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BOSTON, SATURDAY, JULY 20, 1872.

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NO. 19.

IMMORTALITY PROVED

TESTIMONY OF SENSE: In which is Contemplated the Doctrine of Spectres, and the Existence of a Particular Spectre.

Addressed to the Candor of this Enlightened Age.

BY ABRAHAM CUMMINGS.

SECTION II—CONTINUED. LETTER VI.

Miscellany. Dear Sir-If the preceding arguments can be received, perhaps you will not indulge distrust, if I subjoin something of my own experience, confirmed by two other persons who saw the apparition in the same field in the same half hour.

Sometime in July, 1806, in the evening I was informed by two persons that they had just seen the Spectre in the field.

About ten minutes after, I went out, not to see a miracle, for I believed that they had been mistaken. Looking toward an eminence, twelve rods distance from the house, I saw there, as I supposed, one of the white rocks. This confirmed my opinion of their Spectre, and I paid no more attention to it. Three minutes after, I accidentally looked in the same direction, and the white rock was in the air; its form a complete globe, white with a tincture of red, like the damask rose, and its diameter about two feet.

Fully satisfied that this was nothing ordinary, I went toward it for more accurate examination.

While my eye was constantly upon it, I went on four or five steps, when it came to me from the distance of eleven rods, as quick as lightning, and instantly assumed a personal form with a female dress, but did not appear taller than a girl seven years old. While I looked upon her, I said in my mind, "You are not tall enough for the woman who has so frequently appeared among us." . Immediately she grow up as large and as tall as I considered that woman to be. Now she appeared glorious. On her head was the representation of the sun, diffusing the luminous, rectilinear rays every way to the ground. Through the rays I saw the personal form, and the woman's dress. Then I recollected the objection of the Encyclopedia, that "Ghosts always appear to one alone." Now, said my mind, I see you as plainly as ever I saw a person on earth; but were I to converse with you an hour, what proof could I produce that I ever conversed with you at all? This, with my fear, was the reason why I did not speak to her. But my fear was connected with ineffable

one of the great errors of my life. That I had not doubtless have opportunity to make it known. spoken to her has been the matter of my regret from that hour to this.

Believed or rejected, it may do you no harm.

On the more sure ground of attestation, I will now relate some instances of her appearing or sary for the present design.

conversing, or performing both in the daytime. Sometime in March, 1800, she talked a few min utes without appearing, at eight o'clock in the morning, and promised to come again that day. At two o'clock, performed her promise, and talked with four people two hours. It was then she uttered these words: "Though my body is consumed, and all turned to dust, my soul is as much alive as before I left the body."

This conversation was indeed in the cellar, but the place was enlightened with her radiance. May 21, at ten o'clock, she appeared to two per-

sons, and sent a message to another. May 25. 10 o'clock. Appeared and conversed with two witnesses, while a third person only

heard the conversation; and revealed that by which the same was proved to others. May 26. She appeared at eight o'clock in the

morning, and talked with four persons an hour and a half. In half an hour after, she anneared and talked with the same four persons, while two others only heard a voice without knowing what was said.

May 27. Talked with two persons, and promised to be present at a meeting of about twenty people, which was to be held the next day in the evening * Accordingly she appeared at this meeting to two other persons, who were ignorant of the promise. The assembly were immediately interrupted by the declaration, that "the spirit is come." None, however, could distinctly see her but those two persons. The next evening after, she conversed with a third couple of persons in company with the first two; mentioned her promise as being fulfilled, and told them by her inimitable voice to whom she had appeared. As a further confirmation that she had been really present on this occasion, she did about two months afterwards talk several hours in the midst of the assembly of forty-eight people, while she was visible to two, and only two, of that number. These two persons were a fourth couple distinct from the other six. Such is the testimony of these eight persons.

Her conversation was always with grace, seasoned with salt, very affecting and delightful. August 13, at 10 o'clock, she talked with three

This meeting was the wedding. He who is able to receive it, let him receive it. One infinitely greater than this Spectre attended the marriage at Cana, in Galilee,

persons invisibly. At two o'clock the same day, she appeared and talked to three people in the

perfect account of these extraordinary events.

hearing of five other persons. Thus have you received a general, but very im-

And now because a juggler will appear to check a musket ball with the point of his knife, form animals, and perform a thousand other idle wonders, will any lover of truth indulge the inference that all the preceding phenomena are of the same nature? Do these magicians reveal and establish truths, the knowledge of which is of great importance to certain persons now, and of public utility hereafter? No: their miracles are without meaning, and their design is pecuniary profit, or else to show what they can do to gratify the vain curiosity of spectators.

Mountebanks do not commonly unite their employment with religious order, prayer and praise, or with solemn admonitions of life and death, blessing and cursing. Nor do their idle exhibitions so harmonize with the common operations of Divine Providence, as that the former and the latter have manifestly the same ultimate purposes. This harmony is more than artifice can produce. Besides, who ever knew an instance like this in view, which, with all its circumstances, was afterwards fairly proved to be a deception? And if mountebanks never did exhibit such a variety in such circumstances, without the least partial discovery, we may be sure they never could. For doubtless they have done all they could do to impose on mankind by this species of iniquity.

. It would perhaps afford you some satisfaction to know what other persons here would say respecting these transactions. I shall therefore improve the first opportunity to send you a copy of the oaths and attestations, which have been given by those who favor the cause, and by those who oppose it.

I continue yours to serve for the promotion of truth.

SECTION III.

The Proofs produced by Testimony.

The following pages, for brevity's sake, present only-the extracts from some of the oaths and numerous testimonies of those who oppose and of those who favor the cause. With all these witnesses I am intimately acquainted. I took these testimonies from their lips, for the most part, separately. I wrote them; read them in their hearing, and obtained their approbation of what I had written. I made but little alteration in their language, because I chose that their testimonies Life, simplicity, purity, glory, all harmonizing should appear in their own native simplicity. in this celestial form had the most delightful effect | Therefore the philological critic has no employon my mind. And there appeared such a dullness ment here. Among the testimony of the oppoafterwards upon all corporeal objects as I never nents, I have left nothing unextracted, which, in perceived before. I went into the house and gave my apprehension, could seem to afford any arguthe information, not doubting that she had come ment in their favor; or from which, to my recold to spend some time with us, as she had before. lection, they themselves have ever deduced any We went out to see her again; but to my great argument for their purpose. If, however, I have disappointment she had vanished. Then I saw falled here, or in any other respect, they will

For the most remarkable occurrences I have generally selected only two or three witnesses My word without witness has not been tedious, not for the want of more, by any means, but because the patience of the reader must not be exercised by redious repetition more than is neces-

EXTRACTS FROM THE OATHS. Deposition of Capt. Paul Simson.

About the first of August, 1800, Mr. H. and his wife came to my house and desired me to go to Mr. Blaisdel's with them. After we got there, they said the Spirit sent for me.

I went down into the cellar, and soon after it ranned. I asked what it wanted. It told me that I had done wrong; I had become hard against her—that I had disbelieved. I told her I had She said that Satan had tempted me, and that I had sinned. I asked her if she loved Christ? She said ves. I do. I told her the work of the saints was to praise God. Yes, she said, and Christ too, and broke out in singing allelulas.

At another time she ordered us to place ourselves two and two, and she would follow us to Capt, M.'s, and ordered us to sing a Psalm as we went. In going there, I never saw her. As we walked back, I walked behind. I looked back and saw lier. She appeared to me dressed all in white; as bright a white as ever I saw, and had the appearance of a woman and bigness.

> PAUL SIMSON. The Deposition of Mrs. Sarah Simson.

On August 7, Mr. Blaisdel came to my house, and said the voice had sent him for more witnesses, and that Mr. Simson and I must go to his house. I was very much affrighted, and could not think what he wanted. He said the Spirit had sent him for more witnesses, and that I must go. I then told him that Mr. Simson said the apparition had appeared at our house the night before. My husband and I then went with him. After we had been there some time, there was a knocking-some spoke to her. She then asked if we wanted to know who she was. It was answered, yes. She then said three times, "I was once N — B —." There were many questions asked which she answered very directly. I asked, are you from happiness or misery? To which she answered, "I am from above, and am come on God's message;" and fell to singing alleluias.

After discoursing some time, she said she was going to appear to us, and we must place ourselves two and two, and come into the cellar, and she would show herself. We complied. I was of the last couple who went into the cellar. It was † In about an hour after she appeared to forty of this as- my desire not to see her. She said those who did of in about an hour after she appeared to forty of this assembly. But I'must here also insert a particular observation of Dr. Rush in his chapter of illusions: "When a jerson fancies that he hears voices and sees objects which do not exist, he has these sensations alone. The voice supposed to be seen, are never heard nor seen by two persons, even when they are close to each other."—Discuss of the Mind, chapter 15. The inference then is certain, with respect to those with nesses, that no mental disease could be the true origin of their hearing and vision.

My desire not to see her. She said those who did not desire to see her, should not. I saw nothing. And though she was so near to me, as I was tolit" by P—B—, as that I could touch her if I had put out my fand, and I looked to see her, yet, as I had said I did not want to see her, I could not see her. I also while in the field looked to see her, yet I did not see her. Shrah Simson.

somehow or other.

The Deposition of Mr. Thomas Uran. Blaisdel, I went on purpose to hear and see what | - angels and scraphim, praising God. Glory, be there. In the evening there was a knocking not manifest herself in the forepart of that night round the house: but nothing spake. We all concluded there would be nothing said or seen. The mitted to come where there was so much sin." next morning about day break, there seemed to ber, and round my bed. We immediately got up, and going down I fook a candle, lighted it, and I think otherwise now: God knew who would be went into the cellar alone, examining if there was no one there to deceive us. I could not see anyhouse, went down cellar-we heard a knocking us she was once N - B -... She then said to me, "You have often said that I am a devil or a witch." I then asked her, if she was from the God of heaven, or from misery. She answered, I am from above, praising God and the Lamb;" she then broke out in praise. She then told us that she had come to warn us from sin, and that Spirit said that some of the people were faint, and if there was not a change before the soul left the body, we should be forever miserable. She then told us the danger a sinner was in out of Christ, | go with me to two places this night," said she, and told us that she should rise in the day of judg neut against us. I told her I had a great desire that she should appear. And then she appeared to us all who had a desire to see her.

She appeared like a person who was wrapped in a white sheet, appearing and disappearing several times. It was near sunrise at this time. She then told as that was the day that Christ rose from the dead, and that it was God's precious time, and must be kept unto him.

Lydia (Mrs. Butler) was not in the cellar while would not clear Lydia; I answered I would, for it was not she who talked. THOMAS URAN.

Deposition of Capt. George Butler. When I was called to talk with this voice, I asked, "Who-are-you?" It-answered, "I-wasonce your wife." The voice asked me, "Do you not remember what I told you reco I was alive?" I answered, I do not really know what you mean. The voice said, "Do you not remember I told you I did not think I should live long with you? I told you that if you was to leave me I should never wish to change my condition; but that if I was to leave you, I could not blame you if you

This passed between me and my first wife, while she was alive, and there was no living person within hearing but she and myself, and I am sure that this was never revealed to any person. and no living person could have told it to me before the voice did. As Lydia (Mrs. Butler) and I stood side and side alone,* she had her left arm round me, and her right hand hold of the forward part of my waistcoat, her head leaning against my breast.-There was something appeared to my view right before me, like a person in a winding sheet, and her arms folded under the winding-sheet, and on her arm there appeared to be a very small child. By this appearance I did not know possibly but I might be deceived. I reached out my left hand to take hold of it. I saw my hand in the middle of it, but could feel nothing. The same evening it appeared and disappeared to me three times. GEORGE BUTLER.

Hancock, ss. Sullivan, August 6, 1800. Personally appeared Paul Simson, Sarah Simson, Thomas Uran and George Butler, who, being carefully examined as to the truth of the above declarations, made solemn oath that the facts were true.

The Testimonies by difference of opinion have naturally two parts, that of the opponents and that of the adherents.

The first part presents the attestation of those who consider these phenomena as a scene of wickedness. TESTIMONY I.

Testimony of Miss II. G.

August 9-10. I was at the house of Mr. Blais del, by the persuasion of others; for as to myself I made very light of the matter, supposing that the whole was the contrivance of certain persons, and I believe still that nothing good appeared

We heard rappings, and these sounds were spoken to, but no answer obtained. After much alternation (which is needless to rehearse) we all came out of the cellar, and all went off, except a few persons, of whom I was one. Some of Mr. Biaisdel's family uttered severe expressions against those who went off and did not believe. 'What do you want they should believe?" said I: for my part I see nothing to believe." Immediately Mrs. Butler came in from the entry-very much you please," said he; "I am clear, and I believe affrighted. "If any one desires to be convinced," said she. "let him look there in the entry." I looked there, and saw nothing. Soon after this, while Mrs. Butler was sitting on the foot of a bed. we heard a sound right against her on the outside of the house. Mr. Butler told her to speak to it. At first she refused. They told her she must. Then she said to it, "If I am guilty, stay away; if I am clear, in the name of the Lord clear me. The Spirit then rapped very hard, so as to shake the house. Some of the company said she must go into the cellar. "So I must," said she; "if I do not, she will come into the room; and if she does, I shall die † Who will go with me?" D---A -- said she would go. They went t and soon after we all went down. Then I plainly heard the voice say to Mrs. Butler, "Go up, that the peo-

O This only means that they were together at a little distance from the rest of the company in the same apartment. † She then expressed not only her own feelings but those the family. The idea of a Spectre coming into the room, here they commonly were, was distressing to them, as al-

I find no evidence that these two went without others.

upon the whole scene to be a great deception, her go up into the room, and heard at the same time the voice in the cellar. Mr. Blaisdel asked the Spirit whence she came. She answered, "I In August 11, 1800, I was at the house of A. am from heaven. I am with God and with Christ I could see concerning a Spirit which was said to glory, glory." Mr. Blaisdel asked why she did to all the people. She answered, "I was not per-The Spirit then said to Mr. Blaisdel, " Ask the he knockings round the house, and in the cham- people whether they are convinced." He did so; and I among the rest answered that I was. But there the forepart of that night. Why did he send her? Then the Spirit said, "I must appear;" and body. I came back. Mr. Blais bl. with all in the by her direction we placed ourselves in order. Then I saw a white appearance, at first not more Some one spake in the name of God, and asked | than a foot in height, but it appeared larger and what she wanted. She asked us if we wanted to larger, and more plainly, and when it came nearer know who she was. We answered, yes. She told to me, I was struck with fear and left the cellar; but others told me that afterwards they saw the Spirit plainly.

August 13-14, I again went to Mr. Blaisdel's with forty-seven persons. The Spirit now told us again that she was from heaven, and that she was once N - H -... After much conversation the could not hear all that was to be said, and that we must go up and refresh ourselves. "You must "and you must be ready at one o'clock." "What o'clock is it now?" said Mr. Blaisdel; she said. 'Twelve, twelve, twelve." We went up immediately and looked on the watch, and it was exactly twelve. In a short time, hearing the usual sign, we returned. Among many other words which I do not remember. Mr. Downing asked the Spirit if she knew him? she answered, "Yes," and called him by name. He asked if she was ever at his house? She answered that she had been once there with her mother. At length she told us that the foregoing talk was. The Spirit asked me if I | we must go up and she would walk with us hehind, with Mcs. Butler. "But you must walk in order, two and two," said she, " singing a Psalm; for God is a God of order." Some person asked when she would be ready? She said," I will let you know." Some person again asked what o'clock it was? She answered, one. We went up and again looked on the watch and it was one. We attended prayer, and immediately after she knocked. A Psalm was chosen, which the greatest number of us could best remember, and it was sung as we walked. I was now far forward, and did not see the Spirit. When we came to Capt. Millar's, the Spirit rapped there, and Capt. Millar, with Capt. Paul Blaisdel and some others, went into the cellar, and I heard them talk, but could not understand what was said to them. Then word came to us that we must stand out in the field before the house—that she would appear before us, and walk with Mrs. Butler, that the people might be convinced that Mrs. Butler had told the truth in relating that she had walked with her before. Then we all stood before the house. Mrs. Butler put-on a black cloak, and when she had walked a little distance from us, as before directed by the Spirit, I heard her groan bitterly, and soon after I saw the appearance of a woman in white, walking with her. Suddenly Mrs. But-ler sung a part of that hymn called New Jerusalem. Then she came to us, and we all went back in order to Mr. Blaisdel's. I then looked back and saw a person in white, walking with Mrs. Butler. After we returned to the house, Mrs. Butler appeared very weary and exhausted, I asked her at what time the Spirit came to her? She told me it was after she had walked a little distance from the people. "When you heard me groan," said she, "then I saw it coming toward me. I am always more afraid when I only see it, than I am after it has spoken to me; and she now told me not to be scared; that she was not come to hurt me, and that if I would sing an

hymn, it would expel my fears." HANNAH GATCOMB,

TESTIMONY II. Testimony of Mr. Paul Simson, Jun.

August 9, 1800. I was at Mr. A. Blaisdel's, with many more, and heard the sound of knocking. It was addressed, and a voice answered, but I could not understand it. Several persons spoke, but received no satisfactory answer. The people generally concluded that the whole affair was some deception. Therefore they went off, and I among them. But my reflections on that sing ilar knocking induced me to say to two young men, "If you will go back, I will, and find out something more, if possible; for I am no more satisfied now than I was before I went to that house." We went back. Mr. Blaisdel asked us why we returned? I told him that we had all gone off with the opinion that the whole affair was a scheme contrived by his daughters, and nothing more, and I meant, if possible, to find them out. "You must think as my family is." I told him I wished to see all his family sitting in one part of the room. They complied. Then I took a candle and stood in the midst of the room. After several minutes, something rapped near where two of us stood, and from thence removed to several parts of the house. What do you think of it?" said Mr. Blaisdel. 'It appears," said I, "to be strange." "We will go into the cellar," said Mr. Blaisdel, " and if you think anybody is there, search the cellar through with a candle;" we did so. I came out last, and was careful and watched, so that I was sure that no person went down. Also the outer door was fast. Then again we heard the sound of knocking. It was addressed, and conversation followed, in the midst of which Mr. Blaisdel said to me, "If you think any living person talks, go forward and grasp that person." I went forward a few steps. but was so convinced that nobody was there, that I considered all further attempts as useless.

After much discourse, which I cannot rememher, the Spirit told us that we must go up and

This experience is testified by all who saw and heard.

The next deposition was given by one who looks | ple may not think it is you who speaks." I saw | come down again in order, two and two, and she would appear to us. We did so, and I saw the apparition at first about two feet in height; but, as it drew nearer to me, it appeared as tall as a person. I saw this appearance passing close, My me and from me fire or six times. At last it diminished to about a foot in height, and then vanished. PAUL SIMSON, JUN.

TESTIMONY III.

Testimony of Miss Sally Martin.

August 13 1800, I was at Mr. Blaisdel's house, with more than forty people, be ides their own family, and heard knockings. We all wondered, when we heard a sound on one side or corner of the house; the next sound on the opposite side or corner, and a third sound equally distant from the second, and so on for a number of sounds, while the succession was as rapid as one sound could be clearly distinguished from another. We were sure that no person, nor even several persons, could make sounds so distant from each other in such quick succession, even were it possible for them to be in or near the places of these sounds, without discovery. By the desire of the Spirit and Mr. Blaisdel, we went into the cellar. Mr. Blaisdel told the people to stand back and give the Spirit room, and not crowd so near her. Do n't crowd her," said he; "she cannot talk if ou crowd her."

When we were placed, Mr. Blaisdel ordered the candle to be blown out, and stood before the company next to the Spirit. When these things were done, the affair was become as dark to me as the cellar was. I heard much conversation with several people by a voice which I never heard before. This voice at last told us to go up and go to a certain house, and she would go with us. We did as the voice told us; and, as we went, saw a personal form, as white as anything could possibly appear, walking by Mrs. Butler's side, with locked arms. When we came to the only outer door of the house, I saw this form at a distance from me, abroad, though near the house; I went in and heard a knocking immediately under the floor. In two or three minutes I heard the same voice that I had heard before, talking with Capt. Millar.

By the desire of the voice, we stood before the house that she might appear to us. There I sawthe personal form as plainly as over I saw a living person; and I saw the same form vanish before me in a moment. BALLY MARTIN.

On this testimony a few observations must detain the reader. We are liable to be deceived two ways; by the appearance of truth where it is not. and by the appearance of deception where it is

Did not such an occasion as this require order? The Spectre was about to communicate to the assembly an important message. Could they enjoy the best advantage to hear and attend to it, while they were changing places-crowding and interrupting one another? Is not a voice better understood by any auditory if there be some intermediate space between the speaker and hearer? What did they want a candle for, unless they wanted to be deceived? The Spectre was white; so is a deceiver by a candle. The Spectre told them the exact time of night; so could a deceiver by a candle. Did they want a candle in order to see her? They had learned, or might have learned already, that she could make herself as visible without a candle as any person living could with it. Four nights before this, she appeared to fourteen persons in this very place, and six persons saw the hand pass through the apparition.

Two nights before this, she appeared to about twenty people, forming an ellipsis, within which she slowly passed round so near the circumference several times that every one of them might have handled her with deliberation, and she had also expressed her desire to give satisfaction by this experiment.

Therefore it was not because she was afraid to be seen or handled that Mr. Blaisdel made this arrangement, but for reasons possibly unknown to us. But probably one of them was this: On the. night of this testimony, August 13, it was one design of the Spectre to confirm what was past, by conducting as she had before, May 28 † That is: by appearing only to two or three persons, while to all others in the assembly, though conversing with her, she should remain invisible. This, we are assured, by testimony 11 and 14, part 2d, was now performed. On the above May 28, a third person thought he saw her, but was not sure; for he supposed he might be deceived by some change of the candle light.

Hence we easily see that those two persons who now saw her on this night of August 13. while she invisibly discoursed with the assembly, obtained more satisfaction for others, if not for themselves, that what they saw was reality, than if there had been a candle; especially if we consider that several women of the assembly were dressed in white.

[To be continued in our next.]

This, however, he denies, but suppose it were true, why was it improper that in his own house he should choose the place where he would stand? If they know where he was, that was sufficient.

† See the date in the last letter, first column this issue.

The Boston Mayor has got scared, and gone back on the reformers who have labored a dozen years to have the libraries opened on Sun-day. He has found the ghost of an old law so long dead that it has been forgotten for an excuse to veto the act. So the only libraries that can legally be opened on Sanday in Boston are those connected with Sanday schools, which deal out the poorest and most pernicious fiction to children not old enough to distinguish the good from the bad in the books they read. It is wicked to open a library where grown people may sit in quiet and read books which are interesting and profitable, but beyond their reach on other days; it is plous to deal out inslipid and perniclous novels, and other books quite as had, to children and and other books quite as bad, to children and youth. And thus is Sabbatarian discrimination. Some of our religious people who strain at a gnar's egg have no objections to swallowing a full grown elephant.—Theodore Tilton.

Biterary Department.

Written for the Ranner of Light, Y

EMMA LINDEN:

THE MOTHER'S TRUST

Mirror of Facts in the Robe of Fiction.

BY MRS. H. GREENE BUTTS, Author of "Vine Cottage Stories,"

CHAPTER VII-CONTINUED.

At this juncture Lucy Bentley came burriedly inco the room, informing Emma that her father's servant had just come after her; that Mr. Linden had been suddenly thrown from his carriage; while crossing the railroad track, and was severely injured. Emma, greatly agitated, exclaimed: "My poor father! I must go to him immediate-

And I will go with you," said Lunell. "Oh, would that you could! but I dare not disturb my father's feelings at this hour," sadly re-

plied Emma. Z "But I can accompany you to your father's house: I may be needed. You will go, too, per-

hans, Mr. Barton?" "Yes, it is on my waxt and I will stop if I can

do any good." On arriving, they found everything to be in wild confusion. People were running to and fro, seemingly without any purpose; the maiden sister frantically exclaiming, "Oh! oh! oh!" while wringing her hands and making all sorts of violent

Lunell Allston did not wait for ceremony, but quietly walked into the liouse, much to the astonishment of Aunt Clarissa, and interrogated the physician, who reported that Mr. Linden was very severely injured, and could not, in his judgment, survive but a short time.

Emina went directly to her lather, who was lying apparently insensible. She was greatly shocked at his physical appearance, but immediately commenced washing the dust and blood from his scarred face, while Lunell removed the cumbrons clothing from his mutilated body, at the same time quieting the excited people by the calm magnetism of his voice and the self-possessed assurance of his manner.

Mr. Linden lingered several days, in a state of great bodily suffering. A part of the time beseemed conscious of what was passing around him. Emma and Lunell were generally by his bedside; the alleviating touch of the latter was very sensibily realized by the suffering man. While seeking to lessen the pain, Lunell sought a position where he could not be distinctly recognized by the nationt. He wished to avoid reviving any unpléasant memories in the soul of him who must soon pass from them; he wished to bless and comfort the dying many

Having lingored four days apparently in an unconscious state, Mr. Linden suddenly revived and made a sign to Emma to come nearer to him. She obeyed the hopeful call, when her father made an effort to raise his eyes to the head of the bed -where Lunell was standing. Bending close to the sick man's ear, she inquired what he wished, He tried to speak, and faintly whispered the name of Allston. Emma beckyned to the latter, who came to the bedsile. When the dying man met the mild, carnest eyes of his injured friend he tried to raise himself, but fell back, grasping the hand of Lunell. In a moment he took the hand of Emma, and, igining the two, faintly whispered "Forgive!" while the pearly tears rolled silently down the cheeks of the once stolcal James Lin.

den. " All was forgiven long ago, and now more than forgiven," said Lunell. I, too, have erred in many respects; and now that you are going a little belämil, I'will pray fore me to that sunmer, happier that you may go serenely, and that hright messengers may gently lead your freed spirit safely through the intervening valley."

Flora now came softly to Emma's side and whishered: "Uncle Robert is in the hall, and he wants to

know if he can assist you." "Uncle Robert? yes, Uncle Rebert Indeed! Poor Mary's brother! Let me see him, Emma," said the dying man.

Flora went after him and led him to her father's

"Robert-this is you? It is nearly over with me, Can you forgive me?" sald Mr. Linden, grasping the hand of the old man.

"Robert Barton has no onmity against you, James Linden. It is mearly over with me, too? I shall soon follow you. I can forgive you all, as. I hope to be forgiven," spoke Mr. Barton, with

"And now, oh Heavenly Father, wilt thou also forgive me? 'Are you all here-Flora-Emma?"

Emma bent'down and kissed her father's moistened brow, while tears, like sammer rain, coursed down her pale cheeks-an overflowing testimony of her forgiveness-while she whispered:

"My father, I love you. Bless me before you

Flora, who had been standing a mute spectator of the sad scene, now came nearer the bedside, and looked in childish awe upon her father's altered countenance. Lunell raised her from the floor, and the weeping child pressed her warm ling to the marble cheek of her dying father. whispering, "Flora loves you, too, and papa loves Uncle Robert."

At that moment the room was suddenly illu 'minated, and a form of supernal grace and loveliness glided to the bedside. A pleasant smile passed over the softened features of James Linden, when that change which comes but once to mortals set its final scal upon the brow of the sleeper."All tears were gently swept away in the brightness of that angel presence. Lunell led Emma from the room, rejoicing in the glorious light of the spiritual gospel. Uncle Robert took the child Flora in his arms, and carried her to the garden, where he talked to her of the angels and the beautiful Summer-Land.

CHAPTER VIII.

A few weeks after the departure of James Linden, Mr. Allston received an invitation to take his former position as Professor of the Princeton Institute. Mr. Redwood had filled that situation for several months, but the growing dissatisfaction of the classes suggested a change to the minds of the Trustees. There were one or two dissenting voices to the invitation of Mr. Allston. Some, who had grown gray in religious bigotry, thought that Mr. A.'s proclivities were strongly tending to infidelity, and it might be well to wisely consider the matter. But the majority were in favor of his election; so an official call was written. But Lunell Allston had enjoyed the freedom of speech and action too long to be again trammeled, even by a liberal Orthodox in-

stitution. He therefore respectfully declined. Great was the disappointment of the students

when they received Mr. A.'s decision. Perhaps none felt more disappointed than Lucy Bentley. She thought him unnecessarily scrupulous; but she could not evade his reasoning when, he explained to her his present views.

When the early spring flowers blossomed in wood and dell, a bridal wreath was placed upon the thoughtful brow of Emma Linden. A group, of little children-Flora among them-showered the happy pair with wildwood flowers and loving kisses. Lucy Bentley acted as bridesmaid, and was as happy as the singing birds. Uncle Robert looked with glistening eyes and fond affection upon his beautiful niece, and recalled the time when his sister Mary stood before him, on a similar occasion, in the grand old hall in the Barton Mansion, in England. Aunt Clarissa sat looking is prim as a young Shakeress, and as solemn as New England Puritan,

A few weeks after the marriage of Lunell and Emma, Mr. Barton was invited into the library. "We have sent for you, Uncle Robert," said his niece," to talk with you of your fature prospects. We desire you to remain with us, if you will, for our family would not be complete without you. 'As my father left no will, his property will be apportioned to his children. I propose to give you, from my share, twenty thousand dollars, or rather I propose to pay you a small part of what

"What!" exclaimed Mr. Barton, with unfeigned surprise, "give me twenty thousand dollars?"

"Oh, no, Uncle Robert, I altered that; I am going to pay you what is rightfully yours. If you year following her death, he married Amy Kirhy, wish to work for amusement for otherwise, the gardens and grounds will afford you an opportu- than forty years this husband and wife led a rity," said Emma.

"I shall hardly know what to do with so much oney," replied Uncle Robert.

"If it is necessary I will act as guardian for ou," said Mr. Aliston, playfully. "I have half a mind to be jealous, Ungle Robert, for Emma has not yet made any provision for me."

"But you must abide the consequences of your adicalism" friend Allston, "I believe you go r woman's rights." snoke Uncle Robert.

"Yes. Uncle Robert: ospecially her right to support fler husband," replied Mr. Aliston, playfully. "And his right to be supported," added Emma, with a slight tinge of fronv in her voice.

"I guess you 'li be able to manage that thing without leaving it out to a third party," rejoined Mr. Barton.

At this moment Flora came bounding into the room, exclaiming: "Oh. Uncle Robert! come out this very minute!

One of my little white chickens has got 'it's neck through the trellis, and it can't go one way not the other. It is fluttering like everything." "Well, well, little girl, I'll go, then," said Uncle

Robert, caressingly smoothing the child's wavng ringlets. When the poor chicken was extricated, and

while Flora was running after a butterfly, the old man fell to musing.

"And so, Robert Barton, this is your home, and twenty thousand dollars to pay funeral expenses? If I never believed in special provid dences before, I do now. Then I am to sit under the same shade trees, walk the same grounds and dwell under the same roof that once sheltered sister Mary, through all these atervening years, while Robert was wandering. sit a dream? Let me see: my two daughters are protty well settled in life, in old Merry England. They won't need much of my help. But, Robert Barton, you won't be miserly. I read a good deal now-a-days about the spiritualistic movement, the labor movement, the working-woman's movement and the peace movement. There's no need of my rusting out, or my money's rusting either. I was called a spendthrift in my younger days. Well, I was, in my way. I never could keep money by me as long as anybody needed it more than I did. This was what made me a spendthrift. Quite likely it will be the same now. simple demonstrations from the spirit-world. But Somebody shall have the benefit of it; but it he did not, like too many others-faint-hearted won't go to knaves or hypocrites, nor get into the and feeble-kneed souls!—drop the investigation the hands of speculators, if I can help it. I guess I 'ye moment it was perceived that the revealed truths made some pretty good investments, anyhow. I am sure the old scripture text has proved true in my case: 'You have cast your bread upon the waters, Robert Barton, and now, after many days," it has returned to you. But, hark! hear that child Flora's laugh. It, doe i my heart good. Just like that I used to hear in my boyish days when Mary and I played together in the groves.

of the old Barton Mausion." As Uncle Robert indulged in these memories of by gone days he drew his coat-sleeve across his eyes, and wiped away the gathering tears.

"Why. Uncle Robert! what are you crying for, his bright day?" said Flora, suddenly coming before him. "Don't you hear the birds sing and my kitty purring?" And then, laying her little hand upon the oll man's arm, she said more softly;""Has Flora done anything to make you cry?" "No, no, little girl; I was crying because I was

glad," said Uncle Robert gently. "That's funnyl" replied Flora, "I always

laugh when I am glad." The supper bell was now rung from the balco ny, for the second time, and with considerable virulence, by Aunt Clarissa, and Fiora led Uncle Robert to the dining room, with the exclamation;

"I think this is a nice, pleasant world, don't yon, Uncle Robert?" Life at Linden Mansion were a new aspect. Lu-

nell had become the contral star, beloved and bonored even by his former enomies, Aunt Clarissa herself included. His ever-present interest in the elevation and improvement of the masses of the people, and his abiding consciousness of the aid of angelic influences in carrying forward the work, seemed scarcely abated by his possession of an artistic home, beautiful surroundings and material prosperity. As a speaker and a writer his labors were almost incessant.

Often when the sun lay warm and red upon the flowered landscape, did Lunell and Emma sleeping dust of their ascended parents. Though sad memories sometimes cast a shadow over the spiritual face of the latter, standing reverently by the grave of her reconciled and risen father, a voice strangely rich, and modulated to the accentof angels, led her, in spirit, to that fadeless shore where the beloved dwell amid scenes of immortal beauty.

SUMMER.

BY WILLIAM ALLINGHAM.

Oh, spirit of the summer-time! Bring back the roses to the dells;
The swallow from her distant clime,
The honey-bee from drowsy cells.

Bring back the friendship of the sun; The gilded evenings calm and late, When merry children homeward run, And peeping stars bid lovers wait.

Bring back the singing; and the scent Of meadow-lands at dewy prime; Oh bring again my beart's content, Thou spirit of the summer-time!

If you want an indoor dress to last forever never wear it out.

Biggraphical Shetches.

[Under this head we shall print, from time to time, brief occounts of the life experiences of prominent Spiritual

. ISAAC POST.

Prepared expressly for the Banner of Light, BY C. W. HEBARD.

This good and really great man left his earthly tenement for the Summer-Land in the early morning, Thursday, May 9th, 1872, at the age of a little more than seventy-four years. He had been in declining health for several months previous to his translation, though able to be about and attend to his business affairs as usual. A visit of several weeks, early in the spring, among friends in Long Island and vicinity, seemed to restore, in a measure, his failing strength, and his friends fondly hoped he might be spared to them yet a long time. But it was ordered otherwise; and he quietly breathed his last in the earthly sphere, after a severe illness of five days.

In the external, the life of Isaac Post was simple and quiet enough. He was born on Long Island, Feb. 26th, 1798, of Quaker parentage, and was reared and educated in the strictest tenets of that sect. He removed to the town of Scipio, Cayuga Co., N. Y., in 1823, where he resided until his reinoval to Rochester, N. Y., in 1836. While residing in Scipio, he married Hannah Kirby, with whom he lived about five years. In the sister to Hanniad who survives him. For more pure, truly harmonious and happy life, she walking hand in hand with him by his side, aiding and supporting him in all his trials and conflicts, and many times leading the way in the road of progress and reform. She, with him, enjoyed the supreme fortune of an insight into the great truths of her time, and equally with him delighted in a willing obedience to their mandates. In his earlier years, Isaac followed the occupation of a farmer; and after his removal to Rochester, he pursued the business of a druggist, in which he continued to the last, and in which lie was quite

uccessful pecuniarily. While neither his taste nor fortune led him to seek the applause of political or social coteries, be cherished beneath his plain garb and unobtrusive manners the sacred fires of true heroism and lofty enthusiasm in every benevolent work and genuine reform. While he never felt called upon to face his fellow-man in deadly strife, he performed a rarer, more praiseworthy part-that of confronting, almost unaided and alone, popular opinion and popular clamor, in defence of the

truth as given him to see it. No sooner had he arrived at the age of mature hought than he found his Quaker surroundings too narrow for his enlarged ideas, and he had the firmness and courage to overleap the narrow boundaries of his sect and creed, and walk out into the broad and open field of universal princi-

When the slavery agitation broke out, he a once took his stand in the front of the battle, and never for an instant wavered. His broad and earnest sympathies were equally enlisted for the slaves in their personnel. His house was trank formed into a harbor of refuge for the poor fugitives flying toward the North star from Southern bondage and bloodbounds. It became one of the most noted stations of the "Underground Railroad." Many nights has roof covered and concealed ten and a dozen or more of the hunted 'images of God cut in ebony," and at the right moment he helped them forward to the land of

freedom over the Lake. He, with Amy, was one, of the first investigators of the "Rochester Knockings," now of worldwide celebrity. His great sagacity enabled him quickly to penetrate the mystery covered by these ran counter to popular opinion and prejudice. With characteristic fearlessness he persevered, and became, in degree, master of the sublime truths and principles lying beyond the now ordinary external spiritual phenomena. During the course of his inquiries Mr. Post himself became developed as a writing medium, receiving many communications purporting to come from spirits noted in their earth-life. Many of these were thought worthy of more general perusal, as well as preservation in print, and were published in 1852 in a small volume, with the title, "Voices from the Spirit-World - being communications from many spirits. By the hand of Isaac Post, Medium." At the celebration of the twentieth anniversary of the advent of Spiritualism in Rochester, in 1868, Mr. Post, made the following

reference to his mediumship: "In company with a clairvoyant and others, I was informed there was a spirit who wished to was informed there was a spirit who wished to meet me the next morning at 6 o'clock, and he would endeavor to use my hand to write. I was ready at the appointed time, and as the clock struck six the writing commenced, and continued about one half-hour, filling my paper. Another meeting was appointed for the next day at a certain hour, and I continued from day to day for some length of time always finding the said. some length of time, always finding the spirit punctual to his appointments. At these meetings sat down without the least idea of what would be written, and I was ever deeply interested in perusing the writings. It was unspeakably joyous, as well as instructive, to be thus en rapport with those who had passed on before, coming back so heavily freighted with rich heavenly blessings, filling us with diviner conceptions of immortality and its benefits, and a more just appreciation of earth, with its necessities.'

In the pursuit of these early investigations Isaac's moral heroism shone preëminent. He stood like a granite pillar against the storm of obloquy and ridicule that raged around him, never for a moment concealing or ignoring his most advanced convictions on the subject of Spiritualism, no matter how absurd they might appear to visit the beautiful cemetery where reposed the the popular mind, or how great the clamor they might excite. And therein his course was a lesson and exemplar for us all.

> It is a good thing to know and recognize the truth when it comes gently and in lowly guise, rapping at our door; it is another and better thing to welcome and take it in; and it is quite another and still better to acknowledge and introduce it to our friends and the world. Many there are who know the truth, but how few will receive or acknowledge it, especially if not attired in 'the fashion!" How supremely small the number who have the courage and will to proclaim their convictions in society, and conform and square their lives by truth's divine instructions! These are they who enter into the "straight gate;"

his opinions. A. J. Davis, in his "Magic Staff," speaking from frequent experience, most beauti the "Reformer's Refuge," and "the roof which | the communications were lengthy. has sheltered many a weary traveller;" eloquently adding, "What Palestine is to the Chris-Catholic, Italy to the artist, such is a hospitable | spirit-hands appeared at intervals. 'Home' to the wayworn Reformer. Sweeter than a sylvan scene, more blessed than blossoming

evangelists of the New Dispensation." In trying to aid supposed friends, he became ter years, suffered from consequent fluancial emled him to overlook and forgive the injuries thus for the exercise of her gifts as a medium. received, and he had none but kind words for the injurers. Indeed, he had kind words for every one, and an excuse for every human frailty.

in which he parted with his money. A young, set apart for the public. The rest of the time is robust-appearing man, claiming to be on the road of mediumistic development, had been stopping little coteries of friends. Visitors also flock in at at the "Reformer's Refuge" a number of days, all hours of the day to witness the slate-writing He stated that his friends stood high in society, phenomena exhibited in her presence. but refused to give his real name, for fear of "disgracing" his parents. When about to leave, tuned by friends, she consented to make a Southhe begged a cash loan from his entertainer to help orn tour. Success attended her. She visited him forward. Isaac freely let him have nearly New Orleans, Memphis and Nashville, returning twenty dollars, quietly remarking, "Friend, I am to Louisville in February, leaving all who met a poor old man, and not able to spare thee this with her anxious for her speedy return. money. If thee is honest, thee will repay me; if saw no more of the money. Scarcely a day or a Hollis's residence, 917 Portland avenue. week passed that some similar occurrence did not take place, until Isaac and Amv were regarded by many of their friends as the too ready victims of mere adventurers, or worse, of impostors. But in response to all remonstrances, they remained firm and unfaltering to the last in their works of benevolence, as in their investigation and adop tion of progressive truths.

The funeral was held on Sunday, May 12th, in the Unitarian Church, which was crowded to overflowing on the occasion, hundreds being unable to obtain admission. C. D. B. Mills. of Svracuse, gave an impressive address on the Philosophy of Life and Death, and was followed by Mrs. Libble-Lowe Watson, of Titusville, Pa. - entranced—in a touching oulogium of the blameless life, heroic character and high example of him whose manimate form lay before her. When she closed, there was scarcely a dry eye in the house. Mrs. Parkhurst, a near neighbor and friend, and well known as a successful healing medium. arose and stated that she saw Isaac, in the spiritform, standing near the coffin, and that he desired her to express to the audience his wish that they should know that he still lived, and was present with them in attendance on the funeral-exercises.

Frederick Douglass has for many years been a frequent and welcome visitor at the house of Mr. Post, and Isaac had more than once expressed the wish that, should be be called first, Frederick should pronounce his funeral discourse-to which the latter promised compliance, should it be in his nower. He was accordingly notified of Isaac's death, and invited to attend the funeral, but circumstances were such as to prevent. The following despatch from him was read by Rev. Mr. Mann, pastor of the church, after brief and appropriate remarks:

WASHINGTON, D. C., May 11th.

and friends. FREDERICK DOUGLASS. has left a name and a character behind to which almost every sweet and noble expression in the language will apply. And this is not among strangers or far-off acquaintances, but among his own kindred and most intimate friends and neighbors, who have enjoyed a close association with him for forty years. We who have known him so long and so well, know it is no exaggeration to declare that Isaac Post was just, wise, able, firm in the right, pure, unselfish, generous, modest and gentle and loving to all. Even while his feet-trod the vale of mortality, the golden light of the higher spheres illumined his brow.

MRS. MARY J. HOLLIS.

Prepared expressly for the Banner of Light. BY CEPHAS B. LYNN.

Mediumship is the fundamental idea of Spiritpearance, and has all the attractions which so favorably mark the caltivated ladies of the South. Her religious education was after the Episcoyear 1861, while temporarily residing in New Albany, Ind, the subject of Spiritualism first came under the lady's notice. She was bitterly opposed to it; her church-inherited prejudices led her to think that the idea of communion between the two worlds, in this century, was superlatively ridiculous. Importuned by some friends, she consented to be a participant in a scance. The raps were heard, and it was ascertained that Mrs. spirit-sister Sallie. The great truth of Spiritualism then became a positive conviction to her.

At subsequent séauces Mrs. H. saw her father and other loved spirits that had passed to the immortal life. Private séances were now of frequent occurrence—no thought of giving publicity focus is obtained, and will ignite gunpowder nearto these spiritual gifts ever entering the mind of the medium. After a time the clairvoyant phase of mediumship manifested itself.

The spirits then told their medium that she ought to leave New Albany and go to Indianapolis, in the same State. Satisfactory reasons were given; hence Mrs. Hollis heeded her angelic guardians. Some time after the unseen guides said: "Go to Jeffersonville." After residing in Jeffersonville about six months, the scances were renewed, but no additional phenomena took place. One day a friend called on Mrs. Hollis, and said: Come! let us visit a medium!" Mrs. H. declined. The friend insisted, and began to talk enthu-

upon it-writing proving, by its connectedness and intelligence, the immortality of the soul. fully and appropriately styles Isaac Post's house | Again and again was the test repeated. Many of

After this, Mrs. Hollis gave numberless scances to her private friends. Removing to Louisville, tian, Mecca to the Mohammedan, Rome to the her house was thronged. Here, in the light

The spirits also proposed the dark scance. promising that spirit voices should be heard. youth, dearer than a thousand laurel wreaths, is Unbelieving still, the conditions were adhered the Refuge which certain hearts prepare for the to, and, as in former instances, the promise of the spirits was realized. Spirit-voices were heard -some in loud tones, others in a soft whisper. security for them, and soon found himself in- Spirits came and identified themselves, and snoke volved in their misfortunes, and, through his lat- in the dear, familiar tones of other days. Scances were organized, and Mrs. Hollis's time was barrassments. But through the whole of these fully occupied. At the suggestion of her own trying difficulties, his broad and generous nature friends, she finally concented to accept of pay

Much could be said concerning these séances. They are attended by the elite of Louisville. Communion with spirits has thus become a posi-A single direumstance will illustrate the spirit tive reality to many. One or two evenings are engaged far in advance by families or harmonious

Mrs. Hollis is of a retiring disposition. Impor-

All persons visiting Louisville, interested in thee is dishonest, I hope thee will learn to do Spiritualism, and desirous of investigating the better." It is almost needless to add that Isaac phenomena, will be cordially welcomed at Mrs.

Scientific.

COSMOGRAPHY: A Description of the Universe. NUMBER FIVE.

BY LYSANDER S. RICHARDS. Fill a test tube with water, drop in a bit of ice,

sink it, heat the top of the tube over a spirit-

lamp, the ice remains unmelted, the water about it cool, while that in the upper portion of the tube boils briskly. This proves simply that water is a very poor conductor of heat. Water will' not condense below 40° Fahrenheit. Any temperature above or below this point will cause the liquid to expand. Say increase the temperature 8°, making 48°, and lower it from 10°-8°, making 320, the expansion at the lowest point is just as great as at 18°. It is this law, in connection with the circulation and non-conducting power of water, that prevents our lakes, the ocean, and all large bodies of water being frozen from top to bottom. Nowhere is the economy of Nature more wonderfully displayed than here. Think of it: if not for these laws the lake, the ocean, and all bodies of water would be one solid mass of ice. Our summers would not be long enough to thaw it: fishes and all marine life would perish: man and beast, though they survived this contest, would be exceedingly troubled. In explaining the formation of ice, this phenomenon will be more fully illustrated. When the cold winter-air strikes across a sheet of water, it extracts from the surface its heat (and all water above 32° F. contains heat); the cooled portion, contracting, condensing, falls to the bottom; the warm rises, is cooled or robbed of its heat by the passing cold WASHINGTON, D. C., May 11th.

TO WM. R. HALLOWELL: I certainly would, if I could, be present at the funeral of your venerated father—my friend for thirty years. A man more just, simple-hearted, charitable, unselfish, and full of good works, I never knew; his life crowned with years, his spirit resting in peace, his memory precious. His words to us, could he speak, would be of consolation to wife, children and friends.

FREDERICK DOUGLASS. all liquids deprived of heat. Ice can thus only be Isaac Post has gone out from among us, but he formed where the entire mass of water (ponds, lakes, &c.,) reaches the temperature of 40°. In deep water, such as the ocean and deep lakes, this density cannot be attained, because there is such an immense body of water to fall and rise, from which the heat is to be entirely extracted by the passing cold air, that summer arrives before the entire mass can attain said density, and consequently cannot freeze. When a body of water reaches the density of 40°, as it grows cooler it expands, becomes thinner, and, consequently, floats on the surface, and when it attains the temperature of 32° F, it freezes, expands still further, and thus we have the phenomenon of ice floating upon the water, as in the expansion it has become lighter, and must necessarily remain upon the surface. The inventive genius of the age knows no bounds, and man plays with the elements as does the babe with the toys at its command. Ice at the South is found an expensive ualism. The subject of this sketch ranks as one | luxury, owing to the long distance freighted from of the best mediums in the country. Mrs. Hollis the North. Hence at Philadelphia a method is has spent the greater part of her life in Kentucky. discovered for the manufacture of ice. A chemi-She is a lady of very prepossessing personal ap- | cal compound is prepared, ammonia, one of the chiefingredients, passed through tubes around a box, which is made any size desired for a cake of ice, the heat extracted from water in the box by palian interpretation of divine things. In the the said chemical preparation, and the liquid frozen to solid ice. In New Orleans another method is adopted. It is a well known philosophical fact that through the agitation of water heat escapes. Every housekeeper is familiar with the manufacture of ice creams by the constant agitation of the kettle of cream packed in salt and ice: the heat escapes and the cream is frozen. In New Orleans machines are constructed to agitate a large amount of water rapidly, and solid cakes of ice with com-Hollis was the medium. That lady indignantly parative ease manufactured. In England an enrepudiated such an idea. Séances were the order | gine of ten horse power will make, by the last of the day (and evening) for some time. The mentioned method, ten tons of ice in as many raps continued. At last Mrs. Hollis saw her hours, and it is claimed by the manufacturers that it can be manufactured as cheap as by the

natural and ordinary way. Ice is a poor conductor of heat. It makes a good lens, through which the sun sends its rays with no loss of heat in the transmission. A good ly as rapidly as a glass lens or sun-glass. Fishes are thus enabled to live in ponds covered with ice, the water below being comparatively warm, as the ice cannot conduct the cold to the liquid mass. When a hole is cut in the ice fishes rush o it to obtain fresh air, as the air contained in the water is largely used up by them. The fishes are constantly exhaling poisonous carbonic acid gas, and where, as in glass globes, the water contains no plants, the liquid becomes injurious to the fish, and they consequently perish unless the water is often renewed. But in aquarias and ponds, where plants are made to grow, the plant absorbs the poisonous gas mentioned, and, with plenty of air, the fishes grow and thrive.

above earthly possessions, social standing, early education, and even their own former opinions and prejudices. Foremost among this extremely limited number stands the name of Isaac Post.

He was one of the kindest-hearted, most benevolent of men; and as he opened his heart to receive the new and grand truths of the time, so the doors of his house stood always open to the poor wayfarer, no matter how unpopular soever.

Siastically about the manifestations that would take place. At last, disturbed at Mrs. H.'s declination to accompany him, the friend exclaimed:

"You are just as good a medium as the one I wanted you to visit! Come! get the slate, and let the spirits write!"

For private amusement, the slate was brought. It was put under the table, and lot in a few moments taps were heard; and, upon removing the slate 'from under the table, writing was found at the news rooms.—Troy (N. Y.) Daily Times.

Written for the Banner of Light. A LOCK OF HAIR.

DY R. AUGUSTA WHITING.

It twines round my fingers-a dear lock of hair; Once it foll on a forehead as glorious and fair; There wavered and glistened as if it had won And 'prisoned a ray, from the bright gleaming sun. That forehead has passed like a mist from my sight; The morn of a life has been shrouded in night; And the light of fond eyes that shed love's hely beams, But shines on me now from the heaven of dreams.

But still is thy glory undimmed by the years, Though my sorrows have bathed thee in hot, gushing tears And still doth thy beauty new radiance unfold, Oh soft, clinging ringlet of close-woven gold! Thy touch is consoling—a comforting spell; Affection undying it e'er seems to tell; And lessons of knowledge, and strength rich and rare, Lie hid in thy fibres, thou dear lock of hair!

Thy brightness undimmed bath the clear lustre pure Of Faith, that can suffer and still can endure; And Love, that but seeks the beloved to bless. Its emblem may find in thy mute-given caress. As thou fall'at from my fingers, a bright cell of gold, Thy ring doth, in symbol, the lesson unfold, That, wide as the circle of time doth extend. Is the "story of life," that hath never an end!

I treasure thee lovingly, frail threads of gold; For each shining fragment a hope doth enfold That bindoth my heart to the fair, golden shore Where level ones and lost shall be mourned for no more Unbroken for aye shall that the e'er remain, And closer shall grow, till, with strong, binding chain, It draweth my soul from this dark earthly strand,

free Thought.

"VEGETABLE vs. ANIMAL DIET.".

BY F. LAWRENCE MILES.

DEAR BANNER-Under the above heading, I read in your issue of June 8th a communication in which the author, Dr. G. L. Ditson, advocated-and, as it appears to me, from insufficient data-the exclusive use of a vegetarian diet for man. He asserted that, morally, we had no right to kill and eat any living creature; physiologically, that meat is not essential to our welfare, as "vegetables supply all the vital wants of the system, warming, repairing, reinvigorating and preserving the parts, thus tending to physical health, energy, endurance and longevity;" economically, it is found to be the cheaper.

Having formerly devoted some time to the careful consideration of this subject, and at one period entertaining opinions quite similar to Dr. Ditson's, permit me to expose, briefly, some of the errors of his position.

Let us consider his arguments in their inverse

Vegetable food is undeniably the less expensive of the two. Political economists have statedand doubtless, correctly—that one acre devoted to the production of potatoes, grain, etc., will sustain as much life as ten to the rearing of animals. This argument, however, loses much of its force when we remember (1) that, in many portions of the earth, mankind have a superabundance of land at their disposal, some of which they could not, and much of which they would not cultivate, yet this land might be utilized in stock-raising; (2) that those nations living almost exclusively upon either animal or vegetable food are much inferior in intellect, courage and energy to those subsisting upon a mixed diet. In India, it has been demonstrated by scientific test that the inhabitants possess a less specific gravity, a lower temperature, and, proportionally, a smaller number of red corpuscles in their blood than either Englishmen or Americans.

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ages, was obtained Times. _.

Every organ is adapted to the performance of its particular function, and upon the character of the organ depends the nature of that function. Hence, it is plain that, before we can determine the neculiar diet most suitable to man, we must consider the structure of those organs whose duty it is to digest it. Comparative anatomists inform us that among the different species of animals there is a correlation, an adaptation between the form of their digestive apparatus and the nature of their food. Nor is this difference confined to at the different depots in this city, are earnestly the crops of mentantin clone, the almentary sought for by outsiders, so that there is rarely any the organs of mastication alone; the alimentary canal also varies. Thus, in the carnivora, it is comparatively short and simple in structure, but long and more complex in the herbivora. The eminent physiologist, Prof. Dalton, states that, "In the human species, the food is naturally of a mixed character, containing both animal and vegetable substances. But the digestive apparatus in man resembles almost exactly that of the carnivora." Such is the nearly unanimous testimony of modern anatomists and physiologists. Philosophers who deal in theories rather than facts. in sentiment than logic, may contend otherwise.

Again: The fact that man has, since time immemorial, used animal food, is a strong if not conclusive argument in favor of its being his natural diet, and, if so, necessary to his complete development. Even at so remote a period as when he was the contemporary of the now extinct mammoth, fifty, an hundred, or perhaps hundreds of thousands of years ago, it is known from geological research that he was a meat-eater. And it is especially true of the progenitors of the civilized nations of Europe and America; for, as far back as history, tradition or archeology has traced them, they were numbered among this class. So, too, with those races which have exerted the greatest influence in advancing science, philosophy and art, and also produced the most and greatest warriors-they have been addicted to the free use of flesh.

Dr. Ditson's remarks concerning man's abstract right to kill, recalled forcibly to mind that passage in Pope's "Essay on Man," which concludes with the following line:

"'T is but a part we see, and not the whole."

Had heplooked Nature squarely in the face, viewed it integrally, rather than partially, methinks he would not have found it necessary to inquire, Who gave man "the right to kill, to slaughter these harmless creatures God placed upon the earth?" And though he might have found that "Thou shalt not kill" is "a divine command-divine to-day, yesterday and forever" -he would also have discovered it to be equally true that there is a command, no less divine, inscribed upon every living tissue of the animal world, which says, with unmistakable emphasis, "Thou shalt kill!" Not only has the Creator so constituted one-half of the animal kingdom that they must live by preying upon the other molety, but he has also provided the latter portion with weapons which enable them, in turn, to destroy their enemies. Nor must we be so foolhardy as to deny the wisdom of so ordering creation, for, cruel as it may seem to finite mind, it is "to-day, yesterday and forever" one of the chief causes of progress. By the instrumentality of this grand law the weak, diseased, and otherwise imperfect individuals, and even species, are weeded out, permitting the fittest to survive, thus preserving,

-subdue the earth, must it not also have been decreed that he should exterminate a major part of the animals thus brought in antagonism with his interests? Again, did not man continually check the too rapid increase of many varieties of animal life, he would himself he forced to the wall. Therefore, so long as we are compelled, for one purpose or another, to kill edible creatures, is it not best that we should convert them into food, rather than suffer them to rot?

In short, as a portion of the animal world was by Nature so constituted as to-necessitate their feeding upon the other, and as the anatomy of man's digestive apparatus closely resembles this class; as he has, in all ages and climates, subsisted less or more upon flesh, is it not the just implication that such is his natural diet, and being natural, essential to his perfect growth and development? Such being the case, then, of course the same Being, who "doeth all things well," and who bestowed upon the lion the right, disposition and strength to slay and feast upon the lamb, likewise endowed man.

Elkhart, Ind.

Banner Correspondence.

Ohio.

CINCINNATI.-David H. Shaffer writes: The waves of progression are rolling on rapidly, strongly, grandly, though silently; yet the world with all its prefended keen perceptions, sees it not. And, notwithstanding the Association of Spiritualists, gice so popular in Cincinnati, has become considerably scattered and quieted down, now and then a few are met with occasionally on our streets and pass the compliments of any on our streets and pass the compilments of the season, but little is said or talked upon the vital principles of Spiritnalism. And this reti-cence and the seeming lack of interest manifested in the looks, manners and conversation of Spirit-ualists, have stimulated the imaginations of the sectarian and the skeptic to believe and assert that Spiritualism in this city is dead, or slowly wasting away. But I can assure them that never were any people laboring under a more egregious mistake. Mysterious, unseen forces, have been silently and perseveringly at work, and the results will are long by department before the department. will ere long be demonstrated before the skeptical distrusting, doubting mind.

I have sat often, with pencil in hand, and in answer to mental inquiries, my spirit-guides and friends have telegraphed the most satisfactory friends have telegraphed the most satisfactory answers, telling me to wait patiently; that they, in their own good time, would prove to the enemies of progress the truth that Spiritualism was not dead, neither was it dying. There are astounding developments, not publicly announced or known, in progress in many places in this city, in private families and among individuals. And many have come to me for explanations of these mysterious wonders. I have not yet seen any of these things so recently spoken of, but I have every rational inducement to believe their reality, from the confidence I have in the sources from from the confidence I have in the sources from whence the information comes. And when the day and hour arrives to bring these remarkable and wonderful developments before the public, the readers of the Banner will be advised.

The former mediumistic manifestations, so por

ular and prominent for several years past, will give place and yield to a more advanced and in-tellectual order of spirit manifestations. The former routine of sameness will be dispensed with, and a higher and purer and more soul-elevating character of intellectual spiritual refreshment be lisplayed before the hungry millions; Great changes have taken place in public senti-

ment in this city the past year. Many speak more favorably of our philosophy. The Commer-cial, our popular independent daily, has ceased its irades, speers, and ridiculous sarcams against Spiritualism and Spiritualists, the editor remarking to one a few days ago" that there must be some truth in it, for there were too many intelligent men and women its firm advocates and strong supporters." --Our little Lyceum-is-changed-from-the after

noon to the forenoon, and meets at Thom's Hall every Sunday, at 9 o'clock. It is growing in num-bers, favor and interest. The class of mature children, from 25 to 60 years of age, are very at tentive to the instructions imparted (by the wri tentive to the instructions imparted (by the writer) on natural history and science, and a short lecture is given before the close of the exercises to the Lyceum, on subjects connected with the different branches or divisions of science, with illustrations and explanations of specimens of minerals, fossils, etc., which greatly interest the Lyceum and visitors.

The winter of distrust and discontent is passing way. The season of prosperity is coming. A revolution in public sentiment is now in progress

The churches are in trouble, theologians are in pain, An epidemic's raging of Bible on the brain. The Banner of Light and other spiritual papers number over.

New Jersey.

BURLINGTON. - A CONVERTED CLERGY MAN.— For more than two years I have been studying and earnestly seeking to know some-thing of Spiritualism, and at last begin to realize in a measure the grandeur and vastness of the field in which you and other noble spirits are working, seeking to purify and elevate the masses of the people, by declaring the glorious gospel of the new dispensation which has dawned upon our race. Since my connection with the Baptist Church denomination I have been most terribly deceived in those who professed to be my friends while connected with the church in this city. For no sooner had I announced my determination to nvestigate the doctrine or theory of Spiritualism than they denounced me in most bitter language than they denounced me in most bitter language. This caused me much anxiety, and has resulted in my withdrawing from their fellowship, and of course am now considered by them as a very dangerous man; but, thank God, I may do some good yet. My office is nightly filled with inquiring minds, who would know for themselves the whole ruth, and, as far as in me lies the power, the

Let me give an instance: A gentleman of edu-Let me give an instance: A gontleman of edu-cation and refinement—one of our best business men, too, came to me the other day and said, "I am told that you have embraced and are advo-cating the doctrine of Spiritualism; is this so?" I replied that he was correctly inf. rmed. "Well," said he, "I should like to know something about it; I never felt any interest in it before." This is nly one of many instances I could name. And now wishing you—and all others earnest

y engaged in the right—great success, until the lorious Banner of Light shall illume our homes and hearts—may the grand and godlike principles it advocates impel us to action, until we accom-plish our glorious mission on earth. REV. JOHN S. ZELLER.

JERSEY CITY .- A correspondent writes, June JERSEY CITY.—A correspondent writes, June 19th: "The Spiritualists of Jersey City were entertained at Union Hall, on the evenings of the 9th and 16th insts., by highly interesting and instructive lectures by Mrs. Mary L. Strong, of Dayton, Ohio; subjects: 'Power of the Soul; or, the Natural and Spiritual;' 'Heaven — Heaven is within us,' As we listened to the heantiful truths as they fell from the lips of our gifted and earnest meaker, we felt that we were indeed being tangled. speaker, we felt that we were indeed being taught by the soul, and God, through every faculty of the soul; and we only regret that we are not sufficiently alive to our spiritual wants to make the necessary efforts to retain her longer in our midst, but feel safe and take pleasure in recommending her to the notice of the most refined, intellectual lovers of truth, wherever she may be directed."

--- Illinois.

CHICAGO.—Dean Clark—present address She-boygan Falls, Wis., care A. Clark—writing from the "burnt city" under date of June 27th, says he has been the recipient, as a speaker, of many encomiums from the Southern local press during

his recent tour in that region.
"While in the South I assumed my legitimate while in the South I assumed my legitimate title of Dr. to give prestige to my name. I had a regular education in medicine before I became a speaker, but native modesty caused me to enter the field as plain Dean Clark. When I went south, everybody had a title, so I put on mine, which had cost me three years of hard study and spropagating and improving their various kinds.

If it was foreordained that man should conquer of great service in enabling me to understand the

laws and modus operandi of our phenomena, and I am prepared to meet all scientific objectors. I shall unfurl the Banner wherever I go. Heaven bless it. It is doing a glorious work and maintaining an enviable reputation."

New Hampshire.

LAKE VILLAGE.—T. C. Constantine writes June 22d: This evening I attended a meeting held in the Advent church to listen to a lecture delivered by a Mrs. Bruce against modern Spirit-

She denounced Spiritualism as a fatal delusion. the work of the devil to trap the unwary. She said: When the breath left the body of a human heing, that human being became dead—went to sleep, etc. All religious sects who believed in the immortality of the soul were in error. The remarks of the woman were loudly applauded by the Adventists, especially when she spoke evil of Spiritualists. And when she said that man was not immortal, they fairly turned wild with joy. Mrs. Bruce can never harm Spiritualists or Soir itualism among intelligent people, for she will never pass as a lecturer among any but a brainnever pass as a lecturer among any out a brain-less class. She announced her intention of doing a great work, and breaking-down Spiritualism in Lake Village, but she will find out that a woman without soul cannot do much among those who have immortality within them.

CENTER HARBOR. - R H. Ober says: I beard Miss Hinman last Sabbath. She spoke in the new Unitarian Church at Laconia, When I look back to 1840, at a time when the American Anti-Slavery Society was broken up because Abby Kelley was nominated on the business committee, and would not resign at the dictation of a Baptist priest and other blinded dupes—and now see that woman are specified to 12. now see that women are speaking to intelligent audiences all over the country, I feel to thank God. The spiritual phenomena are awakening thousands to joy unspeakable and full of glory.

Psychometry.

In the Banner of May 25th I saw an article on 'Psychometry," by J. R. Buchanan, which has prompted me to record some of my experience in that science. A proper understanding and application of the principles of psychometry to the many enigmas of social life would benefit thousands, and teach the masses how to harmonize and regulate unbalanced social conditions. My first experience with psychometry was some eight or ten years since. Seeing an advertisement in the Banner by Mrs. A. B. Severance, of White Water, Wis., out of curiosity 1 was induced to send several scraps of writing of different indiminute description of mental and social peculiar-ities; accidents that had happened years before; the sex of the parties to whom the writing be line sex of the parties to whom the writing helonged; with advice how to harmonize social irregularities, &c. I was astonished! Here was something new to science. What was the power this lady possessed of thus describing the most secret history, individual peculiarities and sex, from a single scrap of writing?

I continued my investigations, sent specimens

of writing of the same persons many times from different post-offices under fictitious names, with the same results. Marked traits peculiar to certain individuals were always pointed out; the sex and the advice as to harmonizing unfortunate social conditions, were in substance always the same. I came to the conclusion that psychometry was a more exact science than phrenology, and much more useful, because psychometry exposes the hidden springs of action, while phrenology only points out the effects of causes that have long acted to produce the shape of the cranium.

I believe that psychometry, practically applied and produced and the properties of the cranium. and understood, will do more toward teaching man-cind how to become harmonious, socially, morally and physically, than all the theological isms taught since the art of printing was discovered. Verily it is the SCIENCE OF THE SOUL, and deals with

Canada.

New Lenox, Ill. .

M. KNICK.

ROSEMOUNT VILLA (via London, Ont.)—Marcus Gunn writes, June 20th: "You, and friends of our cause of facts and truth, will be pleased to know that Spiritualism is greatly progressing in this quarter, exposing the unienable position of the affected Orthodoxy of the various sects. Various media are developed, and the exhibition of above and demonstrations well at least of the alarm. physical demonstrations, well attested, is alarm-ing to the priests and all the priest-ridden. The elevated spirit of A. B. Whiting favors us with splendid addresses, as also other noble intelli-gences of the higher life.

Since my communication to you of 20th Jan.,

I have succeeded in obtaining a few subscribers to your excellent Banner of Light. Two booksellers in London, Ont., I observe, with regret, are so much swayed by priesteraft, prejudice, ignorance and cowardice, as to be afraid of exhibiting and displaying the beautiful Banner of Light upon their counters, as they do other papers and periodicals-thus putting it aside to some out-of theway place till called for. I am certain that, if the said booksellers would expose the Banner, as they do other papers, on their counters and at their windows and shop-doors, it would command attention and add to your subscription list. I am exceedingly gratified to find the Banner of Light so much appreciated in Europe, and now throughout both hemisphares; and that the arrogant savans are forced to fitted an appearance face to force with the absolute fact that they arise in the face with the absolute fact that they exist in the world of effects, and not in that of the potent but invisible causes actuating and controlling all the outward materialism of the universes."

· Massachusetts.

BOSTON.—J. M. Hill, writing under date of "Marlboro Hotel, June 24th, 1872," says: "As the columns of your most valuable paper are always open for the good of humanity, I beg to mention the name of one who for a long time has been a public benefactor, by transmitting through her organization messages to and from the spiritworld. Mrs. Nelson, 554 Washington street, is well known to many as being one of the best me-liums and the most susceptible, to spirit-control that we have To strangers whom she has never seen before she is equally as reliable as with her own family, in all matters that concern us—spirown family, in all matters that concern us—spiritual, temporal, or otherwise. I happened in her rooms this morning, where I found a wealthy and intelligent gentleman of my acquaintance, from Newark, N. J., who had been sitting with her. The result was so satisfactory that he was converted to the faith there and then, and, when he took her hand to bid her good-bye, another spirit took possession of her and there come spirit took possession of her, and there came spirit took plassession of ner, and there came through her lips a most beautiful invocation. By giving this notice of a worthy worker publicity in the Banner, you not only do justice to Mrs. Nelson, but confer a real benefit to humanity."

Wisconsin.

DODGEVILLE.—Samuel Clegg writes: The Banner is invaluable on account of the "Message Department." That department does more real good and confounds Old Orthodoxy more than all the speeches and arguments the spiritual advocators are produce. cates can produce.

Mesmerism and Spiritualism.

Mr. E. B. Tylor has suggested that the plienomena ordinarily witnessed in the presence of socalled "mediams," if not identical with, are at least similar to the subjective impressions of persons under the influence of a powerful mesmerizer. Mr. A. R. Wallace opposes the suggestion, and points out what he believes to be fundamental differences which clearly distinguish the two. As an experienced meamerizer himself, be asserts that the mesmerized patient never has doubts of the reality of what he sees and hears, while it is almost invariably the case that spiritualistic phenomena are at first regarded with grave suspicion. These of memory is common with persons in the meameric state; the assistants at a seance are never troubled in a similar way, but are, on the other hand, in a mood to criticise. examine, suggest tests, etc. Only certain sensitive individuals are amenable to the mesmeric influence, and extremely few of these are sus- from a burn received in childhood. The hand ceptible of being acted upon without previous presented had the same peculiarity." manipulation; but there is no such limitation to the number of persons who simultaneously see-

Spiritual Phenomena.

Spiritualism in Cincinnati, O.

The phenomenal phase of the spiritual' manifestations seems to be in the accendant in the above-mentioned city, and so great a share does it claim of the public attention that the Cincinnati Commercial-a sheet of acknowledged importance in the world of newspaperdom, not only as regards its large size, but the general character of its contents-devotes an entire page (six columns) to an account from its correspondent "Nep," regarding a series of scances recently held, while on a visit at his residence, by Mrs. Mary J. Hollis, of Louisville, Ky.

We are informed by the writer of the extended article referied to above—in Jane 29th's Commercial—firstly, that he wishes only to uphold what to him is truth; that he" desires to confine " himself "to the task of presenting the testimony to be considered in making up the verdicts. In doing a service so simple as this, I know how thankless a task I essay. Men do not wish to be disturbed in their old habits of thinking, and any new subject that may be presented for inspection, when found to expose some old, cherished error, or antagonize some old faith, hope or belief, will be met upon the very threshold of investigation with an unwelcome heart; and an unreasoning head and a hostile hand." Mrs. Hollis-wife of Capt. E J. Hollis, of Louis-

ville, Ky.—says the correspondent, visited his residence several weeks ago, and réances of a remarkable character took place, the manifestations at which he described in a series of letters to the Commercial, under the same signature, "Nep." He invited a large number of people (upward of two hundred) to view them, among his visitors being representatives from the most refined and celebrated circles in the social life of Cincinnati, and several holding official positions of emolument and trust. So great was the interest evolved, that all who saw her desired further light on the subject. The most remarkable manifestations occurring during her first visit were three in numiduals of both sexes—persons that I was well ber, viz.: slate-writing in the light, a la Dr. Slade, equainted with. In due time answers came with of which, the narrator says, "Hundreds of communications have been written in my presence, in Latin, Greek, Hebrew, German, Italian, French, Welsh and English," thus destroying the "coincident" theory; the showing of spirit hands-from three to five materialized hands being seen at one time, in a room sufficiently light to read in; and the hearing of audible spirit voices. In proof of this latter phase the writer avers that his mother spoke to him in a strongly defined voice:

"If that voice had simply pronounced my name, should have fixed it as my mother's. It is only four years since I heard it from her mortal lips, and I could not have forgotten it. * * * Mimitery sounds contemptible to the hearing of the soul. I know it was the voice of my mother by the exercise of the same faculties with which you recognize the voice of one you love."

As a retrospect regarding the medium, he says: "The manifestations that have attracted so much attention and interest in the public mind began about ten years ago in the presence of Mrs. Hollis. But for several years prior to that time, she sat every day in a dark room for several hours. holding communication with the spliit world through her clairvoyant and clairaudient faculties. It was during those solitary sittings that the promises were made to her by her spirit friends that the wonderful phenomena now attending her would occur. So it will be seen that this great power to manifest has been a matter of Blow growth or development, and not of sudden or special endowment, as many suppose. It is the reward-of-persevering effort and obedience to the mandates of a circle of highly developed and powerful spirits, resulting through natural laws,"

A general desire existing for the return of Mrs. Hollis, she obeyed, and commenced her second series of séauces at the residence of the narrator on the 15th of April, continuing it till the 21st of May-half her time being devoted to public sittings. In this series her powers as a medium were demonstrated as greatly improved; the spirits writing more promptly, speaking more loudly, and being able to sing without the accompaniment of a human voice. Drawings were also quickly executed under and upon the table-as messages are written in the slate test-by covering the slate with white paper, and substituting a ad for a plate nanci

On several occasions, when outside the house, on one when riding " along the pike," messages were written on the slate by simply putting a shawl or linen coat over the lap of the medium, and placing the slate and pencil under said curtain, the lady's hands being both visible during the whole process. Several remarkable tests of spirit-identity were thus given to entire strangers. A cabinet was prepared by the correspondent, as directed leathe spirits, similar in form and size to that with which all are familiar who have attended the Davenport scances. Its interior was darkened by a black curtain over the aperture, but the light was strong in the room, and the chairs of the spectators were placed within eight or ten feet of the cabinet door. In this place, on taking her seat, the medium was gradually developed, till the most extraordinary demonstrations of spirit-agency and power found expression in connection with the ordinary forms of playing musical instruments, the showing of hands, etc. During all which occurred, the medium, saw nothing clairvoyantly, it being explained by her band that a passive and unexcited frame of mind was necessary, on her part, to the successful operation of the scance. A man's arm, naked to the shoulder, also a lady's arm, with white tulle sleeve and jeweled hand—the same on one occasion showing a bouquet of spirit-flowers-were exhibited to the audience for two minutes, and a slate and pencil being proffered them, the correspondent earnestly affirms that they wrote, in full light, messages to which they appended the names of Marshal Ney and the Empress Jose phine.

At one scance the writer of the account be came strangely moved. The spirits had promised at the conclusion of a previous sitting, that faces would be shown at the following one. He says a spirit-voice directed him, at the outset of the seance, to start the music-box, which he had forgot-

"The table upon which the music-box was "The table upon which the music-box was placed stood about ten feet from the cabinet door. After winding it up, I was turning to resume my seat in the circle, in doing which I was made to face the aperture in the cabinet, when, to my utter surprise, I beheld my mother's face at the opening. 'Why, mother,' I exclaimed, 'is it possible?' She, smiled, spoke my name, and retired. The materialization continued for the space of ten or fifteen seconds.' All in the room saw the dear face, the Quaker cap, and heard the name pronounced. I was within two feet of the aper-

pronounced. I was within two feet of the aper-ture, the others not ten feet off.

Not doubting her identity, still I said, 'Mother, dear, can you materialize your left hand, and show it at the aperture? In less than a minute the left hand was presented for my inspection. I was close to it. There was a peculiar mark on the left hand of my mother. The foreigner was

The faces of the medium's guardian, "Jimmy er life no inviting aspect." Nolan," and those purporting to be Ney and Josephine, together with several unrecognized

spirits, were shown—a la Moravia—at the cabinet aperture.

In dark séances, held by direction of the spirits, Mrs. Hollis was frequently carried over the heads of the party present; and on one occasion, being provided with a pencil, traced the course of her aerial journey along the ceiling—the walls having previously been examined, and no pencil-marks found thereon—the lead being worn down, and he hand of the medium covered with lime-dust by the operation.

In conclusion, the narrator wislies, to fask the reader a question or two" before taking leave of this interesting subject:

"The phenomena I have attempted faithfully to record have a more than common interest to manthe mind after tooking over this whole subject, and they will demand of every man an answer until his soul shall be satisfied with the integrity of his replies. If the foregoing statethents are of his replies. If the foregoing statements are true, can we come to any other conclusion than to admit the existence of a spirit world, and its propinquity to this; and that death in this simply liberates the spirit from its, ball of clay, and op us the flowery portal through which it passes into the more beautiful world?— IPthe foregoing conclusion, from the testimony presented, than that gur spirit friends have successed in repassing the borders of death to assure us of the continuousness of life, and that the relationship of the testimony presented in the testimousness of life, and that the relationship of the two worlds is as intimately maintained as substance and shadow? If the foregoing state-ments are true, can we come to any other conclusion than that the popular conception of death and hell and the judgment is a lie that encrusts the soul with fear, and engenders hate instead of co-love in the heart of the great family of man? If the foregoing statements are true, can we come to any other conclusion than that to assume a spe-cial right to adult or reject works to their division. cial right to admit or reject sools to their divinely-born heritage is an assumption, an arrogance in sect or creed, that may frighten the seck children of the race, but which will be scornfully rejected and condemned by right-thinking and truthloving souls?'

In continuation of the matter, the Commercial of July 1st comes out with an editorial, treating the subject-of course-in the light way general among the editorial magnates of the present day, offering a salary-to Mrs. Hollis if she will furnish news from the spirit-world, saying that the Spiritualists " are enthúsiasts, whose miracles evaporate in the sunshine, and vanish wherever there is a free circulation of air; "that "the mes-ages that we are expected to believe are from the illustrious dead, are marked with all the characteristics of the inconsequent living:" that " a spiritual message cannot contain anything beyond the capacity of the medium," etc., etc. A correspondent in the same issue, signing himself "Investigator," takes an adverse; view of the scances, and expresses his doubts as to their genuineness, and John Bishop Hall offers the following pill to the ministers:

"Inasmuch as Spiritualism is attracting so much attention, and as multitudes are being drawn into its vertex of ruin, and as the clergymen claim that they occupy the position of gnardians of the public welfare, and as the challenge of Spiritualism is so loudly, and defiantly made, if the gauntlet thrown down is not taken up by the clergymen, their continued silence will be construed hito a confession either that they themselves are Spiritualists, or that they are unable to domonstrate its fallacy, or else that they have little regard for the public welfare."

It is pleasing thus to mark the spirit of interested discussion abroad in the community where these manifestations have occurred. Inquiry conducted in the right spirit—whether in the Queen City or elsowhere-cannot fail of educing truth, and ridicule is a pointless weapon, which has ever in the past and will ever in the future fail of its intended office.

Shakerism and Spiritualism.

From wherever the Banner of Light waves. there naturally scintillate rays of intelligencereverting to the standard-bearers-reporting pro-

Watchman; tell us of the night. What its signs of promise i

The fraternity of Snakers at South Union, Ky., is situated upon the very ground where was enacted the remarkable scenes of the great Kentucky revival," in the beginning of this nineteenth century; and the first who misistered at the altar of those weird, wild, spirit manifestations, was the father of venerable saintly sons and daughters, lights now shining in the Shaker society.

It was here that the city of the new Jerusalem was actually laid out, by one of the mediums of that strange time. It was here that previous to the commencement of the physical manifestations at Rochester similar over were given, and the prophecy uttered: That having gained strength, and knowledge of the modis operand within this holy precinct, they (the spirits) would measurably leave their mediums and go forth throughout the habitable world, after which, spirits for whom they had made a way, should come with great power teaching as no man had ever taught,

The wave, we have all seen, has flowed out, and hose who critically observe the signs of the times can plainly discorn that the tide is setting back, rich with waves of knowledge and wisdom which shall regenerate the world.

Spiritualistic publications have been greatly instrumental in throwing light into darkness and lisabusing minds of the hurtful belief in the infallibility of old doctrines, modes and customs, while the real spirituality, the religion, the purity and truth, as exemplified in Shaker life, shine brighter, and those who before could only perceive eremonies and forms, find it good and practicable to live angelic lives while yet in the form of

Among the books which have quickened to new thought, stands conspicuous Barrett's Biography of J. M. Peebles. This remarkable book is eagerly read here-remarkable because it is unlike other works of the kind. In the past the history of nations has been but a history of its wars, and the biography of persons but an account of the most superficial acts of their lives. Not so the "Spiritual Pilgrim." The book is ablaze with ich gems, which a less intimate friend than the author might have failed to record, and the perfect truth of which might not have been so apparent to the general reader, were it not for the golden threads of the "Pilgrim's" own thoughts, beautifully and skillfully interwoven throughout the work.

The world is becoming aware of the fact that Shakers are living the truths Spiritualists are preaching. In this light, how beautiful the late fraternal and harmonious meeting of Shakers and Spiritualists. Will it not result in great good to both? will it not soon open the door through which Progressive Lyceums may enter, placing

which Progressive Lyceums may enter, placing our childred's feet in paths of pleasantness? And will it not comfort despairing squts 'tho have vainly endeavored to live the angels' teachings in a disorderly world, by showing experimentally that a higher plane is attainable even before we pass through death's golden door.

'The Shaker's call is, and ever has been, to the pure in-heart, "Come, drink of the waters of life freely." It is well, however, for each applicant to be provided with a cup from which to qual' the invigorating draught made of sincere desire for higher and ourse life, without which this happy higher and purer life, without which this happy valley of peace and_plenty would present no charms, and the simplicity and industry of Shak-

South Union Ky., May 9th, 1872.

propagating and improving their various kinds.

The Fourth of July in Philadelphia Communication from Thomas Paine.

JETTER PROMITENBY T. CHILD. M. D.

We have had a rare treat in this " heated term' by a social visit from some of our friends from Boston-Bro Colby, Mrs. Conant, Dr. J. T. Gilman Pike, and Mrs. Martha Walker.

We had never seen Mrs. Conant, and were much pleased to meet with her. Her spirit guides nent her away from home to recuperate, and di rected a sea voyage as the best means of removing the accumulated magnetisms that have gatheredahout her during the past year, and they were doub less wise in their suggestions. It was pleasant to meet Bro. Colby-the same genial soul as in days of yore. Mrs. Conant was not permitted to hold circles, but we had numerous opportunities of witnessing her under beautiful

At our first interview, Mr. Stevens, one of the former proprietors of the Continental Hotel, (at which the party alluded to above were stopping) came and identified himself. Several other spirits -among them, James Gordon Bennett and Hen ry J. Raymond-manifested. These promoted editors had a lively chat with Mr. Colby. But the most interesting occasion was on the 4th of July. Mr. Colby suggested that I should take Mrs. Co-Mr. Colby suggested that I should take Mrs. Copartment of this paper must-in order to receive nant in my carriage to Independence Hall. I did prompt attention be addressed to Lyther Colay. Business this, and also to see the real grave of Franklin, in lorariably to William Syntre & Co. Christ Church Cemetery, at the corner of Fifth and Arch streets, covered as it is with a flat slab, on which is the following inscription:

BENJAMIN FRANKLIN. DEBORAH

The roling lowers, have never had the appropriate epitaph that Franklin wrote for himself | que and at the same time "transparent" reasons placed there, viz.:

"Here lies the body of Benjamin Franklin, like the cover of an old book, the contents torn out," Mrs. Connnt was controlled by the spirit of Thom- | we have done. All that we wish to do is to reas Paine, and said:

day, and of bearing the document which I had drawn up, read, and presented to the world,"

In reply to a question, "Did you write the De-

claration of Independence?" he said: "I certainly did write that document, at midnight, in a garret room, in Philadelphia. I gave it to Thomas Jefferson, as Chairman of the Comto draft the Declaration. I stood close by this lady [the medium] as she passed round the

room a few minutes ago.

After the reading of the document there was a No one spoke, and there was scarcely a breath burning burning burning beard, when one of Massachusetts sons left his "The mitnesses hope not not learned to separate what

free men; that we had cast off something of the power that had sought to bind us, but had never been fully able to do so. The independence of the United States from Great Britain has never been fully understood: avan the most entire transfer to persuade the world that these men and fully understood; even the most enlightened minds of to-day have searcely one idea of the your national independence; but, like all things else, it was recorded by the unerring hand of Nature upon the memory and life interests and lifecords of every one of those souls, and they have received their just recompense.

-t-matters-not-that Thomas Paine has been scouted at, and his picture torn from the walls of the hall. He has been fully recompensed, Ancient Spiritual Congress who had marked out the destinies of this Nation, and who have superintended its affairs from that day until the whole context of our remarks, on which the Index founds its charge of a "fabrication" shows that the averaged the line is the same of the line is the line is the same of the line is the line

Holding the position of mediator between these

grand and beautiful. I could not feel it then, or know it when I was in it. We can only observe correctly our position when we are outside of it. Thus it is with this friend; she is in the great whirlpool of mediumistic life to day, and knows not how important a part she is playing between that world and this. But when she shall stand apart from these human conditions, as I now do, the calm and judicial Index charges are with not only representation. The confounding many conditions are represented in the confounding many conditions as I now do, the calm and judicial Index charges are with not only in the confounding many throw out as the constantion of the real pith and meaning of its rude charge of the real pith and meaning of its rude charge of the real pith and meaning of its rude charge of the real pith and meaning of its rude charge of the real pith and meaning of its rude charge against the witnesses for the spiritual phenomena. Yet the liberal Index, the calm and judicial Index charges against the witnesses for the spiritual phenomena. Yet the liberal Index, the calm and judicial Index charges against the witnesses for the spiritual phenomena. Yet the liberal Index, the calm and judicial Index charges against the witnesses for the spiritual phenomena. she will not only reap a reward for the deeds done here, but feel the great blessing she has con-ferred on spirits and mortals. She will then realher meditimship.

the good fruits of, what a few earnest souls strug-gled to plant for you; the seed was nourished by the angels, and it has grown into a great tree

You have beckoned to your shores the oppressed of every clime; you have gathered in plain vernacular, shrinks from what itself has your broad arms, and under the sheltering leaves of this tree, the poor, the despised from every condition of life; and what is the result? In imalgamating the entire races of the globe, you have drawn to yourselves magnetic power from the heavenly spheres, mighty and strong. It be-gan in little waves, but it has rolled over the whole earth, and has reached the heavens: it has gone down into the hells; it is performing a work of which God only can predict the result. Bro-thers and sisters, I am glad to meet you; and in behalf of the friends, ancient to you, I extend to you our thanks for the pleasure you have given

Afterwards several spirits came, Mr. Berry had a long conversation in reference to his paper in spirit-land and other matters. Benjamin Franklin came and said to-Mr. Colby:

"Years ago I formed a connection with you, but it has not been, and here upon the soil of the old Quaker City it becomes stronger than erer, and will go out through you and have still more mighty effects."

I asked him if his body was interred at Fifth and Arch streets. He said, "Certainly it was." In reply to the question why they had not placed the epitaph referred to above on his tombs one, he said: "Religious bigotry prevented it, but it will be placed there yet, and you will have a hand in putting it there." After the spirit had remedium and for the good of humanity, because

you will fully recognize,"

The picture of Thomas Paine was removed from the hall day he thought it would not be taken away.

lars as damages for having given a good "character" to a servant, whom she knew did not deserve of slander.

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

This paper is issued every flaturday Mornng, one week in advance of date.

For Spirit Message Department see Sixth Page.

Banner of Light.

BOSTON, SATURDAY, JULY 20, 1872.

Office in the " Parker Building,"..... No. 158 WASHINGTON STREET, ROOM NO. 3, UP STAIRS.

AGENCY IN 'NEW TORK THE AMERICAN NEWS COMPANY, 119 NASSAU ST. WILLIAM WHITE & CO.,

PUBLISHERS AND PROPRIETORS. WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH.

LUTHER COLBY..... EDITOR.

All letters and communications appertaining to the

Losing its Temper.

The Index is losing its temper-a sure sign that it feels it has been cornered. It says the Banner has " reasons of its own which are quite transpar ent" for picking a quarrel. What these mysteriare, it does not inform us. Inasmuch as the circulation of the Banner is probably at least ten times that of the Index, we think we are doing a After we returned from Independence Hall, most ungenerous act in advertiging it as freely as form the reformer; to let him understand that he "I have a distinct recollection of sitting in a cannot malign Spiritualists without being called certain spot in that hall, ninety six years ago to- on for a proof of what he says is true. If we did not have some esteem for the Index, we should not take the trouble we do. If we did not think the Index well worthy the support of Spiritualists. we should not care how bigoted it might be toward them, or how bitterly it might misrepresent them.

It charges us with "a fabrication out of the whole cloth:" and this is the way it makes it out: We quoted the sweeping remark it made in silence, like unto death, for thirty-five minutes, regard to the witnesses for the phenomena of " The witnesses have not net learned to sevarate what seal, approached the table and signed the paper, which seemed to give a stimulus to all the rest; they have actually seen, heard or felt, from what they We went out from that place feeling that we had done our country a service, and that we were free men; that we had cast off something of the were as Wallace College of the west and the west off something of the west and the west off something of the west of the west of the west off something of the west of th the many able men who agree with them, are "imbeciles and dupes, knaves and fools, because great struggle through which a few brave souls "imbeciles and dupes, knaves and fools, because passed in order to gain what you have to-day—they have become convinced of the genuineness of the spiritual phenomena.

Now we think most people will regard the man who cannot reparate or does not care to separate what he has actually seen, heard or felt, from what he merely infere," as an imbecile or dupe, a fool or knave. What does it matter whether we of the hall. He has been fully recompensed, fool or knave. What does it matter whether we and he feels to day a joy in his spirit heart for all call a man an egregious fool in so many words, that he did while here. He feels more than that or whether we resort to a circumlocution, and tell

tion," shows that the expressions fools, knaves, etc., were not quoted as the words of the Index spirits and the earthly affairs, I feel that it was grand and beautiful. I could not feel it then, or

what it "actually said" with what we "prefer to represent it as saying." Whereas, immediately ize the place she has occupied, and the full force after distinguishing its own words by quotation of all the incidents that have transpired through marks, we added, as a comment of our own, and intelligible as such to any one who understands Nature is an unerring recorder. Nothing ever English, and is not blinded by anger, "A someescapes her pen, and none ever need to fear that they will not be duly recompensed, or that they will ever be forgotten. To day you are enjoying that would set down as imbedies and incapables such men as Wallace, etc.!"

Now we will venture to say that these men and most other men will be quite as willing to be under whose foliage you now stand; and, I repeat, to day you are receiving the benefits of the called fools as to be told they cannot discriminate fruits of this tree—not only you, but all the na-what they see from what they infer. The truth is, the Index, seeing its language translated into the

glad to see it. We had feared the Index was so absolute in goodness as not to know what human frailty is; that it was resolved there should be no more cakes and ale because the Index Association is scientifically virtuous. We are rejoiced to see some sign of the offending Adam in it; some proof that even the editor of the Index is human and fallible, and can get into a pet like common mortals, and use naughty words when he is provoked. Joking apart, he is doing a good work. and doing it well, and we so heartily agree with him in most that he says, and says with marked ability too, that we regret to see him lay himself open to reproach for an impertinence toward the that you have sometimes thought was broken, eminent scientific witnesses to the spiritual phe-

> The Index will recognize its own apt words in the following: "What vanity is more ridiculous than that of setting oneself up as the imperial standard of enlightenment! Yet this vanity is a too frequent phenomenon among those who pass for liberals.'

The Camp Meetings.

This is the season when the camp meetings betired I remarked, "The influences seem to be very | gin, and in groves inland and along our coast pleasant and powerful to-day." A spirit, giving will soon be witnessed picturesque scenes that the name of Prof. Gauze, at once controlled and are worth going to enjoy - to enjoy, we mean, said: "This medium is here under the most pow- through the eye rather than the ear; for at these erful stimulus that a spirit medium ever received. \ out-door summer gatherings, a series of grotesque It cannot act otherwise than for the good of the posturings, shrill screechings and stentor-like shouting; are to be heard, sufficient to start a soul seed will be sown silently, through spirit power, under the very ribs of death, if noise could do it. from mediumistic life here to-day, which, ten It is at times absolutely terrifying. The sweat years hence, will spring up and bear fruit that starts out all over the face of the preachers and exhorters; the movements of their persons are so I have only given a brief outline of many inter- unpremeditated as to be actually wild; their esting incidents which made the visit of our lungs give forth the sound of Boanerges, the son friends very pleasant to us. Mrs. Conant im- of thunder; and their miscellaneous antics are so proved in health and strength, which I hope will | ludicrous that, for simply describing them as they appear, any reporter would at once receive public castigation from the pulpit. Now, we have oftenby a vote of the City Council some years since; but we were times thought how loudly these camp-meeting pleased to hear the janlior remark that it it were there'to- meanly denounce Saintralists if they inpeople would denounce Spiritualists if they indulged in any such voodooism at their public An English lady was recently fined twenty dol- gatherings. They laugh at the contortions of some mediums now, as if these made them unreliable; but no medium obsessed ever threw herit. The offence was made to rank with slander self or himself into such attitudes, or emitted by the English Courts, it being the exact opposite such horrible noises as the exhorter at the camp meeting in this very season of summer.

Anthropia of the following the following of the state of

Beechers and Spiritualiam.

Rev. Thomas K. Beecher, of Elmira, in his discourse on Sufritualism, to which we have before made editorial reference, stated that he was not endeavoring to set forth the Bible doctrine as to the unseen or spiritual world, but was simply calling his hearers' attention "to the fact that spiritual agencies from God, the Supreme, all the way down the grade to the souls of the beasts that go downward, are recognized throughout Scripture. Their being and their activity are assumed, rather than asserted." As many of you, therefore, as found your faith upon Scripture testimony, may as well deny the existence of God as deny the existence and work of other spirits, named, for the establishment of a College for multitudinous and many-graded." He then speaks of the frequent acts of exoreism perform- ton, and the gentlemen named as trustees are ed by Christ, the fame of which went abroad throughout Judea and Galilee. Says Mr. Beecher, with sharp point, "the story of them is put before our children in Sunday schools, and in the sible education to her own sex, and always as next breath they may hear us saying that Spiritualists are a set of humbugs! Christian brethren, these things ought not to be so." In which we coincide with him. While holding it to be honorable, safe and true to decline to witness any spiritual manifestations, he declares "it is not timony of Scripture and the testimony of God no spiritual manifestations."

Then this member of the Beecher family progeeds in this style: " We are all of us mediums." (And here we might suggest to Mr Robert Roosevelt, once of the New York Citizen, that he would provider of young lady syllabub, but real hearty have a fine opportunity to exploit some of that mental food. fine verbal criticism of his on the word " mediums" which he devoted with such weekly [and | the intellectual equality of the sexes; practical, weakly] assiduity to the Banner.) "Our bodies." adds Mr. Beecher, "curiously and wonderfully Miss Smith gives as her reasons for founding such made, are acted upon by forces intelligent, pas-sionate and mysterious. * * * We are all apt higher and more thorough Christian education of to mistake familiar facts as if they were explain- women, what are called their 'wrongs' will be able. To me it seems quite as mysterious that a redressed, their wages adjusted, their weight of certain life, or spirit, or soul, that engineers my influence in reforming the evils of society greatly body, should be able to make manifestations, as increased; and that, as teachers, as writers, as that any other spirit that you choose to name mothers, as members of society, their power for should make manifestations through some de- good will be incalculably increased." There is a rided or half-crazy medium." The following il- world of goodness and real nobleness in such lustration of the nerve system of man is too vivid | words, which should encourage us in the faith that and effective not to be given in the language of its author, and without abridgement:

"Come with me to the denot or the Rathbun House, and you shall hear the click of the tele graph. Who makes that click? Buffalo, say Buffalo, says the operator. How does he make it? He opens and closes the circuit. What circuit? The ground and the wire along the telegraph poles. Well, I will go to Buffalo and see it done. When I get there, the telegraph people show me into a room ten feet square, let us suppose, filled full with batteries and magnets and wires and keys, and all manner of telegraphic apparatus-plump full so that I cannot even open the door, but can only peep in. And they tell me that that room sends he messages. But who starts the room a going Ahl the room starts itself, they answer it out, I say, and let me look at it. Oh, it won do anything, they reply, if you empty it. There is nothing there that we know of except what you see. Well, that 's wonderful! Do you mean to say that you can talk through this hole into that room full of stuff and messages be sent to Chicago, New York, Elmira, all over the land, just by talking in at that hole? There must be a tellow in there. You can't fool me with a lot of copper wire that way. There is a man bid in there. I am so earnest about it that they let me empty the room from end to end; and I find no-thing except batteries and wires and keys and switches and zincs and carbons and other tele-

graph stuff. Well, Well. I say.

Now, friends, in what does this rade illustration differ from what is golog on, at this moment in this room? I am speaking to you. There are a couple of holes in your head, and I send messages those two ears of yours into a room that is full coils and convolutions of brain. There is a little perve wire that goes from your ear to your brain. Mere I to yell fire it would startle you, and you would send messages out to your feet and legs to run, or other messages more sensible, to sit still and wait till the rest had run. I say, Won derful! Another man says, Pshaw! that's noth-ing! of course brain will act that way! No, I re-

You talk about the brain as if it were some peculiar sort of stuff so that it was not at all wonderful to find a spirit setting a whole body going, if it only has a brain to work with. Wel then, suppose I bring you a nice, fresh, warm brain on a platter, or if you please in its own skull. Talk to it now. What is wanting? Why can't I make an impression on that brain. It is all there. Why can't that brain make an impression on its body when the body is what we call dead? The brain and apparatus are all there. We can only answer that the life is gone, the man is gone, the soul is gone, the something

So ther, it appears that we are all of us mediums for something or other. We will not dispute about words. And when we talk about spiritual manifestations being so wonderful and therefor incredible, we ought to say rather some kinds of spiritual manifestations are uncommon, and there-fore incredible; for there is not an hour in the day in which a thoughtful man may not stand stupefied with amazement at the wonders that are going on in his own body and in his actions and influence upon his fellowmen."

Cheap Trains for Working-Men.

The State that thrives and grows powerful by the steady labor of its industrial classes owes them all the protection in return, with favors added, that it can conveniently provide. Mr. Josiah Quincy last year brought to the notice of the Massachusetts Legislature a project for requiring railroad cornorations within the State, and conducting from Boston, to run cheap trains morning and night for the special accommodation of working men. It was of course opposed by the consolidated railroad interest of the State, but at the next, or last, session of the Legislature it was carried through, rather as an experiment, how ever, than with the expectation of its proving a fixed arrangement. It was objected to the plan that it would tend to excite invidious comparisons between the classes of the people, by separating them in respect to their accommodations in public, and thus would operate against the democratic spirit that is supposed to govern in our affairs, and, likewise, that the working class and the railroad corporations would both cross one another's purposes at every possible point, out of spite for being included in compulsory legislation of this sort. But no such objections prevailed, and the law was passed providing for cheap trains, morning and evening, for a distance of fifteen miles from the city.

We learn that arrangements are now in process of perfection to carry out the provisions of the law, the railroads taking hold of it in good earnest. If the railroad companies are disposed to carry out the project in the liberal spirit in which it was conceived, they cannot fail of making it at designed, and of receiving back a great deal more for their trcuble than they at present fairly expect. For by offering such inducements to settle building up a series of towns and villages which such new places to settle, besides the business pected.

traffic that necessarily grows up with the places themselves. Their interest is increasing continually, in every variety of way. But to the working-man of the city, who passes his days in stifling heat and dust, this opportunity to make his home out in the cool and attractive country is a boon inestimable, and the man who first introduced this foreign idea into our American life is to be remembered as a benefactor.

New College for Women.

A Miss Smith died not long since, bequeathing, by her will, an estate worth four hundred thousand dollars, in care of certain trustees duly Women. The location selected is at Northamppreparing to carry out the provisions of her testamentary bequest. Her plan is a very positive and distinct one; she would give the highest posgood as that which is to be had at any of the colleges for the training of young men. The branches she would have taught are as extensive as any observation it is quite needless for us to say that taught in our highest seminaries of learning. "And"—she continues—"such other studies as coming time may develop or demand for the education of, women and the progress of the race." honorable, on the contrary it is disloyal to the tes- That reads like a good, sturdy intention, cherished by one who knew what she was about. If himself, to declare contemptuously that there are young men enjoy special privileges in this country, she would have the joung women offered those at least equal to them. She was not in quest of the mere accomplishments in this matter, but the solid, essential acquirements; not a

Here, now, is a practical profession of belief in because backed up with a large amount of money. an institut on, that she believes that, "by the woman is vet to come into possession of her rights as an equal. There is but one comment to be made in connection with the right employment of a fund donated with such conditions; and that is, that we sincerely hope no sectarian influences are to be allowed to creep in and obtain control. Let such an enterprise breathe the free air which is needed to establish it as a thoroughly successful experiment. Do not have it said that this College for Women/flourished while a novelty. but succumbed finally to the palsying influences of theological mould. Let the College be established for education, and not for proselyting.

Ministers and Money. "Woe unto you, rich men!" is the anathema which the clergy every now and then launch at the men of worldly accumulations; but all through the week the persons thus denounced enjoy their revenge in seeing these same preachers creeping around their stores and countingrooms, obsequiously soliciting their money for ecclesiastical_purposes, and lauding them to the skies for their goodness and generosity in drawing their reluctant checks in favor of the charity sought. The fact is, all this noisy pulpit denunciation of money and "worldliness" is insincere and a sham. The ministers mean by it only to keep up appearances, and to seem consistent in their words with the texts they are compelled to stumble against in their Scripture readings. In these times the clergy are just as covetous of money as any other class, and it may not be wholly unjust to say they are still more so. They very rarely refuse larger salaries for the sake of clinging to the flock they profess to love so well. ply; there is a man in, or near, or around that In building churches they are as eager to outdo one another as any of the suddenly-made rich men along our city avenues in their private dwellings. And if anybody tries to discover on which side his bread is buttered in these times, it is a minister.

They harangue, it is true, against the excessive materialism of the age, and protest that we are all going to the dogs if we keep on in that direction; but they are eager to rope as many rich families as possible into their societies, and they never forget to be courteous to a rich man when they meet him even across the street, nor do they manifest the slightest dislike to the company of the wealthy at their luxurious homes. As for presents, they are the last men in the world to forget who are best capable of making them. Not that we would advise, by any means, the least falling off in all due respect to the rich merely because they are rich, but we should not counsel a painstaking attention to them on account of their money alone; for it is notorious that, in this country, those who have been compelled to devote the best days of their lives to the making of money, have had no time for self-culture, whether intellectual, social or spiritual: so that the minister is not to suppose he meets with the best company where he finds the best furniture. He cannot help the toadying tendency, for all that; and it is more generally exciting disgust than the objects of that feeling are probably aware of. Their business is to teach humility, and to do that they ought to set some respectable sort of an example personally.

> Written for the Banner of Light. TO THEODORE PARKER. --BY WILLIAM BRUNTON,

walk the streets that once thy footsteps trod. And see the daily sights that met thine eyes. Our busy city's circling enterprise. Our wide outstretch of fair New England's sod. Where skill and will may thrive, and patience

Thy olden prophet word and life spent prayer, To lead us nearer yet to man and God! And still thy presence hovers o'er the scenes. And still thy truthful voice speaks loud and

I see all these bespeaking largest care,

plod;

Boston, Mass., 1872.

strong, And still thine angel spirit comes and gleans From earth and time its wealth of joy and song, And shows us still, in humble work, the means To reach the heaven to which our souls belong.

cace popular with the large class for which it is The Forthcoming Spiritualist Camp Meeting.

As will be seen by the Committee's card (giving full particulars) in another column, Walden along the lines of their roads, they are rapidly | Pond Grove, Concord, Mass., will soon be the scene (Aug. 7th) of the commencement of the are sure to repay them for their outlay many | yearly camp-meeting, which has become a regufold. It is not the mere fares of the working-men | lar institution there, under the efficient managewhich the companies collect of them; they get the ment of Messrs. Richardson and Dodge. A large travel of their families and of all who move into crowd, and a quiet, enjoyable time may be ex-

"Too Much of a Good Thing,"

It is amusing to note the apparent fairness at the outset of many disputants on the church side of the argument as displayed to their critics from the liberal-thinking class in community. Many start out with a seeming determination to reach the truth, whatever may be the result to their timehonored notions, but finding themselves "getting the worst of it," are fain to raise a great dust of words to cover their retreat, or to flatly refuse to pursue the matter further. The old couplet of "a man convinced against his will," etc., is never so clearly proven to be correct as when this state of mind is exhibited by one of the firm-rooted churchmen, as he turns in ill-concealed embarrassment or lofty disdain (as the case may be) from a discussion in which his pet theories have received a severe freatment from "profane" hands.

And what applies to the debater also follows as regards the journalist. How often discussions, started in apparent eagerness to reach "bed rock" in matters scientific and religious, come to grief because the creedist finds himself getting beyond his depth, and becoming powerless in the current of progress. A favorite method of ending such debates is to go to the editor — in humble imitation of Nicodemus - and tell him that "the Church" will not countenance the further continnance of the "infidel" matter he is publishing, Then the sapient editor, bowing to the social Juggernaut set up in the high place of the land, will immediately-after giving the bigot the last word -inform the free thinker, who seeks to reply, that "the crowded state of our columns will not allow a further publication of your articles."

We have at least what appears to be a case in point before us which we shall state plainly, and then leave our readers to draw their own inferences as to whether we are or are not correct in our surmises. Elizabeth M. F. Denton-wife of William Denton-a true woman and fearless advocate of whatever she believes to be right, has of late been holding an argument-through the columns of the Natick Bulletin-with Rev. F. N. Peloubet: but on a sudden it was discovered that-after the Reverend had issued his last letter of June 8th, in answer to her-a "want of space" in the Bulletin prevented her reply, dated June 20th, from appearing; and not only this, but the discussion is, for the same reason, ordered to be discontinued. The lady, however, not choosing to be so unceremoniously gagged, has printed her reply in the form of a four-page tract, which, if any one will read, he or she will be convinced that the Reverend was no match for the lady in debate. The points made in her reply (which lies before us) are unanswerable, and, to our mind, the "kindly" interference of the Bulletin editor in behalf of the bard-pushed divine must have been indeed grateful to the feelings of that discomfited shepherd of souls.

-Drinking in the Church.

That we have not underrated the inefficiency of the Orthodox creed in any and all its accepted. forms to eradicate evil practices and lift the habits of its subscribers to a higher level, we are free to refer to a recent address of the Rev. Mr. Hughan before the New Connexion Church, not long since, in Ontario-an address of such point and power as to compel the attention of the London (Ontario) Advertiser. The reverend speaker's theme was " Moderate Drinking and the Church." He stated that twenty thousand persons were expelled every year from membership in the churches, for simple drunkenness, and that a still greater number filled drunkard's graves. They were all, of course, once moderate drinkers. He called special attention to the fact that the church was openly bowing before the altar of this "Baal," and inveighed severely against the gross inconsistencies of some churches, in inviting the manufacturers and venders of liquors to occupy prominent places in their public meetings on account of their money. On this head his denunciations are described as "withering," as the habit of too many churches deserves. Now here is something to provoke serious thought. Here is a practical evil. that is eating out the vitality of religion in lent and secret way, and none sound the alarm, We see, then, that Orthodoxy is not a cure all for humanity. If it only inculcated love and charity, instead of loading and firing at those who do not accept its rigid faith, it might save more souls and win over more proselytes.

The English Poor.

No spectacle should incite us of the United States to make the most serious efforts to preserve our institutions in their purity, and above all to provide liberally for the class that, without any provision, is certain to become a dangerous one under our beneficent system of government. like that of the crowded, hungry, semi-revolutionary poorer classes of the mother country. England exists with volcanic fires beneath her. The Earl of Shaftsbury says of the London poor, which constitute so large a proportion of the four millions of population of that vast metropolis, that they are in such a state of social and moral degradation that, in his opinion, unless something is done to improve their condition, the British Constitution cannot possibly endure a quarter of a century. When times of trouble come, as come they will and must, he says that these lawless classes will emerge from their London dens by the thousands, and, unless some su-perior influence is able to hold them in check, they will rouse the world's astonishment by the spectacle of comflagration, plunder and bloodshed, of which they will be the authors. If we can do nothing to help England in the midst of such gigastic perils, we can at least exercise a greater care than ever to maintain the rule of justice everywhere within our own borders, and to stamp out the life of those seeds of corruption which byand by we may not be able to pull up by the roots.

Hindoo Morality.

The Calcutta correspondent of the London Times forwards that journal an account of the celebration of Juggernaut, when the great idol is dragged over the route predetermined for him. He says not a word about the practice of prostration before the wheels of the car, and therefore we doubt it altogether as a Hindoo habit. But one of the features of the "fun" were eating a few sweetmeats, with parched rice, drinking some water, an absence of all symptoms of worship for the ugly-looking god, and amusement generally. Among other things, passages are publicly read from one of the great poems of the nation, which is much as if Milton should be read at the Derby races. The correspondent was greatly surprised at the proofs of public morality, none of the men even presuming to turn around and look after a woman that chanced to pass, as more Christian people do. He adds that if the chains of caste were once broken, he should not be surprised to see the Hindoos sending over missionaries to England, believing themselves to be possessed of the superior morality.

Philip O. Sparrow, of Medway Village, will please accept our thanks for an elegant bouquet of flowers for our Free Circle table.

Rebellion in Prison.

The recent uprising of the prisoners in Clinton State Prison, at Auburn, though suppressed by force, and punished by solitary confinement on bread and water, and a severe course of "paddling," had meat enough in its purpose to demand a much more thorough investigation than it is likely to get. The explanation of the officers is, that a few prisoners had, just before this event, been transferred from Sing Sing to Auburn, and street. Boston. were disposed to transfer their imaginary grievances along with them. The prisoners made candid complaint of the quality of the meat, and declared it to be unfit for use. There were a thousand men associated in this temporary rebellion; for the present at Bangor. and it is very difficult, if not impossible, to believe that, within the space of a few days, or since the transfer of these three or four ringleaders was sumption is that the complaint of the great body of the prisoners was well founded. It is to be noticed that, in a great many of our Eastern prisons, the same complaint of had and insufficient food is made continually, and desperate criminals excuse their acts by alleging that they preferred death on the scaffold to life continued on such terms. Speculators find their way into our State Prisons as well as everywhere else. A man in confinement is more keenly sensitive to the character of his rations than if he were free to earn them himself.

The Worth of Sincerity.

In an essay read some time ago by that fine thinker, Dr. Bartol, before the Radical Club, on 'Sincerity," he said that the word was but a synt onym of Satan. Insincerity he defined to be the regarding of truth as something external to the mind. He expressed wonder that any one should dare to say he is sincere. It is not a momentary impulse, but a patient and long-continued study. Every upright truth teller in this world comes to a cross. Our native sincerity is taken away from us by too much culture. Dr. Bartol said he thought we had in Boston a class of these overcultivated persons, who poured forth their affected convictions with loquacity as loud as the liquor runs from puncheons of adulterated wines. And he advises us to make the tongue as hard as a turnpike or an iron rail, but never to be insincere. Sincerity, he insisted, is the only builder. Not only our word but our work must be sincere; no weak point or flaw must be covered up. He also added that "Materialism and Spiritualism, like angels on Jacob's ladder, were passing each other. Materialism was going up and losing itself in invisible force, while Spiritualism comes down with warm hands that touch us." As for judging a man, we must not say he is insincere because , he is not true to our life, if he is to his own. The patient effort to cultivate this central virtue will shortly revolutionize and reform the whole char-

Dedication of Roseavelt Hall, Ashley, Ohio.

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Our readers will, without doubt, recall to mind the destruction-July 21, 1871-under very peculiar circumstances, of the Spiritualist Hall at Ashley, O., supposed to have been set on fire by some of the "excited" church-members in the neighborhood. The Spiritualists there were unable to rebuild the hall except by contracting a debt which all felt was more than they could endure; but we are informed by a correspondent-H. P. McMaster-that a new building of brick, known as Roseavelt Hall, has been erected on the old site by J. H. and S. Roseavelt, the use of which they have generously donated to the Society. The building was finished in one month from its commencement, and on the first Sabhath after

its completion the Lyceum held a session therein. The new edifice will be dedicated to truth and reason on the 27th and 28th of July, and, under the peculiar circumstances of the case, a large meeting is hoped for, where the phenomena and philosophy will be fully represented. Let the Spiritualist element show its full strength, andlet skeptics attend and judge for themselves.

Contents of this Number of the Banner First Page: Continuation of "Immortality

Proved by the Testimony of Sense," Second: "Conclusion of story—" Emma Linden;" Poem-"Summer," by William Allingham; Biographical Sketches-"Isaac Post," by C. W. Hebard, and "Mrs. Mary J. Hollis," by Cephas B. Lynn; "Cosmography," by Lysander S. Richards. Third: Poem-" A Lock of Hair," by R. Augusta Whiting; "Vegetable vs. Animal Diet," by F. Lawrence Miles: Banner Correspondence; "Mesmerism and Spiritualism:" "Spiritualism in Cincinnati, O.;" "Shakerism and Spiritualism," by Francis E. Hyer. Fourth and Fifth: The good audience, upon the subject of "Memory and i's effect usual Editorial Department, etc. Sixth: Spirit on spirit life." The evening lecture and questions and an-Cal." by L. W. Ransom: "Matters in Providence." by W. Foster, Jr.: "Moravia, N. Y.," by Henry T. Child: Convention Notices, etc. Seventh: Advertisements. Eighth: "Editorial Correspondence," by Warren Chase; "Western Locals," by Cephas B. Lynn.

Annie Lord Chamberlain.

This lady (so says a recent number of the Religio-Philosophical Journal) has been creating in private circles much interest in the subject of spirit communion in Chicago. During her late séances, the playing of musical instruments was supplemented by an increased amount of another pleasing manifestation, viz.: audible spirit-voices; The Journal further savs:

"Mrs. Chamberlain is stopping for a few days only, at 160 Warren avenue, with her elster, Mrs. Webb, formerly Jennie Lord. She leaves the city very soon, to spend a few weeks in a cooler cli-mate. On her return, she will be pleased to meet her many friends and admirers in Chicago."

Philadelphia.

From our correspondent, "Reichner," we learn that Miss Helen Grover, trance speaker and clairvoyant, accompanied by Miss L. L. Crosby, test medium, recently held seances for a short time in Philadelphia, at which very general satisfaction was given. Miss Grover lectured on Sunday, June 231, and Miss Crosby, entranced, gave a poem at the close of the lecture. Dr. H. T. Child, on the evening of the same day, gave a very interesting narrative of his experiences at the seances of Mrs. Andrews, at Moravia, where he spent a week witnessing the spiritual phenomena.

New Book Catalogue of William White

This Catalogue, just issued, contains THE EN-TIRE LIST OF BOOKS published and for sale by them. Copies forwarded to any address free of

By reference to our fifth page it will be seen, account of phenomenal manifestations through that the Brooklyn, N. Y., Progressive Lyceum, the mediumship of Mrs. Mary J. Hollis, of Louiswill give a picnic at Boulevard Grove, on Wed- ville, Ky., as detailed in the Cincinnati Commernesday afternoon and evening, July 17th. The cial. occasion promises to be a grand affair.

See the advertisement in another column of the New York Weekly Sun for the campaign,

Movements of Lecturers and Mediums.

Mrs. Mary M. Hardy, the celebrated test medium, returned to her residence, No. 4 Concord square, Boston, July 24. from a brief vielt to the country in search of rest and recuperation from her arduous duties. Those interested in the investigation of the phenomena of mental spirit intercourse will do well to consult her, and learn the astonishing accu-

racy of her control. Chas. H. Poster, the wonderful New York "stigmata" pedium, may be consulted for a few days at 18 Bulfinch

Mrs. Abbie W. Tanner, of Vermont, has just closed a two months' engagement (May and June) at Banger, Me., where she has been greeted with approclative audiences. She speaks in Guilford, Me., during July. Bue may be addressed

William Brunton has returned to Boston, after his suc cessful tour in Central and Western New York. He will speak in Albany, N. Y., during September, Nevember and made, they could have successfully organized an December, and would like to make engagements in New uprising of such a compact character. The pre- England for July and August. Address him, 5 Poplar place

> Mrs. Jennie S. Rudd, of Providence, R. I., will speak in Stafford, Ot., the last three Sundays in July. She has been forced to cease her public labors, owing to ill health; but her recovery has so far been assured that she will test her strength on the platform, and continue if she finds herself able to do so.

Thomas Gales Forster closed, Bunday, June 30th, a month's engagement at Troy, N Y., where he was highly successful in arousing added interest on the subject of the spiritual philosophy.

We are informed (per correspondent) that Mrs. Jennie Ferris, the remarkable test medium, whose labors have created so much interest in the subject of spirit communion throughout the Bouth and Bouthwest, was united in marriage, June 7th, to Mr. Nelson Holmes, and sailed with her husband from New York City for Europe, July 3d.

Susie M. Johnson is speaking in Detroit to full houses. Mrs. M. J. Wilcoxson may be addressed at 200 Courtland street, Brooklyn, N. Y., until July 20th, and at Milford, New Haven Co., Conn., until Sept. 1st.

Dr. J. K. Bailey is making his way castward toward New England, intending to pass through the O nadian Dominion. Societies on the route desiring a standard speaker should secure his services.

J. William Fletcher will speak on Spiritualism in the Town Hall, Luncuburg, Mass., July 14th, at 10} A. M., and 2 P. M. Bocieties wishing to make engagements for fall and winter mouths will address him at Westford, Middlesex

Mrs. A. P. Brown, of Vermont, will speak in Wentworth, N. H., at Academy Hall, July 21st and 28th. Subjects requested from the audience at the time of speaking.

New Publications.

THE CHICAGO PULPIT-Carpenter & Sheldon, publishers, 508 Wabash Avenue-begins its second volume with the present (June) number, containing an able sermon by Prof. David Swing, upon Variation of Moral Motive. It has improved its appearance by a neat, tinted cover, and to the weekly sermon and Church Reporter have been added the departments of The Church Critic and The Book Reader, both of which promise to be original and spicy.

THE KANSAS MAGAZINE, Topeka, Kan .- for sale by A. Williams & Co., 135 Washington street, Boston, Mass,-gives, in its July number, an attractive table of contents. Will M. Carleton, author of "Betsy and I are out," contributes a poem "Some Time;" "Our Public Land System " is reviewed; "The Bons of the Border" receive a pen portrait o startling accuracy, and "The Lay Preacher's Selmon," "Our Decoration Day," "The Industrial University Scheme," several short stories, editorial miscellany, etc., etc., com. bine to present a magazine issue which is a credit to all

"WHY I WAS EXCOMMUNICATED from the First Presbyterian Church of Minneapolis, Minn.," is well told in a printed lecture delivered by H. Barnard in the Pence Opera House, Minneapolis, Minn., Sunday, June 9th, 1872. The pamphlet is neatly gotten up, and the subject matter deserved a wide perusal.

THE INLAND MONTHLY, published by Charlotte Smith, 407 N. Fourth street, St. Louis, Mo., is out for July. L. U. Reavis, whose name is well known to the liberal public, presents a paper on "The Future of American Civilization." which-in connection with choice selections from other gifted pens-makes this inland "brochure" a welcome guest.

MERRY's MURRUM for July is received. Horace B. Fuller, 14 Bromfield street, Boston, publishes this lively magazine for children. One of the principal attractions of the present number is the first installment of "The Fog Bell," s seashore story, by Charles Barnard.

Spiritualist Lyceums and Lectures. MERTINGS IN BOSTON.—Eliot Hall corner Eliot and Tremont streets.—The Boston Splittualists Union hold their regular meetings overy Thursday evening at 7½ o'clock. The public are cordially invited to attend. Dr. II F. Gardner, President: Mrs. L. F. Kittredge, Secretary.—The Children's Progressive Lyceum meets at 10½ A. H. every Sunday.

John A. Andrew Hall, corner of Chaunev and Essez streets.— Lecture by Mrs. 8. A. Floyd, at 2% and 12 P. M. The audience privileged to as any proper questions on spirituality. Ex-cellent quartette singing. Public invited.

Temple Hall, 18 Boylston street — At 10] A. M., test circle, Mrs. Belle Bowditch, medium; 234 P. M., c'rcle, open to all mediums; 73 P. M., conference. Children's Lyceum meets at 1 P. M.

ROSTON .- Eliot Hall .- The sessions of the Children's Progressive Lyceum, held each Sunday morning at this place, continue to be well attended and profitable.

John A. Andrew Hall .- In the afternoon of Bunday, July 7th, Mrs. S. A. Floyd gave an interesting lecture, before a Messages; "Matters Spiritual in San Francisco, swers were unusually interesting. Fine quartette singing at both sessions.

PLYMOUTH .- Leyden Hall .- A correspondent informs us that "on Bunday atternoon, after the usual exercises were gone through with, a song was sung by Misses Nellie and Emma Blackman, readings were given by Misses Sarah Bartlott and Lizzie Faunce, remarks were made by Henry Anson, of Milford, Mass. The session closed with the Grand

Banner March, and a song by the members of the Lycoum. The Lyceum has recently chosen the following board of officers: For Conductor, Miss Sarah A. Bartlett; Guardian of Groups, Mrs. Lucretia Blackman; Musical Director. Mrs. Lydia Benson; Recording Secretary, Sarah A. Bartlett; Treasurer, Mrs. Lucretia Blackman."

Acknowledgments.

The following sums have been received by us for the purposes designated:

FOR MISS REBRCCA H. LYON .- From A. T. Lydecker, \$1 00. FOR MISS REBRECK IL LYON.—From A. R. Lydecker, \$1 00. FOR J. B. POWELL. OF ENGLAD.—[The following soms were received two months ago and forwarded]: From C. W. Tappan, Sait Lake City. Utah, \$2 00; Mrs. C Moore. New York, \$1 00; Mrs B. T., \$1,00; John Tebbs, Paterson, N. J., \$1,00; Carrie A. Whitley, Blandinville, 25 cents.

FOR DR. MEAD'S PSYCHOPATHIC INSTITUTE, for the Treatment of Mental and Nervous Diseases.—From Mrs. Conwell, of Huntington, Mass., \$2,00.

SPIRITUALISM.—In recording passing events we cannot overlook the movements of the Spiritualists. They have ever claimed to be progress. ive, and this is certainly correct if all accounts are to be believed. First they commenced with knocks on a table; then tipping the table over, and so on, until now at a place called Moravia, in New York State, the spirits are seen and talked with face to face in daylight! Large numbers are visiting there, and they all agree that they saw their husbands, or wives, or fathers, mothers or other relatives and friends. We don't know what to say about all this. We are certainly not a Spiritualist, but when spirits come in daylight, and all the spectators see them and hear what they say, it is curious. It is claimed that old John Brown appeared there one day and made a little speech, in which he said that within a few years spirits would become visible and could the be seen and known all around us. The world moves.—Logan (O.) Republican, June 13th.

On our third page will be found an interesting

On our eighth page the St. Louis Free Religious Society present their "Address" to the public. consideration.

PREMIUM TO YEARLY SUBSCRIBERS.

CHOICE OF TWO Beautiful Spirit Pictures!

Now is the time to Subscribe for the

BANNER OF LIGHT,

To any one sending us Three Dollars, between the first day of June and the first day of AUGUST, 1872, we will forward the BANNER to one person for twelve months - but be it understood that this provision is not applicable to two six months' subscribers, whose papers are sent to separate 'addresses - together with one of the following-named finely executed pictures :

"THE SPIRIT BRIDE,"

"THE SPIRIT OFFERING."

In order to obtain the picture, the party writing us must state in the letter containing the money which of the two is preferred. Any one neglecting to do so will not be entitled to the

THE SPIRIT BRIDE, a card photograph, 10x12 inches, is from a superb cray on drawing, executed in the highest style of art by a medium artist, (Mr. E. Howard Doane,) while under perfect control of the spirits. The picture represents the head and bust, life-size, of a young lady arrayed in bridal costume, and ornaments the walls of our Public Free Circle Room. Some of the most competent judges in the country have examined and admired this Portrait, and do not hesitate to pronounce it a superior work of art. Its anatomical accuracy, beautiful expression and finish are indeed worthy the pencil of any accomplished artist.

THE SPIRIT OFFERING is a card photograph, 10x12 inches in size. Its central figure is that of a young girl just blooming into womanhood. Aller head is crowned with white roses, and veiled with fleecy drapery; and her eyes, downcast and mild, are fixed upon a small cluster of lilies, which are clasped in her shapely hands. The picture is universally admired by all who have seen it.

Send in your names as yearly subscribers to the Banner of Light, the oldest Spiritual-ist paper in the World, and obtain your choice of these two fine plutures. The BANNER is a reliable exponent of the Spiritual Philosophy. Public Lectures from noted speakers appear in its columns from time to time, together with Original Stories, Scientific and Philosophical Essays, Message Department, Spiritual Phenomena, Correspondence from all parts of the world, &c. It also advocates the rights of woman, as well as other we ask our friends everywhere to lend us a

helping hand, and so enable us to continue our work—with renewed exertion—for the great good of humanity.

WILLIAM WHITE & Co., Banner of Light Boston, Mass.

The Massachusetts State Spiritualists Camp Meeting at Lake Walden, Concord.

This grove will be opened for camping, on Wednesday, Aug. 7th.

On Sunday, Aug. 11th, Miss Jennie Leys will deliver one of her popular lectures. A number of musicians, under the direction of T. M. Carter and J. H. Richardson, will also be present on that day, to add interest to the occasion. On Tuesday the 13th, regular camp-meeting services will

mence, to continue until Sunday night, 18th. Prominent speakers have been engaged.

Thursday and Saturday will be devoted to Conference, in which all speakers, mediums and all others present, are

nvited to participate. Dancing-for which there will be no extra charge-will e participated in on Tuesday, Wednesday, Thursday and Priday; music by J. H. Richardson's band.

The Committee have made all necessary arrangements for the furnishing of tents and lodgings. Tents for the entire camping season (fourteen days) may be

had of the Committee at prices ranging from \$4 to \$10, in proportion to size. Those persons desiring the use of tents only for the closing week; can obtain them on the ground at \$3 to \$8.50, according to size. Parties will find conveniences on the ground for doing

their own cooking. Those who intend to remain, will do well to provide bed ticks, blankets and general camp equip-ments. Board and refreshments can be obtained on the grounds at Boston prices.

In order to assist in defraying expenses a small admission fee will be required of those coming to the grove not holding railroad tickets.

Fare to the grove and return from Boston, Charlestown, Somerville, Cambridge and Watertown, \$1,00-Waltham 80 Until August 13th, trains will run as follows: Leave

Fitchburg Depot, Boston, 6:15, 14 A. H., 2:30, 8:55. Way,

On and after Aug. 13th, in addition to the above arrange ments, a train will leave the same depot daily, at 8:45 A. M. Sunday, Aug, 11th, trains leave Fitchburg Deput, Boston,

ia. Watertown, 0:45 A. M., 1 P. M. Sunday, Aug. 18th, excursion train leaves Boston at 8:30 mia, main road: 0:45 A. M. and I P. M. via Watertown

Sunday, Aug. 18th, special trains from Mariboro' at 9 44 4. Hudson, 9:12, Rock Bottom, 9:22, Maynard, 9:32, South Acton, 9:40, Concord Junction, 9:50, Mason, 5:50, Pitch

burgh, 6:30. Sunday trains connect from Worcester and all way sta ions south of Ayer Junction. A. H. RICHARDSON, Committee of James S. Dodge, Arrangements.

Spiritualists' Picnic at Lake Walden Grove, Concord.

The First Grand Union Spiritual Picnic and gala day of the Spiritualists of the western and central portion of Massachusetts, in connection with friends from Boston, Charlestown, Chelsea and vicinity, will take place at Lake Walden Grove, Concord, Wednesday, July 17th.

A large number of speakers and mediums are expected to be present, and all are cordially invited to attend. J. H. Richardson's Band will furnish music. No extra charge for dancing.

Excursion trains will leave Fitchburg denot. Boston, at 8:45 A.M., stopping at Charlestown, Somerville, Cambridge and Waltham. Other trains will leave at 11 A. M. and 2:35 P. M. Excursionists above Concord will take regular trains. Refreshments may be had at the Grove at Boston prices.

Tickets for sale at all depots at usual picnic Committee of Arrangements,

DR. A. H. RICHARDSON, Charlestown, JAMES S. DODGE, Boston. Cape Cod Camp Meeting of Spiritualists.

The Annual Spiritualists', Camp Meeting will be held at Nickerson's Grove, Harwich, Cape Cod, commencing Tuesday, July 16, and ending on Monday, the 22d. Tickets may be btained at the following reduced rates of fare:

Monument

Other points same as last year.

Mesers, Snow & italiest will provide board and lodging for all who desire. Many of the ablest speakers upon the subject of Ppiritualism will render the exercises worthy of general attention, and all are invited to participate with us in this

attention, and all are invited to participate associal and intellectual feets

From Miller of Arrangements.

Doang Keller, Bennis Port.

Inguan "now", Bennis Port.

EPHRAIN DOANE, JE.,

T. B. Bakes,

D. H. Mall.

B. BAKER, II. NWALL, R. H. NWALL, W. B. KELLEY, W. B. KELLEY, Secretary

Spiritual and Miscellaucous Periodicals for Sale at this Office:

CAIN FOF Saile at this Office:
THE WESTERN STAR. Published in Boston. Price 35 cents.
THE LONDON SPIRITUAL MADAZINE. Price 30 cts porcopy.
HUMAN NATURE: A MORTHLY JOURNAL OF ZOISTIC Science.
And Intelligence. Published in London. Price 25 cents.
THE MEDIUM AND DATBERAK. A Spiritualist paper published weekly in London. Price 5 cents.
THE AMERICAN SPIRITUALIST. Published in New York.
City. Price 5 cents.
THE RELEGIO-PRILOSOFHIGAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill. Price 5 cents.
THE LYDEUM BANNER. Published in Chicago, Ill. Price 5 cents.

5 cents.

The Herald of Health at D Journal of Physical Cul-ture. Published in New York. Price 20 cents per copy.

Passed to Spirit-Life:

From Troy, N. Y., June 25, Otis 1. Hall, aged 53 years, for merly of Gorham, Me.

Mr H. was for many years a strin and decided Spiritualist, and was sustained through a long and painful sickness by the consolations imparted from spirit-life.

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Each line in Agate type, twenty cents for the ret, and fifteen cents for every subsequent inertion.
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Payment in all cases in advance.

For all Advertisements printed on the 5th page, 20 cents per line for each insertion. Advertisements to be Renewed at Con-linued Rates must be loft at our Office before 18 M. on Monday.

SPECIAL NOTICES.

DR. SLADE, Clairvoyant, is now located at 210 West 43d street, New York. tf-Jy6,

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth Av., New York. Terms, \$5 and four 3 ct. stamps. Register all letters. 1f—Jy6

SEALED LETTERS ANSWERED by R. W. Flint, 34 Clinton place, New York. Terms \$2 and 3 stamps. Money refunded when not answered.

SPIRIT COMMUNICATIONS by sealed letter, \$1 and four stamps. Address, M. K. CASSIEN, Newark, N. J. 98°.Jel5.

Example for the Ladies. MISS SARAH LYSCH carned with a Wheeler & Wilson Machine, in 1870, \$731,63, stitching neck-

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D. M. DEWEY, Bookseller, Arcade Hall, Bochester, N. Y., Keeps for sale the spiritual and Reform Works published by William White & Co. Give him a call.

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383 Larimer street, Denver, Col., keep for sale a supply of the Spiritural and Received Books, published by William White & Co. Also the Banker of Light.

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Bookseller, No. 7 Old Levee street, New Orleans, La., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the **BTRETURAL AND REFORM WORKS** published by William White & Co.

AUSTRALIAN DEPOT No. 96 Russell street, Melbourne, Australia, has for sale all the works on Sepirifundismus. Liberale AND REFORM WORKS, published by William White & Co., Boston, U. S., may at all times be found there.

HERMAN SNOW, 1112RMAN SNOW,
319 Kearney street (up stairs); San Francisco, Cal., keeps for sale the BANNER of LIGHT, and a general variety of Spirfitualist and Hoferm Books, at Eastern prices. Also Adams & Co.'s Goiden Pens, Flanchettes, Spence's Positive and Negative Powders, Orton's Anti-Tobacco Preparation; Br.
Storer's Nutritive Compound, etc. Catalogues and Circulars mailed free. The Remittances in U. S. currency and postage stamps received at par. Address, IRREMAN SHOW, P. O. BOX 117, San Francisco, Cal.

LIBERAL, SPIRITUAL AND REFORM BOOKSTORE Western Agency for the sale of the BANNER OF LIGHT, and all Liboral and Spiritual Books, Papers and Magnezines. Also, Adams & Co.'s GOLDER PENS AND PARLOR GIAMES, the Magic Comb, and Voltale Armor Soles DR STORER'S NUTRITIVE CUMPOUND, SPENCE'S POSITIVE AND NEGATIVE POWDERS, Consers Record Ink, Stationery, &c.

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D. S. CADWALLADER, sale the BANNER of Light, and a general assortment of SPIRITUAL AND LIBERAL BOOKS, Papers and Pamphiets, Spence's Positive and Negative Powders, and Dr. Store's Nutritive Compound, Alo, Librarian for The Connecting Link Library, a Circulating Library of Spiritual Books.

J. BURNS, Progressive Library No. 15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng., keeps for sale the BANKER OF Light and other Spiritual Publicu-tions.

RICHARD ROBERTS Bookseller, No. 1025 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the Bianner of Liour, and a full supply of the Spiritual and Ro-form Works published by William White & Co.

· ADVERTISEMENTS.

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ONLY HALF A DOLLAR. Two meet the demands of those who desire to ald in the reform of the National Administration by the election of Greeley and Brows, Thr. WEEKLY SIN will be sent to all subscribers, for the next six months, for 50 cents.

The WEEKLY BIN will contain full and interesting accounts of all important events that mark the progress of the Presidential campaign.

of all important events that mark the progress of the Presidential campaign.

The union of independent voters of all parties to break down Grantism and corruption, and rescue the Government and the country, is being realized.

Such a comoinstion must sweep the field. Push on the movement by circulating The Werkelt New.

The Werkelt New is the cheapest journal in the world. It contains eight pages of reading matter, and is in every respect, both as a family and political nowspaper, tuily equal to any other published in the country, not merely in interest and ability, but in the quantity of useful information and pleasant entertainment which its columns furnish

Address, THE BUN, NEW YORK CITY.

July 20.—4w July 20.-4w

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JUST PUBLISHED. WITCH-POISON

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FIRST PICNIC OF THE SEASON

PROGRESSIVE LYCEUM.

A TBULLEVARY GROVE. cor. Debevoise and Morrell A streets near Broadway, Brooklyn, E. D., WEDNESDAY AFFERNOON AND EVENING, JULY 17, 1872. Sanging and Speaking by the Children Danc ng to commence at 3 o'clock, Music by Gibert's Band. Gent's tekets seems.

A. G. KIPP Conductor. Greene, Gates, De Kalb Ave. and South Sevent at, Cars stop near the Grove

What and Where is the Spirit-World?

A Lecture delivered before the Semi-Annual Convention of the Michigan Associat on of Spiritualists at East Sagluaw, June 11th, 1871, by DB. GEORGE A. LATEROF. Price 25 cents, postage 2 cents. For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 156 Washington street, Boston, Mars.

THE DOCTORS

Overwhelming Testimony.

Titl: following are letters and extracts from letters ad-A dressed to Prof. Payton Spence, M. D., by practicing physicians in various parts of the United States, giving their personal knowledge and experience of the merits of the Posttive and Negative Powders:

personal knowledge and experience of the merits of the Positive and Negative Powders.

Your Positive and Negative Powders are truly an invalunitie medicine, and one of the greatest blessings
to hominity. I must saden truly asy that wher should
30 years' practice in medicine, I have never found a compound
which is their equal. One year ago last March I was attacked with
the Liver Complaint. After using one box of the Positive Powders I was well. Last March I was attacked with
what I called, the Gravet, being at the time very billions
and in constaint paint, but by the use of your Powders I
was soon free from paint, and I am now as well and as benefy
a man as ever. Last Apriling whe became to fall in boath, and
soon became body affected with Rhemmatte point in the
hips, back and I dag, her appetite fracted, and also began to
show eighs of a rapid dissolution. But how the scene is
changed. She is well and has a good appetite; and we know,
that it was the Positive Powders which produce i the change.
Whim the last year I have had five patternix who would
have gone to their lang home, if I had not given
them your Powders. About one year ago there were,
in this place, two mors in babs that had, for a long time, been
any to discuss the produce of the end of the produce of the patternix is given to
up to die. I was called to see them—tay the produce of the produce of the produce the income,
But. T. BOON D. Provided. Pa.

Enclosed I send you \$1500 for more of your Positive and
Secative Powders. Towa are the free.

now.

Enclosed I send you \$15,00 for more of your Positive and Segative Powders. Tooy are the brest mediteine I ever meet in all casis of Fermile Wenkiness. The entened Abortlon, and Child-birth. I would recommend them to every Physician, and there is no bonny but what obgut to have them. You can use my mane if you wish BR. J. C. HOWES, Foliay, local.

DR. J. HOOVER, Winnersone, Wis.

I cannot do without your Positive and Nigative Powders on any consider (tion for me self and for my practice, particularly for Accordenement (Child bittle). There had any very severe case of Threattened Abortion (Miscatinge), which three Positive Powders arrested. The woman had been flooding about ten hours, with severe pains the later point; but it was straige to see how quick they yielded to the magic influence of your valuable Powders. I have I had two cases of Bit ons Remitting I ever in which I used the Powders, and in 24 nourschey, were carred, also two cases of Chills and Fever, which were cared, also two cases of Chills and Fever, which were cared by the Powders are 3 days.

Die, by Crean E. Attent, Ind.

One has of vour Positive Powders wined David Willington.

Jays.

DR. J. CRANE, Attea, Ind.
One hax of your Positive Powders cured David Willington
of a pint in his stor ach of Syears's trinding. Mrs. E.
F. Claff a was quired by the Negative Powders of Summers,
or Paisy, of Pyears' duration. The Powders offer the R. Claffin of Neurinigan. They also curedy lady of Painful
Mensiruation when given up as past cure. In ciscs of
Partnerition. (C. lid hitch), consider two of great value.
DR. JULIA WILLIAMS, Practical Matwife, East
Readings, Fr.

Branquee, 17.

I take pleasure in recommending your Positive and Negative Powders to the Public.

J. A. AVERILL, M. D., Springrale, loca.

I think there is no medicine in the world like the Positive and Negative Powders. My husband had the Eddency Discusse as had that we thou hit becould not live. He could not eat a bit of ment or anything of the kind. But after the first Powder which be took, he began to improve, and he now eats what he chooses, and de 1. himself pretty well. MRRS. DR. GARINON, Newton, N. J. In Agne and Chillic Leaving them mentaled.

I must be honest and say that the Positive and Negative Powders cannot be equated by any Physician's prescriptions. Send me 6 doz. baxes by United States Express.

BR. E. H. LEAVELL, Journaboro', Ind. Your Positive and Negative Powders seem to be quite a mystery-no marked action -yet they one. I have been using them for Costiveness. A cidity of the Stonach. Hrreguiar Appetite, high colored urne, and many other symptoms of Byspepsia, and I am happy losay that I amvery much henelted. I have preserved them in other cases, and I have some patients who gight live without them, as nothing cise has ever here fitted them.

as nothing cise has ever benefited them. I had a severe attack of Chronic Biarrhon. After sufering great pain and griping in the stomach and howels, I concluded to use the Positive Powders. Lemmenced taking them at To clock A. M. The next morning the discharges were healthy and matural, and I was fully restored to perfect health.

BR. W. R. VER CELIUS, Waterloan, N. Y.

I have used your Positive and Negative Powders in CHILLS AND FEVER with good results.

DR. M.S. BAKPR, Sammerville, Mich. DE. M. S. WAKETE, Nummerculle, Much.

DE. M. S. WAKETE, Nummerculle, Much.

Mrs. Mary Gillett, of this place, had a paralytte stroke, paisying the whole of her left, side. When I was called to see her. Congestion of the Laings had set in, and her friends had given up all hones of her recovery. By the use of your-Powers, both the Positive and the Negative, according as the disease seemed to require, she was enabled to be shout-her work in four weeks, and she is now completely sured, and has the full use of all her limbs and faculties. I was also called to see a sister of Mrs. Gilett, a who was laboring under an attack of Black is undices, so called. Her complexion, though naturaly fair, was of the color of sufficient by the use of the Positive Powders. I had the satisfaction of secting her complexion restored to its natural color in about a week.

Libave cured the following cases, and many others too numerous to mention, with your. Positive and Negative Powders. A young lady of \$81. Vitus! Dance, of near 6 years! standing had given up by all other Doctors—cured by 6 hoxes of the Positives. A lady of General Prostration of the nervous system. She had tried everything, One hox of Negative scured her. She is now in better health than ane has been for 5 years. A lady of Chronte. Blipt heria. Two hoxes of the Positives cared her, affect the Doctors had made

had suffered 5 or 5 years. The spasmis were so had that whenever she had one, her titends a ould despair of ever seeing her come to again. DR: 1-M. DA VIS, Winnen, Minn.

I was called to see Mrs. Rufus Weston, whom I found laboring under a fearful attack of Puerperul Gers vulstleam, which followed the birth of a dead child. The convulsions were terrible. No one thought that she could live, as every convulsion was more violent than the preceding one. Finally she had, one so severe that we called her dead—no pulse could be feit, and everything indicated ceath. She railied, however, but was much exhausted, and her friends did not think it possible is not not returned a ceath. She railied, however, hat was much exhausted, and her friends did not think it possible is not not the intended of the could skallow, I commenced giving the Positive Powders, and from that time forth she had in, more convulsions. She is not well, and believes that the Positive Powders, saved her life.

DR. M. F. DWIGHT, Statled, Ct.

In the course of a large experience with the Positive and Segative Powders. I have found them almost infallation in all neute discenses, particularly Fevers of all kinds, such as the Billous, Inflantisc in Minch the Positive and Negative Powders. I have not found them almost infallation of the Positive and Negative Powders, There are proved the olation of the Bustive and Negative Powders, There are proved the olation in recommended to be made of the Positive Powders in the centrol of the Positive Powders of the Positive Powders of the Statle the tenth to be magical in the effects on all kinds of Nores and Erysipe last.

BR. M. E. J. EN K. S. formerly of both Adams, now of Jairabary, Mass.

I am a physician and am now seventy years of age. The symptoms of my Dyspe pain first appeared when I was 10 of 12 years of age, soon after 1 had recovered from an attack of Nearlet Fever. When A was 22 years old, the Dyspessa set in ingood carners, and continued altogether Storiby vensuration of the Positive Powders for the Po

AGENTS WANTED EVERYWHERE. Malied (1 Box, 44 Pos. Powders, 81.00 postpald 1 44 Neg. 1,00 1 PRICES: 6 Boxes 5.00 OFFICE, 37 St. Marks Place, New York. Address

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THE SUPREMACY OF REASON.

A Discourse delivered by Moses Hull, at the dedication of the Temple of Reason (Heeman Editings a Hall), Chatham, Ms. This little work is a masterly argument on the Supremacy of Reason. The author handles securianism as opposed to reason without gloves.

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You no doubt temember the history which I gave you of my which Ashmin. She suffered almost death until I got your Powders. She took one flox of the positives, which gave her hew life, and now she is in better health, than she has been for ten years. I have tried them in other cases and

T. J. KIRK WOOD, M. D., Pharantrille, lota. Your Powders do my Catarrh more good than all other means I ever used. The first box done me more real benefit toan all the medicines I have used for a years, and I have tried everything recommend by all the schools of medicines. DR. J. HOOVER, Winnercome, Wis.

d. A. AVERILLE, M. D., Springrate, jora, I have a case of Catarrh, bronchial tubes affected and letting collapsed not filling with air. I have given two boxes of the Positive Powders, and the lung now fills two-thirds of the way down. I moself have been afflicted with Hheumatism and Heart Disease for three years, during which time! I have not been able to lanor. I have taken two boxes at a half of your Pestive Powders. My Rheumatism is gone and the least Disease much releved.

DR. A. d. CORREY, Grant Bend, Pa.

In Ague and Chills I consider them unequa'ed, J. P. WAY, M. D., Hehint, Ill,

attive curren ners.—She is now in outer nearth than she has been for Syears. A lady of Chronic Bliptheria. Two hoxes of the Positives cured her, after the Doctors had made her worse with lodic and such harsh things. A best of Reactlet Fever. A yoman of Cholern Morshays. She was so had that her life was despaired of. She was cured in a few hours. A woman who had the Fever and Ague all spring and summer; curred with nebox of Positive and Negarity Powders, after having tried almost every other refaely. A main of Belgium Tremens. He is now a Good templar. A woman of Spassins of the Stomach, from which she had suffered 5 or 5 years. The spassins were so had that whenever she had once, her triends yould despair of ever sceing her come to again. DR: J. M. DA VIS, Winner, Minn.

DAN. DELANEY, M. D., Solon Mills, Id.

Message Department.

Each Message in this Department of the Banns' of Light we claim was spoken by the Spirit whose name it bears brough the instrumentality of

Mrs. J. H. Conant,

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

Recess of our Public Circles.

The Banner of Light Public Free Circles closed Thursday, June 27th, in order to allow Mrs. Conant her usual vacation during the heated term. They will be resumed the first Monday in Sep-

Invocation.

Oh thou, whose almightiness we cannot measmay read as we run, we lift our souls in thankfulness to thee this hour, and, through the clear light which thou hast be stowed upon every living soul concerning its relationship to thee, we would acknowledge that we feel safe in thee; that whether we descend into hell, or ascend into heaven, we shall know that thou art with us, and that thy loving kindnyss, thy tender mercy and everlasting wisdom will sustain us and keep us, and finally bring us out into happiness and heaven. We commend ourselves and our utterances to thee knowing it will be well with us. March 28. Amen.

Questions and Answers.

CONTROLLING SPIRIT .- Friend William, if you have questions, I will try to answer them.

Ques, - (From a correspondent.) Will the controlling mind inform the world (if known in the spirit sphere) whose intelligence it was that inspired Volney in producing his wonderful "Med-Itations on the Ruins"?

, Ass.-It is quite possible that a correct answer could be given to that query; but it is not at all probable that the world would appreciate it if it were given. Your speaker has to confess that he is not in possession of that knowledge, therefore cannot impart it to you.

Q.-If we carnestly desire a spirit friend to manifest herself in some way, shall we be likely to have a manifestation by sitting alone, evenings, quietly?

A .- Certainly not; whiless the sitter has the nower requisite for such a manifestation. You might as well expect to receive a telegram from Europe without complying with the usual means, Q-What is your idea of future rewards and

punishments? A .- Certainly not in accordance with the old theological idea. I believe that every sin will receive a due amount of punishment, and that this is the way that sin is to be expelled from the earth. They who sin must suffer because of the sin. There is no forgiveness for sin. I believe the punishment follows immediately upon the sin. They do not have to wait until after death

to receive punishment. Q.-What is the condition of suicides in the

A .- Their condition is one of self-head; in other words, they find they have taken themselves with them to that other world, and, instead of getting rid of what they desired to, they have added to it. The suicide, it is true, may get rid of a suffering body; but the tellex action of that suffering, the suicide carries with him to the spirit-world. and must outlive it by natural conditions. And then, every suicide feels that he has been a coward. There is a certain amount of remorse attendant upon the early spirit-life of every suicide they are sorry that they committed the act.

Q .- (From the audience.) Some persons are insane when they commit suickle. Does the spirit suffer in that case?

A .- Yes, in the same sense that the child suffers when it puts its hand into the fire. Law is no respecter of persons or conditions,

Qu. Spirits have told me they did not suffer inch (having committed suicide while insane) that their own spirit had nothing to do with it.

A .- There are different degrees of suffering in this case, as in all others. Some do not syfler very keenly. Those that I have made the acquaintance of, all tell me that they suffered in-

Q.-What is the nature of their suffering?

A .- Remorse-regret-a feeling that you have done something that you ought not to have done; that if you had taken another course, it would have been far better for you. They who have left no friends here to mourn over their suicidal act suffer less than they who have left friends here who are mourning in consequence of their act, and for this reason; all the sorrow of this life, under such circumstances, is reflected upon the spirit, and it takes a double, and potent action, so that it becomes like a shadow, a mist, a fog, overshadow is gall the conditions under which the spirit for a time, exists.

O .- If the insanity was brought about by cirthey suffer as much as they would if it was brought on through their own neglect in obeying physical laws, or by any kind of willfulness or negligence?

A .- I think not, I think willful neglect of obedience to law would engender greater suffering than the contrary; indeed, I know it to be so. March 28.

Alice Somers.

My name was Alice Somers, I was fourteen years old. I died of consumption, in October. Mother and I lived in New York City. Father. had gone to Minnesota, and mother was waiting for me to get better, so we might all go. Father told her, if she would start with me, it would be better for me than to remain in New York, and perhaps I'd get well; but I never got strong epough for her to warrant the risk of starting, and now she is mourning because she thinks I would have lived if she had done different. I want to tell her I could n't have lived, under any circumstances. She did just the best that could have been done for me. It's best as it is. She must n't mourn about it, because it makes me very sad, and it won't do her any good. March 28.

Fannie Burbank Felton.

During my sickness, I promised some of my friends that I would return after I had entered my spirit-home, and give them a minute description of that home, and make clear some points which had never been made clear to them, which they were revolving in their minds, striving to settle, but could not; and to-day I have to say that, as yet, I am not able to fulfill my promise, for I shall be obliged to look about, myself, to make myself thoroughly acquainted with the conditions that are so new, so grandly beautiful to me; and more than that: I shall be obliged to study the laws of spiritualistic control from this

here; but I found it was quite another thing to would answer these questions without any disunderstand them from the higher or spiritual side sembling or sophistry. of life. I shall perfect myself as rapidly as pos- A .- He wants an answer to suit himself, which sible, and shall not forget my promise; shall do he will not get, probably. It is not hard to disall in my power to lift the veil that lies between cern that your correspondent has fallen into the them and the other life, and to carry on the won- error that a great many fall into-that of making good of humanity.

and more. It would not be possible for me to sessing their own opinions on any and all subenumerate all the glorious scenes of beauty that jects. He has classed a Swedenborg and a Famet my gaze on entering that land of light and ther Fitz James upon the same plane of thought, glory. Suffice it to say I was not disappointed. One might have considered the Chicago fire a pos-Fannie Burbank Felton.

Miles Thompson.

means. I'm alive; what can I do for you?

steps or no. Good day.

Mary Ann Dodge.

place he may designate. March 28.

John Hartze.

I have one son in this city-Boston. I want him to know that the dead come back. My name over the water. I died there.

I want my son to know I come back-that I shop alone, after he shut up, take the little old ed with the other world; that a what a better needed than anything else. Peter is his name; vides them. March 28. John is my name.

Scance conducted by Friend Isaac T. Hopper letters answered by "Vashti."

Invocation.

Thou Master of Life, who revealeth thyself to us through this handsome day, thou who art bap. tizing our souls and Nature perpetually, thou whose ever open volume we strive to read aright. we come to thee this hour, asking for wisdom asking for the baptism of thy Holy Spirit of Truth. that shall lead us apart from all error, that shall haptize us anew with thy truth, and send us outstronger than ever, as ministering spirits for thee. Thou needest not to be told that the earth is still groaning to be delivered from the darkness of ignorance. Oh, then, Mighty Spirit of Wisdom, inspire thou thy servants; send them out to speak thy truths to those who have need. Set the seal of thy love upon their brows; guide them into ways of wisdom, of pleasantness and of peace, and, Mighty Spirit, whatever thou shalt determine that it may be best for us to do, give us the will therewith, and leave us never when we are tempted, but deliver us from all evil, for thine is the kingdom, and the power, and the glory, today and forever. Amen. April 1.

Questions and Answers.

QUES,-What relation has Christ to men, from what you have seen since earth-life?

ANS -Since I believe in the fatherhood and motherhood of God, and the brotherhood and sisterhood of humanity, I can give but one answer to that question, and that is: that he was our elder brother, and that, so far as he was more enlightened than we are, he was our teacher, our Saviour, perhaps. If he could enlighten us and assist us to free ourselves from the throlldom of evil and weakness that is attendant mon our human and our spiritual life, then so far he was our saviour-but in no other way.

O .- (From John H. Crawford.) In the Banner of March 9th, Swedenborg is made to say, in answer to the question, "Was the Chicago fire a blessing?"-" Yes, all the incidents of life are blessings." Again, on the same page, the question is asked. "Would the presence of Chinese in ously?" And Father Fitz James answers, "A cumstances over which they had no control, would large influx of this element could not result in anything but a positive injury to the labor question as it stands to-day."-with more of the same sort. Now a positive injury connot be a blessing. If it may be, then words mean nothing in the expression of our thoughts; and oppression, ignorance and obloquy mean the same things as liberty, intelligence and good name. White means black; light, darkness; pain, pleasure, &c. If such dreadful calamities as the Chicago fire are blessings, would not the blessing have been greater if the remaining portion of the city had been destroyed? If the loss of life-which was supposed to be five hundred to fifteen hundred-was a blessing, why would not the loss of the three hundred thousand lives there have been a greater blessing? If the whole calamity was a bless, to have, the happier I will be. ing, why would not the burning of every city in the Union, and the loss of every life therein, be a greater blessing? Which would be the greater positive injury-the burning of every city in the know that I am better off than I deserve. James land, with the loss of every life therein, or the emigration to this land of freedom of half a mil. lived if I had stayed here. I would n't at all. I lion poor, ignorant and oppressed Chinese? I would like to have strong common sense answers to these questions-not answers that can be construed both ways or anyway upon the "whatever is, is right" theory. I want no nonsensical reply that what may be injurious to-day may be glorious to-morrow, or what may be a calamity to some, may be a blessing to others. If I crush my limb by ignorantly thrusting it in the way of one of God's great wheels, God is not pleased, humanity is not henefited—so how can it be a blessing? Why should the attempt to violate God's laws by Chicago architects and house-owners, by building tinder-boxes, and thus tempting the wind and flames to the destruction of millions of the hard earnings of the very classes you would protect from Chinese effort, together with the suffering, misery and premature death of men, wo-

side of being. I thought I understood them while ances-John Pierpont and Theodore Parker-

drous work that the angels have begun for the the whole spirit-world a unit in thought, in belief, and perhaps in action, instead of taking it as I have found the spirit-world all I expected to, it is-made up of distinct individualities, all positive curse, and the other might have looked upon it as a blessing, yet both be right, and have an equal right to their opinions and to the express-Daniel Pendergast wishes to know if Miles ion of them. Now your correspondent admits in Thompson, who communicated through the Ban- his article that Chicago was built up of tinderner of Light some time since, was an old chum of boxes. Very well; if it was, it was time that they learned a lesson with regard to architecture. The Though the book of my college life has been savages of this continent and of other portions of closed for years, and I never expected it would the world receive their education by the stern ure, but whose book of life is ever open that we be opened again, this friend seems to have the reprimands of Nature, and by the stern edicts of key that has opened it. Well, now, Dan, what Nature forcing them into certain directions, educan I do for you? that's the question. You are eating them by hard processes. For instance, the dead, and I'm alive. I reverse the order, you savage learns that the tempest afflicts him-it is see, but correctly. You are dead, and I am alive. too severe for his bodily good. What does he do? I've passed through the old custom of change you Why, he builds him a wigwam, at first, of, sticks call death, but that does n't make me dead by any and small stones. The tempest descends upon it, the wigwam is destroyed, and this is both a bless-I am satisfied upon one point, and that is, that ling and a curse. To finite sense, it is a curse; to you are looking about yourself with reference to Infinite Wisdom it is a blessing, because it teaches modern Spiritualism, else you would n't have, the savage to build stronger and better. So he known whether Miles Thompson had retraced his gets larger stones, he gets larger limbs of trees, he March 28. learns to cement them together. He covers them with skins, he takes all the precaution it is possible for him to do, in his rude state, to have the Say for me that Mary Ann Dodge, wife of Na-thing permanent, that it may withstand the sform. than Dodge, at present in Utica, N. Y., would be Perhaps he is successful in his second trial-perglad to communicate with him, at any time and haps not. If he is, it only proves that the destruction of his first wigwam was a blessing, however much he has suffered in consequence, since it has taught him a lesson he never can forget. Now, then, all these Chicago real estate own ers have been taught a lesson equally good. They was John Hartze. I was in this world fifty-six will build no more wooden wigwams, since fire is years. I been out of this world about five months. an element that is amongst them at every turn. I got sick; I was taken to some of your hospitals It is necessary, then, if this element is an enemy, unbridled, to bridle it-make it a servant-say to it, "Thus far, and no further," by fire-proof buildwatch over him. I know when he does good, ings. Chicago will probably do this in the future when he does bad. He has your paper. He likes | -at least, she will make the attempt to, no doubt, to read it, he says, because it is queer, and I have and therefore, when considered in that light, it is to say this to him: if he will go into the back a blessing; but when considered by human senses -measured by the suffering of body and mind stand, clear off the things from it, sit down to it that has been inflicted upon the inhabitants of with pencil and paper, I will come to him. He that doomed city, it is a curse. Blessings and is medium, and he is not to be afraid, because curses go hand-in-hand. There is no denying there's nothing to be afraid of. I not hurt him this fact-it is patent throughout all Nature. here; I shan't do so now. I make him acquaint- Heaven is not so very far off from hell after allthere is nothing but a very thin partition that di-April 1.

Anna Cole. It is two hundred and ten years ago to-day since I was hung for being a medium. My execution took place in Hartford, Conn. I have no eason for coming here to-day, except that I was anxious to take upon myself again a human life -to settle the (for me) unsettled question as to whether a spirit could return in this way. [You were never, then, quite sure about it?] No, never; no one can be, to the fullest extent, except by experience - some kind of experience. I did not know that it was departed spirits that spoke through me, and performed various wonderful manifestations through me. I considered it to be the power of God; but my accusers believed it to be of the devil, and so they hung me; and if your medium had lived in those days, she would hardly have been allowed five days, as I was, to repent of holding converse with the devil, and for turning to God. I was allowed five days, but the spirits came with greater power, all through the five days, than ever. I could not resist them, and so at sunset on the fifth day, I was hung. [Were von aware who they were after you passed on?] Oh, yes; some were my friends; others were a band of spirits experimenting all over the land.

Many of those, who made the effort to communicate through the mediums of my day retired from the earth, and waited until the child medium of Rochester was brought into notice-waited until the world had grown wiser, and humanity had grown better-waited until they knew their mediums would not be hung-waited God's time. And you, of to-day, should be so thankful to the Infinite Father that you live in an age when you can speak your thoughts without fear of being murdered, when you can hold converse with the angel world, and no one can say, "Why do ye so?" -should be thankful, like one of old, and turn your faces toward the east of life and love, three times a day—ay, more than that—thanking God for his mercies toward you. My name, Anna April 1.

Dennis McCarty.

Good-day, sir. I come back here to send some message to my brother James. I was took sick large numbers affect the labor question injuri- in Lancaster street. The doctor was called; he said I was having the small pox. I was taken off. down to the Island, and that is the last I ever seen of any of my folks; and what I have to say, is, I want my brother James to have the three hundred and fifty dollars I left, himself. Peter bas got enough of his own. James has had a hard time; I want him to have it all, and what I'd like; is, that the priest will say to Peter, that it is right that my brother James should have what I left. James has a family, and he isn't very well, and he has a hard time to get along. Peter has nobody but himself; he has good pay all the time, he gets along very well; he has got enough without the little I left, and it is not out of any ill will to him at all I make this wish, but out of justice to James, that's it; and the sooner it gets settled, and I know that James has got what he'd ought

I am very well off in this life. I am not very much acquainted with it, as I've only been here about five weeks, but I am acquainted enough to nor Peter need not be thinking I would have had very good care, but it was for me to go, that's it. Now I want this message to go to James McCarty. My name was Dennis McCarty.

Nina Silloway. How do you do, mister? [How do you do, little one?] I'm pretty well. My name was Nina Silloway. I lived in Brooklyn, N.Y. I got the scarlet fever, and I died. I was six years old. My father's name is Philip Silloway; my mother's name is Charlotte, and my name was Nina. I named myself when I was two-years old. I. named myself, and mother said it never should be changed. [Do you still like your name?] Yes, sir. I wanted mother to know that I didn't swallow the sponge-she thinks I did, and perhaps I would have lived if it had n't been for that. She men and children as a natural consequence, be a had a sponge she used to put into my throat, with blessing? I wish my old friends and acquaint something on it, to make my throat get well. It | tingency hinted at above.

got lost, and mother thought I had swallowed it. I did a't.

I want you to tell her I live with grandma, and grandma has got a nice place, and I do n't think furnish evidence of success, this effort will more we'll have a nice time, and father, too. [Is your ful. All dogmatism, creed, confession of faith, father with you?] No; but when he comes, then and flummery of all kinds, have been wisely we'll have a nice time. Grandma is n't poor, now; avoided, thus removing every rock and shoal upmost blind, either; she's got as good eyes as any- made shipwreck. It is known as "The San Franbody. She was most blind when she lived here. cisco Spiritualists' Union." The following named had about it, because her children had to take year: President, Albert Kendrick; Vice President, care of her; but she's got a nice place, and I live Pauline, J. Roberts; Recording Secretary, G. W. with her, and we have nice times, too.

You'll tell mother, won't you? and to pay you thews; Treasurer, John Wright; Trustees, George for it, I'll bring you some flowers-I'll make Whitney, Judge A. M. Crane, Lena Clark. somebody bring 'em. Good-by, mister. April 1.

Arthur Beardsley.

My name was Arthur Beardsley. I have a nother in Winchester, Tenn., and I desire to comnunicate with her. I was a Second Lieutenant n the Confederate service. I was wounded, taken prisoner, brought to Washington, and died at the Lincoln Hospital. My mother has received strange stories from some quarter, I don't know from whence, with reference to my sickness and leath. I want to set her right if I can. She beeves that I was very badly used-neglected, and that all the indignities it was possible for evileings to conceive of, were heaped upon me and other prisoners that were taken to Washington, want her to know that it is all false. I was as kindly cared for as were any of the Federal officers. Everything was done for me that could be done. The surgeon in attendance, when he told ire I must die, says, "My poor boy, I would do anything to save you, but it is impossible; now have you got any word to send to any of your friends? If so, give it to me." I told him I had a word to send to my mother. I know he sent it. for he is the soul of honor. My mother believed it to be a base forgery, or lie, and has been torturing herselfeever since on account of my death. Recently, she has become acquainted with these entritual truths. I have learned that she has said. if I would return at this place, identifying myself to her, whatever I give she would believe. In my last letter to her, I said, "I have a presentiment that if I enter this engagement, and I must I shall never come out of it as I go in: but in case it is all right with me, you shall hear from me as soon as the battle is over." That was my last letter to her. I give this for the purpose of dentification. Good-day, sir. April 1.

Scance conducted by Theodore Parker; letters answered by "Vashti."

MESSAGES TO BE PUBLISHED.

Tuesday, April 2.—Invocation: Questions and Answers; Daniel Foote, of Montpeller, Vt., to his sons; Catharine Wills, of Iditle Compton, Eng., to her prother in this country; William Derringer, of the Pennsylvania Reserve Corps, to his father: Minnie DeLacey, of New Orleans, La., to her father; Jesse Muchinson. esse Hutchinson.

Monday, April 8.—Invocation; Questions and Answers; saac Rich, of Hoston; "Jake," to Massa Tvndail, of Opciou as, La.; Moses Clark, of Boston; William May, of Boston, to is children; "Tad "Lincoln, to his mother; Anna Robinson, f Springfield, Mass., to her mother.

Tuesday, April 9.—Invocation; Questions and Answers; ames Lawry of Portsmouth, N. H., to his son; Sam-Head, to is son; William H. Purse; Margaret Rollins, of Boston, to er brother.

er brother.

Thursday, April 11.—Invocation: Questions and Answers;

rdia Wells, of Boston; George Wallace, to his brothers in

oston; Deacon Taylor, of Derry, N. H.; Michael Dalv, of

ston, to Patrick Daly; Nellie Abbot, of Exeter, N. H., to

r mother.

her mother.

Monday, April 15.—Invocation: Questions and Answers; William B, Clay of Lexington, Ky.; Caroline Page, of Boston; Benjamin Edmonds.

Tuesday, April 16.—Invocation; Queations and Answers; Deborah Whide, of Boston, to Annie Smith; Sam Going, of Missouri, to his brother Job; William Thompson, of Bangor; Andrew Miller to his brother John, of Boston.

Thursday, April 18.—Invocation; Questions and Answers; Lucy Rice, of Hoston, to her mother; Emerson Phillips, of St. Louis, to his lather; Julius Flavio, of Oranto, Italy, to his brother in Boston; Ezra S. Gannett.

MATTERS SPIRITUAL IN SAN FRAN-

CISCO, CAL. Mrs. II. F. M. Brown and Miss Baker-Mrs. Ada Hoyt Foye, etc.

BY L. W. RANSOM.

In the vocabulary of the true Spiritualist, the Rationalist, the Harmonialist, there is no such word as fail. His battles, like freedom's, though often lost, are always won. Though he may see is fondest hopes decay, his best-laid plans scat tered by the winds; gather thorns where he hoped for figs, thistles for grapes; though the brightest forms and imaginings of earth, air and sky may elude his grasp, in the flushed moment of highest expectancy, and die out, one by one, from his mortal touch and sight, with his clear, upturned eye of soul he looks into a better "to-morrow" in which his blighted hopes and bitter disappointments of "yesterday" will cluster about and minister unto him as golden-winged evangels of life, eternal life, of unfading beauty, truth, wisdom and goodness. What he regarded in his darkened state as misfortunes, mistakes and failures, will be transfigured into guardian angels, mercifully sent to lead him from darkness to light from ignerance to wisdom, from earth to heaven. What seemed to him thorns and thistles will be transmuted into sweetest fruits of Paradise: hence he is encouraged to press on ward and up the rugged steeps of human progression, assured that at the goal he will meet a compen sation full and ample. If he fail once, twice, thrice,

he will try, try again. "The mills of the gods grind exceeding small." It is instructive, if not pleasant, to us, even, who have been, and are, between the upper and nether stones, to watch the pulverizing process, and see our cherished and consecrated idols of selfesteem, fashioned in our own image, our hairdrawn theories, our dogmatic assumptions, our vanity, our superciliousness, reduced to impalpable dust, and we stripped of our borrowed and assumed plumes of self-righteousness, of superior excellence and wisdom.

Time and again-more times than can be counted on our fingers—for the past eighteen years, have the Spiritualists of this city organized. The coming man" in each case has come, proclaiming himself the simon pure Moses to lead our people forth from the bendage of the old into the liberty of the new. Constitutions have been framed, By-Laws enacted, Resolutions resolved upon, and all the solemn paraphernalia that custom and law of Church and State could confer, and Conetitution, By-Laws, and Resolutions have been swept away as so many cobwebs, leaving us as so many sheep without a shepherd.

As it has been in the past so will it be in the future-that all attempts to put the new wine of "present revelations" into the old bottles of fashionable, dogmatic theology, to seem "respectable" before men, failure will be sure and inevitable every time; and yet failure is success. Each effort in that direction is a refining fire to burn up and wear down the sharp points and angularities of our being, and to develop our natures to an approximate and relative condition of purity and perfection, rendering each a law unto himself, when all "organization" would become easy, as it would be unnecessary. Another attempt is being made, in this city, to organize and bring together our large and scattered numbers. Whether this is to be a success will depend upon the con-

If a spirit of zeal in the work, of self negation n the honors resultant, conspicuously displayed by all taking a leading or any other part in it, 'll ever get sick any more. When mother comes than realize the highest hopes of the most hopenobody has to take care of her here; she is n't on which all preceding organizations here have She lost all her property, and she always felt so persons were appointed officers for the ensuing Lewis? Corresponding Secretary, Lowena Mat-

> Mrs. H. F. M. Brown and her friend, the friend of humanity, Miss Baker, are here shedding the light and sunshine of gentle and loving spirits among our people. Sister Brown is speaking here and in Oakland, and is everywhere greeted as a messenger of glad tidings of great joy. All sorts of people, except the votaries of fashion and folly, flock to hear her detail her thrilling experiences among the disembodied embodied spirits at Moravia. These manifestations are a "stunner" to our subsidized press. The only method they know of to break the force of the ponderous blows old Orthodoxy and her foul brood of evils, hatched by her, is receiving from the spirit-world, viz., bold lying, misrepresentation and prevarication, is being resorted to. As an instance of how well they ply their old trade in the service of their powerful patron, the "Alta California" of this morning, in noticing Mrs. Brown's statements, made at Oakland a few evenings since, says."She saw her grandfather, but no one else present could." Now Mrs. B. said just the opposite, and the reporter knew it, for, she was particularly questioned on this point, and stated that all affirmed that they saw her grandfather, and herother friends who came to her, equally well with herself, and that she saw the friends of others who appeared when she was present. She stated distinctly, and repeated it, that the spirits, or their materialized forms, were seen there, as she was seen by her auditors, and as she saw themand this unworthy, but acceptable representative of a prostituted press goes straight away and pens a deliberate falsehood. Verily they shall have their reward in the stray crumbs that fall from the table of these rich and bloated harlots, Church and State, flanked by "best society."

It is announced that Mrs. Ada Hayt Foxe, the wide renowned medium of the appels, is about to take the field again. This is good news indeed. Mrs. F. is endowed with a temperament enabling her to face large and mixed audiences, and produce spiritual manifestations that few or none possess. Her domestic duties having measurably released their hold, rendering her ability to work in behalf of the angels and of humanity equal to her wish, she will soon don the harness and draw the sword of the spirit, and we shall expect to see the fur fly in these parts., I will endeavor, if others do not, to keep your readers posted in her scances and in whatever else may interest.

Matters in Providence

Our meetings closed last Sunday for the season, to be resumed in September with Mrs. Laura Cuppy Smith. We have been comatose two or three years, but a few, last October, decided to make the attempt to reform our ranks and reestablish our Sunday meetings. The undertaking was encircled with difficulties, but they were gradually surmounted. There was some difficulty in securing speakers, owing to the previous engagement of most of them, but we succeeded, and I may venture to say, nowhere in the country has there been a better course. Universal satisfaction was expressed, and as speaker succeeded speaker, the interest was kept up, and the utterances of truth were in unison all through. The lectures have been radical, far-reaching, enunciating principles pertinent to the hour, and the position Spiritualists are to take in the molding of: society and its institutions. So much interest has been developed that we are making our arrangements for next season, and are already securing our speakers.

Our first excursion will take place July 17th, at Rocky Point, where we expect to have one of our old-fashioned gatherings, and mutually call forth through the social side of our natures new spiritand fresh aspirations. The signs are propitious for us, and I can safely say the Spiritualists of Providence and vicinity will no longer hide their light under a bushel. W. Foster, Jr.

Providence, R. I., July 21, 1872.

Moravia, N. Y.

DEAR BANNER-I have just returned from Moravia; had sittings during five days; some very ggod manifestations, but too much confusion. Father Pierpont appeared twice. My mother was recognized. Yours truly,

HENRY T. CHILD, M. D. P. S.—A spirit spoke as follows:

Oh, friends, I love to return to earth and help. humanity, for there are many, many I see cast down and in need of our encouragement. Charity, friends, is the most beautiful flower that blooms. Judge not, that ye be not judged. Weed the garden of your own hearts before you weed those of others. You will all meet here before long. Friends, it is much better to say nothing, unless you can say something good. You will all be sorry if you have injured any one, but never for the good you have done. Be not ashamed, friends, to proclaim this truth to the world; there is nothing to be ashamed of in it, or that you are a Spiritualist, and love this truth. The time is ap-

proaching when you will be proud of it.

Oh, how I long to speak to the hearts that are crushed when their loved ones are taken from them, and they think they are laid in the cold grave! I long to say, 'Rejoice! they are free! be glad! they are happy in the spirit-land! and, friends, it is but ashort time before you will meet God bless you all, and enable you to show the light in the darkness that is around you, and help you to build the mighty building of Spiritualism which is to protect and gather in all man-kind."

CONVENTION NOTICES.

Mass Grove Meetings in Wisconsin. J. M. Peoles and J. O. Barrett, assisted by other speakers, ill hold Mass Grove Meetings in Wisconsin as follows: July than and 21st. in Darlen, Walworth Co.; July 27th and 23th, at heboygan Falls, Sheboygan Co.; August 3d and 4th, at Rion, Fond du Lac Co. J. O. Barrett, State Missionary.

The Van Buren Co. Circle of Spiritualists Will hold its next Quarterly Meeting at South Haven, Michithe first Saturday and Sunday (the 3d and 4th) of August Those speakers who can be in attendance on that occasion will please confer with the undersigned at Breedsville, Michitating terms, &c.

Passed to Spirit-Life:

June 18th, 1872, Danel Hending, of Texas, Kalamazoo, Mich. a ripe old age. at a tipe old age.

His faith in Spiritualism caused him to look forward with
fond anticipation to the meeting of loved ones gone before.
Appropriate services were performed by Mrs. L. E. Drake.

June 17th, Mrs. Charlotte A. Atkinson, wife of Wm. Atkin son, formerly of Brooklyn, N. Y., aged 66 years. The funeral services were held in the house of her brother. Henry-Reed, of Hebronville, Mass... She was a true Spiritualist, and an express advocate of all reforms, especially woman's elevation to her legitimate sphere. Three brothers and one slater here—three slaters and one brother there—since she has a company to the state of the same of

Mediums in Boston.

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MRS. N. J. ANDREWS, ELECTRO-MAGNETIC PHYSICIAN.

M.S. ANDREWS has recently added to her business the care of the "Spiritualists" Home," where transfert guests will find pleasant accommodations. 4w-June 29.

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DR. MAIN'S HEALTH INSTITUTE, AT NO. 342 HARRISON AVENUE, BOSTON. THOSE requesting examinations by letter will please enclose \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age.

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No. 4 Concord Square, Boston. Hours from 9 to 4. Public Sciences discontinued until further notice.

CLAIRYOYANT, Ilealing, Business and Test Medium, 494 Tremont, corner of Dover street, Hours from 9 A. M. to 4 P. M. 4 - July 13.

4w*-July 13.

DR. F. HATCH, Magnetic Physician, 55 Lagrange street, Roston. The poor treated Wednesdays June 29.—4w*

M RS. DUNNING, Clairvoyant, Healing, and Developing Medium. Will visit Patients by appointment. Office hours 9 A.M. to 4 P.M. 663] Washington St., Boston June 29.—5w*

M RS. L. W. LITCH, Trance, Test and Healing Medium, 163 Court street, Boston. Circle Tuesday and Sunday evenings at 17 o'clock. 4w*-June 29.

M RS. M. CARLISLE, Test, Business and Clair-voyant Physician. Hours from 9 A. M. to 9 P. M. No. 94. Camden street, Boston. 17w*-Apr. 6.

MRS. M. A. PORTER, Medical and Business M Clafroyant, No. 21 Lagrange street, Roston. Rooms not open Wednesday and Saturday.

MRS. MARSHALL, Spiritual Medium, 19 Temple place, Boston. Hours, 10 to 12, and 3 to 5.

My 18—13w*

MRS. FRANK CAMPBELL, Clairvoyant Physician and Spirit Medium. Hours from 9 to 12 and 2 to 5.
616 Washington street, Boston. tf-June 8. SAMUEL GROVER, HEALING MEDIUM, No. 23 Dix Place (opposite Harvard street). Dr. G. will attend funerals if requested. 13w*-June 8.

Miscellaneons.

DR. FRED. L. H. WILLIS,

P. O. Box 362, Willimantic, Conn.

P. O. Box 362, Willimantic, Conn.

Owing to ill health, Dr. Willis has been compelled to the wear of professional life is not as great, and takes this method of informing his numerous patients about the country that for the present he may be addressed as above.

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Dr. Willis's address through July and August will be Glenora, Yateg Co., N. Y. Dr. Wills will be in fission to receive patients at No Il Dover street, Wednesday, Thursday and Friday from 10 till 3.

Address by until as above.

3m—May 25.

CARTE DE VISITE PHOTOGRAPHS Of the following named persons can be obtained at the BANNER OF LIGHT BOOKSTORE, 158 Washington street,

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June 1.—13w

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Miscellaneons.

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Greenfield. Mass.**, Aug. 23, 1870.

and many are the certificates expressing utiqualified admiration, from which are copied the following:

Greenfield, Mass., Aug. 23, 1879.

Dear Madame—In reply to your request to know how I liked the Gream of Lities, I would say it has taken the most from my face that had marred my looks for over five years, leaving my skin soft and white.

Northampton. Mass., Sept. 8, 1870.

Dear Madame—About six months ago I putchased a box of your Gream of Lities, that I had heard highly recommended for removing Small Pox Pits, and of which I was afflicted. After using three boxes I could perceive that the Pits were gradually wearing away. I sent for three more, used them as before, and I could plainly see that they were fast disappearing I sent for three more, and before using them half up they had nearly disappeared. I feel very grateful, and cheerfully recommend it to all who are afflicted with Small Pox Pits.

Yours with respect, W. M. Patoe.

Worester, Mass., Oct. 17, 1870.

Dear Madame—Having used your Gream of Lilies, I would certify that it has taken off my face a soar that was made in the army, and left the skin smooth and clear like that of a child. I consider the Cream of Lilies invaluable.

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THE WEST.

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ADDRESS OF THE FIRST FREE RELI-GIOUS SOCIETY OF ST. LOUIS, MO.

"The world is my country; to do good, my religion."

The present members of this Society, believing It will be a matter of interest as well as of serviceto the cause of mental emancipation and the general cause of truth, make the following address. to all who esteem themselves as having an interest, present or remote, in the welfare of their

This Society was organized in the city of St. Louis, on the 5 h of May of the present year, 1872 In respect to our name-" Free Religious Soclety "-a few words are in order:

This Society as constituted," Free," is free in its search for whatever of a moral or intellectual character promises good to man, and is not subject to any authority or power, either external or internal, as to the subjects which it chooses to investigate or discuss in any manner compatible with decorum; in doing which, it recognizes no claim involving licentiousness, nor of interference with the right or duty of any and all others to exercise the same rational freedom.

The term "Religious," (to which some may at first object,) as adopted by this Society, is not to be understood as assimilating it to existing theological infiltutions, where that term is of so frequent mention. It bears here no intimation of any atonement to God, or the pions life and ceren onial supposed essential thereto; but as in the first instance it is free in its search for the true and the right, in its adoption of the term " Religious, (from religare, signifying to bind) it recegnizes that there is that in truth and right which, when found, binds the human soul to act in accordance thereto, upon penalty of loss direct and inevitable to him who preserves not the integrity of his noblest nature. This, it holds, is the true mission of religion What acts or what belief or dishelief are in accordance with natural religious development, this Society does not set out to prescribe, much less to enforce. This would be to defeat the significance of its appellation of freedom: But in that it seeks for truth and right, it presupposes the principle of obligation; that religion means this no more. While it recognizes a principle of obligation in conscience, to be enlightened by reason and experience, it disclaims any supervisory power of enforcing, in any coercive manner, any opinion, however settled, upon any member of its organization, believing that for them the beauty and power of truth and of right, when properly set forth, is sufficient to gain a far more noble obedience than can be had by any inquisition, however wise in its researches or discreet in its publications; and even should this be doubtful, the search for that which will endure. it is still conceived, cannot by a contrary course so well secure the ecuperation of liberal minds so emphatically demanded by the exigencies of the hour-of those who recognize no power anywhere Inherent to institute or administer a creed or any king whatever. To be broad enough to include all these, at no expense of standing-room to him of narrower views, is the de-ire and design of this Society. It is not a church founded upon a creed, but a society having a purpose.

We are organized for continuous work, being incorporated under the statutes of the State; and we further contemplate a copperation with other and similar societies, whatever their dame, both at home and throughout our nation, to secure the practical results desired by its present members. That is, to forward the cause of mental disenbrallment from the relies of Paganism, and to preserve intact the birthright of religious liberty.

This Society takes cognizance of the fact that there is a disintegration, rapid and fundamental, taking place to-day in the theological structures of the times, which is attributable to Science and Bree Thought: that there is, so to speak, an infldel chemistry being felt in its results at the foundations of church establishment-a chemicosocial action which has been in the main spontaneous, and to a great extent unsuspected, even by many friends of free investigation. But, however that may be, the fact is patent to the theological organism; and, as all organization is vital. and all vitality organizative, it resists disorganization in proportion to its vitality, churches being no exception; and thus in ratio with their day. ger will be their rational (not to mention their insane) efforts to an ticipate dissolution.

In respect to this effect, it is evident now, even to the casual observer, that a strong, persistent effort is making among powerful theological establishments to secure radical innovations upon the institutions of our country and the future hopes and welfare of man the world over in the proposed " amendment" to incorporate the Christian confession into our National Constitution, and in the attack upon our public school system. seconded by the missionary effort among our 'twilight millions.'

We say that, as this is now the state of facts in is inevitable; and although the friends of free thought have, to so great an extent, spontaneously, precipitated this condition, they cannot much longer be inattentive, but must become, if for no higher purpose, in self-defence-organizative. So much is, in a sense, our negative work, togetherwith our demonstration of the falsity of accepted fundamental tenets of theological authority. And this is much. But then comes our work positive -the demonstration of the true-if haply we may find new truth-with the confirmation and coordination of truth, both new and old, squaring our lives by the line.

We feel that there is a sympathy-and an apathy-on the part of many untrammeled minds, which call for recognition and admonition; that many within our reach are in a state of unrest, impatient with the present, and casting about individually, until even more discouraged by the slight results they feel to have attained, yet longing all the more for a more practical field and enlarged opportunity-who need only to be informed that there is an organic effort making for human extrication, to be found at our portals. And, again, there are those who are intellectually with ne, giving no qualified assent to our aspiraand too often the acquired factitious habits-of business life are so strong as to shut out all ardor of execution o this kind from their involuntary nature. These need to be reached in this earnest time, together with another class-students of the universe-who, wrapped in a sort of habitual re verie, either of ecstacy or despair, execute not what they even much desire, but who challenge our heartiest efforts for uniting their segregated

thought and goodness with hearts in sympathy.

This organization, in the matter of membership, has no incompatibility with any nor with all other corporate or incorporate organizations, religious or secular, for all may the same be members here. And it is fully alive to the hopeful fact that within all organizations, even in the heart of those to which we are assumed to be most naturally antagonistic, are many, very many earnest minds who seek for the final results which we covet. To work out practically better and brighter men and women, who do right for right's sake, unfearing and unthinking of any other wrath than that of a gennine nature within their own bosoms, recognizing a brotherhood in mankind and an integrity of their own nature, for which alone, under an enlarged view, it is worthy to labor. We repeat, there are those who, in their hearts, sink all these creeds and ceremonials out of sight; and to such we especially address ourselves, saying, "Come ment on this question. It was done. The reon to our platform. Help us. Help to mold us for the better, if that is to be. Give us, in this collision of mind, this intellectual war, the benefit of your eye and hand, your experience and counsel, ere the time again comes when all over our land | meeting, June 221 and 231. shall be heard the thunder of the conflict, the serried hosts, and the captains shouting 'mid the battle's "dread confusion."

The world is my country; to do good, my religion," as our motto, is not to be taken as a creed, and Mrs. L. E. Drake, of Plainwell, Mich. for if any should desire to discuss the problems of the present with us, and who feel that their "countrymen are not mankind," but somewhat less, we shall stretch them upon no Procrustean hed, but desire all the good they can do us or we thein. With us their place is none the less reserved.

In conclusion, although this address is the voice the unanimous voice-of the members of thisauthoritively, but simply as the views of the pres- strains of Mr. St. Lawrence's band. The meeting ent members. It does not propose to ossify in a set shape, and, in time, its expression may be essentially different, for aught we know (contrary, possibly), to this. But the probability is, that its present faith in man and free investigation will give, so long as it shall live, the principal features of its history in the cause of human progress. We feel that this is probable.

As watchers upon the tower we give cordia greeting to the coming morn of unclouded mental liberty, hailing, in the name of the highest hopes of man, the present transition from the era of authority as the ground of truth-to the era of truth as the ground of authority; we extend to all who are with us in purpose, or who, opposed to our intention, with faith inimical but courageous enough to attempt the demonstration of our error. an honest, carnest hand in welcome. Bigned for the Society by

L. S. McCoy, Sec'y. HORACE FOX. Pres. THE SOCIAL EVIL UNDER LEGAL RE-

We have had a law regulating the social evil in St. Louis since August, 1870—nearly two years and the only practical benefit that is to be found is the collection from courtezans directly, and by them indirectly from the men who patronize them, of \$96,000 in the time, of which our Daily Republican says there is but \$27,000 in the reserve fund, where it was to be kept for a hospital for their benefit when needed, and the balance has gone into the bottomless vault of the city treas ury and leaked out.

The moral effect has been to establish a greatly extended intimacy between a portion of the ty officers and the sirens, since they can now call on them officially, and if not officially those who see them visit such places generally suppose they are on "official business." Those who frement such places now, go there with more safety and more respectability, because it is a licensed business which they are assisting in paying taxes on to the city. If the business is made legal and legitimate, of course its supporters are not put out of respectability thereby.

NOT SAVED.

field. Mass., who when well and in sound mind was a Spiritualist, but on being taken sick went hour the venders of spiritual literature were, busy hack on it-got all the churches in town to pray for him-sent for a pious neighbor, and finally with all the appliances, became delirious and died; but it did not learn that his chances for salvation were better than for health, and as the prayers were not answered in one case probably hey were ineffectual for his soul as well as body. Strong argument (?) this against Spiritualism, but he best they have.

A St. Louis daily calls our society recently ormed on a free religious basis, an "accommodating rect," because it does not hold its members accountable to each other, nor to the society, for either belief, unbelief or conduct, leaving each member to be reconciled in belief to himself or herself, and in conduct accountable to the laws of the country, which we do not attempt to supersede nor set aside. The truth is, our whole country has become disgusted with the recent ecclesiastical trials which have filled our papers with gossiping material, and furnished the vulgar weeklies with matter for pictures and exciting stories. Cheney in Chicago, Berkley in St. Louis. Huston in Baltimore, Miles in Savannah, &c , are sufficient, and our society does not propose to furnish any such cases nor such material for gossip.

The World's Crisis, which is generally the church consciousness, the reaction therefrom filled with the most silly trash for an intelligent reader has occasionally a pertinent item that tells on other sects if not on its own. The following is a specimen :

"CREATING SOULS."-In a foot-note of a Catholic Bible, Dougy version, on Gen. ii: 2, I see that the Catholics believe God is still "creating souls." They have doubtless discernment enough to dis-cover that the immortality of the soul cannot be maintained with the admission that souls are transmitted, as mortality cannot transmit immor tality, nor can immortality transmit immortality without involving the ludicrous idea of male and female spirits; but at the same time, they are blind enough not to see how God is slandered by the claim that he is constantly "creating souls" for each child that is born, into the world, illegitimates included, for none will claim they are with-cut souls. Will God denounce adultery, and then make souls for the offspring of adulterers, thus

Mrs. C. A. Gould and Mrs. Eliza Corwin. of St Louis, have taken a circuit West, and will visit Kansas City, North Missouri and Iowa had fore they return, and go South for the winter. They are both good mediums. Mrs. Gould has had many years' successful practice in healing the sick, and Mrs. Corwin is one of the best test mediums we have had in St. Louis, and is missed here by many friends. We besneak for them a welcome at any place they may visit from our friends. They are at this date (July 5th), in Springfield, Mo.

A Western exchange says Wishawaka girls take comfort in the fact that Naomi, daughter of Enoch, "was five hundred and eighty years old when she married.

A Vermont contemporary suggestively remarks: a pound at this office.

WESTERN LOCALS, Etc.

REPORTED FOR THE BANNER OF LIGHT.

MICHIGAN. arge afrove Meeting in Montgomery—2500 People in attendance—Able Speeches—Good Music by the Bund—Spiritualist Literature—Notes, etc.

Montgomery is a small village in the southern part of Michigan, on the Fort Wayne, Jackson and Saginaw Railway. A few years ago there were but few Spiritualists in the town; but these few souls had courage and moral stamina, and they talked and argued theological points contin- 18 ually, McQueen-the Champion "Exposer"-visited the town not long ago, and "expleded "Spiritualism to the evident satisfaction of skeptics and church people; but the Spiritualists awaited their time. They said, We will test public sentisponse was grand.

Messrs. Bryan, Hayward, and others, determined to continue in the good work of advocating the truths of Spiritualism, issued a call for a

THE SPEAKERS PRESENT at the meeting were the Rev. T. H. Stewart, of Kendallville, Ind., Dr. G. W. Carpender, also of Kendallville, Mr. Woodworth, Lois Waisbrooker,

THE FIRST DAY.

Saturday (22): Saturday forenoon, at the beautiful grove, " business" was the word, as the seats had yet to be prepared for the coming multitude. The click of the hammer was heard on all sides. and soon order dawned out of chaos. Flowers decorated the speakers' stand Everything was in readiness. In the afternoon quite a large au-Society, at this time, it is not by this pledged to dience assembled, who listened with pleasure to hold these views perpetually, nor do they go forth the able remarks of the speakers and the stirring then adjourned to the following day.

> THE SECOND DAY. By 9 o'clock, Sunday morning, a fine array of carriages had gathered around the grove, and it seemed as though all the inhabitants of Hillsdale County were interested in the meeting. By-andby the shrill scream of the locomotive was heard, announcing the approach of a special train with passengers for the Spiritualist Mass Meeting. Those Orthodox people present, who had scarcely done shrugging their shoulders at the idea of desecrating the Sabbath by the running of a special train, were still more affected at hearing the lively music poured forth by Mr. St. Lawrence's band; but so genial was the influence of the place and hour that conservatism soon melted, and the modern idea that it is proper to blend rational amusement with religious instruction seemed to be tacitly affirmed by all present.

MENTAL ACTIVITY. At 10 o'clock the meeting was called to order-Mr. Woodworth opening the Conference. The old gentleman said he was glad to be present. He believed in progress. Spiritualism was a blessing to him. Spiritualists should be careful and not run into the errors of Orthodoxy. Remarks followed from several others, after which Rev. T. H. ence gave the best attention. Mr. Stewart's discourse was an able one, covering the grounds of progress and elaborating the views of science ap plicable to the spiritual movement.

-Mr. Stewart's address was followed by a speech from Lois Waisbrooker. Besides being a fearless class writer, Lois is also an eloquent speaker, though of late her poor health has interfered with anything in the line of lecturing. She believed liberalism to be on the increase everywhere. The army of progress was daily growing stronger, and brough its power the shackles must be made to fall from the soul of men and women, and spiritnal slavery be abolished! Adjourned.

The Banner of Light was liberally patronized by those present, also the works of Lois Waisbrooker, which she offered for sale, viz.: "Alice Vale, Mayweed Blossoms" and "Helen Harlow's Vow," from the press of Wm. White & Co., Hoston, Mass. Rev. T. H. Stewart also announced Author of "Footfalls on the Boundary of Another World," &c. The World's Crists has heard of a man in West- that he had copies of Gles. B. Stebbins's "Bible of the Ages" for sale, and all through the dinner

THE COMMITTEE of Arrangements were actively engaged in look ing after the interests of the meeting. St. Law rence's band favored the people with most excel lent music throughout the noon intermission; and during the sessions, their favors in this direction were numerous, calling forth enthusiastic manifestations of appreciation. The singing of the choir was also highly appreciated.

THE CLOSING SESSION. The chairman called the meeting to order. The great feature of the afternoon session was Mrs. L E Drake's lecture on "Equal Rights." Mrs. Drake has been in the legture field but little over a year, She read from Mk, but her delivery is of such a commanding nature that she has perfect control over her audiences.

Rev. T. H. Stewart followed, making some prac tical remarks.

During the session, the audience-estimated at 2500 - was requested to give its opinion by vote for or against the God-in-the Constitution movement, and a hearty and unanimous voice rose in the reprobation of that creedist scheme for the subversion of religious freedom.

After Mr. Stewart's remarks the band played a farewell selection, and the audience slowly dis-

Thus closed the grove meeting. The exercises were of a high order. The friends in Montgomery are highly pleased with the great success of the meeting, and feel that they have been rewarded for their fidelity to the cause of Spiritualism. In the evening a well attended conference meet-

ing was held in the town. OHIO ITEMS.

The Spiritualists of Monroe Centre held a large meeting July 6th and 7th, J. M. Peebles and O. P. Kellogg were among the speakers.

June 30th, the friends in Springfield gathered together in large numbers at the Fair grounds, Mrs. Elizabeth Coit, of Columbus, Addie L. Ballou, and O. L. Sutliff, of Ravenna, were the principal speakers. Mrs. Ballou has been doing a good work in this city. At Thompson Ledge, Thompson, on the Fourth

of July, the Spiritualists celebrated. O. P. Kellogg was the orator of the day. A. G. Smith and family, of Painesville, favored the people with most excellent singing. The Thompson choir also officiated.

W. F. Jamieson will speak in Painesville during September. The Painesville Society of Spiritualists is walking in the line of progress. Pleasant are all our memories of the good friends there.

The English Unitarians have voted to print one of Theodore Parker's works for circula-tion. This is one step further than the Unitarians of this country nave gone. But then the Unitarians do not own nor can they obtain the copyright of any o: e of his books, while the volume recently printed by the Unitarian Association contains sentiments that out-Parker Parker. -Theodore Tilton.

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