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BOSTON, SATURDAY, AUGUST 17, 1872.

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free Thought.

BRITTAN ON THE SITUATION.

EDITORS BANNER OF LIGHT-A literary gantleman submits several interrogatories with a The forest and the orchard have still their beauview of eliciting such answers to the same as the undersigned may be able to give. As some or all | grateful shade and the precious fruits they bear, of these questions may possibly present themselves to other minds, I propose to answer them growth and decay. Worms do not necessarily in this communication, trusting that the points comprehended may be of interest to your read-

1. "I notice that Spiritualists have not organized in any way that promises results at all commensurate with their estimated numbers, and the assumed importance of the movement. Can you explain the reason?"

You are quite right, and to my mind the reason among men have been held in utter subordina. forms of life exist. tion to their institutions. The organic forces of sects and parties have ruled the world too long. and man has been well-nigh lost in the midst of bitrary claims of hierarchies, it also excites to serve to elevate men above the sphere of abject submission. The facts and principles of Spiritualism unfetter the mind. The individual is thereby exalted to his true dignity, and the real manhood enthroned above the circumstances of its outward relations.

Necessarily, the first effect of this individualizing process is to separate men; and, hence, to create seeming antagonism. Wherever the power of the institution is supreme, the lines of individual development are either obscurely drawn or invisible. All blend together in the same common background, like a crowd viewed from a distance, or in the mist of a dim twilight. But when the institution loses its power of assimilation, the separate forms appear; the lines of individual character are more sharply defined, and man declares his independence. The hostilities occasioned by the development and recognition of individual rights and prerogatives, if not merely apparent, are, in the very nature of things, of short duration. We shall come together again in obedience to the common law of social attraction; we shall blend by the power of a moral cohesion, and the more subtile chemistry of our spiritual life. We shall form a more perfect union on a higher plane, where the laws that govern our associated action will neither restrain the exercise of our noblest faculties, nor subvert the sacred principles of personal liberty.

2. "If I am correct in my inference from the views you have occasionally expressed, you are not at all opposed to organization?"

habit of nerverting such instrumentalities to sectarian | that which warrants every man in reaping where and immoral purposes. Organization, in its most and what he has sown. If he should wait to ural law, clearly illustrated in all visible forms of and get himself and his interests fairly reprelife. Indeed, I can conceive of no clear revelation sented in a County, State and National Agriculof the life-giving principle, here or elsewhere, tural Convention, he might sacrifice his whole expression. The elements of earth, and air, and the harvest," the proper thing to be done-by the organic forms and relations. In some sense even the solar rays are organized, as they descend from the heavens; and they are reorganized on earth, in the bow that spans the summer cloud, and in savage brutality and subdue the wilderness; the the prismatic colors of the flowers. This law of great inventors who revolutionize the industries organization is at once universal, and indispensable to the normal development of all natures and | ing before they are authorized to go to work.

3. " How do you explain the conspicuous failure of all the attempts at organization hitherto made | do they memorialize Congress nor the King for in the interest of Spiritualism?"

The disciples of the new faith have thus far failed as interpreters of the natural law of organization. They have, consciously or otherwise, fol- spire liberality, why have they not made greater lowed the old examples, and attempted to unite personal sacrifices for the cause they have on the basis of-some general declaration of faith espoused?" and statement of principles. The intense individualism, that everywhere shows itself, does not addoctrines and opinions. There is no real coales. cence, because the true ground of unity is not admit of a detailed statement. I must, however, bring them into collision; they roll over and un- one of an Italian villa and landscape. der, rub against each other and are polished by But the reasons why greater personal sacrifices, the friction; but they do not cohere. They rattle on a more general scale, have not been made are about like parched peas in a hot skillet, and not a obvious to my mind. Spiritualists have not, few of them jump out into the fire. But the laws hitherto, possessed the machinery necessary to dents of society and civilization have temporariorganization will be simplified and rendered easy the just measure of their liberality. When we of accomplishment when once the true basis of the most enduring memorials of the age.

4. "But the organizations employed to propagate theological ideas, and to fashion religious in | less than half a dezen men, entertaining comparstitutions have usually manifested an intolerant atively illiberal views, have, within the period of spirit, and exercised improper authority over the a few weeks or months, at most, absolutely dominds and consciences of men. Are we author- nated nearly half a million of dollars to a sectarian ized to presume, that any organization, founded | college in New Jersey, I am not prepared to beon our religious conceptions, can exist without lieve that the great body of American Spiritualentailing the evils that have characterized all ists will close their hands and steel their hearts similar institutions?"

Certainly. Incidental evils do not justify the sacrifice of any really good thing. The conditions complained of do not necessarily belong to the | world with clinched fists; but a sincere Spiritual organic structure, per se, any more than insanity ist, whose faith is illuminated by the divinest and lockjaw belong to the mind and body. These, hopes and charities, must, of necessity, be a man

in the system; but they neither constitute a part | and his practices sustain no apparent relations. | live under other circumstances and names, with | male and female; and then the man is put to sleep of the human organization, nor are they in any way dependent on its normal action. The omniverous worm may make its way to the root of a tree, and ultimately destroy its life; but no one makes any objection to trees on that account, tiful uses. We prize them none the less for their because of the possible evils incident to their belong to trees; nor is vital derangement an essential condition of human life. The phases of disease may be regarded as the perverted conditions of the organs and their functions; but disease never represents the several parts of the corporeal frame. Organization is neither to be viewed as a special convenience in the economy of the universe, nor as a mere accident among men. On the contrary, it is an essenis obvious. Hitherto, the separate individualities | tial law of all matter, operating wherever the

Now, to doubt the propriety of applying this principle, in our efforts to advance the chief interests of society, is to relinquish our faith in the his accidents. But while the spiritual movement | divine method as revealed in the natural world. unsettles the platforms of politicians and the ar- It is only in the organic creation, material and spiritual, that we recognize the presence of the preternatural activity all those faculties that eternal Life. We may, if we are so disposed, defend the organized forms of plants, animals and men, against the agents that impair vitality and destroy those forms; but our neglect to do this would never suggest the wisdom of abolishing the three great kingdoms in Nature to which they respectively belong. In like manner-in human institutions - organization is necessary to a normal and permanent growth; and it must exist, as a means to the great and beneficent ends of Influite Wisdom and human destiny.

5. "Is not the attempt to inaugurate any great practical enterprise just now premature, from the fact that we have only fairly commenced the work of forming primary organizations among Spirit-

Not premature at all. If you have a present opportunity to do good, why lose the interest of a generous deed for years to come? Why wait for everybody else to move in the same direction, and for the same object?-...When that happens, there will be less need of your assistance. If you have one thousand dollars to give to a public charity, why wait to draft a constitution? You neither require the authority of a convention, nor the intervention of a public meeting. Long preambles involve unnecessary delays, and resolutions are heat expressed in deeds. Send along your check!

I am reminded that when neonle have been plowing up the ground and sowing seed for twenty-five years, it is high time to begin to enjoy the fruit of their labors. The farmer who goes West and sows a thousand acres of wheat, naturally expects to gather a harvest the same Certainly not. I am only opposed to the chronic | year, with no other authority for so doing than vital and comprehensive sense, is a spiritual-nat- effect a primary organization of his neighbors, without an organic instrument as the medium of crop. When "the fields are white and ready for water, everywhere exhibit a disposition to assume | man with the strong arm-is to thrust in the sharp sickle; gather the golden sheaves, and rejoice in the harvest-home. The discoverers of new worlds and systems; the civilizing powers that conquer of nations, are not expected to call a town-meet-Such men are so much employed that they rarely stop to elect delegates to a convention. Neither permission to do what Providence ordains.

6. "If the Spiritualists are as numerous as rep resented, and if their views are calculated to in-

Individuals have certainly manifested a becoming spirit and commendable liberality in efmit of the acceptance of any such sharply defined forts to reduce their principles to practice. The examples of this class are quite too numerous to recognized. The conventions would somewhat re- mention, in transitu, the praiseworthy efforts of semble the meeting of troubled waters, if there the Misses E. L. and Belle Bush and their assowas any proper commingling of the elements that | clates, who have established an excellent Semcompose those bodies. As it is, however, the inary at Belvidere, on the Delaware. Their members rather remind us of the pebbles on the school buildings, the terraced grounds and the shore. The waves of human thought and passion surrounding scenery are all beautiful, and remind

of attraction are not subverted because the acci- secure united effort for any specific object. No comprehensive plans have been presented for ly placed us in false relations. We shall inevita- their 'adoption; and hence we are without the bly gravitate to our proper places. The work of proper data for estimating the real strength and shall have devised the ways and methods whereunion is generally perceived and its essential prin- by great practical results may be surely accomciples accepted. I rest in the conviction that plished, and the spiritual public perceive that the Spiritualism will yet be clothed with appropriate same are under the immediate superintendence forms, and that it will leave its sacred record in of competent parties, I trust that the requisite means for the execution of such plans will be speedily furnished. When I am reminded that

against the just claims of Humanity. We can conceive it to be quite possible for a true follower of John Calvin to go through this and many other forms of disease, are developed of active benevolence; otherwise his principles cheat other parents into the belief that they still moon created four days after light; man made wise and pure as yourself. To-day I could go

said of him-" He has denied the faith."

7. The base instinct of fear and the selfish desire for personal safety, prompt ignorant men to great sacrifices for the support of sectarian institutions. Is it your opinion that the higher motives dear William, to stand here and see clergymen, of enlightened reason and sincere love will yet accomplish as much for your cause?"

I should discount the divine love and defame human nature if I did not entertain such an opinion. It should be remembered, that both the fear of punishment and the hope of reward are selfish incentives to action. They exert the greatest power over the meanest natures. The moral constitution is degraded and the soul dwarfed by their influence. There is no real merit in any service that is not cheerfully rendered from unselfish considerations. An obligation reluctantly observed is not respected at all, in any sense that reflects honor on human nature. Only the poor slave is scourged to his task .- His fear of the lash is the measure of his obedience. The State still governs its subjects by appeals to such motives: and even the Church waits to be emancinated from their unhallowed influence. But the human heart will yet recover from the momentum derived from its self-love, for God is mighty as we old ruts, and feel the force of a celestial gravitation. In my judgment the strongest motives are those that have their ultimate springs in our spiritual relations and divine life, and that illustrate by example the true nobility of MAN.

S. B. BRITTAN, M. D. 166 Clinton Avenue, Newark, N. J.

THE RE-INCARNATION THEORY.

[Enitors Banner or Light: Dear Sirs-I wish your read ers would have the kindness to remember that I do not feel any more responsible for the opinions expressed in my translations (very imperfect, perhaps) than you do for the ideas of your numerous correspondents.

Yesterday I received two letters concerning my recent rticle in the Banner-one from Michigan, somewhat condemuatory, the other from California, full of laudation. Tothe former, if time and health permitted, I should be pleased to renly; but, as it is, and as the latter is forcibly written and should be candidly considered. I take the liberty to send it to you for publication, in the hope that some ne of your able contributors may see fit to give it that attention which it merits. In justice to the author, I will say that it was not intended for publication, and hence I own him an apology; and I think he will pardon me for my assumption when I assure him that it is based solely on the belief that it may be for the general good of our cause. G. L. DITION.]

Greenville, Mich., March 28, 1874. your writings with interest, and am therefore have an opportunity to, in some measure, comsomewhat acquainted with you; and I must con- plete their experiences; yet in this they may prefess my surprise when noticing an article from [your pen, in a late Banner, apparently endorsing over again portions of earth life; but I see no dethe new doctrine of re-incarnation. To my ap mand for their repeated new births and new prehension, this doctrine is full of evil to the spiritual or true philosophy of the hereafter, or rather to the progress thereof, as nothing can injure the written hastily, not for publication, but for your philosophy itself. It is only a little better than atheism, or total annihilation—say, one-seventh better—as the theory is, as I understand it, that there are several grades (seven, I think) or births through which a single soul must pass before its ultimate condition; therefore but one in seven persons, bodies, organizations, spirits or human heings can be immortal, as but one soul out of the number of apparent existences can exist in the great future, while the other six are annihilated, or prove to be nothing more than the crust. shell or tenement house of the soul that has passed on, and subject to decay, or change back to their original elements.

Suppose the wife of my bosom, together with six dear children-all we had-have passed over the river, and I am left alone for thirty long years, mourning their loss, and in doubt whether they live in the future, or whether we shall ever meet again hereafter.

I am attracted to the new, or spiritual philosophy, and, after repeated and patient efforts. I have incontrovertibl · evidence of their existence, and that they come to me, and watch over and comfort me, and await my coming beyond the river. I am soothed and comforted beyond expression, and my few remaining days are full of blessed contentment at the prospect of soon clasping these loved ones again to my heart, and having them lead and guide my poor, weak and fainting spirit until I attain strength and experience sufficient for me to fully comprehend and enjoy my new condition beyond the dark valley. With a constant yearning and prayer for them and the beautiful hereafter, I meet my change with calm-'ness; and as the threads of my body's life are severed, and the cold mantle of death is spread over me, I feel happy in the belief that my dear ones are taking me by the hand and leading me

I soon awake to consciousness, and look around me in vain for my wife and children. I see none that I had ever met in earth-life. A chill of disappointment comes over me, and as soon as I can speak, I ask and beg for my loved ones, but I am coolly informed they are all absent in their new earth pilgrimage, having been laborn again," either black, red or white, and that I can never again meet them. They have for the time become somebody's infants—and in fact, most of them have been gone ten or fifteen years, even while some lying spirit was personating them, and cheating me with the belief that they were in the beautiful spirit-world, and were answering my longing inquiries and prayers for consolation. My dear ones are forever blotted out and annihilated to me. They have become the dear ones (or hated ones) of other parents-destined to other lives of toil, pain, want, and misery - perhaps so slow in getting out of darkness. doomed to pass over the dark waters again to

When at length the appeal is properly made, by no remembrance of former conditions, or power persons in whom the public have confidence, the of recognition by former friends-who have Spiritualist must have an open palm, or it will be themselves become the puking and crying infants of other people-not one in seven of whom are immortal. A spirit once wrote by the hand of G. A. Red-

man to his nephew: "It would amuse you, my

as they awake to consciousness after coming from the earth-life; to see them look around in amazement, and hear them inquire for Christ, and their 'house of many mansions,' and to witness their blank and disappointed expression when told that their comfort and shelter are no greater on account of their belief and expecta tions. They really thought Christ would hug every one of them, and lead them to the elegant rooms prepared for them." Their astonishment would be not only equaled

but surpassed by others, who would learn that their dear friends and relatives had returned to be confidence operators, quack doctors, members of whisky rings, members of the Legislature Erie railroad swindlers, or second editions of Miss Bowlshy, Mrs. Fair, or Lucretia Borgia, Se., and that by the time they had passed through the various other lives-four or six perhaps - nobody would recognize them, or, if they did, they would recognize no body. Now, my dear are weak. The world, at last, will get out of its sir, does a belief in this doctrine have one single element of hope, trust or comfort in it? Would not total annihilation be preferable? It is useless to endeavor to explain away, by clouds of mist and nonsense, the plain practical meaning of the opposite theory, and to substitute such a belief as this, unsatisfactory, unreasonable and foolish. Either one of the two following propositions must

> 1st. The spirit or soul, after it shall have passed through these multifarious conditions, must remember them all distinctly, and be able to write out or narrate minutely its experience for the enlightenment of others, and the proof of the the-

21. The soul or spirit will not have the power of remembering either of the earth lives except the last, and consequently can furnish no proof whatever of the truth of the belief; and in such case there can be no proof, and the belief is consequently a delusion.

I judge of a theory, doctrine or belief, by the law of demand. I believe there is a supply some where for every reasonable need. Does Spirit ualism need such belief? Does the soul need such experience? Are not the disappointment, dissatisfaction and gloom of such a belief greater drawbacks upon the spirit's progress, than that afforded by old theology?

I admit the necessity of the spirit's returning to DR. DITSON-I have from time to time read earth life to watch over loved ones, as they then serve their identity, while in a measure living troubles, perhaps tenfold greater than before. I will not extend this communication. It has been

> I have often admired the clearness and pungency of your ideas, as expressed in the Banner, and regret that you are, even by implication, an advocate of this apparent monstrosity, or my ability to comprehend or adopt it.

Yours truly, J. C. HENDERSON.

THE PROPERTIES WHICH FIT ONE FOR MEDIUMSHIP," Etc.

[MESSRS EDITORS - I have read the article sent to you by Veritae," relating to the vell over the face at birth, and see that one purpose I had in writing as I did is partly accomplished, viz drawing out an opinion from some one of extensive observation of children at the time of birth. I had no grounds on which to either accept or reject the opinions of simple-minded Nuna. And many others may be as ignorant on that point as I am.

I do not deem it superstitious to inquire what grounds any opinion whatsoever rests upon. If superstition is the basis let that be shown; if fact, let that be shown. I expressed no opinion as to the soundness of the notions I narrated, but throw them out for refutation or confirmation by those whose opportunities for knowledge of such matters are much bet-

DEAR BANNER-I notice in the article with the above caption, by Bro. A. Putnam, a reference to an event or circumstance about which the ignorant have formed very wild and false notions. viz., the veil at the time of birth covering the face of the child. Now this matter seems so simple and plain that I would not notice it, only the writer seemed to have spoken of it as of some importance in a clairvoyant relation. It is well known that the child in utero floats in a liquid (amniotic fluid) which is contained in the amniotic membrane, which once in a while envelopes the face of the little being whose life it has aided to preserve. This, to the superstitious, is spoken of in a very knowing way, as being a token of future greatness. Having attended hundreds of births, I will say that all are on the same footing in this respect; and the whole theory of the veil is worthy to be classed with Moses's account of lice all over Egypt; Jonah and the whale, and Samson's great strength in his long hair.

It is wonderful how hard it is for a people to free themselves of the superstition and ignorance of the past. We know the character of the present enlightened Hebrews, and they have nothing to cause us to look on them as more worthy of our belief than other nationalities. Still, we as a nation have adopted their old apocryphal books. filled with superstition, licentiousness and contradictions, and because the anonymous writers claimed to be writing for God, we dare not test their contents by reason or philosophy. Thought and inquiry must be chained. No wonder we are

The young mind finds in Genesis the sun and

and the woman is made from, a four-ounce rib. He reads that Moses thee meek had twenty-three thousand of his people murdered because they worshiped the calf his brother had made for that purpose, while the chief criminal is advanced to the high priesthood; also twenty-four thousand more slain because they slept with Midianitish women, Moses setting the example do n't lose his honoroble standing with the Almighty. To the young mind these are not tokens of meekness, or justice; yet God is just. Then he reads where the Lord causes the sun to stand still while one army is butchering another; also, where God tells them to kill old and young, only the virgins they might keep for licentious uses; and so on. David, said to be a man after God's own heart, betrays Achish, who had been very kind to him, massaeres whole villages, including babes at the mother's breast, destroys the inhabitants of other villages, under harrows, with saws, axes and in brick kilus; he ungratefully puts to death Jonathan's son, thus rewarding the many tokens of Jonathan's love and kindness. All these and thousands of other things, are hard for the unconverted (?) to reconcile with a just and Holy Heavenly Father; and yet severest damuation, eternal in duration, is the result of doubting.

How can a people with such ideas of God exhibit the highest type of civilization and progress? Now every true lover of humanity should try to free the minds of the young from this worse than African slavery, Yours for the truth, Montgomery Co., O. VERITAS.

TO MRS. MARIA M. KING. DEAR SISTER-I always read such articles as

yours in the Banner of June 1st with great care and much interest. I have conversed with unseen intelligences, more or less, almost fifty years -since I was fourteen-and at times as easily and as understandingly as I could converse with you if I were in your presence. It is over thirtytwo years since I learned that these intelligences were disembodied men, women and children. I give this as evidence that I am a Spiritualist. I was a radical reformer long before I was a Spiritualist. I had withdrawn from all organized churches. There is some value in organization, and I could now join any organization which truly did not "bind and stultify the reason and conscience of any. I have joined the brother who, in a late Banner, gave his entire creed-"Do good." Even this creed he must allow me to interpret for myself. He may interpret it for himself. I see you are for a creed that will keep out erratics, fanatics," and their "ridiculous doctrines and practices," which are a "disgrace" to the cause, as you see things. If you cannot keep these all out, you hope to so humble and keep them under that they cannot have "an equal influence with consistent Spiritualists." Sister King, your birth into Spiritualism has made you one of our family. Mrs. Woodhull is also a memher of the family. We have endured each other's follies and weaknesses. We have been greatly blessed as members of one family. I have no doubt but you seem to Mrs. W. and some of her friends like a prude, bigot, Pharisee and moral coward. But we love you still, and desire you to stay at home. You may not have as many faults as you seem to us to have. We may not be as "fanatical" and unclean in "doctrine and practice" as you think us. Any way, we can still trust our truth with what we think your error. If you cannot longer trust your truth and purity with our error and impurity, you must go out from us. It is your privilege, and, may be, your duty. We are sorry, but will not repreach you. We hless you. May the Gods be good to you as well as to us. Your "sten" seems to some of us retrogression-not an "advance" upwards; so we cannot take it. We, too, love the cause. We have "reason and conscience," and we cannot permit them to be "bound or stultified."

ualists into two or more bodies. This is your and her right, if you can-and I now think you can. But I urge you to be just in the manner of your going. We have all made great professions. These professions are now being tested! All see the result! But is it too late for us to honor the cause we all love, by parting-if it must be separation—on a higher plane of peace and harmony than do the churches? I have a right to the simple name, Spiritualist. Mrs. Woodhull and her friends are Spiritualists. Spiritualists are only agreed on one article: that persons in and out of the natural and earthly body can hold real and profitable communication. Every believer in this is a Spiritualist, though he may be in a minority of one as to every other doctrine. If you add one or many more articles to this creed, I suggest that you add a word or words to your name that will express those added articles. If a majority should organize themselves out of the mass of Spiritualists in a manner to shut out or humble the minority, that minority will still be the original Spiritualist church or body. You cannot turn out the "fanatics" or the "disgrace;" you can leave them and it. Sister King, I suggest that you call your organization Orthodox conservative, or anti-" fanatical" Spiritualists: In all these remarks, I have had no reference to the Boston organization of Spiritualists. That is not before me; and I would not trust my memory to refer to it if I desired to. I am sure Sister King's article is not a fair sample of that organization,

You and Mrs. Britten-desire to divide Spirit-

In candor I must say to Maria, your creed, as indicated by your article, in my view is not less sectarian or less oppressive than many church creeds. I say this in no unkind spirit; I am sorry it is so. I am sorry all Spiritualists cannot reach a higher plane of equal rights. I was ten years in the churches, and I do not remember of ever receiving as severe and uncharitable thrusts from any member as you have given some of your brothers and sisters, at least equally as good,

into these churches with a small apology for my past "fanaticism" and what they call my "ridiculous doctrines." They, too, might urge that I ought not to have "an equal influence with consistent" church members.. They are as sincere as yourself in affirming that they do not "bind and stultify the reason and conscience of any," I never fear that any persons except myself can

seriously "disgrace me." On some important subjects I differ widely from Mrs. Woodhull. I believe her motives are good, and her heart and life pure. Many of her opponents are not less good and pure. The greatest "disgrace" I see is the manner some Spiritualist opponents treat each other.

It is not strange that the old radical-Austin Kent-should rejoice to see Spiritualists (as men and women, if not as Spiritualists) go into every reform. It is not strange, and may be no disgrace, that some persons would keep Spiritualism and Spiritualists chaste to the one object. Let us have charity.

In your letter to Mr. Jones you say you regard Mrs. Woodhull's principles "as directly opposed to the teachings of nature." It is you, not Mrs. W, who dare not trust nature. I confess, in this, I sympathize with you. I have never dared to trust nature. But let us not falsify and slander Mrs. W. It is she, not us, who is ready to stand by nature's teachings. She insists on leaving all nature-high and low-freely to live out its " chastity," love of home and family, reverence for conjugal, parental and filial ties and duties-and also its unchastity; impurity, lust-when and only when these do not trespass on the equal rights of all others to freedom. No woman eyer went further and spoke more nobly in defence of the rights of children, even in their begetting as well as after. Mrs. W. believes nature on her highest conjugal plane is monogamic. So does Mr. Tilton. Both think in more freedom she will work out a more healthy monogamy. Can you not even trust nature to try the experiment? If human nature in its best estate is not strictly monogamic-I think it is not-it is worse than in vain for us to try to bind her eternally to that order.

Fraternally, AUSTIN KENT. Stockholm, St Laurence Co., N. Y.

AUTHORITY.

Why, even of yourselves, judge ye not what is right?

More than eighteen hundred years ago, an eminent teacher, in the words of our text, intimated the important fact that men, if they would, might do their own thinking. At this late day, the question was not a whit less pertinent than when it came warm from the lips of its author. Many, perhaps vost writers, are slow in learning the lesson of thinking for themselves, without calling in foreign aid. They must heeds find, ocensionally, a precedent in the written word of some elder brother, with which to bind themselves and others in chains which, though "timehonored," must be quite unseemly when worn by "free thinkers" of the nineteenth century.

But the following quotation, if the "watchers" are true prophets, may afford strong hope of coming mental emancipation. The first clause of the last paragraph in the "Address of the First Free Religious Society of St. Louis, Mo.," is presented in these cheering words:

"As watchers upon the tower, we give cordial greeting to the coming morn of unclouded montal 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."

"Even so, come quickly!" Let all our writers

aim for "a consummation so devoutly to be wished?" let us all resolve, now and henceforth, never to acknowledge any authority but that of absolute truth, tried " so as by fire." To such authority let us ever how, whenever or wherever we may rocognize it; nor need we stop to ask through what channel it may have flowed. II. N. S. Plymouth, Mass.

Singular Verification of a Dream! The Dead Body of a Little Girl Found Aftoat in a Box on Georges by one of our Fishermen!—A Case of Mystery and Probable Murder.

From Capt. Samuel Elwell, master of the schomer-Belvidere, which arrived at this port from Georges, on Sunday, we learn the particulars of one of the most singular verifications of a dream and the evidence of the committal of a most shocking crime which has ever come under

On Sunday morning, 21st ult., soon after break-On Sunday morning, 21st ult, soon after break-fast, while the vessel was crossing Georges, Capt. Elwell, not feeling very well, concluded that he would go down below and "turn in." This he did, and after getting asleep, dreamed that he saw a-dead body affoat on the water. All his efforts to secure it proved unavailing, and it finally passed under the counter of the vessel. His dream seemed so much like reality, and his efforts to secure the body and disappointment in not being able to do so, caused him to awake, and upoff going on deck found it impossible to convince himself that he had not actually witnessed the scene so vividly portrayed in the dream. It made such an impres ion upon him that he felt intuitively that some thing out of the common course would soon occur The crew, noticing his great measures, asked the cause, and he told them of the dream, and they endeavored to convince him that dreams were nothing but fancies of the tired brain, and tried to

withdraw his mind from the subject, but all of no

About half an hour after the Captain had come on deck he noticed a box some distance ahead, thoating upon the water. Upon sailing up to it he made endeavors to get it on board, but it eluded his grasp, and went under the counter of the ves ey sailed on, but the Captain was uneasy, and finally gave orders to put about, and secure the box. This was done and upon opening it, there was found the body of a little girl, about four years of age, who had apparently been dead some ten days. She had on a plaid dress with a white aprou, nice pair of gaiter boots, and had the appearance of belonging to persons well-to do in the world. Her hair was of golden brown, and the top of the forehead gave indications of severe injuries. She was lying upon seaweed, with which the box was packed, and there were holes bored in the sides, which indicated that it was the purpose of the perpetrator of the deed to have it sink. The box was of coarse, hard wood, nailed securely, and it was evidently made expressly for the purpose. As decomposition of the body had commenced, and the vessel was not to return

for several days, it was nalled up and sunk.

If Capt. Elwell had thought of the affair as he now does, he would have placed the body on ice and brought it ashore, where the proper steps could have been taken to secure depositions to be used as evidence if they should ever be needed. But, in the excitement of the moment, neither himself nor any of his crew thought of this. They, however, can describe the dress and appearance of the body, which may be of some benefit in unraveling the horrid mystery with which

it is surrounded. The above are the facts in the case, and, taken The above are the lacts in the case, and, taken together, form a most remarkable revelation. Strange indeed was the Captain's dream, and still more strange was the discovery of the box, the unsuccessful attempt to obtain it, its subsequent recovery, and the body found therein. There is recovery, and outst that the little girl had been foully dealt with and the perpetutors of been foully dealt with, and the perpetrators of the deed had supposed that the box would sink, and their deed would never be known. But the sea would not keep the dread secret, and we hope the publication of these particulars may be the means of bringing to justice the guilty parties.— Cape Ann Advertiser, Aug. 2, 1872.

Not a subject for man's-laughter-manslaugh-

Spiritual Phenomena.

GHOSTS.

HY THOMAS R. HAZARD,

"At another time, a mass of what seemed flesh was laid on Dr. Gray's naked foot, which he had exposed for the purpose. Left there, at his request, for some time, it became intolerably hot; and he supposes it would ultimately have burned him. This suggests that phosphorus may have been one of the ingredients employed; and perhaps it affords a clue to the stories of a spectre grasning the wrist or hand of some terrified wretch. grasping the wrist or hand of some terrified wretch, and leaving thereon the marks of burning fingers."—
Oncen's "Debatable Land," p. 549.

THE GHOST IN A WHITE SUN-BONNET. There is now a large house standing near the water, on what is called "The Point," in Newport, R. I., that has, for a great many years, had the reputation of being haunted by a spectral young woman, called "the ghost in the white sun-bonnet," which has generally (though not always) mani-

fested itself in the southwest chamber. Some few years before the war, this house was rented by Mrs. Murray (an English lady of culture—now deceased) and her two daughters, all of the Wesleyan persuasion, who had lately arrived in America, and, being entire strangers in the city, had never heard a word concerning the weird character of the house until after it was revealed to them in the manner I am about to relate.

Sometime about the year 1861, I received a etter from a friend, requesting me to call on Mrs. Murray, and obtain from her, if practicable, a correct relation of the strange stories that had got affoat concerning the house being haunted. I accordingly called on Mrs. M., and made known to her the special object of my visit. She received me politely, and showed me a written account of her strange experiences, from which. with her oral assistance. I made notes to the following effect in a memorandum-book for 1861. which is all the clue I have, at this distant time. to give the date, as I made no other entries in the

Some time after taking possession of the house, the occupants were disturbed at night by a seemingly uncalled-for rattling of the doors, and raps on the stairs and in the cellar. A soliloquizing query being uttered by one of the ladies, a loud voice, that echoed through the house, distinctly exclaimed, "What!" On a subsequent night, they all heard a groan, then another, as from one in great extremity or pain. On the third occasion, one of the daughters heard the groan again.

At the (still invisible) ghost's fourth appearance, it spoke very plainly, and said, "I am cold—I am very cold." A whispering was then heard here and there, but no one could be found, although the ladies searched the house. They then went to bed again. Mrs. Murray first felt her bed shake; then something hot seized her by the hand, and pulled it; whereupon, she turned her head, and saw a female form in a white sun-bonnet, who kept talking all the time, as she still held her hand, though in unintelligible language. Finally the spectre relaxed its grasp, and glided to the stairway, where it disappeared. Mrs. Murray gravely assured me (and here Mr. Owen's suggestion that I have italicized applies) that, on the following morning, the print of a thumb and fingers was plainly visible on her hand, which looked as if it had been burned with caustic; nor was the impression removed until several weeks afterward.

On another night, Mrs. Murray queried mentally concerning the health of a sick friend out in the far West: whereupon she keard a scream which occurred at intervals through that and the following night. Two weeks after this, letters announced that their friend, though he had been at one time in a dying condition, had recovered. On another night, the ladies heard a cock crow, and the wood clatter as if falling in the cellar; Let her go!"

Subsequently something came and thumped upon the floor, and seemed to flap a great pair of They talk with a volubility and distinctness that wings so as to rock the bed. They also heard is surprising, sing beautiful songs, play on instruservant said she saw her dead husband in the Miss Ellen next saw the spectre in a dream, who told her that she was murdered by being struck city conservatives have been tempted out of their on the side of her head, by - (giving a name in full), as she was coming up the cellar bring almost the whole group of our senses in stairs, and was buried in the cellar, and unslacked lime thrown upon her remains. The apparition a private family, where collusion would be out of said, further, that her murderer was confined in the cellar, from whence he could not get out, and tion. The eating part has been a trouble to many, were decently buried. The spectre then waved the floor, where she found it the next morning.

Next night, they all again heard a noise like the sawing of wood in the cellar (as had often been heard before, and was afterwards). On another night, a visitor saw a lady come and shake her bed. On the same night, Miss Jennie Murray dreamed of seeing the strange visitant come into stairs, and gradually sink into the ground. A young clerical friend, who had just arrived from England, reported, in the morning, that he saw in his room, the night previous, a pale-faced spectral woman, who was blind of one eye, and who told him her face had been burned by quick-lime. A key being lost, it was found standing in a singular position in a sash of a window where a pane of glass had just been broken in some unknown way:...

Next the weird lady came to Mrs. Murray, at night, and stroked her head, and tried to take her hand, which, admonished by former experience, she refused to give her.

of her clerical friend, and with his aid, and that of some domestic fire shovels, (the only tools at hand,) they dug on the spot in the cellar where the apparition was seen to sink, and after a good deal | President. of effort with their awkward implements they came to blue clay and lime, and then threw out a bone. From some cause (probably a little fright) they did no more than fill up the hole again. The next morning Mrs. Murray wrapped up the bone and took it to a physician for examination, who, without being informed of the circumstances, at once pronounced it the collar bone of a human being. Mrs. M. quietly took it to a burial ground a short time after and buried it with her own hands beneath the sod.

Here the annoyance ended; nor were any of the family ever disturbed thereafter, either by the 'ghost in the white sun-bonnet," or by the unwelcome wood-sawyer; nor have I ever heard of the house being "haunted" since.

THE "DEVIL DOG." With one more well authenticated ghost story, I will conclude.

Within the memory of several persons now living, there used to be frequently seen on "the Point," in Newport, what was known as the Devil dog." Mr. Abial Spencer, who now lives on Bridge street, and is well known as a remarkably honest, truthful and useful man, has several times within the last few years told me many anecdotes about this spectral dog, some of which he repeated to me a few days ago. Mr. Spencer says that when he was about twenty-two years of age, as he was going up Third toward Willow street, on a starlight evening, he saw a monstrous sized black dog coming down the street, to which he chirruped," that he might attract his attention. Of this the dog took no notice, but passed him at a distance of some few feet, and kept on down the street until Mr. S. lost sight of him. Mr. Spencer is a man of medium height, and he states that the dog was as tall as a common yearling heifer, so that to have laid his hand on its back would have required his arm to be extended in a horizontal direction. In telling the story the next morning, Mr. S. states that old Mrs. Caswell, who was present, said she had often seen the "Devil dog," and generally near where Willow crosses Third street, where there then stood an old house of evil reputation, out of a cellar window of which the spectre dog was frequently seen to emerge, although it was not apparently half wide enough to admit of his passage.

Old Mr. Freehorn used to say that when he was young he and other boys were wont to pick up stones in their hats and chase and pelt the "Devil dog," but that they would go right through his body and strike against the board fences by which he passed on his way to Quosh Moit's corner, around which he generally disappeared. Quosh Moit was an old negro who boiled out beef creatures' heads and feet to get the oil, and then threw the bones in the street; and old Ferree Hoxest, who lived near the corner, used to tell Mr. Spencer that he had many times picked up some of Quosh's old bones and thrown them straight through the "Devil dog," as be passed by, without the creature's tak-

ing any notice of it. Mr. Truman J. Burdick, the blacksmith, (whose workshop is now on Bannister's wharf,) a man of undoubted veracity, told me recently that he served his apprenticeship with old John Murphy, on the Point. Old Murphy was a good smith, but at times addicted to "sprees," lasting a week or more. On going home late on a cold, bright fall evening, as Mr. Burdick approached the corner of Willow and Third streets, he saw, as he thought, old Murphy sitting against a rock with his hands on his knees. Knowing that Murphy was at the time on one of his sprees, Mr. B. thought he had become bewildered by intoxication, and might suffer unless he was got under shelter. Accordingly he turned to pass over the street to where the old man sat, when, suddenly, the seeming Murphy rolled himself over and got up in shape of the big black "Devil dog," and passed down the

street toward " Moit's corner." From all I can learn, I think there can be no doubt of the verity of the spectre dog; and that not the quarter of a century has passed since scores of witnesses lived who would have testified to having seen him.

Mr. Spencer says that he has been told through spirit mediums that this dog represented the unquiet spirit of a sailor who was secretly murdered in the old house that used to stand on the northwest corner of Willow and Third streets, near where the new brick school house is now situated.

South Portsmouth, R. I.

PHYSICAL MANIFESTATIONS.

Not far from this city, in the family of Mrs. Judkins, there is a little girl of about thirteen years lately developing fine powers as a physical medium. Some friends in the city farnished a cabinet, and the spirits-generally the children then a cry between a groan and a sigh. Miss or young relatives of those who are present-Ellen (one of the daughters) remarked that she show their hands at the opening, and perform would "like to see a ghost." On the same night, those feats that are so frequently described in our she heard her name pronounced, and went to her papers. The children especially seemed very mother's room; but, finding it was not her that cheerful, holding flowers in their hands, and called, she turned to go back, when a voice said, swaying them toward different persons in the room in the manner of a bow, and making a childish clamor at the mistakes in identification. wood sawing in the cellar; and in the morning, a ments-some of them supplied through invisible methods, which is another amusement to themnight, and spoke to him, but could get no answer. eat and drink what they explain as being necessary in their materialized state. Some of our propriety to witness these manifestations, which corroboration of the spirit's return; and, being in the question, it carries more satisfactory convicthat she would ever haunt him until her bones and shows how much we have to unlearn. Jesus, when he "rose from the dead," ate with his disciits hand, and left, just as a white towel which ples, and this chemistry of resurrection repeats Miss Ellen saw suspended in mid-air dropped on itself in these days without regard to moral qualities. Mrs. Judkins is quite widely known as a Spiritualist, medium and healer; and, in a quiet country home, it is not strange that she has been thus favored with the presence of these beings, from those taken in the prime of life, through the various phases of spirit growth, up to those of a very high order. A lady of culture and refineher room. Miss Ellen also saw the spectre, in a ment, unfolded as a clairvoyant, also lives with dream, standing in the cellar, near the foot of the her, and impersonations of noted persons of all ages appear and hold converse with her; and it is more incredible to disbelieve, after a searching analysis, than it is to admit the return of all earth's children if conditions are complied with: Judea will have to abandon her claim as the only country and her annals the only period proper for spirit influx from the other world; it has al-ready become too shaken for serious support.

Very truly, Springfield, Ill.

MADE HIM PAY.-When General Jackson was President, a heartless clerk in the Treasury Department ran up an indebtedness with a poor landlady to the amount of sixty dollars, and then turned her off as he did other creditors. She flually went to the President with her complaint, Finally Mrs. Murray took advantage of the visit and asked him if he could not compel the clerk to

GEORGE BARRETT.

pay the bill?

"He offers his note," she said, "but his note is good for nothing." Get his note and bring it to me," said the

The clerk gave her the note, with the jeering request, "she would let him know when she got the money on it!" Taking it to the President he wrote "Andrew Jackson" on the back of it, and told her she would get the money at the bank.

When it became due, the clerk refused to pay the note, but when he learned who was the endorser, he made haste to "raise the wind." The next morning he found a note on his desk, saying that his services were no longer required by the Government—and it served him right.

IN LOVE WITH HIS MOTHER. Of all the love affairs in the world, none can surpass the true love of a big boy for his mother. It is a love pure and noble, honorable in the highest degree to both. I do not mean merely a dutiful affection; I mean a love which makes a boy gallant and courteous to his mother, saying to everybody plainly that he is fairly in love with her. And I never yet knew a boy to "turn out" bad who began by falling in love with his mother.—Selected.

WESTERN LOCALS, Etc.

REPORTED FOR THE BANNER OF LIGHT.

OHIO

Spiritualism in Ashley—Its Rise and Progress—Dedication of Rosevelt's Hall, July 28th—O. P. Kellogg Performs the Ceremony—An Enthusiastic Meet-

Ashley is a town of some seven hundred inhabiants, on the C. C. and C. R. R., between thirty and forty miles north-east of Columbus, the capital of the State. A little over three years ago, A. A. Wheelock, then missionary of the Ohio State Association of Spiritualists, delivered the first lecture on Spiritualism in the town. An interest in the new gospel was created, which resulted in the organization of a Spiritualist Society and Lyceum. few months after this, the project of building a free hall was started. The movement was a suc cess. The hall was dedicated by A. A. Wheelock and O. L. Sutliff. Constant progress marked the efforts of both the Society and the Lyceum. O. L. Butliff was engaged to lecture for the Society once a month for a year. He did so, and his labors were very successful. Mrs. Shaw also lectured before the friends, and C. D. Ensign and Mr. McMaster and others have addressed the

Mr. McMaster and others have addressed the people at different times.

The Lycoum received especial attention. Its sessions were held regularly, and its ranks were increased steadily all of the time.

Things were moving along thus when, on the 1st of July, 1871, the fire fiend came and destroyed the free hall. The fire was the work of an incention.

Everything was destroyed—all the Lycourth and diary. Everything was destroyed—all the Lyceum paraphernalia, books, etc. Nothing daunted, however, the zeal of the Spiritualists. They engaged Township Hall, and held the Lyceum therein, only losing one Sunday. Bless such workers. Their names are registered in the homes workers. Their names are registered in the nomes of exalted spirits. Such fidelity shows nerve! Prior to the destruction of the hall, bigotry reared its ugly head in Ashley against Spiritualism. Of late, matters seem to have taken a different turn. The burning of the hall, palpably the work of bigots, really reacted in favor of liberalism. Unprejudiced people said, These Spiritualism. Unprejudiced Property of the shall of the magnetic deserve our respect. sts deserve our respect. They shall not be sneered at longer.

In Township Hall, the Lyceum regained its former power. Acquisitions were made to its list of members.

of members.

By-and-by, talk about another hall began to be the order of the day. At first an effort was made to build one by subscription; but this plan did not succeed. At last, Solomon Rosevelt, a wealthy Spiritualist, said, "I will build the hall myself." His brother John ccoperated. Solomon purchased the lot of land from the Society and proceeded to erect a new hall. Work progressed in the building rapidly, so that it was ready for the dedicato-

erect a new hall. Work progressed in the dulid-ing rapidly, so that it was ready for the dedicato-ry exercises, July 28th, 1872.

The new hall is an elegant brick edifice capable of seating nearly four hundred people. It has a fine stage, suitable for dramatic exhibitions. Back of the stage is a nice refreshment room. At the entrance of the hall, rooms for clothing are to be found; and then up stairs, is a ladies' dress-ing room. In one corner of this room is a non-portable cabinet for spiritual manifestations. Everything is as neat and tidy as one can imag-

ne.
The representative of the Banner found a brilliant array of spiritual lecturers and media who had come to participate in the festivities of the dedication of the new hall in Ashley, viz.: O. P. Iddication of the new half in Ashley, viz.: O. F.
Kellogg, O. L. Sutliff, Dr. L. P. Harris, Mrs. Lucia
C. Cowles, L. M. Lydy, H. J. Durgin, Silas Easign,
C. D. Easign, and Mrs. Sargent, were present.
Mr. Solomon Rosevelt, besides building the half.

Mr. Solomon Rosevelt, besides building the half, has granted the use of it to the Spiritualists' Society and the Lyceum gratis. Our good brother was so happy, as the people from abroad began to gather to attend the meeting. John Rosevelt, brother of Solomon, who has donated his labor against his brother's money, and who has a half-interest in the half, was smiling the smile of a victor as team after team unloaded its human fraight before the new half. freight before the new hall. All honor to these brothers! Ashley strikes hands with Darien, Wis.; and Terre Haute, Ind., echoes the glad song of an

and Terre Haute, 1nd., echoes the glad song or an ownership of a free hall.

On Saturday afternoon, the 27th, quite a large audience assembled in Rosevelt's Hall. Mr. T. M. Ewing, of Cardington, was elected chairman. Mrs. Lucia Cowles and O. P. Kellogg delivered the principal addresses. The Lyceum children favored the audience with some excellent singing. In the evening another large audience greeted

the speakers.
Sunday morning, 28th, the hall was crowded to repletion. After an interesting conference, of an hours duration, the session of the Lyceum took place. The officers of the school are as follows: W. Granger, Conductor; Mrs. Granger, Guardiau; J. Harroun, Musical Director. The paraphernalia of the school is of the most improved style. The session of the Lyceum was deeply interesting The singing was of a high order; and the marching and recitations were worthy of appropation O. P. Kellogg talked to the children in his own inimitable way. The friends have every reason to be proud over the success which attended the session of the Lycoum?
The afternoon session had been set apart for

the dedicatory exercises. After singing by the Lycoum choir, Mr. Sutliff, by request, made a few remarks. He said: Mr. Chairman and friends— I am glad to meet you here to day. The history of Spiritualism in this town is well known to you. Mr. Wheelock came among you and inspired you to organize for active work. At last disaster came. The hall owned by the Society was destroyed by fire. Through the liberality of Solomon Rosevelt, we have this beautiful hall in which to assemble. Blessings upon our brother. The Rosevelt brothers this day are crowned by the angels. They have laid up treasures in heaven. I welcome you all to this hall. Mr. Kellogg will now address you. Listen to him, and catch the inspiration of

Mr. Kellogg then took the platform, and spoke

ns follows:
Mr. Chairman, Ladies and Gentlemen-I do not believe much in external ceremonies. There is a grand thought, however, in the dedication of a hall like this. This building is dedicated to freedom; the star spangled banner waves above it to day. Our old flag means freedom; and how appropriate it is to have it unfurled to the breeze at this time. This hall was not built in any spirit of unkindness. It has been built as a spiritual home for mankind. We have faith in man. It is not so much the creed, after all. You may take a noble-hearted, generous man, and let him join the Methodist church, and he will make a grand, enthusiastic, humanitarian Methodist; let one of the same kind of men join the Presbyterian church, and the same result will manifest itself. Make the same application to Spiritualism, and the rule holds good. And the reverse is also true. Mean, holds good. And the reverse is also true. Mean, stingy men, carry their characteristics with them into their religion. The great demand of the age is for good men. The angels will not ask after qur creedal status. No! they will ask concerning our moral status—nothing else. I dedicate this hall to that idea. Again: I am going to dedicate this hall—not to a theory, not to a creed—but to a truth. Friends, we believe that all the great demands of the human soul will be answered. Some nands of the human soul will be answered. Some say that religion is a trick of the priests. I pro-test against that idea. I believe in religion. The dea of religion—a searching for spiritual things. losa of religion—a searching for spiritual things, bas. inspired our friends in the erection of this hall. That idea has made churches, bibles, saviours, and all the machinery of religion, since time began. We are endeavoring to bridge the stream of time—yes, more than that—we have bridged the great stream. We have already caught glimpses of the higher life—beheld the glories of the New Dispensation.

the New Dispensation The lecturer then elaborated, in an eloquent manner, the tendencies of Spiritualism. In conclusion, he said: Dear friends, remember that this hall is dedicated to humanity, to progress, to education, to a rational religion. Come one, come all to our fold! (Applause.)

After singing, remarks were made by Mr. Sutliff. He took for his text the first four verses of the 11th chapter of Revelations, and proceeded, in his earnest manner, to apply his unique interpretation of the olden time prophecies to the living

realities of to day. Adjourned.
At the closing session, speeches were made by Messra. Kellogg, Harris, Mrs. Cowles, Mrs. Sargent and others. The large additione gave the best of attention. The services closed with singing by the entire congregation. Everybody pronounced the meeting a great success. We con-

gratulate the friends! The writer desires to thank O. P. Kellogg for valuable assistance ren-dered in the work of securing the names of sub-scribers to the Banner of Light.

NOTES. Dr. King, of Sturgis, Mich., is spoken of as a successful practitioner. The Doctor delivered a thrilling speech at the recent June meeting in Sturgis-a fact which we inadvertently omitted

o chronicle. to chronicle.

John Sherman and his son, Henry, of Cardingston, Ohio, will receive calls to hold cabinet seauces, public and private, at reasonable rates. They have been holding scances at Green Valley and Frederick, Ohio. The Sherman family are all mediums. We hope the friends will address the Sherman and livite him to visit various longer than the state of the stat Mr. Sherman, and invite him to visit various lo-calities. Facts, facts—the masses need physical phenomena!

Dr. J. R. Newton is meeting with excellent success in his practice at the Kennard House, Cleveland, Ohio,

Susie M. Johnson lectured for the First Spirisual Society of Clyde, Ohio, during July. Her discourses feed the people. Detroit, Mich., is her permanent address. An item for the Executive Committee of the

Ohio State Association of Spiritualists: People continually propound this question to us: "When will the Ohio State Convention take place?" Mr. Tuttle, what answer shall we give to our questionary of the Convention of the Convention of the Convention take place?"

Mrs. L. E. Drake, of Plainwell, Mich., has been lecturing most of the time of late. She is ready to accept calls for the coming season. As we have before intimated, Mrs. D. is a fine speaker.

The Second Spiritual Society of Clyde, Ohio, and the Spiritualists of Norwalk (same State) have extended a call to A. J. Fishback to preach

or them for one year. The Spiritualists of Lenawee Co., Mich., should rally in large numbers at the Morenci meeting, August 17th and 18th. CEPHAS.

Scientific.

COSMOGRAPHY: A Description of the Universe. NUMBER SEVEN.

BY LYSANDER S. RICHARDS.

ROCKS.-In the first of these series we mentioned that during the early condensation of our planet, the surface expending more heat than the interior, its condensation was more rapid, and the conversion of its liquid mass into a crust of rock readily effected. Since this formation. fluid masses beneath the crust have been continually ejected at different points of the earth, through the action of volcanoes, and by the same process of condensation these flowing, molten streams have hardened into rock, generally granite, basalt or trap rock. Thus granite, though belonging to the oldest formation, is constantly being formed, even in our own age; hence it is found that rocks are forming to-day, the same as in the past, and this is not confined to granite, trap or basalt: but sand-stones, slates and limestone are being made. The former series are igneous rocks, so-called because they are due to the action of fire or heat; the latter series are sedimentary rocks, simply that they are the result of sediments hardening. Sandstones are made up mostly of silicious sand, which particles in close contact have gradually been cemented into rock. This is taking place to day on some coasts where the sandy deposits lie undisturbed. Slates are composed of clay, the basis of which is alumina; a clay deposit or bed is very common; a thin deposit is often hardened, though very gradually, into slate rock. The larger part of limestones are the result of organic life, beings once carrying about with them the lime in the form of shells and bone, that now constitute a large amount of huge rocks scattered over the globe. The ocean's bed abounds with shelled animals, both large and small, and when these shells drop off, decomposition in time commences; they drift together, one large mass slowly consolidates, and thus we have a limestone rock. In Addison, New York State, I picked up stones on walls made up of sliells not yet decomposed; the shells retaining their original shape, are comented together by the lime (a good cement) they contain, and thus form a solid rock. A fort in Florida is made of these shell stones; break them and nothing-but little shells are seen, cemented together so closely as to enable constructors to build with them. The ocean is actively at work in manufacturing rock to-day as ever, its entire bed is its workshop, and tons upon tons are annually converted into rock. Millions of little shells cover a very small area

of the ocean's bed. The great chalk beds of Eng-

land are composed of myriads of Rhizopod shells, so small that a microscope is necessary to detect most of them. Through the action of heat, limestone is often crystallized into marble, a carbonate of lime. Another method Nature adepts, in the manufacture of rock called conglomerate, though more commonly known as pudding stone. While the work of removing Fort Hill, in Boston, was in process, a deep bed of mixed clay was distinctly seen; scattered through this bed were many stones, very evenly distributed, and the geologist could not fail to discover the fact that this bedthough easily separated with a pick-was rapidly hardening into a conglomerate rock; each stone was surrounded by sesquioxide of iron, a very necessary ingredient in comenting them into the bed in which they lay. Could this bed have remained undisturbed, time would certainly have effected its consolidation, and Fort Hill been converted into a solid rock. In Fulton, N. Y., I found another hill of conglomerate in process of formation, better formed than at Fort Hill: the little pebbles were already cemented together, and yet not sufficiently strong to withstand a slight pressure of the fingers. A rock is dense and compact just in proportion to the affinity the particles composing it have for each other. The force of cohesion or attraction exerts as great a power in combining the molecules or particles as adhesion. Surrounding all substances there are two forces. attraction and repulsion. Heat excites the repulsive force, and the particles separate; easily observed when the heat is sufficiently intense to convert the substance into a liquid; and especially when converted into gas, expansion, separation and repulsion are plainly manifested. In the absence of heat the force of attraction is obeyed, the molecules draw closer together, and are firmly held by this opposite force, assisted by the force of adhesion. The particles or molecules of rocks or any substance, however compact or solid, are never in immediate contact with each other; the forces mentioned preserve a space between them, invisible however to the unaided eye. The question is often asked, "Do stones grow?" No! notas plants or animals grow, of themselves. Stones sometimes increase in size, the same as the boy's snow-ball when rolled in the snow; it accumulates from without. Some class of deposits accumulate around the stone, and adhere to its surface, and consequently it becomes enlarged. At times, stones partly submerged in large bodies of water appear to grow, but this illusion is due to the vory gradual and unobserved subsidence of the water, which exposes a larger surface of the rock to view.

A Bishop once said to a clever little fellow, "My child, I will give you an apple if you will tell me where God is." "Well." replied the boy, "I will give you two if you will tell me where he is not.

Written for the Banner of Light. FROM THE HILLS OF VERMONT. BY WILLIAM BRUNTON.

Away from Boston's busy toll and hum, To these calm hills for rest and health I come. Here Nature reigns in royalty's repose, Through Summer heat and all the Winter snows! Here rural sounds from wood and stream ascend, While silence sweet in harmony doth blend! Here blow the winds with paradisal breath, That say—" Depart, dark gloom of sickly death!" Here smiles the sky in every hue arrayed, Bright belts of light and isles of deepest shade! Where'er I look, around, beneath, above, My heart rejoices in the wealth of love!

Oh man, how rich to leave thy little strife, And study Nature's old Arcadian life! How sweet to steal from modern man made care And know the peace these hills and valleys share! No hurrying here in any petty task, No seeking such vain shows as mortals ask. Shut up in walls man deems himself divine, But 'neath this sky his glories all decline; His greatness takes the world's great even tone, And truly stands his worth and favor known! And yet where'er I look, my heart doth prove The bliss and power of Mother Nature's love!

The earth with even love provides for all, And cares alike for hers, or great or small. No favored race, no chosen is her choice, With tender tones thus speaks her silver voice: "Let each enjoy the stretch of land and sky!" "I do enjoy!"-returns in sweet reply. Away, false creeds that contradict this truth! Away, that we may study Nature's youth! Let mind and heart this golden realm survey, And all that 's false before her light give way! Thus may we live below as saints above. Our world an Eden still of life and love!

For change of place we foolishly do pray. Supposing Heaven is found in this wild wav: Unknowing that the heart contains the spell, Transforming earth to heaven and heaven to hell! Our earth is good, and all our natures need. Our only want, high thought and noble deed! Our failing still the eye that will not see, The mind so dull it will not royal be: But times must change, the sun of wisdom rise, And all the world be rich with summer skies; For turn where'er I will my heart doth prove The world was made and moves in perfect love! Braintree, Vt., Aug., 1872.

Banner Correspondence.

Proofs of Spirit Identity, Mrs. T.B. Cranz writes a long letter dated New-burgh, June 11th, 1871, from which we make the

following extracts: "I feel that I cannot too publicly proclaim the wonderful tests given through Dr. Slade, of 210 West 431 street, New York City, and of the perfect spirit pictures taken by W. H. Mumler, of West Springfield street, Boston. I was a firm Orthodox; was a member, with my husband, in the Datch Reformed Church here for twenty wars. One year ago last Sentember I sat at the years. One year ago last September, I sat at the death-bed of my husband's sister, who was a member of the same church with myself. As she member of the same church with myself. As she was dying, the scales dropped from her eyes; she saw the shining ones around her bed, and called them by name; among the number were our two little ones, Willie and Linda, who had passed over several years before. She called them by name, and declared they, with many others, were with her; and in bidding farewell to her little hoy, who was in tears at her bedside, she said: 'Cheer up, my dear boy, and remember that although you may not see mamma, yet God will sometimes let my spirit come down and hover around my little ones.' This made such an impression on me that ones. This made such an impression on me that I mentioned it to a friend, who happened to be a Spiritualist. She directed me to Dr. Slade. I went spiritualist. She directed me to Dr. Slade. I went last May, and there I received some beautiful communications, written on the slate, with my dear little ones' names signed in full, with a request that I should go to Mr. Mumler's, and they would try to show themselves to me. The Doctor was an entire atranger to me; I had never met him before; it was impossible for him to know who I was. Then, in August last, I went to Mr. Mumler's: I had never met the artist before; and Mnmler's: I had never met the artist before; and it was impossible for him to know who I hoped to get in spirit form. He asked me no questions; I the plate to me, I was struck with wonder. complete group surrounded me; on one side of me

died when I was very young, but it has been fully recognized since by those who knew her. After I had all these proofs of spirit communion, I sent for the pastor of the church of which I was a member. I showed him the pictures, and told him all I had seen and heard. He looked at the pictures, said it was strange, yet thought it not safe to believe; was willing I should remain in the church but refract to the pictures. church, but refused to give me a letter of dismissal; and, as I cannot profess one thing and believe another, I left the church, and have never, since last September, had a desire to enter a church where so much light is shut out. I have been slandered and ridiculed by many of the Orthodox sect since; yet, in spite of all, I live to declare that I am happy—so happy, in this beautiful light from the angel world."

stood our darling Linda, and on the other our dear Willie; close nestled at my side, and a dittle back

stood my father, yet plain to be seen; and with her arms clasped around my neck is my aunt, whose face: I at first could not recognize, as she

California.

SAN DIEGO.—M. Carruthers says: Although I have constantly read the Banner ever since its first appearance in San Francisco, this is the first time I have made application to have it sent direct from the office. While I am writing, it is no more than what justice and gratitude require of me to testify, that I have never read any book or publication of any kind from which I received so nuch real soul nourishment as from the Banner.
Often when my temporal sky was overcast, and I would feel as if I was tired and weary of contending with adverse conditions, on receipt of the Banner I would turn to the sixth page, and almost invariably find balm for my wounded spirit for there the angels through the line of the amost invariant and balm for my wounded spirit, for there the angels, through the lips of that priceless boon to Spiritualism, Mrs. Couant, in answer to some question or other, had given what the present needs of my soul required; teaching us that the dross of our natures could in no way be separated from the gold except through the furnace of affliction; that every sorrow was a real blessing; that every earthly loss was a real gain; that all Earth's sorrows ended in blessings, &c., &c. Such cheering encouragement from such a source refreshed and strengthment from such a source refreshed and strength-ened my spirit; and I blessed the good angels and the good medium through whose instru-mentality it was received. This is not only an individual testimony, but can and will be endorsed by thousands.

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Maine.

LISBON FALLS.—William K. Cowing writes: In the Gospel Banner, May 13th, in a lecture by Rev. Phebe A. Hanaford on "Ministry of Angels," she says, "I believe there is a ministry of angels now; I know there has been in the past, because my Bible tells me so. The Book which is to me authoritative as a revelation of truth and of God's love, declares that earth is so near to heaven that angels have often been revealed to mortal that angels have often been revealed to mortal vision, or else—which is more probable—the spirit-ual vision of mortals has been opened to behold them on their errands of mercy in the world. The Old Testament is full of such narrations as prove that we are living on the very borders of the spirit-land. I believe angels to be just what the word in the original means—nothing more, nothing less. It is reasonable and sensible, and not contrary to Scripture, to believe that angels were contrary to Scripture, to believe that angels were once human beings who dwelt on earth. And we do not need to be anything but Universalists in order to hold the precious belief that the ministry of angels is not ended."

Now, Messrs. Editors, what I wish to come at,

is this: if that is nothing but Universalism, where is Spiritualism? I claimed to be a Universalist, and took a public stand in defence of it for thirty seven years, but when I attained to the spiritualism? I claimed it to be more than Universalism. Am I right?

Ohto.

OINCINNATI.—S. L. Massey writes: Dear Ronner—Can you tell me what will be the effected it would not be misted to be promised to fadding to the Proamble of our Constitution the proposed recognition of God and of Offeria as a latter would simply the proposed recognition of God and of Offeria so when the proposed recognition of God and of Offeria so when the proposed to have recognized? Men, almost without an exception, believe in a God, or a great central power, apperior to and above all, yet cach adorns his Go unidividual development. Now, whose God is that is to that is the tendence of the proposed of the improposed to have recognized? It is the God who has long since repeated that he made the world, and who has created an oter-ball left for most of his creature—the God of famine, petitlence, fire and war? When the recognized? It is the God who has long since repeated that he made the world, and who has created an oter-ball left for most of his creature—the God of famine, petitlence, fire and war? When the recognized? It is the God who has one since repeated that he made the world, and who has created an oter-ball left for most of his creature—the God of famine, petitlence, fire and war? When the recognized? It is the God who has created an oter-ball left for most of his creature—the God of famine, petitlence, fire and war? When the recognized? It is the God who has created an oter-ball left for most of his creature—the God of famine, petitlence, fire and war? When the recognized? It is the God who has created an oter-ball left for most of his creature—the God of Congress, civil liberty will be at an end.

OUERY FOR SPIRITUALISTS.—H. H. Wwites: In obsyspace to the promptings of a heart filled with a love of truth. I would ask—what all the contrac

writes: In obeyance to the promptings of a heart filled with a love of truth, I would ask—what has ever been accorded unto mankind indicative of the general assertion (by prayer) that God has aught to do with the affairs of this life, beyond the action of that law which governs the whole universe, material and immaterial, animate and

For instance: take mankind as afflicted with disease and poverty—is not the affliction perfectright insomuch as 't is entirely in accordance with God's law?

with God's law?

Then what, and of what avail, is "prayer?"
Prayer—by force of reason—I maintain, is nothing more nor less than an appeal unto Deity for a modification of His—God's—laws; and I would ask—is it compatible with reason to expect or even desire such modification?

To me, the prayer of the sectarian, and the invocation of the Spiritualist, indicate a remarkable and deplorable want of meditation on this subject of prayer.

Pennsylvania.

FRANKLIN, VENANGO CO—A reliable correspondent writes: "Permit me to say that in this city Spiritualism is spreading fast, in a quiet way. It is producing a marked sensation, and counts amongst its converts a number of the most cultured and intelligent lawyers of this city. Last fall R. S. McCornells, was reliected judge. Last fall, R. S. McCormick was reclected judge, although our county is largely Orthodox. The opposition paper denounced him as a Spiritualist. and infidel. A commendatory note published in your paper, endorsing the same, was republished here, and the most objectionable extracts taken from the Banner and published as the doctrines he advocated and endorsed; but, in the midst of the vilest efforts to defeat him on account of his religious opinions, he was elected by a large majority; since which time, Spiritualism has been the subject of much attention. Several have vis-ited Moravia, and seen manifestations which are wonderful to announce—such strange phenom-ena, appealing to the senses in such a manner as to settle the whole question, unless we repudiate our senses, and doubt the evidence of our exist-

Oregon.

OREGON CITY. - Thomas Buckman writes: I am very glad to see Oregon occasionally repre-sented in the Banner, as our friends from the Sumsented in the Banner, as our friends from the Sum-mer. Land flud this a good atmosphere through which to pour their glorious light; and many is the private test that is oil to the troubled soul that never is known to the public. Spiritualism has many stauch and noble advocates in these parts, and even though small and much abused, a grand future seems already dawning, and with our guardian friends and the good Banner we need have nothing to fear. need have nothing to fear.

CONNECTICUT.

The Missionary's Report.

DEAR BANNER-During my recent sojourn in the State of New Hampshire, several letters reached me asking to know why it was that I had left Connecticut, not having resigned my position as State Agent, or made a report of my work. To all such I replied that I had only straved for a brief season from the field of my missionary labor, at the earnest solicitations of my friends, and that my work and collections had been duly reported, supposing of course that they had overlooked them in the columns of your paner, but to-day my last quarterly report, written and forwarded to your office last April, has reached me from the Post-office Department at Washington. I append it, as it will still answer the purpose for which it was first written, to wit: to inform the Spiritualist public the localities I have visited and the money I have received, both by subscription and collection, from | ing. January 1st to March 31st, 1872.

The results of our five years' missionary work are to-day showing themselves, and not only my friends and Spiritualists generally discover it, but the opposers also observe the change in public sentiment, and are already expressing their fears that Spiritualism will yet be a power in this country. I have nothing especially new to communicate concerning my work-it is the same old story of a war of words, misrepresentations and oppositions. January and February I had interesting meetings in Plainfield, Danielsonville, Wauregan, Central Village, Norwich, Scotland, Jewett City, and many other places. Putnam I also visited, but the weather both Sundays I was there being unfavorable, the attendance was not as large as on either of my former visits, though the friends there rallied as usual in support of the missionary cause, and contributed nearly their usual amount to sustain the lectures. Stafford I again visited, speaking there another Sunday with the usual effect. A pensive sadness pervaded the entire audience, for a form before always present (Mrs. Amos Harvey) was to day absent, but only to present (are. Amos harvey) was to day absent, duronly material vision—one more was now arisen to keep watch and ward over the remaining. Three recently ascended ones presented themselves to the inward perceptions of the writer, which proves, at least to her, both their return and the fact of increased attraction and pleasant ministrations to earth.

earth.
At Jewett City I gave four lectures to purely skeptical At Jewett City I gave four lectures to purely skeptical audiences. The hall was crowded to its utmost capacity. I was hospitably entertained by the Bromley brothers, who, by the way, are but just taking their initiatory lessons in Spiritualism, having but recently been excommunicated from the church for neglect of ordinance. They will be likely to give the people there an opportunity to become better acquainted with their sa-called heresies and delusions. It was with finish pleasure that I learned, soon after my visit there, that Mrs. Emma Hardinge-Britten had been induced to spend a week in that vicinity during her engagement in Providence, R. I., speaking in Plainfield, Wauregan, Brooklyn and Jewett City, taking collections which could not be large to say the least. Those who prate so much about solf-sufficiency, aristocracy and exorbitant prices in speakers, will do woll to note the above, and inform themselves on these points, and I think they will have less cause for whimpering, as I know that our speakers generally consider ofreumstances and societies, before placing an estimate on their labors.

or whimpering, as I know that our speakers generally consider circumstances and societies, before placing an estimate on their labors.

Granby I visited for the first time, where I had a large and I think an appreciative audience. The Universalist Church was freely opened for the lecture, and the liberality of sentiment I found there speaks well for the progressive tendencies of the officiating clergyman, Mr. Oggood.

The month of March I spent in Unionyile, Winsted, Forestylle, Bakerville, &c., lecturing in all of these places one or more times, nothing occurring worthy of mention, unless it be an instance at Forestylle of supposed suspended animation in the case of Mrs. John Bird, whose oblusry I forwarded to the Banner some time ago, and whose funeral I was called upon to attend. When I arrived at the appointed hour, I found the people assembled in a high state of excitement, some declaring that the woman was not dead; others, pressing kround me, urged me to oppose the burial, as the woman was not dead, while the undertaker was doing his best to allay the fears of the friends by pointing out the woman was not dead, while the undertaker was doing his best to allay the fears of the friends by pointing out the never-failing indications of death. As they stood there hestating what course to pursue, I said to my guide—what shall I say to them? Quick as flash he said, "The spirit is out of the form, (I afterwards learned other mediums there had the same impression,) counsel them to proceed with the services and defor the burial, as decomposition is now the only evidence which can decide the case." This was accordingly done, and the procession proceeded to the church, and when the romains were exposed to view, no one ever saw such a life-like looking corpse; consequently they were all satisfied that the woman was not dead, and the Hartford Post of the next morning contained an article on a case ford Post of the next morning contained an article on a case of suspended animation in Forestyllie. After the funeral, an investigation was held over the body, and the verdict of their descendants. Ever watchful and jealous of their liberties, they are not easily deceived and their liberties, they are not e

I will say that I am sgain ready to attend to calls under the auspices of the State Association of Spiritualists, and

can be addressed West Winsted, Conn. E. Annie Hinnan,
Agent Connectiout State Association of Spiritualists.
West Winsted, Conn., July 26, 1872.

KANSAS.

Matters in Kansas, BY T. B. TAYLOR, A. M. M. D.

DEAR BANNER-I have long intended writing you of matters in Kansas, but duties esteemed more pressing and urgent at the present, have prevented till now.

Kansas is indeed a great and growing State and in nothing is it growing more rapidly, I think, than in liberal sentiments; though advocates of new and liberal ideas get some hard knocks sometimes even in Kansas, this home of freedom and old John Brown. Witness: 'T was here that the subscriber got his theological head cut off by the Methodists for espousing new and true ideas of man—his origin and his future. 'T was here, on the streets of Topeka, the capital of this great State, that he was brutally assaulted by one of the pet lambs just captured by the Rev. Mr. Hammond from the goat fields, and proselyted into the fold of Jegys, (?) and thereby made "ten-fold more a child of hell" than Hammond himself. But no matter; all right; somebody has go to suffer for human progress, and it might as

well be me as any one clse.

The Banner of Light is doing a good work in scattering the darkness of error and superstition in this State. Wish I had an income of a few undred thousand; I would, among other things put a copy of the Banner iuto every family in the

nut a copy of the Banner lute every family in the State.

The different phases of mediumship are doing great things to open the eyes of the people, and the "devil theory" is so nearly "played out" that people have mostly ceased to talk about it, and are now ready, more than formerly, to look at facts. I am often more than amused at what some people say. They seem to be mad, yet anxious to know something about the truth-of these things. I will give you a specimen of their feelings.

A man said to me: "Dr. Taylor, (with an oath,)
I hate you and your religion; but won't you 'show
ut a sign?"
Another said: "I would rather die than be

Another said: "I would rather die than be cured by one holding such sentiments.")
Isadd: "Then die; so far as I am doncerned, you are welcome not only to die, but to be damned a little while." Yet these same parties ome round and are anxious to learn of these

I recently took a trip into Southern Kansas, and was absent from home for two weeks; lec-tured eleven times, and treated many that were

The people are really hungry for the New Conpel. Among other curious things, I learned of an old farmer down in Northern Arkansas, who knows nothing of Spiritualism, and yet he is one among the remarkable mediums of the age; so much so that a company for mining purposes has been organized at and about Oswego, Kansas, been organized at and about Oswego, Kansas, consisting of a number of gentlemen of wealth and influence—all strangers to the spiritual philosophy, except one—on the strength of this man's mediumship, for discovering mineral deposits. They started on last Tuesday for the scene of their future operations. This man is what is called a "water witch;" and if Dr. Atkinson, of Pisgah, Mo., will read this account, he will find his main question answered which he asked in the last number of the Journal, on "water witchthe last number of the Journal, on "water witch-

This medium will take a witch-hazel switch sharpen the end just below the fork, spit on it, and hold the other two ends in his hands. [Note: Any other kind of a stick would answer the same purpose, so it was light and flexible, without hav

ing the end sharpened and without spliting on it. That is only a superstitious whim of the medium, or the split operating the stick. With this stick so arranged, he will start in a given direction, and, as soon as he comes near a vein of water, lead or silver, the end of the stick. will begin to turn; and as he gets directly over the vein, the point of the stick will go, if not firmly held, into the ground, and then stand up-right. Stepping back a few paces, the medium will ask, "Is this a vein of water?" The end of the stick moves once through a space of from four to six inches. This is for "No," "Is it a vein of lead?" "No." "Is it a vein of silver?" "Yes," is given by three motions of the stick.
"How many feet is it below the surface?" The stick begins to move, and you count: "1," "2," etc., up to 18, 24, 28, as the case may be, and in no instance has he missed to the distance of six inches. More than this: by asking questions, he ascertains exactly how many feet of clay, gravel, rock, etc., are to be passed, in order to reach the metal or the water. The reputation of those gentlemen, backed by from thirty to forty thousand

dollars, is staked on this man's mediumship as indicated above.

Another form of mediumship is doing a great work in this county as well as elsewhere; and that is the power to heal the sick.

Not long ago I removed a tumor, or wen, from the shoulder of one of our leading citizens of this city, a Mr. Geo. W. Crane, of the firm of Crane & Byron, without the dissecting knife. It created quite a sensation. Modesty forbids me to speak of many other cases of as wonderful a character; but I can with propriety speak of the still more wonderful mediumship of that strangely andowed man Dr. P. B. Jones of Atchison istill more wonderful mediumship of that strangely endowed man, Dr. P. B. Jones, of Atchison, Kan. There seems to be no disease that flesh is heir to which does not yield readily to his wonderful magnetic powers. I know him and his works. They testify of him. Here he has rebuked fevers, ulcers, catarrh, consumption, paralysis, lockjaw, St. Vitus' dance; withered hand and arm have also been restored. So that, in this "strid eld orthodox town" neonle explain, "How "staid, old orthodox town" people exclaim, "How strange!" Mediumship is what the people want. May there be many more laborers called into this field.

VERMONT.

Jottings of a Wanderer.

DEAR BANNER—Since I last wrote you, I have traveled over considerable country, and had many pleasant experiences, some of which may prove interesting to your many readers. On my way to the Stowe (Vt.) Convention, I lectured in several places, and met with many kind people, whose hearts are with us in the good cause of Spiritualism. It would seem as though the spirit that inspired the "Green Mountain Boys" to march, under the leadership of Ethan Allen, to the downfall of "Old Ti." is still active among their descendants. Ever watchful and jealous of their descendants, they are not easily deceived and

I spent one Sunday in East Bethel, where Sister Manchester is ministering to a society to excellent acceptance once a fortnight. Brother Ammi Burnham's home was my abiding place for a few days while here. During our stay many tests were given to him and the members of his family through Mrs. Carpenter's mediumship. One afternoon Mrs. C. made an experiment of seeing with her eyes bandaged, in the presence of the family. The attempt was very successful, and while her eyes were still blindfolded she saw a spirit standing by the side of Mr. Burnham, which he recognized by her description to be his mother. She then told him to take her hand, which he did; and while he he held it. she drew up her sleeve. Upon her arm there came in red letters the name "Betsey." He said "that was my mother's name." Then she gave him her other hand, and raising the sleeve, there him her other hand, and raising the sleeve, there appeared upon the other arm the name "Lucy."

The old gentleman, in accents of emotion, said: The old gentleman, in accents of emotion, said:
"That was the name of my wife in the spiritworld." These names were entirely unknown to
the medium—she being totally unacquainted
with the gentleman's family history. Different
members of the family in spirit-life, then took
control of the medium's hand, and wrote loving
messages/to their mortal friends, in which names and facts were given, as correctly as they could and facts were given, as correctly as they could have stated them had they been present in the body. It was a happy season to all, and it seemed to me, had our good Bro. Alger of Music Hall been there, he could not have said again that "through the dark curtain of death there

that "through the dark curtain of death there has come no gleam of light from another life."

It is a blessed thought that these beautiful demonstrations of spirit presence and love can come to all, in such a way that the most simple-minded are capable of understanding and appreciating them. There is nothing to prevent our receiving these grand truths but a bigoted blindness superinduced by sectarianism.

One Sünday, in Braintree, a good audience greeted me, although it is a very small village. People came from about the country—hardy sons of toil, with brouzed features and horny hands.

of toll, with brouzed features and horny hands, yet with the light of intelligence beaming from their eyes, and an atmosphere of honesty pervading their presence. Bro. Almond Spear took us to his pleasant home on the hillside, and refreshed our bodies with the wholesome products of the farm, and our minds by reading to us some excel-lent discourses which he had prepared to deliver

before his towns people.

In West Randolph we spont a few days with our earnest, self-sacrificing brother, Dr. Dutton. Himself and wife, with their beautiful daughter, treated us with so much kind cordiality that it was with so much kind commanty that it was with regret that we left their hospitable roof. The Doctor is a philanthropist, devoting his time largely to labor for his fellow man. He is at present making strenuous efforts to obtain the abolition of the death penalty in his State; and appearances indicate that he will soon succeed in his rable mulataking. He also has a school in his noble undertaking. He also has a school in West Randolph, wherein he teaches the classics and all branches of an English education, paying particular attention to Physiology. There are probably few in the country more capable of in-structing our young people in this important branch of education; and certainly our children are in more need of this kind of instruction than almost any other. The Doctor desires to make, his school one of the best in the country, and he can easily do so if he receives the conneration of the Spiritualists, by their patronage of his institu-tion. I sincerely hope that those who wish to tion. I sincerely nope that those who wish to have their children educated free from sectarian bias, and in accordance with those reformatory principles which modern investigation has developed, will give Dr. Dutton a call before sending their children elsewhere.

At the Stowe Convention we had a very refreshing severy. Harmony, released throughout the

ing season. Harmony reigned throughout the proceedings, although each mind was left free to utter its highest thought. Much of the time was occupied in free conference; and it was indeed alternate to the soul to listente the plain truthe pleasant to the soul to listen to the plain truths and grand inspirations that came from those apostles of mental freedom who occupied the floor of the Convention. Father Middleton, Father Wiley and Bro. Crane regaled the audience with remarks fraught with unbounded charity and superior wisdom. Others from among the laymen contributed nobly to the interest of the Convention, but their names have escaped my memory. I would speak of those who occupied the desk, but your correspondent figured there, and modesty forbids; and again, I could do no sort of justice to the grand discourses which came from the brave workers who electrified the audience with original and beautiful thoughts. Woman's voice, modulated and sweetened by the warm love that characterizes her nature, spoke for her sex, and taught of a high-toned morality, such as she can practice as well as preach. Teach-ers alike and taught were made stronger and better by the three days' pleasant intercourse which we had together under the shadow of Mount Mansfield in the valley of Stowe. A. E. CARPENTER.

Co-EDUCATION OF THE SEXES, -One of the most cheering signs of the times is the rapid change taking place in the advanced educational institutions of the civilized world, in regard to women being admitted to compete for collegiate honors. It has been satisfactorily proven that young ladies learn the higher branches as readily, and acquit themselves with as much honor as the young gentlemen. It has also been demonstrated that both sexes make better progress when they are thrown together, a spirit of rivalry being thus induced that would not otherwise exist.

SPIRITUALIST MEETINGS.

ALBANY, N. Y.—"The First Society of Spiritualists" meets every Sunday. President, Dr. G. L. Ditson; Secretary, Barrington Lodge, Esq.; Treasurer, Dr. Ditson.
ADBIAN, MIOH.—Regular meetings are held on Sunday, at 10½ a. M. and Tr. M., at Herry's Hall, opposite Masonic Temple, Maunce street. M. Tuttle, President. C. mmunications should be addressed to C. H. Cuse, Secretary, Box 184, Adrian, Mich.

Mich.

Andover, O.—Children's Progressive Lyceum meets at
Morley's Hall every Sunday at 11% A. M. J. S. Morley, Conductor; Mrs. T. A. Engap, Guardian: Mrs. E. P. Coleman,
Assistant Guardian; Harriet Dayton, Secretary.

Assistant Guardian; Harriet Dayton, Secretary.

BOSTON, MASS.—See fifth page...
BUIDDEFORT, CONN.—Children's Progressive Lyceum meets
overy Sunday at 1 P. M., at Lyceum Hall. J. S. Shaituck.
Conductor; Mrs. J. Willson, Guardian; Dr. Porter, Librarian; Edgar G. Spinning, Musical Director.

BATTLE CREEK, MICH.—The First Society of Spiritualists
hold meetings at Stuart's Hall every Sunday, at 10% A. M.
and 7% P. M. A. P. Averill, President; J. V. Spencer, Secretary; William Merritt, Treasurer.

BATTLEGER MD. Lucie. 2011.—The "First Spiritualists"

and Th. P. M. A. P. Averill, President; J. V. Spencer, Secretary; William Merritt, Treasurer.

Baltimore, Md. — Lyric Hall. — The "First Spiritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings.

Lyceum Hall, Baltimore street, opposite Post-Office arenue. The Harmonial Association of Spiritualists hold meetings in this hall. Levi Weaver, President; Charles C Bondey, Secretary; George Broom, Treasurer. Children's Progressive Lyceum No. 1 meets every Sunday morning at 94 o'clock. Levi Weaver, Conductor; Mrs. Rachel Walcott, Guardian.

BROOKLIN, N. Y. — Brooklyn Institute. — The Children's Progressive Lyceum meets at the Brooklyn Institute, corner Washington and Conord streets, every Sunday, at 104 A. M. J. A. Wilson, Conductor: A. G. Kipp, Assistant Concurs Typ. M. by Mrs. E. F. Jay Bullene.

CHELSEA, MASS.—Grante Hall.—Reguler meetings of Spirit-

Charlestown, Mass.—Meetings are held at Evening Star Hall each Sunday at 3 and 73 r. v.

Cleveland, O.—The First Society of Spiritualists and Liberalists hold regular meetings every Sunday at Lyceum Hall, 298 Superior street, opposite the Post Office, morning and evening, at the usual hours. D. U. Pratt, President;—Lown, Vice President; Dr. M. C. Parker, Treasurer; Joseph Gilison, Secretary. Children's Lyceum meetain the morning at Temperance Itall, 148 Superior street. C. I. Thatcher, Conductor; Miss N. J. File, Guardian; E. W. Olds, Watchman; George W. Wilsey, Treasurer; W. H. Price, Musical Director and Secretary.

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

Circinnati, O.—The Society of Progressive Spiritualists hold meetings every Sunday morning and evening in Thompson's Music Hall. G. W. Kates, P. O. box 568, Secretary.

Clyde, O.—Progressive Association hold meetings every sunday in Willis Hall. Children's Progressive Lyceum meets in Kline's New Hall at 11 A. M. Sem. Terry, Conductor J. Dewey, Guardian.

Dres Monner, Lowa,—The First Sphittualist Association will meet required sease. Sunday Sunday Started Secretary.

Dra Monnes, Guardian.

Dra Monnes, Gwa. --The First Spiritualist Association will meet regularly each Sunday at Good Templar's Hall (West Side), for lectures, conferences and music, at 10 A. M. and 7 P. M., and the Children's Progressive Lyceum at 12 P. M. DELAWARK, O.—The Progressive Association of Shiritual-ists hold regular meetings at their hall on North street every Sunday at 14 P. M. Children's Lyceum meets at 19 A.M. Wm. Willis, Conductor: Mrs. H. M. McPherson, Guardian. DEARSVILLE, N. Y.—Spiritualist meetings are held the first and third Sunday of every month.

FOXBORO', MASS.—Progressive Lyccum meets every Sunday at Town Hall, at 103 A. M. C. F. Howard, Conductor; Mrs. N. F. Howard, Guardian. GREYA, O - Meetings are held every Sunday in the Spirit-ualists Hall, at 10½ a.m. and 1½ v. l. l. Webb, President; E. W. Eggleston, Secretary. Progressive Lyceum meets at same hall. E. W. Eggleston, Conductor; Mrs. A. P. Frisbee, Guardian; Mrs. N. S. Caswell, Corresponding Secretary; Martio Johnson, Librarian.

Martio Johnson, Librarian.

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

Hamwich Pour, Mass.—The Children's Progressive Lyceum meets at Social Hail every Sunday at 124 r. m. G. D. Sundley, Conductor; T. B. Buker, Assistant Conductor; Mrs A. Jenkins, Guardian; W. B. Kelley, Musical Director; Mrs A. Jenkins, Guardian; W. B. Kelley, Musical Director; B. Turner, Librarian; Mrs. A. Robbins, Secretary.

Hammend, Pa.—The Spiritualists hold meetings every Sunday evening, in Barr's Hail. B. Brenerman, President, Hammonton, N. J.—Meetings held everySunday et al.

Hammonton, N. J.—Meetings held every Sunday at 10½ A. M., at the Spiritualiat Hall on Third street. Mrs. M. Peebles, President; M. Parkhurst, Secretary. Lyccum at 11½ A. M. Merrill Parkhurst, Conductor; Mrs. J. M. Peebles, Guardian.

114 A. M. Merrill Parkhurst, Conductor; Mrs. J. M. Peebles, Guardian.

KANSAS CITY, Mo — Lyceum Hall. — The First Society of Spiritualists meets in Lyceum Hall. — The First Society of Spiritualists meets in Lyceum Hall. — The Mrs. S. J. Crawford, Secretary:

Good Templars' Hall. — Meetlings are held in Good Templars' Hall. corner Sth and Main streets. J. L. Morton, Moderator; Dr. E. E. Perkins, Treasurer; T. B. Johnson, Secretary.

Lyns, Mass.—The Spiritualists hold meetings every Sunday afternion and evening at 3 and 7 p. M., at Cadel Hall.

Louisville, Ky.—The Young People's Spiritual Association meet in their Hall, corner of 5th and Wafout streets, Lectures every Sunday morning and evening at 11 and 7% o'clock, Children's Progressive Lyceum every Sunday morning at 9 o'clock; regular meetings of the Society every Thurs day evehing, at 7% o'clock, R. V. Smodgrass, President; Mrs. Mary Jewell, Vice I resident; L. P. Benjamfa, Recording Secretary; Mrs. Namic Dingman, Corresponding Secretary: B. B. Elw, Treasurer of the Lyceum; L. B. Benjamfa, Conductor; D. J. Dingman, Assistant Conductor; Mrs. Elvira Hall, Guardian; R. V. Smodgrass, Secretary.

Lowell, Mall. Lectures at 2½ and 7 p. M. A. B. Pilmpton, President; John Marriott, Jr., Corresponding Sec 'y; N. M. Greene, Treasurer, Children's Progressive Lyceum meets at 10 M. M. M. John Marriott, Jr., Corresponding Sec 'y; N. M. Greene, John Marriott, Jr., Conductor; Mrs. Mary J. Perrin, Guardian.

La Poutre, 18th — The Association of Spiritualists hold meets

LA PORTE, IND.—The Association of Spiritualists hold meetings every Sunday at Huntsman's Hall. Lyceum at 10] A. M. Conference at 4 P. M. Warren Cochran, Cor. Sec. LONG LAKE, MINN.—The "Medina Society of Progressive Spiritualists" hold meetings in the North School-House the

LONG LAKE, MISN.—The "Median Society of Progressive Spiritualists" hold meetings in the North School-House the fourth Sunday of every month, at 10½ A. M. and 2 P. M. Mrs. Mary J. Colburn, speaker.

Läwrence, Kan — The Chl'dren's Progressive Lyceum meets every Sunday, in Eldridge Hall, at 3 o'clock P. M. A. B. Bristol, Conductor; Amelia R Bristo. Canadian; Mrs. Partridge, Secretary; Mrs. Cutler, Musical Director; A. Jones, Libratian: Sociable every Thursday evening Manchester, N. H.—The Spiritualist Association hold meetings every Sunday afternoon and evening, at Lyceum Hall. A. W. Chency, President; W. E. Thayer, Secretary.

MILPORD, Mass.—Children's Progressive Lyceum meets at Washington Hall, at Il A. M. L. B. Felton, Conductor; Mrs. Cordelia Wales, Guardian; Mrs. Masterson, Busical Director; Henry Anderson, Secretary.

Town Hall.—The Miltord Spiritualist Association-hold meetings at Town Hall the first and third Sundays of each month, at 2 and 7½ P. M. L. B. Felton, President; J. L. Smith, Cor. Sec.

at 2 and 7½ P. M. L. B. Felton, President; J. L. Smith, Cor. Sec.

Midden, M. Mass.—Meetings are held in Soule's Hall every other bunday at 1½ and 6½ P. M.

Milan, O.—Society of Spiritualists and Liberalists and Children's Progressive Lycenim, mosts at 11 A. M. Hudson Tuttle, Conductor: Emma Tuttle, Guardian.

North Scitlatk, Mass.—The Spiritualist Association hold meetings the second and last Sunday in each month; in Good Tempians Hall, at 10½ A. M. and 1½ P. M. Progressive Lycenim meets at the same hall on the first and third Sunday at 1½ P. M. D. Bates, Conductor; Mrs. Sarah J. Marsh, Guardian; Mrs. M. C. Morris, Secretary Speakers eneaged:—Mrg. S. A. Byrnes, Sept. 8 and 2½; I. P. Greenlouf, Oct. 13; Mrs. Juliette Yeaw, Oct. 27. 4

NEW York City.—Apolio Hall.—The Society of Progressive Spiritualists hold meetings every Sunday in Apolio Hall, corner Broadway and 28th street. Lectures at 10½ A. M. and 7½ P. M.; Conference at 2½ P. M. O. R. Gross, Secretary, 92—"Clinton place Children's Progressive Lycenim (refirganized May 5th. 1872), meets at 12 M. C. I. Thucher, Conductor; Mrs. A. E. Merritt Guardian; Titus Merritt, Librarian and Treasurer; E. C. Townsend, Secretary.

Natiok, Mass.—The Friends of Progress meet every Sunday in Tempiar's Hall, at 2 and 6; P. M.

New Onleans, La.—The Central Association of Spiritualists of Louislans hold regular meetings every Sunday morn-

NATION, MASS.—The Friends of Progress meet every Sunday at Templar's Hall, at 2 and 6 F. M.

NEW ORLEANS, LA.—The Central Association of Spiritualists of Louisians hold regular meetings every Sunday morning at 11, and evening at 74 o'clock, at Minerva Hall, on Clio street, between St. Charles and Prytania. Good speakers may always be expected; seats free. Thursday evenings are devoted to conference and debate. Librar's and r. ading-room at the same place. A. Alexander, President; U. R. Milner Vice President; Dr. S. W. Allen, Treasurer; C. H. Silliman, 213 Camps street, Secretary.

Nouwalk, O.—The First Spiritualist Association hold meetings every Sunday at 14 and 7 o'clock F. M. at St. Charles Hall, Main street, J. V. Vredenburgh, President; A. Joslin, Secretary; Ira Lake, Treasurer.

OSSEO, MINN.—Children's Progressive Lyceum meets at Singer's Hall every other Sunday, at 194 A. M. Mrs. Mary J. Colburn, Conductor; Mrs. Susle Thayer Curtis, Guardian of Groups.

Омана, Nan.—The Spiritualists hold meetings in the old Congregational Church, under Redick's Opera House, en-trance on 16th street, every Sunday. Conference at 2 г. м. Lecture at 74 г. м. Admission free.

Lecture at 7½ p. M. Admission free.

PORTLANG, MR.—The Spiritual Association meets regular 1y at Temperance Hall, 351½ Congress street. Children's Sun day Institute meets in the same ball every Sunday at 1:36 p. M. Joseph B. Hall, President; Miss Etta Yenton, Corresponding Secretary.

Army and Nacy Hall.—Spiritual Fraternity meets every Sunday, at 3 and 7 p. M. James Furbush, President; George C. French, Secretary. Children's Lyceum meets at same place each Sunday.—ALMJ. A. M. Win, E. Smith, Conductor; Mrs. Thomas P. Beals, Guardian; Miss Abbie H. Farrar, Secretary.

PLYMOUTH, MASS.—The Spiritualist Association hold meetings overy Sunday in Leyden Hall. L. L. Bullard, President; Sarah A. Bartlett, Treasurer. Children's Progressive Lyceum meets in the same hall. L. L. Bullard, Conductor; Sarah A. Bartlett, Guardian; Allen Bradford, Librarian; Sirs. Lydia Benson, Musician.

Lydia Benson, Musician.
PUTNAM, CONE.—Meetings are held at Central Hall every
Bunday at 1½ P. M. Progressive Lyceum at 10½ A. M.
PAINESVILLE, O.—Progressive Lyceum meets Sundays at 10
A. M. A. G. Smith, Conductor; Mary E. Dewey, Guardian.

A.M. A. G. Smith, Conductor; Mary E. Dewey, Guardian.
RENSSELAER, IND.—"Society of Progressive Spiritualists'
meet every Sunday, in Willey's Itali, at 10\(\frac{1}{2}\) A. M. I. M.
Stackhouse, Secretary.
ROCKPORD, ILL.—The First Society of Spiritualists meet in
Brown's Itali every Sunday evening at 7 \(\frac{1}{2}\) clock.

SALEM, MASS.—Lyceum Itali.—The Spiritualist Society hold
meetings every Sunday, at 2\(\frac{1}{2}\) and 7 P. M. Walter Harris,
President; Henry M. Robinson, Secretary; Mrs. Abby Tyler,
Treasurer.

President; Henry M. Rodinson, occurrings are held by the Goodell Hall.—Free conference meetings are held by the Progressive Spiritualists every Sunday, at 5 p. m. SACRAMENTO, CAL.-Spiritualists hold meetings every Sunay at 2 o'clock, In Pioneer Hall, 7th street. Mrs. P. W.

Springfreid, Mass.—Spiritualist Association hold meetings every Sunday in Franklin Hall, at 2 and 7 p. m. Harvey Lyman, Secretary.

Lyman, Secretary.

St. Louis, Mo.—Lectures every Sunday in Avenue Hall, corner of 9th street and Washington avenue, at 11 A. M. and 7 P. M. Seats free; collection for expenses.

Springfield, O.—The Spirithalist and liberalist Society meets at Alien's Hall every Sunday, at 11 A. M. and 8 P. M. John P. Alien, President; Mrs. Sarah J. Lewis, Vice President; G. W. Daille, Treasurer; George M. Taber, Secretary, Mrs. Addle L. Ballou will speak for three months, commencing June 2d.

Mrs. Addie L. Ballou will speak for three months, commencing June 2d.

San. Francisco. Cal. — Spiritualists and other Liberal Thinkers meet for conference and discussion every Sunday afternoon at 2 o'clock, at Dashaway Hall, on Post street.

Stoneman, Mass.—Children's Progressive Lyceum meets every Sunday at 1 P. M. E. T. Whittler, Conductor; Ella Spiller, Guardian.

Topeka, Kan.—The "First Society of Spiritualists and Friends of Progress" meets every Sunday morning and evening. Lyceum meets at 94 A. M.; lectures commence at 11 A. M. and 7 P. M. President, Dr. F. L. Crane; Vice President, Prof C. H. Haynes; Secretary, Wm. N. Peck; Treasurer, John Y. Byron; Organist, Miss Allos Hall: Lecturer, T. B. Tavlor, A. M., M. D. Place of meeting, Old Constitutional Hall, on Topeka avenue.

Toledo, O. —Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7½ p. M. All are invited free. Children's Progressive Lyctum in same place every Sunday at 10 A. M. W. M. Smithers, Conductor; Mrs. Smithers, Guardian; Musical Director, Mr. Whitten.

Thoy, N. Y.—The, Progressive Spiritualist Society bold

ers, Guardian; Musical Director, Mr. Whiten.
Thoy, N. Y.—The Progressive Spiritualist Society hold meetings every Sunday at Lycoum Hall, No. 10 Third street, at 104 A. M. and 74 P. M. The Children's Progressive Lycoum meets at 24 P. M.

at 10 A. M. and 7 P. M. The Children's Progressive Lyceum meets at 2 P. M.
Vinkland, N. J.—Friends of Progress meetings are held in Plum-street Hall overy Sundayat 10 A. M., and in the evening President, Mrs. Ellen Dickinson; Vice Presidents, Dr. L. K. Coolley, Susan P. Fowler; Secretary, H. H. Ladd; Corresponding Secretaries, Mrs. Jennie Dixon, Miss Julia Fellows; Treasurer, Hosea Allen. The Children's Progressive Lyceum meets at 12 P. M. Dr. D. W. Allen, Conductor; Mrs. H. H. Ladd Guardian; Lucius Wood, Musical Director; Mrs. Ella Tanner, Assistant do. B. F. W. Tanner, Lit rarian; Henry Wilbur, Assistant do. B. F. W. Tanner, Lit rarian; Henry Wilbur, Assistant do. Speakers desiring to address said Society should write to the Corresponding Secretaries.

WASHINGTON, D. C.—The First Society of Progressive Spiritualists meets every Sunday in Harmonial Had, Rt 11 A. M. and 74 P. M. John Mayhew, President; F. Burlingame, Vice Prisident; O. R. Whiling, Secretary; Rechara Roberts, Treasurer, Friends visiting the city will obtain all needed information by calling on any of the above-named officers.

WORCKSTER, MASS.—The Spiritualists hold meetings overy Sunday, afterneon and ovening, in Horticultural Hall.

VATES CITY-LL.—The First Society of Spiritualists and

YATES CITY.ILL.—The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 21 P. M.

J. H. Powell.

Contents of this Number of the Banner. First Page: "Brittan on the Situation," by S. B. Brittan, M. D.; "The Re-incarnation Theory," by J. C. Henderson; "The Properties which Fit one for Mediumship, etc ; "To Mrs. Maria M. King," by Austin Kent. Second: "Authority; " "Singular Verification of a Dream;" "Ghosts." by Thomas E. Hazard; "Payete il Manifestations," by Geo. Barrett; "Made Him Pay;" "Western Locals," by Crinds B. Lynn; "Cosm graphy," by Lysinder S. Richards. Third: Poem—"From the Hills of Vermont," by William Brunton; Banner Correspondence; "Connecticut-The Missionary's Report," by E. Annie Himman; "Matters in Kansas," by T. B. Taylor, A. M., M. D.; "Jottings of a Wanderer," by A. E. Carpenter; List of Spiritualist Meetings. Fourth and Pofth: Usual Editorial Matters, etc., etc. South ! Spirit Messages: "Sugular Verification of Solut Message;" Poem-"The Parting Word." by Hiram Rich; Convention Notices. Seconth: Business Announcements. Highth: "Editorial Correspondence," by Warren Chase; "Spiritualism in Australia; " " Book Notices; " "A Confirmation."

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

This paper is issued every Saturday Mora-

For Spirit Message Department see Sixth Page.

Banner of Aight.

BOSTON, SATURDAY, AUGUST 17, 1872.

Office in the "Parker Building," NO 158 WASHINGTON STREET, Room No. 3, UP STAIRS. AGENCY IN NEW YORK

THE AMERICAN NEWS COMPANY, 119 NASSAU ST. WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY, 1 BAAC B. RICH.

All letters and communications appertaining to the Editorial Department of this paper must—in order to receive promptational—be addressed to LUTHER COLEY. Business letters should not be sent to the address of the Editor, but invariably to WILLIAM WHITE & CO.

The Non-Insanc.

The popular theory respecting insane asylums is that they were erected to help such persons as are unfortunately afflicted with a malady of the brain, and if possible make them whole. But the modern practice belies this theory altogether making it appear that the object is to restrain the inmates with volence, to let nobody out who once gets in, and to fill the hospitals with same or insane at any price. The root of the evil which is now developed in such formidable proportions is the spirit of violence that governs in these institutions. On this hinge turns the whole system of flagrant abuses and inhuman outrages that stain the record of insane asylums in this country. Once have it understood that the great object is restraint, as rigid as fate and as silent as the grave, and the selfishness and cunning that are active in the world lose no time in effecting an alliance with an agent that holds out such splendid opportunities for cooperation. Those who would be rid of uncomfortable relations; those who are tired of waiting for a legacy; those who are hunting through all the dark and secret ways of life to find the opportunity for revenge; those who would compass mysterious nurposes in a mysterious manner, without having to confront the looks of their intended victims-all such welcome the insane asylum as their ready friend-and powerful

Again and again we have been called on to instance cases of forcible confinement in these retreats, following the high-handed act of kidnapping, where the victims never knew by whom or for what they were thus ruthlessly deprived of their personal liberty, and were discharged after longer or altertar terms without a taint of insanity in brain or blood. Of course their incarceration was due to the wicked completting of others relatives and the like, who either had greedy or malicious ends to serve in procuring it. Eastern and Western asylums alike have been freely charged with the practice of these abuses. Men and women alike have been the sufferers. When once they are brought within the repulsive walls, they are virtually buried to the world. They are allowed no communication with friends, and it is generally by a fortunate chance, if at all, that a way of escape is at length provided for them. It was only the other day that we were reading of the case of a merchant in New York who had been shut up in one of these Newgates for three long years, he never knew why, and who was suddenly discharged as sane as he had been all through his weary term of incarceration. If anything is deliberately planned to make people insane it is treatment of this very character. The human brain is not constituted to stand a strain so severely rough and brutal. But we have just fallen in with another case.

It is that of a gentleman who was confined, after being abducted with violence, in the Bloomingdale/Asylum for sixteen months, and recently released because his counsel brought a writ of habeas cornus to hear on the keeper. The gentleman's name is Jasper Van Leek, late of the firm of Reed & Van Leek, bankers and brokers of Wall street, New York; and in his sworn testimony, taken down preparatory to an investigation, he states that he was restrained of his liberty by the keepers, and that, during his stay, he saw other inmates of the place treated with revolting cruelty. His counsel says that he has overwhelming proofs of gross cruelty from disinterested witnesses, and adds, further, that when the case comes before the grand jury, startling disclosures will be made. which cannot fail to break up the Asylum in its present management.

Further accounts of the state of affairs existing at this institution, we find in the daily press for Aug. 5th, to the following effect:

John D. Townsend, a lawyer, on Saturday, Aug. 31, obtained from Judge Pratt, sitting in chambers [at New York City], a writ of habeas corpus, directed to Dr. David Tilton Brown, superintending physician in charge of the Bloom-ingdale Lunate Asylum, directing him to bring Miss Mary McCaho, detained as a lunatic, before Judge George C. Barrett, of the Supreme Court Miss McCahe is one of the three ladies in whom of the firm of Van Vleich, a banker of this city, formerly of the firm of Van Vleich, Reed & Sherron, whose release was obtained a few days ago, has taken great interest, and for whom he and his lawyer, Townsend, are at present actively at The writ of habeas corpus was served on Work. The writer naces corpus was served on Dr. Brown yesterday, and is returnable to morrow, when he must produce the person of Miss McCabe, unless she is discharged before the writ a presented-an evasive proceeding, which the Bloomingdale superintendent is charged with re-peatedly practicing, to avoid investigation of his management and of the condition of that asylum,

Miss McCabe is a nun, who was forcibly taken from a convent in this city and confined as a lunatic. It is said by the female who attended her that Miss McCabe was committed for com-plaining that a priest in attendance at the convent had made insulting proposals to her, and she swears of her own knowledge that the patient is perfectly sane. No other action or declaraquoted to establish insanity, and the lady would probably have been released long ago

were it not that she insists in maintaining her charge against the priest to be true. The full par-ticulars of her incarceration, or the name of the committing magistrate and certifying physician cannot by obtained until return is made to the writ to-day; but there is hardly a doubt that the physician will charge that there is no such per-

on in his custody. Another habeas corpus was yesterday taken out y Townsend in behalf of Miss Teresa Drew, upon the petition of Mrs. Irwin, her former attendant, who swears she never was insane. The writis returnable Thursday, before Judge G. C. Barrett. Mr. Van Vleich appears to have authorized Town-send, his lawyer, to prosecute his own case and those of the ladies alluded to until an investigation of the alleged abuses of patients shall have been ordered by the proper authorities. Townsend asserts his purpose to leave no stone unturned to accomplish the end which he insists the public interest demands. He has prosecuted five or six similar cases successfully, and, has been instrumental in rescuing by habeas corpus several persons illegally incarcerated in asylums and He was the lawyer who, in spite of the threats of Judge Cardozo, obtained the release of two women confined in the Tombs by Judge Card zo and denied a trial for weeks. Van Vleich and Townsend declare their determination to haeas every person confined in the Asylum to test

Van Vleich makes, this statement: "I was rudely torn from my breakfast-table in my home in Winchester County, on March 27th, 1871, by two rufflans, thrust into a carriage, and driven to the Bloomingdale Asylum. I protested of course, but without avail. I believe now that their ears and minds had been poisoned against me. When reaching the asylum, I was received by Dr. Por-ter, and to him also I protested against the great wrong that had been done to me, and received from him a smile intended to be sweet, and a defrom him a smile intended to be sweet, and a de-mand for all articles in my jossession. "Upon the delivery of my stock of goods on hand, I was placed in the custody of an attendant, and from that time until about June 21st 1872, I was kept a close prisoner. At that time I received a parole from Dr. Brown, a copy of which I took, and which reads as follows: 'My dear Mr. Van Vleich: I have decided that you may have your parole to go on the grounds of the &-ylum, with the understanding that you will not come into the offices, nor talk to the lady patients, nor go into the base ment of the centre building, nor around the la-

dies' department of the building, nor around the laddies' department of the building.

Your friend, D. T. Brown.'

From that time until July 34, I was admitted on parole to wander over the grounds. From the day I entered the institution I felt that there was no use giving way under my misfortune, and I made up my mind to confine myself to taking notes of what occurred. I soon found that it was next to impossible to get any letters out of the in-stitution, other than such as were satisfactory to the officer in charge, and after making frequent aftempts to gain the ear of my attorney I settled myself to the duty I saw before me. I managed to write and keep a diary of passing scenes from the time I entered till I left, and many were the devices I had to resort to to prevent my action from being discovered, and my papers, prepared for the benefit of other poor unfortunates, from destruction. Thank God! I was enabled to save hem. I was certainly no different in health when I was first incarcerated than I am to day, and I have noticed no change in my mental organiza-tion; and friends, since I have been released been kind enough to assure me that the see nothing very insane in my appearance or de-portment. I have the vanity, therefore, to believe

George R Irwin makes affidavit as follows: "And deponent says that it is impossible to characterize the treatment used by some of the people to the patients other than by the word 'devilish.' Deponent in the case of Mr. Samuel Goodrich, of Itali No. 7, who has since left the institution, says that he has seen John Bennett and Robert Miller, attendants, hold him by the coat collar, and kick him at almost every step to the dining room, down three flights of stairs. Ece quently this same gentleman was left in charge of large German named Numann, who treated him in the same way until it was stopped by deponent's intervention. For the slightest off-uce deponent has seen an attendant named Bradley, now there, throw Col. F. W. Depeyster on the floor and choke him until the blood flowed from

is nose and his face was purple.

Descene has known patients in hall No. 7 to Good natured enough, but a little too loud e in their own excrement for twenty-four hours.
To be sure, there is always a bit of a row their beds in their rooms, with the full knowledge of the attendants in charge, without removal or change; and deponent says that although the attendants are hired to take general charge of the What party he's of, and what vote he shall throw? patients, yet-during-the-two-years-and-more-he-white-is getting so black and black's getting so white; was employed there, the dirtiest parts of the Republic-rat, Dem-ican—can't get om right! dather were forced upon the patients by the assistants, a large portion of which was performed. You'll take it all calmly—we want you to see by Mr. Harriott, a gentleman of respectable positive and the property of the prop tion and connections, and by Mr. Albert Cothal And of one thing be certain, however it end and Mr Fatmon. Indecent and blasphemous language by some of the attendants to the patients, and cufts and blows, were of daily occurrence."

Different affidavits go to show that numbers of patients have been killed at the asylum; that

heir treatment had been outrageous and cruel as possible, and that the institution is a perfect hell

We have likewise seen, within a few weeks notice of a gentleman who was discharged from the Vermont State Asylum after a coninement of three years, during all which time he was perfectly same, and, to prove it, went back to his business at once on his unexpected discharge. The case of Mr. James Parks, who died at the Taunton Asylum, in this State, will not soon be forgotten. He came back, some time after, and declared through the medium that he was "murdered" by one of his brutal keepers, who jumped upon him while prostrate and helpless, and broke in his ribs with is knees, causing death. The details as he furnished them are truly harrowing. The bully who is directly responsible for his death is said to have fled to parts unknown, in order to avoid arest and trial for murder.

Mr. Parks's narrative, as faithfully taken down. may some day see the light entire. He tells the story of his insanity, how caused and its fleetthe Asylum, what was the treatment he received, off was accompanied. He says there were three ruffians, employes of the Asylum, who contended with him, cursing and belaboring him all the while; that the third one was called in to finish completed the horrible business by throwing him finally jumping on his breast with his knees. his faint request for the administration of relig-The truth cannot forever be hidden. This whole insane asylum system demands an overhauling, and an exposure to the light. The practice of kidnapping perfectly same persons and committing them to these dungeons, for mercenary reasons and the like, is an outrage that constitutes the foulest blot on the name of civilization. This is a slavery that needs to be overthrown in its strongholds at once.

Those people who are quick to manufacure capital for their own selfish purposes out of the misfortunes of their fellow-beings, should bear in mind that compensation, one of the sternest, as well as, under favorable circumstances. eventually mete out to them, measure for measbrothers and sisters.

The Japanese in Boston. At eight o'clock, on the morning of Friday,

Aug. 21, the Japanese ambassadors and suite arrived in this city, and were at once escorted without ceremony to the Revere House. After making the round of the city, riding through its principal thoroughfares, visiting Faneuil Hall, Quincy Market, and other places of interest, they were presented at the State House to the Governor, after which by a circuitous route calculated to give a more extended view of the city, they returned to the Bayers

The head of the embassy, Iwakura, was the recipient in the morning of the most elegant copy of Webster's Unabridged Dictionary ever produced. The work is in two volumes, printed on very heavy linen tinted paper, with wide margin, and elegantly bound in Turkey morocco, elaborately gilt. The edges are partly gilt, and in front a representation of the Japanese flag entwined with the stars and stripes; on the edges at the end are also Japanese insignia and the coat of arms of the recipient. The work was presented by the publishers, Messrs. G. & C. Merriam, of Springfield, through Professor Northrop, Secretary of the Connecticut Board of Education.

In the afternoon a si-lendid banquet was given to them at the Revere, under the anspices of the Boston Board of Trade-some two hundred and fifty of the merchants and business men of the city attending, and a fine array of talented speakers being present. Remarks were made by Gov. Washburn, Hon. A. H. Rice, Collector Russell, Judge Hoar, Mayor Gaston, Ralph Waldo Emerson, Hon. George S. Boutwell, Hon. Marshall P. Wilder and others. The ambassadors were in no wise silent, being represented in the speech-making by Iwakura, Kido, Mori, and Hon. Charles W. Brooks, Japanese Consul at San Francisco. O. W. Holmes also added interest by the following charming poem, full of freshness and liberality of gentiment:

We welcome you, Lords of the Land of the Sun! The voice of the many sounds feebly through one; Ah! would 't were a voice of more musical tone But the dog star is here, and the song-birds have flown. And what shall I sing that can cheat you of smiles

Ye heralds of peace from the Orient isles?

And glorified Godfrey, whose name it is Dan.

If only the Jubilce-Why did you wait? You are welcome, but oh! you're a little too late! We have greated our brothers of Ireland and France. Round the fiddle of Strauss we have joined in the dance. We have lagered Herr Saro, that fine-looking man,

What a pity! we've missed it, and you've missed it too, We had a day ready and waiting for you; We 'd have shown you-provided, of course, you had com You 'd have heard-no, you would n't, because it was dumb. And then the great organ! The chorus's shout!

Like the mixture tectotaliers call, "Cold without "-A mingling of elements, strong, but not sweet; And the drum, just referred to, that " could n't be best." The shrines of our pilgrims are not like your own, Where white Pusiyama lifts proudly its cone, (The snow-mantled mountain we see on the fan

But ours the wide temple where worship is free As the wind of the prairie, the wave of the sea; ' You may build your own altar wherever you will. For the roof of that temple is over you still.

That cools our hot cheeks with a breeze from Japan.)

One dome overarches the star-bannered shore: You may enter the Pope's or the Puritan's door, Or bass with the Buddhist his gateway of bronze. For a priest is but Man, be he bishop or bonze.

And the lesson we teach with the sword and the pen

You 'll find us a well-meaning, free spoken crowd, When we choose our Tycoon, and especially now.

You will find that our voters have chosen your friends f the horse that stands saddled is first in the race, You will greet your old friend with the weed in his face: And if the white hat and the White House agree,

You'll find H. G. really as loving as he. But oh what a pity, once more I must say-That we could not have joined in a " Japanese day!" A chorus of thousands, all singing in tune

God bless the Mikado! Long live the Tycoon! The Lord of the mountain looks down from his crest As the banner of morning unfurls in the West: The Eagle was always the friend of the Sun: You are welcome! -the song of the cage-bird is done.

Aug. 2, 1872. During their stay an interesting exhibition of he manner of extinguishing fires by the Fire Department was given the visitors. On Tuesday, Aug. 6th, the Orientals departed from this port for Europe in the Cunard steamer Olympus."

Hereditary Force.

A little attention paid to an influence which controls in nature, and which we can follow but cannot modify change or eradicate, will convince any one of the overruling necessity of observing the hereditary rules and tendencies. As Hall's ing character; how he was taken away to Journal of Health aptly illustrates it, a single red ear of corn will sometimes be found in gathering the answers made to his entreaties, and espet the autumn crop, and if one grain of it be planted cially the brutal violence with which his taking in the following spring it will produce other red ears, and if the red ears are in turn planted the whole field will eventually become red, like the original ear. And by analogy the same law prevails in living generations, among insects and what the other two had only begun, and that he birds, animals and human beings. Like everywhere begets like through the universe of living down, beating him about the head and body, and things. Taking this simple truth to heart, it is an obvious consequence that if, in any community? a breaking thirteen ribs and terminating his life. healthy, intelligent pair should marry, live accord-An examination after death showed that this ing to the principles of health, and have children, part of the statement was entirely true. The that offspring will be healthy, intelligent, and proman was actually murdered by the brutal treat-lific like themselves, each one becoming a centre ment of his captors and keepers. He says his of population, the progenitors of others, until, in a piteous means and appeals for help and sympa. | not remote time, the land would be peopled with thy in his dying hours were unheeded, and that a stalwart race, possessing physical vigor, active minds and elevated sentiments. This is but the ous consolation was treated with jeering ridicule. | natural process of the law that such beings have full power to perpetuate themselves in perfection: whereas the diseased and sickly are not allowed because they are not able, to live out half their davs.

There is such a volume of meaning in this plain fact that mankind attempt to wink it out of sight by their ignorant and selfish indulgencies. The act of parentage itself is made sensual, instead of being exalted to that level where it may be contemplated in all its numberless and farreaching responsibilities. In point of fact, nothing can be conceived to be more important or sacred. Yet it is not possible to find a single tract, even, written for the purpose of enlightening the sexes on this great subject. Not a syllaone of the most benignant of Nature's laws, will | ble is published or preached about a fact that confessedly rests at the bottom of the social ure, that which they mete out to their unfortunate state, and governs and inspires its whole welfare. Who knows for a certainty that hereditary

influence gives shape and fashion to the physical constitution, and chiefly impresses the moral and intellectual character of the being created. Yet such is the truth, and it would seem to be a fatal ignorance, with the aggravation of indifference, that manifests not the slightest uneasiness on a matter of such universal import. We cannot attain to the higher level of civilization until these primary principles of generation and descent have been indelibly impressed on our minds, and incorporated into our common faith and life. incorporated into our common faith and life. Then we may confidently hope for a reformation that will be equivalent to a peopling of the earth with new beings.

Hittel All Walks and which we expect will be ready for delivery in a few weeks. Though prostrate on his bed, and in continuous pain, yet between his almost overwhelming pain, yet between his mind is as interested as ever in those subjects which have through life engrossed his in-

Iligh and Low in England.

It has probably excited no little surprise among the workingulen of this country to witness the union not long since proposed and acceded to be uni the workingmen of this country to witness the union not long since proposed and acceded to between the laboring classes in England and the entirely an inconsistency that such an arrangement should be brought about, and as if labor somehow practiced obsequiousness in order to effect such an union at all. But, while expressmarriage of the two classes in politics is, after all, a perfectly natural one, because, in the first the past, and shall do something more for him at place, the nobles of England never took a position hostile to the interests of labor, and, in the second place, the laboring classes have no grievance to nurse against them, but rather look up to them with instinctive respect and more or less reverence. The only conflict in which labor is engaged, in England as well as here, is with capital. The commercial and manufacturing class there are infinitely more overbearing than the genuine aristocracy ever were. There is by no means so much humanity in them. On every occasion that fell in their way, the House of Lords have proved friends to the laboring class. The Lords favored the relaxation of the factory system before it could be got through the Commons; and it was Tory votes and the influence of the Peers that finally carried the factory reforms of '33 and '44, by which females and young persons were protected from the effects of overwork.

The Lords have no apprehensions that the laboring population of England have any designs on their state, and therefore they are free from any prejudice and designs of hostility to the latter class. They have no such reason as the capitalists have to desire the continued depression of the working people. And hence it is perfectly natural that the latter, in casting about for the strongest alliance possible to make, should have reached out their hands to the aristocratic leaders in public life. They hold a traditional respect for them, which they never had and probably never can have for mere capitalists and employers. The latter they know to be their oppressors, keeping them down with inadequate wages while rapidly enriching themselves, imposing upon them tyrannical terms of daily labor, denying privileges to their children which would at least lighten the parental heart with some gleams of hope, and concentrating the whole of their hard if indeed it could not see its dawning light." influence against all legislative attempts to alleviate their condition and exalt their hopes and such thing as a truce, much less an actual alliance. There is an eternal enmity. Capital has of the great dependent class without mercy: it could never have been otherwise accumulated in manufactures and trade. That labor confidently expects to be bravely led in Parliament by the alliance with the Lords, there is no manner of doubt in any mind.

"News for our Readers."

Under this heading, Bro. A. A. Wheelock, in the American Spiritualist for August 31, gives a piece of information not only for the patrons of that paper, but for those who peruse the Banner of Light. the Religio-Philosophical Journal, and the spiritnal press generally. And this item of news is the 16th, 17th and 18th of the present month. We conveyed in a few earnest words wherein our brother, after pointing out the trials borne, the sacrifices made and the labors performed in sustaining his paper, says that owing to ill health on his part it has been decided to suspend the publication of the American Spiritualist till October 1st, 1872, in alluding to this meeting, says: when it is hoped that arrangements may be perfected for bringing out the paper weekly. But in order that this may be accomplished, Bro. Wheelock calls for aid from the spiritualistic public generally. He closes by saying:

"Grateful to the many friends who have assisted to strengthen our heart and hands in this work to which our life is devoted, we reluctantly part company with our readers for a few weeks, hoping that with renewed strength we shall have the pleasure of chatting with an increased list of friends—all our old friends and many new ones then we resume our visits to them in the coming golden days of autumn."

We desire at this juncture to ask of the Spirit ualists of the United States: Are you prepared to see your representative papers sink one after an other in the great sea of pecuniary trouble? Is there no sense of responsibility in the case? While the printed advocates of antiquated systems of thought find cheerful supporters, and ever and anon indi viduals who bequeath to them at death sums suf ficient to materially help them in the reduction of their price, the new and living gospel of to-day is brought before the world of believers and skeptics only by the hard, unyielding efforts of iron-willed reformers, who are ready—as Bro. Wheelock has been-to sacrifice position, pecuniary or social health, enjoyment, in fact, all "the friendships and comforts of life," to keep in circulation the various journals with which they are connected Now another fearless worker lifts up his call for help—asks his patrons and the friends generally not "only to think, but act" in his behalf; and holds up to their view the proposition: "If you can assist and aid us so easily, who is responsible if we are broken down in health, and the paper has to be suspended?" This is a solemn question, which demands an equally serious answer from the believers in the spiritual philosophy. Freely (as far as may be amid the physical necessities of mortal media) has the truth come to you-see to it that ye as freely give your aid in making the only practical return you can for the benefits conferred by the angel world, viz., by assisting, as far as lies in your power, all efforts for the dissemination of its light among men.

"Lessons for Children about Themselves."

By an announcement in another column it will be seen that A. E. Newton, whose name as a progressive writer and speaker has for years been before the public, has given another evidence of his talent and powers of research, and at the same time met a great demand of the hour, in a work bearing the above title, which is eminently calculated, both by its interesting engravings and plainly-written pages, to diffuse a wide knowledge of physiology and its laws among the rising generation. The attention of officers of Children's Progressive Lyceums, and the friends of the young generally, is called to the work.

We visited Mr. Powell a few days ago, and would have spoken ere this, only our last number would have sponen ere this, only our hast number was devoted to matters of a general kind. Mr. Powell has struggled, with all his might and intelligence to sustain himself and do his duty, but now his circumstances are indeed such as to excite sympathy not only of Spiritualists but of humanity at large. Being a man of considerable lit-erary ability, his tendencies and inclinations have been to express truth as it appeared to him, and his latest effort is now passing through the press, entitled "An Invalid's Casket," and which we ex-

We hope all who read this will do something for the sake of the suffering family, and that immedipolitical leaders of the aristocracy; as if it were entirely an inconsistency that such an arrange exaggerated by our correspondent. We copy the above from the last number of the London Medium and Daybreak. It pains us to thus learn of the sad condition of our brother; and ing our disbelief in its having demeaned itself in not only this, but that the members of his family any such manner, we are free to add that the are, in consequence of his sickness, in extremely destitute circumstances. We have aided him in

> call thus piteously set forth in the following letter from the wife of our invalid brother: 179 Copenhagen street, Caledonian Road, N., July 12th 1872

> once. And may we express the hope that those

who can afford pecuniary aid, will not delay the

I am sorry to say that my husband continues getting weaker every day, and his sufferings the last three days and nights have been indescribhas three days and highly have been indescrib-able—last hight especially. I could never have believed it possible for one to pass through such an ordeal, and live after it. To day he is almost as bad, and I am frightened to think how it will end. He is confined to his bed, and the doctor seems to think he can do him no good. I am go-ing to tell you what my heart rebels against, for I am in such a strait as almost to make me crazy, We have but two shillings in the house, and an empty curboard. My very soul cries out in agony and I hope you will not think ill of me for writing in this strain. If it was for myself I would suffer, and none should know but God, but the weight of this cross is almost too heavy to be borne.

LOUISA POWELL.

A Sign of Progress.

A Boston paper recently commenting on the Richmond Enquirer and New York Herald, strikes a key-note of advance in the following sentiments. to which we say amen:

"Ignorance, lack of well-paid employment debt and taxation, are the four deadly beasts which destroy the people. Slay these by a land reform, which shall replace in the hands of the masses the roll of which chicanery and legality has robbed them, free it from all liability for debt, release it from all taxes, divide it in small sections, but suf-ficient for a family's ample support, entail these small parcels on womanhood, thus guarding both against land monopoly and destitution; thus securing a general distribution, cultivation and ownership of the soil by the masses, and in a very few years the Enquirer's wish would be realized, and even the Herald could begin to perceive the practicability of this the first step millennialward,

We observe also that it notices favorably sundry articles in the Journal of Commerce and Herald aims. Between labor and capital, therefore, as favoring the repeal of laws for the collection of they are arrayed in England, there can be no debts a measure which we have often in the past advocated, and which we are more and more convinced will ultimately be adopted. We believe become capital there only by grinding the faces such a step would be a great saving, and highly beneficial to the business men of the country, as well as to the tax payers who support the courts. Credits, which are so often an injury to those who obtain them, would be greatly reduced, and rest wholly upon the knowledge of the creditor and the honor of the debtor-taking the place of what are called debts of honor-confined now mostly to short loans of money without notes.

The Festival at St. Charles, Illinois.

We again call attention to this contemplated second gathering of the Spiritualists of Illinois and elsewhere, which is set down in the Call for have no doubt our friends will evjoy themselves abundantly, and send out an influence for good that shall reach the domicils of all the bigots in the land, making their sterile gardens to blossom as the rose. The Religio Philosophical Journal

"Thousands of Spiritualists, now scattered over the world, will remember the annual festivals beld for five successive years at St. Charles, Ill..... Of all the gatherings of Spiritualists ever

holden, none bave been upon a more liberal ba-sis, and given more satisfaction to the great number of people attending them, than the St. Charles annual festivals. Speakers from all parts of the Northwest will

be there, and so will the rank and file of Spiritualiam. We have a fine meeting-house, and a pleasant

grove at our command. Entertainment for all who join in the festivities of a three-days' meeting will be furnished without money and Come one-come all! and let us have a east of reason and a flow of soul."

Annual Meeting of the National Association.

It will be seen by reference to our sixth page, that the ninth annual assemblage of the American Association of Spiritualists will be held at. Island Grove, Abington, Mass. commencing Friday, Sept. 13th, and continuing three days. There is every reason to anticipate a multitudinous rathering at this point during the meeting. The importance of sending officially authorized

delegates will, we hope, appear evident to the various Local Societies all over the country. Organization for work is of the greatest necessity. Let the friends in those places where as yet no spiritual society exists, bestir themselves and form one. Let there not only be a large convocation of interested spectators-of which no doubt exists in the mind of those who witnessed the camp meeting of 1869, held at this place by Dr. H. F. Gardner, but also a full list of delegates empow-

the new spiritual gospel on earth. Our List of Meetings

ered to act as the times demand for the spread of

Is being reset in the new type with which our paper will be presented to the public at the open ng of the thirty-second volume. We earnestly call upon our brother and sister Spiritualists to. aid us in revising this directory, that it may correctly represent the status of the cause in the various localities named; otherwise, as a matter of reference, it is worse than useless. A correspondent, writing us recently from the West, states the case precisely as it is:

states the case precisely as it is:

"I will inform you that there are no meetings held, as published in the Banner, at present, at St. Joseph, Mo., New Albany, Ind., or Springfield, Iil. Advertising societies or meetings where they do not exist has a tendency to lead lecturers astray, and to cause a waste of time and expense in fruitless correspondence."

We regret to learn that Susie A. Willis, the eloquent and popular lecturer on Spiritual. ism, came near separating from her earthly cas ket by drowning recently, while bathing. She has, however, fully recovered, and is in the field again, as per announcement on our fifth page.

Common Sense View of Spiritualism.

We have received from the publishers a pamphlet entitled "Common Sense View of Spiritualism"-an address delivered at the third annual meeting of the Colorado Association of Spiritualists, at Golden, July 7, 1872, by its president, as we have not, those who desire it can be gratifled by ordering the pamphlet from S. A. Grant & Co., booksellers and stationers, 372 Larimer

street, Denver, Colorado. As a specimen of the manner in which the subject of organization is treated, we quote as fol-

In every other religious society, the general or central organization grows out of and exists as an incident to the local organizations. For instance, the Methodists have their local churches, and as au incident for the transaction of business growing out of the local churches, they have their General Conference. The same is true of the Presbyterians, the Baptists, and all other religious denominations. So in civil government; we had the Colonies or States, and the Federal Union sprung into existence as a necessity, when its func-tions could no longer be dispensed with. And in all nature nothing seems to have been begotten until there was a necessity for its existence; and everything which exists seems to be related to something, if not to all things else, save only this so called National Spiritual Convention, which elected Mrs. Woodhull at Troy. That seems to elected Mrs. Woodhull at Troy. That seems to be related to nothing. It has neither parentage

But everything has to have its day of fauaticism, and I admit that up to this time there has been a necessity for much of this confusion, for the reason, as I have said, that "the wise and prudent" caunot receive new truths; and it will be remembered, in proof of this, that neither the Apostle Paul, of whom it was said his "much learning" had "made him mad," nor any other man like him, was among the original of Christ's disciples. But it will also be remembered in illustra-tion of my position as respects organization, that Christianity made but little progress until the learned then finally took it up and organized the churches, adding to it the wisdom of the past.

May we not profit by this example? Or to speak it more plainly, does not the necessity exist, and is there not demanded to-day for Spiritualism "a new denarture?" I think so. I believe the time has arrived when everything foreign to Spiritualism, when all these isms and much of this felly, and most of these excrescences should be separated from Spiritualism. The weary pil grim should be permitted to lay down his load and we should adopt creeds, if you choose to call do all I can to break up your old notions of reli-them by that name. While the churches have gion, and establish you in a more rational faith." learned much from us—though they do not seem to know it—we are not too wise to learn some things from the churches. We want something more than the constitution of a mere lecture com-mitee, because though religion is based upon law it is yet something more than a mere science. want a declara ion of some cardinal principles and ideas, around which we can rally, and which will represent us to the world, so that when we are asked what we believe, or what our objects are, we can point to something for a ready answer. Indeed something which the world may read at their pleasure. I would not adopt anything as a finality or as embracing all of truth, for I know no creed, no book, nor all books can contain all truth. But I believe we may safely gather from those parts of the universe nearest to us some little fragments of truth. We may at least my we believe in love and charity, in virtue and integrity, in immortal life and spirit communion.

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After we have organized these strong local aswoman who will not at least promise to live a life these societies desire to unite their efforts, they their constituents, and when this takes place we shall have no fears that the action of our Na-tional Conventions will bring reproach upon us or our cause.

Spiritualist Camp Meeting at Lake Walden.

Agreeably to preparations made, and announced for some time past in our columns, Dr. A. H. Richmeeting at this fine grove. The day set apart for See announcement in another column.

On Sunday, Aug. 11th, Miss Jennie Leys is to address the assembly, and on the following Sabhath-the 18th-William Denton will occupy the platform. Those who, by reason of business cares, find it impossible to attend the regular camp meeting will find a pleasant excursion and music and lectures which will well repay the journey by a visit to the grounds on the days just specified. The present camp promises to far surpass in numbers and interest the previous yearly rattlesnake was found about three feet from him, meetings at the Lake.

The Children's Progressive Lyceum, Which has regularly held its sessions for some time past, with interest and profit to both scholars and visitors, at Eliot Hall, Eliot street, Boston, has taken a vacation till Sept. 1st. Due notice will be given in this paper of the recommencement of its meetings.

located, by the Young Men's Christian Association, for the sum of \$125,000. Here is one of the most promising Children's Lyceums in America unceremoniously turned out of doors, because of the lack of enterprise among Spiritualists to build a hall or obtain the control of one for themselves. Just so long as the believers in free thought refuse to match said freedom with the generous expenditure of pecuniary means for its diffusion, will the cause languish, and priestcraft retain its hold upon the hearts of men.

Correction.

To a gentleman of Boston who was pazzled to learn who the "twelve billions now inhabiting the earth" that Andrew Jackson Davis refers to in his letter on "The Church of Arabula," published in our last paper, were, Mr. Davis answers

I fear the good in that reply is all lost in the evil of false figures. I wrote, or intended to have written, twelve hundred millions (1.200 000 000)— and am inclined to think that you may be "doing police of Boston will ecoperate with the Society good" by garing in the Boston transfer of the society of the s good" by saying in the Banner that by a note to the author, you found out that like most other persons, you often get "puzzled" more with error

Voices of the Morning.

The volume of poems bearing the above title, by Miss Belle Bush, Principal of the Belvidere (N. J.) Seminary, should be read by all progressive minds. One poem-"THE ARTIST AND THE ANGEL"-is of itself well worth the price of the book.

-American Association of Spiritualists. The Board of Trustees of this Society will meet at 645 Washington street, Boston, on Thursday, the 12th of September, at 8 P. M., instead of Tuesday, the 10th, as printed in connection with the

Read the advertisement of "Day's Excelsior Button Hole Cutter" in another column.

Call, on our sixth page.

ALL SORTS OF PARAGRAPHS.

Thomas Hornbrook, of Wheeling, West Va., paid us a brief visit recently, and we spent an hour very agreeably with him. Mr. H., is not a professed Spiritualist, but is very liberal in his D. D. Belden, E.q., of Denver. Had we room to religious views; consequently he aids those Spirspare we would publish the address entire. But itualist lecturers and mediums who visit West Virginia: has at times paid the entire expenses of Spiritualist meetings. Mr. Hornbrook is a dealer in real estate, and business men will find him a competent and trustworthy individual. His address is 118! Main street.

By reference to advertisement, it will be seen that Dr. J. R. Newton, the celebrated magnetic physician, will heal the sick for one week at Troy, N. Y., commencing August 24th; after which, he will return to the Kennard House, Cleveland, O., for the carrying on of the good

Read the article on the eighth page entitled "OUR WORK IN ST. LOUIS," by Warren Chase. Our Western friends should assist this veteran in our ranks to increase his trade. He is deserving of natropage and encouragement, and no doubt will, with their aid, be the means of doing great good in his locality.

Our thanks are due the National Committee of Liberal Republicans for a correct and admirable portrait of Horace Greeley. We are also indebted to Hon. Charles Sumner for a pamphlet copy of his eletter to the colored citizens of the United States, on their "interest and duty" in regard to the forthcoming Presidential election.

In the Message Department of this number of the Banner, the spirits; in answer to a question, explain how the "raps" are produced.

We shall place before our readers in the next issue of the Banner a well-written " Review of the Pretensions of the so-called Men of Science," from the pen of George A, Lathrop, M, D., of East Saginaw, Michigan.

A spirit (on our sixth page) makes some sensible remarks. He says to his sister: "I thank you from my soul for all the kindness you have bestowed upon me and mine, and in return I shall do all I can to break up your old notions of reli-

A message from the spirit of Rev. Ezra S. Gannett, to his friends in the earth-life, will be found on our sixth page.

Rar Read Dr. Brigge's advertisement in another column concerning the use of opium, and its

The Secretary's report of the Sheboygan Falls (Wis.) Spiritualist Convention has come to hand, and will be printed in our next.

William Brunton writes us from East Braintree, Vt., Aug. 4, 1872, that he has repaired to the beautiful hills of that section for a week or two of recreation. Read his fine poem on another page.

A writer in Appleton's Journal argues very strongly in favor of ladies riding horses "mansociations, receiving into membership no man or fashion," and says "the bloomer costume" is to be the riding dress, with a full skirt falling below of purity and honesty, then, if for any purpose the kuce, Turkish trousers gathered at the ankle, and a neat high gaiter, or Zonave hootee, and a may send duly elected delegates to a general con. and a neat high gaiter, or Zonave bootee, and a vention, with full authority to act for and bind jaunty riding hat and plume. There's comfort for you, ladies! Just what some of our lady friends wrote up in the Banner over ten years ago. We suppose the editor of Appleton's Journal has been reading our old files. No doubt of it. Appleton's Journal pool-pooled at the idea then, Lots of our old editorials are printed by the secular press as new matter to-day. The world moves!

A meeting of the World's Peace Congress, callardson and James S. Dodge commenced, Wednes- ed by Mrs. Julia Ward Howe, was held in Londay, Aug. 7th, as Committee of Arrangements, the | don, July 8th, in St. George's Hall. Lady Bowring carrying out of the third annual Spiritualist camp presided, and delivered the opening address. Addresses were also delivered by Mrs. Howe, Prof. the opening of the camp was fine, and the num- | Seeley, Mrs. Rose, Sir John Bowring, Mrs. Mdtber assembling on the grounds was fully equal to tershead, Prof. Ward; of Oxford, and Aaron M. all expectations. The first week will be devoted Powell. The audience was large, intelligent and to camping and picnic days, and the second to very attentive. A Business Conference was held addresses from noted speakers, conferences, etc. on Tuesday, the 9th inst., and an English Branch | in August; Gloucester the fourth; Plymouth the first in permanent organization formed.

The burning of Dean Academy at Franklin, subjects the management to a loss of over \$150; 000. The property was partially covered by in-

They tell "hard" snake stories in Kentucky. This is the latest: A man in Butler county got very drunk on a quart of whiskey, and lay in the woods all night. The next morning a large dead which had evidently bitten the drunken man three several times during the night, as shown by the impression of the teeth in the flesh. The bites did no further injury than to cause a slight swelling and inflammation, which soon passed away, but the mean whiskey in the man's system was too much for the snake, and he is supposed to have died immediately after inflicting the wounds. There is plenty of this kind of whiskey It is with sincere regret that we learn of the sold publicly in Boston, we are informed by peopurchase of the building in which Eliot Hall is ple who know, although the State Constables say there are "no open bars" in Boston. Why, we hear that a man possessing great influence at City Hall keeps his liquor shops open day and night, not excepting Sunday, and that no man is appointed on the police without first consulting him!

> We regret to hear that the health of Dr. F. L. H. Willis is such as to make an extension of his summer vacation desirable. That he may avail himself of the benefit of further recuperation, his engagement in Willimantic, for the next year from Sept. 1st, will be commenced and carried on for a short time by E. S. Wheeler.

> ANIMALS' HOME.—The Massachusetts Society for the Prevention of Cruelty to Animals has opened, on Amory street, near Hog Bridge, Boston Highlands, a Home for Homeless, Lost and Disabled Animals, where they will be provided with good homes, restored to their owners, or in collecting these animals, and will receive them at the station-houses, where they will be sent for every morning.

> Parties having domestic animals which they desire to have mercifully killed, may send them to the Home. Persons claiming ownership of dogs will be required to prove that they are licensed. Further information may be obtained at the office of the Society, 46 Washington street.

THE ELEMENTS OF TACHYGRAPHY, by D. P. Lindsley. This is by far the most satisfactory system of "brief writing" we have ever examined, and we hope the day is not far distant when it shall become one of the studies of the common school. To young men, to the students of our colleges, we unhesitatingly advise that they learn this system of rapid writing and practice it until they become expert. They will never regret the three or four months time devoted to it. For sale at this office.

Preparing for the Convention. At a meeting of Spiritualists held in Eliot Hall.

Thursday evening, Aug. 1st, the following ladies and gentlemen were appointed a General Committee to make the best arrangements possible toward entertaining the Delegates in attendance upon the National Convention, to be held at Abington, Sept. 13th-15th: William White, Phipeas E. Gay, Lewis B. Wilson, John Wetherbee, Dr. H. B. Storer, H. S. Williams, Dr. H. F. Gardner, John Hardy, Geo. A. Bacon, Ed. S. Wheeler, John Woods, C. H. Huggins, E. Simonds, Mrs. S. C. Williams, Mrs. John Woods, Mrs. Etta Bullock, Mrs. S. E. King, Mrs. John Hardy, Mrs. Lizzie F. Kittredge, Mrs. M. R. Hubbard, Mrs. Helen E. Nelson and Mrs. Stratton, of Boston; Dr. and Mrs. Richardson, Mr. and Mrs. Hatch and M. T. Dole, of Charlestown; Mr. and Mrs. J. S. Dodge, of Chelsea; Mrs. Wm. E. Ford, of East Boston; Mr. Luther Stone and Mrs. Hayward, of South Boston; Mr. Libbey, of Cambridge; Mr. and Mrs. Geo. W. Smith, of Dorchester; Mrs. Jenkins, of Malden; Henry Kendall, of Watertown; Daniel Baxter, of Brighton; Mrs. Sarah A. Byrnes, of Wollaston Heights; Mr. and Mrs. James H. Harris, Wm. H. Washburn, Mrs. Shaw and Freeman H. Gurney, of Abington.

Subsequently a Sub-Committee was selected. consisting of Mr. H. S. Williams, Chairman; Mrs. Lizzie F. Kittredge, Secretary; Mrs. Etta Bullock, Mr. and Mrs. John Woods, of Boston; Wm. H. Washburn and James H. Harris, of Abington, to whom all letters should be addressed.

It was suggested that friends everywhere make it an individual matter, and without waiting to be called upon by the Committee, send either to the Chairman or Secretary the extent of accommodation they will be able to provide for personally, or among their friends.

The Committee are hereby requested to meet at Eliot Hall, Thursday evening, Sept. 5th, to report progress. Those unable to be present in person are urgently requested to report in writing, atthis meeting, what they are able to do toward entertaining Delegates from abroad to the National Convention. H. S. WILLIAMS, Chairman, LIZZIE F. KITTREDGE, Secretary.

Spiritualist Picoic at Elm Park, New York.

The Spiritualists of New York City will hold the second picnic for the season at Eim Parkentrance on 92d street, near 8th avenue-from 10 A. M. to 10 P. M., on Thursday, Aug. 15th, 1872.

All friends of liberal ideas are cordially invited to unite with them on this festive occasion, and give up one day to recreation and amusement heneath the shadows of the grand old class. The exclusive use of this beautiful park, replete with every convenience, has been hired for the day and evening. Until 2 P. M., the time will be devoted to social intercourse and such festivities as are appropriate to the occasion. From 2 to 4 o'clock, the platform will be devoted to addresses, songs and recitations. A band of music will be in attendance at 4 P. M., for dancing, which will be continued until 10 o'clock, with an intermission from 6 to 7 for supper. Tickets, fifty cents; children, half price; may be had at Apollo Hall on Sunday, and at the gate of the park the day of the picnic. The picnic will be carried on by the following, as committee of arrangements: Dr. O. R. Gross, E. S. Townsend, F. M. Clark, J. A. Ogzano, T. Marritt, J. Keyser, W. S. Barnard, C. I. Thacher, E. S. Creamer, Mrs. A. E. Merritt, Mrs. J. A. Cozeno, Mrs. Geo. Barney, Mrs. E. Hemmer. Should the 15th prove to be very stormy, the picnic will be held next day,

Movements of Lecturers and Mediums. Lyman C. Howe will hold meetings at Union Hall, Parm-Ington, Ohlo, the last three Sundays of August.

Moses Hull is stopping for a few weeks at 27 Milford street, Boaton, where he can be addressed. He is open for engagement, s near Boston.

Mrs. Santh A. Byrnes will speak at Peconic, N. Y., Aug. 18th and 25th; at North Scituate, Mass., Sept. 8th and 29th; at Utica, N. Y., Sept. 15th; at Lowell, Mass., during Octo ber." Would like to make further engagements for the win

Miss Susie A. Willis will speak in Salem the third Sunday Sentember "South Easton the second and third: Middlebur the fourth, and Seabrook the fifth. Will also attend the Lake Walden Camp Meeting and a grove meeting to be held the last week in August at Hampton Beach.

James M. Choate, lecturer and test medium, will answer calls to lecture in the immediate vicinity of Boston during the present month. Address, care of this office.

The services of Prof. W. D. Gunning can be secured as a lecturer on "Geology—the history of Nature from the rocks and the stars through the geologic ages to man," and kindred themes, by addressing him, in care of Goo. Colesworthy, Esq., 66 Cornhill, Boston, Mass. D. W. Hull is expected to return home soon from his

western trip, and will attend grove meetings at any point within five hundred miles of Chicago. He is preparing himself with charts and diagrams, to illustrate his lecture on Darwin's theory. C. Fannie Allyn will speak in Brattleboro, Vt., the four

last Sundays in Aug. and Sept. 1st; in Lynn, Oct. 13, 20, and 27; in Springfield, during Nov.; in Lowell, during Dec.; in Washington, D. C., during March; in Philadelphia, during April. Address, as above, or Stoneham, Mass. L. K. Coonley writes from Vineland, N. J., July 30th: Out

lecture season commences Oct. 1st, with that poetically inspired speaker, Mrs. F.O. Hyzer, of Baltimore, to be followed by other first-class lecturers.

New Publications. .

THE INLAND MONTHLY for August, published at 407 North 4th street, St. Louis, Mo., by Charlotte Smith, has come to hand. Its contents equal in character those of the preceding numbers, and with August closes the first volume of the spicy magazine. The enterprise heretofore shown by its lady publisher ensures a similar excellence in the new olume about to commence.

THE AMERICAN ODD FELLOW makes its appearance for August, filled with illustrated articles, good stories, entertaining miscellany, etc. Among the contributors to this valuable magazine is the veritable "Mrs. Partington." Each subscriber receives an elegant premium picture, entitled "The Visiting Brethren." Published by the A. O. F. Association, 37 Park Row, New York.

THE TRANS-ATLANTIC for July and August-G. W. Ham eraley, publisher, Philadelphia - is received, filled with choice miscellaneous matter, continued stories, and selections from leading English magazines. Excellent reading for hours of summer rest is afforded in the pages of this neatly-printed issue.

THE SCIENCE OF HEALTH -The August number of this valuable new monthly, devoted to health on hygienic prin ciples, is received. Every article in it is worth a careful perusal. Samuel R. Wells, publisher, 380 Broadway, New

HOME AND HEALTH for August is received. Published in New York. SHAKERISH, "The Possibility of the Race;" being Letters of A. B. B., and Elder F. W. Evans. The above is the title of a small pamphlet issued from the

office of "The Shaker," published at Shakers, N. Y. Received: MERRY's Museum, for August, published by Horace B. Fuller, at 14 Bromfield, street, Boston, Mass.

THE TRUTH SEEKER, for July, edited by Rev. John Page E STRIGER'S Illustrated Descriptive School Book Cata-

Hopps. London, Eng., Trübner & Co., Paternoster Row. loguo.

John A. Andrew Hall .- On Bunday, Aug. 4th, quite large andiences assembled at this place afternoon and evening. The exercises were interesting; many questions and letters were answered. The quartette singing was excellent.

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

On Sunday, Aug. 11th, Miss Jonnie 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

ommente, to continue until Bunday night, 18th. Promipent speakers have been engaged. Thursday and Saturday will be devoted to Conference, in

which all speakers, mediums and all others present, are invited to participate.

Dancing-for which there will be no extra charge-will be participated in on Tuesday, Wednesday, Thursday and

Friday; 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 tente only for the closing week, can obtain them on the ground at \$3 to \$3 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 equipments. Board and refreshments can be obtained on the grounds at Boston prices.

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

Fare to the grove and return from Boston, Charlestown, omerville, Cambridge and Watertown, \$1,00; Waltham 80 ents; Worcester, \$1.60. Until August 13th, trains will run as follows: Leave

Pitchburg Depot, Boston, 6:15, 11 A. M., 2:30, 3:55. Way, 4:15 and 6 P. M. On and after Aug. 13th, in addition to the above arrange-

nents, a train will leave the same depot daily, at 8 A. M. Ronday Any 11th trains leave Pitchburg Depot. Boston. via. Watertown, 9:45 A. M., 1 P. M. Sunday, Aug. 18th, excursion train leaves Boston at 8:39

via, main road: 9:45 A. M. and 1 P. M., via Watertown Branch. Sunday, Aug. 18th, special trains from Marlboro' at 9 A. M. Hudson, 9:12, Rock Bottom, 9:22 Maynard, 9:32, South

Acton, 9:40, Concord Junction, 9:50, Mason, 5:50, Fitchburgh, 6:30, Squday trains connect from Worcester and all way stations south of Ayer Junction, A. H Richandson, Committee of Janes B. Dodak, Arrangements.

THE VESTAL.-The Fairburn (Ga.) Waif speaks n the following high terms of praise of Mrs. M. J.

Wilcoxson's recently published volume: "This work, given through the mediumship of Mrs. Wilcoxson, comprising a collection of articles in prose and poetry, and a short essay on Origin and Destiny, has just been issued by the Religio-Philosophical Publishing House. Mrs. Wilcoxson duction, and we anticipate for it an extensive sale The essay on Origin and Destiny is clear, expressive and to the point, and is followed by scintillations from her pen, both in prose and poetry. No of reformatory books will be complete

Spiritual and Miscellaneous Periodicals for Sale at this Office?

THE WESTERN STAR: Published in Boston. Price 35 cents. THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. per copy. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents. THE MENIUM AND DATBERS. A Spiritualist paper published weekly in London. Price 5 cents.
THE AMERICAN STRITUALIST. Published in Now York lity. Price 8 cents.

City. Price 8 cents.

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill. Price 8 cents.

THE HERALD OF HEALTH AT D JOURNAL OF PRISHDAL CULTURE. Published in New York. Price 20 cents per copy.

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Each line in Agate type, twenty cents for the irst, and fifteen cents for every subsequent in-SPECIAL NOTICES.—Forty cents per line, Minion, each insertion.

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SPECIAL NOTICES.

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

V. Mansfi ed letters, at 361 Sixth Av., New York, Terms, \$! and four 3 ct. stamps. Register all letters. tf-Jy6 SEALED LETTERS ANSWERED by R. W. Flint.

34 Ginton place, New York. Terms \$2 and a stamps. Money refunded when not answered. SPIRIT COMMUNICATIONS by sealed letter, \$1 and four stamps. Address, M. K. Cassien, Newark, N. J.

Example for the Ladies.

Delia A. Eply, Buren Springs, Mich., has used her Wheeler & Wilson Machine 7 years without repairs; earned, making cloth garments in 1869, \$785; in 1870 \$587,65, besides doing the family sewing for 4 persons; has used one needle over a year on heavy work.

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SAN FRANCISCO, CAL. At 319 Kearney street (up stairs), may be found on sale the Banner of Light, and a general variety of Spir-Itualist and Roform Books, at Eastern prices. Also Adams & Oo.'s Golden Pens, Planchettes, Spence's Positive and Negative Powders, Orton's Anti-Tobacco Preparation, Dr. Storer's Nutritive Compound, etc. Catalogues and Cliculars mailed free. EP Remittances in U. S. currency and postage stamps received at par. Address, IRRMAN SNOW, P. O. Box 117, San Francisco, Cal.

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Bookseller, Arcade Hall, Rochester, N. Y., keeps for sale the Spiritual and Reform Works published by William White & Co. Give him a call. AUSTRALIAN DEPOT

For Liberal and Reform Books, and Agency for the BANNER OF LIGHT. No. 96 Russell street, Melbourne, Australia, has for sale all the works on Spiritualisms. Lineral AND REFORM WORKS, published by William White & Co., Boston, U. S., may at all times be found there.

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Progressive Library No. 15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng., keeps for sale the BANNER OF LIGHT and other Spiritual Publications.

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Chairvoyant, Magnetic Physician. Dermatologist, Midwife and Surgeon,
Wot LD inform her old patients, had all others interested,
Unit, after a few weeks of severs skiness, she will hold herself in readiness to administer to those who may need her services, at 137 Hardson. Avenue, as she has taken rooms of Dr. H. B. Storer.
By our asstem of treatment we are curing those who have ductored elsewhere for years, also those given up by ordinary practice. We have had unposaliced success in treading all diseases that fall to the human holy. Mrs. D. is the only female practitioner who treats midwifery under measured: in the clarcoyant state. So charge made for consultation, unless a clair toyant examination is desired; in that case the tec is \$100. Patities at a distance, and those made to come in person, can be examined equally as well by aemiling a lock of hair, stating the age and sex. We send melicines by express at our own risk, to all parts of the United States, to be paid for when safely delivered. Clairroyant and indian remedies constantly on hand.

Mrs. D.'s system of treating Chronic Diseases is entirely new. New will be accurately be a part of the total to come of the system of treating. Chronic Diseases is entirely new. She will be accurated by her system of treatment. She would say to all, try it.

Aug II—lw*

J. G. ROBINSON, M. D.,

Peclectic AND BOTANT BRIGGIST, divites the attention of clairvo and strength and an arrangement of the mathis establishment. The usual discount in trade made by apothecaries to physician, but refused to clairvoyants because they are not of the receive, proceeding, allowed them by him. Final extracts of a superior character, together with articles difficult to produce the discounter drug stores, will be found at his counter the gives the strictest attention to the putting up of clairvoyant prescriptions. Preparations of this nature sen, to any distance by expressional or address 812 Washington street, Hoston.

Aug. 17.

CHARLES H. FOSTER, TEST MEDIUM. CAN be seen at No. 20 Hardy street, Salem, Mass., through August. Ratums to New York first day or September. Aug. 17

DR. C. T. BUFFUM, Clairvoyant Physician.

NOW TRAVELING IN THE WEST. FOR EXAMINATION, send lock of their and st.00, with name, are and residence, plyinly written, and receive by mail complete charmens of decayes and selvice concerning treatment. Fost Office Box 65/85 recurse, N. Y. Aug, II. - 6w.

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PROF. FOWLER'S GREAT WORK, ON Manhood Wennanhood, and their Mutual Inter-relations: Love, Its I aws, Power, etc. Send or occupien ages and organis, eith terms. Address NATIONAL PUBLISHING CO., 19 N. 7th street, Philadelphia, Pa. Adg. 17.

DR. J. R. NEWTON

Will, close his office at the Kennard House, Cleveland, Ohio, August lich, and resume healing september list at the same place, who re he will remain til further notice.

Dir. New row will heal the sick at the splittunibus Hall, Trby, S.Y. for one week, commencing Satirity, August 24th, 25th, 26th, 24th, 28th, 29th, and c'osing at mon-39th.

Those persons who cannot well afford to navarce reliably invited to come and be curred "Without Money and Without Price."

Aug 17.

Opium, Liquor, and Tobacco Habits. A FAVORITE PRESCRIPTION well in practice many years for the positive cure of these Habits. For the benefit of nour sufferers, it will be sent now for \$1. This prescription can be put up at any Drug Store Address DR. J. E. BRIGGS, Aug. 17. Troy, N. Y.

AGENTS WANTED, MALE AND FEMALE, Day's Excelsion Bullon-hole Cutter,

WITH FILVER-PLATED GASE. WITH SILVER-PLATED UASE.

EXCELS all others. At whelesale 20 per cent less than any other, Sample, postpald 25 echts.

AUGUSTUS DAY,

Aug. 17.—lw* 101 Third St., Detroit, Mich.

NOTICE.

NOTICE:
NOTICE:
NOTICE:
FET all-liberal people who have children to educate, send learn something which may be to their advantage.
Aug. 17—2w

MISS.S. F. NICKERSON, Business and Test Medium; also examines for disease. Circles Sunday and Thursday evenings, at 8 o'clock, \$2 Dover stre. t. B. ston. Aug. 17.—138.

MRS. M. CARLISLE, Test, Business and Clair-voyant Physician. Hours from 9 A. H. to 9 P. M. No. 94 Canden street, Boston. 6w-Aug. 17.

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CONTENTS: The Dectrine of Evil Spirits Considered;
Order the Law among Men more and more, the bigher they
arise in the Scale, of Intelligence and Legislation in e Order
which in the Scale, of Intelligence and Legislate; The Law
which Prevents the Propagation of Evil from a Higher to a
Lower Sphere; The Power which Controls the Evil Oisposed,
and the Law of Spirit Guardiananip and Control as Applied
to Spirit and Earth-Late; Arguments in Proof of the Doctrine
that Law is Findlied when Evil Spirits are Prevented from
'Dimising their Influences; "Obsession," "Possession," and
"Infestation," Considered; Are Spiritualists to be Governed
by Authority or Reason?

WHAT IS SPIRITUALISM?

AND HALL SPIRITUALISTS HAVE A-CREED? IN TWO LECTURES.

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The Necessity of Organization Considered; Declarations of
Principles a Necessity, since there are Differences of Opinion
on Vital Questions among Spiritualists; Influence of the
Creeds of Carisacodom; Quintons must be Expressed before
they can be Compared; The Good of a System of Faith is
Lost to the People unless its Principles are Prainty Declared;
The Responsibility of Spiritualists in Faux of the Sacred
Charge committed to them,

GOD THE FATHER,

MAN THE IMAGE OF GOD. IN TWO LECTURES.

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THE BROTHERHOOD OF MAN,

AND WHAT FOLLOWS FROM IT. IN TWO LECTURES. BY SAME AUTHOR-SAME PRICE.

BY SAME, AUTHOR—SAME PRICE.

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Life, to Supervise and Forward Nature's Work; Original
Number of Races of Men, and where Appeared, Grades of
aden a Necessity by Nature's Law of Cooperation of Forces,
for the Maintenance of Life; The Office of the Brotherhood on
Earth and in the Spiritual Spicres; The Idea of Bre, therhood
implies the Reciprocal Of ligations of Individuals and Seciety
—thence, Social Forms and Laws a Necessity; "Individuality
is Brotherhood.

The above works are for sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOK STORE, 158 Washington street, Boston, Mass.

MAN AND HIS RELATIONS.

ILLUSTRATING THE INFLUENCE OF THE MIND ON THE BODY,

RELATIONS OF THE FACULTUS AND AFFECTIONS TO THE ORGANS AND THEIR FENCIONS, AND TO THE ELE-MENIS, OBJECTS, AND PHENOMENA OF THE EXTERNAL WORLD. BY PROF. S. B. BRITTAN, M. D.

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Message Department.

Each Message in this Department of the Banner of Light we claim was spoken by the Spirit whose rune it bears through 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 carth-life to that beyond—whether for good or ovil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. We sak the realer to receive no dectrine put forth_by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

The Free Circles

Held at this office (158 Washington street, Boston) WILL BE RESUMED THE FIRST MONDAY OF SEPTEMBER SEXT.

Invocation.

Oh Thou, whose presence like a holy bendiction is ever with us, thou who hath provided for the necessities of every living soul, and doth teach every soul of thyself through thy ever-open volume of Nature, thou, our Father and our Mother, we bring thee this hour our praises. Though they may be but mouthed utterances, yet they shall come from the holy places of our being and we know that thou wilt accept them. Even as thou dost accept the silent and eloquent praises of these fair blossoms, [referring to a bouquet of flowers on the table,] so wilt thou accept our praises. Joining Nature in its grand vernal anthem to thee, shall ever be our song of praise, Father, Mother, may the light within us dispel all the darkness of error. May we walk steadily in thy way, fearing no evil, but rejoicing ever that we know we hold thee by the right hand, and that thou wilt finally deliver us from all evil, and we shall eventually overcome all sin. May we find strength to befriend the weak; may we find wisdom to teach the ignorant; may we find love with which to bless the desolate; may we find courage with which to inspire the mourner. 'And finally, oh Infinite Spirit of all Love and Wisdom, may we rest secure in thy love. Amen. April 18.

Questions and Answers.

CONTROLLING SPIRIT -If you have queries, Mr. Chairman, I am ready to hear them. OUES .- (From the audience.) Can you give us

the modus operandi by which spirits rap out communications?

ANS.—The method of communication by raps or signs, is one of the earliest that was learned and taken advantage of by returning spirits. They ascertained that by taking the electricity that the atmosphere contains, and condensing it through the condensing powers of a medium, they could, by the exercise of their will, discharge these electrical combinations at any point they might desire, provided that point brought these electrical combinations into contact with some material substance; for it was necessary, they learned, to bring these electrical combinations into contact with some material substance, in order to explode them. Some of these electrical combinations are microscopic in their minuteness; others are as large as a common pea; some are larger even than that. It is a very simple chemical process, when once understood, and the process of learning is so simple that a child may acquire it in a very few moments, therefore little children rap out utterances of love to those who wait for those utterances here in this earth-life, with equal facility as older heads.

Q.—Are physical manifestations to be considored as specially the work of undeveloped spirits?

A .- They are generally considered so, but it is a-false-idea. The-high-and-the-low-morally speaking-the gifted and those less gifted, the ignorant and the wise, participate alike in these manifestations, by which they reveal themselves to mortals. Your superior powers of discernment should have taught you that. (The interrogator

being a medium.) Q.—Are these manifestations that are produced Moravia, considered as true representations of

A.-Doubtless there are many in your life who consider them true, and there are also many who: consider them untrue, but the entire spirit-world knows them to be true. It is not a matter of conjecture with it, but a matter of knowledge.

Q.-In Manchester, the name of "Johne" has appeared upon a looking-glass in a clock. It has been carried to several places, where efforts have been made to crase the name without success. The lady in whose house this manifestation occurred is thought..to..he a medium, although she does not so consider herself. Would this manifestation prove her to be a physical medium, or must she not have been such in order to make

which has taken place without either the normal or abnormal action of the brain.

Q.-Her husband's name is John, so is her son's, still that would not account for the singular. spelling of the name "Johne." Do they change their names in spirit-life?

A .- She had better ascertain the name of ances tors further back. I think she can solve the mystery in that way. Indeed, I know it. Q.-Are dark circles any benefit in bringing

out medium powers? A. - Yes, indirectly, all circles are, whether held in the dark or in the light, and for this reason; mediums who attend them virtually invite the spirit-world to use their powers, and use develops always. April 18.

Lucy Rice.

Though I may never be successful, yet I cannot refrain from making the attempt to reach my husband and children, whom I left but a few years ago, and who are now in utter ignorance of these sublime spiritual truths. They hear vague stories about returning spirits, but never think it worth while to pursue the matter and inform themselves concerning its truth. Now I ask them for the love they bore me, and because they hope for happiness hereafter, to investigate these things for themselves, and I know the result will be, that they will return thanks to God, and be the happier therefor. Lucy Rice, to her husband and children, of Boston. April 18.

Ella Everett.

My name was Ella Everett. I am nine years old. I went to the Hancock School, in Boston. I heard my mother say, the other day, that she had such high hopes of me, that when I died, the light went out, and the earth is dreadful dark to her. Now, I come to day to tell her that all the hopes that she ever indulged in about me will be realized, only in the spirit-world. I am being educated, just as I should have been here, only in a greater degree. I am learning a great deal more than I ever could here, in the stupid way they have of teaching children on the earth. All the children in the spirit-world love to learn, and they have some inducement to learn, always. It is n't hard at all; and their teachers teach them

because they love to, and not because they are hired to, and it makes a great difference.

Oh, you've got some beautiful flowers!-[referring to a bouquet on the table.] The folks were real good, were n't they? And the children were real smart, too, to get them. You know, it 's the children's business to furnish the flowers. They have to try everybody they can. Sometimes they can get 'em, and sometimes they can't. Do n't you notice that, whenever the children have been able to furnish one bunch of flowers, they are very likely to be able to furnish more than-one? That is because there are certain favorable conditions, and the children take advantage of them; and these conditions extend beyond the furnishing of one bunch of flowers, generally, and you may be pretty sure they will go just as far as they can. But it is all right, mister, because it develops their powers, and it teaches them to exercise power over people here in this life. And then, you know, they are forbidden to press people that can't afford to get the flowers, and they are forbidden to go to the same persons a great it. I am going into the business myself. I've never done much at it, but I am going to.

I want mother to know how nicely I am getting along. I do n't think she 'll be ashamed of me when she gets here. Tell her I did n't go a great way off, as she thought I did. I am right round here, and I try to influence her, and to make her happy; and when she cries, I try to put a little bit of sunshine into her heart. When she cries, I feel so bad, it makes the shadows come all round; and I wish so much she would let the sunshine come into her heart, and let the flowers of faith and hope and love blossom there, and she will be happier, and I shall, too. She don't want to make me unhappy, but she does. I want her to know it; she do n't know it. . . April 18.

[A stranger here attempted to control, speaking a foreign tongue, but seemed disappointed in finding no one present who could interpret.]

Emerson Philips.

Before proceeding with my own message, I have a word to say in behalf of the unfortunate one who has just left. He was a Syrian gentleman. He had expected to meet some one here who would recognize him. He was disappointed in not being able to speak our language, and was obliged to leave.

My name was Emerson Philips. I am from St. Louis. I joined the army in '61; was killed in 62. My father thinks, if he could gain some intelligence from me, he should believe in these modern spiritual manifestations. My last letter to him, which was dated June 13th, 1862, informed him that I felt certain, in,my own mind, that I should never come out of the war alive-that' should be sacrificed. The answer to that letter reached me, in which my father declared it his intention to do all he could toward gaining my discharge from the army. If I had had time to, answer that letter, I should have protested against any such movement. I went into the army to sacrifice my life, if necessary, and when it became necessary, I was not a-going to turn coward; and I should have refused to have availed myself of any measures that he might have brought about for my release. I am satisfied with the end. I am glad I did as I did. I have no regrets; and I should be eminently happy in this new life, if it were not for the spiritual darkness surrounding those whom I have left here. Now, if they wish to favor me, as well as themselves, let them seek for light with regard to these manifestations. I shall be made happy, and they certainly won't be any worse off. Goodday, sir. I-was-twenty-one-years of age. April 18.

Julius Flavio.

· I has got free, and I live. My name when here Julius Flavio. I lived in Boston. I was a poor but I am coming to 'em, anyhow. My name was minstrel. I got one brother here, and we bring Deborah Frye. I am from Rye, N. H. The with us to this country the daughter of our dead truth will live, whether my friends or yours, or brother-a young girl thirteen years old. That's all the world, are opposed to it. And as this want to come to them. This girl is a medium. We used to talk with the dead before I go, and I say, when I got free, I should come here; I should send some message as soon as I could. Now, I been gone most seven weeks. I try many times, but I fail-something not right; but it is right to-day, and I sends back my blessing, my love, and this promise: that I'll do all that I can to makes their life more comfortable and I say to my brother Joe-who is more skepwhile they stays here. My brother dislikes to sell the old instrument I had, because it was mine. Sell it: get the most you can for it. It is no good. You got one of your own, what serves you better than mine ever would. Sell it-get what you can; that is my wish. I am happy-I am not disappointed. I find things as I was told. I's very well off here in this life. I was forty-A.—Yes, it would, because it is a manifestation | two years old. I am from Otranto, Italy. Goodday. April 18.

Rev. Ezra S. Gannett,

to me, and to those interested, it is of importance. I was ashamed to tell what the occupation was. I had not the means of making communication elsewhere, as I had desired to; and perhaps if I had the means I would have been inclined to come to the easiest post.

Some of my friends-it is not necessary to say who of them, or how many of them—desire to cheated him out of several thousand dollars. So know, if they should visit Morayia, N. Y., if I will I did. And I will tell you he cheated me out of present myself to them so that they shall know me as many more. So on that we are even; but as by their physical senses—so that their eyes shall his claim is last, I suppose he thinks he is the see me, their hands shall touch me. I think I can aggrieved party. So I want to send him my with safety answer that question in the affirma- compliments, and tell him that while I was traftive; and I shall take the liberty to urge them to | ficing in the miserable business that he and I carry out their project, because I feel that it will were so largely interested in, it was hardly posbe a great satisfaction to them, and of vital im- sible for a man to know what justice meant. He portance to their soul's welfare. Ezra S. Gannett. | did n't know, and I did n't know. So he cheated

Seance conducted by Theodore Parker; letters nswered by "Vashti."

Invocation.

In thy name, oh Past, Present and Future Good, we, the living and the dead, are here assembled; me his debtor, he'll always have to. I bear him and, in obedience to the divine injunction-" Ask and we shall receive"—would ask for the baptism of thy Holy Spirit of Truth, that shall lead us away from all error; that shall make us more just, more benevolent, more wise, more charitable; that shall lift us above the sordid things that drag ns down in the spirit and in mortal life. We ask. oh Holy Spirit, that we may comprehend the fullness and the beauty of those gifts that we have already received; that we may appreciate the loving kindness that thou hast bestowed upon us, the tender mercy that has always followed us and that abides still, like a living presence, with us. And we ask that we may preach the gospel of a risen Jesus, until all thy sons and thy daughters in mortal life shall be redeemed from error, and the earth shall bud and blossom and fruit with righteousness and peace. Amen. April 22,

Questions and Answers.

Ques. - (From a correspondent.) Please explain through the Banner the verse of Scripture Cor. vi: 10, "Nor thieves, nor covetous, nor revilers, nor extortioners, shall inherit the kingdom

Ans.-While you are revilers, drunkards, extortioners and the like, you certainly cannot inherit the kingdom of God; but a wise Providence has so ordered it that you must of necessity go beyond all these errors, pass beyond all these lower conditions, and then you become inheritors of the kingdom of God, because freed from these sins.

Q. The sixteenth chapter of Exodus tells us that manna was "a small round thing, small as the hoar frost on the ground," and if kept a few hours, "bred worms and stank," and that it melted "when the sun waxed hot." The eleventh chapter of Numbers says, manna was a coriander seed, and required grinding in a mill, or beating in a mortar-that it was made into cakes and baked in pans. Noah Webster says, manna is the juice of a tree, used as a mild laxative medicinemany times, unless they are very well able to do food of the Israelites in the wilderness. Here we have three descriptions of manna. Which description is right?

A.-To my mind, neither can claim to be absolutely right; and yet the theory of the seeds is the nearest right. The Israelites believed that this manna descended from heaven, and so it did, from good tree bearing these seeds, which, in their minuteness, were borne upon southerly winds and deposited in the camp of the Israelites. It was nothing unnatural, no miracle whatever; a something that had taken place many, many times before the Israelites camped there, and many times after they had struck their tents and left the place. April 22.

Alexander Dunbar.

I was down to Glasgow four years before my change. I went down there with my son, and I learned about these things. I got much interested in them, and I said, "Now, according to nature, I must soon try the thing for myself, and if it be true, I will come back." I found it true, so I come back.

My name was Alexander Dunbar. I was ninety-eight years old when I died-ninety-four when went down to Glasgow and learned about these things. I never knew a day's hard sickness in my life. My son said, "If this be true, it is the greatest revelation that the world has ever had; and if it be not true, it is the greatest humbug the world has ever had; and for my part," he says, "I want to know whether it is true or false, for it interests

us all." John, it is true-a divine revelation, born of God, sustained by Him, and will be carried forward by Him. That I come in this way is proof that it is true. My last words here were in answer to this question: "Father, do you feel sick?"
"No, only it is dark." My sight had gone; but soon my spiritual eyes were opened to the glorious reality of the other life; and what I lost here was made up to me an hundred fold. April 22.

Eliza Crane. I am Eliza Crane. I lived in New Bedford. I was fifty-seven years old. I have been gone nine years. I left three children, and it is to them I come to-day. Their names are Margaret, Eliza and William. I want them to know something of these beautiful truths. I want them to feel the peace of knowledge-that peace that faith never can give-when they pass beyond this vale of tears. I want them to investigate this beautiful modern Spiritualism. I want them to learn whether it is true or false; and I want them to be true to their own highest instinct of right, however much it may clash with their education. A mother, to her children. April 22.

Deborah Frye.

My folks are all Baptists and Methodists, and they do n't believe anything in your Spiritualism; Spiritualism is a truth, it will live. I know my friends have said many hard things against it. I think it would be just as well for 'em to look into it, and see whether it's true or false, before they say much about it; because they display a terrible amount of ignorance. Better not talk about it, 'till they are posted. They say, " Nobody of our family ever came back." Well, I've come, tical than all the rest: Deal honestly, fairly, justly, with those with whom you have to do, and it will be better for you in this world - a good deal better. I want to give him a test; he 'll understand it, if there do n't anybody else. I am going now, so good day.

John Cameron.

I am John Cameron, of Tarrytown, Penn. Thirty-two years here I lived, and I have been six years aloft—I mean dead. I was in a mean kind of business here. I am ashamed to own up You will excuse the liberty I take in coming to it, but must, I suppose. I was a manufacturer here to use the columns of your valuable paper of whiskey. Everybody that knew me will know for what may seem to be a frivolous purpose, but what I was, of course, and would say at once that Well, I am ashamed of it; nevertheless I am willing to make a clean breast of all my shortcomings.

omings.

In the first place I want to send a word to my friend, Daniel Jameson. He will tell you I me and I did him. I pocketed the result, and he must do the same, and if he would keep out of further trouble in that direction, abandon the whiskey operations and turn to something better. I don't never expect to cancel that debt, if debt it is. I did n't do it here in this earth-life, and I shan't do it in the spirit-life; so if he considered no ill-will. I would like to see him doing first-

To my sister, who has displayed a great many of what might pass for Christian virtues, I have this to say: I thank you from my soul for all the kindness you have bestowed upon me and mine; and in return I shall do all I can to break up your old notions of religion, and establish you in

a more rational faith. To my son: A father's blessing, such as it is, ever rests upon you. To all those with whom I was associated in business, directly or indirectly: Take my advice, and abandon your calling. Learn what justice means, and practice it, and it will be better for you in this life and in the life to come. Good day, sir.

am again living an earthly life, and feeling com- out; but Mr. Forster gaw all of my communicaparatively at home. My name, Capt. Thomas tion before I sent it to the Banner, and approved Grier. I am from Bristol, Maine. I desire to it. Will some one enlightened, account for the send a good word of cheer to my wife and to my imperfections of Georgia's message? friends, and to ask that they occasionally place themselves within hailing distance of me, and not be afraid they will get sunk in consequence, because there's an angel at the helm, and he knows what he is about. Good day, sir. April 22.

Mary Vane.

I am Mary Vane. I brought your flowers to you (referring to a bouquet on the table). [You've been here before, then ?] Oh, yes, I've been here a good many times with the rest of the children, but I never spoke before. [[must have met you somewhere else, it seems to me.] Yes. sir, I've seen you before. Now you're a Yank ; guess where it was. Don't you know? [I think I do, but suppose you tell me, so as to make it positive to my mind.] Oh, you know just as well-where there was two tall ladies, and there was one that was n't so tall, and the short one was the medium. [That's where I saw you, or rather heard you speak.] Well, I'm all round. I've been down South to-day. I thought I'd come back here and see that the flowers got here all right, because I had made Arrangements for them to come. [What did you find down S:uth?] Oh, I used to live there, you know, and I like to go there occasionally. Although it aint as it used to be. Next time I come I'll bring you some more flowers; so good by.

Seance conducted by Father Fitz James; letters answered by "Vashti."

MESSAGES TO BE PUBLISHED.

Tuesday, April 23.—Invocation; Questions and Answers; Nehemiah Wheeler, of Chicago, to his son; John Wilkes Booth; Minnie Allen, of Scarborough, Mc., to her grand-mother; James Doran, of Boston.

Thursday, April 25.—Invocation; Questions and Answers; Henry J. Raymond, of New York, to his daughter: Tom Atchison, of New Orleans, La.; Eliza Dow, of Newington, N. II.; Thomas Bradley, of Boston; Eddie Jarvis, of Detroit, Mich., to his mother.

Anomas Brancey, of Boston's Eddie Sarvis, of Detroit, Silein, to his mother.

Monday, April 29.—Invocation; Questions and Answers; Thomas Goddard, of Boston; Annie Cameron, of New Bedford, Mass., to Capt. William Cameron; Neilie Adams, of Nashua, N. H.; Hetsey Edson.

Ticsday, April 30.—Invocation; Questions and Answers; Charlotte Steinway, of New York; Lida Davis, of Baltimore; Thomas White, of Beninington Vt.; James Fisk, Jr.

Thursday, Muy 2.—Invocation; Questions and Answers; Lola Montez, Countees of Landsfelt, to friends on the Pacific Coast; Johnnie Hathaway, of Boston, to his father; Elizabeth Hall, of Roxbury, Mass., to her husband; Samuel Meredith, of Boston.

nday, May 6 -Invocation; Questions and Answers; Em nn T. Shuw, of Boston, to her parents; Samuel Habnemas; Vadleigh, to his father; Abou, an Esquimnus Indian, to Japt. Neal; Patrick Henry; Michael Finney, of South Boston Tuesday, Hay 7.—Invocation; Questions and Answers Tr. Emmons; Hilds; Joe Argus; Nancy Tucker, of Boston, to

Dr. Emmons; Hilda; Joe Argus; Naney Tucker, of Boston, to her children.

Thursday, May 9.—Invocation; Questions and Answers; Mary Finerley, of South Boston; Annetta Page, of New York City, to her mother; Baron Schleswig, of Germany; "White Antelepe," to Col. Chivington.

Monday, May 13.—Invocation; Questions and Answers; Lucy Ann Pettis, of Auburn, N. Y., to her mother; Addison Chesswell, to Daniel and William Chesswell; Edwin M. Stanton; Annie Curits, of Anderson street, Boston, to her mother, Thesaay, May 14.—Invocation; Questions and Answers; Eltzabeth Stone, of Bluchill, Me., to her children; Capt. Willmot Seldars, to his sisters; Teddy, to Miss Lucy Smith; Abel Smith, of Woodstock, Vt.

Thursday, May 16.—Invocation; Questions and Answers; Alfred Huger, of Charleston, S. C.; John Stuart; Annie Grier, of Germantown, Penn., to her mother; Col. Thomas Chickering.

Singular Verification of Spirit Message.

EDITORS BANNER OF LIGHT—Your readers perhaps will-remember my communication of the spiritualists of the World:

The Ninth Annual Meeting of the American Association of Spiritualists will be held at Island Grove, Abington, Mass., commencing on Friday, the light day of September, 1872, at ten o'clock in the morning, and continuing three days.

Each active State or Territorial organization of Spiritualists will be held at Island Grove, Abington, Mass., commencing on Friday, the light day of September, 1872, at ten o'clock in the morning, and continuing three days.

Each active State or Territorial organization of Spiritualists.

98 Jefferson street, Syracuse, N. Y., Feb. 29, 1872

JUDGE A. G., W. CARTER: My Dear Sir—I am just in receipt of the Banner of Light of the 24th inst., in which I was much pleased to notice your communication entitled "Some Facts and Some Carting Windows" on the street of the 24th inst., in which I was much pleased to notice your communication entitled "Some Facts and Some communication entitled "Some Facts and Some Grains of Wisdom," as by it I got so good a test of my daughter's spiritual identity—in this, at least: that the names Georgia, Hale and Lascell were correctly given, together with the fact that I were correctly given, together with the Religio-Philowas formerly connected with the Religio-Philosophical Journal; also, the place of our residence, and the time she left the form. She departed this life the 18th day of June last; and the communication being given the 20th of October, makes her statement as to time ("I left for the spirit-world some three months ago") correct. "Extending both her hands" in a cordial greeting was quite common with her when greeting those she was glad to see. But now, Mr. Cartier, there are some difficulties which, I regret to say, stand in the way. Yet they are such as would very naturally occur where the parties concerned were entire strangers to the reporter; and add to this the probability that some time elapsed before the report was written out, there is a large margin to be allowed for inadvertencles which might reabe allowed for inadvertencies which might reasonably be expected to occur.

Georgia says, "I am so glad to see you, Mr. Forster. You are the only one in the room whom know, and you know my father."

Now, I can conceive that it would be very natural for her to feel at home in the presence of one of whom she had doubtless heard me speak in the highest praise; but the statement that she knew him, or that he knew me, seems strange, since I never knew that she ever met Mr. Forster: and as to myself, although I am a great admirer of him as a lecturer and medium, yet I do n't remember ever to have spoken with him, or he with me

I left the Journal and Chicago in September, 1870, and the great fire occurred in October, 1871.

Now, extract from that last paragraph these words: "And would not leave until just before the awful calamity, and now he fully recognizes the reason why he was so much persuaded to get away from Chicago by his family," and that part of the message remaining would be just in ac-cordance with the facts in the case.

It seems so natural that in writing up the mat-ter some days or weeks after the occurrence, you should have inferred the reason of my leaving, while remembering distinctly that she was glad I had left before the fire, and so expressed herself,

I had let before the fire, and so expressed herself, that I can but wish it were true that you had supplied the peculiar phraseology.

To the "good-by" you add, "other things were said, of course, but this is of interest."

Now we would be extremely glad to hear from you in relation to Georgia's visit, and to have you state all you can remember to have heard herear we are called a property was a that we are called made. say. We are fully aware that we are asking much of you, but cannot well refrain from doing so, trusting that we may at some time in the here or hereafter be enabled to reciprocate such a favor

as your compliance would be You will please accept our heartfelt thanks for putting this matter in print, and when you shall have occasion to meet Mr. and Mrs. Beck and Lizzie, you will please tender our thanks for their services in the matter, and for their kind hospitality to you, and believe us to be, dear sir, even

yours truly, G. W. LASCELL, WIFE & SON. There is the whole letter, and I know, for the

sake of the cause, Mr. Lascell and family will find no fault with me for having it published. You see by it that the chief points of Lizzie's message from Georgia (I thought it was "Georgie," and so put it) have been verified as a matter of fact. What the reason is of the inaccuracies or deficiencies. I am wholly unable to tell. I went over to Mr. Beck's vesterday, and saw him and Lizzie. Mr. Beck said that I had the interview right-just as it was given. Of course Lizzle could tell nothing about it. The interview, thoughts and language were given just as I remembered them. There were a few little things besides said, but they Wards, aged 8 months and 4 days.

Were merely in the way of salutation or ejaculation were spoken at the funeral by the Words of consolation were spoken at the funeral by the Words of consolation were spoken at the funeral by the Rev. Mr. Williams, a Methodalt. Song were sung from the tion. If this should meet the eye of friend Forst ter, and he can remember the interview differently from what I have told it, I wish he would point it among the angels.

Wards, aged 8 months and 4 days.

Words of consolation were spoken at the funeral by the Rev. Mr. Williams, a Methodalt. Song were sung from the spointual Harp-ist, "Ring the Bell Boitly:" 24. "An Angel Born To-day," and last, "She Sleeps Her Last Sleep." We know our baby lives among the angels.

Yours truly, A. G. W. CARTER.

THE PARTING WORD.

Cincinnati, O., 1872.

[Read at the conclusion of the Rich family gathering at Truro, Mass., by its author, Hiram Rich. Your words are said, your songs are sung,

The lights grow dim and dimmer; The feast, full high and sweet, is done, And joy is but a glimmer. One word, and then we turn to leave The banquet-scene forsaken.
Like one, who, dreaming of the day,
Doth in the dark awaken.

And now you bid me take the harp, And trust my hapful fingers
To try if some one tone, perchance,
Of all its magic lingers—
Some tone to bring you back again
The feast in all its glory,
The sunny look, the winning word,
The undertone of story.

Alas! that such a task should fall Alas! that such a task should fall
To such a hand as mine is,
While in your hearts you hold unsung
The song that and lang syne is.
But he who hath a song sometimes,
Though diffident with others,
May sing it by the hearth before
An audience of brothers.

Delay the word, let sadness wait,
Renew the light and laughter;
Fill high the cup we came to drink,
Nor fear the morning after.
Ay, life hath sunny days, and long.
But none too warm and tender;
Then fill the picture of to-day
Sweet with a sunset splender.

By many paths our feet have come, O'er river, sea and prairie;
Hope's landmarks glowing all the way,
With gleams that never vary.
By winding ways our feet will go
Back to our hearth-side pleasures,

To broader duties, fuller lives, And love illumined treasures. Behiad your chairs methinks I see Hail all-we know not who are 'mong These guests who come unbidden; Unbidden—no, no, no! they came

Auother way than ours; And where we saw the wayside sand, They gathered wayside flowers. The parting four is ripe; so may All farewell moments find you, Life's lifted cup in happy hands, With sainted ones to mind you.

Now, brothers, sisters of one name, God bless the bread we 've broken, And light our now dividing paths— Farewell!—it must be spoken. Farewell!-the word is to your hearts

A sweet vibration bringing,
While to your thought the summer sea A softer song is singing.
A softer song is singing.
Farewell! upon our inner eye
What sudden scenes are stealing!
Farewell! upon our inner ear
What hidden bells are pealing!

CONVENTION NOTICES.

Ninth National Convention-The American

elegates. Each active Local Society, and each Progressive Lyceum of

Each active Local Society, and each Progressive Lyceum of any State, Territory or Province, which has no General Assosociation, is invited to send one delegate for each fractional fifty members, to attend said Annual Meeting and participate in the business which comes before it.

VICTORIA C. WOODHULL, President, Herry T. CHILD, M. D., 634 Race street, Philadelphia, Servetary.

The Board of Trustees will meet at 645 Washington street, Boston, on Tuesday, the 10th of September, at Br. M.

The New Jersey State Association of Spiritual-

Ista and Friends of Progress

Will hold the Third Quarterly Convention in Bartlett's Hall (near the depot), in Atlantic City, Friday, August 23d, holding two sessions, one at 11 A.M., second at 2 P.M. H. T. Child, M. D., of Philadelphia, A. Higgins of Jersey City, and other prominent speakers, will address the Convention. A combination excursion will leave Vine-street wharf, Philadelphia, at 6 A. M.; stopping at Winslow Junction, will take the children of Progressive Lyceum and a large body of others from Vineland, returning the same evening. Tickets from Philadelphia \$1,50, to be obtained of Dr. H. T. Child, 634 face street; from the Junction and Hammonton \$1.00. Tickets can be obtained at Winslow Junction of Committee, in the cars; in Hammonton at depot. This will be a grand Convention, and the great excursion of the season.

ELLEN DIOKINSON, Secretary.

The Central New York Association of

The Central New York Association of Spiritualists

Will hold the Third Quarterly Meeting in Owen's Hall, Oriskany Falls, Oneida Co., N. Y., on Saturday and Sunday, August 17th and 18th, beginning at 10 A. M. A. A. Wheelook, editor of the American Spiritualist, and others, are engaged as speakers. A great time is expected. A cordial invitation is given to all. Efforts will be made to provide for visiting friends. Oriskany Falls is on the Midland Railroad, between Utica and Norwich.

DR E. F. BEALS, President. Itica and Norwich. L. D. Smith, Secretary.

Quarterly Conference. The Northern Illinois Conference. of Spiritualists will hold their second session in St. Charles, Kane Co., Ill., Friday, Saturday and Sunday, August 16th, 17th and 18th.
Arrangements will be made to accommodate all who come.
E. V. Wilson and other speakers will be present. All are invited, and a good time may confidently be expected.

By order of the Executive Committee.

C. K. W. HOWARD, Secretary.

C. K. W. HOWARD, Secretary.

The Seventeenth Annual Meeting The Seventeenth Annual Receiving

of the friends of human progress, of North Collins, will be
held at Hemlock Hall, in Brant, Eric Co. N. Y., commencing on Friday the 30th of August, and continuing three days.
The following eminent speakers have been invited; E. V.
Wilson, G. B. Stybbins, Mrs. Hyzer, Mrs. Watson, Mrs. Chandier. Geo. W. Taylon, Chairman of the Committee.

North Collins, Eric Co., N. Y.

Annual Meeting.

Annual Meeting.

The New York State Spiritualist Association will hold its
Annual Meeting at Hemlock tistl, North Collins, Eric County,
on Saturday, August 31st, at 100 clock a. M. As the Yearly
Three Days' Meeting of the Friends of Human Frogress convenes at the same time and place, an unusually interesting
and largely attended convention is anticipated.

J. W. SEAVER, President.

LUCIA C. MILLER. Secretary.

LUCIA C. MILLER, Secretary.

Quarterly Meeting. The Spiritualists of Rockford, Mich., will hold their next Quarterly Meeting at their hall at Rckford, Rept. 14th and 15th, commencing Saturday at 2 o'clock. The Rev. Mr. Steward, of Kendaliville, Ind., is engaged as speaker. A cordial invitation is given to all. Friends from a distance will be provided for.

R. SKINNER, President. E. R. Young, Secretary.

Annual Meeting. Annual Meeting.

The Spiritualists of Horse Heads and vicinity hold their Annual Meeting at Whitcomb Hall, Horse Heads, N. Y., Sunday, August 18th. Good speakers will be present. A cordial invitation is extended to all. S. A. TALLMADGE, Secretary, July 30th, 1872.

Passed to Spirit-Life:

From St. James. Mo., July 10th, at 10:40 P. M., after an illness of one week, Damon T., son of Dan T. and Mary F. Edwards, aged 8 months and 4 days.

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July 27.

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Aug. 3.—4w*

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Miscellaneous.

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Aug. 10.—12w

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ON THE RIGHT TRACK.

The propositions and statements of our brother,

8. B. Brittan, meet with our most hearty approval, and would have been in part carried out by us, before this date, if we could have controlled means to do it either in New York or St. Louis. We need SHO (60) to build a Temple of Religious Liberty in this city; and there are several single individuals in the city, full believers in our spiritual philosophy, who could lio it, or furnish all the means, and still have enough left to ruin their children, which is about all such large fortunes do for the childrou; for if the heirs are daughters, they at once become the objects sought by scores of worthless Young men who would not notice them more than they would courtesans, if poor; and if the heirs are boys, every inducement is offered by gamblers of every sort to draw them into bad company; and few, even with the watchful care of a mother and admonitions of a father, escape the snares. Hence it would be better to put the great fortunes to some good public use before death turns them Lover to worse purposes. A Temple of Religious "Inherty in St. Louis, with apartments for all branches of emancipating education from the thralldom of croeds and superstition, would be of more service than all the churches, nunneries and Catholic colleges in the city. But we are not sure such an institution could be made secure againstthe torch of fanaticism, but fear it might lead to a collision that would be the destruction, in retaliation, of the old stupid church that is determined to rule or ruin, first our schools and then our liborty. However this might be, the times demand the institution, and we have seriously thought of putting forth a call, through the recently organized and chartered Free Religious Society, which of course includes Spiritualism, for a stock subscription for that purpose; and we believe \$100,-600 could be raised to erect a suitable building for that object. Such building should be subject to the same regulations and exemptions as churches, or colleges, as it would combine the features of both - circle rooms, healing rooms, library, lecture room, and whatever else might be deemed necessary for the discovery of truth and exposure of errors. Classes might be taught every day in the week in the essential and fully established truths of rational and spiritual religion; and there are hundreds who would avail themselves of the opportunity, and pay for it too, of listening to regular scientific lectures on spirit and spirit-life. as well as on the life we are living. We once hoped that something of this sort would arise from the national organization, but soon found all its nowers and forces turned into personal channels and private bickerings, mostly on the social question, on which many of the Spiritualists were as conservative and far behind, the times as the Orthodox bigots were on religious subjects; and when we were satisfied that there could be no harmony or concert of action among such discordant materials, we abandoned it, greatly to the delight of some of our conservative enemies, who have not been able to do any better, nor as well, with it since. Now we turn to local and individanal effort, and hope some of our friends will take warning from the Girard and Barnes cases, and expend their money, before they go away, in the cause that needs assistance.

OUR WORK IN ST. LOUIS.

We have now been in St. Louis nearly three years, with a full and complete assortment of liboral and spiritual literature-BOOKS, PAPERS, &c., and trust, by this time, our friends and enemies both may be satisfied that our establishment is permanent, and not of that temporary and ephemeral character which many predicted who knew the strength of Catholic and Protestant influence in the city, and the weak-kneed condition of most of the Spiritualists, especially on all reforms and progress except spirit intercourse. We have constantly increased our assortment, and filled up oftener than once a month during the whole time, and kept our store in the very heart of the city, on one of the two best business streets, and now occupy a lower floor in a conspicuous block opposite our -old stand, on which is building the finest store in the city, at a cost entire of about \$300 000 We have confined our stock and trade almost exclusively to our class of books and papers, with a small supply of stationery, etc., and yet we are not starved out nor likely to be. We have had several offers to purchase our stock in trade, but by parties that would soon destroy the distinctive feature of the store and business by filling it un with miscellaneous literature and articles made to sell and not to enlighten the people as our stock is wholly designed to do. We have not been as liberally patronized as we ought to be, but we have many thanks to return to our friends, and forgiveness for every enemy, and a renewed assurance of a determined perseverance in the same line while we have the continued support, and firm belief we are doing right and doing good.

LUTHER'S OPINION OF THE WITCH OF ENDOR.

You ought also to be informed that the monks You ought also to be informed that the monks and the profigate men play tricks of legerdemain by means of false apparitions, by raising ghosts and carrying on witchcraft; and there are many credulous people who place confidence on what such deceivers say with regard to these things, and lope all they hear will come to pass. In the New Testament, God does not speak to us as he did in the Old Testament. His word is sufficiently extent in the Rules which contains what ficiently extant in the Bible, which contains what he intended to communicate to us. But whatever he does not and will not reveal unto you, that you ought not to desire to know from him; and you ought so much to honor God as to believe that the knowledge which he has withheld is neither necessary nor good for you to have. You ought, therefore, with cheerful hearts to disregard all such reports concerning spectres and hauntings, and not to fear them, and then they will let you alone. You will perhaps say, Shall we not believe that wandering spirits miss their way, and seek for help? I answer, let wander whatever will, you hear what your God commands you. It is not the will of God that we should you. It is not the will of God that we should learn and inquire after truth from the dead. He will himself be our living and all sufficient teacher. For thus says Abraham to the rich man (Luke xvi.): "They have Moses and the prophets; let them hear them "—from which text it-clearly follows that God does not intend to have us taught by the dead, but that we should adhere

to the Scriptures. to the Scriptures.

You likewise learn in the fifth book of Moses, xyiii: 2, that in the sight of God it is a heathenish abomination to inquire of the dead, or of spirits; where it is written: "There shall not be found among you a charmer, or a consulter with familiary of the state of the s iar spirits, or a wizard, or a necromancer." From this it may be easily understood that there was a false apparition represented at the raising up of Samuel. (1 Sam. xxviii: 12.) For all these things are contrary to the command of God; it is then to be supposed that the true Samuel was not there raised up by this gypsy. But the reason why the

Scriptures are silent as to the fact whether it was the true Samuel or a counterfeit one, is that they require it to be well understood by every one that God has through Moses forbidden that the life since has been one continual course of active that the state of the true of the tr Opinions of Martin Luther.]

So it seems Luther was troubled with this perplexing question of spirits appearing and being identified. Luther had great regard for the Pope and his authority, but protested against his abso-Into authority and infallibility on texts of Scripture. We have great regard and respect for Luther, but protest against his infallibility and absolute authority in explaining texts of Scripture. We therefore dissent from his interpretation of the Endor affair, as well as the appearances of spirits in general, and advise all persons to beed and attend to the calls of spirits without regard to the authority of Luther or the Bible. We have done so successfully for years, and recommend it to others with the fullest confidence and sinceri-There may have been times and periods

when it was not safe or advisable for persons to heed the spirits that came to them, but in this age of intelligence, submitting their advice and counsel to the judgment of enlightened minds, we are sure it will prove a blessing, even though forbidden to the old Jews.

A GOOD SIGN.

Rev. A. D. Mayo says:

Owing to this repudiation of public principles ourselves, in whole States of the West the nitarian body is known from its own preachers chiefly as a set of educated people who can come to no conclusion in regard to Christianity. The citizens of Cincinnati, during the last thirty years. have had several mutually destructive systems of religion preached to them as Unitarianism. Some of them have denied the existence of a personal God and the personal immortality of man, n several communities, the only popular asso-ation with Unitarianism is a religion that repudiates historical Christianity. Any minister in the West can appropriate our name, avail him self of our Eastern reputation, and ventilate his own private theology or destroy our established churches at will. If one minister publishes an individual statement of the faith, another denies it; and the religious people conclude it is better to stay where they are than join a body that is too lofty and sensitive to speak up and say it has a dogmatic faith at all."

This certainly is creditable to the West, and we hope these learned Unitarians who can find no historical value in Christianity will continue to preach a rational and practical religion, and enlighten the people on a subject that the masses know little about, viz.: the history of Christianity and the different sects. No preachers are better qualified or more able to do this than the Unitarians. It is certain that the Orthodox creeds of all denominations are about played out in the Western States, and are very shaky in the East. Spiritualism has come in just the right time to meet the ripened religious demand of the intellect, and is filling that demand successfully.

A SAD PICTURE:

Among our esteemed friends, as we write this, lies one of the family circle, the body or corpse of a young and beautiful mother of two babes, the oldest only about fourteen months and the other three or four weeks, from the birth of which the mother never arose, as inflammation and extreme hot weather proved beyond the physician's skill. If this was a solitary instance, or not one of many, we should not deem it important to the public; but such sad cases are of very frequent occurrence, and we use it to awaken more interest in the remedy. Whenever any writer or speaker treating on the social question proposes such alterations in the marriage laws and relations of the sexes in married life, or proffers such information as would prevent nearly all of these terrible calamities, he or she is at once branded as a free lover, and put down as a social blasphemeragainst the holy institution which the Church | this city, assumes to speak through Mrs. Conant. and State have both attempted to regulate, and Having been one of his tenants for about five between which the poor victims are crucified. On social and sexual matters it has been deemed essential to virtue that all young persons, especially females, should be kept as ignorant as possible till marriage, and after that only such information as the doctor may choose to give is considered decent and respectable. Physiological books of the greatest importance are entirely ignored by our respectable old fogies, who, even if Spiritualists, are afraid of any new truth on the social question.

The safety of this country and its future prosperity lies as much in social reforms as in religion, and it cannot come from the churches in

An anti-kissing society has been formed by the Galena, III., girls. "No kissing before mar-riage" is their motto.

Good reason for this resolve, for most of the young men use tobacco, which spoils them for kissing both before and after marriage. It would hasten a great reform if all females would refuse to be kissed by any man who chews or smokes tobacco or drinks rum.

Spiritualism in Australia.

The May number of the Melbourne Harbinger of Light gives the following, among other items of information as to the progress of our cause in that colony:

MR. TYERMAN'S LECTURES.—Mr. Tyerman's lectures at the Turn Verein Hall, under the auspices of the Victorian Association of progressive Spiritualists, (which were interrupted by that gentleman's illness) were resumed on the 7th of April, and have continued to attract good andiences. In the last two lectures Mr. Tyerman analyzed and answered the leading objections to Spiritualism in a markety and telling manner. Spiritualism in a masterly and telling manner. We have much pleasure in informing our readers that Mr. Tyerman has accepted a six months' engagement to lecture for the association.

SPIRITUALISTS' PICNIC .- Picnics and Grove meetings are quite an institution among the Spiritualists of America, but have hitherto been unknown here. Some of the brethren and sisterhood at Castlemaine, numbering about thirty, terhood at Castlemaine, numbering about thirty, have taken the initiative and improvised a picnic to Harcourt on Easter Monday. The affair was rapidly got up, or a much larger party would have been formed, nevertheless it was a decided success; the party spending a very pleasant day amid the beautiful scenery of Mount Alexander, and returning bent upon repeating the experiment on a larger scale on the first favorable occasion. The present season is far advanced for out-door gatherings, but we trust that in the ensuing one, the Melbourne Spiritualists will take suing one, the Melbourne Spiritualists will take the hint, and organize social gatherings of this sort, as tending to beget a warmer feeling of friendship and brotherly regard amongst them.

The "Pilgrim" comes in for a favorable review in the same number of the Harbinger, to the following effect:

THE SPIRITUAL PILGRIM *- Such is the title of one of the most interesting biographies we have ever read. The busy eventful life of the subject of it (Mr. Jas. M. Peebles) affords ample scope for the author to build upon, and he appears to have made good use of the material at his command, and linked together the various life pictures and events of his here's career so harmoniously as to bring the reader into close rapport with the Pil-

The Spiritual Pifgrim, a Biography of James M. Peebles. By J. O. Barrett. Boston: Wm. White & Co. 1871.

that God has through alones formation that the dead should be inquired of, and he never revokes his word. And how should this witch have obtained hower over the saints, who are safely pastor of a Free Church, composed of Unitarians, kept in the hands of God only?—[Quoted by John Kortz, in his translation of Tischer's Life, Deeds, and the Creek—when powerful spiritual impressions Quakers, Spiritualists, and Universalists, at Battle Creek—when powerful spiritual impressions induced him to sever his connection with the church and take the field as a lecturer on Spiritalism and kindred subjects. He has lectured in all but three States of the American union, and wherever he has done so he has been invited to return. He has also lectured in Canada and varions parts of England, and traveled in France, Germany, Italy, and the East, gathering and dif-fusing knowledge on his path, has mixed with all ranks of society from the cottager to the prince, and seems equally at home with them all and seems equally at home with them all. The charm of the work is in the naturalness of the character a d actions of the subject of it, a character so simple and yet so rare. In view of Mr. Peebles's intended visit to these shores, it is a book that should be read by all who take an interest in the subject which it is the object of his read to be seen as the content of the subject which it is the object of his read to be seen as the content of the subject which it is the object of his visit to bring more prominently before the public.

Book Notices.

E. D. Babbitt, D. M., of Brooklyn, N.-Y., in a letter to the Religio-Philosophical Journal, of Chicago, thus notices several of our recent publications:

On my table lies a book called "Nature's Laws in Human Life;" also, the "Vital Magnetic Cure," and "Flashes of Light from the Snirft Laud" all from the press of Wm. White & Co., of Boston — I presume, kept by yourself. The first-named gives the facts of Spiritualism, pro and con, as presented by friend and foe; and a think every candid mind will see easily that Spiritual-

lent fund of fact and anecdote.

The "Vital Magnetic Cure" should be owned by every progressive physician, and by every thinking person who would keep up with the times.

"Flashes of Light" consists of questions answered through Mrs. Count, at the Banner of Light Circle, and such light from a higher source

will set thousands to thinking. A skeptic says any smart woman could answer questions as keenly as Mrs. Conant does. We would like to know the woman or man living, who could answer all kinds of questions on law, medicine, theology, mental philosophy, astronomy, matter and spirit, etc., without a moment's warning, as is done through that nolle woman, Mrs. Conant. If any cheaping thinks he constitutions is a supplied to the supplied that holle woman, Mrs. Conant. Mrs. Conant. If any skeptic thinks he can equal her, propound the following questions for solution, and see if the answers will compare with what

are given in this book:
Question, page 43—Has the spirit body corresponding organs, anatomically considered, which pertained to the mortal body? And when the spirit enters the spirit-world, has it the same tastes that governed it here

Q-Explanation of the Divinity of Christ, or pp. 55, 56 57 and 58.
Q. on pp. 66 and 67—About whether it would

be best to abolish king alcohol from the world.
Q. on p. 86—What are the functions of the Q. on p. 143-Does Lavoisier continue his ex-

periments on the crystallization of carbon? Q. on p. 173-A scientific explanation of idiocy s requested.

Q. on p. 178—Give a scientific analysis of Mes-meric Aura. Q. from p. 248-254, in which a clergyman is skill-

ully wound up,
Q. on p. 287—Describe the separation termed

Q on p. 308-Is Christ a mythical character-

founded on Chrishna?
Q. on p. 359—What is a substitute for opium?
On p. 397—Cure for small pox.
A thousand other questions could be quoted A thousand other questions out I fear I have already made my letter too long, Some of those concetted persons who think they can surpass what is given through mediums, should be required to talk off an answer as fast as they can speak, and then, after a phonographic report of their words has been given, let them be compared with the answers given by Mrs. Conant. E. D. BABBITT, D. M.

A Confirmation.

MESSRS. EDITORS - Perhaps it may serve a purpose if I respond to your printed invitation concerning the recognition of a communication in your Message Department.

In your issue of July 27th, Moses Clark, late of years and up to the period of his translation. I sive Lyceums. know somewhat of the man and his characteristics, and am probably the one whom he refers to in his remarks.

Neither the phenomena nor the philosophy of Spiritualism seemed to possess any attractions for him, one being considered Utopian in charactor, while the other was regarded as frivolous, if not altogether false.

He was a man of marked character. Upright and downright in all of his transactions, he would exact the payment of the last penny with the same degree of tenacity that he claimed the first—and consistently he desired to abide by this rule. Stern and implacable in his set notions, nothing could change his determined purposes. Mathematically honest himself, he wanted every one else to be with whom he dealt, and no amount of inducement in the way of pecuniary gain could make him do business with those he deemed otherwise. Indications of these traits, to me, appear in his communication, which sounds very much like him, and bears the imprint of his

Had he believed in the genuineness of these manifestations, the combined opposition of the world would not have made him waver or withhold the proper expression of his belief for a single reserve.

You will never realize the full value and good of your Message Department until you are on the other side of life. G. A. B. Boston, Aug. 1st, 1872.

Wisconsin Spiritualist Grove Meetings.

It is announced that meetings of this character will take place at Pardeeville, Saturday and Sunday, Aug 17th and 18th, and at Black River Falls, Saturday and Sunday, Aug. 24th and 25th. J. O. Barrett and Mrs. J. H. Severance, assisted by other speakers, will be present.

The Spiritualists of Council Bluffs, Ia., are slowly organizing and acquiring strength. They have two lectures on each Sanday, besides a Children's Lyceum. The Lyceum numbers between sixty and seventy pupils, and is growing weekly. The exercises of the children are original and novel, in which mental and physical training are about equally combined. The number of Spiritualists in the city reaches several hundreds, it is claimed.—The Council Blufts Daily Nonparcil.

Vermont.

The Annual Convention of the Vermont State Spiritualist Association, for the election of officers and transaction of after business, will be held in Chester, at the Hall of Cole's Central Hotel, commencing on Friday, the 6th day of Septem ber, 1872, at half past ten o'clock in the forenoon, and continuing three days.

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fare one way, on application to the Secretary of the convention.

Able speakers will be in attendance, and a good time may be confidently expected. A cordial invitation is extended to all, of whatever faith, or of no faith, to come up and join with us in our social renoison and sarch after trath. Spiritualists, materialists, friends of free thought and free speech, let us come together to this "toast of reason and flow of soul" that is preparing it us, and in the true spirit of brotherhood and sisterhood take "sweet counsel together."

Per order of Executive Committee,

E. B. Holden, Secretary.

D. P. Wilden, President.

Three Days' Meeting.

The Spiritualists will hold a three days' meeting in Stockton Viliage, Me., commencing Fricay, the 13th of September, and ending on Sunday, the 1-th. A general invitation is given throughout the State. Provision will be made for the entertainment of sit.

BEBEA CROOKER, Chairman Committee.

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