

SATURDAY, AUGUST 19, 1871. BOSTON,

{\$3,00 PER ANNUM, } In Advance,

23NO.

The Vecture Room.

The Spiritualism of Europe and Asia. A LECTURE BY JAMES M. PEEBLES, In Music Hall, Boston, Sunday, March 20, 1871.

Reported for the Banner of Light.

In introducing his subject, the lecturer remarked that upon his asking, on the Saturday evening previous, "What shall I lecture upon?" a friend present said: "Give us some history of your travels, and the spiritual manifestations you have seen in the Old World." So he proposed to give a brief outline of his journeyings.

If the English are proud of their poet laureate, Americans are equally proud of their own distinguished poets; and one of them, Longfellow, has wisely written:

"Life is real, life is carnest. And the grave is not its goal."

Not only is life real and earnest, but it has also been compared to a long-winding and rugged thoroughfare, overarched by smiles and tears, shadow and sun, with jagged rocks to pierce the wander er's feet. But when once the sandals are buckled upon the feet, when once the pilgrim's staff is taken up, there is no rest for an earnest, thinking man this side the grave.

THE ANGLO-SAXON RACE has been distinguished as a race of wanderers over the face of the earth; and if I read the page of his tory correctly, there have been three distinct move ments or waves of civilization from the East whose effects are to be still traced. The first was that of a branch of the Aryan race, whose remnants may be found among the Pyrenees mountains in Spain; the second, the Celts, whose remaining characteristics are found in the southern part of Ireland; the third, the Indoo-European or Teutonic branch of the Auglo-Saxon family, still found in Germany. The descendants of this people, the speaker said, had mapped out the continents with their footstens, and left their labors engraved over the principal portion of the known world. They had inspected the furs of Alaska and the mines of California; had examined the Pulu of the Sandwich Islands and the Benzoin of Sumatra; and their work was still going on in the Old World and the New, to increase the sum of human knowledge.

THE VOYAGE.

The great use of travel is that it gives us an actual knowledge of things and men and countries that are, of which we may have read without due consideration or conception of their reality. All knowledge comes to us through the avenues of the senses, in conjunction with intuition and consciousness. It was very pleasant, said Mr. Peebles, after being ocean-tossed for some eight or ten days, to at length lift the glass and see the southwest coast of Ireland above the sea, dotted here and there with one of those old Round towers.

or by the ruins of some fuedal castle, telling that

the name of James Knight, an English clergyman, the record bearing date of one hundred and seventy four years back in the past. The family record, as here found, verified the statement of the spirit in this matter of his past life, as did the meandering river Oase and the York Minster (which he had often described to Mr. Peebles while yet in America) his knowledge of the tonography of the district in which he had spent that life. The speaker said this communication from Aaron Nite was one of a series of wonderful facts, and he defied any skeptic, examining all of the circumstances, to honestly escape from their logical conclusions.

through the aid of a clerk to find what he desired--

LONDON SEANCES. Then down to London-that city of some three and a half millions of inhabitants-rich with the splendor of costly equipages and magnificent palaces, proud of its Museum, and its St. Paul's Cathedral, and yet holding within its embrace nearly two hundred thousand paupers! In London the lecturer found many prominent and earnest Spiritualists. He visited a circle at the Hyde Park Hotel, where he saw manifestations surpassing, in some respects, any he had heretofore witnessed. The circle of six persons-himself included-numbered two English clergymen with their friends, and Mrs. Berry.

The scance was held in a room wholly or partially darkened. The piano was drummed with great earnestness, spirit hands were laid on the eads of persons present-particularly to the fright and discomposure of the ladies. During the evening one of the ladies rushed from the room leaving the door partially open, and by the increased light that came in from the hall, those remaining were able to see yet more clearly what was going on. The Rev. Dickinson said he felt very strange. The lecturer advised him to keep still and await developments, and by-and-by raps were heard in the room, followed by the raise ing of a chair without hands, in sight of those present, and the putting of it upon the table. And now came the most remarkable feature of the manifestation-the clergyman was lifted into the air himself, without hands, and put into the chair which now stood on the table. Nobody doubted the genuineness of the feat; nobody thought of accusing either the host or the clergyman of collusion, but the question with some of those present was: What was the cause of the phenomena?

The Rev. Dickinson was a liberal-minded churchman, who preached regularly in his London church on the morning of Sundays, and often attended the Spiritualist meeting in the evening of the same day. He did not deny the manifestations, but the query he would solve in his mind was: "Is it devil or angel?" He knew of the fact of the existence of these things beyond a doubt but was afraid it might be a cunning device of denons to drag him down to endless perdition.

But the best organized circle, according to Mr. Peebles, is that of the Everetts'. These are church people, but still are ready to inquire into all maters of a spiritual interest in th way which has charcterized their scances. Not penny is charged, at their meetings, nor a present received, lest the outside world should say they are selfish. Night after night they sit, giviug gratuitously the knowledge to be obtained by such patient investigations. A chapter of Scripture is read, and a prayer offered, at the opening of each séance; and the spirit voices mingle with the sounds of human ones; music is played, and conversations well sustained by the spirits. Mr. Peebles said he had talked, at this place, for hours, with the spirit of John Watt, on themes of interest, and he knew none could long attend those scances without acknowledging that these phenomena really take place, and are facts, whatever their decision as to the cause of the same. The question." Is it demon or angel?" so often asked, could be best answered by a consideration and comparison of the fruits of such phenomena. Every reasoning person must admit that if one class of departed spirits can return to earth, the doors are not closed to the other. We must reason, and judge for ourselves.

soul, and peace to his asheal" [Applause.]

Barrett Browning, so full of tender memories. ROME.

The lecturer then moved on Rome. It was a proud and strange moment when, in company with Dr. F. L. H. Willis and a German prince, he stood on Pincian Hill, and gained the first glauce at the lofty dome of St. Peter. This cathedralcovering, with its grounds, eight English acres, built (so it is said) on the site of Nero's amphitheatre, at a cost, at present, of over seventy million dollars-was glorious at the time of his

arrival with the fetes of Christmas. The Pope, Pius IX., crowned with that wonderful tiara flashing with diamonds, seated in a consecrated chair, upon a scarlet-carpeted platform, and borne aloft on eight men's shoulders, bestowed his apostitude. Soldiers and priests, cardinals and laythe rare display; as an evidence of which, the of the ancient temple-have worn that member "as thin as a case-knife." Among the distinguishing features of Italian society, the vast number of beggars was observable. Thirty-nine. on one occasion, were counted around the party's carriage at once.

NAPLES.

In Naples I saw Baron Caprara, a very excellent and worthy man. Here they have very interesting circles-Mrs. Guppy the medium. Mr. Peebles then gave an interesting account of a Congress of "Free-thinkers," who met at the

same time with the first convening of the Ecumenical Council at Rome, having been called together by Count Ricardo, a member of the Italian Legislature. Said meeting continued to discuss he issues of the freedom of Church and State, till, on the evening of the second day, its sessions were declared dissolved by the authorities. Amid the excitement which followed the promulgation of this order, Count Ricardo calmly rose, and counseled the members to show themselves obedient to the laws then existing, looking forward to their amelioration in the future, and made a remarkable prophecy-since fulfilled, in part, at least-that Italy shon 3 soon have her grand old capital. Rome, and a greater freedom should come to her children. Many members of that Congress were believers in the Spiritualist faith. This Count was strongly inclined to Spiritualism, havug seen many things which nearly obliged him to believe.

THE "HOWLING DERVISIES."

In Messina I found a circle of Spiritualists, and two in Constantinople-one a German, and the of adders. And the Bible, from which Christian other French. They are nearly all Re-incarnationists, accepting the ideas of Allan Kardec, Obadial wails out, "They shall be as though which are hardly known in England, and to but they had not been." Paul speaks of a class a limited extent, on this continent. The speaker whose end is "destruction." Ecclesiastes takes then described his visit to witness the peculiar | up the strain, and proclaims, "Man hath no properformances of these singular people-the Der- eminence above a beast. * * * All go unto one vishes-whose feats surpassed anything he had place; all are of the dust, and all turn to dust ever beheld, proving them possessed of healing again." But turn your ear toward the immortal gifts in excess of any witnessed by him in England or America. A party-himself among the loved ones, who have braved the dark stream number-went over to Scutari to visit the Dervishes, and were shown into a large room, in the centre of which was a round space with palings encircling it, within which the dervishes sat on mats. Upon the wall hung scimetars, knives awls, bits, etc., the use of which did not at first become apparent. By-and-by, the old patriarch or sheik came in, clothed in a long white robe, and bearing in his right hand a sort of scoptro, and in his left a pot of incense. Going into the place set apart for the dervishes, he faced Arabia. bowed down, and commenced to pray. Soon, all the dervishes came in and sat down upon their mats. joining their hands, and moving their bodies to and fro while intoning their prayers. Afterward they arose, continuing the "weaving" motion, and began to chant in unmelodious pathy, it takes hold of human souls! strains, to the discord of which were soon added the notes of a band (not a Boston band), until the place was a perfect Babel of sound. The excitement increased, till they appeared to grow wild and frantic. Mr. Peebles saw one man leap the palings, and, seizing a bit, put it in his mouth, causing a savage-looking wound in the cheek, forest listening to his new doctrine of peace-and from which the blood freely flowed. The old shelk merely touched the wound with his hand, follows: "We have met to day upon the broad and the hemorrhage ceased; the wound was to all appearances healed. Another man gave himself a ghastly-looking wound in the shoulder, by seizing a knife, in a paroxysm of ecstasy, and always agree; I cannot compare our friendship thrusting it therein. The gash was fearful, but to a chain, or to the great and growing tree, for the old sheik pressed the parts together, and the chains will break, and the trees decay; but we blood ceased flowing. The lecturer used to think these were only psychological appearances; but now he looked upon these dervishes as powerful mediums for healing. The old sheik to whom he had so often referred was the nearest a living ghost of any object he had seen. He was told that, for two or three weeks before performing these cures, he subsisted on three or four olives and dates per day. Soon came the whirling movement of their bodles, so often described by travelers. The sick were brought in to be treated, and laid down upon the mats within the enclosure. Removing his stockings from his feet-for in Turkey no man within a mosque is allowed to wear his shoes, the edifice being consecrated-the sheik stood upon the chest of one man till he declared himself cured. The very room seemed filled with strong magnetic | home on earth-" Home, sweet home." And the power. Many remarkable cures were performed music of her voice cast a spell over the furious by these people. For the treatment of palsy, man, and he became calm as a summer's mornthey had a brazen glove, which they called "Ma- ing. On her rising to go, he exclaimed, "Come homet's hand," into which they put the fingers of back, woman-come back! Angels have given you the patient, the instrument being charged by that voice. I'think of my school boy days, of my them with healing power. The speaker was fa- parents and companions in the home of my society concerning legal papers, he was enabled around the grave, and say, "There sleeps the l vored with a long conversation, through his in- | youth!" She came, day after day, to see him,

hody of a good and great man-a man who loved | terpreter, with the sheik, at the close of this ex the slave, a man who loved humanity; joy to his hibition, and found his belief in immortality to be strong, based upon the conviction that he had Just beyond his grave is that of Mrs. Elizabeth | himself talked with the immortals. He also was assured of the existence of a spirit-world much as we are; but on Mr. Peebles asking him which people were the happlest in that world, the sheik readily replied, " They are the Mahometans, because they keep the law; they pray five times a day, and call on Allah to help them deal justly ;" thus showing that he had not yet escaped the bias of his cresd.

CHUNDER SEN.

In London there are, according to the lecturer four periodicals published in the interests of Spiritualism. In Paris, before the war, two; in Spaln, two, and two or three in Germany. All over the Old World are to be found circles for spiritual manifestations. In fact, the light of this wonderful faith extends in its splendor to the tolic benison on all sides upon the kneeling mul- lisles of the ocean. Mr. Pachles, accompanied by Mr. James Burns, met in London Baboo Keshub men united in the fervent devotion enkindled by Chunder Sen, the distinguished Indian reformer, allied somewhat to the Brahminical-school and repeated kisses bestowed upon the toe of the he described certain rites known in his country, statue of St. Peter-said by some to have been a closely resembling the casting out of demons by heathen statue of Jupiter, saved from the wreck | Jesus. This Hindoo, who is called a Christian, was more, to the eye of the lecturer, like a radical Unitarian than anything else. He believed in Christ as a good inspired brother in the field of moral progress, but nothing more. He described certain places in his country where those who were obsessed were removed, and where all was calm and quiet, tending to operate magnetically upon the desponding patient, and of the success attending such treatment. He was a ked in Englaud if he believed in avil spirits. He replied, Do you believe in evil men? If there are good and evil men on earth, they must be so to a certain extent in spirit-life. 'In my Father's house,' said Jesus, 'are many mansions,' and I have had some proof that there are evil, or undeveloped and unhappy spirits. I have, also, proof that there are good ones, and angels even. We must judge for ourselves, by their effect upon us; if they are good and exalted, let us be governed by their inspirations; if angular and inharmonious, let us educate them to better things. For as the good can assist us, so we can assist the undeveloped." A SPIRIT'S VOICE.

But some one says," What of these circles and manifestations, if they are all through the world?" To me they are conclusive evidence demonstrating a continued immortal life-they constitute all the tangible proof I have of a conscious existence beyond the grave. Nature alone does not speak to my full soul. I might say: "Speak out, oh Nature, and tell me if man is immortal! Speak, oh blazing sun, from your fire;zone on high-speak oh stars, and tell me if man's life is immortal!" But they are as silent and cold as the stone-house teachers profess to draw consolation, is no better. world, and you catch the accents of the sainted and triumphed forever over death and the grave! How often do I hear my spirit-guides' voice, so sweet and divine, saying, "What you call death, we call birth!" a knowledge which to me is above all price. Further, spirit-communion not only gives us positive evidence that we exist hereafter, but affords us also the knowledge that as we leave this life we begin the future existence. If you would have a heaven there, live a heaven here. I have had spirits frequently return to me sad and sorrowing for work undone in the mortal, The spirits also unfold to us the most divine method for reforming buman souls. The test of any mortal theory is practice: proclaim to a man that he is immortal-teach the lowest that he is a brother, and a child of God-and how, by the law of sym-

| and under the influence of her quisting presence he was brought again to sanity and usefulness.

Love is the great redemptive power. Angels come to us-because they love us. Why, the mother's love here is but a bud, compared with that which the descending angels bring from the opened skies. St. John says, "I looked, and hehold a door was opened in heaven." We have no account that it has ever been closed. No, the light of this gospel-a new discovered libertyhas come to stay, and all the powers of earth and hell" (I learned that from Elder Knapp, twenty years ago) cannot prevail against it. [Laughter.]

WHAT HAS SPIRITUALISM DONE FOR YOU? And now let me ask this solid question, What has Spiritualism done for you? I mean spiritual manifestations, with the practical philosophy, I love the word Spiritualism-it sounds grand. It means something. What has it done for you? Has it taken one thorn from the pathway of life, and left a blooming rose there? Are you happier and better from knowing of its life giving power? I trust you are. If it has done this for you, dear friends, it will do the same for your neighbors and the world. And if it has done so much for you, what are you doing for it? Are you acting it, living it in all your deeds? Are you conducting life as if your every movement, every thoughtwas open to the eye of God's holy angels?

THE ONLY JUDGMENT,

Mr. Peobles desired to know if the work which the new philosophy and science of life was bringing to pass in each individual soul was such as would lead not only to progress, but to a contented and happy frame of thought, when beyond the border-land of death the spirit should meet with the life-results of earth. This self-accusation and self-condemnation or approval, would be the soul's only judgment. Memory was the recording. angel. If the glorious knowledge of spirit communion were taken from the speaker, life would be a riddle, the future a blank, and earth grow cold and dark. Only a few weeks since, while he was fulfilling an engagement at Troy, N. Y., a Unitarian gentlemen came to his room, asking him what he knew about the spirit-world, saying, with a trembling volce, that he had recently lost his companion by death—they had lived happily together for thirty years-a d that his daughter had passed away last week, leaving his home ntterly desolate, and his heart cold as the tomb where he had laid his loved ones. He asked the lecturer to give him light and consolation in this great trial-what did he know of the spirit-land? had he over heard a spirit voice? And the speaker told him that he frequently heard the volces, and felt the shining hands upon his forehead, of those who had forded the shadowy river; that they told him life in the immortal world was what we made it here; that the fact of their daily presence was to him not a faith, but a blessed knowledge. For two hours this unrecoveiled Christian remained talking upon the subject, add finally left him, promising to investigate the matter

the spot had long been the abode of civilized men. Liverpool, with its six miles of solid stone docks, evidently " built to stay," next occupied the attention of the speaker. It was clearly to be perceived, by the thoroughness in which everything English was constructed, that he was in some country other than his native land.

AARON NITE.

Reaching Liverpool, he did not hasten to London, but desiring to more fully satisfy himself concerning a spiritual manifestation of some eleven years ago, he applied himself to working up the case. The facts were as follows: Some eleven years since, Prof. I. G. Stearns visited Battle Creek, Mich., to give exhibitions of his skill as a mesmerist. At one of these lectures a wild, rude young man, named E. C. Dunn, went upon the platform as a volunteer subject for the psychologic art. Stearns took hold of his hand, placing his finger on the ulna nerve, and he was soon completely at the will of the operator, and saw Indians. fish and all the usual sights requested by the Professor: but when he left him, and commenced with the others. it was observed that young Dunn did not come to his consciousness. The Professor's "all right" could not bring him out of the state into which he had been thrown. His hand began to move about in a curious manner, and a medium present in the audience called for paper and pencil to be given him, saying he would write. He proceeded, after preliminary movements, to write out the following message: "I was killed this morning on the Grand Trunk Railroad. I was engaged in the far trade. My name was John Morgan." . This paper was exhibited, and the message found thereonbut what of it? Why, when the Detroit morning papers arrived, they announced the railroad accident by which the man was killed, and the evening papers fully verified the despatch through Dunn, by giving the deceased man's name. Here was a case where no one present could possibly have known of Morgan's death. On the same

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evening, the spirit wrote the name of Aaron Nite, and directed Mr. Peebles to invite the young man to visit his library-room on the following day, and he would entrance him. Although the promised visit was not without its unpleasant side, the lecturer said he cheerfully acceded, and the next day at three o'clock the young man came. The spirit immediately took possession, and gave a connected and intelligent account of himself while on earth, saying that he lived in Yorkshire, Eng., about one hundred and seventy years ago; that his brother was a clergyman. The speaker said he did not then know there was a Yorkshire in England. The spirit spelled his name Nite, but said that his brother spelled his Knight. From that time to the lecturer's going to England, (eleven | tianity, now finds a grave beneath Florence's blue years) that spirit had talked with him at intervals, sky, his earthly voice hushed in death, but the and he was determined on his arrival to test the truth of the communications. So he went to Manchester, and from there on to York, where he look- there, beside his grave, pilgrims from Americaed for evidence without success, till being recom- | sectarians and all-come to scatter the fresh flowmended by a gentleman to an old antiquarian ers of spring; they tread down the green grass

" A PARIS."

And now, on to France. In Paris I met Leon Favre, the Consul General, and brother of Jules Favre, who, for a greater part of the closing struggle between his country and Germany, played so important a part in the government of France. Mark the moral bravery of this man, Leon Favre: Notwithstanding his position of Consul General, and his large circle of distinguished friends, he is an out-and-out Spiritualist, and boldly proclaims the same. He told me there were doubtless fifty thousand Spiritualists in Paris, and probably ten thousand of a like belief at Lyons. They had no public speakers, however, and could not have while Napoleon sat on the imperial throne, such things being deemed un-Catholic and unlawful under the empire.

FLORENCE.

Passing on to Marseilles and Leghorn, the speaker referred to his meeting, at Florence, with Hiram Powers, the remarkable and gifted American sculptor. He was an avowed Spiritualist. and told the lecturer of his having had Home, the celebrated medium, at his house, and of the wonderful phenomena he had witnessed in his presence. Mr. Peebles also called on Baron Kirkup, who is a firm Spiritualist, at whose residence Henry W. Longfellow called when in Florencebut that fact the speaker said the audience must keep to themselves. [Laughter.]

AT THE GRAVE OF THEODORE PARKER.

He who, when he lived in this country, was called an arch-Infidel and deadly enemy of Chriswork he did so much to inaugurate going on, never to end till crowned with victory. And

WILLIAM PENN AND THE INDIANS.

Mr. Peebles here referred to Bancroft's touching account of Penn's treaty with the Indians on the banks of the Delaware-saying that one could almost see the old Quaker, with his broadbrimmed hat, and the swarthy children of the quoting from the remarks attributed to Penn as platform of good will. I will not call you children, for parents sometimes chide too severely; I will not call you brothers, for brothers cannot shall be as though one man's body was severed in two parts-our life, our feelings, shall be one." And the deeply-moved Indians replied, "We will live in peace with William Penn and his tribe as long as the sun shall shine and the waters roll toward the sea!"

This special influence of kindness and love was proved again by the beautiful experience which L. Maria Child had in visiting an insane asylum. Entering a certain part of the building, she was warned against approaching the cell where a maniac was placed who was particularly dangerous. But she glided along, and sat down by his side, reading the beatitudes:" Blessed are the poor in spirit, for theirs is the kingdom of heaven," etc.; and then she commenced singing that song of John Howard Payne-who never knew a

proughly and prayerfully for himself.

DUTY OF THE BOSTON SPIRITUALISTS. Now you, as Spiritualists, have this knowledge above all others; and what are you in Boston doing for this great truth - the ministry of angels? Let me tell you a secret about this hall and your Sunday meetings. The influence of these gatherings reaches out over the whole continent-to the western slopes of the Pacific, and even to lands beyond the Atlautic. In England I heard of the Music Hall Spiritualist meetings-the place where Theedore Parker used to preach. If you could realize the fact of the widespread influence of these meetings, you would never for a moment think of their discontinuance. The speaker was of the opinion that if this hall were given up, Spiritualists ought to build another as good or better for the advancement and promulgation of the cause. [Applause]

A PSYCHOLOGICAL IMPRESSION. The lecturer said he had a vision of the future. Some ten solid and noble men of Boston would give ten thousand dollars each to build a hallcushioned and finely furnished, with an organ and other appurtenances-and spoke of the glorious effects that would flow from the donations. Fifty years in the world of spirits pass away, and those noble men return earthward to see the effect, the resplendent light that flowed from their works on earth. They rest from their labors, but their works do follow them." This testimony was borne by all returning spirits: that the deeds, good or bad, performed by them on earth were the first to meet them in the spirit-world. The first seen by Isaac T. Hopper, after meeting his wife in the soul-land, were the spirits of the poor and oppressed whom he had assisted to freedom and happiness.

Let us labor, then-let us consecrate our lives to the momentous work of educating and redeeming humanity. In the desert, beneath the shadow of Egypt's gigantic pyramids, Napoleon exclaimed: "Soldiers of France, from these high monuments three thousand years look down upon your deeds. And the eyes of Europe are upon yon." And cheered by the proud assurance, his army conquered in the tremendous strife. And I say to you, Spiritualists of Boston, the ascended look down from the heights in the Summer-Land upon your deeds, and the eyes of this and other countries are upon you. Sustain these meetings for the good of your spiritual health and the benefit of the cause elsewhere, and you "shall in no wise lose your reward." May the kind care of God's angels be with you, and their loving counsels guide you in every good word and work, forevermore!

Some minds slowly, painfully think out the mighty ideas; analyze, justify, formulate them. Others have instinctive living perception of the profoundest truths, and with them faith and con-sciousness take the place of evidence and demonstrations.

He that would reprove the world must be one that the world cannot reprove.

AUGUST 19, 1871.

free Thought.

2

JESUS THE "CHIEF CORNER-STONE."

MESSES, EDITORS-I see that, in answer to questions in your issue of January 28th, 1871, the controlling spirit says we are to pass through changes in spirit-life similar to the death of the physical body, and that the ties of affection

rent there the same as here. Is this not saying too much? Whose heart is made glad by such an atmouncement? What have we to do with such knowledge? Supposing it to be true; ought we to know it? God has wisely hid all our sorrows behind the veil of the future. How frightful it would be to know beforehand everything that it going to happen! As beautiful as Spiritualism has heretifore appeared to me, this statement casts a gloom over it all. Such an idea is as repulsive to me as that of re-incornation. The voice of the Great Eternal has sounded down through the spheres, long ages ago, "There shall be no more death, no more parting; tears shall be wiped from all faces." It is this eternal voice which charms our hearts with all the melody of spring, to hear what the riger of our stern clime imposes upon us. How few can contemplate calmly the change called physical death ! To discuss the eternal laws of spirit-life, while so very few have had one glance beyond, seems to me fanciful indeed. What we want, for a long time yet, is solid matter. How is life spent in spirit-land? What engages' the attention of its inhabitants? What are their duties ? How may I best spend my time here, so as to enter at once upon an endless life of felicity ? These are the great subjects which should engage the thoughtful mind.

Again: I have been forced to labor in this spiritual templo nearly forty years-sometimes against my will; and often it has caused me to feel that I was alone in the world -separated in society from those I loved best by influences that were like a band of iron. I have seen and conversed with those who have long been gone. I have beheld the epirit-world; and future events of any magnitude have always been conveyed to me for thirty-eight years, and often by a being whose great bearing and commanding aspect won my admiration. And throughout my experience, I have had an increasing regard for the Bilde. As George Filer says, "It is a spiritual book ;" and often have my feelings been wounded by the thrusts of unfeeling and unspiritual minds. The writers of that inspired book outshine the sun in brightness in the galaxy of the Summer-Land. What there is that is wrong in the Bible has been interpolated by man since first it was written. I do not mean. when I speak of the Bible, to include Jewish history, heathen fable, or the wanderings of this or that tribe, or what this or that one said : nor do I concern myself about them at all. It is the spirit part of the book that I defend. Throughout that long, dark and dreary day preceding the birth of Christ, spirits from the world beyond spoke to man precisely as they do now, and reached down their loving arms to help their brethren on. What if those ancient seers did not speak so clearly upon geology and science generally as the scientists do to day? They did, the best they could, in their ignorance of all possible knowledge, and spirits did the best they could with such undeveloped mediams; but men, in other days more dark than they, tomake the record spice with their own, low views, have so rendered these writings as to leave them sometimes vold of sense. Take, for instance, Moses's account of creation, where the sun was placed in the firmament during the fourth day. It simply means that, on account of the density of the earth's atmosphere, it did not penetrate the midnight gloom until the fourth period of the world's age. With such views, all is plain. They were mediums to give the first rude idea. It is the glory of this and coming ages to bring the building to perfection.

Let me pass to a consideration of the life of Jesus Christ. He was the most illustrious personage that ever visited our world-to 1 am instructed, and so I bellevo. Ho is our great Master and Exemplar, and but for him spirit science would not, to-day, be any higher than it is in China, Japan or Illudostan. He seized the manifestations of the darker ages and showed their origin in the spheres beyond. He revealed and demonstrated the spiritual nature of man. Propared by this great Master, we of the nineteenth century became ready to receive our returning friends who have passed beyond our natural sight. Sometimes we are told that he uttered inconsistent things; and sometimes we are told that he is a myth. As to this last assortion it is weaker than water! It was but as yesterday that his public ministrations were before the whole Jewish people, and the great Sanhedrim took cognizance of him. The well-known Jowish historian, Josephus, speaks of him as an amiable man-teacher of certain doctrines. Just as his brethren. good Spiritualists, are doing now, he did-healing the sick, and lifting up the down-trodden. One thing I believe, and affirm : that that man who speaks and feels lightly concern ing Jesus Christ, walks in darkness; he is not illuminated by the emanations from the spirits of the blest. Now for his inconsistencies : What did Jesus toach? Ho taught that man was a spiritual being, destined to live in various stages of existence. He taught that man was living in the lower apartment of his soul, and was capable of developing itual faculties uptil he could hold high converse invisible things, and enter the portals of a heaven which it was his mission to unfold. But, says one; "Did he not teach more than this ?" He said a great many things to demonstrate this, and endured more than any medium ever did in so short a space of time. Think what it is to stand alone in the world, trying to demonstrate a priceless principle that shall bless the human race, and then to have a whole people arrayed against you, crying out at every corner of the street: "There goes the impostor, the blasphemer and Holy Sabbath-breaker !" Followed by a few ragged fishermen of no repute, he went his way. Crushed out of physical life by the hand of priestly bigots, he has had to walt eighteen hundred years for the nations to begin to fathom the depth of his infinite love, and learn to live together like brethren, though differing whilely in sentiment. However divergent men may be in their views, at this fountain they must eventually drink. Spiritualism is destined to consume the creeds of men with unquenchable fire. Jesus Christ is its author and founder. But it is asked: "Did not Josus teach that man's probation ends with the life on earth ?" No! never 1 The statement contradicts his whole teaching. He frequently declared that the eternal laws governing the spirit realm would so try and purify mankind that in the dispensation and fullness o times they would be gathered in him. Such, and such only is the teaching of this Great Medium between the realms o bliss and this dark world of ours. Peter declares that on th day of his crucifixion he passed into the spirit-world and preached unto those that were once disobedient in the day of Nonh. And how often has he been there? The firs sohere of spirit-life is continually filled with ungodly men There, in that desolate region, lie vast fields of labor. We here learn that this people had remained in the darkness of their minds sixteen hundred and fifty years. It is sufficient to know that Jesus preached to them. Long before this we hope they have become teachers in the temple of wisdom. How often has that verse been misconstrued and turned asile from its legitimate bearing to make it harmonize with the different views of mankind; but any other construction makes it void of sense. But says a deistical Solvitualist: "Did not Jesus betray himself on the cross, and virtually renounce the whole theory of his being the son of God, and of his great mission, when he cried : "Ell, Ell, lama sabachthan1?" "My God, my Godwhy hast thou forsaken me?" But Jesus did not say so. This is the Greek version. Common sense teaches us that Jeaus must have spoken the Syrian tongue, for the common people did not understand Greek. Take the Syriac version : "Eloim, Eloim, lamono sabachthani," or "Ail, All, lamono sabachthani," "Givo movinegar to assuage my thirst." How reasonable that while life was obbing away he should call for this drink, which they always gave the dying malefactor. But, again : Jesus was dying. Imagine, if you can, the exciting scene. Thousands were thronging around, shouting, deriding, hooting; his friends-what few remainedwore prostrated with fear and grief. Peter, no doubt, was behind the crowd, looking anxiously for angels to come to take his master from the cross. Jesus spoke-no one knew positively what he said. According to the narrative, "Some of them that stood there o o said. This man calleth for Elias." Others understood he wanted vinegar; and so, "straightway one of them ran and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink." But listen sgain. Jesus lifted up his eyes, and cried with a loud voice, "It is finished! It is finished!" The doors of the spirit-world were opened; angels came from their bright abodes: the air, the earth was crowded with spiritual beings. The veil of the temple was rent from top to bottom, exposing to view the holy of holles. An earthquake shook creation. Fear and a mighty awe fell upon that vast assemblage. Spiritualist, do you doubt the swful and sublime manifestations, of which I have only

in the city of Jerusalem? If you do, doubt everything you have ever heard or seen. Jerusalem never saw another Roman legions sgainst her walls !

But, says one, "Did he not utter inconsistent and absurd locirine? Did he not say to the wretched thief upon the cross with him, 'This day shalt thou be with me in paradise,' or the realms of bliss?" Not Is paradise, as here used, a Persian or a Syriac word ? and if so, is it a state of I answer, No-it is not. Our Baylour told him illes? ulainly: "This day shalt thou be with me in the literal state of the dead." This is just what he told him. The hief believed, just as others did-even the disciples them intros-that Jesus's kingdom was to be a temporal one: and those that thought well of him expected he would come own from the cross with mighty power, and inaugurate his kingdom. The thief wished to be remembered, and not be left there to die. Jesus cut short his hope, as I have said above. Peter tells us that Jesus himself did not enter the mansions of the blest. He went immediately into the first sphere of spirit-life, to preach and to comfort those who were once disobedient in the days of Nouli; and as further proof, we read that, some days after, he returned to his disciples, and, in their great joy, they went to embrace im. But he said, "Touch me not; for I have not yet ascended to my father "-by which he desired to convey to the minds of his disciples, who were always looking for a tem vas a spiritual kingdom which he sought to creet in the hearts of men. There lives a record that when persecution waxed hot in Rome, and the ingenuity of the bloody Neroo invent torturo so crushed the trembling heart of Peter as eause him to fly from his Master's service once more, as not, face to face, the spirit of his Master. Raising both The vision passed. Peter was alone, with a countenance like marble, and a heart strengthened beyond the power o

lames to terrify. He turned back, and suffered his fate. Now, from what we positively know of his life and teach ngs, who can for a moment believe that Jesus has ment his time since in sitting upon a gilded throne, walking golden streets, or listening to parans of praise, like a great ceneral when the campaign is over? It is unreasonable. to Paul above the brightness of the midday sun. He apcared to Constantine, and in mid-heaven he showed him his cross; and if all were to tell when and where they have seen him, it would exceed by far the number of believers in Spiritualism, even if it be computed at eleven millions, with sixty-two thousand mediums. He walks our streets; he novements that tend to facilitate his chosen enterprise-the hells of human and spirit-life he has gone for this purpose accompanied by his fellow-toilers, the great souls that have since passed from earth. And thus it will be till death and hell (unhappiness) will be no more.

I must bring this article to a close. But when I conside the subject-when I behold the ancient manuscripts, and see how the friends of Jesus in all ages since his coming have, on account of their own darkness, brought obloquy upon his name; fashioning a Bible to suit themselves; "re jecting " this writer's testimony, and "sustaining " that; discussing in synods how to render various passages so as o meet the beliefs of those in power, my mind is set on fire within mo. Despite all the jargon which has been interpolated and fastened upon the record, enough remains to show that Jesus was the great reformer-that he opened the way, and made it possible for all to enjoy the knowledge of other states of existence. And I am persuaded that Spiritualism must receive him as its founder, and Chief Corner-Stone. Whoever tries to build a spiritual structure on any other foundation will be broken in pieces. Already I can trace among our ranks the work of the purifying power. Where are they who once started out appealing in broad, large-worded phrases to the less elevated instincts of man? Their light is gone out in the darkness of the oblivion it so richly merited. And those who, having revolved around the entire circle, are now declaring, as did some in Paul and Peter's day, that the resurrection is past, that there is to be no more communication, or but little, from the spirit world, and that what we now have is produced by odylic force, magnetism or electricity permeated and controlled by the great Over-Soul, will, by a proper and judicious management of our great spiritual theory-I believe-explode by their own brightness.

I now invite the attention of "C. E. B.," of Baltimore, Md., who replied to George Filer. He says: "A Christian Spiritualist is something akin to a red hot icicle." What an expression! What is a Spiritualist but a Christian, in the true acceptation of the term? If you do believe in another life, it is just what Jesus taught; if you are trying to develop a great moral character, that shall adorn your life and bloss mankind, you are indeed his brother, and are a Christian Spiritualist. I would like, further, to say a word to Mr. Harvey Slade, of Lansingburgh, N. Y., who also to demonstrate them as truths."

named a part, made by the spirit-world on that dread day | thinkers, but his remarks are true as holy writ (holy writ, here, means Nature's laws) in relation to some who are within our lines. We are liable often to the charge, by ausuch a day-not even when Vespasian and Titus led the thentic or recognized sources of spiritual light telling us that two and two are five, when the mathematical mind in the body and out of it knows that it is not so, and that Delty

himself cannot make it so. The Banner of Light fills a small niche in the world, compared with the hanners of darkness-by which I mean the whole religious press, and nineteen-twentleths of the secular press, in reference to the essential welfare of man. But this said Banner of Light fills a large niche in the field of truth, and to-day is the leading and able journal of the new dispensation. Long may it wave | and it will. It contains in its columns the profoundest and most important thoughts that bear upon the destiny of man. By the side of it the whole pulpit is plethoric with twaddle, and the time is coming when people looking back upon its rays of to day will say it had a light, and the world knew it not.

I do not propose to whitewash the Banner; its readers and Spiritualists know it needs no such process. Some persons find fault with its sixth page-" letters from souls deorpsed." I for one, with many, do not. The fact alone that one person (Mrs. Conant) could write those messages for a dozen years in their variety, would be a proof of something uncommon or superhuman apportaining to hor. To me it is of no moment whether the letters give evidences of identity or not. That many of them do, there is no doubi. poral victory, the importance of his mission, and that it But the general fact indicates an intelligence using Mrs. Conant, and that it claims to be from the other side; and take it for all in all, to my mind that claim is sustained. Hence good, had and indifferent, I hope always to see page 6 devot ed to that end until the " source " shuts its own door.

I read with a good deal of interest the "Questions and Anto was passing through the gate by the Applan way, he swers" that appear day after day and are printed week after week among the invocations and letters that cover that colhands, he exclaimed, "Lord! whither goest thou?" "To ebrated sixth page. In them many points of doubt are ex-Rome," replied Jesus-"to Rome, to be crucified again." plained; much usofut information comes to the thoughtful mind through this source. Now and then there is a departure from what is rational-something in conflict with positive knowledge.

O. B. Frothingham, in the essay referred to, and in an article in a late Index, criticizes Prof. Denton's remarks at Tremont Temple on the occasion of the meeting of the Free Religious Association, and I suppose the chief reason is that he sees now and then in this Banner of Light one of these Observation and experience during these eighteen hundred lapses into the irrational, and by it is enabled to forecast years prove it is not so. Ileappeared to Peter; he appeared evil for its readers and mankind generally, through their im bibling the error, and taking it for truth because it is from a higher source of knowledge ; he supposing that a bellef in such sources brings to their utterances a semi divine weight. He evidently consults the Banner as one of the authorities, or Orthodox sources of this im, and it is, except that me know no authority but a man's own conscience. He and visits our hospitals and prisons; ho visits the wretched and others do not know that these communications are printed outcast, and labors for their relief. Ho is at work in all for what they are worth-supermundane, of course; that much is in their favor, but that the spirits are but men, as present and future happiness of the human race! Into the Denton said, with their jackets off; and he (O. B. F.) and others forget that the old ideas of reverence and awe and worship to arisen souls or supernatural existences are wholly out of place in the mind of a modern Spiritualist; the whole teaching of our phenomena or spiritual manifestations on the part of the spirits is : "We are as much real human

beings as we were when living with you in the form." Now, with no intention of debating with the spirits, but bringing them to order as I did through Bro. Barnes, and also to show to the O. B. F.s that there are some who do not swallow nonsense because spiritually endorsed, let me refer to a subject on the sixth page of a recent Banner, among the Questions and Answers:

"Q.-It has been said in the Banner of Light that there are other lands lying north of the North pole. Is this true? "A.-It is so."

In the course of the questions and answers that grow out of the above, it appears that these lands belong to our earth are a part of our earth; that our world is round; that these lands do show in an eclipse, as experiment in astronomical science proves; that people have been round it, truly, from east to west, but never from north to south hat this spirit does not know the diameter of this earth, but only that it is not what it is laid down to be in the record, etc., etc.,

Now, this disembodied elucidator of human queries might s well have said two and two wore not four as to say there was any land beyond the North pole, or that the diamete of the earth was not known to the sixteenth part of an inch or as near as we can square the circle; which can be done) an exactness that the sixteenth of an inch in a sphere o twenty-five thousand miles is quite a tangible space.

Now, in reference togeome statements, in our ignoranc we might say, with Nicodemus, "How can these things be?" but not in demonstrated mathematical knowledge. So, where a spirit-doubtless for some good reason, though I do not see it-tells us two and two are five, the language is good where, at the close, as in the case referred to, he, she or it says, "It would be unwise in you to believe anything that cannot be demonstrated to you. We cannot demon strate these problems. You bring them up-we give you the answers; but that is all we can give, and we know, at the time we are giving them, that you will not believe them. We do not expect you to, because we have no power

as I have done; Lut I submit the cases are not parallel.

Spiritual Phenomena.

PHYSICAL MANIFESTATIONS IN PRES-ENCE OF THE SHERMAN BROTHERS.

BY H. SCOTT.

I know this theme is somewhat hackneyed, but am sure of the superhuman source of many dark circle manifestations I have witnessed, and wish to be heard in defence of their spiritual origin. It is nothing to me that some have doubted the honesty of mediums, and that others have come to the conclusion that they have been deceived. I, too, have doubted, because my mind is one that cannot be satisfied but by the most positive proof; and because this is so, I have taken extraordinary precautions in conducting my investigations. I am quite as well satisfied that many of the "dark room " manifestations I have witnessed were as wholly independent of the will, or of any voluntary contributions from the minds of the mediums, as I am of my personal

existence and identity. And I here affirm that one could with as much reason deny the existence of houses, trees, hills and rocks, as to say that the manifestations I am about to speak of of July, 1871, wherein the following significant were not independent of the mediums through whom they were given, if he had been placed in hy the name of George Marshall, living a short the relation to them that I was. I rely on the distance north of Oak Grove, was taken with a evidence of my material senses to acquaint me | violent paroxysm, resembling insanity, and, filled with physical facts; and when I think them false to me, I shall say no more of what I know. The Sherman brothers, of Licking Co., Ohio, with their father, have just been with us during two days. I will speak of three forms of their manifestations only, for the sake of brevity. And first; the

PARLOR SEANCES.

These were held in the afternoon. Not more than six persons were admitted at the same sitting. These, together with the mediums, were seated in a close circle, the chairs in contact with one another, leaving, as will be seen, no more than a small open space in the center, in which were laid, on the carpet, a guitar and a large tin trumpet. The mediums were securely tied, hand and foot, with small cords, the hands being tied behind them, and all bound to the chairs. In addition, each medium was seated between two citizens, who held fast to their hands and persons while the manifestations were taking place. I myself held one of them, and did not relax my hold of his hands and arms till the light was brought in. While all were thus seated, the guitar was lifted and carried round the room, which was a small parlor, of eleven feet ceiling, often striking overhead, and also on the walls and windows at the most remote points from the circle; and all the while giving out sweet sounds, the tin horn accompanying and tapping as it went. We were also gently patted with soft and delicate hands, and with the horn, and body of the guitar. At night, to a fuller audience, was given the RING TEST.

A solid iron ring was brought from a coach-shop by one of our young men. Its diameter was four inches, its breadth one inch, and its thickness one-fourth of an inch. It had been used as a band on the hub of a heavy buggy, or something of the kind. The medium was tied so that a candid committee said to the audience he never could untie himself. Being left in a dark recess, this ring was found on his right arm in less than a minute. The committee reported the knots as they left them, the hands being tied together and secured to the chair behind. The curtain was then dropped, and the ring flew out into the audience-room, which was in full gaslight, within a second of time. The committee returned to the medium and reported the tying undisturbed. We were next favored with the

SACK FEAT.

ands and feet, with the hardest knots, by a competent committee. He was then placed inside of a coarse canvas sack, which was tied out money and without price," by Wesleyan colabove his head, in presence of the audience, and porteurs, he considers " poor food for a thinking immediately carried to the dark recess and seat- mind." He then mentions two cases of spirited, when within a few seconds the guitar was seeing which have taken place among Christians heard gently swinging through the hall, making of the "straightest sect" in his vicinity: The writer is one who is thankful for so much that is music, and striking doors, walls and ceiling, complimentary to our minds; and as a spirit in the body to while the horn, bell, etc., were also heard. The him out of the body, we feel safe in prophesying that the sounds ceased, and the committee reported the day of its demonstration will never come. We do not lose medium as securely sacked as before, which was sight that once a spirit might have said to a barbarous world also seen by the audience. The curtain was that the sun does not rise and set, and an inhabitant might again dropped, when a voice through the trumpet ave said, "Seeing is believing," and used my same words closed the scance by thanking the people, etc., and within a few seconds the medium stepped The poles of this earth are where the ends of a straight vire would protrude if run clear through the centre of it out from the hall into the gaslight, entirely difrom end to end. The North pole is where one of the ends vested of every incumbrance, both the ropes and of that imaginary wire would stick out. This spot-the excanvas sack being left behind. During this sack act North pole-is as real as the globe itself: it is an exact test, the elder Sherman and younger brother were point; no two men could stand on it at the same time, or with the audience in the lighted room. I will two consecutive cents cover it; one could. A man standalso state that the committee were requested to ing like a statue on the spot constituting the North pole, lock all doors communicating with the hall from would turn round as on a pedestal and not know it, once in every part of the building, after searching the rooms, and to retain the keys till after the scance closed, which they did. The Sherman family are not extensively known. wenty-four hours; and if without moving his head or eye but looking straight ahead like a statue, though turning during this revolution to all points in the horizon, if not the npass, would at every single instant of the time be looking due south. If he moved in any direction the sixteenth though they have traveled some. They are plain, part of an inch, he would be moving the sixteenth part of an honest, working-men, having been brought up to inch south. He is at the extreme north beyond him, and the milling business. They are not doubted by north is straight up, perpendicular.. To be any land beyond reasonable and candid people. I regard them as him, it must be over his head and this side of the north star. wonderful mediums. As our vision in that direction would be out of the planetary

dark within less than a minute, when the process would have required hard work of the most expert human fingers from ten minutes to half an hour to accomplish. I have known committees to fail entirely to unbind a medium who had heen tied by invisible hands, and I have known the same ropes thrown across the room within less than a minute after the light was turned off, with every knot, fifty or more, untied; and that, too, when the mediums' hands had been tied so as to make it utterly impossible for them to reach a knoi.

But the sack test of the Sherman brothers settled all cavil. They were as humanly incapable of playing the music, and of getting out of the sack and the ropes, as they would have been to shoulder and carry off a five-story house. In other words, if R. M. Sherman can get out of that sack himself, none of the laws of nature can impede him.

Lancaster, Ohio, March 16th, 1871.

FINDING OF A BODY UNDER SPIRIT DIRECTION.

We are in receipt of a letter from D. S. Woodworth, of Oak Grove, Wis., dated in the early part facts are narrated: "It seems that a young man, with gloomy forebodings, " left his home very suddenly upon a run across the fields." Some of the neighbors followed for a time, but soon lost sight of him.

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On the next day-Monday, also on Tuesday and Wednesday following-the country was diligently searched by the inhabitants, and descriptive handbills were posted, advertisements published, and the telegraph put into requisition, without success. A still larger body of citizens gathered on Thursday morning, but could obtain nothing to reward their efforts, although every one was confident that he would be found in time. About the time this last party was starting out, Mrs. Lurinda Atwater, a medium at Oak Grove, was influenced by the spirits to write a communication, wherein it was declared that the body of the young man would be found lying on his face in the water of Mud Lake. The writer attended a circle in the evening of the same day, at Mrs. Atwater's house, and the message was there corroborated by other spirits through tips and raps. On Friday morning Mr. Woodworth went to visit Mrs. Marshall-a widow, and the mother of the missing man-and gave her the statement of the spirits, urging her to have the ground searched; but she, yielding to the declarations of those who thought they had fully examined it, had no faith that further effort would succeed. The spirits, however, continued to affirm that he lay dead in Mud Lake, so far from the road that the men, though going near, did not see him. On Monday following, his body was found at the place spoken of by the spirits, and every particular of the mes-

sage was confirmed. This remarkable circumstance, our correspondent assures us, has created considerable excitement in that locality, and he hopes that the inquiry thus generated may result in good to the cause of truth and progress. The original statement was endorsed; as to its reliability, by the following-named citizens, who were cognizant of the facts: H. Hufford, Lewallen 8. Ladne, Lester T. Wescott, Walter T. Atwater, Mary Jane Atwater, Lurinda Atwater, and Mrs. Marshall, the young man's mother.

SPIRITUALISM INSIDE THE CHURCHES.

G. Merrill, writing us from Belleville, P. O., May 29th, refers to the earnest efforts that have been made to convert his wife and eight children to the Orthodox persuasion since his coming to that

Mr. R. M. Sherman was bound securely, both place. As for himself, he says, "They look upon me, I suppose, as a hopeless case." The tracts with which his family have been supplied," with-

replied to George Filer. He says he was once an Orthodox minister, and he fears if he believed now as he did then, that God would squeeze him through the gullet of a whale, as he did Jonah; which passage, he says, is not large enough to admit a full-grown rat. Now, if a man can preach twenty-five years, as he said he did, and remain in such darkness respecting the whale, which exists so near him, what may not be his darkness respecting his Creator, the Bible, Jesus Christ, and all the concomitants of the same. Lot me, dear brother, enlighten your darkness respecting a whale. I have had overy opportunity for experience among whales, and I know of no species whose swallow, or throat, will not admit a barrol; and this is placing the calculation at a low figure. The humpback and finback whales can enclose a shoal' of mackerel or monhaden, and take in several barrels at a time, and the sperm whale is more canacious than they : in fact, I know of no fish who cannot wallow all he can hold in his mouth. My object is truth, the extension of universal knowledge

pon earth, and the happiness of mankind, both in this life and in the life to come. We are already in eternity, the first conscious state of spiritual existence. God is just as present with us now as he ever will be, only we are so unspiritual that we do not perceive him. We must reach him through interior unfoldment. Here, to this great foun tain, Spiritualism-or better, perhaps, spirit science-all may come and drink, of whatever name or sect. Here, wears pligrims on the journey of life, slake your thirst and lay you urdens down. J. L. DITSON.

Provincelown, Mass., Jan. 20, 1871.

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A CRITICISM.

If the intelligence had reference to spirit-land, that would BT JOHN WETHERBEE.

ave been another affair; but he makes it clear that he does Some years ago we had gatherings in a hall in Bromfield not. After stating that the world is round, he says we have street. They were called "soul growth " meetings. Any one not traveled round the world from north to south, intimatcould utter his thoughts there who felt disposed. For the ing possibly the world was lemon-shaped instead of orange anko of squelching bores, in the form and out of it, the speak shaped; that even would make no difference, the pole would then be on the end just the same; but the spirit says it is ers were limited to five minutes. On one of these occasions round, so that is settled if we did not know it otherwise; the well-known Chauncy Barnes, availing himself of this and it is proved also to be practically round, polar wise, in privilege, came forward, and, beceling before a chair, let off a loud, and-judging by its preliminaries, but for an inclan collipse, and the world's astronomers will laugh when lent, what would have been-a long evangelical prayer. hey are called upon to contradict their demonstrations, if There was no edification in it to mo. I don't think there any of them read from this oracle, "That these lands de show in an eclipse, as experiment in astronomical science was to the others; and if I had the assumption of an ordinary pricet, I should add, none to Deity, but having no inproves.

oference.

sight in that direction, I will leave that unsaid. I was the This is a matter of no practical importance, but if allowed to pass unchallenged, it might pass as possible truth to unacting chairman on this occasion, and watching the clock sophisticated minds. If it should ever be referred to as spircarefully, as soon as it was five minutes, in the zenith of his utpourings to Jehovah, down came my gavel. He broke itual science, I would like to see in the same valued medium his deific connection at once, said it was the spirits that of light that contained that joke, that there is one at least were using him-I had no doubt of it-and he seemed to exwho knows better, and were it not for being lengthy, would pect from me, as chairman, the recognition of their extraoremonstrate his position, if he has not already sufficiently dinary privilege. I morely remarked : "If spirits attend and done so by reference to the world's positive knowledge, make use of these meetings they are presumed to know which truly is not much, but good on this point.

the rules, and are expected also to conform to them. I am glad the spirit said what it did (which I have quoted) Bro. Barnes then shut the rest of his mouth and took his about knowing we would not believe it, but I would have liked it better if, after having said the earth was round-

I always feel as if spirits were human beings, many o which also is a demonstrated fact-it had not contradicted them-yes, the larger part of them, of course-superior to itself by saying a circle contained more than three hundred is; that is, having higher and better sources of knowl and sixty degrees mathematical measurement, which it did edge. Some however, are far behind the bright lights of by extemporizing geographical surface beyond (not this side earth. One of the best features of the modern Spiritualists, of) the North pole. Impossibilities and contradictions are to-day, is the general disposition to try the spirite, holding stultifying. In the world's youth, there could be universal fast only to what is good. I am aware we may thereby rejec deluges, suns could stand still, and whales could swallow truth unawares, as one may, according to the apostle, reject men, threes could be ones, and ones threes, trinities unities an angel unawares by being forgetful to entertain strangers. and unities trinities, but old things have passed away, and But it is the only safe way. when the spirits get beyond their depth (or ours if they like Some of the readers of this article may remember that in the expression better) silence is the more becoming for

Mr. O. B. Frothingham's sensible essay on superstition, in there is fog enough in the realm of mystery, without intro-Tremont Temple, he reflected on the believers in Spiritual ducing it within the lines of positive knowledge, as in the ism-or Spiritism, as he called it-unjustly as a body of subject which I have quoted and criticized.

field, there is nothing between our, or rather his outlook We, the undersigned, were present at the resifrom that point and the north star ; hence the land, if any dence of Dr. Scott, and witnessed the manifestabeyond the North pole, must be in that star, which is not a part of our earth, and of course to which the spirit has no tions above referred to, and do affirm that the statements are entirely correct in every respect.

W. S. BEATY. MRS. BEATY, J. M. TURK. JANE SHUTT, KATE SHUTT, * WM. SHUTT, * S. D. WOLF, * ROBT. WILEY. *

P.S.-Those whose names are marked with a star (*) are not Spiritualists.

REMARKS.

As I have elsewhere said, we rely on our material senses to acquaint us with physical facts. In the case of which we have just spoken, I examined the size of the wrists and hands, and the closeness of the tying, and hardness and complication of the knots, and know as well as it is possible to know anything, that not one of the hands could have been slipped from the ropes. The thing would have been as impossible as for a man to jump one hundred feet into the air by the natural strength of his own muscles. But if it were possible to draw a hand from the tying, who that has ever witnessed the tying of a medium by a committee of skeptics would like to do The fact was not generally known among his own sanity the injustice to say that the hand people, but Mr. Highland acknowledged his could be placed back in the knot within one or two seconds, which is all that occurs sometimes between light off and light on? The idea is a simple absurdity. And then the untying; how is that done? Every one who has attended these programme, has known mediums untied in the norant of any of the facts in the case. dark circles, where tying has been a part of the

"I had a visitor, last week, from the country-Mrs. Levitt, a daughter of Mrs. G. Thrasher, of Thurlow. She lost her mother last fall. A Miss Martin, being in the house after the corpse was removed, saw Mrs. Levitt's youngest sister enter, dressed in black, and go up stairs. In a few minutes, the same apparition came down stairs, dressed in white, which frightened her terribly, and she called out to the ghost, 'Jane, what have and she canned out to the phose, that, a she is a singly a start of the said, and disappeared. This same sister Jane was not about the place at the ime, but was at her own home, and perfectly well though she is sick at present, and not expected to live. This Miss Martin is of the English Church, and the Thrashers are of the Baptis burch; so they are all Orthodox, and not Spiritualists.

Mrs. Packham was also at my place last week. delighted with the company of the spirits. It was very affecting to hear him talk of and describe these three 'angels,' as he called them. The old man was also a member of the church. Spiritualism seems to be undermining the churches, although the members do not seem to be aware of its wide spreading influence."

SPIRIT-SEEING IN NORTH SCITUATE, MASS.

A correspondent-D. J. Bates-informs us that, some time since, as Thomas Highland, a native of that town, was, late in the evening, leaving the house of Charles Bradford-afterward his father-in-law-he had occasion to traverse a pasture near the Unitarian meeting-house: and as he went over a stile in order to cross it, he sawa tall person standing near it, having on a light surtout, who apparently held a cigar in his month. He twice accossed this person, but received no reply. Becoming somewhat disturbe by the presence of what he then considered to b an apparition, he returned to the house of Mr. Bradford. As he did so, the person appeared to follow him down the meeting-house hill, keeping a certain distance in rear of him, till he arrived at the house from whence he had started. Here at the house from whence he had started. Here he related what he had seen, and remained till morning; when, in company with Mr. Bradford, he went out to where he had seen the figure on the night previous. No footmarks could be found, or any signs of the presence of any man there except Mr. Highland during the night; so both decided it to be an apparition, the purport c ,whose advent they did not understand. Mrs. N. J. Willis lectured in the town, Sunday April 9th (some months after); and at a subse quent social gathering of Spiritualists and skep toss, where Mr. Highland was present, she br came influenced, and called him quickly de

came influenced, and called him quickly by name. On his asking who called him, the influence ence replied: "You ought to know me; you say me one night, and I started you pretty bad, wh you went down the hill, and back to the hous ing what he took to be an uncertally being, the attendant circumstances. The spirit it gave his name as "John." It was that of brother, who had passed away at Glouces Mass, some eighteen years since, when Thou that Of was five years of age. The test of identity i considered most convincing, as the deceased

FRANK LANGSTON, BENJ, SAUNDERS,

BANNER LIGHT. OF

Written for the Banner of Light. THOUGHTS IN GREENWOOD CEMETERY.

BY DE. W. N. HANDLETON.

These polished urns may glint and gleam With gaudy show their transient day, But still the gnawing tooth of time Shall wear their chiseled forms away.

But noble works their records keep-In glowing fame shall live on high-When muchle shafts shall orumbling fall, And mouldering fanes in ruin lie.

Then bend, oh man, thy godlike mind To sid thy struggling fellow's needs, And angel hands a shaft shall rear Of deathless form, with generous deeds.

ENGLAND.

BY J. H. POWELL (Correspondent).

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The Work of Change-Street Curs and Holborn Hill -Liverpool Psychological Society-Proposed Nor-mal School for the Blind-At the Grave of a Poetmal School for the Blind - At the Grave of a Poet-Complimentary to Mrs. Hardinge-Peebles and El-der Evans - The Progress of Spiritualism - The Literature of Spiritualism-Close of the Mesmeric Infirmary-Dr. J R. Newton's Work - Spiritual Commandments-The Uses of Spiritualism, by S. C. Hall-A Scance Extraordinary.

No. 4 ORESOENT STREET, BURTON CRESCENT, W. C., LONDON, July 20th, 1871. } [Subscriptions received for the "Banner of Light"--twelve months, fitcen shillings: six months, seven shil-lings and sixpence. Post free to any address.] Change is the order of progress. Old buildings and even

stroots in our large cities vanish as hy a magician's wand, and loi prestol stone, brick and iron rise in prominent proportions to assert the majesty of commerce, America borrows from England, and England exchanges

the compliment. This proves the dependence of peoples on each other, and practically assorts the principle of universal brotherhood. I was agreeably surprised, on walking along the main street of Liverpool, to see a commodious and well-filled street-car running, a la America, along a tramway. Four years ago, Liverpool was opposed to streetcars, although for several years they were in vogue the other side of the Mersey in Birkenhead. I also am glad to report their existence in London, which, in many aspects, has improved since I was last here, having annihilated forever Holborn Hill, to the benefit of the horses, and, necessarily, to the interest of humanity. The street-cars here, I may observe, are larger than yours, and are constructed on the omnibus principle for carrying passengers outside and in. We have a more convenient street-car than America, but must thank her nevertheless, for the idea. Our rallwaycarriages yet remain boxes, more fit for packages than passengers. Improvement is destined to be slow in this, through the question of dividends. I tried to glean some valuable information on the spread

of Spiritualism in Liverpool, but could only learn that a Psychological Society is in active operation there, and that investigations are being conducted with great care, and many important phenomenal facts observed, but matters are not yet considered ripe for publicity. I hope to be able to report of Liverpool anon. I spent an agreeable hour with Mr. Andrew Leighton, the intelligent and genial editor of the English edition of Adin Ballou's "Spirit Manifestations." He has been many years an investigator and earnest defender of Spiritualism, and is true as steel. The Davenport Brothers and our translated brother, Dr. J. B. Ferguson, had good reason to be grateful to Mr. Leighton for his defence of them when their cabinet was smashed by the mobites of Liverpool.

I learned from our friend that a movement is being mooted for the interest of the blind-a most philanthropic and worthy institution. The object is to copy America in teaching the blind whose capacities favor to tune musical in-struments, and enable them to earn their own livelihood, thus raising them above penury and pauperism by a wise economy. God speed the movement, and bloss Mr. Leigh-ton and all concerned in this humanly and divine work i

I saw the tomb of Robert Leighton, Andrew's brother, a poot and Spiritualist. I spent the last Sunday I was on English soil with Robert, at his humble home, before I crossed the Atlantic, and was highly entertained by his genius and genial good nature. He was numbered with my nost friends, and regarded by me with double delight for his simple and thorough appreciation of the spiritual and radical. He was only in the prime of manhood when the angel of death cut him from us. Promise ripened in his soul. He had printed a collection of his poems, rich, metaphysical and musical, some of thom gems of rare beauty, all of them embodying the spiritual ideal, which is the true man's actual. I am glad to learn that other poems and some dramatic writings from his pen are to be published. I am sure they will win a way into the libraries of numbers who appreciate poetry, and especially those who regard the source of inspiration which flowed through Robert's soul in such sweet

measures as belonging to the inner spheres. Mrs. Hardinge is to receive a con entary all hands. Yet was he reviled and spit upon by Christian members of the London Christian press. There is a terrific fight to maintain against the old school of doctoring. The interests of the sick and the cause of humanity are prompting to renewed action in the field of spiritual magnetism. Let the fight go on.

James Burns is about publishing "Spiritual Commandments, as given by the spirits through Emma Hardinge," Mr. Henry Blelfeld, one of the oldest London Spiritualists, is engaged on a pictorial vignetto. I have seen the paint-ing in process of completion. It will admirably set off the Commandments. A miniature portrait of the medium is painted beneath spiritual beings that preside at the head, Words cannot do justice to Mr. Bielfeld's production. I believe copies will soon be lithographed and ready for distribution.

The walls of London bear placards-"Exhibition of spirit drawings through the mediumship of Miss Houghton, New British Gallery, 39 Old Bond street, Piccadilly. Open daily from 10 A. M. till 6 P. M. Admission one shilling. Catalogue one shilling."

Mr. S. O. Hall, the accomplished editor of the Art Journal, has reproduced, for private circulation, his pamphlet on the uses of Spiritualism, to which he has appended additional matter. It is addressed to a clergyman, name not given, and written in the interest of Christianity. I was sorry to see in a foot note the Medium and Daybreak pronounced an evil paper. Does Christian Spiritualism fall so miserably short of charity? Argument, argument, friend Hall, give us the argument; aspersive epithets will not oven strengthen Christianity.

Last night, July 10th, a seance extraordinary was held at the London house of Dr. Henry Smith, No. 8 Burton Cres-

cent. There were present Dr. Henry Smith, James Smith, Sen., Miss Ada Smith, Mr. and Mrs. Alsop and Miss Alsop Mrs. Sexton, Miss Marian Sexton, Mr. William Taylor, Mr. Alfred Grace, Mr. George Stroud, Mrs. Powell and myself. The manifestations were grand, and of a character to annihilate skepticism-objective, physical demonstrations. The room was darkened, when soon the whole of the company felt a powerful trembling in their chairs as though the room was shaken by a slight earthquake. On a later period. when the light was restored, a small bunch of everlasting daisies was found upon the table, which Mr. Smith recognized as being similar to some he had in a wreath at his house in Ealing, near the picture of his wife, who passed away last February. On questioning the spirite, it was stated that the buds were brought from Ealing. A series of spirit lights soft and brilliant as the bude or electric light played about the room, and especially round the head of William Taylor, who is one of the most marvelous mediums of the day. Dr. Henry Smith attributed most of these spirit stars to the influence of his dear wife Pheebe. They were divine. I never saw anything more worthy that expression. Added to the intermittent action of the stars, which remained for several seconds generally, so that the whele circle could see them, spirit-voices, at first in a low whisper, afterwards loud andstrong, were distinctly heard by all. They talked, whistled, and even sang, being heard clearly above the voices of the company. Occasionally, Mr. Alsop in the entranced state would talk Italian, interspersed with English. Kate and John King, two names familiar to attendants at the Davenport circles, were prominent here; whether bond fide the Kate and John of the Brothers, may be a question for psychologic inquiry. However, spirits called Kate and John King took part in the programme last night. Mr. Alsop, who -with his good wife-is an excellent developing medium, gave under spirit influence an Italian address for the special elevation of John King, whose strong volce interrupted with the inelegant expression, "Now then, wire in." It was evident that the spirit controlling Mr. Alsop deemed John in a low condition, and preached to raise him in spirit-life.

Kate asked Mr. Smith for his keys. He was preparing to hand them to her, when she said that she did not need them. On being questioned, she stated that John King was gone to Ealing, and we were to expect an extraordinary manifestation. So it proved. For another earthquake-like trembling of the room preceded the placing in the hands of several of the company patterns of cloth-tailor's patterns. Mr. Alsop received from the same invisible hand a tiny bud from the overlasting wreath. Here then John King had fulfilled the promise of Kato. Mr. Smith declared that the cloth-patterns were in a certain drawer in his house at Ealing when he left home a few hours before, and that the drawer was not locked, which made it plain why Kate refused the keys. I know how incredulously some will receive this, but the fact is a fact, nevertheless. Ealing is some six or eight miles from Burton Croscent. Dr. Henry Smith has been an investigator for eighteen years. He is a man of strict probity. I have known him many years, and can youch for his high character and critical acumen, and should no more expect him to believe without evidence-and that of the most irrefragible kind-than I should expect Denton to swallow the biblical account of the deluge.

head of William Taylor, after which he was levitated in his chair, and to convince the company, his head beat hard against the solid ceiling of the room. This is William's first aerial ascent. Mr. Alsop, under influence, invoked the Great Spirit, and so concluded the most thorough and marvelous sitting I ever attended, which lasted over three hours. . The following day, on calling upon Dr. Smith, he showed me the wreath of everlasting flowers which hung near the portrait of his wife at Ealing, and there, sure enough, was the place where the bunch of daisies had been cropped. Further, a lady visitor in the house declares that she distinctly heard the wreath disturbed, whilst the bunch was being taken off by John. Proof stronger than this, who would ask for ?

article in the Banner, as people are so very in-credulous about these things. Mr. Collins, in company with, I think, nine other persons, was driving lumber down the Moira river, and having got done with the job near Tweed. the company guit their work and left for home Eight of the men lived down at or about Sorrelle Eight of the men lived down at or about Sorrelle, in Canada East. They took their cance out of the water, placed it upon the bank of the river, and all got into it, while their foreman, remaining on the shore with Collins, commenced singing a song, in which all the eight in the boat joined. Presently the boat arcse from the ground gently, and as the men paddled, the same as if on the water, it glided along through the air and passed above the trees, and over the north side of Stoco Lake. Mr. Col-lins says he and the foreman, Mr. Lavalee, watched the boat with eight men in it till it passed beyond the lake and disappeared in the east.

the lake and disappeared in the east. There are other instances of spiritual phenom-ena similar to the above, which have been related to me by the most respectable people in the coun-try, some of whom are in good standing in the different Orthodox churches, and are willing to make affidavit to the same."

New York.

NEW YORK .- Mary R. Tucker writes:" In the Banner of Light, August 5th, 1871, a questioner at the Public Circle states that Mr. A. J. Davis affirms he sees spirits from other planets land on the belt of the great Summer-Land; and, havthe belt of the great Summer-Land; and, hav-ing seen something different elsewhere, asks which is the right statement. I take the liberty to give my view. I conceive the Summer-Land to be an immense belt, the residence of spirits that have passed from all the planets belonging to the solar system, of which the earth forms a part; and while 'every material world has its cor-responding spiritual world,' yet the whole of the spiritual worlds constitute in the aggregate the Summer Land; all connected, yet divided, (as I think I recollect hearing our highly enlightened brother, Mr. A. J. Davis, in one of his lectures describe,) by magnetic streams flowing between them; hence, a spirit could be seen landing on the belt of the Summer-Land without directing his or her footsteps to that portion appertaining to the planet Earth, as an embodied spirit could be beheld landing on the shores of America, but for that reason might not be compelled to proceed to Buston." to Boston.

Wisconsin.

WAUKESHA-W. D. Holbrook writes, July "We have just closed our lectures for a few 27th: 2/th: "We have just closed our fectures for a few weeks, after having enjoyed ourselves extremely for the last ten mouths in listening to the inspira-tions of E. W. Stevens, of Janesville, Wis., who has made engagements elsewhere for a season. Long may he live to spread the glad tidings of our beautiful philosophy."

Massachusetts.

BPRINGFIELD.—Harvey Lyman, under date of July 31st, writes as follows: "Jennie Leys speaks to us in September, and Thomas Gales Forster in December. Some of us expect to go to the Walden Pond Camp Meeting. We have no apeaking here in August."

OUTSIDE.

Outside a boundless world we stand, A little while to work and wait, Till, one by one, the Unknown Hand Shall lead us through the mystic gate.

Outside a world so wonderful, We groping mortals cannot guess How fairer than our fairest dreams It lies in strange, rich loveliness.

- Outside a world forever near, Divided by a breath, we walk; And sometimes, in rare silences, We catch its faint, sweet angel talk.
- And sometimes, when the day is gene, Or when the night, with paling stars, Whispers of dawn, we feel soft hands Outreaching o'er the golden bars.

Yet dim and vague these hintings are, Of scenes the spirit's eye doth see, Like misty sails that fit and fade— That fit and fade far out at sea. —[Evening Wisconsin.

Vermont Mass Convention of Spiritualists. We, the undersigned, do hereby call a Convention, to be olden at South Royalton, Vt., on the 25th, 26th and 27th of August, 187

August, 1871. We love the traditional freedom of our fathers, and the time has now come when we are called upon to repel the idle schemes of party organization. We are aware that the organization movement, which has distracted and divided the Spiritualists of our belowed State for the pas; two years, originsted with men, and not with the applicituations.

for the pas: two years, origin sted with men, and not with the spirit-world. We dread the dwarflug influence of permanent organiza-tions "We know that the whole scheme thus far has cursed alise its friends and form; and now, while the "national or-ganization" is tottering toward its grave, as a sequel to its stormy life, it seems singularly proper for us to cling to our "first love" and meet in common council, where every man and woman has equal rights. Our former conventions afford-ed free speech, and the precions time was not frittered away in long and bit'er discussions about red-tape relos. Medium-ship and inspiration flourished in those days of unity and fr e-dom, and the mediums of Verm, at felt at home in those meetings. We do sincerely wish to return to those days of suplicity and peace, and again enjoy the spontaneous outpouring of the

ganization "' is toitering taward its grave, as a senal to its
stormy life, it seems singularly proper for us to cling to our
"first love" and meet in common council, where every man
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ship and inspiration fourished in those days of a suplicity
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spirit. We belleve, in short, that clannish influences are on
posed to our freedom an i growth, and therefore we invite the
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spirit. We coment and out state States to meet in spirit. Spiritualist of Vermont, and or spiritualist to the spirit is the spontaneous outpouring that we spirit.
BROMENN, N. Y. -The Children's Progressive Lyceum is the spirit is the spontaneous outpouring that we spirit is the spirit spirit. We brieve, in short, that oranish initial contents to op-posed to our freedom an i growth, and therefor we invite the Spiritualists of Vermont, and of our sister States, to meet with us as above named, condidently believing that we shall have a glorious time: moreover, we know our people are waiting for this "bugle call." Speavers are confailly invited to attend, and will be treated with courtesy when present. Board can be obtained at the hotel for one dollar per day. Arrangements will be made with the Vermont Central to carry for fare one way. Our meeting will be convend in a carry for fare one way. Our meeting will be convened in a beautiful grove when our numbers forbid our occupying the beautiful grove when our numbers forbid our occupying the church. (Signed) Austen E. Simmons, C. II. Simmons, Charles Walk-er, J. B. Weston, Rufus Buck, J. C. Nutling, Rhoda Bradley, Susannah H. Weston, John W. Nuttlag, Justin R. Davis, A. B. Dunbar, C. S. Whitmore, C. C. Hall, J. M. Holt, Sophia Du rant, M. S. Townsend Hoadley, E. J. Durant, L. C. Davis, Ruth II, Davis, Edwin Whitney, Berl S. Works, John S. Ben-netr, Sarah Randail, R. Lamb, Sa lina Weeding, Nathanler Randail, Frank Pryor, S. R. Paço, Russell Browster, A. W. Goddard, E. J. Robinson, S. F. Hoit, Harrison Woodard E. O. Tarbell, Mary Persons, Geo Brewster, Chas. Carlisk, Francis Brewster, Nellis J. Kenyon, Edward Kenyon, George G. Ray-mond, Edwin Weeding, Hon. D. Woodward, Ann Burnham, B. F. Weeding, Alonzo Wilmot, C. L. Perrin, Albert Paine, Daniel Tarbeil,

ton & Baltimore Railroad Company have agreed to carry passengers to and from the Camp Meeting at reduced rates. Come one, come all' bring your tents, blankels and provis-ions, and het us have a time long to be remembered. "For particulars address Moves Hull or James Filst, Balti more, A. P. McCombs, Havre de Grace, or H.T. Child, M. D., 634 Race street, Philadelphia.

Grove Meetings. The Spiritualists of Edmeston, N.Y., and vicinity will hold their first Grove Meeting at that place, on the 20th of August. Also the fifth Annual Grove Meeting of Spiritualists of Weat Windeld, N.Y., will occur at that place on the 27th of Au-gust, 1871. Mr. D. W. Hull, of Hobart, Ind., will be the speaker on both these occasions L. D. Smith.

Yearly Meeting. The Yearly Meeting of the Spiritualists of Chemuns County. N. Y., will be held in the grove near libreheads, on the 20th of August. Meeting to commence at 10 o'clock a M WR H. PALMER, President of Association.

Passed to Spirit-Life:

From Chicago, Ill., Sunday evening, July 23d, Dr. R. W.

All Subbath day, as the church bells were tolling, he was alwed a subbath day, as the church bells were tolling, he was alwedy and surely crossing the Great River-on, on to the shining shore beyond; and as the last rays of the setting sun shone about him, he gently touched and landed sately on the other side

clowly and surely crossing the Greet River-on, on to the shine about him, he gently touched and landed safely on the other side.
It had fallen to his lot to suffer great pain and boddy distress, and many times during his hours of sickness would the agonizing praver burst from his lips: "Oh, my Father. Let this cap pass." But every pang was noble borne with natione and furthele, chered by a list'h, which points to a bright furthele, chered by a list'h, which points to a bright furthele, chered by a list'h, which points to a bright furthele, chered by a list'h, which points to a bright furthele, chered by a list'h, which points to a bright furthele, chered by a list'h, which points to a bright furthele, chered by a list'h, which points to a bright furthele, chered by a list'h, which points to a bright furthele, and as theme after theme was chered by sweet music, eard, by his request, by rendering Rechorn's beautiful "Moonlight Sonata".
Wherever music is cherished will his name be a household word, for he achieved more to make the Reed Organ a success than any other man in the while regard and have created a new era in the history of Reed Organs. Hencefort have consult in mick that make the method have created a new era in the history of Reed Organs. Hencefort have for make in the highest and houghtful to be a new regard and thoughtful word, for he achiever a new era in the history of Reed Organs. Hencefort have index of the discret, pathos and expression, and have created a new era in the history of Reed Organs. Hencefort have highest and holdest emanate from him.
As his wife, I can be ar willing testimony to his remarkable putty of character, to his kind, loving regard and thoughtful wold charave hy the change cailed death, but will ever he extended to hisdear ones here below. Only recently a convert to the beautiful hislow of the reduces of the matter were a first at the residence of the factures of the Society of Sprittmalffist at Music Hall, and very often expressed the deep interest a

From Elba, N. Y., on the 27th inst, our highly respected

From Elba, N. Y., on the 27th inst, our highly respected but deeply attlicted brother, John A. Sleeper, aged 66 years. For about two years that most fatal and painful disease, cancer, had been grawing upon his system, rendering his body an unfit temple for his unfolding spirit longer. to dwell in. Supported by our beautiful spiritual goapel, he caimly made all arrangements for his approaching change, and gladly wel-comed the propilious event which relieved him from his phys-ical suffer ings. By his request the funeral services were conducted by the writer, in the presence of a large circle of relatives and sym-pathizing friends. Byron, Jaly 30th, 1821.

From the Magnetic Springs, in Eaton Rapids, Mich., July 10th, 1871, Allen Makepeace, of Chesterfield, Ind., in the 69th year of his age.

year of his age. His disease was paralysis, with which he had been afflicted for nearly three years. In the death of Mr. Makepeace the community has lost a great and good man, who always, by his coursel and infinence, endexored to make his fellow men-strive for the good of each other. An affectionate husband, a kind and doting father, a pure-minued citizen has been call-ed to his reward. He leaves a wile and two children to mourn his loss; but they mourn not as those having no liope. C.

From Boston Highlands, July 28th, Mrs. Ruth Stoddard, aged 81 years 10 months.

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

SPIRITUALIST MEETINGS.

PUBLISHED EVERY OTHER WEEK.

ANCORA, N. J.-The "First Apiritualist Society of Ancora" hold meetings each Sunday at 4 r. M. H. P. Fairfield, Presi-dent, Children's Progressive Lyceum meets at 10% A. M. Eber W. Bond, Conductor; Mrs. Emmeline E. S. Wood, Guardian.

Guardian. BOSTON, MASS.— Eliot Hall.— The Children's Progressive Lyceum meets at 10 A.M. D. N. Ford, Conductor: Miss Mary A. Sanborn, Guardian. All letters should be addressed to M. T. Dole, Secretary. John A. Andrew Hall (formerly Dr. Adams's Church).— Test circle in foremon at 103 o'clock, by Mrs. Mary Carlisle, medium. Speaking in the alternoon at 23'to clock, by Mrs. N. Floyd; music by Miss Minnle Pronty. Neats free. Temple Hall.—The Boylston-street Spiritualist Association meets regularly at this place (No. 18, up stairs.) each Bunday. Circle morning and afternoon; evening, lecture. BALTMORE. MD. – Loric Hall.—The World.

THE BANNER OF LIGHT is a first-class eight-page Family Newspaper, containing FORTY COLUMNS OF INTERESTING ID INSTRUCTIVE READING, classed as follows :

MANCHEATER, N. H.-The Spiritualitat Association hold meetings every Sunday atternion and evening, at Lyceum Hall. H. C. Sullivan, President: F. H. Saunders, Swe'y.

3

MACHERTER, N. 11. - The Philtiana Americation and evening, at Lyceum Hall. H. C. Sallyan, Preslagnt: F. H. Baunders, Socy.
 Nouri Hortvara, Mass. - The Philtialia Association hold meetings the second and tast Nunday in each month, in Conhaster Hall, at 104 a. M. and H. P. M. Progressive Lyceum meets at the same hall on the first and third Nunday at 14 P. M. Progressive Lyceum meets at the same hall, at 2 and 5 P. M. Progressive Lyceum meets at the same hall, at 0 and 5 P. M.
 Nauri M. Mars. - The Friends of Progress meet every Sunday in Lytic Hall, at 2 and 5 P. M.
 Naw Yokk Crry. - Lyric Hall. - i the Nociety of Progressive type of the same statistic hold meetings every Sunday in Lyric Hall, 5 P. M. D. D. Martin, Conductor.
 Naw Yokk Crry. - Lyric Hall. - i the Nociety of Progressive Lyceum meets in the anne thill or the same to 10 A. M. and 14 P. M. P. E. Farnsworth, Secretary, P. O. box 5679. The Children's Progressive Lyceum meets in the anne Hall at 2 and the same Hall. Science Hall, 5 Conductor.
 Masonie Hall, - The Spiritual Conference meets every Sunday at 2 o'clock in Masonie Hall, 15 historet, helween 3d and 4th avenues.
 NgwBLAYPORT, MARS. - The Children's Progressive Lyceum meets in Lyceum Hall every Sunday at 2 P. M. T. C. Carter, Conductor; Mrs. F. N. Landford, Guardiani, J. T. Loring, Beertary A. Lane, Treasurer; D. W. Green, Librarian, Ngw ORLEANN, L. - Lectures and Conference on the Philosophy of solritunitism every Sunday, at 104 A. M. In the hall, No. 34 Exchange place, near Centre street. William R. Miller, Na. - Children's Progressive Lyceum meets at Sincer's Hall Astron. Children's Progressive Lyceum meets at Sincer's Hall Astron. Children's Progressive Lyceum meets at Sincer's Hall, Astron. Children's Progressive Lyceum meets at Sincer's Hall. Astron. Children's Progressive Lyceum meets at Sincer's Hall. Astron. Children's Progressive Lyceum meets at Sincer's Hall. Astron. Children's Progressive Lyceum me

Groups. PORTLAND, ME.—Children's Progressive Lyceum meets at Reception Hall, at 10% A. M. Capt. F. P. Beals, Conductor; R. I. Hull, Assistant Conductor and Treasurer; Mrs. T. P. Beals, Guardian; Miss M. Ella Bonney, Wushal Director; Alphons) Yeaton, Libratian; Miss Abile Farrow, Sucretary, New March 1999, Statements of the Statements and Statements Statements and Statements of the Statements and Statements and Statements Statements and Statements of the Statements and Statements and Statements Statements and Statements and Statements and Statements and Statements Statements and Statements and Statements and Statements and Statements Statements and Statements and Statements and Statements and Statements State Applied Teaching, Markan, And Association hold meet-ings every Sunday in Leyden Halt. L. L. Bullard, President; Alice B. Sampson, Treasurer, Children's Progressive Ly-ceum meets in the same hall. L. L. Bullard, Conductor; Alice B. Sampson, Guardian; Clara Robbin, Librarian; Mrs. Lydin Bienson, Musician.

Alice R. Sampson, Guardian; Clara Robbin, Librarian; Mrs. Lydin Benson, Musician. PUTNAM, CONN.-Meetings are held at Central Hall every Bunday at 14 v. M. Progressive Lyceum at 104 A. M. PATRESVILK, O. – Progressive Lyceum meets Rundays at 10 A. M. A. G. Bmith, Conductor: Mary E. Dewey, Guardian. RENSERLARM, IND.-"Society of Progressive Spiritualists" meet every Runday, in Willey's Hall, at 104 A. M. J. M. Mackhouse, Screetary. Rockycore, ILL.-The First Society of Pripritualists meet in Brown's Hall every Sunday evening at 3 science. SycaMore, Libertone Charles and Science and Science and Atthe Universalist Church every Nonday at 4 P. M. Harvey A. Jones Conductor; Miss Agnes Hown, Guardian; Aerppi Howe, Preshient of Society; Curits Smith, First Vice Treat-dent and Treasurer; Mrs. Narah D. P. Jones, Corresponding and Recording Secretary. Spiritory Sunday in Frankin Hall, at 2004 7. M. Speakers desting to address and Society can write to Harvey Lyman. Spiritors Mich.-The Children's Progressive Lyceum meets every Sunday in Frankin Hall, at 2004 7. M. Speakers desting to address and Society can write to Harvey Lyman. Spiritors Int.-The Children's Progressive Lyceum. Spiritors Conductor; Miss Agnes Hown, Guardian Lay Corresponding and Recording Secretary. Spiritory Sunday in Frankin Hall, at 2004 7. M. Speakers desting to address and Society can write to Harvey Lyman. Spiritory Rinds, ILL.-The Children's Progressive Lyceum meets every Sunday morning at 9 scienck in Capital Hall, Sonthwest corner Fifth and Adam streets. W. H. Pinnek, Conductor; Mrs. E. G. Planck, Guardian. Sa' Francisco Cat.-Spiritualist and other Liberal Tunkers meet for conference and discussion over Sunday

Conductor; Mrs. E. G. Panes, concroan. SAN FRANCISCO CAL. — Spiritualists and other Liberal Thinkers meet for conference and discussion overy Sunday alternoon at 2 o'clock, at Dashaway Hall, on Post street. SACRAMESTO, CAL.—Spiritualists hold meetings every Sub-day at 2 o'clock, in Fioneer Itadi, 7th street. Mrs. P. W. Stephens, speaker.

Stephens, speaker. BALKM, MASS. — Lycam Hall. — The Spiritualist Society hold neetings every Sunday, at 2 and 7 r. M. Walter Harris, "resident; Henry M, Robinson, Secretary ; Mrs. Alby Tyler, Nearmar

meetings every Sunday, at 27 and 7 P. M. Watter Harran, President; Henry M., Robinson, Necretary; Mrs. Abby Tyler, Goodell Hell. – Free conference meetings are held by the Progressive Spiritualists overy Sunday, at 54 r. M. TOPERA, KAN. – The "First Society of Spiritualists and Friends of Progress" meet every Sunday, at 164 A. M. and 74 p. M., at Constitution Hail, No. 133 Kansas avenue. Admin-sion free, Mrs. H. T. Thomas, inspirational speaker; F. L. Crane, President; F. P. Baker, Secretary; Miss Alico Hall, Organist.

Organist. TOLEDO, O. - Meetings are held and regularspeaking in Old Masonic Hall, Summut Arreet, at 74 p. All are invited free. Children's Progressive Lyccum in same place every Sunday at 10 A. M. C. B. Eelis, Conductor; Miss Ella Knight, Guardian.

Sunday at 10 a. M. C. B. Eells, Conductor; Miss Ella Knight, Guardian.
VINKLAND, N. J. — Friends of Progress meetings are held in Phim-street Hall every Sunday at 10 J. M., and in the even-ling. Presidents, C. B. Campbell; Vice Presidents, Charles Unit, State and Stat

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

BANNER OF LIGHT: AN EXPONENT OF THE

SPIRITUAL PHILOSOPHY OF THE

NINETEENTH CENTURY.

PUBLISHED WEEKLY

AT, NO. 158 WASHINGTON NTREET. "PARKER BUILD ING," BOSTON, MANN.

WILLIAM WHITE & OO., Proprietors.

WILLIAM WHITE, I LUTHER COLBY, ISAAC B. RICH,

AIDED BY A LARGE CORPS OF ABLE WEITERS.

ises to be a souvenir of substantial weight, on Friday, July 28th, at St. George's Hall. She closed her lectures at Cleveland Hall, Sunday, July 9th. A very large audience listened to her eloquent utterances, and many express regret at the necessity which carries her from the English platform. She has labored long and arduously, and been the means of awakening thought on the great problems of life and its issues in many neglected places. England cannot forget her, or fail to be grateful for her ministrations. I had the pleasure of shaking hands with Bro. Peebles at the Progressive Library. Travel does not appear to terrify

him. I met him west and east in America, and always learned that he had come from a long distance, or was just on the eve of departing for the remote parts of the planet. He is full of life and light, and a glad dispenser of spiritual blessing. The English friends speak well of his ministrations when here before. He is accompanied by Mr. P. W. Evans, of the Shaker community, Mount Lebanon, N. Y. Mr. Evans designs to lecture on Shaker principles. He has a chance of a hearing, but. I opine, little of making recruits, That perhaps he does not care for. I wonder if Bro. Peebles intends joining the Brotherhood. They would like to have him-who would not?

I conversed with Mr. Evans, and regard him as a tower of diately, or take some other spiritual paper. trength, although I wondered how he could endure coll-I have been in Spiritualist families where the strength, although I wondered how he could endure celibacy. But I forget I am on the Adamic plane, he on the members represent that they have been believ-Christ plane, which makes all the difference. Will the ers in the spiritual philosophy for twenty years, and in some cases are leaders in their societies, yet world generally become converted to Shakerism? Echoanswerl

The progress of Spiritualism in England has been ranid. Circles and meetings are being held in various parts of the Kingdom, some of which I hope to attend anon, and report upon when health and circumstances shall admit.

Mr. Jas. Burns has very compact and respectable quarters for his Progressive Library. He has "moved mountains," and astonished quite a number. He is an indefatigable worker, pushing ahead despite of difficulties, with something of Spartan courage. His work is of the Herculean character. He is on the radical side, and necessarily a thorn pleasure to help on the great work of progression in the side of conventional prejudice. Circles are held at in other ways than by the brush alone." the rooms of the Progressive Library, none of which, as yet, I have had the pleasure of attending.

The literature of Spiritualism is prospering, from all ap Christian Spiritualist;" radical Spiritualism by "Human Nature." and "The Medium and Daybreak." I am glad to Ind average support for all of the spiritual publications. Each party has the right of expression, and performs its legitimate part in the programme of spiritual enlighten-ment. Why need jealousies and bickerings prevail? Only to betray the darkness in which so-termed Spiritualists stumble. Angels, bring them speedily into the light. I hear strange and more wonderful accounts of manifesta-tions occurring in the very heart of the metropolis. It will be my pleasure to ascertain for myself and the Banner the value of the rumors. I doubt not the bona fide nature of many of the roports, but in these matters it is all-important that I report from observation. find average support for all of the spiritual publications.

that I report from observation.

Let me note, en passant, with regret, the close of the Mes meric Infirmary, which, under the guidance of the late Dr. Elliotson, did such noble service for the sick. Its yearly re-

We are living in the house occupied some years ago by Robert Owen. Bless his memory.

Banner Correspondence. Maine.

ELLSWORTH .- Mrs. E. A. Blair, the celebrat-ELLSWORTH.-Mrs. E. A. Blair, the celebrat-ed medium for painting under influence while blindfolded, in her professional tour through Maine, writes us July 28th, sending the names of three new subscribers, and says: "On entering a Spiritualist's family circle, almost my first act is to look at the last Banner. If they do not take that paper, I feel it my duty, as is the duty of every medium, to persuade them to do so imme-diately, or take some other spiritual namer.

have never taken the Banner or any other split-ual paper, neither have they had as much as one of Prof. Denton's lectures in their possession Now some one as 'goaheadative' as Bro. A. E. Carpenter, ought to start out and visit places in the country to introduce Spiritualism in book and paper form. It is not because the people have not the means, for wealth, kind hearts and generos ity are inmates of all families in this section, and have ever been since my first going before the public as a medium. I have not waited for an in-vitation to get subscribers, but shall deem it a

Connecticut.

STAFFORD.-Ed. S. Wheeler writes July 30th: The literature of Spiritualism is prospering, from all ap-pearances, here. Christian Spiritualism is represented by "The Spiritual Magazine," "The Spiritualist," and "The for the use of the Spiritualists of this valley. The people are an intelligent audience, and, though not risb, liberal in accordance with (or above) their

Province of Ontario.

BELLEVILLE.—George Merrill sends us the following, under date of July 10th: "In reading the article in the Banner of Light of the 8th inst., becaded i Spiritual December 1 Linciscon, did such noole service for the side. Its yearly re-ports were all testimonies to the mighty power of magnet-ism, and a standing rebuks to the learned diplomatised skill of allopaths. I hear that Mr. J. W. Jackson, for many years known as a competent memerist, is in London, and is planning the ga-tablishment of another institution similar to Elliotson's. I heartily wish him success. London should not be an hour heartily wish him success. London should not be an hour without its mesmeric infirmary. The work of Dr. J. R. Newton was not barren, as many, very many cas testify. I hear him spoken of with love, on

A Grand Union Picnic at Galesburg, Ill., August 31st, 1871.

Augrast 31st, 1971. Augrast 31st, 1971. All true Spiritualists, all Christian people, and all friends of truth and humanity everywhere, are corlially invited to a Grand Union Pienic, to be held att Svring Lake Grove, in Gales barg, 111, Thursday, August 31st, 1871. Good speakers will be present. All will be free to partici-pate in the exercise, and bring their own refreshments. Those from a distance will be "riershed" from some brother's basket in the grove. Pleasant grounds and boat riding will add to the pleasure of the occasion. The C. B. & Q. R. R has generously offered to return free, on all its lines all those paying full fare in going. If the weather should prove unfa-vorable, the spien ild "Corcordia Hall" in the city can be hud. Let there be a giorious meeting that sha'l trnd to open up a wider field of thought, of sympathy and action, that shall bless mankind, akin to that introluced by the Pilgrim Fathers. A. HAMNONG. Galesourg. C. L. ROBBATS, Fates City, Committee. CHARLES LADD, Oneida, "

Mediums' and Speakers' Convention at LeRoy.

Mediums' and Speakers' Convention at LeRey, Genesee County, N. Y. A Quarterly Convention of Wediums, Speakers and o'hers, will be held at Starr or Central Hall. LeR'y, N Y., an Antur-day and Sunday, Sept 2d and 3d, commencing at 10 o'clock each day. The New York State Splittnalists' Association holds its annual session on Saturday, Sept 2d, at 2 p. M., in connection with this Quarterly Convention. Let there be ageneral attendan 'e from all parts of Western New York, as the halls are commodious, the facilities for ar riving there by railway ample, and the rich experiences of past conventions furnish sufficient guarantee for the success of the present. A cordial invitation is extended to all to at tend. July 29th, 1871. A. E. TILDEN, Committee.

Connecticut Association.

Connecticut Association. The Connecticut Association of Solvituslists will hold its Annual Meeting at the Spiritualist Church in Willimantic, on the 26th day of August, at 10 o'clock A K. to elect officers for the year ensuing, to adout ways and means to carry on it-mission, to elect delegates to the National Convention, and do any other business proper to be done at said meeting. Any person or persons wishing to be employed as mi sionary by the Association, an' all Spiritualist speakers and friends of the cause in the State, wre invited to be present. Persons attending this meeting can avail themselves of the reduction of fare on the rairoad at this time, by busing Camp Meeting tickets at half price D. B. ISHAM, President. GEORGE W. BURNAM, Secretary.

Pennsylvania State Society of Spiritualists-Fifth Annual Meeting.

Fifth Annual Meeting. The Fifth Annual Meeting of the Pennsylvania State Socie-ty of spiritualists will be heid at Washington Hall, southwest cornor of Eighth and Spring Garden streets, in the city of. Philadelphia, on Wednesday, the loth day of August, at 3 and 8 P M (LEMENTISE (4. JOHN President. HENRY T. CHILD, M. D., Secretary, 634 Race street.

MANNY T. Child, M. D., Science, our late strict. Mason and Dixon's Lice Spiritualiss Camp Meeting. There will be a Grand Camp Meeting of Spiritualists at Have de Grace, Maryland, commencing at two o'clock in the afternoon of Wednesday. August 23d, and continuing over Sunday. It is designed to make this Camo Meeting the Grand-est Convention of Spiritualists ever held in the wrid. Good speakers, tes and physical mediums will be in attendance, and no pains will be spa.ed to make this the mast interesting. Instructive and harmonicus gathering in the country. On Friday, the third day of the Meeting, there will be an Exhibition of the Chileron's Progressive Lyceum in all its workings. This exhibition will be part of the United States are invited to attend and take part. The Philadelphia, Wilming-

cal Director. BROOKLYN, N. Y.-The Children's Progressive Lyceum meets at Sawyer's Hall, corner Fulton Avenue and Jay street, every Sunday, at 104 A.H. J. A. Wilson, Conductor; A. G. Kipp, Assistant Conductor; Mrs. Ada E. Cooley, Guardian of Groups. Lecture at 3 P.M. by Mrs. E. F Jay Bullene Builene

Builene. BurDgworr, CONN.—Children's Progressive Lyceum meets every Sunday at 1 P. M., at Lyceum Hall. J. S. Shuituck, Conductor: Mrs. J. Wilson, Guardian; Dr. Porter, Libra-rjan; Edgar G. Spinning, Musical Director.

rian; Edgar G. Spinning, Musical Director. BATTLE CREEK, MICH.—The First Society of Spiritualists hold meetings at Stuart's Hall every Sunday, at 105 A. M. and 75 P. M. A. P. Averlil, President; J. V. Spencer, Secre-tary; William Merritt, Treasurer. OASBRIDGRONT, MASS.—Children's Lycoum meets every Sunday at 105 A. M., at Harmony Hall, Watson's Building, Main street, W. H. Bettinson, Conductor; Miss A. R. Mar-tan, Guardian.

CLEVELAND, O .- The First Society of Spiritualists and Lib CLEVELAND, O. -- The First Society of Spiritualists and Lib-oralists hold regular uncetings every Sunday at Lyceum Hall, 298 Superior street, opposite the rost Office, morning and evening, at the usual hours. D. U. Pratt, President; --Lown, Vice President; Dr. M. C. Parker, Trensurer, Joseph Ullison, Secretary. Children's Lyceum meets in the morning at Temperance Hall, 1-4 Superior street. C. J. Thatcher, Con-ductor: Emory Olds, Assistant Conductor; Mrs. S. M. Thomp-son, Guardian; Miss Sarab Files, Assistant Guardian; George Wiltey, Librarian; Mr. Price, Musical Director; George Young, Secretary.

CINCINNATI, O.—The Society of Progressive Spiritualists hold meetings every Sunday morning and evening in Thomp-son's Music Hail. G. W. Kates, P. O. box 588, Secretary.

son's Music Hall. G. W. Kates, P. O. DOZ 585, Necretary. Cnroaco, ILL. — The Spiritualists hold meetings every Sun-day in the hall corner of West Randolph and Jefferson streets Lyceum meets at 11 A. M. Conductor, Mr. J. C. Titus: Guard-Ian. Mrs. Dyn; Assistant, Mrs. Arnold; Musical Director, Mr. E. A. Blackmer. Laura C. Smith lectures at present, com-mencing at, 72 P. M.

E. A. Iniac'smer. Laura C. Smith lectures at present, commencing at, 74 p. M.
 CLTDE, O.-Progressive Association hold meetings every sunday in Willie Hall. Children's Progressive Lyccum meets in Kline's New Hall at 11 A. M. S. M. Terry, Conductor: J. Dewey, Guardian.
 DORGRESTER, MASS.-Meetings will be held in Union Hall, Upham's Corner, every Funday and Thursday evening, at 8 o'clock. Mits. Floyd, regular speaker.
 DEASSVILLE, N. Y.-Spiritualist meetings are held the first and third Hunday of every month. Mrs. E. A. Williams is engaged to speak until the first of March.
 DES MOINES, IOWA.-The First Spiritualist Association will meet regularly each Sunday at Good Templar's Hall (West Side), for lectures, conferences and maic, at 104 A. M. and 7 P. M., and the Children's Progressive Lyccum at 19 r. M.
 DELAWARE, O.-The Progressive Association of Spiritualista hoft regular meetings at their hall on North street every Sunday at 74 r. M. Children's Lyccum meets at 104 A. M.

Wm Willis, Conductors Lyceum meets at 104 A. M. FOXBORO', MASS.-Progressive Lyceum meets every Nun-day at Town Hall, at 104 A. M. C.F. Howard, Conductor; Mrs. N. F. Howard, Guardian. Gezar FALLS, N. H.-The Progressive Brotherhood hold meetings every Sunday evening, at Union Hall. HAMMONTON, N. J.-Meetings neld every Munday at 104 A. M., at the Spiritualist Hall on Third street. P. N. Para-hurst, President: (Gerry Valentino, Secretary. Lyceum at 1 P. M. Merrill Parkhurst, Conductor; Mrs. J. M. Peebles, Guardian.

Guardian. HINGHAM, MASS.-Children's Lyceum meets every Hunday afternoon at 2 o'clock, at Temperance Hail, Lincoln's Build-ing. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian. Hourrow, Ms.-Meetings are held in Liberty Hail (owned by the Spiritualist Noclety) Sunday afternoons and evenings. LYNN, MASS.-The Spiritualists hold meetings every Sun-day afternoon and evening, at 3 and 7 p. M. at Cadet Hall.

day afternoon and evening, at 3 and 7 P. M. & Uddet Half. LOUISVILLE, K.Y.-Children's Progressive Lyccum meets in Central Savings Bank stall, starket street, near 4th. E. H. Spurie-, President of Society ; A Cuscaden, Secretary Meet Inss suspended till October. Speakers engred : J.M. Peebles during Octuber; Thomas Gales Forster during November. LowKLL, MABL.-The First Spiritualist Society meets in Weils Hall Lectures at 23 and 7 P. M. Jacob Nichols, Presi, dent; J. S. Whitney, Corresponding Secretary is N. Greene, Treasurer. Children's Progressive Lyceum meets at 10% A.M. Guardian. Guardian.

Long LARE, MISN.-The "Medina Society of Progressive Splitualists" hold meetings in the North School-House the fourth Sunday of every month, at 10² A. M. and 2 P. M. Mrs. Mary J. Colourn, speaker

Mary J. Colburn. speaker MARLBORG', MASS.-The Spiritualist Association hold meet-ings in Berry's Hall every Sunday at 13 P.M. James Lowe, President; Mrs. Sarah S. Foster, Secretary.

MILVORD, MASS.-Children's Progressive Lyceum moets at Washington Hall, at 11 A. M. J. L. Buxton, Conductor; Mrs. Cordelia Wales, Guardian; Mrs. Mary Bacon, Musical Direct-or; H. S. Bacon, Corresponding Secretary.

MIDDLEBURG', Corresponding Secretary. MIDDLEBURG', MASS. - Meetings are held in Soule's Hall every other bunday at 14 and 64 P. M.

LITERARY DEPARTMENT,—Original Novel-etten of reformatory tendencies; and occasionally transla-tions from French and German authors.

REPORTS OF SPIRITUAL LECTURES -By able Trance and Normal Secakers. By able Trance and Normal Speakers. ORIGINAL ESSAYS - Upon Spiritual, Philo-

1 Scientific Subjects

EDITORIAL DEPARTMENT. - Subjects of deneral interest, the Spiritual Philosophy, its Phenomena, etc., Current Exents, Entertaining Miscellany, Notices of New Publications, etc. WESTERN EDITORIAL CORRE-BRONDENCE, by WARREN CHASE.

MEDSUBACE, DY WARREN CHARE. MESSAGE DEPARTMENT.—A page of Spirit-Messages from the departed to their friends in earth-life, given through the mediumship of Mas. J. H. CONART, proving direct spirit-intercourse between the Mundane and Super-Mundane Worlds.

ORIGINAL CONTRIBUTIONS from the most All which features render this journal a popular Family

Paper, and at the same time the Harbinger of a Glorious Bcientific Religion.

TEEMS OF BUBSORIPTION. IN ADVANCE.

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State. Subscribers wishing the direction of their paper changed from one town to another, must always give the name of the Town, County and State to which it has been sent. The Specimen copies sent free. Subscribers are informed that twenty-six numbers of the HANNER compose a volume. Thus we publish two volumes a

BANNER COMPOSE a Volume. Into the processing of the grant, and fifteen cents per line for each subsequent insertion. The provide the per line for each subsequent insertion. DT All communications intended to rpionication. or in any way connected with the Editorial Department should be ad-dressed to the EDITOR. Letters to the Editor, not intended for publication, should be marked "private" on the envelope. All Bunkness Letters must be addressed: "BANNER OF LIGHT, BOSTON, MASS.," Withiam White & Oe.

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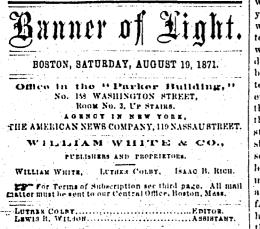
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LIGHT. BANNER OF

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

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



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

The Blight of the Intellect. A paragraph relative to the Somerville Insane Asylum, that is circulating among the local journals, makes the very significant statement that the institution is kept constantly full of patientsamong them an unusual number of business men, who have been overpowered by the intense excitements of trade, which have so much increased of late years. It is a melancholy fact to consider, but it cannot be shut out from the general recognition always. It is added, in reference to these cases of overtaxed minds, that only a few of them all recover after longer or shorter treatment, but for the great remainder the world continues a closed book, and after lingering a few years, they pass away. So frightfully heavy is the cost of amassing wealth by the intense excitements of modern traffic! In regard to these cases, however, we believe implicitly that the great majority of them would yield to the quieting treatment of genuine psychopathy. We have taken occasion to set forth its essential peculiarities heretofore, and last week's Banner contained a communication on the proposal to erest a psychopathic hospital for the treatment of those who are afflicted with diseases of the intellect. The old ways of treatment will not answer. The confession relative to the business men at Somerville bears it out fully, Something different from the old Orthodox style of treatment must be adopted.

The attentive reader of the Message Department in our last issue will not have failed to become deeply interested in the responses by the spirits to questions asked on this engrossing subject. They explained, in outline, what was the real trouble in cases of insanity, and gave out intelligent and impressive suggestions concerning the proper mode of dealing with them. It is certain, at any rate, that the regulation dose of medicine, taken into the afflicted person's stomach, is not going to operate on the disordered mind. No nower short of clairvoyance is able to detect the derangement of the subtle magnetic forces which centre in the human brain. The brain is sustained by the blood, and in the blood lies the whole current of the magnetic forces. If this magnetic power is not supplied in sufficient quantities to maintain the brain in a normal state, it shortly becomes abnormal as to the magnetic forces. Hence the spirit finds it impossible to grasp it, to manifest soundly and healthily through it, ,and the failure is what goes by the name of insanity. It is preposterous to lock a man up when he shows the evidences of having lost this power of his spirit over his brain organ. To fall to beating him, putting him in irons, jumping on him, and offering him other forms of violence, as they do in very many of the existing asylums, is not only the height of brutal ignorance, but a gross outrage against common humanity. the invisible intelligences communicating gave it as their deliberate opinion that it is high time. an institution was established where the class of patients who can best be relieved by psychopathic treatment may be placed. They inform us that there has been no time in the history of the race on this planet when there was so much insanity as at the present time. For the past ten or fifteen years, it has increased with wonderful rapidity. Hence, the demand is to be heeded without delay for the employment of all those progressive methods which an advanced age like this is fully capable of furnishing. The spirits further predicted that the discussion of the plan for such an institution which has been going on in this city, is destined to bear blessed fruit both for the afflicted ones and their friends. It is not going to take such a fabulous sum to make a beginning, If the very smallest was secured that would start the institution, and it was maintained for a time on a paying basis by proper charges for the care of inmates and patients, that of itself would suffice to prove the excellency of the experiment, and to substantiate its superiority over the existing methods, which are found to be conducted on a wrong basis, and therefore to little purpose. Ten thousand dollars has done much in other instances, and forty thousand started the Butler Hosnital, in Providence; and Spiritualists ought to begin with any sum they can raise, if only to demonstrate the power of their principles and methods.

The Cary Sisters.

Nothing in all literature reads so pathetically as the love of Alice and Phube Cary, the well-known

strains that reflected the life of their brothers and had winning ways, and made innumerable friends,

a syrup for every heart. gagement, and the faithless lover afterwards found himself alone, in poverty, and slowly dying. Who should go to his bedside and faithfully minister to his wants but Alice? She could forgive and forget all, though he had forgotten her. With the to the absence, but it proved too heavy a load for bed of her beloved sister every morning. The evening after her funeral, she read her sister's poems for a long time, and after dismissing her friends went to her bed alone as she always had done. And so she exerted herself to become reconciled to the absence that had wholly revoluhad for years been believers in Spiritualism, and body their faith. But Phashe could not endure self. Her heart broke under its burden. She

Strange Phenomena.

As fast as the unbelieving, indolent and comfort-hunting human mind resolves to settle down to peace and quietness by ignoring every manifestation of power with which it does not happen to be familiar, something wholly unexpected will occur to knock it out of the deep cushions of its propriety, and compel it to enter upon an investigation that, for the time at least, shall bring it satisfaction. The phenomena of Nature are derided and disbelieved until they are supposed to be hooted out of existence, when suddenly they enter again by another door, and double their impressiveness by the still greater novelty of their mode of presentation. A week or ten days since, in the morning, the people of Chicopee were startled by a sound as of a steel gun of large calibre, which was followed by a peculiar rattling, like that of heavily-laden wagons traveling frozen roads. Every one's attention was attracted to it as something wonderful. They began their gnesses, some saying it was a thunderbolt, some that it was a meteor; but no satisfactory explanation could be given. Some laborers at work on an adjoining hill saw a trail of bright

Grand Spiritualist Mass Meeting at Island Grove, Abington.

Dr. H. F. Gardner has reason to congratulate port sisters, who have passed away within a few himself on the success of his projected Mass Meetshort months of one another. They were unlike, ing at this place, Sunday, August 6th; and the and for that reason the more closely related. If thanks of the spiritualistic public generally are due Alice had the tenderer voin in her verse-making, him for the liberal arrangements by which the aswhile Phoche was more realistic and masculines sembling of so many of the friends of our cause yet in their actual character the two conditions was made possible. Special trains were run from were almost entirely reversed. Alice died last win- Boston, Plymouth, Taunton and Fall River, all of ter in New York, after a long and lingering illness which were crowded, and stages, wagons and which was called consumption; Phorbe has just other vehiclos conveyed many hundreds to the died at Newport. She was the younger. They lie grove from the neighboring towns and villages. buried side by side in beautiful Greenwood Ceme- A large concourse of Spiritualists and those intery, their names, their momories and their influ- torested in the new light in various degrees, acence being destined to blossom for many a year in cording to knowledge-the number being estimatthe American heart. For they were the poets of ed at about ten thousand-filled the grounds, and their native country, and no other. They sung the listened to the remarks of the speakers.

On the arrival of the Boston train, at about quarsisters of America. They were of the American | ter past 10 o'clock, the meeting was organized by soil, and all that they produced will remain redo- some brief remaks from Dr. Gardner, who ended lent of its characteristics. Phone possessed hu- by introducing to the assembly the Columbian mor, and a certain robustness of feminine nature, Quartette of Abington: Messis. Francis Pool, and was the only one of seven sisters who did not tenor; Gilbert Ramsdell, julsetto; S. F. Eaton, fall a victim to consumption. She was full of life, treble; Gilbert Baldwin, basso,

At the close of the song, Dr. Gardner announced the larger part of them not literary, in the accept- that the proceedings, although not according to ed sense. In this way she became a fine foil for any preärranged programme, would be so conher elder sister, whose sweetness in her verses was ducted as to arrive at, if possible, the best means of organizing the spiritual forces. A call would

There is a story current that Alice was at one be made for funds to forward the distribution of timeaflianced to Rufus W. Griswold, a well-known tracts and other publications, just as the Ortholiterary compiler and editor in New York. She dox denominations had been doing. Where they was then thirty years of age. Circumstances printed thousands of pages now, they wanted to with which she had nothing to do broke the en- print and scatter broadcast over the land millions; where they sold for a small price, they wanted to give away. He closed by introducing George A. Bacon as Chairman of the meeting. Mr. Bacon, after expressing his thanks, introduced A. A. Wheelock, editor of the American noney she earned from her own brainwork she Spiritualist, who proceeded to deliver an eloquent supported him to the last, and remained to smooth and outspoken address, founded on a query of no his pillow while he died. From that day she tried little moment and importance to the world, a sento bury her sorrow in work. Phorbe and she were timent heard time and again, "What is truth?" inseparable. Each was necessary to the other. What is its mission in the world? What is its When Alice died, her sister tried to feel reconciled relation to us? Thousands to-day were constantly inquiring, What is truth? To the mind her to carry alone. She kept the same rooms of the speaker, there was a "new departure" in they had always had. She went to the vacant matters concerning reason and theology. The revelation of the present is, that man exists in the future because he exists to-day-not because of any Divine action in the case. The fact that man lives in the future is established-also that other one which proclaims that the happiness or unhappiness of the after life depends upon the tionized her life. But it was in vain. The sisters acts of this present existence. Christianity, to America, was a foreign, hot-house plant-not a many are the verses written by them that em- | hardy, indigenous, native growth. To use another figure, the beliefs taught by Churchlanity resem the absence which refused to gratify the sight it | bled ropes which bound their helievers to the several denominational stakes which were supposed said she "could not live" without Alice, and they to mark the centre of all truth, till some bold geo logical iconoclast like Denton came and nulled are once more sisters in the spirit-land, them up; and then the bereft worshipers, looking blankly toward the spot whence the centripetal force had always been exerted, exclaimed, "Where is truth? We thought we had it all marked out just now, and now it is gone." When a Spiritualist ties himself to his stake, he is just as much coming under the law of circumscribing as the Meth-

odists or Presbyterians. The beauty of the teaching of this, our New Dispensation, was the fact that no one was ever commissioned to make a rope or chain to put about this or that man's neck, to the him up to the creedism of absolute authority. The old theory that man is by nature sinful, is as false as the idea of the Orthodox hell, and that is false as can be. Truth knows no such hell-born word as compromise with any form of error, however hoary. Once establish the truth of divinity in man, instead of depravity, and the whole Orthodox system would crumble.

The Quartette then sung "Rock of Liberty," from the "Spiritual Harp."

"Deacon" John Wetherbee was introduced, who proceeded to make a characteristic speech declaring himself to be-if influenced at all-under the inspiration of Mr. Wheelock. "the tornado of the West;" Pythagoras and Plato, though invoked, having failed to exert themselves in his behalf. Spiritualism is answering the great questions of the day, which are-"What is truth? If a man die, shall he live again? What must I do to be saved?" No man could know the whole truth, for truth was eternal and progressive, but Spiritualism struck at the root of the matter. The second question Spiritualism has answered by saving a man does not die, but passes on; if he dies, he does not live again. " What shall I do to be saved?" has been the cry for ages. To be saved is to save others. At the conclusion of Mr. Wetherbee's remarks, it was announced that the time for dinner had arrived, and that an adjournment for about an hour and a half, or until two o'clock, would be had. The usual pleasures of social converse which spring up so freely around a picnic-furnished table, where beautiful breezes, the songs of birds, and the warm sunshine streaming on the distant waters, combine to form a picture cherished ever after on memory's wall, soon consumed the allotted time, and the great mass, reinforced by the arrivals since morning, filled up the ground far backward from the speakers' stand, making seats at a premium.

stands just where all the sciences stand-rooted in human common sense, and rejecting the sandy foundation of faith so much sought after by the religious systems. He then made a strong appeal for the American Liberal Tract Society. Tracts never tire, never blusb, never stammer, never and many will read in the stillness of their chamher what they would openly scout and tear up in church. He hoped the efforts about to be made to circulate more fully the tracts of this Society would be ably seconded pecuniarily by those present, and all friends of liberal thought.

Dr. H. F. Gardner said that strong efforts, he had been advised, would be made, the ensuing season, to deprive the Spiritualists of the freedom of assembling on Sunday, as at present, at this grove. He cautioned free-thinkers to beware of the influence of organized bigotry, and to prepare for meeting it. He made an earnest call for help in favor of the American Liberal Tract Society, and, in conclusion, gave notice of the camp meeting projected by Messrs, Richardson and Dodge, commencing Tuesday, August 15th, and ending Sunday, 20th, at Walden Pond, Concord.

We must trust one or the other, or disavow both. Song by the Quartette. Miss Lizzie Doten was then introduced. Some, listening to the keen sarcasm and searching criti-clams of Prof. Denton, might be filled with fear, and ask from whence their hope of safety and salvation was to come, if Christ were taken away as a shield from Divine wrath, an intercessor with an almighty God. But she felt to say, speaking from observation and experience, "You speaking from observation and experience, "You are each safe-every one of you." Jesus Christ had been preached for the last eighteen hundred years, and what was the effect? Judging by its fruits, what had Christianity done to keep back wars and contentions and evil-doings among mankind? Which had done the most for the racethe church or the schoolhouse? Why, the latter -education! Let every one love truth for its own sake. The true religion must be born within the and deeps of every soul. Some objected to Spiritualism as being the work of the devil; but if the devil was at work demonstrating to man the immortality of the human soul, he was performing dation as this a good service.

Miss Doten then recited an inspirational poem which had been received by her under unusual circumstances, entitled: "Great Heart and Giant Despair," which was warmly welcomed by the audience. This will form one of the attractions of her new volume, "Poems of Progress," which is shortly to be published in Boston by William White & Co.

A. A. Wheelock wished all the broad prairies of the West were covered with liberal tracts, and hoped the fullest measure of success would attend the Society.

Prof. Denton said a visitor to an English mission meeting gave a shilling, and soon after contributed a sovereign, as he said, "to pay the expenses of that shilling to the heathen," but with reference to the Liberal Tract Society, he would say that no such stupendous machinery existed, and every cent given would be devoted to the manity. cause. As soon as the stereotype plates were obtained, every cent given the Society would be the means of the publication of sixteen pages of tract matter.

Dr. Gardner then made a speech in the same strain, ending by introducing to the audience Messrs. M. T. Dole, J. L. Hatch and H. S. Williams, who immediately proceeded to canvass the audience for members and donations.

Rev. J. L. Hatch, being afterward called for, responded in a brief speech. Congratulating those present upon their freedom of gathering and expressing their views, he warned them not to consider the right as eternal and non-forfeitable; for the organization of creedists into a New England Sabbath Association-one of the vice presidents of which was President of the Old Colony Railroad—proved that great efforts were being brought to bear to prevent the exercise of the liberty of conscience on the "Lord's" Day. He counseled the friends of free thought and mental progress to join in an association to oppose all steps in to the ultimate of all the divine possibilities of its that direction. He then detailed his experience spiritual and physical nature. with the Boston Young Men's Christian Associa tion, which story was rendered in a laughable parody on "The Spider and the Fly," called "The B. Y. M. C. A.," which he read to the evident satisfaction of the audience.

truth, with beautiful arches and soaring turrets; with halls devoted to science, and also others to the cultivation of the emotional nature.

Carrie Cushman, of Hillsboro, Vt., delivered an invocation, the Quartette sang, the meeting was declared adjourned, and the pilgrims to this shrine quarrel-for they will not lose tomper with you; of mental liberty returned to their homes feeling renewed encouragement from a knowledge of their numbers, and the strength of the positions occupied by the spiritual philosophy.

A. A. Wheelock's Address.

Mr. Wheelock, editor and active conductor of the American Spiritualist, has made a most favorable impression during his present eastern visit. both as a gentleman, whose courteous bearing and devotion to the cause he advocates commands equal respect in private as in public life, and also as a clear, philosophical and earnest speaker. The following is an abstract of his address on Sunday afternoon, July 30th, at the Camp Meeting on Cape Cod:

WHICH SHALL WE TRUST - CHRISTIANITY OR HUMANITY?

We must trust one or the other, or disavow both.

tutional system of teachings embodied in an Or-thodox creed or sect as authoritative and binding. Everything of this character, from the past to the present, is of man, and not of God; because every such system and scheme is man-made, man-devis-ed and man sustained. Christianity is as much the work of man as a railroad a stambart or of the work of man as a railroad, a steamboat or a sawmill. In all of its various forms it is the bandiwork of man, and when he ceases to support and sustain it, it dies. Hence it cannot be of God.

Then in trusting Christianity, what do you trust? Only priest and priest-craft, Orthodox ministers and the church! Whatever they tell you, you and the chirch whatever they ton you must believe and accept, or be damned. Can any human beings, exercising reason or common sense of the commonest kind, place their hopes and trust of a future existence upon such a sandy foun-

The impudent assumptions and false inculcations of the teachers and followers of Christianity, not only give evidence of its priestly origin, but plainly show how vain, useless and senseless it is reasonable being like man to trust in.

Its teachings require open and constant warfare ipon humanity. It teaches that all humanity upon humanity. It teaches that all humanity from birth is sinful, wicked, corrupt and vile-that every human being is under and deserving the consuming wrath of an infinite God, and will urely he destroyed unless saved by its priestly This, in brief, is its teaching-this its bold, infa-

mous slander and blasphemy against God and God's humanity, showing unmistakably that if we accept and trust Christianity, we must reject we accept and that oursetancy, we must reject humanity, and if we adopt, love and trust human-ity, we must disown, hate and despise Christian-ity! Which, then, will you trust? This is the liv-ing issue of the present hour. Let us inquire brief-ing issue of the present hour. Let us inquire brief--as time and the patience of these listening thousands will only permit us a glance at this part of our subject—why we may with the utmost onfidence and satisfaction place our trust in hu-

1st. Because it is divine. Its origin is divine. its purpose divine, the result divine-natural true, beautiful human lives. Man's divine origin s proven by the fact that he possesses a spiritual is proven by the fact that he possesses a spiritual nature and existence, which is as natural as the physical. This establishes the great truth that human life is dual—that a spiritual and physical life are blended in the individualization of being, unitedly working out, by the laws of growth and change, the certain destiny of a divine purpose for each abid of humanity which is __andless for each child of humanity, which is - endless life!

2d. A proper understanding of what humanity is -its needs and necessities, the natural supplies for these, and where found-will lead every hu-man being to a calm, satisfied, sublime trust in humanity for the present and future. This knowl-edge of man-spiritual and physical-whence he came, what he is and whither he goes, can only be realized by the growth and development of his intuition and reason, which is all that he needs to direct his feet into flower-decked paths of peace while on earth, and to the reality of life eternal "beyond the River of Time." This Spiritualism teaches. The grand God-

pattern is a true man and a true woman, or hu-

Laying it to God .--

Of the several sorts of blasphemy, so called, the habit with certain people of a dogmatic plety to charge accidents to the Divine Being is by all odds the worst, because the most deliberate. The Westfield ferry boat explosion is charged by one such individual, a preacher, as a Divine judgment for Sabbath breaking! That would make God the cruelest being possible to conceive of, besides proving criminal partiality upon him for letting the engineer escape from the results of his own immediate fault, and allowing the money-fattened owners of the line to stay quietly at home and enjoy their high feeding, wines included. It is nonsense to play the boy over such business any longer. A boiler is hammered and riveted strong, to make it perfectly secure for generating and holding steam as a motive power; hence it plainly follows that a flaw in it is certain disaster." When owners and engineers let that flaw make its appearance, there is an explosion, and it is rank blasphemy and nonsense together to lay it to Divine Providence, attributing revengeful feelings to him beside, in order to give force to some dogma of the pulpit. So with a railroad switch; the track is laid properly in order to make it safe; when a switch is misplaced a train is thrown off and lives are lost; we might as reasonably say that God brought the train along safe in spite of a proper track, as to say that he destroyed it in consequence of a faulty one. This sort of stuff ought to be hushed up.

The purest love is that which asks for no return.

vellow light mass across the sky over their heads. accompanied by a crackling sound. One of the men was so affected as to fall to the ground. Some nien who were anchored in a host off an island in Lake Winnipiscogee, a Sunday or two ago, in a perfectly still afternoon, saw the centre of the lake suddenly sink down, and three large waves followed, the largest of them over five feet high, dashing over the rocks of the island, and for the moment threatening their boat. It is to be borne in mind by all persons that these phenomena are but responses of the laws of Nature to the changing conditions of the earth, and that we confess ourselves but children if we do not expect them as much as the sun's rising and setting daily.

Dr. Dollinger.

It would be extremely premature to expect that by reason of the schism he has created in the Catholic church in Europe, Dr. Dollinger intends to abandon that church in any point or particular. The contrary is the truth about it. He maintains his position precisely where it was prior to the Council of the Vatican, held last year. He simply refuses to subscribe to the Pope's new dogma of the Immaculate Conception, and in this respect he has the sympathy of the great majority of Catholics in Bavaria, and of large numbers in the other States of Europe. The Pope and Cardinal Antonelli are profoundly exercised over the schism, seeing how fast it spreads, and have been making overtures of peace to Dollinger; but he refuses their advances, and holds fast by his original position. As for his thinking, however, of ever going outside the pale of the church, or of setting up his individual opinion against its authority, it has never occurred to him at all. Father Hyacinthe is fully in accord with Dr. Dollinger, yet he is as firmly wedded to the church as ever. At no time has he thought of abandoning it for any outside position. In a recent letter from Rome, he writes thus: "I give to the declaration signed at Munich, by Professor Dollinger and his friends, my most entire and explicit assent. I have confidence that this great act of faith, of science and of conscience, will be the starting point and the centre of the re-

form movement which alone can save the Catholic that it is a fight within the church from beginning to end, and that Protestantism has nothing to hope from a reform that merely proposes to take the church back to first principles.

Assist the Worthy.

our columns, as per request, at the same time endorsing the remarks of the editors, that " we hope other generous souls will be disposed to aid Bro! Baker in the hour of his great suffering."

Joseph Baker presents his thanks to A. Green, Rock street, Lowell, Mass., not only for his kind note, but also for his generous bequest of two dol-lars in money, to aid me in my suffering condi-tion, which came duly to hand by mail. Janesville, Wis., July 23d."

Exercises opened with a fine song by the Misses Denel, of the East Abington Lyceum.

Miss Lizzie Doten was then announced to read her poom, "A Respectable Lie," She prefaced the reading with some remarks, in which she alluded to the revelations of science as opposed to the tenets of Christianity.

Prof. William Denton, of Boston, President of the American Liberal Tract Society, took the stand and said the most respectable of all lies was the religious lie, and the most respectable lie in this country is Christianity. Man is born under a curse, as Christians expound it. He was there in the name of humanity to speak the truth which was in Nature revealed, and to overthrow the falsehoods which had so long deceived and oppressed the human race. Referring to the teachings of Jesus, he cited from Matthew, fourth chapter, the story-the only proof of which was the word of Jesus - concerning his forty days' and nights' fast and temptation, and asked his hearers to exercise reason upon the narrachurch, and which will save it." Thus we see tive. The life of Jesus was written by those who were his friends, and would consequently say all they could in his favor; and therefore we had a right to give full weight to anything which they had recorded which was not so. How differcarpenter, and the blank commands of his professed followers, did the accents of science come In the last issue of the R.-P. Journal is the fol- to the human intellect. Christianity says "Believe lowing card, which we with pleasure transfer to or be damned," and after painful strugglings the poor wretch says, "Yes; Christianity is true-I feel it here!" (pressing his hand convulsively upon his heart.) But go to the astronomer: does he prove the truth of his science thus? Who ever heard of one saying he knew of a truth that Jupiter had four moons because he "felt it here ?" [Laughter.] No, no; the telescope reveals the fact; and the geologist's hammer with equal certainty proves the truth of his science. Spiritualism

Song by the Quartette.

Rev. S. T. Aldrich, formerly a Universalist clergyman, but who has outgrown his creed, was next introduced. He did not claim to be as radical as some of the previous speakers-Prof. Denton, for instance; that could not be expected at the present time. God made him a man before man made him a clergyman, and he was determined in all things to follow the dictates of his own judgment and conscience as regarded truth. He believed that no strict line should be drawn among the ad vocates of this new belief; for if this system of free thought could not sustain itself, but must be upheld by the same spirit of caste which inhered in the churches, it would be as short-lived as the systems it criticized. Before him, in the present audience, he recognized many of his former parishioners from Quincy and Marlboro'. He could not agree with those ministers who, having experienced a change of belief, still remained in their churches, apparently subscribing to the creed, and saying they would fight the question out inside. He felt called upon to leave a creed which he could not endorse, and had said so in his letter of resignation. He was unable longer to accept supernaturalism, whether as connected with Jesus or the Bible.

He had originally been a Congregationalist, and a member of Henry Ward Beecher's society faith for the then broader ground of Universa-Aldrich) ever received for his liberal tendencies among the Universalists was in 1850, when he countenanced the presence and utterances of J. M. Peebles at his church. He said then to his parishioners: " If my doctrine is so weak that Mr. Peebles can undo in one Sunday all I can accomplish in fifty-two, he is welcome to demonstrate it." Organization for self-protection he deemed a paramount duty on the part of free-thinkers generally. He was pleased with the broad platform which was occupied by those before him. It was ently from the bare assumptions of the Galilean | truly American in its nature. He was willing at any time to listen to any one having anything to say, provided he knew how to say it. He criticized Prof. Denton in his apparent ignoring of intuition -believing that it had its sphere of action, as well as reason. His language throughout was earnest and dignified, and elicted frequent applause from those on the platform as well as the audience.

Mrs. Agnes M. Davis, of Cambridgeport, followed. To her mind Spiritualism was demolishing the old castle of Despair so thrillingly spoken of by Miss Doten, and was displaying to man a

peace and happiness here and hereafter can only come to man by the conscious growth of his own soul, as the result of a true life, it necessarily follows that humanity, and not Ohristianity, is our only hope and trust.

Knowing this, the true man and the true Spiritualist can realize, each day of his mortal life, that from the bending heavens the angels are

that from the bending nearons are an arrived by the standard resisters tread, With a grand, resisters tread, While the anthems of the living Drown the mournings of the dead. Yes! humanity is waking From error's gloomy night; Christian forms and shams are breaking, While the cause of truth grows bright! God and Man forever blending In the human form divine, Give us trust in life unending Give us trust in life unending That must Christian hopes outshine.

Treatment of the Insane.

We are getting further accounts of the barbarous treatment of the insane in Michigan, corroborating in full the statements and vindicating the comments made in these columns many months since. We are told by a paper published in Barry County, in that State, that a resident of that county, while visiting in the town of Wayne, was taken at night from his bed, under suspicion of insanity, and conveyed by force to the County Asylum, where he was chained to the floor of a cell containing no furniture of any kind, kept in solitary confinement for a whole month, and frequently whipped by the keepers in the most bru-

tal manner. But for a chance to escape that offered, he would in all likelihood have died in Brooklyn, but had left the fellowship of that there. His friends claim, on his behalf, that he was never other than perfectly sane; though, if lism; and he should ever be found following any kind of diabolical treatment would make what appeared as truth to him. Prof. Denton one insane, we should think this would. We are could youch for his independence of thought in informed by the Detroit Post that, almost within the past, as on the occasion of his lecturing in his hearing of the people of that city, the inmates of vicinity he was the only clergyman who dare the Wayne County Insane Asylum are subjected treat him with civility, and the first rebuke he to the most inhuman treatment by those in whose power they have been placed, and who are notoriously ignorant of any of the methods of treating those really afflicted with this lamentable malady. Is there not a chance for the reformer still in the land?

The Boston Post on the Abington Mass Meeting.

The Monday morning, (Aug. 7th,) issue of our cotemporary contained an unusually long, and very fair and candid report of this meeting, from which we give the introductory paragraph:

"Whatever may be thought of their tenets, it "Whatever may be thought of their tenets, It is a fact patent to every observer of the progress of free religious thought that the ranks of the Spiritualists are increasing. Many there are also who, while not accepting all the dogmas of the leaders, have become convinced of the truth of some of them, and are on the straight road to complete conversion. To forward this tendency of a portion of the popular mind a grand mass meeting and convention was held at Island Gröve, Abington, yesterday, and, in point of nu-merical attendance, was as successful as could merical attendance, was as successful as could have been desired by the most sanguine."

Opportunities are like flowers that fade at brilliant temple founded on the azoic rock of night; seize them, therefore, while they last.

LIGHT. BANNER \mathbf{OF}

Items from the London "Medium and Movements of Lecturers and Mediums. Davbreak."

The following passages of interest we extract from recent files of our English cotemporary:

A PSYCHOLOGICAL EXPERIENCE .- Our excellent friends Mr. and Mrs. Tebb are at present on a visit to America. Mrs. Tebb went first, and be-fore Mr. Tebb sailed he forwarded to us the subjoined letter, which he received from Mrs. Tebh Atlantic Block, Lawrence, Mass. A. S. Hawward, Decking

well-known Boston merchaot. I give his own adjoining towns. words:

'A very curious incident happened in connecduring the evening, but returned home, a distance of hair a mile, and retired at my usual hour. of half a mile, and retried at my usual hour. Suddenly I was aroused by hearing my mother's voice calling me. She said, "Andrew! Andrew!" and I started up, exclaiming, "Mother, what is it? Mother, did you call me?" At this moment a clock on the mantel-piece near my bed struck five. I was very much disturbed, and called up my man-servant, but he had heard nothing. I lay musing upon the strangeness of what I had heard, and uneapently there can a ping at the heard, and presently there came a ring at the door-hell. I threw up my window, and my brother James called to me and said, "Andrew, mother is gone; she died just a few minutes ago, as the clock struck five."

"I may add that Mr. H____, who gave me this narrative, has not investigated Spiritualism, and does not accept the recorded facts; but he related the above with deep feeling, and evidently felt that for once ' the shining gates had been left ajar.' I remain, dear sir, very truly yours, "MARV E. TEBB.

" On board the 'Siberia,' June 12, 1871."

A gentleman engaged on the geological survey in the North of England, near the Scottish border, writes: "This is a wonderful place for mediums, curers, &c. Everybody huows something of the phenomena of Spiritualism."

Jacob the Healer, otherwise known as the "Zouave," has recently returned to Paris. Dur-ing his stay in London, many persons have been benefited by his healing power, and some of his patients intend following him to Paris to continue the treatment.

A letter from our esteemed friend, Mr. W. D. Meers, of Dunedin, New Zealand, informs us of the progress of Spiritualism in that colony. He states that the week before he wrote, a neighbor had received a box from America containing £90 had received a box from America containing £90 worth of spiritual literature. Our various publi-cations are well known in the colony, and are freely circulated. Inquirers are on the increase, and several fresh circles have lately been formed. AN ADDRESS FROM J. M. PEERLES.—It was like the cadences of a familiar and favorite mel-ody to hear the kindly voice of our dear friend and brother, Mr. Peebles, in Cleveland Hall, on Sunday evening, July 23, when he made a few re-marks to many of his friends who were there as-sembled. So cordially was he received that he sembled. So cordially was he received, that he was prevailed upon to give a half-hour's address on Sunday evening, July 30th. Mr. Peebles did not intend to speak at all, but he could not resist the importunities of his friends. We understand he has received a call to make a tour in the prov-inces on his return to Liverpool. It is very im-portant that his friends collect for him as many facts as possible on the present state of Spiritual ism in their respective districts.

Marriage and Maternity.

In a recent lecture at San Francisco, Mrs. Stanton, the talented woman's rights advocate, said: "The idea that woman is weak inherently is a grand mistake. She is physically weak because she neglects her baths-because she violates every law of her nature and her God-because she dresses in a way that would kill a man. I feel it to be my mission to arouse every woman to bring up her daughter without breaking her up in doing so. Our female idea of dress is all wrong. My girlbood was spent mostly in the open air. I early imbibed the idea that a girl was as good as a boy, and I carried it out. I would walk five miles be-fore breakfout or ride ton on breakback. After fore breakfast, or ride ten on horseback. After I was married I wore my clothing sensibly. The weight hung alone on my shoulders. I never compressed my body out of its natural shape. My first four children were born and I suffered very little. I then made up my mind that it was totally unnecessary for me to suffer at all, so I dressed lightly, walked every day, lived as much as pos-sible in the open air, ate no condiments or spices, kept quiet, listened to music, looked at pictures, read poetry. The night before the birth of the child I walked three miles. The child was born without a particle of pain. I bathed it and dressed it, and it weighed ten and a half pounds. The same day I dined with the family. Everybody said I would surely die, but I never had a relapse or a moment's inconvanience from it. or a moment's inconvenience from it. Another idea: It is of more importance what kind of a child we raise than how many. It is better to produce oue lion than twelve jackasses. We have got jackasses enough; let us go into the lion business. Suppose our great statesmen, Clay, Webster and others like them, kad had only the Webster and others like them, had had only the society of roflued and educated women, they would not have, as they did, looked upon women only in a physical light. If men have dolls for wives they will eeek the society of intellectual courtesans. We must have a new type of wo-manhood. We need it more than gold. Courte-sans ruled France and brought her to rain. Cour-ference ill where this courter unless means place tesans will rule this country unless woman rises to her true dignity. The old idea of the oak and the vine is pretty, but it is mere poetry; the emer-gencies of life prove its faisity—the lightning strikes them both alike."

Mrs. E. A. Blair, the well-known blindfold instrument for spirit painting, is at present at Bangor, Maine, where she is giving great satisfaction by her labors, and convincing many by the wonderful skill and dexterity which is manifested by the unseen artist. Her permanent address is 34

A. S. Hayward, Psychopathic Physician, in-"To the Editor of the Medium and Daybreak :-My DEAR SIN:--I think you will be interested in a little narrative which I have just received from a

Lois Waisbrooker's health is improving. She ton with the death of my mother, which took place in her eighty-fourth year. In the month of March, 1858, she was attacked with paralysis, and gradually approached her end. Four days after the commencement of her illness, I was with her and week-night lectures in Michigan during September and October. Address in care of S. M. Rockwell, Battle Creek, Mich., till further notice.

> D. W. Hull speaks at Linesville Station, Crawford Co., Penn., the first two Sundays of August; Edmoston, N. Y., Aug. 20; and at West Winfield, N. Y., Aug. 27. Will answer calls to speak near Utica or Troy, Sept. 3 and 10. Address as above, or Hobart, Ind.

Prof. W. D. Gunning's address is 319 2d avenue, New York.

Emma Hardinge sailed from Liverpool on the 10th of August, in the steamer Liberia, for the United States.

Lyman C. Howe speaks during August in Tompkins Co., Ill.

We are sorry to see, per the Religio-Philosophical Journal of a late date, that A. J. King, husband of Mrs. Maria M. King, has met with a severe accident on the railroad, by which his left arm was so crushed as to require amputation near the shoulder.

Miss Lottie Fowler is still at the Mansion House, Baltimore.

Mrs. F. A. Logan has been lecturing with marked success at Eagle, Wis. Her address for the present is Genesee, Wis.

Dr. J. K. Bailey spoke at Farmington, Michigan, July 30.

Mrs. A. W. Smith speaks during the summer months in North and East Auburn, Me. Will answer calls to lecture wherever desired. Address 55 Cumberland street, Portland, Me.

Mrs. Sarah A. Byrnes will speak in Hanson, Mass., the first Sunday in September.

Harry Bastian, physical medium, will be present at the Walden Pond Spiritualist Camp Meeting, commencing August 15th.

The Crucible.

This spicy and fearless sheet, published in the Interests of Spiritualism and progressive thought at 166 West Baltimore street, Baltimore, Md., by Moses Hull, assisted by W. F. Jamieson and D. W. Hull, still continues to do its work, despite the social frowns and legal threats of all surrounding bigots. Long may it continue to deduce from the crudities of earth-life the pure gold of holy aspirations. Bro. Moses is at present in the East, and called recently at our office. Of his visit to Boston he discourses as follows:

"July 25th .- We arrived at eight o'clock, Tues-"July 25th.-We arrived at eight o'clock, Tues-day. Having about eight hours in Boston, we decided to spend it in interviewing the different 'Heterodox' establishments. We first wended our way to 158 Washington street. We found the dear old Banner of Light still unfurled to the breeze. Every day adds to the circulation and influence of this 'drive wheel' in the spiritual machine. One would think if there were 'flowery beds of ease' any where, the Banner of Light, by this time. deserves them: but whoever thinks this time, deserves them; but whoever thinks Wm. White & Co. have all the joys and none of the trials of life, are mistaken. The old Banner is yet on the war-path; being so important in the cause, of course it is a target for the devils in and out of the flesh. So it has war! war!! war!!! It likes it; it would not shirk a single duty, nor have one taken from it."

Medical College for Women.

We see by the ninth annual announcement of the New York Medical College for Women, that the regular session for 1871-72 will commence on Tues-

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER, First Page: "The Spiritualism of Europe and Asia," a Music Hall lecture by James M. Peebles. Second : Free Thought-" Jesus the ' Chief Corner-Stone," by J. L. Ditson; " A Criticism," by John Wetherbee. Spiritual Phonomena - " Physical Manifestations in presence of the Sherman Brothers," by H. Scott; "Finding a body under Spirit Direction;" " Spiritualism inside the Churches;" "Spirit Seeing in North Scituate, Mass." Third : Dr. W. N. Hambleton; "England," by J. H. Powell; Banner Correspondence from Maine, Connecticut, Province of Ontario, New York, Wiscon sin and Massachusetts. Poem-" Oatside;" Calls for Conventions, Grove Meetings, etc.; Obituaries; List of Spiritualist Meetings; Prospectus. Fourth and Fifth : Usual editorials, abstract of lecture by A. A. Wheelock, movements of lecturers, etc. Sirth : Message Department; Poem -" John o' the Smithy," Seventh : Business Cards, Eighth : "Editorial Correspondence," by Warren Chases Western Lecals," by Cephas B. Lynn.

FFF The notice from the New York friends. soncerning a Spiritualist picule, Saturday, Aug. 12th, and Grove Meeting, Sunday, 13th, at Avon Springs, that State, we are sorry to say, reached us too late for insertion.

A SMALL POX REMEDY .- A correspondent of the Stockton (Cal.) Herald offers the following remedy for small pox, which from personal knowledge he is sure will effect a cure, even though the pittings are filling. He also asserts that it is equally efficacious in cases of scarlet fever. But nere is the recipe, and it will do no harm to try it: "Sulphate of zine one grain, foxglove (digitalis) one grain, half a teaspoonful of sugar, mixed with two tablespoonfuls of water. When thoroughly

mixed, add four ounces of water. Take a spoonful every hour. Either disease will disappear in twelve hours. For a child, smaller doses, according to age. If countries would compel their physicians to use this, there would be no need of pesthouses. If you value advice and experience, use this for that terrible disease."

MYSTERIOUS.—While our popular artist, Mr. George Ross, was making a pleture of a young gentleman on last Monday, a full and complete face appeared on the plate just to one side of the picture, which the young man recognized as a deceased slater. Mr. Ross assures us that he cannot account for this singular novelty in the picture business.—Petaluma, Cal., Crescent, July 20.

business.—Petalima, Cal., Crescent, July 20.
The first widow marriage among the Kupola
Bunias of Bombay took place a few weeks ago.
It required a good deal of courage in the poor woman to break the superstitious customs of centuries, and marry again. We hope that she will
have no occasion to regret not burning herself
with the body of her dead husband.
A young man recently called upon the editor of
week, had better provide their own blankets and campendities.
week, had better provide their own blankets and campendities.
week, had better provide their own blankets and campendities.
week, had better provide their own blankets and campendities.
week, had better provide their own blankets and campendities.
Wednesday and Friday will be special plenic days, at which time there will be an oxtra entertainment, including a grand illumination of the Grove and Camper Grounds, with music and dancing. A late train will leave the grove the same evening for Boston, at 0:30.
The services of a large number of our most prominent speakers and mediums have been secured, and all are conditive to help defray expenses, a small admission will be required of these coming to the grove not holding rail-read tikets.

A young man recently called upon the editor of a paper in an Oregon town and asked to see his file for 1869, which request was granted. While the editor stepped out a moment he marched out with the file, and used it against the owner in a libel suit for \$5000 damages. The plaintiff recov-ered six and a quarter cents, when his persecuted victim turned upon him, and had him sentenced to seven years in the penitentiary for stealing books. a paper in an Oregon town and asked to see his books.

LOSS OF LIFE BY EARTHQUAKES,-Not long ago 60,000 paople, it was estimated, were buried by the earthquake which destroyed Mendoza; 40,000 perished at Quito in 1697; 60 000 at Lisbon in 1755; 74,000 at Messica in 1692; 300,000 by two earthquakes at Antioch in the sixth and seventh centuries; 120,000 in Syria in the first century, and 50 000 in the same country upon another occasion; a catastrophe in Mexico carried off 10 000 persons; and one in Calabria, 40,000.-Cassel's Magazine.

Spiritualist Lyceums and Lectures. BOSTON .- Eliot Hall .- Despite the warmth of the present season, the Lyceum at this place continues to hold its sessions, and the zeal of its officers and members is repaid by the goodly number of spectators attending.

John A. Andrew Hall .- O. M. Huggins, Prosident, reports as follows: "Sunday morning, August Oth, exercises conducted by Mrs. Abby N. Burnham. Address; subject-"Spirit Identity;" after which, she gave, under control, many satisfactory proofs of clairvoyant reading. At the

Form of Bequest.

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

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

The Banner of Light for Three Wonths on Trial.

On receipt of seventy-five cents we will send the Bauner 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 Summer Barlow's grand poem, entitled "The Voice of Prayer." The book contains thirty pages, is elegantly printed in large, clear type, on tine tinted paper, and bound in white enameled 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 addi tional inducement to subscribe for the oldest es tablished paper in the world advocating and de monstrating 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 knowldge of Solritualism

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

The Massachusetts State Spiritual Camp Meeting,

Camp Meeting, Will take place at Walden Lake Grove, Concord, commenc-ing Tuesday morning, Aug. 15th, and conding Sunday after-noon, Aug. 20th. The Committee have made all necessary arrangements. Tents and lodgings may be obtained on ap-plying to the Committee. Parties will find conveniences to do their own cooking. Board and refreshments can be obtained at the Saloon at Board and refreshments can be obtained at the Saloon at Board neck, had better provide their own blankets and camp-equipmonts.

road tickets.

Fare to the Grove and return : From Boston, Watertown,

for Fitchburg, Worcester and way stations, 4; for Marlboro of Fitehourg, workering and may between a 1 of and all way stations, 5:30. Tickets for sale at all depots. Committee of Arrangemen

DR. A. H. RICHARDBON, of Charlestown, JAMES S. DODGE, of Boston.

Spiritual Periodicals for Sale at this Office :

THE SPERITUAL AWALVET AND SOENTIFIC RECORD. Pub-lished in Boston. Price 20 cents. The LONDOW SPERITUAL MAGAZINE. Price 50 cts. per copy. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents. THE MEDIUM AND DATERAS. A wookly paper published in London. Price 5 cents.

on. Price 5 cents. n London. Price & cents. THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Bpirit-

nalism. Published in Chicago, Ill., by S. S. Jones, Keo. Price 8 cents THE LYCEUM BANNER. Published in Chicago, Ill. Price

THE AMERICAN BERKER, I DONALD IN CHICAGO, IL. FICE SCORE. THE AMERICAN BEIRITUALIST. Published at Cloveland, O. Price 6 cents. THE OUTLER. Published in Baltimore. Price 5 cents. THE HERADO OF HEALTH AND JOURNAL OF PHYSICAL CUL-TURE. Published in New York. Price 20 cents per copy.

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ton Avenue,) St. Louis, Mo. Notice to Subscribers of the Manner of Light--Your attention is called to the plan we have adopted of placing gives at the end of each of your names, as printed on the paper or wrapper. These figures stand as an index, show-ing the exact time when your subscription expires: i.e., the time for, which you have paid. When these figures corre-apond with the number of the volume and the number of the paper itself, then know that the time for which you paid has expired. The adoption of this method renders it uneccosary for us to send receipts. These who desire the paper continued, wheak before the receipt discrer correspond with those at the foll and right of the date

ADVERTISEMENTS.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent in-section. NPECIAL NOTICES. -Thirty cents per line for first insection and twenty-five cents for sub-sequent insections. BUNINENS NOTICES. - Thirty cents per line, each insection, set in Minion, measured in Agate.

Rayment in all cases in advance.

17 For all Advertisements printed on the 5th page, 50 cents per line for each insertion.

that Advertisements to be Renewed at Con-tinued Rates must be loft at our Office before 19 M. on Monday.

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F, by following the directions we send, you do not Make Teen Bollars a Day. Directions, and Ample Means with which to do it, sent to confy *Treachy five Craft*, 27* No more calified or examine required. Mon and Women, Boye and Girls, Now is Your Channes! Address, ADAMS & GO, Publishers, 25 Brommeld street, Roston. Iw-Aug. 19, HOMES FOR THE PEOPLE.

WILL be at the Camp Meeting at "Walden Pond" next week and those of our fidents who wish to i-in our Col-ony can have an opportunity there. J. P. SNOW, Aug. 19. -1w

WAN FED. -- Partner, either lady or gentleman, with from \$20 to \$100 to travel in a profitable buil-ness. To the right person this is a good chance. Call or address, MRS. WING'S, No. 11 Bodord street, Boston, Mass.

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SARAH C. SOMERBY, Tranco Medium, 749 Sixth avenue, New York, 64*-Auc. 11

SENT AVENUE, AND THE RIOUS PICTURES SENT FREE, upon receipt of one stamp for postage. ADAMS & CO., Boston, Mass. 2teowis-Aug. 5,

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t his own residence. Address, 166 Clinton avenue, NEWARK, N. J. 3mis—July 8.

SPANISH MAGIC SALVE.

A BK for it at the Druggists'. If they have not got it, ad-dress C. WILLARD SIMMONN, South Boston, Mass. Price 25 cents. Agents wanted 3mis'-May 20.

PATENTS, HOW TO OBTAIN PAT-Trademark Patenta, A-stemments, etc. Instructions free. INS & CO., 31 Park Row, New York, Solicitors of Ameri-can and Foreign Phanty: tweethour years' expectedence publishers of the Scientific American.

JOAN OF ARC,

The "DELIVERER OF FRANCE." A fine Photograph of this celebrated heroine, representing her clad in armor and cheering her troops on to action. Price 32 cents, postage free. For anic whole-and and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 159 Washington atreet, Boston, Mass. Photographs of Prof. William Denton.

A Man of his Word.

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Another really noble red man has gone to the happy hunting-grounds. "Standing Buffalo," a chief of the Sioux, was recently killed in an engagement with the Gros Ventres and Upper Assiniboines. It would appear that the chief, who had promised the Indian agents that he would remain peaceable, was a man of his word, and desired to fulfill the letter of his agreement. But another branch of the Sioux wished to fight with Md., August 24th, 25th, 26th and 27th. their enemies, the Gros Ventres, and went to "Standing Buffalo" to solicit his aid. He refused their prayers and presents for a long time, but, on being taunted with cowardice, was fired with rage and indignation, and straightway made preparations to enter the conflict, stating, however, that he went not only to fight but to die. Accordingly, he made disposition of his horses, property zine is filled with original and selected matter, giving a variand other effects, giving everything away to rela- ety and abundance that should more than satisfy every subtives and friends, counseled his brother and son scriber. and head men of his tribe to ablde faithfully by the terms they had made with the white men, and of a pamphlet containing a record of the author's exstarted off for battle. Meeting a superior force of perience of confinement in a Massachusetts hospital for the enemy, he charged them, dashing into their ranks on horseback, and engaging the whole party single-handed. He fell dead almost instantly, pierced by about thirty shots, a victim to national prejudice and a keen sense of honor.

Massachusetts State Spiritualist Camp Meeting.

The six days'" feast of tabernacles" announced on our fifth page by Messrs. Richardson and Dodge, is near at hand. Let every Spiritualist within reasonable distance make an effort to be present, to listen to the speakers, and thereby give encouragement to all who attend. The occasion will be one long to be remembered. Should the weather prove propitious, a more lovely spot for the enjoying of a brief vacation could not be selected than the verdant, wood-curtained shores of Walden Pond. The arrangements, as announced, are greatly improved over those of the preceding meeting, held last August. Those who have visited the pond before, need no recombeauties; and those who have not, will find it for their physical—and also spiritual—benefit to make it au object of investigation for themselves.

day, October 17th, and will continue twenty-two weeks. There will be a reunion and opening exercises at eight o'clock P. M., of that day, at the College, 187 Second avenue, New York. Commencement will be Thursday evening, March 22d, 1872. Those who feel an interest in this matter can call on Mrs. C. F. Wells, the Secretary, or send for the announcement, at 389 Broadway, N. Y.

The Mason and Dixon's Line Camp Meeting.

At Havre de Grace, Md., promises to be a grand affair. A. A. Wheelock, U. Fannie Allyn, Moses Hull and Nettie Maynard have been secured as. regular speakers. Several other speakers have also signified their intention to try to add to the

interest of the occasion. It is hoped that the friends of the cause will endeavor to be on the ground and have their tents pitched by the afternoon of the 23d.

A. A. Wheelock's Appointments.

Plymouth, Mass., Sunday, August 13th; Walden Pond Camp Meeting, Mass., August 15th, 16th, 17th and 18th; Duxbury, Mass., Sunday, August 20th; Havre de Grace Camp Meeting,

New Publications.

THE AMERICAN ODD FELLOW is become a very handsom nonthly in its new hands, showing a management of large capacity and practiced skill. The Order have the best reason to be proud of an organ that represents their interests so faithfully and well. The August number of this maga-

"FREDERIC HYREN IN THE INSAME ASYLUM." IS the title twenty-seven days, and his views on the proper treatment of the insane, as well as criticisms on the abuses from which they are made to suffer.

THE AMERICAN BOOKSELLER'S GUIDE for August, published by the American News Company, contains a body of fresh information for the reader, the buyer, the literary man, and the student, that will prove of much interest and suggestiveness. It posts one fully on what is doing in the book world, both at home and abroad, and is found a valuable consulting medium for all buyers and readers.

E. STEIGER, of New York, publishes a convenient catalogue of books on German literature, whose pages are suggestively descriptive to the intelligent reader as well as the student. It is worth caroful consultation.

THE NEW CHURCH INDEPENDENT AND MONTHLY REVIEW for July, published in Laporte, Indiana, offers some choice articles among its contents, and, doubtless, will be welcomed among the disciples of that form of faith.

THE ART REVIEW for August is a specially fine number, abounding in illustrations and offering some very choice reading. It is too varied to enumerate. The extra engravings that come with this number are a testimony to the generosity of the publishers for their many subscribers.

New Yorkers are trying on the fashion of nam-

close of the regular meeting, by the wish of many present, the friends assombled in the centre room to the number of about fifty, most of whom received satisfactory communications. A vote of thanks was then tendered her, after which the meeting adjourned.

Afternoon .- Mrs. B. A. Floyd was prosent, and gave an intoresting address. She answered questions from the congregation, and also gave several written communications." CAMBRIDGEPORT .- Harmony Hall .- A well attended ses sion of the Children's Lyceum occurred at this place, Bun-

day morning, Aug. 6th, under charge of its new Conductor Charles II. Guild, who was elected July 23d, vice W. H. Bet tinson, resigned. In addition to the regular exercises, Miss Blanche Roster, of Boston, sang, Miss Georgie Martain recited, and two questions appropriate for the younger and older members were considered. Master John Murray led in the wing movements.

A vote of thanks was also passed to Dr. Wheelock, of Cambridgeport, for pecuniary assistance rendered by him to the Lyceum.

Matters in Europe.

France is still holding the even tenor of her way, repairing the losses of the war as far us possible, and strengthening the hands of the government. It is proposed to prolong the authority of M. Theirs, and make him President of the republic.

The court-martial for the trial of the Communist prisoners opened Monday, Aug. 7th. The anti-Prussian feeling in France is as strong as ever, and often breaks out in those parts of the country occupied by German troops. A Prussian subject having been hanged recently at Poligny, in the do-partment of Jura, a riot followed, in which the German sol-diers wounded about twonty of the citizons, and threatened to burn the place. Quiet was restored, the authorities prom-ising to cause the arreat of the offenders. The French ironclad steamors Magenta, Magnanime and Revanche have been got ready for sea, at Toulou, in view of a possible complication in the East. The German army of occupation has been reduced to one hundred and fifty thousand men. England's reformers are excited over the prospect of the increased expense threatening the tax-payers, by reason of subsidies required to support the rapidly increasing regal family. parts of the country occupied by German troops. A Prussian

amily. Ireland is convulsed by the intolligence of the riot which

family. Ireland is convulsed by the intelligence of the riot which occurred at Dublin, Aug. 6th, wherein a meeting of the friends of Fenian ammeety at Phwaix Park was broken up by the police, in charge of Superintendent Haw. The riot Insted for more than half an hour, during which the police were several times in danger of being overpowered, but re-celving reinforcements succeeded in dispersing the mob. About fifty people were fatally injured. Smyth, Sullivan and Nolan, the leaders of the riot, were badly hurt, and a great number of the police force (including the Superin-tendent) bruised by sticks and stones. The hospitals were filled with the wounded. The fighting extended over the whole length of the quays. Violent exclamations and in-sulting epithets were uttered by the rioters against the Prince of Wales and the whole royal family. Every window showing flags in honor and leyalty to the Queen was smash-ed. In view of the disturbed state of the public mind the royal visitors (Prince of Wales and family) left the city Aug. 7th. Growds lined the streets through which they passed, but not a cheer was raised, the people feeling embittered by the violence of the preceding day.

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6

EACH Message in this Department of the Banner of Light We claim was spoken by the Spirit whose name it bears through the instrumentality of

Mrs. J. H. Conast,

MITS. J. H. COMMAN, while in an abnormal condition called the trance. These Messages indicate that spirite carry with them the charac-teristics of their earth-life to that beyond—whether for good or svil. But these who leave the earth-sphere in an unde-veloped state, eventually progress into a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive -no mure.

Special Notice.

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

Invocation.

Our Father Wisdom and our Mother Love-"While buds are bursting in the vales,

And changing into flowers, And the merry, merry birds of spring Are glad ning all the hours,"

We, thy children, the living and the dead, would worship and adore; not as a blind, unintelligent force, but as the aggregation of all intelligence, as the aggregation of all mind, filling all worlds. And oh, thou Spirit of Light, teach us this hour how we can most acceptably serve thee, for we would not worship thee alone with words, but with deeds-with all the forces of our being. We would worship thee by striving to come nearer to thee, by essaying to climb the mountain of life, and to read the pages of its written history one by one. carefully and well, and to thus come nearer, oh God, to thee. Give us patience for all the ills of our own sphere, and wisdom to bestow upon those who dwell here in the darkened sphere of a mortal life. Give us that sublime aspiration that knows no difficulties it cannot surmount in i's flight toward thee. Inspire us, oh Holy Spirit, with thine own inspiration, and may we in turn give it to thy children who dwell in the shadow of death, till the earth shall give back the sound of glad tidings: " Peace on earth, good will between all because of the coming of the angels." Amen. April 10.

Questions and Answers.

QUES.-(From the audience.) At what period of the earth's strata did the formation of man commence?

ANS .- It is impossible to tell, and tell correctly. We might give a vague statement, and it may be very far from the truth; doubtless would, if we should give any at all, because we have not the methods or means at hand by which to ascertain the true facts of the case, any more than we have the means at hand to ascertain precisely when this earth was ushered into a material existence.

Q .- Is it true that God compiled the ten commandments and gave them unto Moses?

A .- Yes, it is true; but not in the generally accepted sense. It is true, because God is the supremeeditor of every written line, however foolish and however wise. By this God we mean intelligence-the intelligence of all ages, the intelligence of barbarism, the intelligence of civilized life. In this sense, and in this alone, to my mind, God wrote the ten commandments.

QR-It is said by some that they are not worthy to be followed by us as commandments.

A.-Yes, and with a great deal of truth that statement was made. But when we consider the condition of the race at the time they were given, and to whom they were given, we shall consider them very good for that time and for that race. They are foolishness unto those who are wiser but wisdom unto the ignorant. It is my belief that everything has a place. Everything that has an existence, exists of necessity; there is a use for it in the divine economy. The ten commandments are no exception.

Q.-Have you any knowledge that this continent has been peopled in ages past by races which have been destroyed?

A .- There are records in the spirit-world stating that fact. We believe them; we consider them as

may be supposed. They had as much of truth for them as what you have is for you. Science and theology have never been wedded, never, in any age. Theology has never done anything toward enlightening the race, while science has done everything. What is science? It is nothing more nor less than the observation of the forces of Na-

ture, combined with demonstration of their power. Theology has nothing to do with this whatever. Q .- What is the philosophy of the cause and cure of physical disease? A.-The true philosophy is this: That disease is

incidental to the physical body because of its unripeness. When it is fully ripe it will be no longer liable to disease; but while it is passing through the transitiou stages of growth it is liable to disease, and it will be passing through these transition stages so long as its parent planet is passing through them-so long as the planet is capable of ing, than those who work as moved upon by the developing anything inimical to physical life. By- invisible power that works in and through their and by the planet will be ripened, will have grown perfect in physical being, and then it can sustain bodies that are not subject to disease, and not till then. April 10,

Eldora Read.

I want to tell father and mother that they must diseased must correspondingly vary. not cry any more for me, for it makes me sick. I home most of the time, just the same, only they don't see me; and I want them to know I have beautiful place. I was not a bit afraid to come to quick, and tell them that I shall be very happy | determined it. when they are happy about letting me go; but when they cried I was homesick. [You want them to think you are there with them?] Well, I am there; only everything looks more beautiful than it used to. [You don't see the material forms of your mother and father; you see their spirits, do | ticular-in spirit-life? you not?] Yes, sir, I see their spirits, and see all the bright things. [You see their thoughts, do you its felicities, but the infelicities are left off. They not?] Yes, sir. I died last week in Londonderry, Vt. I was nine years old.

I heard what they said before I was buried before my body was buried-"Oh, she is too beautiful to lay away!" And I wish they could only have seen me where I lived then; they would not have thought that that body was very beautiful, because everybody says I look a great deal better now. Good-by. April 10.

Charles Frost.

a word in behalf of that unfortunate class of people who are on the earth suffering from insanity. | all told, seven, were all believers in this modern I went out of my body in that way myself. I truth. An elder brother, named James Duncanwas present at a small gathering of people, a few my own, Robert Duncan-with myself, came to nights since, who were agitating the question of this country seventeen years ago. Remained founding a hospital for the insane, where they most of the time in the States of New York and could be treated upon liberal principles; and I Illinois; but business required that one of us was sorry that the mortal audience was so small, should return to Scotland, so I went; and while and the immortal so large. I would have had there-just eight days ago to night, 't will be-I them correspond; but I suppose we must wait left the body in which I had suffered from sickfor a gradual growth in this as in all other things. ness about fourteen days of a fever. It was an Although I do not regret that I have left this earthly life-by no means, the change is in every if death befell me, I should immediately, if possense for the better-yet I do regret the conditions | sible, bring intelligence to him. It has not been under which I left it, because they are of that possible until this hour. class that throw a shadow instead of a sunbeam over the memory of the dead. I know that my

Questions and Answers.

QUES .- If there is any fixed rule for applying vital magnetism or psychological power to eradicate disease from the human system, will you please give it for the benefit of humanity?

ANS .- With us there is a fixed rule of applying this vital healing force; but with you there is none, nor can there be until you have larger grown in mental life. This is one of the ideas or truths that you must grow to ere you can obtain it.

Q.-In making passes over patients to eradicate disease, does it depend as much upon the way they are made as it does upon the person who has strong magnetic power, without any thought of the peculiar way the passes are applied? In other words, are the persons using these gifts any more successful by having fixed rules for operatorganism, without any thought on their part as to the passes being made in any fixed way?

A .- Again I say, there can be no fixed way or rule with you. The conditions under which you exist are ever varying; therefore the conditions ecessary to effect a cure upon those who are

Q - Is there any scientific fact in the statement know they 're all alone-it seems so-but I live at that the right hand is positive and the left one negative?

A -In so far as you make it thus conditioned got a better body than I used to have here. It the right hand is positive and the left hand negado n't get sick at all. I do n't hear anybody here tive. It has become a commonly accepted idea, say: "Oh, you musn't do so; if you do you will get by those who make use of these imponderable cold." The people are all well here, and it is a agents of cure, that the right hand is the positive; so, consequently, when they use the right hand, it. I knew there would be some beautiful place they use the positive will force; when they use for me to come to, and I was not a bit afraid to the left hand, they use the negative will force, come; only I hated to leave father and mother, And thus it becomes as a common law because that was all. So I got a chance to come here very | you have made it so-not because Nature has so

Q .- Then either hand can be made positive at will? A.-Yes.

Q .-- Is there anything similar to marriage, with all its felicities and infelicities-jealousy, in par-

A .- There is such a condition as marriage, with belong to earth and the crudeness of earth-not April 11. to us.

Robert Duncan.

Were I upon the earth now, I would be fortyfive years old this day. I was acquainted with these manifestations before my death; indeed, they grew up as familiar things to me from childhood. I became a medium to some extent when I was a child. I was gifted with the seeing of spirits, and sometimes with the speaking, sometimes I have been here before. I come to day to speak | with the writing; and I was particularly gifted with prophecy. Our family, which numbered agreement between myself and my brother that,

I have to say to him it will not become neces sary for him to go to Scotland. Everything is case was one of those that would have been cured arranged, and will be duly carried out without his by psychological means. I know that I might presence; if he wishes he can go, but there is no have been restrained in my wildness by the need, and the home I have found is what I have power of psychology, instead of the power of many times visited, and it was not new to me. It handcuffs and manacles and straight jackets; and was like taking possession of what I had known as one who has passed through an experience, was mine by rightful, sole inheritance for many who can now speak for those who cannot speak years. [Then that was earth-knowledge to you?] for themselves, I am here to plead with those lib- Oh yes, mon; it was earth-knowledge. I could eral minds who belong to your class of Spiritual- visit my home in the spirit-world, bring back inists in Massachusetts, in behalf of this most hu- telligence of its condition, of what I saw there, of mane movement; for you cannot tell, any one of what I learned, of how it was decorated, and you, how soon you may be stricken, how soon what was wanting. Indeed, I was always clear you may want a proper asylum. This is a fast in that. [You were wonderfully gifted, then.] age, and the mighty influx of spirit light is too Yes, I was, and I have to say to my brother that much for some brains; it overpowers them. And, before many months the gift will rest upon himagain, there are spirits who are permitted to grasp | self, transmitted by the law of spiritual inheritand retain certain physical bodies and brains, ance. He has it in a smaller degree, but it will who are not always as wise as they should be in | be enlarged, perhaps greater than my own. It is well with my family in the land of souls: it is well their control. They sometimes stay longer than they ought, and do what they ought not; and the with those who remain on earth; and I desire of all things that he will cherish this gift, and never present asylums are not fit for such patients. They have no method of curing there-no means | forget to render thanks to the good God for it at by which to restore the spirit to the legitimate all times. Good-day, mon. April 11.

[I presume they are all honest in their belief.] I will say good day. Oh yes, honest, good people, of course they are stranger; but then it's no use to trouble your head about things that are never going to be of any service to you; but if they think they are all how much it is worth; they will learn its true

ignorant ones, more ignorant than I was, and I sir. did n't know enough to write my own name. I knew that two and two made four, and perhaps a little further. I did n't know much more.

(To the Chairman.) Good-day to you. I hope you will be, when you get aloft here, as happy as [am. [Will your brother get your message?] if he slips up on me, I'll come back and cudgel him. By the way, to pay him for his trouble, I will help that lame old grandfather of his along that he is so anxious to see, that he is anxious to communicate with about some mysterious subject, I do n't know what. [Will he understand?] Oh yes, he knows, or thinks he does. I used to tell him he was lost in moonshine-that he had got a little looney. He used to tell me when I got on the other side I would sing a different tune, and be glad to take the first boat back. He was right-he is right; I owe him considerable. April 11.

Séance conducted by Fou-Chow, a Chinese priest; letters answered by "Vashti."

Invocation.

Thou beautiful Spirit whom we call Truth, thing more than we have yet obtained, upon us; ing that it is good to have been here. We bring thee our offerings of love and truth, and we ask thee to accept them, in the name of all that is, and was, and ever shall be. Amen. April 13.

Questions and Answers.

QUES.-(From a correspondent.) What causes

shadow, as you walk at early morn when there is a heavy dew?

this natural phenomenon to give it an intelligent answer, we shall decline to give any.

Q .- Would the presiding intelligence give us some opinion touching that bill which has been Britain, and as often rejected-namely-" A man marrying the sister of his deceased wife?"

A .- It is proved by a large class of medical scientists that the bill has been rejected solely upon pathological principles. That also is the opinion of your speaker. It is a well-known fact in medical science that the diseases of the dead wife are in some instances-not in all-visited through a direct law of magnetic transmission. And it is also a known fact in medical science that the greater the amount of sympathy, of harmony that there may be existing between the dead wife and the living wife, the greater the manifestation of the law. Now, then, if this be a truth-and medical scientists tell us that they have demonstrated it to be beyond the possibility of a doubt-certainly the marrying of two sisters is a very great evil, and should be discountold that it produces similar effects on the chilin this one channel from a world of sorrow and that's all.

carry so much of that truck in this new life with have to extricate himself as best be can, provided them. It seems to be an unmarketable article here. he follows it much further. He doubtless expects I am glad for my part that I have n't got it, be the truth from the one that should respond to his cause I should have to dump it somewhere if I | call, and he has got it. And as I have nothing had it-just what they will have to do in the end. more to give, and feel rather uncomfortable here, **April** 13.

Senator Lane.

A friend desires to know if there was not some motive which caused Senator Lane to commit right, let them go ahead, and take the truck along suicide, other than the public knows. I answer: with them here, and they will find out very soon to be a member of the United States Senate is enough to make a man commit suicide, who is an value here. Even the priests say it is not worth honest man, or who tries to be an honest man. anything. Oh yes, all honest souls, but mighty That is all the answer I have to give. Good day, April 13.

Polly Searle.

Some of our folks have got a little frightened about some noises in the house; and they want to know what they mean. And they want to Yes, he will get it. He has got a religiously spir- know if any of the family is going to die. Yes, itual friend that takes care of all these things; so they are going to die, every one of them; but the he will see to it. At any rate I shall trust him- noises won't make them die, as I knows on, unless they get frightened to death.

My name was Polly Searle. I lived in Townsend. [In this State?] No, no, no, in New Hampshire. I've got a pretty good memory. I was ninety-seven years old. I went to sleep in my chair, to wake up with my children in a better world. [That was good.] Yes, that was good; and I was never much sick here, and I have a good deal to be thankful about, considering this is a world wherein we are placed to be purged of our irregularities, and made what we should be. Perhaps they kept me here longer to make up for what I did notget in pain and earthly trouble. I don't know about that. I stayed long enough to see considerable of this world, in one way and another, although I did not go about much.

Now the noises are made by a class of spirits who are fond of experimenting and seeing what they can do, because they have got a medium and we invoke thy presence with us this hour, and they want to use it; they have got a medium that ask thee to shed something of thy light, some- they can make these manifestations through, and so they experiment as boys sometimes do with and may some soul go out from this place feel- those whistles that they make out of willow in spring time-the one that can whistle the loudest and make the most disagreeable noise, is the best boy. But by-and-by another class of spirits will take this medium; when they have brought out the first power-have done the dirty work-this other class will take the medium, and they will get information; they will get knowledge; they will get something worth getting. And they the bright spot seen just beyond the head of the need n't be scared at all-this thinking you are going to die all the time. I used to be so when I was here, and I lived ninety-seven years, and ANS .- Not being sufficiently acquainted with that is long enough for anybody to live. I have

been gone eighteen years-that is all. I should like that the family that is receiving these manifestations-for that is what it isshould not cover up the light under a bushel, but so often brought before the Legislature of Great let it shine out so it may do somebody else some good, and not be afraid to do this. It is just as harmless as one of their old hens is-and they kept a good lot; troublesome things to have round. I never used to have any. Always scratching up your garden, and making trouble for you. I had rather buy my eggs, a good deal rather. I was not so much of a fool as they took me to be sometimes. They thought I was, because I did not upon the children of the living wife, and that follow all the notions they wanted me to; but I generally had notions of my own. When I was using my own money, I followed my own notions. It would be better for most folks if they would do so. They would grow up stronger spirits than they are, and they would know a good deal more. This always holding on to some-

terribly weak spirits, terribly weak spirits. I am old when I am here, but when I get out of this earthly atmosphere I am as young as anytenanced by all intelligent governments. We are body. [Did you accept the minister's notions on earth?] No, I did n't. What they preached, if it dren of the second wife that are often seen when seemed reasonable and right, I believed it; and persons of near blood relationship marry. Eng- what did n't, I said I did n't believe a word on 't. land is famous for her medical scientists, and she | And I am just about the same in the new life. need thank God that she is; for it has saved her Got a little more wisdom than I had when here,

body else, and taking their notions, makes you

AUGUST 19, 1871.

authority for belief.

Q .- How were they destroyed? A .- By the slow process of decay; after having reached the highest point it was possible for them,

under the conditions in which they lived. Q .- Are there any remains of their works left that are visible?

A .- No, none that are visible to mortal eyes, not even à fragment.

Q-What is the origin of the mounds scattered through the West, sometimes attributed to extinct races?

A .- They are doubtless the product of certain Indian tribes who inhabited those localities. Indeed, we know them to be such. You will find them scattered through Massachusetts; there is one in particular, situated, I believe, near the Powow river, called Powow hill. If excavations were made there, it would doubtless reveal the fact that they were once burial-places of the Indians. At certain stages of Indian civilization-I say Indian civilization; I mean what I say, for it is a truth that in some respects they are more civilized than ourselves-it was a custom of nearly all the tribes to bury their dead, together with all that belonged to the dead, in mounds; to rear these mounds in honor of the dead, and to go to them once a year and celebrate a feast of the dead, and at the same time to pile the earth higher.

Q.-By what race of men was the Cardiff giant made?

A .- The Cardiff giant is doubtless one of your modern humbugs. It would be safe, at all events, to label it in that way.

Q.-Is there any true method to get at the formation of man in his first existence on this earth? A.-Yes.

Q .-- Can it be declared to us?

A .- It has been declared already. Nature has written her record, and if you will but read it, you can be informed. Read not only the record of the human race, but go in distinct gradations down, down, down to the lowest condition of life; then come up again, tracing the line in distinctive clearness through all these different formations of life, until you come to the human; then you have the problem solved.

Q .- Is the Darwinian theory as good as any other?

A .- It is certain, absolute truth, founded upon fact, capable of being demonstrated by any one who will search the volume of Nature for himself. There are evidences in this respect that are just as indisputable as there are evidences that you live and are thinking beings to-day, There is no guesswork in this matter; Nature has made her record so clear that you need make no mistake.

QR.-Then science is more reliable than theology?

A -- Certainly it is.

Q.-In the time of the Jews it was believed that the earth rested on a tartle's back. Did not their theology elevate them?

A.—No.

Q .- Where was their science? A.-They were by no means as unscientific as

control of its own body. Spiritualism has done much for Massachusetts Spiritualists, and for Spiritualists everywhere; but how much have you done, in turn, for the

Mary Pierault.

it is well with me in the land of souls. She is a angel-world? The scale would be unevenly bal- Sister of Charity connected with the Catholic anced, and over against your names would be Church of Boston. It is five days since I entered written, methinks, "Mene, mene, tekel, uphar that beautiful land. I said, were there a way of sin!" I speak now of Spiritualists in the ma- return, I would come as a guardian angel to her, jority. I know there are exceptional cases-all I shall keep my promise; and more than that, I honor to such! I ask of this majority, inasmuch shall, if possible, let her know of my presence. as they want favors from the angels, that they be My age, twenty-two years. willing to give as they receive. Found such an

asylum, with the hope that you may never enter it as a patient, but with a distinct understanding that it is possible that you may, and therefore it is necessary that it should be founded for your own good. Good-day, sir. April 10.

Edward T. Taylor Father Taylor]. I said, "If Spiritualism is true, I will come back and defend it after death." I find it true; see how it is; I brought no such truck with me.

responsibility to God, I cannot do otherwise than | exit.] Oh yes, I see. Well, stranger, how long is return, feeble though I may be, to declare in fa- that going to last-if I come back every day for a vor of this much-abused truth. The glories of month? [You'll throw it off very soon.] Well, the better life seem almost too great for me; so I | I shall not try the experiment.

linger yet in the shadow of the mortal existence, until my spirit can gain strength and confidence in itself enough to rise into clear light. But I know that I live. I know that the way between the two worlds is open and free to all; and to those of my family who have received the light, I would say, press on-press on; and as you gain truth, withhold it not, as I did. Give it, and give

it freely. (To the Chairman.) God will bless you in your wonderful, beautiful mission. I know you need none from me. April 10.

Scance conducted by Theodore Parker; letters answered by Anna Cora Wilson.

Invocation.

We pray thee, thou Christian's God, that the hearts of these Christians may be turned toward thee that when this life shall be closed to them, darkness, and that the door of their future home, at that hour. That is all we ask.

Q.-(From the audience.) A few weeks ago the I have come to say to good Sister Angelia that controlling spirit ended the invocation by saying, "In the name of the Father, Son, and Holy Ghost." Can you tell us what was meant by that expression?

side of it.

A .- They are terms which your speaker some times uses to convey this idea: The idea of past, present and future intelligence; simply this, and nothing more.

branches of government, she will be as true to

Nature in the royal circle as she seeks to be out-

Q .- It does not refer, then, to the Father, Christ the Saviour, and the Holy Spirit?

A .- So far as the externals are concerned, the mere words, it does have reference to that, of course it does; but so far as the real meaning to be conveyed is concerned, it has no reference at all to that. April 13.

Ellen Stevens.

I want my mother to know I am dead. This is the fifth day since I died. My name was Ellen Stevens. My mother is a widow, and lives in Boston, I was born in Keene, N. H. I was born June 10th, 1850. I died on the Island. [Do you mean Deer Island?] Yes. My mother said if she could know I was dead she would feel happy about me. I want her to know it: that is what I come here for, to tell her that I am better off than I ever was in this life: that some day I will try to come back and tell her all about myself. Good day. April 13.

Thomas Nichols.

I have been here so long, and have realized conditions so much better than those that belonged to earth, that on coming here I feel like descend ing not only into the valley and shadow of death. but into death itself. [Have you ever returned before?] Never; and I doubt if I try it again. I left when quite a youth-nineteen years. My name was Thomas Nichols. My father kept a shop on King street, here-a book shop. [A long time since?] Yes, I cannot tell how long; but it is a long time, it seems away in the past. You will doubtless query what brings me here; I will tell you. Some one of our descendants has become interested in the return of the dead, and he has through some means. I know not how, been informed that if he will pursue certain lines of information he will come into possession of a large amount of property. So he has called upon some member of our family to direct him. I, being the only one that could come, have responded. And firm trust in thee may secure for them happiness | on as I have begun-that's where I stand now. I | I have to say he is following an ignis fatuus that

physical affliction. But while she on one hand Well, good-by. I hope you will always do right, checks this evil, on the other in the royal circles and have notions of your own about everything, she undoes that which she seeks to do among the because it is the firmest ground you can stand masses. Intermarrying among royal families, upon, any way. It is well enough to take other when carried to excess, is productive of much people's advice when it is just like your own; but evil. There have been instances of this evil among when it aint, it is just like putting new wine into the English nobility from time immemorial, and old bottles: you lose both your wine and your botyet she clings to it. But let us hope that as the tles. April 13. light of truth, of science, permeates all her

Scance conducted by Father Henry Fitz James; letters answered by "Vashti."

MESSAGES TO BE PUBLISHED.

Monday, April 24.—Invocation; Questions and Answers; nale Hammond, of Cincinnati, O., to her mother; James lexander, to his brother; Ames McCan, of Manchester, N., to his wife; Baron Von Humboldt, to students contiguous Boston.

to Boston. Tursday, April 25.—Invocation; Questions and Answers; Charlie Clark, of Bath. Me., to bis aunt: Thomas Gill, of Bos-ton. to Mr. White: Charles Sheldan, to a friend in Alabama. Thursday, April 27.—Invocation; Questions and Answers; Johnnie Peil, to friends; Emma Sylvester, of New York City; May Bristol, of Kansas, to her parents; Gen. Felix Zollicof-fer, to friends in Virginia.

JOHN O' THE SMITHY.

Down in a vale where the mavis sings, And the brook is turning an old-time wheel, From morning till night the anvil rings When John o' the Smithy is forging steel. My lord rides out at the castle gate, My lady is grand in bower and hall, With men and maidens to oringe and wait, And John o' the Smithy must pay for all.

The bishop rides in a coach and four. The obtoop rides in a coach and forr, His grooms and horses are fat and sleek; He has lackeys behind, and lackeys before, He rides at a hundred guiness a week. The anvil is singing its "ton pound ten," The mayis pipes from a birken spray, And this is the song that fills the glen, "John o' the Smithy has all to pay."

John has a daughter, rosy and sweet, My lord has a son with a wicked eye; When she hears the sound of his horses' feet, Her heart bests quicker—she knows not why. She will know very well before the end; Bhe will learn to detest their rank and pride. When she has the young lord's babe to tend. While a bishop's daughter becomes his bride.

There will be the old, old story to tell Of tyrannous wrongs in places high; A blebop glozing the decds of hell, The priest and the Levite passing hy. And the father may bow his frosted head When he sees the young bride up at the hall; And say it were better his child were desd; But John o' the Smithy must bear it sil.

The smith and his daughter will pass away, And another shall make the anvil ring For the daily bread, and the hodden-gray; But the profits shall go to the priest and king; And over the wide world, day by day, The smithe shall waken at early morn, Each to he task in the old dull way, To tread a measure of priestly corn.

And the smiths shall live on the coarsest fare, With little that they may call their own, While the idler is free from work and care; For the best of all shall go to the drop And the smith complains of the anvil's song-Complains of the years he has wronght and plued; For the priest and rulers are swift to wrong, And the mills of God are slow to grind.

But a clear strong voice from over the sea -[Allantic Monthly.

Good-day, stranger. [How do you do?] I am well; hope you are well. I never was sick but once, and then I concluded I never would be again, so I settled my accounts and went where they don't get sick so often. [You may catch a

little if you come back to this atmosphere.] Yes, I see, I catch it, but I won't keep it long. I do n't and, unless I would be untrue to myself and my [You have got in the atmosphere of your last

I am only back here to tell my brother Joe that he is foolish to pursue that case at law that he is involved in, because he is sure to lose it. My name was James Thompson-put in the p, else they will say the name don't belong to me. I wish to communicate with my brother Joe. He is in Illinois, in Springfield, I think, about this time. He's got a case in court about some horses.

which he will lose, and it is right he should lose it, because the justice of the thing is on the other side, not on his. I did not see it so when I was here, and I advised him to go to law about it; but

now it has run, and run, and run, and he has spent now a good deal, all for nothing, and he may as well not fight the case any longer. Give in the claim-that's my advice. If he chooses to go the other way-go ahead and lose. I am in no way tied up with religion, stranger-I was not when I was here, and some of my folks thought I thee in thankfulness and in prayer; and we pray | had got a shot in the locker that would sink me, because I had no religion in my head. I'm sure their eyes shall be opened in light and not in I had n't any in my heart-at least none that the churches have. I never saw any that was worth when opened, shall reveal to them glories that having, and I was always sharp at a bargain, so I shall satisfy them. We pray thee, also, that no did not trade for any; but I will send this word darkness may attend their passage through death; back to my religious friends: if I see any on this that all may be bright; that faith and hope and a side of life I will buy. If I do not, I shall continue April 11. | don't see but what I am as well off as those that | will lead him into a slough from which he will

April 11. James Thompson.

AUGUST 19, 1871.

BANNER LIGHT. \mathbf{OF}

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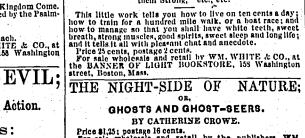
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WHERE ARE THEY?

It is still an unsettled question with the great body of the people where those they call dead are, or, with many, if they are in existence. With us it is not a question at all, as we have sufficient evidence to make it a matter of knowl edge, so far, at least, as existence is concerned. However, if the where is to be met with an answer of place or locality, perhaps we cannot add the certainty of knowledge. A preacher once told us that where, implying locality, could not be applied to God, nor to spirit or spirits, because they were immaterial, which we thought bordered closely npon non existence or atheism, hence our reply that, if they were immaterial, it was also immaterial where they were. We were sure then, (and are yet,) that if God was immaterial, we should never call on him, pay our respects to him, nor worship him, if the personal pronoun could be made to represent an immateriality, which it could not consistently do. But the question we raise here is, where are the friends who depart from our common sight, leaving their earthly bodies for friends to put away forever? Are they still in conscious personal identity, and, with ns, involved in the double rapid motions of the earth, running around the sun, and whirling like a top on a central line? Or have they gone to some other world, and become with its inhahitants involved in its motions? To hold relation to locality, they must of course be involved in the complex motions of the world they are risiting, as we are on this while in our bodies. Nearly all writers and speakers who refer to the dead, to spirits and spirit-life, treat the subject morally." socially, and intellectually, and present many wild and some rational theories of apirit-life in these respects, but it is rarely that any one attempts to describe the geographical or material relations of that world to this. "The Summer-Land" is beautiful to talk about, and is a beautiful reality. What it is we are often told, but where it is we are seldom told, either by its citizens who visit us, or by the clear seers that have views of it. The most definite information we have on the subject is contained in the STEL-LAR KEY, but even that most excellent book is unsatisfactory to us and to many readers who admire it, as we do. All persons must be aware that if we go out any great distance from the earth, and are separated from it and its atmosphere, it must appear, if it appear at all, as a rapidly whirling ball, moving through space in its orbit with great velocity. How an individual could be thus situated, and still hold specific relation to one spot, city, or house on the earth, is yet a mystery to us.

We can see how spirits may be involved in the motions and hold the relations we do to locations on the earth; but as they must be material, they must be subject to the laws of matter and motion. They may not be constituted of ponderable mattes such as our bodies are; but, however rare and ethereal, if sufficient to retain identity, they must have locality and motion, and having motion. themselves, they must be subject to the laws of motion. We have ever noticed among our speakers and writers much of that vagueness in regard to the whereabouts of the spirit-world which has always prevailed, and always must, in the Christian teachings. They had a heaven and a hell, but they were never located anywhere-and never can be, of course, as they are both immaterial: and when we confined the teachers strictly to the point, they would all admit that it was condition. not place, and all was within us, etc.; but, searching closely there, we could never find it, nor evidence of it anywhere except in the wild fancy or vague imaginings of the deluded converts. It did life and happiness. Cure these evils and the poor answer well enough to preach about, and sing about, and pray about, but it would never do to attempt to survey a road and lay a track either to heaven or hell, nor even to put up posts and stretch a galvanized wire for telegraphing. We often hear people talk of time and space being annihilated, but time and space cannot be to us annihilated nor abrogated while we are finite beings and have conscious identity; neither can the law of motion and the relation of places. To us it seems quite reasonable that spirits escaping from the body with many and strong earthly attractions should for a time remain in rapport with persons and places, and hence be involved in the motions of the earth as we are, and find for a time ample opportunity to enjoy or suffer with those who still remain in physical life. And it seems equally reasonable to us that at some distant day with some, and at no very distant day. with others, they will lose the binding attractions. and get out of the local sphere of the motions of the earth, and hold no further intercourse with . its inhabitants. However, it may be possible for them to reach it directly or indirectly, or through some who still live on the earth, if desirable. But all this does not answer the question we raised, and perhaps we cannot satisfactorily answer it; but there surely is a vast region, between the bodies of the planets and fixed stars, of what seems to be space, and as the materials and forms of our spirit friends are invisible as the ether of this vast region, it may, for aught we know, have an infinite variety of other objects as well as spirit bodies, and there may be the houses and homes as much more beautiful and real than those of earth as spirit-life is superior to this. Transparent to our vision would not necessarily make them so to the denizens of that sphere. Out of the whirl of the planets, they may have revolutions of their own that would not have any connec tion with our daily and yearly measurement of time, and hence they might not keep time as we do, and yet have a measure that would show the age and evening of each cycle life of those worlds.

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have been educated in and by the churches, and promises to be well done when such books as eity says:

The olock and only \$1.25. Two young misses are now conversing the city, and filling orders at once. The book is also on sale at Campbell's book-store, at the Post-Office book-store, and-at the Wilder House book-stand. Call for 'Old Theology Turned Upside Down.'"

CRIME AND POVERTY.

We often hear the remark," It is no crime to be to offer. poor, but very inconvenient." The last part of each is often the cause of the other. It is rarely of this union. the case that a young man who receives a fortune by gift or inheritance, loses it and becomes poor, and licentiousness, which are the general outlets for such patrimony, are nothing less than criminal, and are the cause of the poverty which victims. Females who have fortunes left them but usually by marrying their fortunes out of their hands into those of profligate husbands who ruin them. Many cases of this kind are within our knowledge. One old lady, now an object of charity, and nearly blind, who sews for a living. who often calls on us and for whom we have collected many dimes, was once independent, and married a worthless man who spent every dollar of her fortune in a fow years, and then died an "untimely" death, as it is called-untimely, because not soon enough for her comfort. This was a case where his crimes brought poverty to her who was innocent, unless it was a crime to marry such a man. Another case is near us of a refined and delicate lady who was so brought up, and is a lady, who inherited half a million of dollars, and has been twice married-her last husband leaving her and crossing the ocean to his native

land when she had not means left for support, and she is now sewing to support herself and one daughter. The war, however, had a share in the robbery. We could cite scores of similar instances, and in nearly all some kind of criminality is linked.

On the other hand, we can find plenty of cases where poverty has caused crimes of every dye; and in fact, it is doubtful if crimes are not mainly attributable to poverty and dissipation, and onehalf the poverty itself to dissipation. To save alcohol from all civilized or enlightened society, and poverty will begin to disappear. Next see that every woman is owner of her person and her property by law, and that no marriage shall convey it to another without consideration, and thus save woman from a large share of galling poverty. Every step in these directions will lessen crime and improve society beyond all estimation.

Every week we see scores of laborers who toil gambling or debauchery, knowing no better way to get use for their wages in comforts, as they call 7 to 1? them, when it is really a criminal destruction of

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

CONSECRATION.

The angels dearly love those who unreservedly this," The Bible in the Balance," by Bro. Fish, consecrate themselves to the blessed work of "Peep into Sacred Tradition," "Is the Bible Di- resurrecting souls into spiritual freedom. There vine?" by S. J. Finney, and a score or more are are many joys in such a path of labor. Only being spread out among the people. The Fort those that have passed within the sacred veil Scott Monitor gives Mr. Taylor's book a two- know of these blissful moments. A beautiful column notice, and recommends all to read and calm comes, oh, so often, to the weary itinerant! judge for themselves; and the Democrat of that The gods let down the celestial sunlight. Music fills the air. Prayers are wafted to the skies.

"Do n't fail to get a copy of Mr. Taylor's re-markable book on the Resurrection and its kin-dred topics. If you disagree with the author ever so much it will pay you to read his views. Some so much, it will pay you to read his views. Some will call it 'inddelity stewed down'-especially his Treatise on the Magnetic Forces; but you will find the whole book able, elaborate and ingenious. Discrimination of the stewer of the stewer of the stewer.

by discords-premeditated, self created discords.

And oh, how sad was the change! Mortals applauded, but exalted spirits had only lamentation

Fanaticism is a perpetual dread to the thinker. the sentence needs no qualification, but will be But there are many types of fanaticism. The inadmitted in its general and broadest sense as [tellect_(as well as the emotions) sometimes leads true, but the first part is subject to variations. into fanaticism. A blending of each is essential Poverty and crime are often so nearly allied, that to the full-orbed life. Spiritualism teaches us all

But let bitter disappointment come; let love's light go out-let circumstances force you to deexcept by crime. There are of course exceptions, stroy it yourself; let disaster come; let death but they are rare. The criminal course may not | come to those you love-well, what then? Why, be such that the law will take hold of the party, torn to the Universal Spirit; commune with the but drankenness, profligacy, social dissipation gods; pray; consecrate yourself anew in the labor of love to humanity, and you will be strengthened equal to any emergency.

It is this lack of trust that deadens so many. follows, and which is said to be no crime because | The universe proclaims God's love. Eternity is a it has its many innocent as well as criminal long time. Cheer up! In the future, disappointments will be forgotten in happy reunions; love's rarely reach poverty by these criminal courses, light will shine again, and the music, too-that will resound with an increased harmony; disasters no more shall cloud the sky, and death will appear as a beautiful angel of life.

CHICAGO ITEMS. Chicago is always lively. It is a city of strange moods. We will illustrate: entering the place in search of items of interest for the readers of the Banner of Light, we hied, as usual, to that neat and tidy hotel, the Matteson House, corner of Dearborn and Randolph streets. Now, it is a well-known fact that, though a Bostonian may be "on the road" for years, still he will always register himself in hotels as though he were directly from the "Hub." This mania has afflicted us, and so we wrote ourself as hailing from " Boston;" and we made the "B" a tremendous big one. Our troubles soon commenced. A fair youthout of work, but whose parents are wealthydrew us into conversation:

"You are from Boston, I see."

"Did you contract your lameness playing base

We demanded an explanation for such words.

an itinerant spiritual lecturer, visiting Chicago the people from poverty, first abolish the cursed for notes relative to spiritual matters. Why were we pulled down from lofty pinnacles of religious

The young man explained matters. He said he noticed that we wrote "Boston" in the hotel book with a flourish which he considered entirely superfluous. He delighted in taking the conceit out of his follow-creatures. Now, then, did we know that Boston-Boston-Boston had sent nine professional base ball players to Chicago, for wages and waste half of them in drinking, and that the Chicago professionals had defeated the nine cripples from Boston-the score being

> are in blissful ignorance of that diabolical fact: also that our duties in preaching the New Gospel called us frequently into small country towns, so that for weeks we never saw a daily paper; and then, in a most emphatic manner, we remarked to the young gent that, really, he must change the topic of conversation. We were not a base hall player; we were, we hoped, a rational religionist. He must touch some other theme, else we should go "out on a fly," and no more our

We have not gone beyond our text, viz., illustrating one of the characteristics of Ohicago, to wit Whatever transpires, the public mind takes hold of it with a will. Hence Spiritalism is a power in Chicago. There are three journals devoted to the subject published in the city. We called first BEING A BRIEF DISCUSSION OF THE SO-CIAL STATUS, WITH REFERENCE TO METHODS OF REFORM. in Chicago. There are three journals devoted to the subject published in the city. We called first at the office of

"THE PRESENT AGE." The business rooms of this paper are at 113 Madison street. We enjoyed quite a lengthy conversation with Col. D. M. Fox, the editor-in-chief of The Present Age, at his private office, 204 West Madison street. The prospects of the Age, we are glad to learn, are brightening. Quite recently Mr. Ormond, of the Art Review of Chicago, has taken charge of the financial department of the Age. This gives Col. Fox more time to attend to his editorial duties.

Col. Fox informed us that he has in press an interesting pamphlet treating scientifically the important query, " Is there a Spirit World?" This work is by Dr. Geo. A. Lathrop, of Saginaw, Mich., a ripe scholar, and a man of great intellectual independence.

We next called at the office of

THE RELIGIO PHILOSOPHICAL JOURNAL, 189 South Clark street. The editor and proprietor, S. S. Jones, greeted us in a way that did our soul good. The Journal, so they tell us, is going on in a very prosperous manner. E. V. Wilson controls the Frontier Department of the paper, and therein tells the public where he has been, and what he has seen, and what he has done; and also where he intends to go, and what he intends to do when he gets there. Bro. Wilson, called by some, out of playfulness, "the gentle E. V.," is not a settled speaker; he travels the entire country, and does his own peculiar work in his own peculiar way, in all of which he is remarkably successful. Dr. H. T. Child, editor of the Philadelphia Department, continues to write in an unostentatious manner, about mediumship and the reform movements of the day. Mr. J. R. Francis, the enterprising assistant of Mr. Jones, has been connected editorially with The Religio-Philosophical Journal for nearly three years. It is only since last June, however, that his name has appeared as " associate editor." For the last year Bro. Francis has been engaged in a "Search after God"-a "leader" appearing each week in the Journal, under that title. These articles have provoked all kinds of criticism.

THE LYCEUM BANNER.

This is the best children's paper published in the country. It is wholly unsectarian. The motto of the editors, Mrs. H. F. M. Brown and Lou H. Kimball, seems to be: Let the darling children grow up naturally; do not bother their precious little heads about theology of any kind; let them alone on religious matters-that is, in point of doctrine; teach them simple morality. The Banner is a success. God bless these noble women in their self-sacrificing labors. Reader, when you visit Chicago, call and see them at 871 Madison street.

NOTES.

Mrs. Laura Cuppy Smith, as the readers of the Banner of Light know, has been delivering a course of independent lectures in Chicago, to large andiences.

Miss Nettie Pease, editor of the Woman's Department of The Present Age, is ready to answer calls to lecture in the vicinity of Chicago. Miss Ellen Harris, also of the Age, has returned

to Chicago. She is a scholarly woman, and is destined to be more widely known. Bro. Fred Alles, a "typo" in the Religio-Philosophical Journal office, should take the field as a CEPHAS B. LYNN.

lecturer.

To the Spiritualists of Ohio. The beautiful Spiritualist Hall at Ashley, Ohio, built about two years ago, being among the results of our "mis-sionary labors" has been burnt to the ground. Enough has been discovered to convince our friends there that the foul deed was caused by Cimistian MATE AND MALICE AGAINST SPIRITUALISM. It was not on fire about one o'clock A. M., and their Lyceum equipments, library, and an organ loaned to the Society by Bro. W. Granger, Conductor, were all destroyed. destroyed. Spiritualists of Obio and the world I This is not a blow at

AUGUST 19, 1871.

SOCIAL EVILS:

THEIR CAUSES AND CURE. BY MRS. MARIA M. KING.

Subjects Treated :

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AND SHALL SPIRITUALISTS HAVE A CREED? IN TWO LECTURES.

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the Spiritualists of Ashley alone. IT is a nLOW AT SPIRIT-UALISKI Let us meet it as such. The building was insured for enough to pay the debt on it and save the LOT. It is de-Read Jets! Read Jets! Read Jets! Illustrated with One Hundred and Forty-two Engravings. For sale wholesale and retail by the publishers, WM, WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Roston, Mass.; also by our New Tork Agents, the AMERICAN NEWS COMFANY, 119 Nassau street, New York.

ball?" "No, sir."

What did we know about base ball? We were

thought and sentiment?

We replied in the meekest manner possible that

"Yes, sir."

"You would make a good member for Harry Wright's niue "-with a sucer.

"OLD THEOLOGY

Turned Upside Down and Right Side Up," by a Methodist Preacher.

This is the title of a new book just issued by Rev. T. B. Taylor, A. M., of Fort Scott, Kan., and formerly of Montpelier, Vt., and later of Indianapolis, Ia., from which places our readers may remember his letters which were published in the Banner, and some of them reviewed by us. Bro. Taylor is now fairly out of the harness, and can talk and write without restraint from authority, as any one will see who reads his book, which is well described by its title. It is a work of 209 pages, and we can send it in paper for 80 cents by mail, or in cloth for \$1.35. Those who get it will get a "choker" for Orthodox Christians, and arguments that cannot be set aside nor put down by sneers. The book is composed of eight lectures on the most important points of church belief, and certainly does turn upside down the

would be few. OWNING UP SLOWLY.

The Christian Weekly saye:

"We know that an innumerable company of angels in heaven are ministering spirits to our wants and sorrows; but we cannot come in direct contact with them-human nature would shiver and faint under such an ordeal." The only reasons our brethren of the churches

'cannot come in direct contact with them " are their bias against the manner of meeting and intercourse, and their sectarian prejudice and bigotry. The same kept the bigoted Jews from the barefooted Jesus and his new truth. Human nature does not "shiver and faint under such an ordeal," but rejoices and delights in it. It is bigotry or superstition that "shivers and faints" under the intercourse with the spiritual world. We know these ministering spirits are a reality, and not to be feared either; they surely do lift many a poor soul over the trials and troubles of earth, and would gladly minister to the wants of the thousands in the churches who need such evidence and consolation.

"HOVERING."

Is it not about time we abandoned the use of priate when applied to birds or other winged creatures which rest upon their wings and flit around the objects they hover over. It certainly spirit friends, who come without wings, and in their beautiful forms more lovely than the earthly bodies, and hold converse with us. However much they may watch over us and guard us, it can hardly be called "hovering" in any sense or meaning of the word as we understand it. Fowls hover their young, and flocks of birds are said to hover over an object of attraction sometimes, but our mothers do not hover over us after they go to spirit-life more than before.

LOOK OUT FOR ROGUES.

More than a year ago we notified the Department at Washington that money letters were opened and robbed at Chestor, Ill., in the post-office; and now we see by accounts that the post-master. and his brother and sister, who had the care of it have all absconded, and are defaulters in other rusts also.

THE Golden Age says, "Of the million and a quarter books in the world, there are about five hundred worth the reading."

Fifty of the five hundred are on our shelves, and not in any other store in St. Louis; and we are trying to get the people to see them.

We have a few sets of our four books, Life-Line of the Lone One," "Fagitive Wife," American Crisis," and "Gist of Spiritualism," which will be sent by mail on receipt of \$2,25. most thoroughly settled questions of those who | Chase & Co., 601 North Fifth street, St. Louis, Mo. noticed? By no means,

face should he see. Rising to his feet, (with a little difficulty, we thought-there is no prohibitory law in Chicago,) the young man addressed the following words to us in a very impressive manner:

"My lame friend from Boston, (this last with emphasis) I want you to understand that modern base ball is one of the grandest results of American civilization. Leave, let me implore you, the turbulent sea of theological controversy-join your fellow-cripples of the 'Boston nine,' and travel through the country and play the school-boy clubs. Success will then crown your efforts, and-Seeing a chance to "steal a base," we abruptly

left the excited Chicagoan. But go where we would, we heard nothing but jokes at the expense of the "Boston nine." "That score, that score "oh, how it was laughed over! "7 to 1-Chicago vs. this old theological word, which was and is appro- Boston," will be inscribed on all Nicholson pavement hereafter put down in Chicago.

Night came at last, and no more, we imagined. should we be bothered. But such was not the does not apply to persons who meet as we meet case. The sylph-like creature who conducted us each other, nor to the meeting with us of our to "No. 49" commenced the topic of "base ball." We frowned, but it was of no use.

> "You know the score," said he, " was 7 to 1. I was astonished, for I expected-

> "Bring a pitcher of ice-water," we interrupted; and send a dumb boy up with it!"

> Well, soon the same individual returned with the harmless beverage that we had specified. He departed, never mentioning the subject of base ball. While we were returning thanks that the trials of the day were over, we heard a knock at the door. Who should enter but the identical boy-he of the sylph-like movement and ice-water fame.

"Well, what now?" we said, in anything but gentle accents.

"A gentleman down stairs said you were from Boston, so I thought I would come back to your room and tell you something more of 'that score.' We wilted. We were thoroughly demoralized. We were prepared for the worst, so we bade the boy speak out. He did, in this wise:

The score, as you well know, was 7 to 1 in favor of Chicago; and the one run made by the Boston club was unearned ! Good night, Boston.'

That night we dreamed of base ball. We thought we joined Harry's nine, and that we made several home runs" on one crutch.

Now some people may consider such details as out of place in this naper. But we know our business. We are naid, and paid well, for writing Those who want must send soon, as some of up "Western Locals" for the Banner of Light, them are nearly out of print. Address Warren | Can we permit such a "Local" as this to pass un-

uxiasil Let us meet it as such. The building was insured for enough to pay the debt on it and save the Lor. It is de-sired to put another Hall (of brick) upon the same site—at once. The Spiritualists of Ashiey are not numerous, but they are faithful and full of courago. They have \$800 piedg-ed already, to build another Hall. We ask Spiritualists to ald them. If every Spiritualist in Ohlo would contribute TEX CENTS, it would SULD THE HALL. Send in your contributions at once and let the hall be built before snow fails again. Any contributions for this purpose sent to W. Granger. Ashley, O., or to A. A. Wheelock, care of American Spiritualist, Cleveland, O., will be promptly ac-knowledged and the amount and nanies of the contributors published in this journal. No matter how great or small the amount—the widow's mile is needed. Send it on at once. A. A. WIRELOCK. A. A. WHEELOCK.

Other Spiritualist papers please copy.

Missionary Work in Wisconsin.

The following Mass Meetings are announced :

The following Mass Meetings are abnounced: At Oakfield, in a grove near Fond du Lae, on Saturday and Sunday, August 10th and 20th. Speakers : J. O. Barrett, Dr. E. O. Dunn, and Mrs. M. H. Parry. At Reidsburg, in a grove, on Saturday and Sunday, August 20th and 27th. Speakers : J. O. Barrett, Dr. E. C. Dunn and Mrs. Mattle Hulett Parry. We are to have great gatherings, and inspirations will be ours. Come from every quarter to these "fensits of taberna-cles." Halls will be provided in case of bad weather. J. O. BARRETT, Wisconsin Missionary.

Grove Meeting.

Grove Meeting. The Spiritualists of Sebewa and vicinity will hold a Grove Meeting at Sebewa Corners, Ionia County, Mich., Baturday and Sunday, August 19th and 20th, 1971, commencing Satur-day at 10 o'clock A. M. Mirs. M. J. Kutz of Rockford, Mich., and Dr. Geo W. Lusk, of Eaton Rapids, Mich., are engaged as speakers. Ample arrangements will be made for triends from a distance. A cordial invitation is extended to all frienss of progress and free thought. By order of Committee. Scheura, July 25th, 1851.

Married :

In this city, Aug. 8th, by James C. Morse, Esq., Israel It Dale and Helen M. Jewell, both of Boston.

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