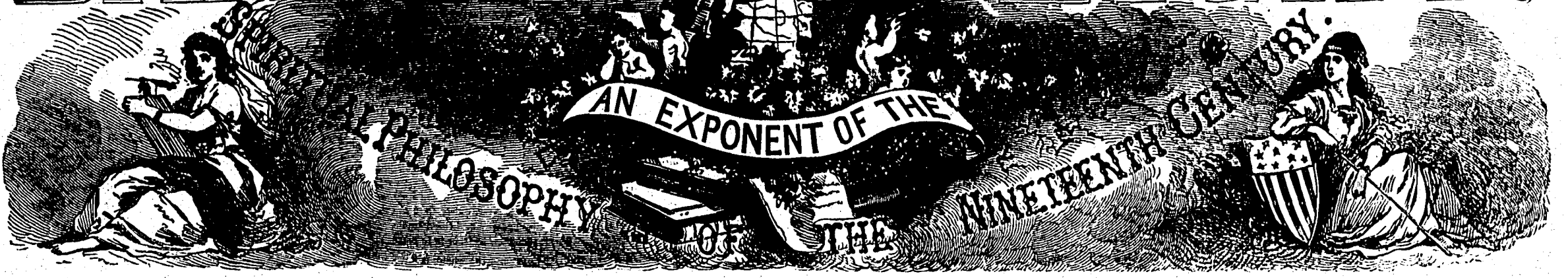


BANNER OF LIGHT.



VOL. XXIX.

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

BOSTON, SATURDAY, JULY 29, 1871.

{\$3.00 PER ANNUM,
In Advance.

NO. 20.

The Lecture Room.

WHAT IS LIFE?

A LECTURE BY MRS. NELLIE J. T. BRIGHAM,
In Music Hall, Boston, Sunday, Feb. 12, 1871.

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, whenever the windows are covered with dust we cannot see the sunshine, so when around our spirits is gathered the dust of skepticism and indifference, all the wrong is with us, and we fall through it to appreciate thee—to recognize thy presence. Truly the pure in heart shall see God, for 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 fall 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 fall to be grateful? We thank thee, then, for that which thy mercy has given; for the memory of life's beautiful 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 sounding words but in the wisdom of our thoughts 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."

But with all his knowledge, with all the influence of inspiration, he did not tell us what life is. 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, presumably 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 confess that they do not know what awaits man in the hereafter. The one class has told us that man's destiny was fixed from the beginning; that God decided the matter, when it entered into that great creative mind to bring men into being; that some he elected to everlasting happiness, and others he condemned to eternal misery; and yet these men felt called upon to devote their lives to declaring to the race what was right in religious matters. And when man's reason arose and asked concerning this, they answered, "This is wrong; you can know no more than we; it is not parliamentary."

But the restless soul of humanity kept at work, saying, "If this matter is decided, so that nothing can save us, or nothing can bring us damnation, why, there is nothing left for us to do; if it is so settled, we can go on sinning upon the face of the earth, 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 other adventurous spirits inquired: "What is the use of supporting preachers? Can they tell who of us is elected, or not? No, they cannot; and we certainly have no use for them." These questions began to force themselves upon the people, and the clergy were fain to acknowledge that man had something to do with the matter, after all. And this class of people flourished over men all the declarations of Paul, when they said that they could decide the questions themselves. You are answered by the venerable church, and, when you have asked the question of the priest, do you 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, preparatory stage, out of which at last they shall go into a world that lasts forever, are intuitive conclusions in the human soul.

Now in these you are getting the key-note; if you are comprehending the prelude, what shall be the anthem that the angels are forever sing-

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 supposed to know something about the human body; the geologist is accredited with being able to trace in rock and fossil the history of the globe in which we have our being; astronomers are supposed to be able to read somewhat of our Father's brilliant handwriting which he has inscribed on 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 that it is to live forever, and in a higher condition. Why, these people talk about a body that is perishable, and a soul that lives forever. They talk of living and dying, and then say that God made an earth for man to live in; that he placed him here, conspired against him by circumstances 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 severe. 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 Nature—and we suppose he is—what he writes in the volume 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 ladder of development, and is the highest of all natural unfoldments. It is demonstrated by this 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 moths 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 the coal and in their rocky manes, the primitive forms of life are teaching us the fact conclusively that before man came on this planet these existences must all have lived and moved—and not only lived, but have died, to give place to those better qualified for the duties of advancing time. So with the animals who existed before man; these were able to bear the atmosphere—to exist amid its noxious vapors—when man could not for a moment. And we would ask of the old theologians: Where was the Adam and Eve of the mineral stage, whose error brought death into the world? for that what we call death did make its appearance with the first cooling crust of the earth, is an undeniable fact of science; or where was the Adam and Eve of the vegetable kingdom, who brought death into it? for its work is surely shown through all the past. And so on with the race of animals. The fact is clearly demonstrated, that as all these existences came here before man, so death came with them, as the result merely of natural law; and when man came, the same law that reaches from the lowest to the highest of which we can conceive, held man also in its arms, and his fate was the same as that of those before him. But in him exists an independent spirit, which makes him rise superior to the change.

That which men have called death, is only negative—the left hand, the shadow side of life, and is just as necessary in Nature as is the positive, which we call life. That which we call destruction is only the negative side of up-building; it is only that life which goes on in the shadow side. Man, gazing upon it, because he cannot see it, weeps and mourns, and asks the question: "What is man, that thou art mindful of him?" And again, we are told that "man was made to mourn," and that this world is but a fleeting land of shades; that it is given us filled with sighs and tears; and in view of this gloomy prospect, many people join heartily in the asseveration of the old hymn: "I would not live away." And another poet has

declared that "this world is all a fleeting show." When we go to Nature, and see the eternity of matter in all its changes in the past, and the prophesied changes for the future, she becomes to us a perpetual inspiration; she says to us: "Behold how I plan; as you gaze on earth, mantled 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; sun-drying ruins mark the place where before were the green banners of the wood." And she says: "Behold, man calls that destruction, but it is not. The ashes here scattered shall enrich the soil, 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 embodiment 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 constructed—minding not the wrath of the wintry day, but under the snow the roots of the flowers are living, and preparing themselves, in their light 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 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 refer you to that beautiful law of spirit-seeing. Now, many learned men will tell you that they believe in clairvoyance and spiritual sight seeing. It is remarkable that they can believe so much, and not any more; but, in saying so much, do they not acknowledge, indirectly, still more that it is yet unknown? What is clairvoyance? The vision of the human soul. What is it in man that sees or hears? It is not the man physical. It is not the ear which hears, for then the man entranced could hear what is going on around him, when he is notoriously oblivious to such things. What is it that sees when the eyes are tightly bandaged? It is the spiritual vision of man; and the 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 "power behind the throne," mightier than the throne itself, that sees and understands; it is this power behind the material man which sees or 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 answer naturally comes—"It is the spirit—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 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 short-sighted, as Spiritualists, that they cannot see that what man could not do in the dark can yet 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 style, for the time employed, than they could be 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 need to be a prophet or a spiritual medium to read its story. If it is only a bone from a finger, he knows by it that there must have been a hand, a body—yes, and a spirit to inhabit that body. So, if we grant that there is a spiritual eye, does it not follow that there is a spiritual body also? Cannot we reason from cause to ef-

fect, and see that the one link has another, and yet another attached to it?—and so, do you not acknowledge in that simple fact that spirits prove to you—that they can see independently of the body—that there is a reality of spiritual existence—a spiritual body?

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 is on the earth. All our surroundings are as tangible to us as yours are to you. Do not point 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 birth 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 still!" So, in this unending, this beautiful after-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 never 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 remain. Why, a gardener might as well think that all his improved strawberries, apples and peaches would sometime reach a point of perfection when they would all be one; when Nature's laws decree that they will always remain themselves, and never become alike. So with the children of mortality; diversified as they are, so shall they still remain; though their sympathies may be one, they are never in any danger of becoming one by a loss of their identity. For instance: you may stand on a railroad, and gaze along the track, see a place where the apparently converging straight lines seem to meet. It will seem to you as if the two lines of track actually do become one, but you know that this is simply an optical illusion; and yet, as they pass away in the distance, they still seem to become one. So you, standing in this world of doubt and uncertainty, and looking out into the world of eternal 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 we have seen in the above example never approach each other; and so with two souls that possess like sympathies—they never approach each other, and never are molded into eternal oneness. So we find that Nature's identity of 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 people 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 shall you then stand in the light of this good that comes from trial? No; rather, bravely turning your faces upward, 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 neighbor's so light. Another person, amid the trouble of his life, stands firmly to the blast, saying: "Let it do its worst. We can endure it." Now neither of these positions are right. Here comes a temptation: we can lie down beside it in our weakness, or step upon it as upon an altar stair, thus making of it a ladder to raise us so

much nearer heaven. We must look around till we find a key that will open the door, and then 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 oftentimes we fail by the way. Now," they say, "why is it?" Why? because you are human—that 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 shape—light 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; tortuous 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 them—you 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 moral 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 jailor—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 creator. 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 mortal 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 days' 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 the sting of bees, spiders or other insects, and persons who have been poisoned by a low running vine called ivy."

Free Thought.

LETTER FROM EMMA HARDINGE.

EDITOR BANNER 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 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 ceremonies performed in accordance with the belief of any creedist are held legal. I do not believe in the munimery 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 horns that buzz around me "mind their own business" to get rid of them; that my private life cannot affect "my cause," 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 publicly 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 unparalyzing 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 exponents 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 endure.

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 Banner 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-

jected to, or the publication repudiated? Personally I am not, but publicly I am made responsible whether I will or no; and if it were worth while to rip up 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 to the letter I wrote upon it. "What I have written, I have written," and should write over and over again; and with this statement, and the explanation 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 Yassal 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, dated 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 remunerative, is a question which must determine the position 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 just 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 seemingly implies that only the occupations of men are laborious, 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" of the United States, not by virtue of their value to society as industrious and wealth-producing persons. Should the qualification of self-supporting 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 ballot 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 rapid, useless, luscious life of the so-called "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 womanhood, 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-supporting 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 expression, *My wife shan't work*; meaning particularly that she must not follow any occupation which is lucrative or which seems to imply a desire for pecuniary independence. The manly protest 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 acceptance, 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 untrammelled. "Do not you have everything you want?" meaning personal apparel and perhaps luxurious adornment. The woman who eats the bread of idleness and

arrays her person with the fruits of another's industry, practices an injustice toward her supporter, which recoils upon herself in dwarfing all those qualities 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 they are "persons" and "citizens," precisely as men vote because they are "persons" and "citizens," not because they have wealth or produce it, not because they work or are idle, or 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 subordinate 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 those of a Methodist excursion to the same place, it is because Spiritualists are willing to pay a profit to that amount, rather than support any fraternal organization which, by insuring cooperation, 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 selfishness 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 *et cetera* of successful management merely. The consequence is, sympathy is diverted, and our reunions 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 business, no one is blameable 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," "celebrated," "distinguished," "eminent," "eloquent" lecturers are announced; and yet, in *New England*, I have never known any one engaged and paid but Wm. Deaton, 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 them can be baited into such labor as, in any 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 Jesuit, 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 fall 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 censorious spirit or selfish disposition, but in the name of justice and in the interest of all concerned. E. S. WHEELER.

PUTTING ON PANTS.

Shorn of its golden rings is the dear head;
His getting quite too old, papa has said,
To wear his hair so like a girl's.
Hanging down his back in curls.
And so he says I cut them off by one.
To make my hair seem more like a son.
His little frocks and blue I've put away,
For papa says it's foolish to delay
Putting 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.
The pretty, tinted toes and sea-shell heel
And the chubby, dimpled knees I must conceal
In thick, stiff pants, and boots with copper toes,
For papa says, "Do not 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;
Some other mother-heart mayhap 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 toes like bits that once were socks.
And gathered there are tender hopes and fears,
A mother's loving prayers and happy tears,
A tiny little box with all that's left
Of baby—but papa's a bore!
Of reason, neatly, and is wild with joy
Over the pants and boots and baby boy.

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 man too busy to take care of his health is 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 KATZ.

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 base 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;
Expanding 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 atoms sing,
Is one with that by angels sung;
For atoms form the finest strings,
With which the grandest harp is strung.
And what are atoms more than atoms strung
To give the harmonies divine 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 response, echo back the strain.

And thus life's anthem onward floats,
In ceaseless strains of melody;
While soaring 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! no regret, no evil,
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 found 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 bespotted with blotches of mortification in open acts of vice.

The above is a quotation from editorial remarks in "The Pacific," of June 1st, 1871, a Congressional 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, today, to save mankind than costly edifices or churches, professional priests or show and parade.

"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 worshipped—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 man-given 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 free-thinkers in the land, where friends departed give unmistakable evidence of their identity. "Dying 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 cannot 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 prophets among us, also by the handwriting of spirits of men and women, proving the genuineness of their productions in many different ways. Ours 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, reader? 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 stones." "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."

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 Spiritualists.

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 Ellsworth, was chosen President pro tempore. The choice of officers for the ensuing year being in order, their election was proceeded with, with the following results: A. F. Burnham, President; Melbony Kingman, of Mariaville, Secretary; Mrs. Lavina Moore, of Ellsworth, Corresponding Secretary; M. Kingman, A. F. Burnham and Lily Penny, Committee on Resolutions, and Wm. Somersby, of Ellsworth, S. O. Yyles, of Verona, M. Kingman, of Mariaville, Decatur Gray and Rufus Ames, of Orland, E. L. M. Allen and D. P. Marcy, of Mt. Desert, H. A. Clough, of Waltham, Lily Penny, of Hancock, John R. Bridges, of Castine, Eliphaz Parker, of Bucksport, Augustus Stephens, of Bluehill, Edward H. Perry, of Surry, and H. P. Wardwell, of Penobscot, Committee of Arrangements; Nathan Moore, of Ellsworth, Treasurer. Convention adjourned, to meet at two o'clock p. m.

Afternoon Session.—Not according to adjournment. Exercises commenced by singing. The time was then very interestingly occupied by remarks from Charles White, of Bangorville, 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 wonderful power as a medium. Singing by Mrs. Wentworth. Adjourned till evening.

Evening Session.—The exercises consisted of short addresses and singing. Sunday Morning.—Exercises commenced at nine o'clock A. M. Agreeable to a request of one of the mediums the previous evening, it was announced that the time of the forenoon would be devoted to an "experience meeting," in which many partook, making the services very interesting. Afternoon Session.—At one o'clock the house was filled, overflowing to witness the manifestations through Mrs. Blair, who came upon the rostrum, 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, untroubled, 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. This ended a very interesting and profitable day under the Convention. It is expected that we shall have another meeting in October next, of which due notice will be given hereafter. Melbony Kingman, Secretary.

Mariaville, July 4, 1871.

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, and organized by the appointment of J. Wilde, Chairman, and J. Jennings, Secretary, the object of the meeting being to form a Spiritualist Society, and to 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, Mr. M. Wood, H. R. Doane, Mrs. H. Mitchell, F. Goodale, R. M. Adams.

PREAMBLE AND CONSTITUTION OF THE FIRST SPIRITUALIST SOCIETY OF VINELAND, N. J. We, the undersigned citizens of Vineland, believing the book of revelation has been closed, and that all the avenues through which inspiration ever came are forever closed, 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 assure life's great end, by assisting and encouraging the noble name of the First Spiritualist Society of Vineland, do hereby adopt the following Constitution:

CONSTITUTION: Board of Directors.—How Composed and when Chosen.—Art. 1.—There shall be a Board of Directors, consisting of a President, a Vice President, a Secretary, a 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, withdrawal, removal or resignation of any of said board, their places may be filled by election at any regular meeting thereafter.

President.—His Duties.—Art. 2.—The President, or in his absence the Vice President, shall preside at all meetings of the Association or Directors, and shall preside at the Convention in accordance with the ordinary rules of order governing public bodies. Secretary.—Duties of.—Art. 3.—It shall be the duty of the Secretary to receive the contributions of the members, to keep a record of all the business transactions of the Association, 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 be known 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 the 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 the Constitution.

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 the human mind, and the promotion of harmony with such facts; in all investigations and discussions, no personal criticism or disparagement shall be allowed.

Expelled.—How.—Art. 8.—Any member guilty of immoral conduct, or conduct not in harmony with the 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 Altered.—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 amendment, should have been given at a previous regular meeting.

Adopted unanimously, May 12th, 1871.

J. JENNINGS, Secretary. J. WILDE, President.

This paper is issued every Saturday Morning, one week in advance of date.

In quoting from the Banner of Light, care should be taken to distinguish between editorial articles and communications (condensed or otherwise) 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.

Banner of Light.

BOSTON, SATURDAY, JULY 29, 1871.

Office in the "Parker Building,"
No. 138 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 COLBY, ISAAC B. RICH,
LUTHER COLBY, LUTHER COLBY, EDITOR.
LEWIS B. WILSON, ASSISTANT.

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

"Fortune Tellers."

True to the observation of Macaulay, that England 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 punished under the law, and that the one merely telescopes into the other, it boldly proposes that all mediums shall be dealt with after the same fashion, styling them, in its Newgate vocabulary, "dark-cabaret impostors," "knot-roped rogues," and by every other vile name that comes most readily to the tongue of the facile galleys 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 sciences at the residences of such persons as Mr. S. C. Hall with the "charlatanism" 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-gate 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 mediums "safe on the treadmill" with the "fortune-telling cheats and impostors." It demands that similar proceedings shall next be entered upon against the "religionists," 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 more 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 charlatanism 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 miscellaneous 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 brain 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 self-styled 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 she designs her statements, they are invariably interwoven 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 innuendo 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-natal 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 arisen 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 indebted 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 exorcised will be pulled down. Beliefs from which its virus cannot be washed, extracted, or expelled by any disinfecting agent, will be burned like tainted clothing. We must, at all costs, be rid of superstition. It is a plague which no sanctity can justify, which no faith can neutralize. 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 superstition which Mr. Frothingham so hates the sight of, and shall expect to see him fall, hammer and 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 slip 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 Elliot Hall, early in December—two-thirds of the proceeds to be devoted to the continuance of free spiritual meetings in Music Hall, and one-third to the support of the Children's Lyceum in Elliot Hall; the funds to be placed in the hands of trustees who shall be selected previous to the Fair. With such a basis and objects to work for, and the stimulus 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., held their eleventh annual free meeting at Phoenix, Sunday, July 30th, forenoon and afternoon. Mrs. A. M. Middlebrook will be the principal speaker.

Grand Spiritualist Picnic at Walden Pond, Concord.

On Wednesday, July 12th, one of the largest and most harmonious assemblages of Spiritualists ever gathered at this well-known grove enjoyed the splendor of the fine weather, the grateful shade of the woods, skimming 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 space of time, however, the clouds passed away, and a beautiful day was the consequence.

Arrived at the grove, those attending proceeded to 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, and 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 Spiritualism 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 him 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 Pond, 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 speech on the labors which to his knowledge Mr. S. had performed in Michigan for the cause, and 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 "Reformation" as his subject, he proceeded to give his views—radical ones—on matters of diet, dress, etc. He spoke lightly 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 better lives.

Dr. H. B. Storer, of Boston, thought that individualism 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 demarcation 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 getting rid of all undeveloped conditions while in the physical form—which was preferable to carrying them into the future state. She also counseled fearless independence, and a willingness to abide by our own acts as approved by conscience, whatever might be the decision of the world.

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 sometimes as well as our bodies.

Dean Clark then read a poem entitled "The Graham System," after which, he presented before the audience C. Fannie Allyn, who said the systems of the past had failed because they taught uniformity instead of individual freedom. They were like the careless housewife, who, hurriedly endeavoring to shake the crumbs from the cloth after the evening meal, throws out and loses the silver spoons, which mayhap have therein concealed themselves. She closed with a well-received inspirational poem of some length, based upon the word "Friendship," which subject was handled in, during her remarks, from the audience.

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 Messrs. 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 public travel not to be tolerated, Mr. Bergh appears with a righteous indignation 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 companies 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 impunity."

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 fountains, drinking troughs, and cattle cars, talks interminable with railway officers and street paving committees, and other miscellaneous labors that cannot readily be recited. The Massachusetts Society spent more money last year than it received. It is to hold a fair toward the close of the year in this city, for the purpose of presenting its claims more impressively before the people of the State, and to replenish its exchequer. But if the benevolent and humane portion of our population earnestly desire to see the aims of the Society carried out, they must lose no time in contributing generously to a common fund that will place it firmly on its feet for active and aggressive operations. Here is an opening for all to manifest that spirit of benevolence and humanity which is the token of civilization. The sentiment of kindness 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 workmen and direct it to a project for securing homes by the payment of a small sum down, and monthly installments of a moderate amount, appears to have met with success; and a meeting a short time ago, of individuals desirous to become members, was attended with happy results. An organization was 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 workman's power to do it, by organizing a co-operative 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 co-operative banks have been very successful in Germany, and in 1867 their transactions amounted to nearly one hundred and sixty millions of dollars.

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 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, determining the individual to investigate and know more. He believes that a good and reliable test medium would be welcomed cordially and well repaid by the people there, many of whom have never, as yet, received a communication from those departed ones still held dear in memory.

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—and to the higher interests of Spiritualism, by your advertising the Banner of Light in many of the popular papers throughout the 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 testimony that the departed do return, and, above all, prove to the world that we are not only a power, but are boldly honest 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 huzzah, 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 Exposition 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 published 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 supermundane worlds, is, without doubt, the most intensely interesting, inspiring and instructive paper ever read by the human family. To read this glorious Banner of Light is to open your fields, the publishers now propose to send the EIGHT PAGES WEEKLY PAPER for THREE MONTHS ON TRIAL. They say, "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 Vision of RAYNER.' The book contains thirty pages, is elegantly printed in large, clear type, on fine lined paper, and bound in white uncoated cover." Yearly subscription, \$3.00.

READER, you can obtain the paper as above, by and through either of our New York offices, or by addressing

BANNER OF LIGHT,
Boston, Mass.

Camp Meeting on the Cape.

On Tuesday next the annual spiritual festival at Harwich, Cape Cod, will commence its sessions. From year to year, as the social and intellectual character of these out-door meetings becomes generally known, the desire to attend them increases among the people, and we have therefore good reason to expect a larger assembly than ever this year. Ample accommodations to board all that come, have been made with private houses and at the hotel; and those who wish to camp out, can take tents with them and swell the number of canvas walls that compose the camp 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 to their substantial thought and best inspiration, for the general pleasure; and also to share the pleasure of listening to their co-laborers in the spiritual field, social communion, and genial enjoyment of all that makes camp-meeting life attractive. Personal acquaintance is made between public and private advocates of the new religion, and the necessities of those who devote their whole time to spreading the glad tidings are 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, \$1.00. 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 from 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 rancharia, which they surrounded, killing twenty-one of its occupants. They then moved forward with stealthy haste to another rancharia, 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?

The Mass Meeting at Island Grove.

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 12:35; 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 Doten.

Derivation of the Names of the Months, 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 *Februus*, 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 *Aprillis* 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 Caesar, and was previously called *Quintilis*, as being the fifth month.

August, originally called *Sextilis*, received its name from the Emperor Augustus, on account of 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 *is* 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 and 21st; in Stoneham, Mass., Sept. 3d, 10th, 17th and 24th. Would like to make engagements for October.

Levi Dinkelspiel's address is Decatur, Ill., P. O. box 290.

The noted analytical healer, Dumont C. Dake, M. D., will visit East Saginaw, Mich., Everett House, July 29th, and will heal the sick for a few weeks.

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

Rev. Wm. Brunton speaks in the Spiritualists' Hall, at Harwich Port, on Sunday, July 23d. He will also attend the camp meeting at Harwich, commencing on the Tuesday following.

Miss Lottie Fowler is at the Mansion House, Baltimore, holding sances. The American reporter has made her a visit, and a "first rate notice."

Miss Helen Grover has closed her rooms in Hampshire Hall, Boston, for the season. At present she is located at 22 Oxford street, Portland, Me.

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 secure his services, and aid him in his mission of good to humanity.

While his multitude of friends in the East would like to retain him, his inspiring guides point westward; and, with proper encouragement, 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 mansions are prepared above.

Some few days since, whilst my mind was unusually impressed in this direction, I called to 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 chapter 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; B. Bates, six; J. Feather, three; J. F. Piper, two; E. B. F. Rohr, two; D. Ball, two; H. Blood, two; E. R. Spurrier, two; and the following one each: L. Hunt, O. G. Chase, C. N. Vane, H. Brown, Dr. Wm. C. Ziegler, G. H. Kirkwood, D. Pearson, H. H. Arnold, George Pike, O. I. Kinsey, Mrs. M. P. Keeler, Dr. J. Cooper, J. D. Powers, J. Thom, N. E. Mulford, T. Remick, Capt. W. R. Cox, Mrs. G. W. Mackenzie, J. Jackson, M. Dees, Mrs. H. R. Smith, Mrs. L. Taylor, Mrs. S. Gillette, J. Schieffelin, S. T. Wright, B. P. Wiggin, W. Wood, T. Lohr, J. H. Satterly, G. W. Folsom, Mrs. S. E. Holt, E. V. Ramsay, O. E. Lynn, W. E. Tobey, J. H. Wade, A. Campbell, F. H. Shattler, C. Y. Thing, Wm. Edson, J. P. Edson, Dr. B. L. Gellins, M. D. Andrews, E. Wyman, A. Chapman, L. J. Samson, J. White, J. Justice, Mrs. D. Haviland, J. D. Moore, D. B. Hulbert, L. Stokney, 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. Osmond, R. L. Kendall, E. Pike.

In addition to the above, we have received the names of two hundred and thirty new three months' subscribers. Friends, 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 Plague, 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 Locals."

The programme for the Great Spiritualist Camp Meeting at Walden Pond Grove, Concord, will be found in another column. Preparations are making to have the event pass off with greater satisfaction, if possible, than a similar one did last year.

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. Ober 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 a two days' meeting in Albion, N. Y., July 22d and 23d. We regret the notice came too late for 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 Europe, and only returned a few weeks since, 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. Manning, of London, England, formerly an Episcopalian 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 Plo 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 is easy guessing which he patronizes.

A Chinese Young Men's Christian Association has been organized in San Francisco. It counts 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 nurse-girl 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 in this Commonwealth. Mrs. Livermore made an 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 committee women 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 could 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 spit puppets with them as carriage companions: "They act a great deal less like puppets 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, 33,586,080; colored, 4,879,323; Indian, 25,733; Japanese, 55; Chinese, 63,190; total, 38,549,087.

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.

Olara 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 Foules, 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.

ORANGE BLOSSOMS, Fresh and Faded, is the attractive title of a remarkably attractive book from the pen of that productive tale-writer, T. S. Arthur, and the enterprising press of George Macdon, Boston. It is a tale filled in with sketches of character, and its crowning incidents hurry on the reader to the 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 field. "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 likeness 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 Horace 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 FUTURE PUNISHMENT, by Henry Constable, Prefect of Cork, is published in paper covers by Clapham & Co., New Haven, from the second London edition. It is called a new view of Future Punishment, though not a whit more merciful in assuming that the wicked are to die forever in their sins—and this is the very point in question. 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 Eclipse follows; Rosa Terry contributes Three Ghosts; Eliza 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, 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 number.

THE AMERICAN OLD FELLOW, appears this month under new and most encouraging auspices. Mr. Orange Judt, proprietor of that well-known and popular publication, the American Agriculturist, has taken the presidency of the American Old Fellow Association, and it is now placed upon a surer basis than ever before. The magazine is destined to become 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.

MENNY'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 publications.

Adams & Co. issue a neat little magazine, descriptive of the pleasures they offer the family circle, under the name of "Sports and Games: A Magazine of Amusement." The present is No. 3.

George Sand's "Lost Aldini," a love story, is published in continuation of her romances, in cheap paper-cover form, by Peterson & Brothers.

Lycium Gathering.

The East Abington Lycium and a delegation from the North Abington Lycium 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, singing, bathing and slinging were indulged in by the assembly. The Misses Lottie and Little Daniel, of the East Abington Lycium, deserve especial notice, by singing several songs admirably.

The Abington Lycium 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 Lycium, was very interesting. 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 George Martin and Fioe Bullard, a short speech by Master George Pearson. A vote of thanks was tendered to the members of the Charlestown Lycium for taking part in our exercises.

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

The Massachusetts State Spiritual Camp Meeting.

Will take place at Walden Lake Grove, Concord, commencing 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 do 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 entertainment, 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 speakers 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.

Fare to the Grove and return: From Boston, Watertown, Charlestown, Somerville 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, 2:45 A. M.

Excursionists above Concord will take regular trains.

Sunday—Excursion train from Boston at 8:45 A. M.; regular trains, via Watertown, 9:30 A. M.; (Watertown Branch), 12 P. M.; from Marlboro', 9 A. M.; Hudson, 9:12; Rockbottom, 9:23; Maynard, 9:32; Fitchburg, 9:20 A. M.; Mason, 6 A. M.

Returning: Leave the Grove for Boston, 5 and 5:15 P. M.; for Fitchburg, Worcester and way stations, 4; for Marlboro' and all way stations, 5:30.

Tickets for sale at all depots.

Committee of Arrangements,
Dr. A. H. Richardson, of Charlestown,
James S. Dooder, of Boston.

Death and the After Life.

is the title of a small, compact, and complete treatise on the subject of the soul, by Mr. Andrew Jackson Davis, tells what he thinks, and what he knows, of the "Summer Land." And tells a great deal that is reasonable, with some things that are hard to believe. Those who wish to know more about the geography, topography, climate, society and customs of heaven than this world has disclosed, and are unwilling to wait until death bears them across the "silent river," will here find all the details they can reasonably desire, together with a "voice from James Victor Wilson," of the spirit land. Boston: Wm. White & Co.—*The Golden Age.*

The Second Picnic

Of the Spiritualists of New York and vicinity, for 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. Until 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 Gates Foster 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 intermission from six to seven for supper.

Tickets of admission, 50 cents each; to be had at the gate of the Park. Children half price.

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

The Banner of Light for Three Months on Trial.

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 fine tinted paper, and bound in white enameled covers.

We are impelled to offer these accommodating terms to meet the generally expressed desire on the part of many who wish to take the Banner a short time on trial. We give the book as an additional inducement to subscribe for the oldest established paper in the world advocating and demonstrating the Spiritual Philosophy.

Friends, now is the time to lend the Banner a helping hand, and spread broadcast the great truth of spirit communion and a general knowledge of Spiritualism.

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 Request.

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 peculiarly, 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 its eternal progression."

To Western Master-Printers.

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 natural character, and bids fair to make an excellent practical printer. He has a special aptitude to 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, Mass.

Notice.

A Three Days' Meeting will be held at Lowell, Lake County, Ind., on the 4th, 5th and 6th days of August, 1871. E. V. Willson, Mrs. Colby and other eminent speakers will be in attendance. All Spiritualists and others are invited, and a good time may be expected.

By order of Committee.

Spiritual Periodicals for Sale at this Office:

THE SPIRITUAL ANALYST AND SCIENTIFIC RECORD, Published in Boston. Price 20 cents.

THE LONDON SPIRITUAL MAGAZINE, Price 50 cents per copy.

HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence, Published in London. Price 25 cents.

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

THE RELIGIO-SCIENTIFIC JOURNAL: Devoted to Spiritualism, Published in Chicago, Ill., by S. B. Jones, Esq. Price 5 cents.

THE PRESENT AGE, Published in Chicago, Ill. Price 8 cents.

THE LYONIAN BANNER, Published in Chicago, Ill. Price 5 cents.

THE AMERICAN SPIRITUALIST, Published at Cleveland, O. Price 6 cents.

THE OCEANIC, Published in Baltimore. Price 5 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSIOLOGICAL SCIENCE, Published in New York. Price 20 cents per copy.

BUSINESS MATTERS.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth Avenue, New York. Terms, \$5 and four three-cent stamps. Jyl.

SEALED LETTERS ANSWERED BY E. W. Flint, 105 East 12th street, New York. Terms \$2 and 3 stamps. Money refunded when not answered. Jyl.

SPECIAL NOTICES.

HERMAN SNOW, 319 KEARNEY ST. (Up Stairs), SAN FRANCISCO, CAL., Keeps for sale the

BANNER OF LIGHT, And a general variety of

Spiritualist and Reform Books, Papers and Pamphlets. Also, Adams & Co.'s Golden Pens, Fincher's, Spencer's Positive and Negative Powders, Orton's Anti-Tobacco Preparation, Dr. Storor's Nutritive Compound, etc. Catalogues and Circulars mailed free. Remittances in U. S. currency and postage stamps received at par. Address, HERMAN SNOW, P. O. Box 117, San Francisco, Cal.

FREE PROGRESSIVE BOOKSTORE.

D. S. CADWALLADER, No. 1005 Race street, Philadelphia, Pa.,

BANNER OF LIGHT, And a general assortment of

SPIRITUAL AND REFORM BOOKS, Papers and Pamphlets. Also, Librarian for the Connecting Link Library, a circulating library of Spiritual Books. Has for sale Mystic Water from David's Well.

AUSTRALIAN DEPOT

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

W. H. TERRY, No. 90 Russell street, Melbourne, Australia, Has for sale all the works on Spiritualism. Liberal and Reform works, published by William White & Co., Boston, U. S., may at all times be found there.

GEORGE ELLIS, BOOKSELLER, No. 7 OLD LEVEE STREET, NEW ORLEANS, LA., Keeps constantly for sale the

BANNER OF LIGHT, And a full supply of the

SPIRITUAL AND REFORM WORKS Published by William White & Co.

RICHARD ROBERTS, BOOKSELLER, No. 102 SEVENTH STREET, ABOVE NEW YORK AVENUE, WASHINGTON, D. C., Keeps constantly for sale the

BANNER OF LIGHT, And a full supply of the

SPIRITUAL AND REFORM WORKS Published by William White & Co.

LIBERAL, SPIRITUAL AND REFORM BOOKSTORE Western Agency for the sale of the

BANNER OF LIGHT, AND ALL

LIBERAL AND SPIRITUAL BOOKS, PAPERS AND MAGAZINES. Also, Adams & Co.'s

GOLDEN PENS AND PARLOR GAMES, The Magic Comb, and Vulture Armor Goggles, Dr. Storor's Nutritive Compound, SPENCER'S POSITIVE AND NEGATIVE POWERS, Congress Record Ink, Stationery, &c.

WARREN CHASE & CO., No. 601 North Fifth street, corner Washington Avenue, St. Louis, Mo.

J. BURNS, PROGRESSIVE LIBRARY, 15 Southmain Row, Bloomsbury Square, Holborn, W. C., London, Eng.,

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

Notice to Subscribers of the Banner of Light.—Your attention is called to the plan we have adopted of placing figures at the end of each of our numbers, as printed on the paper or wrapper. These figures stand as an index, showing the exact time when your subscription expires; i. e., the time for which you have paid. When these figures correspond with the number of the volume and the number of the paper itself, then know that the time for which you paid has expired. The addition of this method enables us to send you a new paper without delay. Those who desire the paper continued, should renew their subscriptions at least as early as three weeks before the receipted figure correspond with those at the left and right of the date.

ADVERTISEMENTS.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion.

SPECIAL NOTICES.—Thirty cents per line for first insertion, and twenty-five cents for subsequent insertion, set in Milton, measured in Agate.

BUSINESS NOTICES.—Thirty cents per line for first insertion, set in Milton, measured in Agate.

Payment in all cases in advance.

For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

Advertisements to be Renewed at Continued Rates must be left at our Office before 12 M. on Monday.

GEORGE F. ROWELL & CO., 40 PARK ROW, AND

S. M. PETERSON & CO., 37 PARK ROW, Are our authorized Advertising Agents in New York.

SPIRITUALISTS' HOME. ROOMS TO LET, by the day or week, at Mrs. Weston's, 46 Beach street, Boston.

FREEMAN HATCH, Magnetic Physician and Psychometrist, No. 8 North street, opposite 26 Tremont street, Boston. Office hours, 9 A. M. to 4 P. M. Patients attended at their residences if desired. Rheumatism, Neuralgia, Hysteria, and all diseases of the mind, body and circulation successfully treated. Monroe treatment given. July 29.—1871

MRS. C. H. WILDES, (formerly Mrs. Armstrong), Test Medium, 541 Washington street, Boston. Private sances, 3 P. M. to 5 P. M. Sundays and Friday afternoons, at 2 o'clock. July 29.—1871

MRS. F. C. DEXTER, Clairvoyant, Business Medium and Test Medium. Examines persons by a look of hair, hands, feet, laying on of hands. Private sances, 4th street, corner of Dover street, Boston. Hours 9 A. M. to 4 P. M. July 29.—1871

PATENTS. AMERICAN AND EUROPEAN. MUNN & CO.

CONTINUE to give opinions in regard to the Novelty of Inventions. Free of Charge. Make special examinations at the Patent Office, prepare Specifications, Drawings, Claims, and Assurances, and prosecute Applications for Letters Patent in Washington and in all European Countries. They give special attention to the prosecution of Re-inventions. Pamphlet of the New Patent Law

Banner of Light.

THE WEST.

Warren Chase, Corresponding Editor.

Office at his Spiritual, Reform and Liberal Bookstore, 601 North Fifth Street, St. Louis, Mo.
Copies of the Banner of Light, including back numbers and bound volumes, can always be had at this office.

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 fifty millions will be outside all these sectarian societies. Poor show for this being the heaven bid 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 one-tenth 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 those who believe 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, and influencing us by our poor senses, but adding, suggesting, protecting us through the subtle influences by which soul acts on soul, mingling, though our eyes cannot 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 misdeeds and seeking 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 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 maddest 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 epithets.

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 hear.

QUESTIONS FOR YOUNG MEN.

Why do you smoke cigars, or pipes of tobacco? Do you seek happiness, health, enjoyment, dignity, popularity, respectability—what? All of these are diminished and reduced by the use of tobacco. Few young men, we know, will read this, and those who do may not heed it, but we speak as one who knows, both by experience and observation, and adding also the best scientific testimony. More than this is also against you; it is expensive, and the small sums expended daily, for tobacco, if put in a savings bank at compound interest, which they will pay, would, in a few years, buy a horse, or a house and farm. Why not save the money, the health, the respectability and more of every virtue, and have a farm added by doing so? We have proved it after spending enough in fifteen years of early life, for tobacco, to buy a farm. Go thou and do likewise, and be glad.

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 feeling inclined to controversy at the time, we assented, with a proposed amendment to more effectually carry it out, that the law should allow no book to be published unless either written or recommended by a priest in good standing in the 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 them, so that we, by pursuing the course recommended and advised by our infallible Pope, could soon get back to the good old times of the Inquisition, and all learning could be in, by, and from the church alone. The stranger walked off, probably with a thought in his head of the effect of 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, clairvoyants, mediums, &c., and put a stop to all such business, and to all the evidence we have of life after death, except such as the churches give, 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; no, if its parents have neglected to secure for it that rite."

Is it not about time the God of that church was deposed, or at least divested of his temporal authority, like the Pope? It would be quite an improvement to have a Universalist God, or even some 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 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 explosion was caused by a large number of killed and children were killed and wounded. Many of the victims were buried under the ruins, and the firemen and military were at work removing the rubbish to rescue them.

Attempts are again making in the English Parliament at military reform, and especially the abolition of the officers' purchase system—Earl Derby seconding the effort, and Earl Cairn opposing.

A terrible hurricane visited St. Joseph, 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 was estimated at about \$300,000.

In New York City, on the anniversary of the Battle of the Boyne in Ireland—wherein William, Prince of Orange, defeated King James II., in 1690, and secured his seat on the English throne—was observed by a bloody riot, in which upwards of two 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 by a mob of rioters, and the Orangemen, who were armed with clubs, stones, and some of them with pistols, were killed or wounded. The streets were then cleared by the police, and the procession marched to the Cooper Institute and quietly dispersed.

HERMES MERCURIUS TRISMEGISTUS; his Divine Pyramider. Also, The Asiatic Mystery, The Sagaradine Table, and the Song of Brahm. Edited by Paschal Beverly Randolph. 8vo, pp. 144. Boston: for sale by Wm. White & Co.

We have told in the price of this book that "The Divine Pyramider, or Pyramider," 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 book, though so very old, is contained more true knowledge of God and Nature than in all the books in the world. It is a sacred work. 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 known—but as the Unfathomable Shadow, the unsearchable Center, the impenetrable Mystery, the unimaginable Majesty—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 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 characters, viz.: James G. Bennett, James Fisk, Jr., and B. F. Butler, beyond all civil the three ablest men on this continent, in their respective spheres, and whose superiors in absolute individuality of character cannot, to-day, be found on earth—beyond the King of will, and intensity of purpose. We have not room for more extracts.—Scientific American.

Mme. Legrande, 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 activities of the Infinite Spirit are conducted in a most methodical manner; there is no guess-work, no stumbling. God rules! Law enforces us!

Spiritualism is not an excrescence. It exists in the constitution of things. Its light has illuminated man all along the mycetic pathway of rising and falling civilizations since time began.

How many to-day fear to give up old theological beliefs! Why fear the change? We welcome diverse manifestations in the order of Nature. We hail with joy the glorious Spring, but Summer waxes us away to fairer bowers; and so, in the course of time, we give allegiance to the calm, serene and golden days of Autumn; and then, in Winter's cold blasts, we see something typical of energy and enthusiasm, and again we turn our attention to new scenes and delights.

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 new—who says that all this is indicative of a lack of stability, and of spiritual strength and firmness? Who talks in this style? The priests—Catholic and Protestant—they talk in that identical manner; and they make a great many people believe just that kind of talk, too.

Let us analyze this point. The true lover loves the object of his affection in all her ways and moods. When she is as sparkling as Spring, he is very attentive; when she is as sunny as Summer, he does nothing but admire her; when she is as passive as Autumn, he absolutely idolizes her; and when she is as electrical as Winter, he becomes the *bona fide*, enthusiastic, irrepressible lover.

Now this irrepressible lover is all right! He is a 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 adoration.

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 grandeur and spiritual excellence become tangible realities to us; in thee we are supremely happy!

"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 be addressed to that place, or to 41 Madison street, Chicago, Ill.

The Examiner has been, since its first appearance, 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 "Christians," 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 power.

Equally radical with Mr. Abbot, of the Toledo Index, Mr. T.'s point of disagreement with that gentleman is solely on the use of the term "Christian." Mr. Abbot says the very moment we cease to regard Jesus Christ as our Lord, Master and Saviour, we have no reasonable claim to the appellation "Christian." On this point Mr. Towne takes exactly the contrary of Mr. Abbot. The Examiner editor says that free religion and Christianity mean one and the same thing; and he laughs at the idea of Mr. Abbot's standing "outside of Christianity," and says you might as 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 theory of the limitations of the Christian name.

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 interest.

GROVE SCHOOL-HOUSE.

June 27th we lectured in the above-mentioned building, which is nearly three miles from Leondas, 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 Leondas.

Let the free-thinkers in the vicinity of Leondas 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 Leondas," 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 sly little pamphlets. His last, all about wolves in sheep's clothing, is a sly 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. Peabody'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 Spiritualist.

CEPHAS B. LYNN.

Tuttle's "Arcana of Spiritualism."
ARCAEA OF SPIRITUALISM: A Manual of Spiritual Science and Philosophy. By Hudson Tuttle, author of "Arcana 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 a rich storehouse of interesting and valuable facts, from which those investigating the Spiritual Philosophy may draw at pleasure. Most effectively 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 among Spiritualists.

Mr. Tuttle's definitions of the principles of Spiritualism are clear and philosophical, and entirely free from those technical and jaw-breaking words so 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 Spiritualism?" Mr. Tuttle gives this answer:

"This religion is a philosophy; this philosophy is a religion. It takes man by the hand, and instead 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 nobleman of Nature, heir to the Godhead, owning all things, for whom all things exist, and is capable of understanding all. He is not for to-day; not acting for time, but for eternity; not a mushroom of a night, but a companion of everlasting world; 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 ourselves 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 much this hour, we see as clearly the presence of God now, as we did 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 the dust 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.

SECOND EDITION.

THE SONGS OF LIFE:

A NEW COLLECTION OF SIXTEEN PAGES OF MOSTLY ORIGINAL WORDS

AND MUSIC.

For the Use of Spiritual Gatherings and Lyceums.

BY S. W. TUOKER.

Among its contents may be found the following named songs: "Song of Life," "Evergreen Shore," "Passing Away," "Let me go to the Better Land," "Our Guardians," "Fading Hymn," "They'll welcome us home," "We shall meet beyond the river," "Going with the Angels," "Angels Care," &c., &c. A copy should be in every family in the land. Try it. Price: 25 cents single copies; \$2.00 per dozen; post 50 cents per copy.

For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

THE BHAGVAT GEETA,

or,

Dialogues of Kreeshma and Arjoon;

In eighteen lectures, with notes. Translated from the original in the Sanskrit or ancient language of the Brahmans, by CHAKRAVARTY. Reprinted from the London edition of 1854, of which only 251 copies were printed, and sold by subscription at an enormous price. Published on extra heavy tinted paper, and elegantly bound in cloth. Price, \$1.25, postage 12 cents.

For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

CRITICISM ON THE THEOLOGICAL IDEA OF DEITY;

CONTRASTING THE

VIEWS ENTERTAINED OF A SUPREME BEING BY THE ANCIENT GREEK, ROMAN, AND HEBREW WRITERS;

And blending ancient Judaism, Paganism and Christianity into a Common Original.

BY M. B. CRAWFORD.

CONTENTS:

CHAPTER I.—The Hebrew conception of a Divine Being contrasted with that of the Grecian poets, with quotations from and criticisms on various theologians, ancient and modern.

CHAPTER II.—Same subject continued, in connection with the doctrine of immortality being embraced by Pagan nations before it was by the Jews.

CHAPTER III.—Changeability and inconsistency of the Hebrew idea of God; Contradictions of the Hebrew Bible in regard to seeing God, &c.

CHAPTER IV.—Angelic communications with the Hebrews; Jewish idea of the spirit of the Law and of God in connection with the history of Joseph, &c.

CHAPTER V.—The Jewish faculty; Christian Mystics; Images of God; Supreme Being; Various opinions of God; The worship of a Supreme Being prevalent among all the Pagan nations of antiquity, &c.

CHAPTER VI.—The Indian belief in God more spiritual than the Hebrew; Hebrew customs and customs of different nations of deity entertained by the Prophets; Platonism; Platonism contrasted with Pauline Christianity and Judaism; Trinity of Pagan origin, &c.

CHAPTER VII.—The Curse of Balaam; Ancient Sacrificing; Miracles and the Prophets of Balaam; Gideon's Judgeship; Israel's pervasiveness; The Lord's character of Balaam reviewed by various Theologians, &c.

CHAPTER VIII.—Slaughter of the Midianites; God's friendly feeling for the Moabites; Israel's character of Balaam in dedicating plots to deity; Plundering by the Israelites consistent with their ideas of God; Israelites compared with Moabites, &c.

CHAPTER IX.—Judaism and Paganism blended together in the narrative of Joseph; Repentance changed from God to man; Satan; The Lord and Satan placed on a social equality in the book of Job; Curse of the original Serpent in the person of Satan; Views concerning Job and the book that bears his name by various Theologians, &c.

CHAPTER X.—Satan and his supposed influence Theologically in the work of God; Origin of Evil; The depravity of the human race, and God's curse the result of Adam's transgression, with quotations from and criticisms on various Theologians.

CHAPTER XI.—Same subject and subject continued; The Bible furnishes no reliable evidence that the moral affairs of the world are controlled by a Being of Almighty Power and Infinite Goodness; Incomprehensibility of God; &c.

CHAPTER XII.—View of the Devil, as incorporated into the works of Divinity; Veracity of the Serpent vindicated; Tree of Life; Satan a myth, &c.

Price \$1.50, postage 20 cents.

For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

FOURTH EDITION—REVISED AND ENLARGED.

A FAIR AND CANDID WORK.

BOTH SIDES OF THE QUESTION.

A PEEP INTO

SACRED TRADITION:

CONTAINING

THE CONDENSED EVIDENCE ON BOTH SIDES OF THE MOST IMPORTANT QUESTIONS KNOWN TO MAN,

His Present and Future Happiness.

BY REV. ORRIN ABBOTT.

The evidence and arguments of the ablest authors, Bishop Home, and the great Methodist divines, Adam Clarke, in favor of the Divine origin of the Old Testament, are here compared with the author's reasons for dissenting from that opinion. The evidence and arguments of the ablest authors, in favor of ascribing things to God which are obviously to common sense, revolting to the human heart, and which misrepresent the Divine Government, are also presented in the interest and most candid spirit. The questions appended to each section serve to aid the mind in considering the points of the argument, and well adapted to the best of the young in studying the Bible in the light of Nature and common sense.

Price 50 cents, postage 4 cents.

For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

Price \$2.00, postage 20 cents.

For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

THE HOLLOW GLOBE;

OR,

The World's Agitator and Reconciler.