lyric Hall.—The Society of Progressive Spiritualists hold meetings every Sunday in Lyric Hall, 6th avonue, near 41st street. Lectures at 10½ A. M. and 7½ P. M. P. E. Farnsworth. Secretary, P. O. box 5579. The Children's Progressive Lyceum meets in the same hall at 3½ P. M. Dr. D. U. Martin, Conductor.

Masonic Hall.—The Spiritual Conference meets every Sunday at 2½ O'clock in Masonic Hall, 13th street, between 3d and 4th avenues.

NEWBURYPORT, MASS .- The Children's Progressive Lyceun

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

New Orleans, L. —Lectures and Conference on the Philosophy of Spiritualism. every Sunday, at 10 M. A. M., in the hall, No. 94 Exchange place, near Centre street. William R. Miller. President; J. H. Horton, Secretary.

Norwalk, O.—The First 'spiritualist Association hold meetings every Sunday at 1M and 7 o'clock P. M., at St. Charles Hall, Main street. 1ra Lake-Agent.

OSSEO, MINN.—Children's Progressive Lyceum meets at Singer's Hall every other Sunday, at '0½ A. M. Mrs. Mart J. Conductor, Mrs. Susio Thayer Curtis, Guardian of Grouns.

OMARA, NEB.—The Spiritualists hold meetings in the old Congregational Church, under Redick's Opera House, en-rance on 18th street, every Sunday. Conference at 2 P. M. accure at 73 P. M. Admission free.

PORTLAND, Mr.—Children's Progressive Lyccum meets at Reception Hall, at 10% A. M. Capt. T. P. Beals, Conductor, R. I. Hull, Assistant Conductor and Treasurer; Mrs. T. P. Beals, Guardian; Miss M. Ella Bonney, Musical Director, Alphonso Yeaton, Librarian; Miss Abble Parrow, Secretary, PLYMOUTH. MASS.—The Splittualist Association hold meetings every Sunday in Leyder, Halt. L. L. Bullard, President, Alice B. Sampson, Trensurer. Children's Progressive Lyceum meets in the same hall. L. L. Bullard, Conductor, Alice B. Sampson, Guardian; Clara Robbin, Librarian; Mrs. Lydia Benson, Musician.

Lydia Benson, Musician.

Springfirith, Mass.—Spiritualist Association hold meetings every Sunday in Franklin Hall, at 2 and 7 p. m. Speakers desiring to address said Society can write to Harvey Lyman.

Springfirith, I.L.—The Children's Progressive Lyceum meets every Sunday morning at 9 o'clock in Capitai. Hall, southwest corner Fifth and Adams streets. W. H. Planck, Conductor; Mrs. E. G. Planck, Guardian.

SAN FRANCISCO CAL.—Spiritualists and other Liberal Philkers meet for conference and discussion every Sunday Mernoon at 2 o'clock, at Dashaway Hall, on Post street. atternoon at 2 o'clock, at Dashaway Hall, on Post street.

SAGRAMENTO, CAL.—Spiritualists hold meetings every Sunday at 2 o'clock, in Pioneer Hall, 7th street. Mrs. P. W. Stephens, speaker.

BALEM, MASS.—The Spiritualist Society hold meetings every Sunday at Lyceum Hall, at 21 and 7 P. M Walter Harrls, President; Henry M. Robinson, Secretary; Mrs. Abby Tyler, Treasurer.

President; Henry M. Rodhison, Section;
Treasurer.

Stoneham, Mass.—Children's Progressive Lycenim meets every Sunday at 10½ A. M. E. T. Whittier, Conductor; Ida Herson, Guardian.

Vineland, N. J.—Friends of Progress meetings are held in Plum-street Hall every Sunday at 10½ A. M., and in the evening. President, C. B. Campbell: Vice Presidents, Charles. Hutler, Susan P. Fowler: Recording Secretary, H. H. Ladd; Corresponding Secretaries, John Gage, D. W. Allen; Treasurer, S. G. Sylvester. The Children's Lyceum meets at 12½ P. M. Dr. D. W. Allen, Conductor: Mrs. H. H. Ladd; Guardian C. B. Campbell, Musical Director; Lucius Wood, Assistant do.; B. F. W. Tanner, Lit ratian; Henry Wilbur, Assistant do. Speakers desiring to address said Society should write to the Corresponding Secretary.

Woscester Mass.—The Spiritualists hold meetings every

Woncester, Mass.—The Spiritualists hold meetings every Sunday, afternoon and evening, in Horticultural Hall. YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 2 P. M.

LETTERS FROM THE PEOPLE! WHAT THEY THINK

ABOUT DR. STORER'S VALUABLE MEDICINE,

NUTRITIVE COMPOUND!

FEMALE RESTORATIVE, BLOOD PURIFIER. TONIC AND STRENGTHENING

AGENT, GENERAL RESTORATIVE.

POPULAR FAVOR. The "NUTRITIVE COMPOUND" has already

made its way into every State and Territory of the Union, and testimony from a large number of patients demonstrates that this excellent medicine supplies a great need, and is destined to become the MOST POPULAR REMEDY IN AMERICA!

We shall not publish the names of our correspondents who send us their acknowledgments of the great benefit received, unless by their special permission or desire, as the nature of many of the diseases cured is such as to render the publication of personal certificates undesfrable; but a few fragmentary sentences from letters in our pos-session may show in whatestimation the Nutritive is held;

A Physician's Testimony--"Panacea for all Female Complaints."

"Last Fall I sent for a few packages of your 'Nutritive Compound,' which I used in my practice, and which I found to prove more than you claim for it. I consider it infinitely superior to all other medicines in the diseases for which it is recommended. In fact, I esteem it a complete panagra for all penagra for all penagra for specific panagra for all penagra for specific panagra for all penagra for all penagra for all penagra for a formary unable to pay, and I wish to benefit the suffering poor, as well as the more opulent."—D. C. D., M. D., Newstein for the suffering poor, as well as the more opulent."—D. C. D., M. D., Newstein for the suffering poor as well as the more opulent."—D. C. D., M. D., Newstein for the suffering for t

"Takes Out the Old Aches and Stiffness." W. Y., of Grand Rapids, Mich., himself 72 years of ago and a magnetic healer, reporting other cases, says: "Lam taking some myself, and it takes out the old aches and stiffness consequent upon second childhood, like a charm. After taking it three or four days I meatrix monath nor noun than I used to in one and a half hours before; hence the mona punitedation of the monath hough the lungs, heales all the other good work that is going on in the old system."

Doing Wonders."

"Dear Sin-Your medicine is noing wonders for my wife. She has taken only two packages of your valuable medicine, and her health is better than it has been for ten years."—G. P. H., Groreland, Mass.

Superior to "All the Doctors and all the Medicine."

This is a case of Chronic Prolapsus of some twenty years' standing, such as there are but low to be found in all the medical records—with a great deal of enlargement, and, of course, a great deal of suffering. The medicine, which she has taken now about two weeks, is making quite a revolution in her general health—completely reversing the tendency to cold extremities, accelerating the circulations to as a ten realise at the wints where there has been to produce a fair pulse at the wrist, where there has been scarcely any perceptible for years—and she says, with all the doctors and all the medicine she has taken for years, sho the doctors and all the medicine alle has taken for years, and has never found anything like this. "In my practice if find a great many, especially females, who are troubled with diseases for which your medicine is recommended, and for which it recommends itself. The dozen you rent me are all gone, and as I shall use them in my practice, send throu dozen more by express."—W. Y., Grand Rapids, Mich.

"I Wish Every Sick Woman Had It!" "I have used but one package, but my health is so much improved that I have recommended it to another lady, who is using it with beneficial results. I think it a very valuable medicine, and with every sick woman had it. Please send six packages."—Mrs. C. M. S., Minnesot.

"The Very Thing They Want."

"My ago is seventy-four, and I have been discared from the crown of my head to the sole of my boot. Your medicino has helped me very much, and I think it can't fall of helping others. I see so many room suffering women, and your medicine is the very thing they want. I send you the money for seven packages."—Mrs. H. G., Bronzon, Mich.

Forty External Ulcers Cured.

until I get entirely well. From the first of Joly until November I had forty external alers. Since taking the Compound they are cared, and I have had but one. Surely it is worth more than its weight in gold to me."—Mrs. K. A. M., Litchfield County, Conn.

"Superior to Anything I Ever Used!" "Dn. Stonen—Having tried your Nutritive Compound for myself and family, I derite to say that it is far superior to anything that I ever used, and I do sincerely and strongly urge all sufferers from natural or female complaints to forward \$1 to you for a trial package. My husband, who is a Medicine Agent, recommends your Compound to all who are suffering from complaints to which females are subject."

—Mrs. C. G. B., Shetbina, Mo.

"All that it Claims to be."

"This is the fourth package I have sent to you for, and can truly say that the 'Nutritive Compound' is all that it claims to be."—II. L. Orleans, Mass. "Your medicine is all that is claimed for it."-Dr. T.J. L.

New York.

"Your medicine is the best medicine for a sick woman that there is in the whole world."—H. M., Main.

Just What I Need."

A distinguished authoress and lecturer writes, after using A distinguished admices and acture; with a said in some two packages: "I send enclosed \$5, for which send in sour Compound. I am convinced that it is just what I need. I recently met two ladies who have been taking the Compound, and both speak well of it. Mrs. E., of Westfield, N. Y., said to me, 'I wish I could ted Dr. Storer how much good like medicine has done me,'"

"Your medicine has wrought a great change in me. My "Your medicine has wrought a great change in me. My digestion is improved, and my hands and feet, which were always cold, are now warm and often perspire. My friends notice the change in my complexion for the better. I tell my friends that I think with one more package I could draw a blister with my hands."—Mrs. C. M. H., Indiana.

"The 'Nutritive' agrees with me in every particular. Since using it I have had but very little pain or bad feeting in the bunches in my breast, which makes me hopeful that the Nutritive and wash will disperse them. The medicine has a pleasant effect on my nervous 8ystem."—Mrs. L. B. S., Connecticul.

"May bloosings and honor be awarded you for its dis-

Connecticut.

"May blossings and honor be awarded you for its discovery."—J. P. S., New Orleans.

"I have already used one of the packages for which I sent to you, and nearly the other, and have already received very great benefit. Many disagreeable complaints have been entirely cured by its use. I have recommended it to three of my friends, who, after a fair trial, are also greatly helped. I write this in justice to Dr. Storer, who deserves (with the good spirits) the thanks of suffering womanhood. If he wishes, he has at liberty to publish this."—Letter to the Barner of Light.

wishes, he is at liberty to publish this."—Letter to the narner of Light.
"We have been troubled with the Eryslpelas in our family this winter. We were induced to try it, and the result has been improved health."—J. L., Connecticut.
"I have used two boxes of it already; it has helped movery much. I have not been so well for five years, and now I think I shall get well."—Mrs. V. H. T., Minnesota.
"The 'Nutritive Compound' which I sent for is doing my wife good; mere than six months with a clair oyant of good reputation. Send me six packages."—J. W. M., Wisconsia.

THE "NUTRITIVE COMPOUND" Is NOT IN BOTTLES, but packages, which, whom

dissolved in water, make ONE PINT of Restorative. Full directions for use accompany each package of the

Mailed, postpaid, on receipt of the price. Price \$1,00 per package. \$5 for six packages;

\$9 for twelve. Address. DR. H. B. STORER,

Office 69 HARRISON AVENUE, BOSTON, MASS.

For sale Wholesale and Retail by William White & Co, at the Banner of Light Office, 158 Washington street, Boston, Mass.

This paper is issued every Saturday Morn

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

Banner of Light.

BOSTON, SATURDAY, JULY 29, 1871.

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

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLDY, ISAAO B. RICH.

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

"Fortune Tellers."

True to the observation of Macaulay, that Eng land is seized with a terrible spasm of virtue once every seven years, when the one who happens to be "caught" is made the scapegoat for the sins of all the rest, the London authorities have been making a raid of late on the so-called fortune tellers, male and female, who ply their vocation within the limits of that metropolis. The result of this miscellaneous foray upon a 'band of senseless impostors" has been the condemnation of some half-dozen of them to hard labor for several months - which is all very proper, as the law stands and is interpreted, Upon the heels of this transaction, and as if it were the entering wedge of an ulterior intent, the London Telegraph, in its issue for June 24th, comes out in a flaming leading article in favor of pushing this experiment still further. Assuming, with an impudence that would be sublime if it were not rather infernal, that the religion of Spiritualism is intimately related to such practices as have been bunished under the law, and that the one merely telescopes into the other, it holdly proposes that all mediums shall be dealt with after the same fashion, styling them, in its Newgate vocabulary, "dark-cabinet impostors," "knotted-rope rogues," and by every other vile name that comes most readily to the tongue of the facile gallows reporter who writes for the Telegraph's readers.

This is marching on with much too long a stride. It will not do to class the scances at the residences of such persons as Mr. S. C. Hall with the "charlatanry" of those who cast one's future in the wrinkles of their palms, or discover a fortune or a husband in the grounds of a tea-cup. As a Spiritualist journal of London distinctly declares, if the law is to be used as a machine of torture instead of a method of securing justice, and its penalties are to become spikes nailed into barrels for rolling people in, it is quite time it was understood that it is a twist-game that two sides can play at, and the game might as well begin now as later. There is a remedy at law against libeling one's neighbors; and to throw out, in this malignant manner, that an honest and worthy medium, who is believed in by the worthiest and wisest people who live, is only deserving of a seat in the dock and a sentence at oakum-picking, is surely a libel so scandalous and gross that it should be met by a challenge of its utterer before a bench of justice. These rash persons who are so very forward to crack the whip of the law over the heads of others, whom they choose to regard as inoffensive even under insults and enforced disabilities, can never be brought to realize the meaning of malignant language until it is forced down their own throats, by legal methods, for their difficult digestion. Let them have the other side of the law, and thus understand the balance of justice.

The Telegraph wants all spiritual 'safe on the treadmill" with the "fortune-telling cheats and impostors." It demands that similar proceedings shall next be entered upon against the "religiouists," whom it charges with impostor's tricks in assuming to be in relation with the "supernatural." "There are a thousand and one "of these "humbugs." it avers. "When." it impudently inquires, "shall we hear that the detectives have instructed fashionably-dressed females to trap and bring to justice the spirit-rapping impostors?" And then a feeble protest from its royal mouth: "We do not refer (oh, no, certainly not!) to the cultivated and earnest men who are patiently investigating certain phenomena which may or may not at some future date furnish the world with astounding revelations both in psychology and physical science, but to the mere quacks and charlatans who earn a handsome income by pretending to make tables dance jigs, and tambourines or guitars play in the air," etc., etc., The fine discrimination made in favor of science by this most cultured, religious, moral, and science-devoted writer, should extort a very grin of humor from the countenances of all his accomplished and truth-loving admirers. If ever there was charlatanry in anything, it is in that style of editorial teaching. If ever there was an impostor outside the criminal dock, it is such an one as devotes his brains to the composition of such mischievous trash.

But it is promptly echoed by such a paper as the Boston Journal here at home. It endorses the doings of the London authorities, which we do not pretend to dispute the propriety of so far, and then makes a feeble push for mediums in this country. It cites the case of a crazy fanatic in Lansingburg, N. Y., whom no person of a quantum of brains need be told by a justice is an impostor, and from him as a sample runs on to demand, by inference, the punishment of all the mediums in the country. Were it a simple and sincere desire to protect the people against abuses of the kind instanced, that would be one thing; but it is too obvious that the meaning and intent is to excite a general prejudice and hubbub against Spiritualists and their mediums at large -to bring popular odium, if possible, upon a religion that its ecclesiastical allies have never been able to shake. In endorsing and commending the language of the Telegraph, it endorses also the recommendation of that paper to proceed with a full head of malignity, under cover of law, against. all those who believe in what it seeks to convey under the head of "the supernatural." If this be the issue invoked, we think the law, on whose aid so much stress is menacingly laid, will be as efficient for the protection of Spiritualists as the selfstyled Orthodox. But this all betrays the animus of the class that would break the force of the grand truths of Spiritualism with material agencies. They will find that they are doing the very work they think they are obstructing.

Rev. Samuel J. May died at his residence in Syracuse, N. Y., July 1st. He led a useful life, and was noted as a reformer.

The Beauty of Maternity.

We like Mrs. Julia Ward Howe in her public addresses, for the sufficient reason that to eloquence she adds learning, and to real power she unites the affection of spiritual grace. However hard and positive ste designs her statements, they are invariably interfused with a glow of sympathy, warmed with accents of genuine emotion, and illuminated with the hope that springs eternal in the human breast. In short, without being herself a professed optimist, her fine and impressive discourse decidedly tends to make others so. Her address in New York, some little time since, on the dignity and beauty of maternity, was exactly adapted to arrest the loose and ruinous notions on that sacred subject to which fashion gives currency, and to impress the female mind with a fresh force on the necessity that commands a holy obedience, on woman's part to Nature's divine laws. "What," she asks, "shall we say of the fashionable discredit of maternity? of society's turning its power of inuendo and depreciation against the sacred source of its own life?" She could remember, in her own early married life, that expectant maternity implied a sort of social disgrace, to be concealed from observation just as long as possible. It was the right thing to have but two children to a family, if even any. A large family was esteemed a misery. Yet she said she had seen this all proven untrue; she had seen beauty made more beautiful, and dignity lifted to majesty by the anticipation of that new life in which the mother receives a portion of the youth and freshness of her child. And this truth-for it is one-ought to sink deep into every heart, and drive out the low and sensual prejudices that inspire ante-patal crime. Parentage, as Mrs. Howe truthfully says. is the absorbing interest and occupation of the most vigorous period of human life. She advises recreation on the mother's part, during gestation, but she regards study as a far better restorative than dancing or making fashionable visits. Here is the important thing to know the mother cannot elevate and improve her own mind during this period without likewise increasing her power of aiding the young minds of her children. Culture of every sort is as useful for them as for her. It is a real science to rear children rightly. Hygiene has set itself up in the nursery. Ventilation, careful diet, exercise and precept have driven out the old and killing nightmares of closeness, frequent medication and punishment. It is strange that just when the most enlightened methods of rearing children have been satisfactorily established, the distaste for bearing children at all should have risen to a positive social mania. "No children" may be posted on many a door of many a silent house. Life, says Mrs Howe, ought to be made harmonious and beautiful from its very beginning. Order, politeness, love, should each be taught as naturally as walking is essayed and accomplished. We are in debted to the patient, home-loving Germans for much invaluable knowledge on the subject of children's nurture and discipline, but they have never yet taught the art or the propriety of seeking to evade the discharge of the holiest duties imposed on the human family.

The "O. B. F." Creed.

In the Index appears an attempt to demolish Spiritualism by arraigning it as a pure superstition. Of course it is from the pen of O. B. Frothingham, whose mind would reject any faith but one of O. B. Frothingham's construction. We say this without the consciousness of the slightest ill feeling toward him or anybody else. Assuming that Spiritualism is nothing but a superstition, he declares, with the sanctified zeal of another Isaiah, that its foes " will pursue it into its hiding-places, seize it at the very doors of the altar, and mercilessly slay it in the presence of its idols, and on the floor of its sanctuary. Temples from which it cannot be exercised will be pulled down. Beliefs from which its virus cannot be washed, extracted, or expelled by any disinfecting agent, will be tralize. It were better that very sacred and dear beliefs should go than that this enemy of all rational belief should remain. Let us prefer to have no other world than to have another world full of teasing, troublesome, meddlesome beings who interfere with the rational order of the world we dwell in." The last emphatic expression is precisely the wish recently uttered by Mr. Alger in Music Hall.

We certainly go for tearing down the temples of uperstition which Mr. Frothingham so hates the sight of, and shall expect to see him fall, hammerand tongs, upon the Orthodox Church establishments, to begin with. They have been a nest for superstition as long as they ought. It is one object and aim of Spiritualism to dispossess the foul tenant, and let the light of spiritual day in at the windows. We say again, let Mr. Frothingham begin his valiant work on the fortresses and citadels, and not waste his strength, and show his inconsistency, in driving at Spiritualism, which is the open antagonist of all superstition. Let him proceed against Orthodoxy-not join hands with it against us. He admits "it is not a belief in the real existence or actual presence of spirits that constitutes superstition. but-belief in their direct agency in the control of human concerns." Oh! A distinction without a difference at all. Sympathizing spirits may be at our sides, then, and it is all right; but the moment they lisp a word about our affairs in this life, interested as they of course are in us, it is all wrong. Such is the gospel according to Mr. Frothingham. He is afraid the people will somehow become imposed upon, as they doubtless oftentimes may be. But is that any more perilous to the human soul than to swallow without a question the teachings either of Orthodoxy or Mr. Frothingham?

Another Spiritualist Fair.

The subject of getting up another Fair by the Spiritualists of Boston and vicinity is being seriously talked of. The plan and objects are stated thus: the Fair to be held in Eliot Hall, early in December-two-thirds of the proceeds to be devoted to the continuance of free spiritual shall be selected previous to the Fair. With such of harmonious action, the Fair would prove even a greater success than that of last season. No time should be lost in getting ready, if another Fair is to be held so soon.

Salem.

The Spiritualists of Salem, Mass, hold free conference meetings in Goodell Hall, at half-past five o'clock P. M., Sundays.

The Spiritualists of Onondaga Co., N. Y., hold their eleventh annual grove meeting at fore the audience C. Fannie Allyn, who said the Phenix, Sunday, July 30th, forenoon and after systems of the past had failed because they

Grand Spiritualist Picnic at Walden Pand, Concord.

On Wednesday, July 12th, one of the largest and most harmonious assemblages of Spititualists ever gathered at this well-known grove enjoyed the splendor of the fine weather, the grateful shade of the woods, skimmed along the blue waters of the pond, or clustered around the meeting stand to hear such words as were offered by the speakers in attendance. Notwithstanding a threatened rain at about the time of starting in the morning, the people continued to pour in, making the movement a success, despite the frowning elements. In a comparatively short apace of time, however, the clouds passed away, and a beautiful day was the consequence.

Arrived at the grove, those attending proceeded o select such of the natural attractions of the scene as suited them best-many resorting to the dancing-hall, where Richardson's Band furnished the music. Those desiring to hear speaking were called to order at about eleven o'clock by Dr. A. H. Richardson, of Charlestown, who with a few appropriate words welcomed them to the festivities of the occasion. He was followed in an eloquent manner by Dr. H. P. Fairfield, M. V. Lincoln, M. Clapp, I. P. Greenleaf, of Boston, Albert Stegeman, of Allegan, Mich., Abbie M. Burnham, and Prof. Stearns; after which, adjournment and dinner came in for consideration.

Considerable time was occupied in the partaking of internal comforts-many availing themselves of the fine arrangements offered by the superior restaurant located on the grounds, and others regaling themselves under the broad roof of the new wooden building erected by the Fitchburg Railroad on the site of the old speakers' tent, so well known to those attending last year's Spiritualist camp meeting. During the intermission, Prof. Stearns gave some examples of his power as a psychologist to an impromptu audience on the platform.

At two o'clock the meeting was again called to order, Dean Clark presiding. Dr. H. P. Fairfield made the first address, basing his remarks on Pilate's question to Jesus, John xviii, 38th verse: What is truth?" He referred to the light of the spiritual revelation, working to-day in the hearts of men, as being the truth which had lived through all the ages. The darkness which enveloped some minds was, however, sad to behold. How many blinded by sectarian education were passing over the border land of death, and waking the echoes of the higher world by such questions as, "Have you seen the devil here?" "Where is God?" or. 'Is this heaven?" The great result of Spiritual ism was to elevate and give force to the inner and higher natures of men and women, so that they should shine forth so powerfully as to rule the outer, or in other words, it was leading the inner man and woman to become the outer in all the affairs of life.

Mr. Emerson, of Worcester, followed. To his mind this gathering was for the interchange of thought, and the acquirement of deeper spiritual

knowledge. Dr. Richardson gave notice of the grand Mass Meeting of the Spiritualists of New England, to be held under the management of Dr. H. F. Gardner, at Island Pond, Abington, Sunday, Aug. 6th. [of which see notice in another column] and hoped a full attendance would signalize that occasion the spiritual field being large enough to contain all movements for the benefit of the cause. He also spoke of the forthcoming Massachusetts State Spiritualist Camp Meeting, which would be carried out by James S. Dodge and himself, at Walden Poud, commencing August 15th, and continuing six days. [For further particulars see notice in another column.]

Mrs. Helen Grover, of Hampshire Hall, Boston, next addressed the meeting. Spiritualism, to her, taught that every one was a part of God, and through the tortuous path of disciplinary experiences was tending back to him again. Spiritualism was the embodiment of freedom and truth.

Dean Clark then introduced Albert Stegeman. of Allegan, Mich., treating in a brief preliminary burned like tainted clothing. We must, at all speech on the labors which to his knowledge Mr. costs, be rid of superstition. It is a plague which S. had performed in Michigan for the cause, and no sanctity can justify, which no faith can neu- the persecutions he had been forced to endure in consequence.

> Mr. Stegeman proceeded to say that nothing he could do could repay the debt he owed to Spiritualism for what it had done for him. Choosing the word "Re-formation" as his subject, he proceeded to give his views-radical ones-on matters of diet, dress, etc. He spoke highly of the appearance of the Boston Children's Progressive Lyceum, whose session on the Sunday previous he had attended, and thought that it was the duty of all to set pure and perfect (as may be) examples to the young. He counseled the abandonment of the field of abstruse metaphysics, and the substituting of greater efforts to embody our philosophy in

> Dr. H. B. Storer, of Boston, thought that individuality was the lesson taught by Spiritualism; that each should be governed by his or her highest conceptions of duty, and that no man or woman had a right, in the name of any reform, to draw lines of demarkation between what should be relatively considered as the true and good, and the opposite. He believed the sentiments of Dr. Dio Lewis, who had said it was well for a man or a woman to eat that which, on experiment, was found to agree with him or her. The right accorded by Spiritualism as regarded mental food should apply as well to the physical wants. The same idea he also applied to dress. Each man should be individually convinced of error, in practicing any habit, before he gave it up. Spiritualists, as Spiritualists, were not called upon to give in their adhesion to any reform, till individually satisfied of its merits and practicability.

Fannie B. Felton, of Everett, followed in a lively train of remarks, expressing the same views as to freedom in matters of dress and food. She had always found in her mediumistic experiences that she was led to eat what she required for the work in hand. The crowning beauty of Spiritualism, to her, was its unwavering inculcation of the right of private judgment.

A. E. Giles, Esq., of Boston, also supported the two previous speakers, and referred to the effect, upon the after career, of ante-natal influences.

Mrs. Susie A. Willis, of Lawrence, believed in meetings in Music Hall, and one third to the sup- getting rid of all undeveloped conditions while port of the Children's Lyceum in Eliot Hall; the in the physical form-which was preferable to funds to be placed in the hands of trustees who carrying them into the future state. She also counseled fearless independence, and a willinga basis and objects to work for, and the stimulus ness to abide by our own acts as approved by conscience, whatever might be the decision of the

> William Brunton, of England, was next introduced. He was glad of the freedom of expression which Spiritualism had given; for thought was better spoken than locked up in the breast, gathering wrath like the lava tide of Vesuvius, and our lives needed ventilation so netimes as well as our abodes.

Dean Clark then read a poem entitled "The Graham System;" after which, he presented be-They were like the careless housewife, who, hur- parted ones still held dear in memory.

riedly endeavoring to shake the crumbs from the cloth after the evening meal, throws out and loses the silver spoons, which may hap have therein concealed themselves. She closed with a wellreceived inspirational poem of some length, based upon the word "Friendship," which subject was handed in, during her remarks, from the au-

After a few closing words by the chairman, and singing by the audience, the first train for Boston was announced, and most of the company embarked for their homes with hearts laden with pleasant memories. Great credit is due Mesers. Richardson and Dodge and the Fitchburg Railroad Company for their indefatigable labors for the comfort and enjoyment of their guests.

"The Battle of the Brutes,"

The Mayor of New York having put a stop to Mr. President Bergh's taking out the horses from a street car, whenever found to be unfit to draw their load, on the plea that it is an obstruction to nublic travel not to be tolerated, Mr. Bergh appears with a righteously indignant protest in the form of a letter to the Mayor, which is no less addressed to the public, in the course of which he thoroughly examines and controverts the position of the Mayor, and makes a most effective appeal for the rights of the poor dumb beasts of which he is the self-appointed and resolute champion. "I would not," says he, "inconvenience any one in the discharge of my duty to the law and to these lowly servants of ours; but I am resolved not to discriminate between persons and corporations, rich or poor." By corporations he means the powerful avenue railroad companies, who work down their poor horses to the verge of death, allow them little time for feeding, overload the cars they are made to draw, and subordinate mercy itself to their own greed. Mr. Bergh rightly insists that it is not himself, or his society, that obstructs public travel, but the rich car compa pies that are responsible for it. He protests that he will not make or enforce the law against an unconscious offender who is driving a coal-cart, while suffering the "great and rich corporations to pursue their systematic cruelties with impuni-

Since the recent return from Europe of Mr. Angell, the President of the "Massachusetts Society for the Prevention of Cruelty to Animals," that gentleman has published in the papers a statement of the condition of the Society, and an accompanying appeal for the help it so urgently needs. There are but two persons to do all its work in Massachusetts; which includes publishing a paper, distributing it, collecting and paying bills, a wide domestic and foreign correspondence, in addition to that with one hundred and fifty agents in the State, listening to complaints, keeping the Society's accounts, going before committees of the City, State and national governments, looking after needs. There are but two persons to do all its fountains, drinking troughs, and cattle cars, talks interminable with railway officers and street paying committees, and other miscellaneous labors that cannot readily be recited. The Massachusetts Society spent more money last year than it that spirit of benevolence and humanity which is ness to animals deserves to be inculcated among the first in the human heart.

Co-operative Homes.

Mr. Josiah Quincy's recent efforts to enlist the attention of our workingmen and direct it to a effected, officers chosen, and a plan of operation duly blocked out. The whole thing is perfectly simple. The object is, to save the difference between the mere interest on the value of a house, such as can be built for a reasonable sum within reach of Boston, and the exorbitant rents now demanded and paid by those who are helpless to resist. In a certain number of years that difference is expected to pay entirely for the house. The point is, then, to secure credit for the laboring man, until he can earn enough by his industry to pay off his obligation. Any man could have a home on such terms; and it is proposed to put it into the workingman's power to do it, by organizing a cooperative banking fund, each subscribing member to pay in two hundred dollars, and afterwards so much per month until his entire debt is canceled and he has a home to show for it. These cooperative banks have been very successful in Germany, and in 1867 their transactions amounted to nearly one hundred and sixty millions of

Miss Leys in Stoneham, Mass.

The Stoneham Amateur, of July 8th, says: "The lectures of Miss Jennie Leys at Harmony Hall, last Sunday afternoon and evening, were well attended by an interested and appreciative audience. Miss Leys, although young, and has been in the lecture field but about one year, is one of the most powerful lecturers of the age. Her arguments are deep, lucid, yet plain and unmistakable—every statement and argument open to the severest criticism of reason, science, philosophy and religion. No candid person can listen to her thorough reasoning without being conscious that there are many things in the boundless arcana of Nature yet to be learned by man, and that his highest conceptions of the Deity are yet vague, and often absurd, ridiculous, and inconsistent with the prerogative of a Supreme governing principle."

A. A. Wheelock.

We learn that this well-known worker, and managing editor of the American Spiritualist, is on his way East. He will probably attend the various camp and grove meetings in this vicinity -Harwich, Abington, Plymouth, Walden Pond. etc., so that the many friends in attendance upon The Mass Meeting at Island Grove. these places will have a good opportunity of hearing him. He is an earnest and eloquent speaker. and will doubtless contribute much to the interest of these out-door meetings. Societies wishing for his services will address him care of this office.

Spiritualism in Georgia.

A gentleman writing recently from Valdosta Ga., says that a certain amount of knowledge concerning the spiritual faith has manifested itself in that quarter, and that the subject, once presented, seems to cling to the mind, determinng the individual to investigate and know more. He believ s that a good and reliable test medium would be welcomed cordially and well repaid by the people there, many of whom have never, as noon. Mrs. A. M. Middlebrook will be the prin- taught uniformity instead of individual freedom. | yet, received a communication from those de-

The Way Friends Help the Banner. Several months since, our worthy brother, S.

L. Walker, of Poughkeepsie, N. Y., wrote us as follows: "For years I have steadily been impressed with the idea that great good would result to your interests-first-and to the higher interests of Spiritualism, by your advertising the Banner of Light in many of the popular papers throughout he country. That we may all have an opportunity to lay up treasures by giving the bread of life to those around us, I propose to Spiritualists in every considerable village or

city, to form themselves into a committee of the whole, and raise (by a trifling subscription from each) a small fund, with which to advertise properly the Banner of Light. Why, I verily believe that not more than one-quarter or third of any community have ever heard of the paper, and much less of its great power and popularity. Advertise the paper, keep the great subject of spirit intercourse before the people, speak of the Message Department and of the convincing estimony that the departed do return, and, above all, prove to the world that we are not only a power, but are boldly nonest in declaring that power.

Just so long as Spiritualists allow their timidity and conservatism to keep them in the background, just so long will ignorance and superstition cry humbug, the devil, infidelity and foolishness. I for one am willing to take the bull by the horns; you propose, and I for one will act."

Bro. Walker's energetic spirit, not content with the mere suggestion, proceeded to put it in practice. He prepared an advertisement (which we copy below), and had it inserted in the leading daily and weekly papers of Poughkeepsie; and now we have to thank him for an additional number of new subscribers from that section. Our friends in other parts of the country, who have our glorious cause at heart, and wish to aid the Banner and spread the truths of Spiritualism, have the experience of Bro. Walker to show that his experiment is a success. We feel grateful to all those who endeavor to strengthen our hands by extending the circulation of the Banner. The following is the advertisement prepared by Bro. Walker, and inserted in the Poughkeepsie papers:

BANNER OF LIGHT!

An Exponent of the Spiritual Philosophy of the Nineteenth Century. THIS Paper, which has been established for fifteen years, is one of the most interesting and instructive ever pub-

lished on the American Continent. The Message Department. a page of Spirit Messages from the departed to their friends in earth-life, given through the Mediumship of MRS. J. H. CONANT, proving direct spirit intercourse between the mundane and super-mundane worlds, is, without doubt, the most intensely interesting, inspiring and instructive paper ever read by the human family. To spread this glorious Banner of Light over broader fields, the publishers now propose to send this EIGHT PAGE

WEEKLY PAPER for THREE MONTHS ON

BANNER OF LIGHT,

Boston, Mass

Camp Meeting on the Cape.

On Tuesday next the annual spiritual festival received. It is to hold a fair toward the close of at Harwich, Cape Cod, will commence its sesthe year in this city, for the purpose of presenting | sions. From year to year, as the social and intelits claims more impressively before the people of lectual character of these out door meetings bethe State, and to replenish its exchequer. But if comes generally known, the desire to attend them the benevolent and humane portion of our popu- increases among the people, and we have therelation earnestly desire to see the aims of the So. fore good reason to expect a larger assembly than ciety carried out, they must lose no time in con- ever this year. Ample accommodations to board tributing generously to a common fund that will all that come, have been made with private place it firmly on its feet for active and aggressive | houses and at the hotel; and those who wish to operations. Here is an opening for all to manifest | camp out, can take tents with them and swell the number of canvas walls that compose the camp the token of civilization. The sentiment of kind- village. Many of our best speakers seek recreation, as well as opportunity to teach the philosophy of Spiritualism, at these somewhat informal and altogether social meetings-feeling willing to contribute of their substantial thought and best inspiration, for the general pleasure; and also to share the pleasure of listening to their co-laborers project for securing homes by the payment of a | in the spiritual field, social communion, and genial small sum down, and monthly installments of a enjoyment of all that makes camp-meeting life moderate amount, appears to have met with suc- attractive. Personal acquaintance is made becess; and a meeting a short time ago, of individuals designing to become members, was aticle time to spreading the glad ti likely thus to become better known and more generously appreciated and ministered unto by those who enjoy these truths, while successfully laboring to accumulate wealth or competence in the ordinary walks of life.

> May the spirit of fraternity and mutual helpfulness abound among Spiritualists, and their camp meetings be a means of increasing personal respect among those who take part in them, as well as a higher estimate of the great reformatory work in the interests of which they are held.

> We are informed that tickets from Middleton and return, can be obtained for \$2,25; Tremont, \$1,70; Wareham, \$1,60. No tents can be hired on the ground; persons wishing to camp out must bring them. Board and lodging in the neighborhood, \$1.25 per day. Tickets for the round trip from Boston are \$3 each.

Another Indian Massacre.

A party of eleven citizens of Prescott, Arizona, having heard that the Apaches had run off a herd of stock owned by some herdsmen in that Territory, started off in pursuit, determined to wreak vengeance. At a certain point they were joined by five persons more, and still further on they came up with a detachment of United States cavalry, who were out hunting Indians, commanded by Lieut. Morton. All together pushed forward with a hot purpose. Finally they struck the trail, followed it up for twenty miles, and just past midnight came upon a rancheria, which they surrounded, killing twenty-one of its occupants. They then moved forward with stealthy haste to another rancheria, which they surprised on the following day, killing twenty-three Indians. This they proceeded to do as often as they found any traces of Indians. In all, fifty-six red men were slaughtered for the theft of a few horses-which is severe punishment for such a crime. Is this the new peace-policy that has been professedly inaugurated? Is the Indian Department the supreme manager of the tribes and their troubles, or have they been unaccountably handed over to the War Department, as this fresh massacre would seem to imply?

Dr. Gardner has so far completed arrangements for the grand Mass Meeting of Spiritualists,

on Sunday, August 6th, at Island Grove, Abington, that we are enabled to announce that special trains, stopping at all way stations, will run to the grove, from Boston, at 9:15 and 12:45; Plymouth, at 8:30; Fall River, via Middleboro' and North Bridgewater, at 7:45; Taunton, at 8:30; South Scituate, at 8:40. By this arrangement the Spiritualists of a large section of the State will be able to attend en masse; and as liberals and radicals are invited to join us, we expect a great multitude. Full particulars will appear in the next issue of the Banner.

Prof. Wm. Denton and several others of our prominent speakers will address the assembly. An original poem will be given by Miss Lizzie

Derivation of the Names of the Mouths. with their Signification.

January was so named by the Romans, and derived this appellation from Janus, a heathen deity with two faces, because on the one side the first day of January looked toward the New Year, and on the other toward the Old.

February derived its name from Februa, a feast held this month in ancient Rome in honor of the manes of the deceased.

March was the first month among the Romans, being named from Mars, the god of war. Marriages made in it were superstitiously accounted unhappy. April is derived from Aprilis or Aperio-"I open;"

because the earth begins to open her bosom for the production of vegetables. May was so called from Majores, out of respect

to the Roman Senate. June is said to have been named Junius, in

honor of the youth of Rome. July is derived from the Latin Julius, in honor of Julius Casar, and was previously called Quin-

tilis, as being the fifth month. August, originally called Sextilis, received its name from the Emperor Augustus, on account of are making to have the event pass off with greater several of the most fortunate events of his life having occurred during this month.

September obtains its name from its position in the Roman year-the seventh month-Septem, seven, and the termination ber like lis in Aprilis, Quintilis, Sextilis. This same rule applies to October Novem ber and Decem ber-or eighth, ninth and tenth months from March.

Movements of Lecturers and Mediums.

Mrs. A. P. Brown of St. Johnsbury Centre, Vt. will speak in Canaan, Vt., July 25th; also near there, Aug. 6th; in Lawrence, Mass., Aug. 20 h | a two days' meeting in Albion, N. Y., July 22d and 27th; in Stoneham, Mass., Sept. 3d, 10th, 17th and 23d. We regret the notice came too late for and 24th. Would like to make engagements for October.

Levi Dinkelspiel's address is Decatur, Iil., P. O. box 299.

The noted analytical healer, Dumont C. Dake, M. D., will visit East Saginaw, Mich., Everett House, July 20th, and will heal the sick for a few

A. E. Carpenter is lecturing in Maine. He spoke in Portland Sunday, July 15th.

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Lizzie

Rev. Wm. Brunton speaks in the Spiritualists' Hall, at Harwich Port, on Sunday, July 231. | Europe, and only returned a few weeks since, He will also attend the camp meeting at Harwich, commencing on the Tuesday following.

Miss Lottie Fowler is at the Mansion House, Baltimore, holding séances. The American reporter has made her a visit, and a "first rate no-

Miss Helen Grover has closed her rooms in Hampshire Hall, Boston, for the season. At pres- lning, of London, England, formerly an Episcopaent she is located at 22 Oxford street, Portland,

Charles H. Foster, the test medium, has left Boston for Saratoga.

Westward, Ho!

We learn that our young brother, Dean Clark, purposes to return to the West to lecture during the coming fall, and to the Southwest during the winter. If his arrangements are completed, he intends to start about September 1st, and is desirous of making engagements as soon as possible, to avoid waste of time and means. Being better adapted physically and in other respects for constructive and systematic labor, where his fine social powers can combine with his eminent qualities as a lecturer, he wishes to make at least monthly engagements, as a rule, and solicits immediate application from those who may desire his services for the ensuing season.

To those who have heard this earnest champion nothing need be said in commendation; but to those who know him only through his facile pen we may properly say, he is a fluent, forcible and eloquent speaker. He thoroughly understands our philosophy, is able to defend it against any of its enemies, and explain it, in its scientific, religious and practical bearings, to its friends; and, combining a good degree of scholarship with an exalted inspiration, he is one of the most useful and efficient speakers in the field.

We hope our Western friends will at once sesure his services, and aid him in his mission of in this Commonwealth. Mrs. Livermore made an good to humanity.

While his multitude of friends in the East would like to retain him, his inspiring guides point westward; and, with proper encourage. ment, thither he will take his way. Address him at this office.

The True Religion of Jesus-"Kindness of Heart to All."

For some two or more years past, I have become more and more convinced that all the external forms and systems of worship adopted by the sectarian churches, are utterly foreign to the religion taught by Jesus of Nazareth; and that they, of all peoples, religions and tongues, who are ever ready to offer their mite for the good of every individual being of God's creation, including even the brutes, reptiles and insects, if it be only the word of kindness or look of sympathy, are those for whom the more beautiful mausions are prepared above.

Some few days since, whilst my mind was unusually impressed in this direction, I called to see that excellent medium for spirit communication-Mrs. Rockwood, No. 14 East Springfield street, Boston. I had given no expression to what had been passing in my mind, either directly or indirectly; but no sooner had Mrs. R. become entranced, than she said, "I see a chaplet placed on your brow, and on it is written Wealth. I see this removed, and replaced by another, and on it is written Fame. I see this again removed, by a most beautiful spirit, and replaced with another, more enduring than all others, and on it is written, 'Kindness of heart to all.'"

New Subscribers.

Since our last report the old patrons of the Banner of Light have sent us the names of eighty-nine new subscribers. A. E. Carpenter sent seven; S. Bates, six; J. Feather, three; J. F. Piper, two; E. F. Rehm, two; D. Ball, two; H. Blood, two; E. R. Spurrier, two; and the following one each: L. Hunt, O. G. Chase, C. N. Vann, H. Brown, Dr. Wm. C. Ziegler, C. H. Kirkwood, D. Pearson, H. H. Arnold, George Fiske, C. I. Kinsey, Mrs. M. P. Keeler, Dr. J. Cooper, J. D. Powers, J. Thom, N. E. Mulford, T. Remick, Capt. W. B. Cox, Mrs. G. W. Mackenzie, J. Jackson, M. Dees, Mrs. H. R. Smith, Mrs. L. Taylor, Mrs. S. Gillis, J. Schieffelin, S. T. Wright, B. F. Wiggin, W. Wood, T. Lothrop, J. H. Satterly, G. W. Folsom, Mrs. S. E. Holt, T. V. Ramsay, C. B. Lynn, W. R. Tobey, J. H. Wade, A. Campbell, P. H. Shetterly, C. Y. Thing, Wm. Edson J. P. Edson, Dr. B. L. Cetlinski, M. D. Andrews, E. Wyman, A. Chapman, L. J. Samson, J. White, J. Justice, Mrs. D. Haviland, J. B. Moore, D. B. Hulburt, L. Stickney, A. Gray, Mrs. C. Whiting, J. Robinson, M. A. Misenheimer, H. W. Goodrich, L. D. Owen, A. B. Avery, Mrs. H. F. M. Brown, A. Doolittle E. Osgood, R. L. Kendall, E. Pike.

In addition to the above, we have received the names of two hundred and thirty new three months' subscribers. Priends, we thank you all for your efforts to extend the circulation of our paper, and thereby help promulgate the spiritual philosophy among the people.

Marry a poor girl, and she will go up with you; a rich one, and she'll go down with you.

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER. -First page: "What is Life?"—a lecture by Mrs. Nellie J. T. Brigham. Second: Free Thought-"Letter from Emma Hardinge;" "The Rights of Citizens," by L. B. Chandler; "The Picnic, Camp Meeting and Convention Business," by E. S. Wheeler; Poems-"Putting on Pants," and "God and Chaos," by George Kates; "The Spiritual Delusion Dying Out," by Thomas A. Garey; Semi-Annual Convention of Spiritualists of Maine; Organization of a Spiritualist Society in New Jersey. Third: Banner Correspondence; Poem-"The Surprise;" "Dr. H. Slade in Greenfield. Mass.;" "Wonderful Sagacity of a Dog;" List of Spiritualist Meetings. Fourth and Fifth: Usual editorial matters, items of interest, etc. Sixth: Message Department; Obituaries. Seventh: Advertisements. Eighth: Warren Chase's editorial correspondence, and Cephas B. Lynn's "Western

The programme for the Great Spiritualist Camp Meeting at Walden Pond Grove, Concord, will be found in another column. Preparations satisfaction, if possible, than a similar one did last

THE OBER FAMILY PICNIC. - The Chardon (Ohio) Democrat, of July 12th, contains an account of the Ober Family Picnic at South Newbury, Friday, June 30th, on the farm of R. H. Oher and D. M. Allen. R. H. and C. L. Ober and their families, from Boston, were present, together with one hundred other members of the family. They all had a general good time.

The Spiritualists of Orleans County held insertion in our last issue.

DEATH OF "LITTLE TAD."-The thousands who remember little "Tad Lincoln" at the White House, in the early days of the rebellion, will hear with regret that he died at Chicago, on Saturday morning, July 15th, of dropsy of the heart, at the age of eighteen years. He was a great favorite, and his childish indifference to the great events which were then transpiring were often so peculiarly manifested that "Little Tad" became the pet of all. He accompanied Mrs. Lincoln to when the disease manifested itself.

THE FALL OF PARIS -A great deal of excitement was created in religious circles in this country, when a convention of Philadelphia Presbyterians resolved that the destruction of Paris was simply God's manner of avenging the memorable massacre of St. Bartholomew. Dr. Manlian of Oxford, but the present Roman Catholic Archbishop of Westminster, as might be expected, differs rather essentially from this opinion, though in providing a substitute he does not apparently achieve any more satisfactory results. In a sermon delivered by him on the twenty-fifth anniversary of Pio Nono's accession, he said that the subject might be a painful one, or else he would dwell on "the manifestation of a divine scourge in a neighboring city-the very city where the Syllabus was prohibited."

Rev. Edward Sullivan, rector of Trinity church, Chicago, considers "the buying and selling of Sunday papers a more pernicious violation of the Sabbath than the buying and selling of liquors." It's easy guessing which he patronizes.

A Chinese Young Men's Christian Association has been organized in San Francisco. It starte with a membership of forty Celestials.

A man was recently on trial in Indianapolis for injuring an infant by kicking over the carriage in which it was riding. The court dismissed the accusation as frivolous, but fined the colored nursegirl fifteen dollars for profanity in the streets. What a mockery of justice!

ADVANCING,-The "Woman Cause" makes another quiet step forward. Mrs. Livermore addressed the pupils of the Prescott School, East Boston, Monday, July 10th, at the annual exhibition—the first time this honor has been extended to a woman impressive and very eloquent address, and was warmly congratulated on her success by the trustees, teachers and superintendent. This is to be the first movement, we understand, in a concerted plan to have women on the School Boards throughout the Commonwealth. As nine-tenths of our teachers are women, there is no good reason why there should not be committeewomen as well as committeemen.

There is trouble ahead for a good many people. Dr. Beecher once thought he did not want to go to heaven if Universalists and Unitarians were there. Now Dr. West, who has just written a book on the "State of the Dead," demonstrates that no children will be admitted into heaven; which reminds us of the sick squatter Tom Hughes tells of, who, "for his part, should n't care to go to heaven unless he ould be sure there was a big wild country to the west of it." Probably those who are not satisfied with heaven, can find accommodation elsewhere, suited to their needs, if not exactly according to their desires.—The Golden Age.

A lady spiritedly answers a satire on the fashion her sex have of carrying little Spitz pups with them as carriage companions: "They act a great deal less like puppies than the majority of the men I know."

The latest revised tables at the census office show the following aggregate of population of all the States and organized Territories: white, 33,586,680; colored, 4,879,323; Indian, 25,733; Jap anese, 55; Chinese, 63,196; total, 38,549,987.

Gen. Parker has resigned the commissionership of Indian affairs, on the ground that the office has become that of clerk to the Indian Commission.

There has been a warm debate in the Spanish Cortes for several days on the colonial policy of the government, and it has been resolved to keep Cuba at any cost.

Every department of the New York city government is headed by or is under the control of an Irish Roman Catholic, except the mayor's office.

Clara Barton, who was prominent in her care for our sick and wounded during the rebellion, is now in charge of three hundred and five women in Swiss hospitals, and is under the patronage of

the Grand Duchess of Baden. A smart young lady says her idea of a good home is a place where "cobwebs and kisses never go together."

Two thousand women are now doing farm work in Wisconsin. They stay in the fields from sunrise to sunset.

July 16th, Jesse Foulks, of Shelby Junction, Ohio, attempted to light a fire with coal oil, and the can exploded, killing his daughter Matilda. Another daughter was terribly burned about the hands. There are plenty of foolish people who will do the same thing after reading the above paragraph in the papers.

New Publications.

ductive tale-writer, T. S. Arthur, and the enterprising press of George Maclean, Boston. It is a tale filled in with sketches of character, and its crowding incidents hurry on the reader to its conclusion with almost breathless interest. Mr. Arthur is an old and familiar favorite with American readers, old and young. He is the writer on domestic morals, Few, if any, have surpassed him in real effect in his chosen "Orange Blossoms" abounds in fine and powerful touches of nature, which are calculated to leave lasting impressions on the mind. Its numerous actors, as the author depicts them, are living, breathing men and women, who tell the story to the reader in the passages of their lives which have been selected with so skillful a hand. To heighten the effect of the story, its pages are diversified with five full-page illustrations, after designs by superior artists, and are prefaced by an accurate and very striking ikeness of Mr. Arthur, engraved on steel by Rice. The book is sold only by subscription, and is to be obtained only at No. 3 School street, Boston, or of agents. It cannot but prove a crowning success to the long and successful career of the distinguished author.

THE LIFE THAT Now Is, is the happy title of a collection of timely sermons by that well-understood and widely admired preacher, Robert Collyer, which are printed in a very neat form by Horaco B. Fuller. A fine profile portrait of the gifted preacher adorns the front. The topics treated are various, and the work is done well. There are thoughts -living thoughts-rather than speculations, up and down these suggestive pages, and every reader will be the better and the richer for their perusal. They form a perfect treasury of human wisdom and love.

THE DURATION AND NATURE OF PUTURE PUNISHMENT, by Henry Constable, Prebendary of Cork, is published in paper covers by Chatfield & Co., New Havon, from the second London edition. It is called a new view of Fature Punishment. though not a whit more merciful in assuming that the wicked are to die forever in their sins-and this is to be their punishment. It is only substituting for eternal punishment eternal annihilation; and this is considered a fresh fruit of Orthodoxy, that is all the while studying up terrors instead of mercies for the human soul.

THE GALAXY for August shows us a fine profile portrait of John Stuart Mill for the frontispiece, and the subsequent strong collection of literary papers. Lady Judith goes on so does the Nether Side of New York; an illustrated article on the Mediterranean Solar Relipse follows; Rose Terry contributes Three Ghosts; Elihu Burritt writes on the Two Burdens of War; Mrs. Edwards perseveres with "Ought We to Visit Her?" we have An Evening with Swinburne; At Isella, is by Henry James, Jr.: there is a paper on Signature Hunting; and, with the poetry, the editorial miscellany is lively, various, and brilliant-all making a superior summe

THE AMERICAN ODD FELLOW appears this month under new and most encouraging auspices. Mr. Orange Juild. proprietor of that well-known and popular publication, the American Agriculturist, has taken the presidency of the American Odd Fellow Association, and it is now placed upon a surer basis than ever before. The magazine is destined to come one of the most attractive and entertaining publications of the age, and as a fraternity and family magazine is calculated to prove exceedingly popular everywhere. The contents of the current number are rich and varied, and include several elegantly illustrated articles. The A. O. F. is sure to succeed. Published by the A. O. F. Association, No. 90 Nassau street, New York.

PETERSON'S LADIES' NATIONAL MAGAZINE for August is a perfect armory of new fashions, patterns, receipts, designs, and hints of style, together with a choice collection of literary productions. It keeps up its reputation at high mark,

MERRY'S MUSEum brings out any quantity of pleasant things for boys and girls, for July, and they will welcome it as a wonderful help in their current vacation. Its articles are numerous, to suit the most exacting juvenile appetite, while for illustrations it is unsurpassed by similar publica-Adams & Co. issue a neat little magazine, descriptive o

the pleasures they offer the family circle, under the name of "Sports and Games: a Magazine of Amusement." The George Sand's "Lost Aldini," a love story, is published

n continuation of her romances, in cheap paper-cover form, by Peterson & Brothers.

Lyceum Gathering.

The East Abington Lyceum and a delegation from the North Scituate Lyceum spent a social and profitable day together at Sagamore Hill, Nantasket Beach, on Tuesday, 18th inst. Conductor Gurney and his able assistant, Mr. Holbrook, did all in their power to make the occasion one long to be remembered. Dancing, swinging, bathing and sing-ing were indulged in by the assemblage. The Misses Lottle and Hattle Deuel, of the East Abington Lyceum, deserve especial notice, by singing several songs admirably. The Ablington Lyceum numbers more than two hundred

members, and is in a flourishing condition.

Cambridgeport.

The meeting held in Harmony Hall, Sunday morning, July 16th, by the Children's Progressive Lyceum, was very inter esting. The little ones gave answers to the question, "What is truth?" and the older ones gave their best thoughts on the question, "Which is first, the body or the soul?" Recitations by Miss Georgie Martain and Floe Bullard, a short speech by Master George Pearson. A vote of thanks was endered to the members of the Charlestown Lycoum for taking part in our exercises.

The circles for the last three Sunday evenings have been very interesting; many tests were given.

The Massachusetts State Spiritual Camp Meeting,

Will take place at Walden Lake Grove, Concord, commenc ing Tuesday morning, Aug. 15th, and ending Sunday afternoon, Aug. 20th. The Committee have made all necessary arrangements. Tents and lodgings may be obtained on applying to the Committee. Parties will find conveniences to lo their own cooking.

Board and refreshments can be obtained at the Saloon at Boston prices.

Those who intend to remain on the grounds during the week, had better provide their own blankets and camp equipments.

Wednesday and Friday will be special picnic days, at which time there will be music and dancing. On Thursday evening there will be an extra entertain-

nent, including a grand illumination of the Grove and Camp Grounds, with music and dancing. A late train will leave the grove the same evening for Boston, at 9:30. The services of a large number of our most prominent

peakers and mediums have been secured, and all are cordially invited to meet with us, and take part in the exercises. In order to help defray expenses, a small admission will be required of those coming to the grove not holding railroad tickets.

Pare to the Grove and return: From Boston, Watertown, Charlestown, Bomerville and Cambridge, \$1.00: Waltham. 85 cents. During the week trains run as follows: From Boston, (Fitchburg depot.) excursion train, 8:45. Regular trains stopping at way stations: 6:20, 11 A. M., 2:15, 4:10, 6 P. M. Express train, 2:35 P. M.

Excursionists above Concord will take regular trains. Sunday .- Excursion train from Boston at 8:45 A. M.; regu lar trains, via Watertown, 9:30 A. M., (Watertown Branch.) 1 P. M.; from Marlboro', 9 A. M.; Hudson, 9:12; Rockbottom,

9:22; Maynard, 9:32; Fitchburg, 6:20 A. M.; Mason, 6 A. M. Returning: Leave the Grove for Boston, 5 and 5:15 r. M.: For Fitchburg, Worcester and way stations, 4; for Marlhoro and all way stations, 5:30. Tickets for sale at all depots.

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

DEATH AND THE AFTER LIFE is the t'tle of a small volume, composed of eight lectures, in which Mr. Andrew Jackson Davis tells what he thinks, and what he thinks he knows, of the "Summer Land" And tells a great deal that is reasonable with some things that are hard to believe. Thos who wish to know more about the geography topography, climate, society and customs of heaver than Swedenborg has disclosed, and are unwilling to wait until death bears them across the "silent river," will here flud all the details they can reasouably desire, together with a "voice from James Victor Wilson," of the spirit land. Boston: Wm. White & Co.—The Golden Age.

The Second Picnic

ORANGE BLOSSOMS, Frosh and Faded, is the attractive title | Of the Spiritualists of New York and vicinity, for of a remarkably attractive book from the pen of that pro- this season, will be held at Elm Park, 92d street, near 8th Avenue, on Tuesday, July 25th, 1871.

The exclusive use of this beautiful retreat, so easy of access by the Eighth Avenue cars, has been secured for the day. The gates will be open from ten A. M. to ten P. M. Uutil two P. M. the time will be devoted to social intercourse, and such festivities as are appropriate to the occasion, From two to four o'clock the platform will be devoted to addresses, songs and recitations. Mr. Thomas Gales Forster and other speakers are expected to be present. At four P. M. a band of music will be in attendance for dancing, which will be continued until ten o'clock, with an intermis-

sion from six to seven for supper. Tickets of admission, 50 cents each; to be had at the gate of the Park. Children half price.

P. E. FARNSWORTH, Manager. W. S. BARNARD, Floor Manager. E. S. CREAMER, Treasurer.

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On receipt of seventy-five cents we will send the Banner of Light three months, on trial, to all new subscribers who remit the above sum; and will also mail to their address, free of charge, one copy of Warren Sumner Barlow's grand poem, entitled The Voice of Prayer." The book contains thirty pages, is elegantly printed in large, clear type, on tine tinted paper, and bound in white enameled

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P. S.-Be particular in writing plainly your name, the town, county and State where you wish the paper sent. Address Banner of Light, Boston, Mass.

Form of Bequest.

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

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

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A lad sixteen years of age, who has been acquiring an education up to the present time, desires to learn the printing business in some establishment in New York State or further West. He is very intelligent and energetic, of good moral character, and bids fair to make an excelto learn that trade. Master-printers of either a newspaper and job office, or book office, wishing an apprentice, will please address a line to WM. WHITE & Co., Banner of Light office, Boston,

Notice.
A Three Days' Meeting will be held at Lowell, Lake County, Ind., on the 4th, 5th and 6th days of August, 1871. P. V. Wilson, Mis. Colby and other eminent speakers will be in attendonce. All Spiritualists and others are invited, and a good

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M RS. C. H. WILDES, (formerly Mrs. Armstead, Test Medium, 554 Washington street, Boston, Private scances, 9 t / 12, 2 to 5. Circles, Sunday and Friday afternoons, at 3 o'clock, 10° July 29.

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ONTINUE to give opinions in regard to the Novelty of Inventions, Free of Charge, make Special Examinations at the Patent Office, prepare Specifications, Drawings, Cavents, and Assignments, and prosecute applications for Letters Patent at Washington and in all European Complete, Chivally Appears, attention to the prescention of Repairing Appears, attention to the prescention of Repairing Appears, attention to the prescention of Repairing Address,

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July 29.-4w*

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MANUAL

Author of "The Law of Marriage," "Poems," etc.

This is an interesting little work of ninety-nine pages. The author says in his Preface: "The purpose of this treatise is to present the outlines of the Transcendental Philosophy in its statical aspect; that is, as explanatory of the existing state of human knowledge and speculation, rather than as an indo pendent development. Sluce the content of the theory is infinity, it can never be exhaustively treated in any other manimmuty, it can never next many method might be more severely logical and consecutive, I apprehend that I could not have made it so without putting greater difficulty in the way of class by whom I most desire to be understood."

JUST PUBLISHED.

OR.

Message Beyartment.

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

Mrs. J. H. Conunt,

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

Special Notice.

The Banner of Light Public Free Circles closed Thursday, une 29th, in order to allow Mrs. Conant her usual vacation during the heated term. They will be recumed the first Monday in September.

Donations in Aid of our Public Free Circles.

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

Invocation.

Oh, our God, we thank thee for the gift of mediums, those sensitives who, in all ages, have stood between the living and the dead, between truth and error, between light and darkness, between ignorance and wisdom, and, according to their faithfulness, have been the saviours of the world. And we ask for them humility and faithfulness to the truth; we ask that each cross shall be well borne while here, and when they shall be called upon to resign their earthly labors, they may, in the other life, hear the "Well done, good and faithful servant; thou hast been faithful over small things, I will make thee ruler over great things." May they be satisfied with themselves. May their own God sanction all their deeds, and thus may they ever live at peace with thee. And, our Father, we thank thee for the gift of those liberal minds who, eschewing error, become convinced of truth and join thy great army of progress even here in this life. We thank thee, oh Lord, for those who fearlessly embrace truth and own they have embraced it; and we thank thee for those benevolent souls who can never say no to the poor and needy; for those whose hearts are ever ready, in conjunction with their hands, to bless their fellows; and for those, also, who, having no earthly means, can bless with a kind word, with a loving smile, with a holy benediction. And for the seasons in their beauty, that come like divine teachers fresh from thy hand. we thank thee; for the springtime, with its young life and beauty; for the summer, with its many garlands and fruits, we thank thee; for the autumn, with its sere leaves and cooler winds, we thank thee; for the winter, that covers the earth with its pure white garment, thus protecting the tender rootlets of the flowers that they may come forth again in the springtime to gladden the human heart, we thank thee; for the sunlight and for the shadow, for all these conditions of Nature, which are but expressions of thyself, oh Lord, we thank thee. And for that harder experience which comes to us through human suffering, we thank thee; for that which knocks loudly at the door of our sensibility and causes us to know that we tarry here but a brief time-that there is another life to which we are tending, we thank thee. And for death, that beautiful angel of change that ignorance has robed in various forms of terror, we thank thee. And we thank thee oh our Father, that thine angels from the higher life preceded us and told us, when here even in the mortal form, struggling with disease and decay, that there was a better land, that there was a highway opened over which the soul could retrace its steps and commune with those whom it loved and left on earth. Oh Infinite Spirit, thou hast cared well for all our necessities, and we praise thee to-day for each and all thy blessings, and we ask only that we shall always be strong in truth and in well doing, and that whatever we find to do we shall be ready to do it. Amen. March 16.

Questions and Answers.

CONTROLLING SPIRIT,-If you have questions, Mr. Chairman, I am ready to hear them. Ques.-What is meant by developing medi-

Ans.—Simply this: placing around them those conditions that are most favorable to bringing out

the spiritual gift that they already have. Q.-Why are evil spirits allowed to manifest

in the place of good ones?

A.—It is not possible to tell why this is allowed or suffered. We know it is, as we know that seeming evil is suffered, throughout all Nature, to at times take the place of seeming good. It is suffered to be by a wise Providence or overruling spiritual Intellectuality, I have no doubt. But as we are not God, we cannot state why it is so.

Q.-(From the audience.) Does not evil exist by the same necessity as good?

A .- Certainly: we believe that everything that is, is of necessity.

Q.-Do not what we call evil spirits get great good by coming to us? Is it not a necessity for them to come?

A .- They certainly do get great good, and give great good; and it is a necessity for many souls to return here to earth to take their first start in progress from the earthly life wherein they took their first start in intellect.

Q.—Should they not be encouraged to come, rather than be driven away when they do come? A .- Certainly they should; and those who object

to their coming make a great mistake. Q.—Last Tuesday, under the guidance of Mr. Parker, it was stated that the diameter of this earth, at the poles, was many millions of miles, and also that it was a sphere. That seems so truly absurd to us, I would like to ask an explanation of it.

A .- Your speaker of to-day has not investigated this subject to any extent, and therefore is not prepared to give even an intelligent answer concerning it.

Q.—Do you suppose any one can give an intelligent answer to sustain it?

A.—Yes, I do; but I do not suppose that they can demonstrate their position, to the sustaining point, to you who are here. It can be done in our life, doubtless, but not to you of the physical, material world. All these abstruse questions that are brought before your notice, or that you bring up for discussion, have been deeply studied by those who presume to give any kind of an answer concerning them, and it is to be supposed that they have the truth, or, at least, that they have a larger truth than you have.

QR.-We can certainly measure the circumference of this earth, and have done so. That it extends thousands or millions of miles beyond, seems too absurd to admit of any explanation whatever.

A.—You are aware, doubtless, that years in the past the theory of astronomy was considered to be perfect, that they who had made it a study deemed that those had gained the truth, and they could demonstrate it to you, so that you must, if | this true?

reasonable people, have seen it as they did; but the ages rolled on; the world grew, and theories of its truth or falsity, but he believes it to be in the and parchments did not grow, and the result was | main false. that there came out new theories, one after another, and by and by Copernicus came, and he de- Romish church a political rather than a religious clared strange and startling truths, and the scien- institution? tists cried out, "It is false." He demonstrated his position. Where did he get these ideas? First from the spirit-world; they first came as wild, undemonstrable ideas, just as they come here to you-They float in the intellectual atmosphere; byand-by some theorist who is scientifically disposed takes them up and works out the problem, and lo! another theory is born. It is absolutely futile to suppose that there can ever be any absolute perfect theory concerning the heavenly people at large? bodies on the earth. I know you may say, "Our theory must be perfect, else our astronomers could not calculate as correctly as they do upon our life, could show you how and why this could be so, and yet your whole theory be incorrect; but your speaker is not able to; he is not able to

here, neither is he able to away. QR-The circumference of the earth cannot properly be considered a theory. It has been

measured; it is a demonstrated fact. A.-Pardon me if I take exception; it is a theory, nothing more.

Benjamin French.

(This communication was given by means of the deaf and dumb alphabet)

I am Benjamin French, of Lowell, Mass. Tell my brother I can talk in heaven. I was fifty-six years old. Alfred French is my brother's name. I died of consumption. March 16.

Theron Hill.

sm, I understand, have said that they did n't be attention to the fact that I can come, and that I lieve I should find any suitable heaven in the wish to come to communicate with them. [Do you spirit-world, because I should not have any cats know of any medium through whom you can there. I have the pleasure of informing them come?] No, I do not. I wish them to seek out one. that I have just as many cats as I want, and I en- I am James P. Kenchin. I am from Livingston joy as good a heaven as I earned when I was Parish, State of Louisiana. I have been gone here. It is not so good as I should like, but it is since 1869. as good as I deserve. And their theory that there are not any animals only here-here-right here, apparent to human senses-is a mistake; for I, Theron Hill, have my cats just as much as I did here. I am from Franklin, Mass. Good-day, sir. That is all I have to say.

William Hamilton.

I cannot help reporting the singular sensations that possessed me when I heard them say I was I had just deserted, but was not able to control it. at the Lincoln Hospital in Washington, in 1862. No. Her name, Ellen Talbot. After gazing awhile at my body and trying in vain to gain power over it, I began to be disposed to listen to the persons who were around me, trying to entice me away; and they said, "William, you are with us now-the body is no longer yours-come, go with us." Well, I made an effort, but it was so very feeble that it did n't amount to anything, and there I was fixed. So they, finding that I was not able to leave, by some subtle process which I don't to this day understand, reudered me unconscious, and bore me away; and I woke up in a place so real, that it was quite a while before I could be convinced that I was an inhabitant of the spirit-world-dead to earth, My name was William Hamilton. I was in the Con federate service-was wounded and taken 'prisoner at Antietam Creek. The chief object that brings me here this afternoon, is to get into communication, if I can, with a sister I have on this side, who has recently come here. [To remain?] I know not. What I wish to say is, be satisfied with what has been done with our old home-it conditions, and feel that the spirit-world and takings you will be aided by those you have on the other side of life. William, to Alice Vaughn Hamilton. March 16.

Scance conducted by T. Starr King; letters answered by L. Judd Pardee.

Invocation.

brow of time, we, thy children, the living and who shall speak with a knowledge of the truth, and those who shall hear with the power to perceive the truth. And thy children, both the living and the dead, will adore thee forever and for-March 20.

Questions and Answers.

Ques.-What do we know of God? Ans.-Just as much as we know of ourselves. Not a whit more. For to analyze one's self bodily and spiritually is to analyze God. To study one's self is to study God, and it is the only method on the earth or in the heavens whereby the soul can know anything of God.

Q.—Is God known through Jesus Christ? A.—Certainly, the most definitely.

Q.—In what sense is he manifested through Jesus Christ?

A.—In the highest sense. Q.-In what ways?

A .- In all ways possible; in loving kindness, in tender mercy, in words of wisdom and of truth. O.—Have we salvation through Christ?

A .- You have salvation through yourselves; only through Christ in so far as you follow in the wake of his goodness, as you are taught of him, and therefore led nearer to God. He cannot save you, only as you follow the truth that existed and was expressed through him. Thus, and thus alone, this truth shall be your saviour.

Q.-Which is of most benefit to mankind, the

death of Christ or his life? A.—His life, certainly; for from his death you certainly can receive no special benefit. I know of Christ was a high and holy example of gooddeath of any other mortal.

Q.—Was there not a radical difference between the term Christ and Jesus? Was not the Christ

ourrelves? A.—The literal interpretation is Jesus the Christ, or Jesus the truth-teller. Chrishna claimed the same that Jesus has claimed for him by his folunto Jesus the Christ.

Q.—Miss O'Gorman, the escaped nun, states that the Romish priests habitually seduce their penithe Sisters in the seclusion of the convents. Is

A .- Your speaker has no positive evidence either

Q.—As far as relates to its hierarchy, is the

A.—It is, in my opinion. Q.—Has there ever been a system devised on earth better calculated to keep the masses of mankind in ignorance and subjection, and to promote the purposes of avarice, ambition and lust of a privileged class, than that adopted by the Romish hierarchy? and were the confessional and other ordinances and institutions perfected for the promotion of those ends, rather than the good of the

A .- There are other institutions and religious that bear a close relationship, so far as operation is concerned, to the Romish church; but it is the eclipses, the return of comets," &c. Those who belief of your speaker that the Romish church have made the science of astronomy a study in stands preëminent in power to hold her members in ignorance, and to enslave them, that they may be the better servants, not of God but of the Church.

Q.—The servants, you say, not of God but of the Church. Then you make a distinction between the Church and God? Does that imply that the Church is an instrument of the hierarchy and not of God?

A.-I certainly do make a great distinction between the churches and God, for they are all, from beginning to end, but mere human expression of opinionated religion—nothing more. In so far as they contain truth they contain God, but no fur-March 20.

James P. Kenchin.

I come here to request the privilege of speaking to some one of the friends I have left on earth, relative to earthly matters; but I do not wish to Some of my friends who believe in Spiritual- say what I have to say here, but only to call their March 20.

Mary Talbot.

I am Mary Talbot. I died in Boston thirteen years ago, of consumption. I lived at that time on Prince street, a few doors from Stone's bakery. I left one child, a girl ten years old. My object in coming back is to reach her, and let her know that I can come, and will watch over her; and that when she does well I am happy, and when she does ill I am unhappy; and if she still loves the mother dead. I was able to look myself upon the body she clung so wildly to thirteen years ago, when death came, oh tell her to watch well her ways. [Did you hear your friends say you were dead?] and always do what she will feel to be right—to be My friends? no; those who were in attendance at governed by no one else. Then I shall know that the hospital; I was away from my friends. I died she loves me still, as I love her. [Is she married?] March 20.

John N. Hatch.

I wish to tell my wife that I am not disappointed in the spirit life, and that sometime, when I have grown wiser and stronger, I will give her a clear account of what I have seen and heard here I am satisfied with all she has done since my death and shall trust ber in the future—shall watch over her, and do all I can to aid her. John N. Hatch, March 20.

Jennie Johnson.

[How do you do?] I am well. I am Jennie hunou. I come to tell you that my mother does not live in New York any more, and she is married. [Since you left?] Yes, sir. She is married, and has married a good man, and she has plenty of money now, and is not poor any more; and she says she "will never be without the dear Banner so long as it is published." She told me to tell you so. And the gentleman that married her did not know was well. Now press forward to new and better for years where she was, until he saw my communicution here in the Banner, and he thought it must friends are not far off, and that in all good under | be her, but he didn't know he was right, so he wrote to her. He has a large farm in Ohio, and am so glad for mother. She has left New York to-day. She is not poor any more, and she attributes all her good luck to my coming here, and told me to come and thank you, and tell you that she would pray for you as long as she lived. She won't have rats running over her bed any more. [That was a hard experience.] Yes, sir. I have got out Oh Thou whose loving kindness we behold in of it, and so has she. And, you see, the gentleman this day, which like a precious gem adorns the she has married, he knows all about folks coming back; and he says the only thing that reconciles they whom the living call the dead, being gath. him to my being gone, is that I can come back so ered here in council to the end that we may be nice, and hopes that I will come just as often as I wiser and better, we pray thee to inspire those can. Good-by, sir; good-by, lady [meaning Mrs. Wilson]. March 20.

Scance conducted by William Ellery Channing; letters answered by L. Judd Pardee.

Invocation.

Oh thou who heareth the heart's poor prayer, and bendeth low thine car to catch the utterances of every soul, to thee we pray, invoking thy presence consciously with us this hour; for we have gathered here that we may learn of thee, that we may turn one new leaf in Nature's great volume, and inscribe something from thee that shall make us better and bring us nearer to thee. Inspire us with truth, and lead us by the right hand of love; and for these mortals, oh our Father, our Mother, when the angel of change shall call for them, may they, in hastily summing up the record of their past lives, find cause to be satisfied with themselves; and thus may they pass out of this life and enter upon the other with hearts full of thanksgiving and joy that they live. Thus shall they know no death, but rejoice forevermore in eternal life. Amen. March 21.

Questions and Answers.

Ques.—(From a correspondent.) Do mortals in form come to judgment in this life in part, or not until they pass into spirit-life?

ANS.-It is a self-evident fact that mortals are constantly being judged. It is not only a truth with regard to physical life, but it is a truth with regard to spiritual life even here. Put your hand in the fire, thus running in antagonism to the laws that the Christian world determines otherwise, but | that govern you and the fire, and you burn your Nature and common sense teach us that the life | hand, and you suffer. There is a judgment and the execution thereof summed up in the one ness, and that his death was no more than the thing. You commit a mean act against one of your fellows; conscience knocks loudly at the door of your sensibility, and what does it say? "You have done wrong; that was a mean act; directly from God, and Jesus merely a man like | that was unworthy of you;" and it keeps pricking you deeper and deeper and deeper, till the soul writhes in anguish, and comes out of that hell only as a purified being with regard to that act. These experiences are carried beyond the lowers, by those who believe in him; and so far vale. They go with you to the spirit-world; and as Chrishna taught the truth, so far he was like if you violate any law there, the penalty straightway meets you. You cannot get out of the judgment-hall till you have paid the uttermost farthing. There is no forgiveness for sin-no, not tents in the confessional, and live lewd lives with anywhere. Jesus Christ could not forgive you. Forgiveness comes only when the sinner has outlived the sin—when the punishment has been se-

the individual up from that condition of life.

Q.—Were there any peculiar healing properties in the waters of the River Jordan, by which Nabook of Kings?

we have evidence that Elisha imparted to the afflicted one a healing magnetism that had already cured him of his ill. But, as the afflicted one belonged to a race of beings that were constantly asking for external signs, the healer said, Go wash seven times in the River Jordan, and you shall be healed." Those who seek for signs are not extinct upon the earth even to-day. The spirits know this, as the great Elisha of ancient days knew it, and they act accordingly.

Q.—In Matthew it is related that Joseph, being warned in a dream, fled into Egypt with the young child, for fear of Herod, but shortly returned, on learning the death of Herod; yet in Luke it is stated, about thirty years after, that Herod seeks Jesus's life. How is this?

A.-Well, it is doubtless one of those misinterpretations of the ancient Bible record which occur almost every ten sentences throughout the entire book; not a printer's blunder - by no means, but a compiler's blunder. It must be understood that the Bible is a man-made work. Understanding that fact, and also understanding the fact that man is fallible, it is not very hard to see the whys and wherefores of these mistakes. If God had written the book, he would have written it right. Those things would not have occurred; for we suppose God to be a wise personality, if personality he is, and something beyond the making of blunders, although this same biblical record tells us that he made a great many, and repented of them afterwards.

the mind?-or is it, as generally accepted, an indefinable nothing?

A .- In a word, then, there is no such thing as imagination, as is generally understood. That day, sir. which bears that name is a distinctive and absolute faculty of the soul, and it is only imaginary because not understood. There is no such thing as imagination, even in the brain of one who is suffering under an attack of delirium tremens.

suffering under an attack of delirium tremens. All those things, wild pictures seen by them, are realities—absolute realities existing in their spirit-sphere.

Q.—(From the audience.) In healing the sick, some persons are spasmodically jerked about. Why is this so?

A.—Sometimes this spasmodic action of the muscles takes place in consequence of the violent action of the will upon them. This is often the cause; and at other times it takes place in consequence of meeting with the antagonistic electric forces coming from the patient. We see the same in media who are not fully developed; when the controlling spirit enters their sphere,

MESSAGES TO BE PUBLISHED.

Thuriday, March 23.—Invocation; Questions and Answers; Indin Randall, of Hopkinton, N. II., to friends; Margaret Humphreys. of Germantown, Penn., to her brother; Emily Taylor, of New Bedford, Mass., to her sister; Margaret Humphreys. of Germantown, Penn., to her brother; Emily Taylor, of New Bedford, Mass., to her sister; Margaret Humphreys. of Germantown, Penn., to her brother; Margaret Humphreys. of Germantown, Penn., to her brother Lendy, March 23.—Invocation; Questions and Answers; Tool of New Medford, Mass., to her sister; Margaret Humphreys. of Germantown, Penn., to her brother Lendy, March 23.—Invocation; Questions and Answers; Tool of New Medford, Mass., to her sister; Margaret Humphreys. of Germantown, Penn., to her brother Mangaret Humphreys. of Germantown, Penn., to her brother Mangaret Humphreys. of Germantown, Penn., to her brother Mangaret Humphreys. of Germantown, Penn., to her brother. when the controlling spirit enters their sphere, their electricity disturbs that of the media, and produces a contraction and expansion of the muscles and the nerves, which only subsides as an equilibrium is restored between the two forces.

Q.—I would inquire whether the spirits know anything more about God than we do. If so, where do they get their intelligence?

Hoston, to her parents; Daniel Sweeney, of Detroit, Mich., to his brother; Monday, April 10.—Invocation; Questions and Answers; Robert Duncan, of Scotland, to his brother; Mary Pierault, to Sister Angella. of the Sisters of Charity, Boston; a mes Thompson, to her parents; Daniel Sweeney, of Detroit, Mich., to her modery, of Detroit, Mich., to field and Answers; Monday, April 11.—Invocation; Questions and Answers; Thompson, to his brother.

Thursday, April 13.—Invocation; Questions and Answers; Of Boston; Semitor Lane, to a friend; Polly Scarle, of Townsond, N. II., to friends.

Monday, April 13.—Invocation; Questions and Answers; April 13.—Invocation; Questions and Answers; Monday, April 14.—Invocation; Questions and Answers;

where do they get their intelligence? A.—Those of them who know more about themselves than you know about yourselves, know more about God. They who have studied deepest into the forces of their own natures, have studied deepest into God, and know most about God. You can do that just as well as we can. You are surrounded by things in physical life-this is God's body: and the nearest that we can ever get to God is to his body. That is the nearest that you can ever get to the soul, which is God. You can never see God, you can never feel God. only in the manifestations of God. You can never see each other-you can never see yourselves. You see manifestations of yourselves, you see manifestations of each other: but the real man and woman you do not see, and never

will. Q.—Then are we to understand that we are as near God as we ever will be?

A.—As you ever will be. Q.—Then the popular idea of the Deity must

be erroneous? A.—The common religious notion of God is of course at variance with science—at variance with all the known revelations of Nature and of God. Q.—When we pray to God, do we not pray to

something rather indefinite? A .- No, certainly not. When you pray to each other, when you communicate to each other, do you communicate with some indefinite being? Oh, no; then pray the same to God, to a being all intelligence, all wisdom. In prayer, you bring yourselves into a condition to receive the blessing prayed for. This is all that prayer does for you llarbor. N. Y., at the mature age of nearly 90 years.

or for me. Q.-I would like to ask, will suffering sometime

cease to be to an individual? A .- Yes: suffering will sometime cease to be. when the soul has attained a higher round of progression.

O.-I would like to ask if spirits can go to other planets after death? A.—Certainly.

Q.-Are they privileged to roam wherever they

A .- Yes; understanding the laws governing the localities we desire to reach, we can roam wherever we choose.

Q.—Is there anything known of the inhabitants of other planets-of Jupiter, Saturn, etc.? A.-Oh, yes; there are those in spirit-life who

could give you the history of those planets, which would be quite as correct as the one they could give of their own.

Q-Where can we get that information? A.-Of those who have it.

Q.-Where can we find them? A .- Your speaker could give you, in part, that

information; but how much better off would you be? There are those scattered throughout the earth who have received such information, be cause they are ready for it. Perhaps you are, I do not know. But the most are not, and there fore such information is withheld from them. They hold up their hands in holy horror when any new idea is advanced; they cast it under

truth of their own existence. Therefore it is wise to withhold truth sometimes. Qr.-Why I ask, I have been studying these

their feet as entirely untruthful, and become skep-

tics of all things, denying God, and almost the

things all my lifetime. A.—Those who are in possession of such truths are always glad to impart what they know to those who are ready to receive. I should be glad to impart my knowledge to you, but not to those who are not ready for it. March 21.

Clara Wilmot.

I want to tell my mother that Uncle James and father are on their way home. My father's name is George Wilmot. My uncle, James Wilmot, is with him. They have been to Surinam, and mother don't think they have sailed, and she is in trouble because she don't hear; but they have sailed, and she has missed of it some way, and sailed, and she has missed of it some way, and reduction of fare, viz., \$2,20.

vere enough to wash away the stain, and to bring they are on their way home. I am Clara. I have been dead but little more than a year. [Where is your mother?] In New York City. I want my mother to get my letter pretty quick. [You must aman was healed of his leprosy, as stated in the get permission, if you want it published before its time.] "Yes, little one," the gentleman says I A .- We have no evidence that there were; but can. Oh, how glad I am! Everybody said I would have to wait a long time. But I am 80 glad. [It would not do your mother much good otherwise, for your father would get home before it was published.] It would only show her that I tried to help her. How soon will she get it? [Week after next. Does your mother take the paper?] Yes, sir. [Your name will be out in next week's edition.] March 21.

Mrs. Ellen M. Robinson.

To the friends who have called for me to come here, giving them a certain kind of information, I have to say, be satisfied with what you already have, with what you already know concerning that subject, for if you knew more you would not be as happy as you are now. Therefore be content. Mrs. Ellen M. Robinson, of Norwich, Conn. March 21.

Michael Dougherty.

How do you do, Mr. White? I am Michael. I can get your letters now for you, if you want me to, just as well as I could years ago. Michael Dougherty-you know me now? [No.] You don't? [Wasn't it Barry?] Not exactly. [I don't know you by that name.] You don't? Well, you ask my son. [Where is he?] I don't know, but in this city, I think. You ask my son if I have not just as good a right to the name of Dougherty as I have to Barry. I want you to ask my son. [I will. And you can get my letters for me, as you used to?] Yes, sir, I think I can, and Q.—What is imagination? Is it a faculty of may be a little better, for when there is none in the box I can take them from up aloft, and bring them. But I won't do as I did here, take somebody's else; 't will be yours I will take. Good March 21.

> Seance conducted by Theodore Parker; prompter in answering letters, an Indian child.

MESSAGES TO BE PUBLISHED.

send, N. II., to friends.

Monday, April 24.—Invocation: Questions and Answers;
Annie Humniond, of Cincinnati, O., to her mother: James
Alexander, to his brother; James McCan, of Manchester, N.
H., to his wife; Baron Von Humboldt, to students contiguous

Passed to Spirit-Life:

From New Haven, Conn., June 12th, after a long and painful illness, Sabra Louisa, wife of Hugh Byron Brown, aged 50

years.

In recording the departure of this friend and sister we have to say that solid was one of the enrivest solveattes of Spiritualism, having embraced it when its advocates were few and its mediums not as numerous as now. Possessing mediumistic powers to a considerable degree, she had the evidence within herself that settled beyond a doubt the question of the smirt's return, and the patience and resignation with which she bore her sufferings proved conclusively that she was valking with the angels, and slos the fact that Spiritualism is as comforting in sickness as in health. We write not to culogize. It is unnecessary. Her record is in the hearts of those her love both gladdened and blessed. "Twenty three years ago," said the sorrow stricken husband, "I led her from this door a happy bride." And then we boreto the family cemeter—just underneath the leafy green-wood, not many paces from the homestead—the cast-off form; for the split had put on the white robe of immortaity, and passed to the Summer-Land of existence, from which traveters are continually returning, bringing to the heartreft and-lonely ones messages of love and wisdom.

From Unlonville, Cover June 17th, Marrawife of William.

From Unionville, Conn , June 17th, Mary, wife of William

From Unionville, Conn., June 17th, Mary, whe of within Lowell, aged 63 years.

Summoned again so soon to speak words of consolation to another family, over another form from which the relit had withdrawn itself, preparatory to its ascension to a higher life. Many times have I found rest under the hospitable roof, and welcome to the family circle over which she presided, and as I arose to submit my instrumentalities to the use of others, through which to speak words belitting the occasion, I could not but feel that my place was among the mournes, for certainly I, too, had been bereft of a friend; for not withstanding we feel from time to time their silent whisperings, yet we long for the time when the sight will be clearer and the communication uninterrupted. Until that time comes, we can but sorrow over the change that removes from our sight the tangible, and renders it invisible to our less keen perceptions. Yet we mourn not as those having no hope—no hope in the glorious redemption of the spirit from the bondage of the physical body.

E. Annie Hinnan.

June 24th. (in a hurry to join his nephew, a few days in advance, Mr. Leonard Delano,) Nathan Jewett, of Sacket's

Harbor, N. Y., at the mature age of nearly 90 years.

He was born in Rindge, N. H.; first settled in this county in 1800, in or near Watertown, being one of the first settl rs, and moved to this town in 1816 or '18, before any of its inhabitants came to maturity, where he lived, universally respected and beloved by all, until invited to the better world. He lived to vote for all of the Presidents, from Washington down; was conscientious, upright, moral and charitable in all his actions; favored universal salvation through life, though had no positive assurances of immortality until converted to bpi itualism, three or four years before his decease, so that death had no terrors to him, and was not an unvelcome visitor, his house being fully in order and patiently waiting for the messenger to come. Both have gone to prepare a place for their companions.

From his home in Deansville, Onelda County, N. Y., Thomas Adin Ely, aged 72 years.

Adin Ely, aged 72 years.

For many years has our brother been the standard bearer of spiritual truth, and many hungry souls through his means have been fed, many a weary neddum been welcomed to his hospitable home, until, with bodies streng hened and souls cheered and purses replenished, they were ready to go out into the world to fight against superstition and error.

His name was once upon the M. E. Church book, but he had long ago outgrown its creed. His last momens were cheered by a knowledge of spirit-life. The funeral services were held at his home, the house being filled by those who knew him best and loved him most. After appropriate singing, the spirits through me spoke loving words of cheer to those that are left this sade of the vall: then we gave to Mother Earth that which was hers, while all felt that his life had just begun among the angels. He leaves one son in his place. May he fill it as 1 objas has his sire, is our prayer.

From Munsonville, N. H. July 1st. 1871. Silas Messenger.

From Munsonville, N. H., July 1st, 1871, Silas Messenger. Bro Messenger was a firm believer in Sprittallism, and passed on without a struggle. Much credit is due the good people of Munsonville, in procuring speakers at their funerals, as they do, and remuneraling the same. The organism of the writer was used by spirits to speak at the funeral of Bro. Messenger. A large audience was in attendance. South Acworth, N. H. JAMES H. Shepaed.

From Williamstown, Vt., June 28th, Cora Etta, only daughter of Amasa and Delight Farnham, aged 5 years and 3 months. Her grandfather passed before ber but a few weeks, from out the same household; and with the realities of our beautiful re ligion, adding knowledge to faith, we behold her not in the far-off heaven of the past, but in the ever-near-us spirit-home of the present, guarded and nurtured by tendor, loving hands. LIZZIE S. MANGHESTER.

[Notices sent us for insertion in this department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

Cape Cod Spiritual Camp Meeting, at Nicker-

Cape Cod Spiritual Camp Meeting, at Nickerson's Grove, Harwich, Mass.

The Annual Camp Meeting of Spiritualists on Cape Cod will be held at Nickerson's Grove, Harwich, commencing on Tuesday, July 25th, and continoing until Sunoay evening, July 30th, 181. Arrangements have been made with the rall road for a reduction of lare, and tickets from Boston to Harwich and return may be obtained for 35, at the Banner of Light office, Boston, and only there. A large number of the ablest speakers upon Spiritualism have been invited, and will be present during the meeting. The public are cordially invited to participate with us in this social and intellectual feast. Good board and lodgings can be obtailed upon arrival.

DOANE KELLY,

Z. H. SMALL,

HEMAN SNOW,

T. B. BAKER,

E. DOANE, JE.,

W. B. KELLEY.

V. B. KELLEY.

Notice.

Eighth National Convention—The American Association of Spiritualists.

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

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

HANNAH F. M. BROWN.
Chicago, Ill., President.

HENRY T. CHILD, M. D., 634 kace street, Philadelphia, Secretary.

Annual Meeting at Phonix, N. Y. The Spiritualists will hold their Eleventh Annual Grove Meeting on the last Sunday in this month, (July 30th,) in the grove at Phaenix, Onendaga County, N. Y. Speaker, Mrs. Annu M. Middiehrook, of Bridgeport, Conn. Meeting forenoun and afternoon. ORBIS BARNES, Corresponding Sec'y, Clay, Onendaga County, N. Y., July 11, 1811.

P. S.—All the spiritual papers please copy. O. B.

New Hampshire. The New Hampshire.

The New Hampshire Spiritual Association will meet at Lempster, August 4th, and continue over Sunday. We hope this call will reach the soul of every Spiritualist throughout our State, and may they respond by attendance at the coming Convention. Everything necessary for our material comfort and happiness will be provided by our Lempster friends.

W. H. MARSHALL, President.

Mediums in Boston.

DR. J. R. NEWTON,

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

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THE WEST.

Warren Chase, Corresponding Editor.

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TAKE THE FIGURES.

The Catholic World has carefully collected the statistics of fifty one Protestant sects in this country, and compares them, at the present time, with their condition twenty-five years ago; and to us it seems to need no other evidence to prove the decay of Protestant Christianity. The Liberal Christian, commenting on this, suggests that correct statistics of the past and present condition of the Catholic Church would not show as favorably as Protestantism. Of the fifty-one sects, the World says the figures show that they have increased only fifty per cent, in twenty five years, while the population of the country has more than doubled, leaving at this time, in our country, over thirty millions without any confession of Protestant religion; and at this rate, the writer says, in 1900 our country will have sixty millions, of which, at this rate, over tifty millions will be outside all these sectarian societies. Poor show for this being the leaven hid in the meal.

These figures are about the same as we have often published, making one-fifth of our population Protestant Christians. We have no really reliable statistics for Catholics, because so many are baptized and married into that church in childhood and counted ever after, even when they utterly ignore its doctrines. There may be onetenth of our entire population Catholics; we doubt there being more; so if we give Christianity, including the extremes, three-tenths, and Spiritualism two tenths, we still have one-half to be converted to something regarding the future. Work enough for us all-an open field and a fair fight. We, of course, are on the outside with all Spiritualists when any attempt is made to establish a creed, religious authority, or to in any way persecute unbelievers, for whom we have personally a strong sympathy, having been one the first thirty years of our life.

TURN HIM OUT.

Rev. E. G. Brooks, in a published sermon delivered in the Church of the Messiah in Philadelphia recently, says:

But while thus no believer in what are called 'spiritual manifestations,' I do firmly hold to the reality of the ministries of our departed. There are those, not of them termed Spiritualists, who affirm that the departed are personally with us hovering ever over and around us, unperceived by our poor senses, but aiding, suggesting, pro-tecting us through the subtle influences by which soul acts on soul, mingling, though our eyes can-not detect them, in the scenes amidst which we move, in the homes we inhabit, in the churches wherein we worship; delighting in our joy, and, most of all, in our virtue; sympathizing in our sorrows; saddened by our misconduct and seek-ing to win us from it. I know not but that it is so. With the light I have, I dare not say that it is not so, and that the mother does not still watch over the child she has left, and the child still minister to the parent, and the brother or sister still make one in offices of love in the circle apparently broken, and the husband or wife or friend still attend the surviving as a blessed and guardian spirit for good. But it is not of these ministries that I now speak. Unable to say that they are, or that they are not, I can only say that they may be. The ministries to which I refer are such as can be affirmed more positively, lying less within the region of the merely possible, and taking more directly hold of our daily, conscious experience."

If this is not a belief in Spiritualism hesitatingly confessed, then we do not know what Spiritualism is, nor what a confession of belief is. Call it what you please, reverend brother it is our Spiritualism, only we know what you profess to believe may be true and dare not deny. But are you not mistaken? Ask your Christian brother, Miles Grant, and he will assure you it is the devil. and if you deny the devil he will hold you to account for denying the Bible. He can prove by the Bible that this is the work of the devil, and so can many other equally zealous and honest, though ignorant Christians. "Doctrines of devils" and theories of delusion are prolific and handy weapons to beat down every progressive thought that comes out in the church.

WHO ARE THE GOOD?

The virtues and vices of society cannot be defined nor even outlined by respectability and wealth. Pride and popularity often cover the most rotten and corrupt morals, while the maddog cry of the streets sent after some persecuted sinner, or often innocent person, is often a sign in the most outspoken and loudest persecutor of a far worse condition at his own home, or in his own heart. Women who turn up their noses and scorn the poor working-girls and servants who are compelled to walk the streets in old shawls and cheap clothes, are rarely as honest or as virtuous as the despised workers. We have long since learned that men and women cannot be safely judged and estimated by their clothes, or by the good opinion the church gives them before the public. Honesty and integrity of character are intrinsic merits which cannot be ruined by poor clothes, nor by bad names and scandalous epi-

A GOOD PLACE FOR MISSIONARIES.

There are said to be, of the population of Chicago, seventeen per cent. Protestants and fifteen per cent. Catholics, and the balance need converting. Since the present efforts of the churches do not seem likely to prove successful in saving the souls of even a majority of the citizens of our neighbor city, would it not be wise to recall the foreign missions, which are doing very little good among the heathen, and put them into this field of labor? We have not been able to get the religious statistics of St. Louis yet, but have no doubt of its still more deplorable Christian condition. Very few souls are being saved here of late. Occasionally one under sentence of death or imprisonment is converted, and occasionally one who needs the charities of the Catholic sisters; but it is rare that a soul successful in life is found anxious to get insured by the church against fire in the" world to come."

SIGNIFICANT.

The allusion to us, in the message of our brother, Thomas Garrett, is appropriate and pointed, and has a meaning that others could not know as we do. When we were last at his home, in Wilmington, the subject of communications was a leading topic of our conversation, and Thomas was greatly puzzled to know why so many who promised to return and communicate were never heard from. We could not give a satisfactory reason, and have often found we were unable to satisfy others on this subject, for it is not clear and plain in our own mind. Now Bro. Garrett assures us he is satisfied on this question that we so earnestly talked over while he was in the body. Every

day the truth and beauty of this philosophy is being confirmed and strengthened by our invisible friends, and we do not see how those who have eyes and ears can much longer fail to see and

QUESTIONS FOR YOUNG MEN.

Why do you smoke cigars, or pipes of tobacco? nity, popularity, respectability-what? All of methodical manner; there is no guess work, no these are diminished and reduced by the use of stumbling. God rules! Law enzones us! tobacco. Few young men, we know, will read this, and those who do may not heed it, but we the constitution of things. Its light has illuspeak as one who knows, both by experience and | minated man all along the mystic pathway of observation, and adding also the best scientific rising and falling civilizations since time began. testimony. More than this is also against you; it How many to day fear to give up old theologis expensive, and the small sums expended daily, ical beliefs!. Why fear the change? We welcome for tobacco, if put in a savings bank at compound diverse manifestations in the order of Nature. interest, which they will pay, would, in a few We hall with joy the glorious Spring, but Sumyears, buy a horse, or a house and farm. Why mer wooes us away to fairer bowers; and so, in not save the money, the health, the respectability | the course of time, we give allegiance to the and more of every virtue, and have a farm added calm, serene and golden days of Autumn; and enough in fifteen years of early life, for tobacco, typical of energy and enthusiasm, and again we to buy a farm. Go thou and do likewise, and be turn our attention to new scenes and delights.

ABOUT FACE.

A stranger, stepping into our store one day, remarked that there ought to be a law to prohibit the sale of such infidel books as we keep. Not new-who says that all this is indicative of a lack feeling inclined to controversy at the time, we as- of stability, and of spiritual strength and firmsented, with a proposed amendment to more effectually carry it out, that the law should allow no book to be published unless either written or | cal manner; and they make a great many people recommended by a priest in good standing in the | believe just that kind of talk, too. church; and further, that, to prevent schisms and heresy, no Bibles should be sold to the people. and none but priests allowed to read and explain moods. When she is as sparkling as Spring, he them, so that we, by pursuing the course recommended and advised by our infallible Pope, could mer, he does nothing but admire her; when she soon get back to the good old times of the Inquisition, and all learning could be in, by, and from her; and when she is as electrical as Winter, he the church alone. The stranger walked off, probably with a thought in his head of the effect of lover. facing about in our course and policy.

SUMMER-LAND.

A religious paper, speaking of the realm to which a soul had gone from its body, says," It is perpetual summer there," and yet when we talk or write about the "Summer-Land" our Christian brethren laugh at us or ridicule it, or, worse still. call it the doctrine of devils and of wicked and 'familiar spirits that peep and mutter." How different a rose smells in Christian hands, and how sweet and beautiful is the delightful "Summer Land" if it be spoken of and presented by a Christian teacher.

We are ever glad to have them accept and inculcate our philosophy, even though they ridicule it in us. It would seem, however, that they ought to take a lesson from the story of Peter in forbidding those who cast out devils without the name of Jesus, and got rebuked for it by the Master.

WISDOM IN COUNCIL.

One of the City Council of St. Louis proposes to make criminals of all fortune tellers, astrologers, life after death, except such as the churches give, happy! while they let the liquor saloons run freely every day, including Sunday, because they pay heavy licenses for the evil they do, while the other innocent parties pay no license for the officers to spend. It is a move in the interest of the church. and may be the beginning of a religious war.

"The Christian Era quotes a shocking paragraph from the Church Journal: If an infant dies, shall it be saved? Yes, says the Church Journal, if it has been baptized; f its parents have neglected to secure for it that

Is it not about time the God of that church was deposed, or at least divested of his temporal au thority, like the Pope? It would be quite an imsome humane man in his place, if he is too cruel to let the innocent little children into heaven because the parents have neglected to get a priest to wash the child, and have done it better themselves. We are glad these old barbarous sentiments have nearly died out of the public mind, and are only preserved in creeds and sermons.

Current Events in this Country and Europe.

The trials of the French Communists still go on. The sea The trials of the French Communists still go on: The sea of political intrigue seems quiet. July 14th the powder works of St. Maur, at Paris, exploded with a succession of tremendous detonations, which shook the entire city. The wildest excitement prevailed. A large number of women and children were killed and wounded. Many of the victims were buried under the ruins, and the firemen and military are at work removing the rubbish to rescue them. Attempts are again making in the English Parilament at military reform, and especially the abolishing of the officers' purchase system—Earl Derby seconding the effort, and Earl Caernat von opposing.

Acronivon opposing.

A terrible hurricane visited St. Josephs, Mo., July 14th

unroofing and blowing down houses in all parts of the city. Four or five persons were killed by lightning and falling timbers, and many persons were injured. The loss on property

bers, and many persons were injured. The loss on property was estimated at about \$200,000.

In Now York City, July 12th, the anniversary of the Battle of the Boy no in Ireland—wherein William, Prince of Orange, defeated King James II., in 1699, and secured his seat on the English throne—was observed by a bloody riot, in which upwards of five hundred persons were either killed or wounded. The procession of Orangemen—small in number, and under escort of the police and military, called out by Gov. Hoffman—was set upon with pistol shots, paving stones, etc., by the Hibernians, who crowded the streets, numbering some 20,000, (as per various estimates). The soldiers resome 20,000, (as per various estimates.) The soldiers re-taliated, and repelled the attack by several scattering but deadly volleys. Col. James Fisk, Jr., of the 9th N. Y. S. M., was injured in the ankle during the melce, and some thirty officers and soldiers of the 7th, 9th, 84th and 22d regiments were killed or wounded. The streets were then cleared by the police, and the procession marched to the Cooper Insti-tute and quietly dispersed. tute and quietly dispersed.

HERMES MERCURIUS TRISMEGISTUS; bis Divine

book, though so very old, is contained more true knowledge of God and Nature than in all the knowledge of God and Nature than in all the books in the world. I except only Sacred Writ."
The Rosicrucians, who publish the book, say of themselves: "We claim to stand in the door of the dawn, within the cryptic portals of the luminous worlds, and that the lamp that lights us is Love Supreme! Unlike others, we do not recognize God as the Light—for this can be seen and thrown but as the Light—for this can be seen and thrown but as the Light—for this can be seen and thrown but as the Light—for this can be seen and thrown but as the Light—for this can be seen and thrown but as the Light—for this can be seen and thrown but as the Light—for this can be seen and thrown but as the Light—for this can be seen and the light as the Light—for this can be seen and the light as the ligh known—but as the Unfathomable Shadow, the un-searchable Center, the impenetrable Mystery, the unimaginable Majeste—utterly past discovery—and who, as we approach, ever recedes, luring us through illimitable ages and epochs, up the steep mountain of Achievement—the whole end of man's mountain of Achievement—the whole end of man's being—in which opinion we of course differ from all philosophies in Christendom." Then, to show what they mean by "achievement," they express a very high opinion of three well-known modern characters, viz.: James G. Bennett, James Fisk, Jr., and B. F. Butler, beyond all cavil the three ablest men on this continent, in their respective spheres and whose superiors in chair to divide spheres, and whose superiors in absolute individuality of character cannot, to-day, be found on earth—born kings of will, and intensity of pur-We have not room for more extracts .-Scientific American.

Mme. Legrange, the eminent French singer, has lost her voice almost completely, it is said, and retires from the lyric stage permanently.

WESTERN LOCALS, Etc., REPORTED FOR THE BANNER OF LIGHT.

SOMETHING.

Progress is a universal law. It pertains not only to the phenomena of the external universe, but also to the great domain of mind.

Order reigns throughout Nature. The activi-Do you seek happiness, health, enjoyment, dig-ties of the Infinite Spirit are conducted in a most

Spiritualism is not an excrescence. It exists in

by doing so? We have proved it after spending then, in Winter's cold blasts, we see something

Change! change! - that is what we all desire and need.

Who says that this idea of transferring our love from the glorious Springtime to Summer-of rejecting old types of theology and adopting the ness? Who talks in this style? The priests-Catholic and Protestant-they talk in that identi

Let us analyze this point. The true lover loves the object of his affection in all her ways and is very attentive; when she is as sunny as Sumis as pensive as Autumn, he absolutely idolizes becomes the bona fide, enthusiastic, irrepressible

Now this irrepressible lover is all right! He is sensible fellow! He is a progressive young man! And here is the philosophy of it: it is the soul—the spiritual in his beloved one that he sees shining through the various moods of her external life, and so he realizes that his special loves for this or that mood are dependent for existence upon the great and undefinable love which he has for the spirit itself. Hence, here is permanency.

So with our affection for the seasons; it is the love for Nature, first, that gives these affections being, and so the change of devotion from one season to another is not really a change, for it is Nature, after all, to which we are bowing in ado-

ration. All this is true of religion. It is God and immortality in which we are permanently interested. We change in our theological convictions -not in essential religious things; for these are principles-eternal entities.

All hail, then, to the new-born light! All hail to thee, oh Spiritualism! In thee, the old-time truths of God and immortality are made doubly dear to us; in thee the old-time ideals of moral clairvoyants, mediums, &c., and put a stop to all grandeur and spiritual excellence become tangisuch business, and to all the evidence we have of ble realities to us; in thee we are supremely

"THE EXAMINER."

This magazine is, most decidedly, a Western institution. The first number appeared last November. The publication day has been irregular. no Examiner appearing for examination during January and March: consequently, with the July number on our table, we can count but five copies received in all. We have every reason to believe that the editor, Rev. E. C. Towne, has by this time adjusted the financial machinery of his undertaking, and that, in the future. The Examiner will greet us regularly every month.

Mr. Towne's residence is in Winnetka, Ill. Letters on business relating to The Examiner may lace or to 41 Madiso he addressed to that street, Chicago, Ill.

The Examiner has been, since its first appear ance, a terrific bombshell in both the conservative and the liberal Christian camps. Mr. Towne has so tormented not a few of the old-fashioned theologians with his tremendous thrusts at them of learning and sarcasm and personalities, and, to them, irreverence, that he has driven them into a kind of spiritual fever and ague; and then he turns around and overhauls the so-called radicals, and essays to prove to them that they are not half so radical as they imagine. Mr. Towne is a-well, Pomeroy would call him a "red-hot" writer, and that, though lacking elegance, is very expressive and to the point.

The editor of The Examiner is full of inspiration. His sentences are sparkling with animation, and he is so direct, yet so explicit, in what he says, that you are absolutely charmed with him, and, when once beginning one of his articles, you do not cease reading until you come to the

last period of the last paragraph. The Examiner professes to be an "organ of Radical Christianity," and it is the avowed purpose of its editor to convince us all that it is perfectly legitimate for us to retain the title "Ohristians," though we give up and reject altogether any faith in the individual, Jesus Christ, as our Lord, Master and Saviour. Mr. Towne battles against what he calls "Jesusism," with great

Equally radical with Mr. Abbot, of the Toledo Index, Mr. T.'s point of disagreement with that gentleman is solely one on the use of the term Christian." Mr. Abbot says the very moment we cease to regard Jesus Christ as our Lord, Pymander. Also, The Asiatic Mystery, The Swaragdine Table, and the Song of Brahm. Edited by Paschal Beverly Randolph. 8vo, pp. 144. Boston: for sale by Wm, White & Co. We are told in the preface of this book that "the Divine Pymander, or Poemander, as it is now more commonly rendered, meaning 'shepherd of men,' comes from Egypt. It is not a child's book nor a sectarian work, but it is a divine revelation." Further on it says: "In this well talk about standing outside of the universe. In the December number of The Examiner we find a lengthy essay on "Rev. Mr. Abbot's position," wherein Mr. Towne fully elaborates the ground of his non-acceptance of Mr. Abbot's theo-

The principal article in the July number of The Examiner is entitled "The Nazarenean Fanaticism." This article is bold, scholarly and original, and will create a sensation. The initial article is Francis Power Cobbe's exquisite introduction to her late volume of "Prayers," and it is printed from sheets furnished by that lady. We were made to love spiritual things more than ever by the perusal of this "introduction," or essay, or, better still, sermon.

Mr. Towne has promised to give his ideas of Spiritualism in The Examiner. We expect something very scholarly and sincere and impartial, and we look forward to the appearance of such a production from his pen with the deepest inter-

GROVE SCHOOL-HOUSE.

June 27th we lectured in the above-mentioned building, which is nearly three miles from Leonidas, Mich. The house was well filled, and we

had a very attentive audience. Several subscribers for the Banner of Light were secured. Glad indeed were the liberal friends to hear of the contemplated project of erecting a free church in Leonidas.

Let the free-thinkers in the vicinity of Leonidas rally! Come! come! the day of unity is dawning! Let the sturdy farmers, whose countless acres have just yielded such a munificent harvest, donate liberally to "The Independent and Spiritual Society of Leonidas," so that the grand ideas of modern radicalism and the exalted truths of Spiritualism shall not want for a place in which to have a hearing.

NOTES. There are some live men on The Crucible, Moses Hull, the editor, is never idle. He delights in publishing spicy little pamphlets. His last, all about wolves in sheep's clothing, is a spicy affair. Moses never tires of showing up the follies of Orthodoxy. How sarcastic he is over the bigotry of the great majority of Christian clergymen! Moses annihilates the D. Ds. He goes to work in the most artistic manner, too, in doing it. Moses is a radical Spiritualist, but fanaticism is not in his composition. His interpretations and new applications of Bible texts fill many souls with the light of the new theology. His name draws a crowd all through the great West.

Bro. Jamieson, who has sole control of the Northwestern Department of The Crucible, is another live man. He has been disturbing the peaceful sleep of the Adventists of Battle Creek. Mich. At Saginaw his words were full of inspiration. As a debater he has few equals. Not long ago he gave us a friendly "warning." We shall need another before long, Bro. Jamieson. This brother is now in Minnesota.

The prospects are good for a large convention in Troy, N. Y., next September.

Mr. Peebles's letters from Europe will greatly add to the interest of The American Spiritualist. Bro. J. L. Bender, of St. Joseph, Mo., intends to visit Boston this summer. He is an earnest CEPHAS B. LYNN. Spiritualist.

Tuttle's "Areana of Spiritualism." ARCANA OF SPIRITUALISM: A Manual of Spirit ual Science and Philosophy. By Hudson Tuttle, author of "Arcans of Nature," "Origin and Antiquity of Man," "Career of the God-Idea in History," &c.

BY GEORGE WILLIAM WILSON.

Hudson Tuttle, as a writer, is clear and logical with an easy and graceful flow of language. His ideas are never, as is too often the case with our spiritualistic writers, lost in a maze of unmeaning words. Every page that he writes bears the impress of a master workman; every sentence is deeply suggestive of thought.

'The Arcana of Spiritualism," the latest book from the prolific pen of our author, should be carefully read and studied by every person who would have a correct understanding of the arguments urged for and against Spiritualism. This work is rich storehouse of interesting and valuable facts. from which those investigating the Spiritual Philosophy may draw at pleasure. Most effectually has Mr. Tuttle answered the theories and arguments that have been offered in explanation of the manifestations of spirit power. This work is, as its name indicates, a "Manual of Spiritual Science and Philosophy." It will become a text-book mong Spiritualists.

Mr. Tuttle's definitions of the principles of Spiritalism are clear and philosophical, and entirely free from those technical and jaw-breaking words o often used by spiritual writers. He defines Spiritualism as "the knowledge of everything pertaining to the spiritual nature of man; and as spirit is the moving force of the universe, in its widest scope, it grasps the domain of Nature; it embraces all that is known, and all that ever can be known; it is cosmopolitan eclecticism, receiving all that is good and rejecting all that is bad." "Spiritualism is the essence of philosophy. It asks nothing without giving a reason, teaches nothing without giving a cause." ' Spiritualism is not a religion, descending from a foreign source, to be borne as a cross; it is an outgrowth of human nature, and the complete expression of its highest ideal." "It is the science and philosophy underlying all others. It reaches to the beginning of the earth, when the first living form was created: for even then man. the immortal, was foreseen, and the forces of Nature worked only in one direction - that of his evolution. It reaches into the illimitable future borne onward by man's immortality."

To the question, so oft-repeated," What is Spirtualism?" Mr. Tuttle gives this answer:

"This religion is a philosophy; this philosophy is a religion. It takes man by the hand, and, in-stead of telling him that he is a sinful worm of the dust, corrupt from the crown of the head to the sole of his foot, it assures him that he is a no-bleman of Nature, heir to the Godhead, owning all things, for whom all things exist, and is capa-ble of understanding all. He is not for to-day; not acting for time, but for eternity; not a mush-room of a night, but a companion of everlasting worlds; ay, more—he will bloom in immortal youth when these worlds fade and the stars of heaven are dissolved. What he writes on his book of life is no writing on sand; it is indelible."

We have marked many passages which contain golden thoughts beautifully expressed; but, as we have already exceeded the limits of this article, we content ourself with giving the concluding sentences of this book, which express truths that should be engraved in letters of living fire on every human soul:

We stand in the courts of heaven as mucl this hour, we see as clearly the presence of God now, as we shall a thousand ages hence. We are our own Saviour, achieving our salvation. This is the religion of the future, the highest type of civilization. Other systems will linger with the races of men whose highest ideal they represent; but from the courts of the world's intellectual nobility they will vanish, and be spoken of as mythe which once aided infantile progress -leading strings necessary to walk by until the use of our limbs had been attained."

The typographical execution of this work is faultless, and it is embellished with a good steel engraving of its distinguished author. Auburn, Ohio, 1871.

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