

Original Essays.

GOD AND NATURE DUAL. BY LEON HYNEMAN.

phenomenal manifestations are clearly observable to the intelligent, inquiring mind. The forces life's functions without its counterpart. Man and of the Universe, cause and effect, are ever in harmony with immutable laws. The phenomenal manifestations of Nature are God's visible symbols illustrating to universal humanity the all-important lessons of love and wisdom, the laws of life, of the unfoldment of matter and mind. They magnetic and vital emanations flowing from each illustrate, to the clear, logical reasoner, the mode and manner of the primal genesis of elemental principles, the elimination of Nature's forces, of material formation, the gradual process of progressive advancement to higher life and higher forms ultimating in the human being, in whom are blended the constituent principles, elements, essences, qualities and properties of all lower life. Nature manifests that its material productions are built up of elemental principles combining according to affinity. There is no departure from this universal principle. Nature is restricted, in its manifestations, to the law of natural affinity in which inheres the force which attracts the elemental principles in forming objective materiality. There is a manifestation of intelligence in the force attracting and drawing such elemental principles in proper portions, as if instinctive, to form each and all combinations. In the scale of ascending phenomena, the intelligence increases progress ively through vegetable and animal forms until it reaches the human. The finite being, in efforts objective materiality, must reason from analogy of that which is constantly displayed to his physical senses in the growth of vegetable, animal and human forms. He must reason from the immaterial to the material, the subjective to the object

As observed, material forms are outwrought of elemental principles. These we understand to be is so clearly manifested to the conscious percepthe primal unfoldment in the order of that which comprehends Nature in its universal significance of production, decay, change, in resolvability to elemental principles, again to build up new forms. ever being produced to sustain Nature's life. Back of the elemental principles, and the law of affinity in which inheres the attractive force, the finite mind, in its present state of unfoldment in the mundane sphere, cannot penetrate. The elemental principles are dualistic, as a single, simple individuality does not, cannot exist in any form, material or immaterial. The unity and uniformity of Nature's unfoldments from the primal elemen- preted by the church and the assumed teachers tal principles were continuous, step by step, in of religion.

rate forms and functions of each are a necessity, in the economy of the universe, to maintain the life of Nature, and clearly demonstrate that they came into being at the same time." It is an illogical absurdity to believe otherwise. Nature makes no such mistakes as it would have been if, in its The uniformity, regularity and order of Nature's primal unfoldment of organized forms, it had unfolded an incomplete form, incapable of fulfilling woman, in their dual constitution and elemental constituents of organisms, are a necessity to each other to develop their interior natures. All that was necessary to their future life was in the conditions which brought them into being. The to the other are requisite to the harmonization and blending of their individualities in their progressive development through mundane and spirit-spheres toward the perfection of the dual unit. In the order of Nature and divine unfoldment, the counterpart of each man and woman must exist. There can be no departure from a divine principle. There can be no preponderance of either, no isolated man or woman in the econ-'omy of God's government. God works according to, and never deviates nor departs from, principle or prescient wisdom; which would not have been the case if man had appeared upon the stage of being before woman.

Mankind have been misdirected and confined in their range of thought through priestcraft domination and their assumption of divine prerogatives; and scientists generally have been influenced by the teachings of the church, in considering-if not in fact, yet in principle-the Bible as a divine revelation; therefore trammeled in their investigations, fearing to transcend the to arrive at a knowledge of original formation of expressed will of God as interpreted by the priesthood, who assume to be the divinely appointed ministers to teach the true meaning of the socalled Holy Book. And science has ever been at fault, in consequence of that influence, in its investigations, in overlooking the great principle, the primal law through which phenomenal Na-

ture was outwrought-the sexual principle, which tions of universal humanity in all organic and inorganic formations. In the past unenlightened ages, the Mosaic Genesis was the accented belief. as being a communication from God to Moses. and therefore a true revelation of the mode and manner in which the system of the universe and phenomenal Nature were unfolded. In this enlightened age, notwithstanding the fallacy of that revelation has in many ways been conclusively proven, yet scientific minds are still enchained to old theologic views coming down through the past, founded on the mythic revelation as inter-

graduated germinous order, through immaterial If there is one thing more clear than another and material life and forms, to the fulfillment of its in phenomenal nature in its universal infinite unpowers in the production of the human being, foldments, it is the sexual principle, which forms the germs of suns, planets, worlds, and all existing things and objects, in, on and around them. It is the principle of production of animate and inanimate nature, of material and immaterial formation. In the past period of human life, man, because he was physically stronger than woman with less affection and sympathy than the brute animal, made her his slave, compelled her to be subservient to his inclinations, his passions, his will; and instead of a companion, a helpmate, his other self, used her as a drudge, a menial, a being inferior to himself. When the Mosaic Genesis appeared, it was assumed there was divine authority for the inferiority of woman; that she was intended purposely for the gratification of man's animal nature, to be entirely subservient to his will, and contribute to gogue services, in prayers to the Divine Being, a were closed against woman; it was considered she did not possess a divine nature; had no soul; was only an animal adapted to man's uses and lation of the Bible, the followers of Jesus have in spirit made no advances in their consideration of woman, not withstanding the reproof. " he who is without sin, let him cast the first stone;" and, notwithstanding the loud and boastful pretences erally, of being in closer relation to God than other men, and of their immaculate purity and sanctity, yet claim according to the book they civilized lands woman is denied her rights as the coequal of man, and the exercise of privileges in which she has as deep an interest as her ascause concerning and affecting her personal wel-

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tute one individuality—a dual unit. The sepa- | Eve to the Tree of Knowledge, and enjoining | ored, in law and in the social scale, a lower grade | change in principles and behavior as to wear out them not to eat of the fruit, knowing at the same of humanity, wanting in judgment, and not postime that the temptation was too great for human nature to resist.

Men have ever assumed to be the lords of crealikeness. And in this enlightened age the belief cultured men, and also women, showing the extion in scattering broadcast throughout the world the book upon which the faith, the creeds and dogmas of all the sects in Christendom is based. And not alone the Book, but tracts constantly issuing from the press, and ventilations from pulpits at all seasons, are instrumentalities employed by the clergy and religionists of every mode of faith to trammel and confine the mind to gain influence in support of the priesthood, the creeds professed, and their propagation. In the Bible revelations God is of the male gender, a man, and the pronoun he, him, his, are used to designate his particular sex. The story of Moses wanting to see the person of God is accepted in all gravity and seriousness by Bible readers and church going people generally, but is never used as a text by the clergy. It was a laudable curiosity on the part of Moses to wish to see the face and form of his invisible friend and adviser.

The story relates that God promised to gratify Moses and appointed a place for the interview. Bat to the great disappointment of Moses, God only showed him his "back parts," so that Moses was no wiser than he was before concerning the sexual organ of Deity. In this age of free thought and progressive enlightenment, and consequent growth of tolerance, the old idea of a male God is generally entertained, and so deep rooted is that belief that writers almost universally use the male pronouns in referring to Deity. And out of this belief founded on Bible testimony, the idea tion out of a rib from the body of Adam; not of woman's inferiority is very generally believed, as the conduct of man in social life and the jurisprudence of governments evidence. Even in this free land, the freest on the earth, the exercise of which are founded, first, the assumed inferiority rights most important to woman are denied her; of woman, and, second, the dogma of "original proving how deeply the old theologic ideas are |sin," on which the Christian theology embraced grounded in the hearts and minds of men. citizens and religions are based. of a free democratic republic. The name of a free democratic republic would seem to be a cutting sarcasm in view of the intolerant, unenlightened debasing conduct of man toward woman. In old republican Massachusetts, in the enlightened

'hub," the great city of Boston, women of refined culture-students of medical science-are denied, in furtherance of pursuing their studies, access to the woman wards of the hospitals. The conduct of men in this progressive century toward woman in questions of vital interest to her and to the race, is a shame and a disgrace to our boasted civ ilization, our boasted advancement in knowledge and scientific culture. Yet in every direction,

sessing the capacity of self independent government. But those who believe in the infailibility

of the Bible-that it is a true revelation from tion, and that they alone were formed in God's God direct to Moses-there is nothing too absurd for their oredulous minds to accept. The entire is still widely entertained by cultured and un- Genesis of Moses was made up of the crude thoughts, the eliminations of the immature minds tent of influence of priestoraft rule and domina- of a long past, pre-Mosaic age. It is most marvelous, incredibly strange, that, in this age of light and progression, the sects of all creeds of the civilized world claim the contents of the Bible to be a special revelation from God, hold the book in reverence, consider it, with all its inconsistencies, fallacies, demoralizing tendencies, and the corruptions and hatreds it has engendered in the world, the Word of God, the Holy Bible; and on the belief in that book, the clergy, through a dogmatic assumption of superiority by divine favor, have exercised such powerful influence over the minds of the masses, that the nineteenth century, in civilization and progressive enlightenment, is where the ninth century should have been. They, (the clergy), through their teachings, have instigated the most bloody wars, perpetrated the most cruel and horrid barbarities wherever their influence extended, devised the most fiendish instrumentalities of torture, infused a hostile feeling, arraying man against his brother man, and all in the name of God and religion, to compel mankind to accept their dogmas and creeds, and surrender their own private judgment. But, of all the evils growing out of the pretended revolations of the Bible, none were of so widespread injury in their influences in the world of humanity, none so detrimental to the progressive advancement of the race, so debasing in their consequences, so demoralizing in their tendencies, as the inconsistent, unnatural statement of Eve's formaalone from the absurdity of the communication coming from God, and the other equally mythic statement of Eye's temptation and fall, upon in the gospels and the creeds of all differing sects

-In the social scale, the evidences at this day are seen in every movement made by woman to place horself side by side with man in the affisirs of government and civil life, to cooperate with independent judgment, as having an interest equal with man in the community and State; but her efforts are ignored, her attempts unkeeded, all upon the assumed hypothesis of her inferiority, based upon Bible testimony. The right of private judgment is denied woman; the aim to better the conditions of her sister woman is ridiculed: her efforts in individual and associative capacity to rise out of the thraldom of dependence are women are to be found, who under the most dis- thwarted in every possible way. Woman has no couraging circumstances, have overcome obsta- | real independence as an intelligent human being, cles of almost insurmountable difficulty against has not equal rights, in a true sense, in law nor in social life, only such as flippant gallantry offers; yet she is amenable to law, subject to law, become the peers of classic, cultured man in the and must contribute to support government in domain of science, in the highest range of thought, which she has no voice, nor choice in the selection of those who shall legislate or execute judicial and administrative offices. But, more than all these deprivations, man may violate the laws of his own being, may commit excesses, be licenand that she possesses equal capacities to her as- tious, lewd, unchaste, and even, by the grossest deception, with selemn promises and vows to ry to give woman the opportunities to acquire God, betray unsuspecting innocence, and yet lose knowledge according to her natural inclinations, no caste in society, receive no censure, no rebuke, to let her have perfect freedom to unfold her in- be not damaged in character nor reputation in the social circle-whilst we hold that the premeddirection her interior perceptions incline. But litated taking of human life is not, in its ultimate, an offence so helnous, a crime so decidedly diabolical, so monstrously wicked, and for which the betrayer should receive the highest punishment the laws inflict, and be bauished forever from communing with his kind. But what of the victim of man's confidence the woman he has betrayed? What of the tempted and deceived? Oh fallen woman !-- forsaken by her betrayer, shunned by society, the doors of relatives, friends, companions closed against her, an outcast, a wanderer, she ekes out her mortal life in misery and want, until, disrobed of her mortality, she passes into spirit-life, where loved ones gone before, tender, merciful and kind, raise her out of the slough of despair, care for and comfort her, and bring her to a conscious perception of the higher and true life to which she has passed. Is it woman alone who has fallen? So the Bible and theology teach, and mankind act in accordance therewith. The fallen angels are all represented as women. Are there no fallen men? A fallen woman evidences a fallen man; yet the sensualist, the libertine, the seducer moves in society without distinction, is courted by both men and women, because he is in the form of a man, and is not a woman. [To be continued]

her love and esteem; and being married to a hated object does by no means secure her heart from a future impression. Though it does not endanger the virtue of a well-principled wife, it greatly adds to her unhappiners. When two persons, marry, to gratify their passions, for avarice, or any other motive than love, they will soon loathe and despise each other. All of these motives are impediments to a ceremony God intended to bless-mankind. How then can such persons permit it to proceed when the minister requires that-"As they shall answer it at the dreadful day of judgment. to confess if they know any impediment;" assures them if they are " joined together otherwise than God's word doth allow, they are not joined by God, neither is their marriage lawful." When respect and esteem are joined to love, a union of souls, tastes, principles, religious beliefs, knowledge of attributes of heart and mind, as well as of physical beauty and fashionable dress and accomplishments, we shall not hear of so many divorces, so many unhappy homos, so many complaints of extravagant, soulless wives and unfaithful husbands. When real love, with its refinement of tastes, its moderation, self-abnegation, its divinity of character, honor and respect, its distinguishing traits inward esteem, its cortainty of performing the solemn vows of love and fidelity-then, and then only, will there be a true marriage, holy on earth, perpetual in heaven. It is humbling and a grievous disappointment to a delicate female, when she-becomes aware of the fact that the blazing, crackling-flame, that was kindled upon the altar of her charms, dies out after marriage, and its ashes remain cold, never again to be illumined. The marriage yow ought to be voluntary. It is an act whereby a woman places in a man a power over her of so great consequence to her happiness that nothing but death. or an appeal to the laws of the land, can release her, or procure redress for injuries. If we were about to choose a companion to reside in the same family with us, we would inquire into the character and soutiments of that person. How particular should we be in choosing a companion for life! We would avoid a person of a tyrannical disposition, a fury, a detostable temper, a dispased body and mind; one who would render home a hell upon earth. We would not consent to such companionship; Besides the natural superiority, mental excellences are often on the woman's side, and she also should be as cautions in accepting a marriage offer. It is necessary to conjugal felicity that the husband should have such an exalted opinion of his wife's principles and integrity as would induce him to exalt her to the rank of his dearest and hest friend, worthy of consultation on all the important affairs of life.

Spiritual Phenomena. PHYSICAL MANIFESTATIONS.

man and woman forming one. The atom, grain of sand, mineral, vegetable, animal forms, worlds and suns, were formed of elemental principles, combining according to affinity. The elemental principles are the basis of all of Nature's productions. As a grain of sand was formed, so worlds were and are being formed of nebulous matter, which is constantly aggregating immaterial elements, and forming, according to their germ-life or soul-principle, worlds, planets and suns. The divine mind, the intelligent invisible power, the ever ceaseless active force constantly demonstrates the unity and uniformity of universal phenomenal manifestation.

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All things are germinal. Within the germ is the vital force, the spirit life, the soul. These unfold the germ through all its outgrowth on to maturity, through inevitable decay and final dissolu- his enjoyments. In the codes of faith, in synation. Thus worlds and suns, and all materiality, according to their germ-life, pass away in and life hereafter was denied her; the gates of Heaven through the infinite eternities. As the human organism dies, so suns and worlds and all material phenomena die, according to the limitations of Nature in each germ-form. All things, organic | pleasure. Since the day of King James's transand inorganic, are of divine unfoldment. There is perfect unity and harmony of design and aim in all of the manifestations of divine being in producing through germ-forms the varied phenomena throughout the Universe. The germ contains the sexual principle, and is manifested in all materi- of bishops, priests and black-coated clergy genality. Affinity is its primal, the lowest manifestation of the sexual principle in the combination of, so considered, inorganic matter. It is more clearly developed in the vegetable and animal call holy to be superior to woman and deny her kingdoms, and has its highest and most perfect privileges which they themselves enjoy. In all manifestation in the human. If the sexual principle did not exist, there could be no reproduction, nothing could or would be. The principle is Universal, and must exist in the great Producer, the sumed lord and master; nay, greater interest, be-UNFOLDER OF THE UNIVERSE.

In the order of divine and Nature's unfoldfare. Equal education is denied her; avenues ment, man and woman must have appeared together of remunerative support are closed to woman, notwithstanding she may have superior capaci--must have come on the stage of being at the same time. Neither could have had priority. There could ties, greater ability and higher moral integrity have been no interval of time between their appearthan her chosen counterpart. It is the same inance in the uniform, progressive unfoldment of orfluence extending throughout the social system ganized forms. To maintain otherwise is impugn- of priestcraft teaching "through woman's fall ing the prescient wisdom of God, denying the men sinned all." The Oriental fable was transunity and uniformity of divine manifestation so lated to accord with the views of the libertines clearly visible to the logical, reasoning mind, and employed by King James for that work. Why assuming that there was neither system nor order should God interdict the eating of the fruit of in the unfoldment of the universe. The Mosaic that particular tree which gave to humanity knowledge of good and evil? Did God design to revelation, or King James translation, is therefore, in its Genesis statements, in contravention keep mankind in ignorance of what was good and what evil? If so, it was most fortunate for of the unity of divine manifestation, of the perthe race that Eve did disobey the injunction and fect order of divine unfoldment, and the efficient judgment of Infinite Wisdom, The inconsistency gratified the instincts of her superior nature. of the Mosaic Genesis has long been apparent to | The book was translated in the interest of the intelligent, unbiased thinkers, but it has never | church to accord with the views of the saintly been considered, even by scientific minds, that | Paul to hold woman in subjection to give free lithe statement that man was created first, and cense to the priesthood, to gratify their lustful inclinations. The design of that translation was to woman afterwards, could not be true; that it was contrary to divine manifestation - a deviation | cast odium upon woman as the first who sinned. from a universal principle, the universal law of and the unbiased reader of the story can have no unfoldment. Man and woman, in their entire other thought than supreme contempt for the make-up of physical and spiritual being, consti- male God in directing the attention of Adam and most advanced nations, so that woman is consid- for her husband, and he may afterwards so

the ridicule, derision and satire of vain, ignorant, domineering, mulish man in pantaloons, and have in the widest scope of progressive intellectual acquirements. These, however few in number, prove that in the unfoldment of the intellectual powers, the highest possibilities exist in woman, sumed superior, man, and that it is only necessatellectual faculties and choice of pursuits in the the great obstacle to woman's progressive education and freedom in choice of pursuits in civil life, science and art, is to be traced directly to the baneful teachings and influences of the Church through its ministers and the press, claiming the infallibility of the Bible. Because of that belief so widely spread, it is believed that Eye, the supposed mother of mankind, was formed of a rib taken from the side of Adam whilst he was asleep, therefore woman is called the weaker vessel, heing made out of the uniform course of Nature. outside of universal law, of phenomenal unfoldment. Were the original females of animals and plants formed contrary to the uniform mode of phenomenal productions? Were they formed out of a portion of the body of the males? The questions show the absurdity of the Mosaic statements, likewise the unscientific, inconsistent view of the originals of man and woman coming into being separately at different times and in a different manner. The chicken, male and female, produce the egg, the egg the chicken, but the egg cannot be produced by either male or female separately, therefore to form the egg; male and female must have been formed together, that is, the originals must have appeared at the same time. The same with the animal and human, male and female being one, the counterpart of each other, a dual unit. Priestcraft, theology, the Ohurch, religionists of all creeds, clinging to the Oriental mythoplasm of the serpent seducing Eve, formed the theory written in verse: "In woman's fall men sinned all." That is, the serpent influenced Eve to eat of the forbidden fruit, therefore woman was the first to sin, the first to transgress, in theologic

> language " to fall from grace." And, according to the Word, the Holy Book, woman was cursed by God, and, down through the misty past, from the time brute force was the rule of right, and because of his superior strength of sinew, bone and muscle, man debased and degraded his counterpart, woman, as if she was an inferior being, created solely to subserve his every purpose; and although, in the course of ages, her condition has been considerably modified in a higher appreciation of her refined nature, yet the influence of God's curse, according to the fallacious relation of Moses, and as taught in all the-

ON MARRIAGE.

BY JANE M. JACKSON.

There is no state so filled with felicity as that of marriage, where it is a union of souls as well as persons; no misery so great as where couples are "joined and not matched ;" no burden so heavy as the marriage yoke; no drudgery compared to a constant dissimulation to appear to honor and love each other in the eyes of the world. No art can restore that inward peace lost by an unhappy marriage. Hearts filled with delicate sentiments, open and generous, cannot beat with tenderness and love for the covetous, designing and mean. Cheerful, agreeable tempers, match not with the imperious, tyrannical and self-conceited; thus a marriage between opposites in opinions and principles, disturbs if not destroys the happiness of | their whole lives, and is little short of solemn perjury before the altar of God. It is true, a woologies, still enchains the mind of man, in the man may have a well-grounded and sincere love

EDITORS BANNER OF LIGHT-I have made myself acquainted with some more facts relative to Spiritualism in this county, and come now to relate them to the readers of the Banner of Light, as I promised I would in my last letter. The working of the friends of progress in these parts must be represented through some spiritual paper, or we may be voted a blank. Hence I write, The scances I am desirous of calling your attention to have been held at the residence of Mrs. Bourns, at Somerville, a pleasant and quiet little village in this county. The scances have been kept up for a length of time, thus giving us a fair chance to learn that what I shall briefly relate was not brought about by any tricks in legerdemain. The circles were always formed in the early part of the evening, and, were generally composed of from seven to ten persons. We arranged ourselves in so large a circle that it was impossible for any member of the circle to reach such objects as we had placed on the floor, in the centre of the circle. The objects which I refer to were: a drum, triangle, large tin horn, and a large book. The light was lowered, but remained intense enough for us to see the objects we had placed on the floor, in the centre of the circle. While one of the members of the circle played a tune on a harp, the triangle was observed moving, seemingly of its own accord, and tied itself to the drum. Now the drum and triangle began to play in perfect time with the harp. When the harp ceased playing, the drum and triangle became quiet, and the horn started on its journey around the circle, occasionally stopping at some member of the circle, and an audible whisper was heard proceeding from the horn. Next, the horn is observed ascending still higher, and passes around the circle, entirely out of the reach of any member of the circle. Our attention was next attracted to the large

book on the floor, the lawes of which began to turn rapidly, and stopping at any page suggested by the members of the circle. Now, kind reader, you can easily belch out a donial of these-mani-festations that are occurring in Butler County, but can you prove they do not occur? The denying the existence of these manifestations, puts us on the proof; but how can we prove the existence of these manifestations without the touch of human hands, so long as you refuse to attend our circles? At the close of these physical manifestations, Miss Acute Mattocks, a member of the circle, passed into a clair voyant state and remained for sa time entirely under the control of departed spirits, who spoke to us through her, while her spirit, in the mean time, wandered with our spirit friends amid the beauties of the brighter world, a recollection of which she always retains, and

recollection of which she always retains, and relate to us as soon as her spirit takes charge of her earthly form. Miss Mattocks resides now at No. 486 W. 4th street, Cincinnati. She is a lady of fine mental faculties, and is one among the finest mediums in the West. I would like to give you an enlarged article regarding the scances at Mrs. Bourn's, but for fear, kind reater, of detaining you too long, I will chose for the present and come again. These will close for the present, and come again. These manifestations, in Butler County, are begining to throw new light upon the great question of spir-itual phenomena. "Agitation of thought is the beginning of wisdom." Cincinnati, O.

BENJAMIN F. CLARK,

BANNER OF LIGHT

Re-incarnation.

THE RE-INCARNATION THEORY-J. C. HENDERSON'S ARTICLE REVIEWED.

If it please you, Messrs. Editors, I would say a word to help my brother Henderson in his struggle with the, to me, most beautiful and necessary truth of resincarnation. Having passed through the same dark valley in which he is now traveling, I would lend a helping hand, if I may.

Little by way of argument can be offered, it seems to me. The proofs most conclusive are those that rise in the needs of the soul. When that soul needs proofs of this theory, they come to it, conclusive to itself, but they cannot be offered to another. Having never myself read anything favoring the belief, save what has been given us through the mediumship of Mrs. Conant, I cannot tell what arguments are presented in its behalf. When I first heard it adyanced, I rebelled as never before, and my reason, understanding and judgment would not yield to it. My intuition assented. I have therefore read all I could get on the opposite side, feeling confident, if intuition, the soul's voice, was not able to answer, all brought against it, the theory was wrong. To day it is to me the most beautiful theory in all our spiritual philosophy-one with the great laws of progression and compensation, a necessary result of these, and the one without which they were incomplete.

Without going through the stages of my growth in it, and the arguments given me in its favor-as they may not please the general reader, but all of which I shall be pleased, however, to give Bro. H. in private correspondence, if he shall so desire-I pass on to consider his objections.

Aud, first: He starts, in his first paragraph, on a wrong conception of this theory. The body is but the tenement, for the time being, of the spirit. Though the soul bears at different times six separate bodies, it is but the same soul. Though it have these bodies at six different ages of the world, and at six places far distant from each other, since the body is but the casket, I cannot see how that shall interfere with that soul's identity and individuality, any more than six suits of clothes, in this life, make of the same man six different men.

A child passing from the infant school to college is the same child though he take a different name at each school; and if I know and love him in one, the fact of his previous or subsequent progress-through the other grades would not interfere with that love. So I judge it must be with the soul. Earth-life is but its school in material things; and though it pass a hundred times through that life, it is the same soul, getting only oach time the development it needs. And that development must go on till spirit has perfect control of matter, and is no longer, as on earth now, mastered and held down by it, but has become the master of all material forces, and molds them as it will. One short life of seventy years cannot give this: Look over the history of the race, and, see how many spirits have lived that have not had to succumb before the presence of material power, and leave earth, as it were, with their work half done. Again and again must they enter the contest, till, victors, they can use all material things as they will, and can appear, as Theodore Parker has said he yet would, before us in bodies of their own manufacture, taken on and

laid off at their own pleasure. There is not a desire of the soul that eternity will not satisfy. As long as the soul of our brother shall need as companions his wife and children, they will not be taken from him. When he gets to spirit-life, should be flud they had already become cognizant of their provious existences, they will be no less wife and children to him. They will lovingly load him on in his developmont till he will also be able to comprehend his past record, and find each life in harmony with the grand whole, like that of past school days in different buildings.

I think it scarcely possible that on his entry intospirit-life, he finds them re-incarnated. This pro-

from that realm of causes, he will see that Mrs. Fair and Josie Mansfield are as necessary to this world as Harriet Stowe and Lucretia Mott. That when it becomes necessary for him to come back, he will but follow a law of his being to come as he needs. If the experience of a Parker, a Fisk, rons:-Never before in the history of the human or a Wirtz be necessary for him, that he will receive. The soul has not choice of opportunities; these are divinely given, but it is responsible that it learn the lesson those opportunities teach.

Plant yourself, Bro. H., on this rock : " Whatever is necessary for my development in this world or the next, will, in obedience to the divine intelligence, come to me, and come when I am ready!" Here you will have a standpoint from which to view truth outside of sentiment. Sentiment is now as great an obstacle to the spread of truth among Spiritualists as it over has been against the spread of our philosophy among the churches. "It don't harmonize with my ideas!" "I Can't feel it to be right!" "It's small business for spirits to rap!" were phrases that greeted our early teachers. So I have ever found this theory to be met. Like yourself, others cannot make it harmonize with their ideas, and don't want it true, hecause they do not want to accept the results of it as a truth. Harmonize our ideas with the universe; get into the trade winds and ocean currents of being and drift with God, and we shall not question results; but since an idea is true, know the result will also be best. Hoping I have accomplished all I attempted, i. c., note to present arguments to convince, but lend a hand to lead some, if I may, out of the shadows, I remain,

H. H. BROWN. Truly your friend, Everett, Mass, Aug. 11, 1872.

Scientific. ELECTRICITY, MAGNETISM, ELECTRO-MAGNETISM, AND THE SUPPOSED AN-

IMAL VARIETY OF MAGNETISM." The theories heretofore advanced in regard to

electricity, magnetism, electro-magnetism, and the supposed animal variety of magnetism, are not sustained by experiments; and although they have established the existence of a single electric. fluid, they prove that there are two identical curents instead of one, and that these tend or move in opposite directions.

These currents, no doubt, gave rise to the idea that there were two kinds of electricity-the one supposed to be of a positive, and the other of a negative character; but these supposed positive and negative kinds, being equal in power, as well as identical in their nature, cannot be positive or negative_to each-other. Independent of insulation, and even then, they are precisely the same fluid, power or force, differing only in quantity, and in moving in opposite directions; and as it is their nature to attract and repel-each other, they attract each other as they tend the same direction, and repel each other as their courses are in opposite directions.

The fact that these currents are equal in power, and cannot be assimilated independent of insulation, precludes the idea of their being of a positive or negative character, even under such circumstances; and the influence which has been ascribed to a positive condition in some persons, therefore; cannot for a moment be seriously entertained by those who are conversant with the facts in terrestrial magnetism-let alone in the upposed animal variety, which has no existence.

n Nature Magnetism is, no doubt, modified electricity; Magnetism is, no doubt, modified electricity; State, besides those of biner States, to whom 1 and in this the law holds good in regard to a posi-tive and negative condition; for the currents in a magnet are equal in power, and as there is an at-tractive and repellant power at either pole, there must be two currents in a magnet, that move in opposite directions. These attract magnetic currents in other bodies that tend in the same direction, and repel those which move in opposite directions; and as this is done at either pole, the dea of two identical currents is sustained.

heir over to their points. If the needles he then

Banner Correspondence.

"Onward, Right Onward."

TO SPIRITUAL SOCIETIES AND SPIRITUAL DOCrace has any development which may be regarded as characteristic of the onward progress of man, and as foreshadowing his ultimate destiny, been witnessed or realized in any country that has in so short a period of time found its way into the hearts and logical convictions and made a suc-cessful conquest of the prejudices of such a large portion of the intelligent community in every nation where it has made its appearance, as that of modern Spiritualism. And we have the clearest proof that the acquisition to the numbers of its disciples is in the follest ratio to the means and official subscriptions of the means and forts used to disseminate a knowledge of its principles and facts. And it seeins to me that a con-viction of this fact ought to rouse every person who has been favored with the least insight into its vast practical benefits, to put forth an effort for its promotion commensurate with its great and inan preciable importance. Facts now daily brought to my notice have fas-

tened the conviction upon my mind that a little systematic effort on the part of those who have already been awakened to an interest in this grand and glorious enterprise, may nearly double the number of its interested investigators within the next twelve months; and investigation is the sure step to conviction. I am in frequent receipt of letters which assure

me that my own humble efforts to advance the cause, have not been entirely abortive—that the seed I have sown has not a l "fallen in stony ground." I am so much encouraged by the nu-merous letters received, congratulating me upon

the result of my labors during my four months lecturing tour, last winter, through the States of Illinois, Iowa, Kansas and Missouri, that I desire Illinois, Iowa, Kansas and Missouri, that I desire to enter the field as a permanent laborer. But one serious difficulty lies in my pathway. My public labors are occasionally interrupted, and some of my efforts partially crippled by a diseased condi-tion of my system, superinduced, evidently, by sedentary habits inseparable from almost con-stant writing of several years continuance. I have applied to hashing modume and featured destare applied to healing mediums and spiritual doctors for aid, but have not yet found any who seem to be able to reach my case. And yet I believe the disease is wholly conquerable. I have a good vital basis to build on, and strong recuperative onergies, inherited from a mother who reached nearly ninety years of carth-life. I will cheer-fully pay the fee of any "healer," "clairvoyant medium," or "spiritual doctor" who can make my case a success, so that I can appropriate the balance of my earthly pilgrimage to the cause I so highly prize and so dearly love. Who will under-take it? My disease does not affect my lungs, my

volce, (which is naturally strong,) nor my locomo-tion, but reacts on my brain and on my nervous system. Mrs. A. H. Robinson, of Chicago, to whom I submitted my case, says my disease is too posi-tive for her remedies. But as all disease is nega tive in its nature, perhaps some remedy can be found sufficiently positive to meet the case. Its insidious attacks are most severely felt during the hot days of the summer, which have the effect to-keep me out of the field of vocal labor.

And here permit me to say to spiritual societies, that temporarily the genius of health is beginning to reinseert her rights again. And hence I am ready, willing and desirous to make monthly engage-ments to lecture again, though my time is already. eugaged up to the first of September. Most of my time, during the last winter, was occupied in itinerant labor. I only accepted and filled three monthly engagements. But for the coming fall and winter I should prefer local labor exclusively, either in monthly or quarterly engagements, and my terms will be easily complied with. My charges are moderate and reasonable. And to societies to whom -I.-an personably unknown, I will assume the liberty to say that entire satisfacwith the secretary, I will state particulars, and ties I have addressed appreciative of my labors. There now lies before me series of resolutions by three different societies in my own State, besides those of other States, to whom I

opinions on that point. Permit me to copy a line from one received from a friend at Alton, where I gave a course of eight lectures, and formed a large society: "Brother Graves-We have had other speakers here, but you did. The large society which you formed is still

This is also proved by rubbing two sewing alive and active. Even the boys and girls which needles with the north pole of a magnet, from you interested and enlisted in the cause, are still. wide awake and would like to take you by the hand again." I present these incidents because I have traveled less abroad, and, consequently, am less known than many other speakers now in the field. But I desire to extend my field of labor and cultivate a more extensive acquaintance with the warm and active laborers in the cause. I propose to speak on the historical evidences, the scientific evidences, the scriptural evidences and the phenomenal evidences of the truth of Spiritualism—one or two lectures on each; also to present the numerous practical benefits of Spiritualism. (I have enumerated as many as fortyfive.) And then the necessity of a thorough re-form in religion, and every other institution of soclety, is a favorite theme with me. The Bible and old theology I never spare in my criticisms, though I endeavor to cultivate a spirit of kindness, tolera tion, forbearance and love for all my fellow b ings, and pledge myself to treat all my opponents with courtesy and kindness. My vocal labors have been confined almost ex-

audience was not large, but increased each Sab-bath, and I felt that they made up in earnestness what they lacked in numbers.

Spiritualism has a strength and power there seldom met with. There are found noble souls who lat their Spiritualism run from the head into the heart, and from thence down into the pocket, and this is the, reason why they have a platform of their own. As I took the hand of that venerable, earnest worker, Father Hall, and looked into his cheerful face, and then gazed at the building he cheerful face, and then gazed at the building he had been imstrumental in erecting, I thought, truly, no man has a nobler monument than this. Whoever speaks in that devk can but rejoice that such friends as the "Halls" and the "Harveys" have lived. Brother and Sister Harvey have passed away since I spoke in Strafford before; but each Sabbath did they greet me with their spiritual presence, and encourage me with their spiritual voices showing that they have not lost spiritual voices, showing that they had not lost their interest in the spiritual work in Stafford; and I felt as did Peter on the Mount, that it was "good to be there." Never have I labored more satisfactorily to my spirit friends, nor to my hearers, than while there; and I came away strength-ened both in body and mind. Long shall I re-member the kind words and loving care from the homes I visited; and I would there were more Staffords where mediums might find a room to speak in, magnetized by spirit influence, instead of, as is often the case, by tobacco, alcohol and negro minstrels. Spiritualists! will you not give negro minstrels. Spiritualists will you not give your spirit friends halls of their own, with a re-tined spiritual atmosphere, where they can be free, and not obliged to expend so much force in re-magnetizing the room as to have but little power left wherewith to give you the highest apiritual traths you seek? Let each member of a spiritual society feel that the inhabitants of the

apprival society feel that the inhabitants of the augel world are making a special request of him or her individually, to use their influence and their money for this purpose, and rest assured your reward is certain. Now, friends, you see what I have been doing. I am for the present at South Scituate, Mass. the home of my childhood, where I usually pass July and Argent My address however as you will and Angust. My address, however, as you will see by the Banner, is No. 4 Myrtle street, Providence, R. I., from whence letters are promptly forwarded to me wherever I may be. I owe my forwarded to me wherever I may be. I over my life to the angels and Dr. Newton, and, in return, shall try to do all. I can for the glorious cause so dear to us all. Now that a measure of bealth and strength have been restored to me, I again eagerstrength have been restored to me, I again eager-ly enter the ranks prepared to wage war to the death against bigotry and superstition, hoping to be instrumental, in some slight degree at least, in pulling down the stronghold of dusky old the-ology, and letting shine into the soul of humanity the more cheering rays of a brighter light. When the last stone in the antiquated structure shall have been overturned, as overturned it must be. I have been overturned, as overturned it must be, i want the satisfaction of knowing that I had a hand in the matter, and of feeling that although my blows may have been feeble, they were given with a will. Yours for truth, JENNIE S. RUDD.

South Scituate, Mass., August 15th, 1872.

Vermont.

RUTLAND.-Cecelia E. Morey writes as follows: It is not a year since I first commenced reading the Banner, although it was taken in the family in which I had been living more than a year. I commenced reading it of my own free-will, or was impressed by an unseen power to do so. I found its pages laden—somewhat to my surwith just what my hungry spirit was starving for. It seems to me, as it comes filled with bright gems of thought, and the beautiful truths of the spirit. ual philosophy, refreshing the thirsty spirit the same as cases in the desert to the weary traveler. I had been a member of the church for several years, and my name is on the church for several years, and my name is on the church record at the present time. I can truthfully say, as for myself. I don't know how it is with others. I prefer a religion founded on facts, instead of faith. I feel to rejoice that the truth tells us that the love of God is with us all and overstandly all will be free God is with us all, and eventually all will be free from sin.

Spiritualism here in Rutland is in a very feeble condition., There are but few who take the Ban-ner, and that is as far as it (Spiritualism) extends, as near as I have learned. I have been stopping at the Shepard Home most of this summer. Al-though this is a central point—really the "Hub" of Vermont—there has not been a spiritual lec-ture or scance here within the past year, except the entertalument of the Davenport Brothers. I hope some of those that are dispensing the New Philosophy of Life-not Death - ere long will come this way and furnish food for this needy community. If I were not deeply interested in Spiritualism myself. I should hardly know there was a Spiritualist in this pleasant and interesting town.

Recently I listened to the remarks of Rev. Mr. enough to rack the nerves of a truly liberal person as under, especially one who anticipates the necessities of mankind, and who knows that the young as well as the old are storing un such ideas in their minds to meditate upon. If Spiritualists wish to inherit the light and enjoyments springing from a knowledge of geology and the philosophy of Spiritualism here and hereafter, they must improve the means and opportunities given them, whether they may be in an abundance or other-wise, to counteract and "lessen the teachings of whee, to counteract and "lessen the teachings of theology. At this time, when the morning of Spiritualism is dawning to redeem famishing hu-manity, let us try and cast an influence that will hasten the time when light shall shine in darkness, where now sin and ignorance reign supreme.

paper; but, really, I would like to tell the people more. We tender our thanks to Mr. Fox for his liber-

ality in letting us occupy his grove free, and for his attention and care for the wants of the people. Moses Hull is engaged to speak for us next year. ORNIS BARNES. Secretary. Clay, Onondaga Co., N. Y., July 28th, 1872.

NEW YORK .- J. M. writes July 8th: I have been a subscriber for your paper nearly two years, and I thought I would give you some idea of the progress of Spiritualism in this city. Six months since eight persons united and formed a dars cir-cle, which meets every Monday evening, at Mrs. H. M. Read's rooms, 157 Sixth Avenue; all unen-lightened (excent Mrs. Read) on the grout term lightened (except Mrs. Read) on the great truths of Spiritalism. The results that have blessed our earnest desire to find the truth are as follows: Some four weeks since we were ordered by the controlling spirits to furnish one of the females controlling spirits to furnish one of the females with a rope, which we did the next Monday even-ing, when the spirits tied and untied her. The knots were examined by all present. We then were ordered to procure a large bag, into which she was put, the bag tied over her bead and sealed, out of which she was taken, with the scal un-broken and without any opening in the bag. The next Monday night one of the males was ordered to go through the same performance, which was accomplished to the satisfaction of all, with the addition of good music on different instruments, ringing of bells, and spirits talking to us person-ally through the speaking trumpet. Others of our class have become inspirational, healing and test mediums. If any of the readers of your pa-per doubt the veracity of the above, they can call per doubt the veracity of the above, they can call at Mrs. Read's Monday, Tuesday or Saturday even-ings, and satisfy themselves. To the most skep-tical I would say if non-might be for Saturd ings: and satisfy themselves. To the most skep-tical I would say, if you wish to find out Spirit-ualism, do as we did—form your company in a dark circle, sit down regularly at the appointed, time, and you will meet the results of your labor. To do so, you must exercise patience and punctu-ality. While sitting, let two of your number hold a common school slate, resting your fingers under the table leaf and the thumb above, with a small piece of pencil laid on the slate—small enough to roll between the frames of the slate—so, if the spirits wish to write, they can do so. By holding spirits wish to write, they can do so. By holding the slate this way, the spirits will soon give you raps, and, by calling the alphabet, they will rap, at the right letters, which can be formed into words, and words into sentences. We are prond of that which we have accomplished, and hope

others will do likewise.

Maine. WATERVILLE.—Prof. I. G. Stearns, the well-known and successful mesmerist and psycholo-gist, has sent us a couple of letters which he received from W. J. Vescelius; M. D., a healer, portions of which we give below. Prof. Stearns, says when he was so vory sick last summer at Natick, Mass, after being confined for two weeks, he went to the Hospital in Boaton where he rehe went to the Hospital, in Boston, where he re-mained four weeks, having received such good treatment as to be out by the 4th of September. On returning to Natick, he found the letters referred to from Dr. Y., who is an entire stranger to him:

to from Dr. V., who is an entire stranger to min. WoodRuppe House, Watertown, N. Y., Aug. 28th, 1871. } Prof. Stearns — Much esteomed Friend: The Spirits re-quest me to write these few lines to you. Do not despair; there is yet hope for you; and when you receive this, you will begin to improve. Your spirit friends are with you con-stantly. Woolng these lines may benefit you, I remain your stantly. Hoping these lines may benefit you, I ren well wisher, W. I. VESC W. I. VESCELIUE.

In response to a letter from Prof. Stearns, in-quiring of his unknown friend how he obtained a knowledge of his case, the Doctor responded ander date of September 12:

Frof. Stearns—My Dear Brother: I knew nothing of you until the spirits informed me, and it seems they gave me correct information. $\circ \circ \circ$ The spirits inform me you will meet with a friend who will want you to go South. Your will and daring is much wanted in Southern climes. Your mission is to throw light into dark places. You have moved over thorns and suffered much; but putch on, work for the right and the good of humanity. Your spirit guides will right and the good of humanity. Your spirit guides will over direct you in the right path; and though your merils may not be appreciated as you deserve, when you arrive on the shining shore, good friends will say; Well done, theu good and faithful; enter thou into thy reward.

Prof. Stearns says he has been very successful in Waterville in his professional calling. He expects to visit Louisville, Ky., this fall.

Indiana.

RICHMOND.-I. M. W. writes: Richmond is situated in Wayne County, on the eastern side of the county, near the Western line of Ohio. At present its population is about ton thousand—a thriving and enterprising people. Perhaps no town in the State of Indiana is more of a manufacturing place and capital. Within the last year the consolidated railroad companies have erected in the most modern architecture, a depot superior to any in the State. Among its best and most costly buildings is

Recently I listened to the remarks of Rev. Mr: Atkincon, in behalf of the Soldiers' and Sallors' National Orphan's Homestead. He closed his address by a lengtby exhortation, beseeching the people to repent and believe on the Lord Jesus Christ, or they would be *cternally lost*, in the old fashloned, Orthodox style, portraying the indes-cribable miseries of hell, and the immediate and eventasting joys of heaven. Such teachings are enough to rack the nerves of a truly liberal par-bastion of Rev. Mr: Amoong its best and most costly buildings is that known as the Lyceum Hall, erected with-that known as the Lyceum Hall, erected with-ists. The hall is the largest of any in the city-capable of seating about nine hundred persons, at two o'clock, under the superintendency of Dr. Samuel Maxwell, which is largely attended by the children and spectators. In the evenings public circles are held. Dr. Maxwell and others by the children and spectators. In the evenings public circles are held. Dr. Maxwell and others speak through the controlling influences. A speak through the controlling iniuences. A number among us are, mediumsistic—among whom is Mrs. Haswell, who is a highly developed medium and is engaged constantly in holding scances. Her tests are remarkably convincing to the skeptic. Thus, with the lecturers who come among us, the work goes bravely on. Old fossilized orthodoxy here, though somewhat formidable in umbars about no disposition to formidable in numbers, shows no disposition to gainsay or combat the onward progress of things; but it has a tendency to stir up their enthusiasm, to teach a "higher life," as they are pleased to call it. Mrs. Colby has been speaking in Lyceum Hall the first Sunday of each month. She is a remarkable woman and is controlled by a high order of intelligences. She speaks in an inconscious state.

cess, like all in Nature, is guided by law, and the law that would_hold us in spirit life while we have friends in earth-life, is the law of their need. They need us in spirit-life, they will need us when they come; and while they live through their splieres, we also get a development; consequently it does not seem to me a soul will need re-incarnation till all its links upon mortals and the material works are broken, or till the world demands its presence. The law of need will control our · coming and going,

But supposing it possible that he finds them gone, and upon seeking, finds his, wife a Mrs. Fair. Is it to be presumed he will mourn and be unhappy, or rather that he will perceive the law that called her back, and rejoice in it? The. greatest lesson time or eternity can teach a soul, is that old one of the Garden, "Thy will be done!" Once learn this, and we are in harmony with the universe, and for the first time really ready to grow. Before we can be truly happy, before our progress can be unhampered, we must feel that what is best for us will come. We must look upon joys and trials alike as necessary for our discipline and development, then that which is best for us comes to us. Then we make the best use of what comes to us. Till then, only that comes to us which, under our spiritual condition, can come, and even that under the circumstances is best.

No lesson of life comes to us till we are ready for it. We anticipate trials with dread and shrinking-praying for the passing of the cup-hat it never passes; and, when it comes, we find the draught less bitter than we thought. We can find the old promise true-" As thy day thy strength 'shall be."

Even the last trial-death-in spite of revival death-bed-tales, comes not to any till he is ready. We shrink hid struggle for life; but when he really lays his hand in ours, we welcome him as a friend, and gladly go with him, for glimpses-of the beyond have made us ready. He comes like all else, in harmony with law.

So in spirit-life, whatever comes, be it annihilation, absorption in the one Great Soul, or re incarnation, or immortality, will never come to us till we are ready. When re-incarnation comes, as I believe it will, we shall as gladly welcome it as we did our births into earth and into spirit life. Often in my short spiritual experience have I been told of work I had to do, of principles I had to teach, and of trials I had to meet, and I have said, " I cannot do it. I do not believe those principles. I cannot endure that trial." The answer inevitably has been, "You will not be asked to, till yan are ready." And though I may have not felt ready, I have ever found, by the sequel, that I way. Probably no one can say aught else of his or her life. Why shrink, then, from any experiences in that higher life, even if it be to again return to earth for a lesser? Dost think it is less regulated by law and love than this?

Should it happen, as Bro. H. supposes, that he might find his wife a Mrs. Fair, would she not be re-incarnated as Mrs. F. by as divine a law as she was to be Mrs. F? I think when he looks

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placed parallel, side by side, with their points directed the same way, they will repel each other; but if one of the needles be then rubbed in a reverse direction with the same pole, or from the point to the eye, and be placed beside the other, as before, they will attract each other.

Again, if the same needle which was rubbed in a reverse direction with the north pole, be rubbed in the same direction with the south pole, and placed as before, they will repel each other as they did when both were rubbed in the same direction with the north pole.

This proves that the currents are identically the same, and that it is simply the way or direction in which the needles are rubbed, that directs the course of the currents; and as their powers are (the same) or equal, and cannot be separately accumulated in a magnet, there can be no positive or negative condition in a magnet under any circumstances.

Experiments have also proved the supposed 'animal" variety of "magnetism" to be a mythit can therefore have no existence in Nature. No person has ever seen, heard, or demonstrated its existence, and as the statuvolic or somnambulic condition, which was supposed to be caused by a superabundance of this fluid (in some persons and a deficiency in others) is now proved to be a condition, simply, that can be entered at pleasure. by those who have been properly taught, indenendent of, and contrary to the will of any oneit follows, that the supposed power in those called 'operators," was purely imaginary, and as destitute of an existence as that of an "animal magnotic fluid."

It is therefore preposterous to advocate the idea that there are positive and negative magnetic conditions of the system, or that one man can control or influence another outside of his rhetoric or persuasive qualities.

Electro-magnetism differs from electricity and magnetism in being produced by the decomposition of metals by acids-on-salts; and consists of a single current of galvanic electricity, passing from one plate to the other through an insulated spiral wife called a Helix; and if, when in active operation a rod of iron be dropped into the calibre of a Helix, it will be sustained in air without touching a thing.

This fact was heretofore accounted for, by ascribing it to the rod's polarity-but erroneously so-for it is simply held there by induction.

It is a well known principle in electro-magnetism, that any soft piece of iron placed in the vicinity of an electro-magnet, while in action, will become more or less magnetic. It therefore follows, that in the case of the iron rod in the Helix, the rod becomes magnetic by induction, and being acted upon equally in all directions, it is necessarily retained in its centre.

Polarity therefore has nothing to do with this heretofore mysterious phenomenon.

WM. B. FAHNESTOCK, M. D.

Every one complains of the badness of his memory, but nobody of his judgment.

clusively to the West. And now I should like to go eastward, at least as far as Pennsylvania (my native State) and New York. If not called in that direction, I shall probably labor in Ohio, Indiana, Illinois and Michigan during the coming fall and

xinter. Societies will please write soon. Religio Philisophical Journal please copy. K, GRAVES. Richmond Ind., Box 470.

Letter from Jennie S. Rudd. DEAR BANNER-To the oft-repeated inquiry from various quarters, "Shall we over hear from you again, Jennie Rudd? where are you, and what doing?" I think of no better way to reply, than to pin a noto to the folds of your Banner.

During the past two years of my retirement by reason of ill health, I have not forgotten the many kind friends who so nobly cheered my heart and strengthened my hands in days gone by, when from Sabbath to Sabbath and from time to sime, I greeted them in the lecture room, the social gathering, or the parlor circle, and bore to them is best I could, messages of love and instruction from the brighter spheres. No; often when suffer-ing from disease which prevented conversation even with my own family, have I communed with them all in the solitude of my thoughts, and the

pleasant memories of the past have been to me like an oasis to the weary traveler in the desert. Earthly physicians said I could live but a few had deceived me-said "Not so; we have work for you before you cross the river." Doctor New-ton, God bless him, once more came to the rescue. Never shall I forget the benign expression of his countenance, nor the cheering tones of his voice, as when I was carried to his office and assisted up the stairs, he met me at the top with out-stretched hands, saying, "I am so glad to see you, because I know I can make you well"-words which fell upon my ear and heart as did those spoken by a similar person, ages ago, to him who at Bethesda's Pool waited to be healed. For four weeks he treated me daily (Sundays except-

ed) and I then returned to my family, a changed being. The ulcers on my langs were healed, as was also my throat, and all hemorrhage from both Was also my threat, and all hemorrhage from both bad ceased. I could breathe, swallow, talk and eat without pain, which I had not done for months. I visited him again on his last day in Boston, pre-vious to leaving for Cleveland, and as he took my hands in his to bid me good-by, he said, "Jennie, you must enter the lecture-field again; you will soon be sent for, and you must go?". I said, "I will chear fully, do a if you think my volue atrong cheerfally do so if you think my voice strong enough." He replied, "It will be, and you must go."

New York.

GREAT GATHERING AT CLAY, N. Y. -Dear Banner-This has been a glorious day for the Spiritualists of Central New York. Our annual grove meeting came off to-day, in accordance with our yearly custom, on the last Sunday in July. Yesterday (27th) the sky portended bad weather, but this morning the sun rose in all his Oriental splendor, and continued to shine through Oriental splendor, and continued to shine through the day. Speaking was suspended until our friends from the city of Syracues should arrive (distance, eighteen miles). The people waited impatiently until twelve o'clock, when it was an-nounced the barge was in sight. Hundreds rushed to the landing to receive them. Friendly greetings were exchanged while the crowd moved. hurriedly to the speakers' stand. Dr. H. P. Fair-field, of Ancora, N. J., was then entranced by the spirit of Sylvester Judd, who took for his text, "Inspiration," and went deep into the recesses of Nature. The spirit logically proved that every-thing in God's universe was inspired. To say the least, it was a masterly discourse. At the closes of the lecture, a recess was annunced for one hour. Then the people had a feast of body as of the lecture, a recess was announced for one hour. Then the people had a feast of body as well as soul. Baskets of well-prepared food were then relieved of their contents, and little groups-in every direction were seen enjoying themselves as the hearty laugh weut through the grove. Meeting called to order by the President, Rev. James Francis. (In my report of our meeting of July 3th, I said, Rev. J. Francis, of Watertown, N. V. It should have been, Ogdensburg, N. Y.) The following resolution was presented to the

The following resolution was presented to the people to vote upon:

Resolved, That the attempt to amend our national consti-tution so as to acknowledge a Deity, is an effort to unito Church and State, which we look upon as an attempt to curtail our religious freedom, and therefore we are radically opposed to any such amendments.

When the negative vote was taken the grove echoed with human voices; but when the affirma-tive was voted, a few feeble voices were heard, as though they were afraid to stand up for their The affirmative showed that all were not God. God. The ammative showed that all were not Spiritualists; that many who still cling to their old church dogmas had an inkling to hear what the infidel Spiritualists had to say. The subject for the afternoon discourse was,

The subject for the alternoon discourse was, "Modern and Bible or Ancient Spiritualism Com-pared." All acknowledged it the deepest and most logical discourse ever delivered in that beautiful grove. It must have been heard to have been appreciated. We really had a "feast of fat things." The estimated number on the ground was from four to five theorem

Kentucky.

PLEASANT HILL.-J. B. writes: "We are much pleased with your success in disseminating light. The article on 'The Immortance or the Soul' is preculment. It is worth, of itself, the price of subscription.

Bro. Wm. Denton is doing good-a champion of truth, liberty and right, bombarding supersti-tion and the host of vagaries, structures and su-perstructures of blind theology. Press on, brother-spare not. The truth, and nothing but the truth, can make us free. The masculine faculty for the prerogative and

sceptre of politics, jurisprudence and religion seem to be exhausted and run out, like unto our seem to be exhausted and run out, like unto our first father, Adam-belpless until a help-meet was given unto him. The cloud with a golden tinge from the light that 'cometh out of the East,' of women's rights, is rising as a wonder, a form and light to redeem the earth. . Among its many features is that of 'The Cause and Cure of Evil,' by Sister Maria King. It is worth thousands of imbeelle tracts that are provinced by the public. It hegins reform at the

right place: at home, individually. Defile the temple no more; abjure all poisonous, corrupting, infectious, corroding matter in the form of drugs, food and drink taken in by way of the stomach. 'First pure, and then peaceable,' and free from disease, followed by health, 'perfection in generations, perfection in government, and a 'pure language, and 'every man under his own vine and fig-tree,' free from war, taxes, disease and thralldom. The writer of this article is not a more talker, without practice. 'Faith without

thralldom. The writer of this article is not a mere talker, without practice. 'Faith without works is dead.' Now past sixty-eight, he has never used tobacco in 'any form; no liquor in forty-five years; no pork for thirty-five; no tea and coffee, thirty-five; beef, mutton and fowh, average fifteen; ergs and butter, ten, with condi-ments, etc. Having thus proved the Graham ays-tem, I can speak with confidence, and 'as one having authority,' that 'he that ruleth himself is better than him who taketh a city.' A certain physician ouce said: 'If gluttony finds access, all other vices have a claim.' so that. other vices have a claim;' so that,

* Against diseases all, the surest fence Is the defensive wall of abstinence.**

Wisconsin.

WASHBURN, GRANT CO.-Mrs. S. C. Had-der says: "I sometimes feel, in looking over your paper, that it gets better and better; such a varipaper, that it gets better and better; such a vari-ety of good reading matter-something to suit all classes of minds, and all degrees of spiritual de-velopment. The 'phenomenal' department is well sustained, and, as it is one of the most im-portant 'phases' of mediumship in coavinoing the world of the reality of our continued exist The estimated number on the ground was from the your solution of the times. enough." He replied, "It will be, and you must go." A few days after, Bro, Lord wrote me from Staf-ford, Conn., "Will you come to us in July?" I answered, "I will go," and the second Sabbath in that month found me in a hall owned by Spirita-taitsts, and dedicated to the use of the spirits. Our

ence, I think a good deal of attention should be given to that department. In my opinion, nine tenths of all the real Spiritualities are made so by tenths of all the real Spiritualism, either in our own experiences, or in what we see, read, and hear of from others on whom we can rely; hence, from all parts of the country we hear calls for medi-ums for physical manifestations, and test medi-ums are doing a great work in convincing us of the reality of a life beyond the grave."

Kansas.

Kansas. WASHINGTON.—Boaz W. Williams writes as follows:—Let me say one word for this place. As regards matters financially and physically, we cannot complain very much. Northern Kan-sas is a very fine country, cannot be surpassed for health, climate, or richness of soil; is rapidly settling up. The prospects for good crops this season are spleudid. We are baving fine rains. Nature is doing her handlwork; her productions are beautiful at this present time. Spiritually we are not cast down. The dawn is breaking: from many_indications Orthodoxy is

Spiritually we are not cast down. The dawn is breaking; from many indications Orthodoxy is waning; the churches have failed in their keeping up regular preaching. At this time they are making another grand effort, but the signs of the times are against them. The new Methodist preacher, on coming here, said he would make a success or "bust." He laid out a very large land to "brake." He told us that he should visit every family, and talk and pray with us, that he could condescend to come down from the car-peted mansion, to the lowest hovel or "dug-out" where human beings lived. In a sermon peted mansion, to the lowest hovel or "dug-out" where human beings lived. In a sermon he preached about four weeks ago, he had the Spiritualist in hell. The people here are liberal as regards religion. There is a splendid opening here for a good speaker and test me-dium. I have a hall 60x20 over my store (stone building;) the latch-string hangs out at my house. building;) the latch-string hange out at my house. My prayer is that the angels will send us the desired help in due time. We have a nice thriving town, the county seat of Washington County. We want more mechanics. A good blacksmith can do well here. I have a shop and tools to rent. A good tallor, harness-maker, jew-elry establishment, all can do well here. We need them very much; bosides these, there is room for furmers and other mechanics. room for farmers and other mechanics.

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Minnesota.

• MONTICELLO, - J. L. Potter, State agent, writes August 1st: My report for July is as fol-lows: Places visited - Minneapolis, Excelsion, 10 ws: Filed Visited — Armineatonia, Excensior, Long Like, O. seeo, Anoka, Eik River, Princeton and Monticello. Number of lectures delivered, 21; number j.Jining Aesociation, 2; amount re-ceived in collections and yearly dues to Associa-tion, \$79 25; expenses, \$6 25. The cane o is grow-ing all over the State. Some are trying to swal-low up or rather cover Solvinglian with the ing all over the State. Some are trying to swal-low up, or rather cover Spiritualism with the name of Liberal Unitarianism, or Independent-Universalism, thinking that will make it more popular with the churches that are constantly crying out "free love," "dishonest," "upprind" pled," etc.! The qualifying term "liberal" does not make it any more just than though it was not constained within the sentence at all. I have low? not make it may more just that though it was not contained within the sentence at all. I have long since resolved to do my work as a Spiritualist, working under no other name, defending the fatta against any and all attacks that may be made upon the above grounds, either by friend or foe. The time has folly come when principle should supercede, policy — when truth should confront "error, both in Church and State. This feeling i gaining favor with the people daily. Thus, some are careless about it, rather lukewarm; still such are easy to see when their attention is called to the subject. Friends, we have no real cause of complaint. I am as ever laboring to build un the cause of Spiritual progress in the midst of Theological opposition.

Ohio.

HILLSBORO.--O. B. Moore writes August 31: Our town has three thousand inhabitants, and but three avowed Spiritualists. The Spiritualists with the good will of a few liberal minds, ven tured to try the experiment of having something said on the other side of the question. They em-ployed Mrs. Addie L. Ballou for three evenings, She came and did so woll we immediately en-gaged her for September. Our lectures will be free, in one of the best public halls in the State. She is a brave, good woman, and does her work well. We expect a general good time. There are hundreds of towns throughout our country where there has never here a general pace

country where there has never been a single lec-ture on the reforms of the day. The clergy and flocks are still beaping gurses on the head of "old Tom Paine," not knowing that a Denton is pose, and is highly gifted with "infidel gab." Truly the people want to hear something ex-cept the same tread mill work, done about the same as in "ye olden time." Hardly a town but would gladly pay for the hearing of good com-mon sense lectures; all it wants is a little hearty and determined effort by a few. To work hard and then succeed, is real genuine glory—if there is any such thing in this world.

Aid For J. H. Powell.

DEAR BANNER OF LIGHT.-Please find one follar for the family of J. H. Powell, author of Invalid Casket," referred to in the last issue of the Banner. I am a stranger to him, never having seen him, but I cannot resist the appeal of his wife, with a sick brother, and but two shillings in the house. May God inspire every reader who

can, to give only one dollar; and after, a while let us all give one more for some other worthy ob-ject. If a general gift at some stated time could be agreed upon by all generous souls, such a gift, coming at one time, might be the means of estab-lishing some unfortunate in a self-sustaining business. Suppose we make a regular quarterly contribution, only four times a year. The recipient to be selected by lot from among the needy ent to be selected by lot from among the needy, and placed on a square footing before the world. Would this not be a practicable plan of doing a real and lasting good? I love the Banner so much that I want to give in some way at least twice its cost. Yours, & J. R. PERRY, Wilkes Barre, Pa., Angust 15.

Michigan.

YPSILANTI .- J. Newell writes: "If any first class speaking medium wishes to settle in one of the most beautiful towns in the West, where we have the advantage of first class schools, and any amount of Spiritualists, needing only a shep-herd and shepherdess to centralize and organize the flock—I feel to say that, had we such a tal-ented and industrious co-worker—one willing to do and to brave—we could build up and centre together one of the largest and most intelligent audiences in the West in a short space of time. Should the eye of such an one light upon these remarks, and wish to correspond with me in relation to facts. I should be very happy to do so."

New Jersey.

VINELAND,-Jennie D. writes, July 26th: My father, now seventy three years of age, became a Soiritualist by reading the Banner, in the year 1850, and has taken the paper ever since that time Our Society here, the "Friends of Progress," is in a most flourishing condition. The new officers are proving themselves awake to the interest of great cause we advocate-moral reform, human progress.

Georgia.

MACON.-I. P. Hocker writes that a good test medium like Chas. H. Foster or the late Geo. A. Redman is greatly desired in the South. The people are anxious for unmistakable proofs of spirit communion.

NEW YORK.

CHILDREN'S PROGRESSIVE LYCEUM.

Society-Interesting and Novel Exercises. From the columns of the daily press of that sec tion, we extract the following notice of a pleasant

nterprise which it would be well to imitate in other parts of the country. The Brooklyn Children's Progressive Lyceum, whose sessions are held every Sunday at the Brooklyn Institute, on Washington street, at 101 A. M., recently received a visit from the New York Lyceum, which was of a highly interesting character.

"The Reception Committee, consisting of Mr. and Mrs. Dr. Townsond, Mr. A. Calder and Miss Emma Parker, of the Brooklyn Lyceum, met the New York Lyceum at Fulton Ferry, and escorted them to the Institute, where they were received with the usual ceremonies for such cases made and provided, and which partakes somewhat of the military in its conception and carrying out, marches, etc., being indulged in, the children car-rying flags and banners, and keeping step to mu-

The officers of the Lyceum are a Conductor, As sistant Conductor, Treasurer, Corresponding Sec-retary, Guardian, Assistant Guardian and Music al Director. The Guardian of the Brooklyn Ly-csum is Mrs. Ada E. Cooley, and yesterday when the New York Lyceum had marched to its proper place, Mrs. Cooley, addressing them from the Distributer and the offered them a sincer welcame platform, said she offered them a sincere welcome to their hall and their hearts, and asked the teach ers and officers to seats upon the platform, while the rank and file took the seats assigned them. A song, 'Be Hanpy,' was then sung by the united voices of hoth Lyceums, after which Mr. A. G. Kipp, the Conductor, announced that Mr. Warren Summer Barlow, a poet of considerable renown in liberal ranks, would read a few impromptu lines of greeting, and when the reader is informed that this reception was booked for one week ago yesterday, but prevented by the storm, he will un-derstand the allusions to 'wind and weather.' The following is THE GREETING

Recitation - 'Dr. Jollop,' by Master Willie Smith, Brooklyn. The next exercise was a common-sense one, a

series of light gymnastics, led by Miss Julia Gross, of New York, and participated in by both Lyceums. An intermission of a few minutes was here had. during which introductions and social intercourse were the order.

Afterward the song entitled 'Sing all together,' Atterward the song entitled 'Sing all together,' from the forty-seventh page of the Lycoum Guide, was given, all singing together. Mr. Townsend, the Secretary of the New York Lyceum, then stepped to the centre of the plat-form and sold.

hycean the subplet to the centre of the part-form and said: 'MR. PRESIDENT-I am no speech maker and shall not make a speech. It has always been a question among men who was most entitled to the credit of a victory in war—the General who planned and led the battle, or the soldiers who fought the fight. I think it due as much to one as to the other, myself. And so with our Lyceans. We cannot succeed without officers, and officers would be of little account if we had no children, so we can hardly make any distinctions; one is as so we can namy make any distinctions, one is as necessary as the other, and one would be good for nothing without the other. We of the New York Lyceum have long wanted to express to you of Brooklyn our friendship and esteem in some way, but it here not here our intention to radiest any but it has not been our intention to reflect any particular credit upon any particular person in thus presenting you, as we now do, with a beau-tiful picture of your Conductor, Mr. A. G. Kipp, [the picture was here unveiled, and applause] but we have selected him as a representative man, and take great pleasure in giving you this [pointing to the plature, a large photograph in black walant and gilt frame] with the best wishes

of the New York Lyceum.' Mr. Kipp said he did not intend to have much to say in receiving this picture for the Brooklyn Lyceum. As to who should have the credit of the condition of the Lyceum at present, he thought the children were entitled to it. He intended to say no more, but to let their works demonstrate their feelings and aims.

The regular exercises were then resumed, the picture having been in the mean time hung in an appropriate place in view of the whole assem-

The following was the programme, as carried out

out: Duet—'There's a sigh in the heart,' Misses Byron and Gross, of New York. Recitation—' Look not upon the Wine,' Miss Florence Rice, of Brooklyn. Song, by Libbie Bedell, of New York. Recitation—' Nothing to Do,' Miss Clara Mor-ris of Brooklyn.

ris, of Brooklyn. Song-'The Funniest Thing that Lives,' Miss Jennie Adams, of New York. This was encored, and the little Miss sang' Comin' thro' the Ryo.' Recitation-'Peter Maguire,' Miss Eva Cryber,

Song, by Mrs. Adams, of New York. Recitation, by Martin Warren, of New York. Song, by Miss Frankie Adams, of New York. Recitation – 'Bingen on the Rhine,' by Isaac Martin of Brooklyn.

The regular exercises closed with a dust by Mrs. Ada E. and Miss Ciara A. Cooley, of Brook lyn, entitled 'The Mountain Home.' The former conductor of the Brooklyn Lyceum, Mr. J. A. Wilson, afterward addressed the chil-

MAINE.

An Appeal to the Spiritualists of Portland in behalf of the Children's Progresive Lyceum.

Some ten years ago, the angel world revealed to our gitted seer and apostle of Spiritualism, A. J Davis, of New York, the plans and workings o the Children's Lyceum, and as yet the mighty power and influence of the movement for good has not been fully realized, or at next but during understood. The future alone with its manifold unfoldings, can reveal the benificence of the sys tem, in the moral, spiritual and educational ad vancement of the children, who are soon to fill the places we now occupy. Feeling most deeply the importance of this movement and having the importance of told movement and having been a laborer in this field for the last eight or ten years, I feel impelled to call upon every Spiritualist, who has the gool of the cause at heart, and who is ready and willing to sink <u>All</u> personal preferences and differences, for the prester and higher good, to neet with us on the first Sunday morning of September, the opening of our fall and winter sessions in our hall of meeting and unite heart and soul, for the benefit of the young who are looking to us for counsel and guidance, and asking for the bread that will sat-isfy the wants of their physical and spiritual natures. Truly the harvest is great, but the laborers are few." We want leaders who love children and are willing to work in this vineyard of the Father, unselfishiy and lovingly; to save the young from the depressing influence of old dog-mas and teachings, (that have a tendency to fetter and enslave the soul) and by their higher and spiritual teachings unfold the germs of goodness. wisdom, and love, into nobler expression and lottler endeavor, that they may grow up free men and free women, and in the coming time present a nohle army to do battle for the cause of Truth and Right. The Lycenm system is unquestionably the best method of instruction for the young, now before the public, and when carried out in accordance with the designs and intentions of its authors will revolutionize the whole system of education-not alone of Sunday, but of every day in the week. It becomes therefore, the duty of every true Spir-itnalist, to foster and sustain it by their presence, influence and means, that it may become an ac-knowledged power in the land. The inducements to join our Lyceum were never more urg ent and inviting. Our financial condition was never on a better footing than at present. Our debts are all hald, and we have a handsome sum in the treasury for future contingencies. We have some three bundred volumes in our library, and are now replenishing with new books for the opening season, We intend to introduce A. E. Newton's new book of Questions and Answers, for the use of Lyceums; a book that in my judg-ment, meets the pressing demands long felt in every Lyceum. We have also purchased an organ, and intend to make the musical ex relies of our morning sessions, of a high order, to gratify the taste, and charm the ear. Come then, one and all, and unite with us to move forward this car of progress, and in so laboring you will be doubly blest; not alone in your children, but in your own souls, by a larger experience and a your town sours, by a marger experience and a greater love for humanity; a nobler view of life and its duties, and the approving smiles of the angels, who are co-workers with us. In behalf of the Children's Progressive Lyceum, your friend and brother, W. E. SMITH.

which made so powerful an impression on the na-tional mind at the time of their appearance. We mention this example because we think that Mr. Denton, if he has not exactly made Ebenezer Elli-ot his model, has at least been an appreciative student of his style. So at least it appears to us student of his style. So at least it appears to us, though it may be that the, striking resemblance we think we perceive in style is the result of a similarity in intellectual bias. There is, in both the same wide human sympathy, the same stordy outspokenness of opinion, and the same torscness of expression, but we think the author of the "Corn Liw Rhymes" was perhaps possessed of a higher degree of genuine pity—and what is so near akin to it—love, speaking in the broad hu-manitary sense. Mr. Denton's tirades against inmanitary sense. Mr. Denton's tirades against in-justice, tyranny and superstition, seem to be the result of a keenly perceptive and analytical intel-tect under the guidance of a high and untram-meled moral sense; while these of Ebenezar El-llot result more from pure pity so deep that it is officient from pure pity so deep that it is officient of "R dical Rhymes," yet, we think it is inferior to some other traits of mind, for instance, a sense of the humorous, of which he has quife a superior development, as any one will acknowledge who reads his "Babel," "Bible Story in Verse," &. But if we were called upon to state the chief characteristic of the work before us, we should say it was an enthusiastic love of freedom should say it was an entimalastic love of freedom —freedom from unrighteous political laws, ancient superstitions, and ecclesiastical dogmas I' is quite a feature, and crops out in a hundred differ-ent places. We could quote a number of choice specimers of this vein, but we will let the follow-ing sufface. ng suffice:

" The time has come to stand erect, In noble, manly self-respect; To see the bright sun overhead, To feel the ground beneath our tread, Uuraled by priests, uncursed by creeds, Our manhood proving by our deeds. The time has come to break the yoke, Whatever cost the needed stroke;

To set the toiling millions free, Whatever price their liberty:

Better a few should die, than all

Be held in worse than deadly thrall."

As a fair specimen of Mr. Denton's sturdy ideas of true maillood, we quote the following two stanzas from a poem entitled "The Freeman's Resolution ":

"I will be true to my heaven-born self, Nor league with the world to lie; The rich may boast of their hoarded pelf, In poverty, happier I.

- I 'Lløro the true, I 'll de the right, Ruled only by reason's sway; Let allvke so, and the world's dark night Will melt futo rosy day." Let

Our readers will perceive that the " Radical Rhymes " are made of the right kind of stuff, and, even with all their faults, for we do not mean to say they are faultless, far better calculated to de-velop and, nourish the healthy natures the world needs, than all the dreary acres of prurient imag ination and maudin sentimentality of which so much of the so-called modern postry is composed. We only wish we had more such incentives to true manhood. We should like, if space would arr. o. A. WHEOR, alter ward and reased the chil- true manhood. We should like, if space would dren, enforcing upon their minds the truth that permit, to quote quite a number of choice more cauz, 's alvation is to be saved from Ignorance, for Ig. but we must conclude by giving one more specific parts of sin.' men, which, by the way, we think equal to I, ng-tress Lyceum meetings are very novel, very in-teresting, and very instructive, and the public should know more of them."

A PSALM OF THE PRESENT.

- "Tell me not that inspiration Died with Jewish hard and seer;
- That the present generation Only finds its mournful bier.
- Tell me not the Past, so cheerful,
- Reaped when Truth was in her prime; But the Present, sad and tearful, Gleaus the fields of olden time.
- Tell us not that Heaven's portals Closed when Science had her birth, And, since then, the fair immortals,
- Have not visited the earth. That the ever-loving angels
- Oeased their songs long, long ago, And they herald sweet evangels Nevermore to those below.
- For the fount of life, supernal, Feeds unnumbered earthly springs, And the joys that are eternal To the waiting spirit brings.
- Come to us the friends who vanished, Left us weeping on the shore; Eden's garden find the banished, Eat, and live forevermore.
- Manhood's vanguard scales the mountain; Heaven opens to his view; Weary travelers, by the fountain,
- Up! and gird yourselves anew.

choir sung several selections to the great satisfaction of all,

In the afternoon, despite the rain which fell in torrents, a large audience assembled at the stand to listen to a discourse from Miss Lizzle Doten on "The Inevitable Destiny of the Human Race," Painting a forcible picture of the present state of affairs, she proceeded eloquently to treat of the glories reserved for days to come. Good singing by the choir. After her lecture Dr. H. E. Gardner made some remarks, and a movement was set on foot for the assistance of Ed. S. Wheeler, (now lying dangerously ill at his residence in Boston) which resulted in a contribution for his behalf.

On Saturday, 17th, the weather began to put on more promising aspect. A conference-in which Mossrs, Locke, Clark, Brown, and Mrs. Townsend Hoadley made remarks, Mrs. Wellington read a poem by Lizzie Doten, and the choir facored the audience with excellent musical selecions-o-coupled the morning hours. In the afternoon, Mr. A. B. Bradford of Econ Valley, Pa., delivered a lecture upon "The Divine Idea of Human Society-its relations to the family, the Church and the State," At the conclusion of his remarks, half an hour was profitably spent in conference.

The evening came at last, and with it a moon whose brilliancy will always linger in the memory of those who, for a week past, had been accust med to gloomy skies. The lake was a disk of silver; the railroad tracks converging lines of light, apparently meeting at a point far as the eye could reach; the trees, upon which the raindrops had hardly dried, glistened in the flood of beauty. Nearly every one in camp proceeded to embark upon the lake, a procession of all the boats being formed ; and around the winding shores the echoes of melody floated, as the happy party lent the breath of song to the measured stroke of the par or the pulse like heat of the revolving paddle-wheel. When the circuit was ended, a conference occurred; after which, the people still, lingered in the streets to give expression to their happiness in kind words and congratulations. The scene was as a glimpse of that fairer world whither all our pligrim feet are bound, when the storms of time shall pass, and the solemn moon of eternity rise over life's silver BOA!

On Sunday, the early trains came pouring in from the upper and, lower road, and the ground was packed by a large concourse of people, who loft no sequestered nook unoccupied, and thronged Broadway" almost to a degree-that amounted to inconvenience. The morning service was opened by a few intraffictory remarks by 1 P. Greenleaf, Chairman, and a beautiful song-" Will von he my angel guide?"-rendered touchingly by Miss Ella W. Smith, of Lawrence.

William Denton proceeded to give a stirring and arnest appeal for the cause of truth and reason in a lecture having for its subject: "The Mission of Spiritualism." . By Spiritualism he did not mean some teath-rate or twentleth-rate-sect. He had no sympathy with any movement looking to the arraying of a haudful of people under the ensign of a creed which should curse everyhody who could not accept its teachings. The fundamental idea of Spiritualism was that men lived after physical death, and that we had the power of communion with the interior selves of these friends who though lest to mortal sight were ever near; and whoever believed this was a Spiritualist, no matter what church he still cloug to. This fundamental idea of Spiritualism was too well proven to neell any further, argument at the present time. It was one of the thirgs he (the speaker) had long ago laid on the shelf as settled Men must have some things established as criteria by which to judge others, and the facts of spirit. life and communion occupied to him this position. If any man, after reading the works and listening to speakers on the subject, still denied it, he would say, "Go to a medium and see for yourself," just as he would scorn to enter into an extended argument. with a doubter of the existence of volcances. He should tell such an one to travel in those countries where they could be found-once having seen the natural wonder the voyager would never afterward doubt. So with Spiritualism-its converts never went back again to fear and indecision on the subject. Its converts never were backsliders. While ten dollars per year per convert was needed by the Methodist Church, (so ran its officialreports,) to keep him after he was made, Spiritualism held all who once came within its fold, and only the first cost of the convincing the investigator was to be undergone. Therefore while the Episcopal Church spont one hundred for a convert, and two or three thousand dollars were required. by it to make a firm set Jew swerve from a faith in Moses to a trust in the Man of Galilee, he was of opinion that the Spiritual Philasophy could be disseminated among men cheaper than any other system of religious teaching. He would have as one means of so doing, a missionary medium employed by the wealthy Spiritualists of Boston, located in that city, at whose rooms the houest investigator would be welcome, and where an experimental knowledge of the physical and mental phenomena of spirit communion might be offered free of cost to whoever should apply, Such a medium could be engaged, and taken care of for the sum of five thousand dollars, so that no trouble of mind should accrue to him or her with regard to the physical wants of this life, anxiety concerning which so often clouded the spirit and weakened the organism of so many of the poorly supported exponents of the cause. Allowing three hundred working days in the year, and twenty persons per day to be accommodated with an opportunity of investigation, there would he an aggregate of six thousand people reached for the sum of five thousand dollars; and even if one thousand did go away from the presence of said medium unconvinced, there would yet remain five thousand converts-or one for each dollar expended, and they would not need converting over again on the next year! [Applause.] Spiritualism affiliated with every movement which looked to the elevation of the race. The speaker, in several brilliant passages, rebuked those who made the things of flesh and sense the chief aim of existence, and hade such look upward to the coming glories of a life on whose borders they now were, rather than imitate the animal kingdom below them. He favored labor reform, woman suffrage and kindred projects mooted for the benefit of humanity. It was the duty of every believer to do all in his power to advance the cause, and give the water and bread of life bestowed by it to those who yet in the wilderness of doubt were thanking God in the name of Christ for the tepid drops and long dried crusts of spiritual consolation offered them by the churches. If Christian missionaries had done so much to advance among men the knowledge of a creed which damned nine out of every ten, what should not Spiritualists do in promulgating a philosophy replete with love, whose work, iconoclastic and radical, was yet constructive and preservative, and whose fruit in coming time was to be the inauguration

of Brooklyn. Reception of the New York by the Brooklyn

Illinois.

ELSAH, JERSEY CO.-B. F. Farley writes August 1st: "I see, from reports of various sec-tions of the country, that the spirit is still at work, and that an universal interest is being awakened, and also that the phenomena of spirit presence and power are constantly being more fully demonstrated.

In the second se is at work with us a strong undercurrent of anxious inquiry, although not so demonstrative haps, but as deep and strong, and as persistently

In Jersevville there are many familiar with the claims of Spiritualists, and the facts upon which their claims are based; also, there is a small, quiet circle, that hold scances regularly, and have in process of development some good media. Bro. Braddish, a good clairvoyant, sees and de-scribes spirit friends that visit the circle; also, several other mediums give interest to the meet-ings. The band, though not large in numbers, is still a host in earnest will, and no doubt is form-ing a nucleus around which will gather the grow-ing interest of this section of the great work.

Ing interest of this section of the great work. Should any good lecturers or mediums find themselves in this vicinity, they no doubt would receive a hearty greating by calling unon Bro. Job Collins, Henry Beekman, Dr. R. D. Farley and family, and many others."

XATES CITY. -- E. Sprague writes Aug. 3, thus: There is very much to cheer the heart of the lover of his kind in the aspect of religious affairs. It is not so much in outward manifestations of power and noisy demonstrations of influence as in the quiet yet forcible effect of liberalism upon the public mind. Dogmatic authority now fright and noise writing which a few rears since no one. Sentiments which a few years sind Ans would have shocked the community and called down the anathemas of the priesthood and groans of the laity, are now uttered, scarcely producing an emotion. The facts of the Scriptures and the claims of the Churches are formulated and examined with the readiness of those of science. Let the world rejoice.

OTTAWA.-Wm. Curtiss, Jr., informs us that Dr. L. P. Marsh, of that place, magnetic physi-cian, is at work, curing many sick and suffering.

Pensylvania.

WARREN.-M. Spaulding writes: I find that I miss the Banner, and without it I lose a great deal of comfort and good reading. There is any amount of bigotry and superstition here, and the people are bound slaves to the present theology of the day.

We have a population of about 2 200 in the borough of Warren. And we have the following named churches: Presbyterian, Methodist, Bap-tist, German Methodist, Lutheran, Catholic and Episcopal. Not a Unitarian, Universalist or Spiritual Church is there here. The Methodist minis-ter has often asked me why I did not join the church. I have as often told him the reason was that I could see neither life or light there; that I wanted a belief that could both show its works and its light

A Mrs. Clark died here a short time ago, who A Mrs. Olark died here a short time ago, who saw spirits, or angels, before she passed away. She saw her brother, who was hundreds of miles away, and, for all she knew, well. Her husband had received a telegram that day, that her bro-ther was dead, but she had not been told of it. The church members do not like to say much about this, but when spoken to about it, say, "Why, she was out of her head." I think here must he a plorious way to die rather than to see must be a glorious way to die, rather than to see | • The Conductor of the N. Y. Lyceum.

At last we meet And gladly greet In spite of wind and weather; Each throbhing heart Doth joy impart, And binds our souls together.

How oft we've tried To cross the tide, To grasp your friendly hands;

But now at last We hold you fast In love's fraternal bands.

To Brooklyn friends New York extends A warm congratulation; And fain would twine Her love with thine

In true reciprocation. One common weal

Awakes our zeal, One common truth inspires us; One life to live, That, all should give

As duty doth require us. And still we know

N+w York is slow, While Brooklyn blooms in beauty; Yet we'll succeed, With Thacher's* lead,

If we but do our duty. Let every soul

Sustain the whole, The whole sustain each other; Support and brace he weakest place.

And all grow strong together.

We little know The debt we owe

To earth's unnumbered brothers; Our hopes and fears,

Our joys and tears, Are fragments of each other's.

But may we live, New joys to give, And interchange our labors; And often meet

In union sw And ever be good neighbors,

Then let our zeal New life reveal, In spite of wind and weather; And oft we 'll ride Life's swelling tide,

And row our boats together.

Some of the annual ritualistic exercises were

bone of the addust intrained excites where the indulged in, and the song, I live for those who love me' was sung as if it was meant. Mr. C I. Thacher, of the New York Lyceum, made a few brief remarks, saying he was happy to meet the Brooklyn Lyceum under such favorable auspices, and hoped all would be the better

The following exercises were then given: Solo, with quartette chorus, by Mr. Adams, Musical Director of the New York Lyceum. Recitation-' Too Old to Kiss,' Miss Emma

Recitation- 'Too Old to Kiss, Miss Emma Hebbard, of Brooklyn. Song- Come, Birdle, Come.' Miss Thompson, of New York, londly applauded. Recitation-'Cultivated Intellect,' Miss Clara

Volk, Brooklyn. Recitation by Miss Eugene —, of New York. Song-"Land, Home and Beauty," by Miss Clara E. Cooley, Musical Director of the Brook-

lyn Lyceum.

"RADICAL RHYMES."

This noble volume of fearless utterances, by William Denton-who to the vocal enunciation of the firm set prose of a reformer conscious that the battle of truth must be fought earnestly, adds also the diamond pen of poetic inspiration-has, ere this, received favorable mention at our hands. We take pleasure in presenting to our readers the following review of the work, from the London "Human Nature," for August:

POETRY OF PROGRESS .- WILLIAM DENTON'S" RADICAL RHYMES *

In spite of its generally assumed disadvantages as a medium for the expression of thought, verse has, nevertheless, one excellency, namely, that of causing the thinker to give in a terse and epi-grammatic form the ideas he wishes to utter, thereby not only making them easy of apprehension, but convenient for memory. We find an exemplification of this fact in the proverbe of all nations, which, in a great measure, owe the case and read-incres with which they flow from the popular tongue to their alliterative and rythmical form. This pe-culiarity has frequently been made use of by earnest thinkers as the most convenient way in which to seize hold of and durably to impress the popular mind with their thoughts and feelings. As one of the most successful instances of the kind may be cited the "Corn Law Rhymes,"

• Boston: William White & Co, ; London: J. Bnrns.

Grand Spiritualist Camp Meeting at Lake Walden, Concord, Mass.

[Reported for the Banner of Light by John W. Day.]

Wednesday morning came, and the elouds and ain, with which the denizens of the tents began to be familiarly acquainted, gave way for a while to a clear sunshine. The opportunity was immediately improved for assembling the forencon meeting. Miss Susie A. Willis of Lawrence Mass., gave her experiences regarding the work done for her and for others by the new gospel in a lecture entitled: "The Little Things of Spiritualism." Congregational singing added interest to the occasion.

In the afternoon Mrs. M. S. Townsend Hoadley delivered one of her strikingly radical lectures on the social question, entitled, "Strike at the Roots." An able volunteer choir supplemented the services with excellent music.

The continued dampness which received a reinforcement at evening from a storm of rain, thunder, lightning and wind, could not affect the onthusiasm of the people; and upon the subsidence of the rain, the time for conference having passed, a large concourse assembled at the Committee's headquarters, the organ was brought out, and under direction of J. H. Richardson (who also presided at the instrument) an impromptu rehearsal of "psalms and hymns and spiritnal songs " took place. "Antioch," " Coronation," "Bethlehem" and others of the old dispensation, blending with "We are Waiting by the River," Dreaming of Home and Mother," etc., of the new, in a solemn chorus, telling that "The Morning Light is Breaking" and the darkness of error indeed disappearing from the pathway of enfranchised souls.

Thursday, August 15th, (the 9th day of the camp meeting) opened pleasantly, and braving the possibilities of a rain storm before evening quite a large number of visitors from Boston and also the upper road improved the day for picnic purposes as per announcement-the music of J. H. Richardson's band furnishing enjoyment for those disposed to saltatory exercises.

The services at the speakers' stand consisted of conference in the morning, presided over by I. P. Greenleaf, wherein A. E. Newton, Messre. Clark and others participated. Mrs. Wellington also read one of Lizzie Doten's poems. In the afternoon A. E. Newton lectured on "Organization," and its concomitants. Miss Ella W. Smith of Lawrence, sung: "Angels ever Bright and Fair." In the evening a finely attended and cemarkably profitable conference occupied the time at the stand, while within and around the tents of the various mediums for public circles, the people were clustered, earnestly listening to the words of the unseen intelligences.

On Friday forencon Moses Hull delivered one of his intensely earnest and convincing arguments in favor of the spiritual philosophy, his re-- of heaven on earth! marks bearing especially upon the manifestations

He spoke freely upon the matter of salvation occurring in the scriptural era; and the volunteer | through Christ, and the want of consistency he

LIGHT. BANNER OF

thought to exist among Spiritualists who sought to attach the word " Christian" to their belief. He needed no man to come as a mediator between him and Mother Nature, whose arms were thrown around all fier children; none to come between him and the great soul of the Universe, who was nearer to every man than the blood in, his weins, Our "salvation"-or a state of happiness and contentment in the life to come-was founded not on the blood and merits of Jesus, but upon the efforts of each to curb earthly passions and elevate the standard of true morality and manliness in our souls. As regarded the term " Christian Spiritualism." he doubted not that among Mahometans there might be found believers of the philosophy, who would claim to be Mahometan Spiri ualists, and so on through all the religions of the world, where a knowledge of our comforting faith had penetrated. The name of one man was as good a fallying point as another. In matters regarding the social question, the speaker said a great revolution was about to come. We are to reform the earth before the heavens can be reformed. Spiritualism has demonstrated that as long as souls are cooped in poorly generated bodies dragged through life and to the spiritworld in such condition of ignorance, so long untruth and deceit on the part of spirits would shock the investigator."If a man was rightly born once, he would not need to be "born again." If inlence telligent men and women could have charge of the marital intercourse of the sexes for the next fifty years, the "good time coming" would be attained. He spoke highly of the work accomplished by the life and writings of Henry C. Wright, as regarded the relations of the Sexes in Society advocated woman's equality, with man; her right to the bal- of the churches. While in his own mind the idea Aot; her right to the control of her person, whether in or out of marriage. While he believed the true and divine law of life was one man bound to one woman during their natural existence, and while no greater curse existed than "affinity" hunting," whether practiced by male or female, he still did not believe in parties sustaining the relationship of husband and wife, if their lives, by reason of circumstances unforeseen, had become a living hell. He hoped all parents before him would remember that nothing was so dangerous to the rising generation as ignorance on these matters, and advised them to use their, efforts to correctly inform their children as to the duties devolving upon them in life. Miss Ella W. Smith, assisted by the volunteer choir, played and sung a musical selection. Mr. Alcott.

Locke also sung "Journeying On," the audience joining in the chorus, after which Dr. H. B. Storer was introduced. Referring to the freedom of the spiritual platform for the advocacy of all questions looking to the betterment of human condltions, he spoke highly of the preceding lecturer's remarks on the social question; he could not conceive how any pure-minded person should shrink from the consideration of so beautiful and important a subject as that which treated of the inception of individual life. He spoke commendaforily of the labors in this reform of H. C. Wright and Mrs. M. S. Townsend-Hoadley. Each life had its influence on all around it. The moral man sweetened-the depraved man polluted the atmosphere of society. He would not narrow the investigator of Spiritualism to the more telegraphic clicks that told of the deathlessness of man's spirit; other lessons and messages came over the wires from those in the fairer fields, which were for our good while yet in this life, and they should be considered, since the message, was of more importance than the battery transmitting it. There were those in the churches who preached that man was not the natural but adopted child of God-and those who were not adopted were of course handed over to the "other individual;" much of the bigotry and intolerance of the sects could be traced, in his opinion, to this idea, that only believers in their creeds were their brothers. But he thought if persons to believing would lift their weary eyes from the dusty naths of media val theologic rhetoric, and travel to Lake Walden, or Abington, they would learn the sublime truths of to-day, as taught by modern Spiritualism, that all men were brothers,

ing intended to publish the work so that it could be sold at the low price of fifteen cents per copy, and thus spread broadcast over the land. Funds in aid of this project may be sent to the Secretary, M. T. Dole, P. O. box 518, Boston.

J. L. Hatch made some remarks also in favor of the liberal tract movement.

A. Bronson Alcott, of Concord, was next inmarital union, referring to the remarks of Mrs. and Fifth: Same continued, usual Editorial Matters, etc. Hoadley in a complimentary manner. The ideal woman was a personality in which the affections were in the ascendant over the intellect: the ideal man was one to whom the rougher and more practical issues of life necessarily appealed, thereby placing intellect first and sentiment in the background. Nature had planned this beautiful balance, and when two such parties came together, an ideal marriage was the result, whose fruit could not be otherwise than good. He thought pure love would always produce heauty. Why, then, were we not all handsome? [Laughter] Because of the old sinners that lived before us and from whom we had descended in the line of li rect generation. He considered that the veneration of woman's purity was the keystone of the arch of society, and called upon all true men to defend their sister from the lower passions of humanity and uphold her as a model of beauty and excel-

He then referred to the ease with which the work of the iconoclast was done by Mr. Denton. Spiritualism was good because it brought to the proof the best of all beliefs, the immortality of the soul, a far reaching skepticism regarding which he considered permeated at the present many of spirit-life after death was associated with an absence of a necessity, perhaps, of stated organs, as here in physical life, yet there was nothing unreasonable in the idea that the soul, having made one body (as it is continually doing in earth-life) could make another, should such necessity be found to exist. The word "God" he considered as one introduced by the human mind to express the residue of humanity outside the soul whose bodily organs enunciated it. The sea of humanity was so large and deep that one drop when it said "God," meant only " the rest of us." He did not find a belief in the merits or existence of a Jesus, a Pythagoras or a Socrates necessary to convince him of his immortal destiny. His own soul told him that he was, and that no possibility outside

of himself could destroy that individuality. The meeting concluded with the speech of Mr

The long trains soon after- commenced their work of transporting homeward the dense crowd neither indigestible because of its too great solidiwhich occupied the space on both sides of the track, within the gates toward the lake, and upon the hillside near camp. In the stillness of the evening, when the mur mur of the day's multitude way done, a conference assembled where good words were spoken. The volunteer choir, after the service, again joined be fore the Headquarter-tent in selections of old

time melodies. The official services ended with Sunday even ing, and on Monday a large number of people struck their tents and returned home. A few however, attached to the spot associated with so many pleasant recollections, remained till Thursday, Aug. 22d. On Tuesday, 20th, a highly suc cessful picnic gave a pleasant ending to the whole enterprise, every one feeling in departing that the Committee of Arrangements, Dr. A. H. Richard son and James S. Dodge, deserved great credit for the projection and successful carrying out of the enterprise with so much of con fort (as far as circumstances permitted) for their guests.

Thus the third annual Spiritualist Camp Meeting has passed. Its songs are sung; its words of good cheer, of eloquence and beauty are said; its truthful lessons are cast upon the bosom of socie ty, as bread upon the waters; its memory, whether of sunshine or of rain, has become a part of the individuality of those attending which can never be swept away.

Movements of Lecturers and Mediums.

Contents of this Number of the Banner. First Page: "God and Nature Dual," by Leon Hyneman ; "On Marriage," by Jane M. Jackson; "Physical Manifestations," by Benjamin P. Clark. Second : "The Re-incarnation Theory," by H. H. Brown ; " Electricity, Magnetism," de., by Wm. B. Fahnestock, M. D.; Banner Correspondence. Third: Same continued; "New York-Children's Progressive Lycoum ;" "Maine-An Appeal," by W. E. Smith; "Radical Rhymes;" Report of Grand Spiritualist troduced, and spoke of the relation of the sexes in | Camp Meeting at Lake Walden, Concord, Mass. Fourth

Sixth : Spirit Mossages; Poem-" Elsie Drew," by Georgiana T. Hull; "List of Meetings," by Peter Zeiber; "Resurrection," by Frederick Robinson; Obituarles; Convention Notices; Prospectus. Seventh : Business Announcements. Eighth . "Editorial Correspondence," by Warren Chase; Western Locals." by Cephas B. Lynn.

as 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 uttorance.

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All letters and communications appertaining to the Editorial Department of this paper must—in order to receive rompt attention—be addressed to Letting Coley. Insiness letters should not be sent to the address of the Editor, but invariably to WILLIAM WHITE & Co.

Our New Volume and its Attractions.

As we have previously stated, a new volume of the Banner of Light draws near-the 31st closing with the next number. We have in the past used our best endeavors to render to the reading public a weekly supply of mental food which was ty, nor unsatisfactory to the appetite because of its lightness or want of nutritious elements. How well we have succeeded the people alone must judge. And now for the future.

With the new volume we shall commence an ORIGINAL STORY

of great literary merit and marked interest, written expressly for us by GRACE LELAND, (whose fine poetic contributions our readers are already familiar with) entitled

THE OLD ORGAN; OR, THE WHITE SWAN'S DYING SONG.

We shall give in the first number of the new volume, in addition to its many attractions, a fine poem, entitled "True Lives," by CORA L. V. TAP-PAN. This was addressed by her tome few years ago to Mr. Isaac and Mrs. Amy Post, of Rochester. N. Y., on the occasion of the author's leaving them after a brief visit to their pleasant and hospitable home. Bro, Post, recently deceased, has ascended "the shining pathway rising fair and clear," while his widow, cheered by the bright assurance of spiritual revelation, is comforted in-

deed with the knowledge of "a home of beauty

The Truth Against the World.

How many dare proclaim it? When at intervals in the past we have taken occasion to publish letters received by us from various parties and localities, verifying the messages from the longed protest, is not so very far to seek, either. special department, we have never failed to ask necessary to run at a less rate of speed, in conseupon us who in all sincerity and good faith "tell still within their power to remedy. the tale as it is told to us," with a hope that it may bring relief to some troubled soul. When which not improbably contains the very remedy will the time come wherein men can feel that they for the evil which all would be so rejoiced to see can afford to be honest? when "yea, yea," and applied. If brought into operation, it will have nay, nay," shall convey a true meaning to the to be done before the railroads have become so listener's ear? when the cause of right shall be great a consolidated power in the country as to fearlessly averred, and falsehood and wrong be de. overshadow everything else. Let the people pour manded to grapple with it, or fall? Now, hoary. In their petitions on the legislatures with all headed conservatism. concealed like the old Vik- vigor, asking for a law that shall mulct the rall-Church, and "half behind the shield " of self-com- thus caused; and, to make the thing still surer, placent ignorance, turns too often aside the arrows that the companies shall also be compelled to pay of light that speed through the air of the nineteenth the costs and delay in getting the damages. We century. Will such things always be? We trow are aware of the powerful influence which the not! The time comes when just'ce shall assume | railroads could at once concentrate upon the legthe helm, and the hulks of old time superstition islatures before which such a proposition was deep, deep sea of human forgetfulness and oblivion. In that glad hour the spiritually blinded eve shall catch the dawning glory; the deaf ear mark the song of the angels: the mentally lame, released from the cramping process of theological splints, "leap as an hart," and the consciences of prisoned millions be set free! Thus much by way of comment. By reference to

the opening week of the Spiritualist Camp-Meeting at Lake Walden, Concord, Mass., will be found; and in the course of it the reader will perceive a lengthy account of the Sunday (August 11th) morning conference. A case in point and bearing upon this systematic injustice to us of which we earnestly complain, is therein to be found. One of the speakers states the case con-Madison (Wis.) Insane Asylum, who departed poisonous virus while conducting a post mortem

AUGUST 31, 1872.

Baggage Smashing.

This practice has been fairly reduced to a science, but it is the science of recklessness. The mystery that permits it, in the face of such proso-called dead, which appear weekly in our The engineers of railway trains sometimes find it all friends' desirous of advancing the cause of quence of some deficiency in the machinery; and that truth for which we are laboring, to forward when the terminus or a junction is reached, where to us such information as they might possess con- connections are to be made, the railway emcerning any individual spirit, whose name and ployes are allowed to make up for lost time by words they might see entered upon our sixth | pitching and hurling the lnggage of the passen. page. Some have bravely come to our aid, and gers at random from the cars to the platforms, performed what-though it was but a simple act | A recent trip on the Boston & Maine, into New of justice to us who undergo the whole expense | Hampshire, gave us such an illustration of this attending the support of our Public Free Circles, habit as raised our indignation both for ourselves save such help as generous souls now and then feel and others. Trunks were thrown about as if the willing to bestow-has cost them dear in many real intent was to destroy them and spill their cases, (owing to a public opinion whose closed eyes | contents promiscuously. Parcels, packages, boxes deny the mid-day sun) by acknowledging the and bags were tossed here and there, as if those messages published, and purporting to be from who handled them were mad. And this is the the spirits named, as correct and truthful; but the way passengers are made to pay for the deficiency great mass of those perusing these "letters of in the company's running machinery, which the the dead," either are filled with the fear of men company is itself bound to supply. This evil has and dare not bear witness to the truth of what grown into gigantic proportions. Because it aftheir hearts claim to be a verify, or, poisoned by fects individuals only, who never have an opporcreedal bigotry, are determined to silence at any tunity to compare their complaints, and take price the new evangels of to day, and so turn measures to consolidate them, nothing has ever their backs alike upon the returning friend who been done; but that is no reason why the public calls to them across the shining river of life, and should be obliged to endure a wrong which it is

We have an idea of our own on this subject, ing "half behind the quarter-railing" of the road companies in proper sums for all the damage go swirling down beneath its iron keel into the pending; yet we cannot be widely mistaken in supposing that the compact combination of the traveling public in favor of their clear rights and of just treatment while in the hands, of the railroad companies, would provoke the action on the part of the law-makers that is needed for the common protection. The abuse is an abominable one, and should not be tolerated a day longer than necessary. The railroad companies of course the fourth page of our last number (24) a report of rely on the traveling public for a large share of their incomes, and the latter are entitled to civil treatment, body and baggage, at the hands of the employes of every company. What is more, it should be insisted on:

Another Pulpit Empiric.

Every time an Orthodox minister comes up to explain Spiritualism by some favorite theory of cerning the message of Dr. E. G. Marshall, of the his own, he retires confused and dumbfounded to discover that he has only been making himself this life by reason of inoculating himself with publicly ridiculous. Over and over again has this fact been demonstrated, and still one infatuated examination. Desirous of knowing the truth in minister after another rushes up to butt his head the matter, he, the speaker, wrote to a party in against an obstruction that youly proves for him that city and was informed that all was correct how dense is the cranium he hazards with such a as to details, but on his desiring permission to reckless freedom. The number of ministers who publish the letter of his informant, that individu- have gone off with bandaged heads and limping at peremptorily objected, thus declining to and from this sort of an assault on Spiritualism, is so pear by name before the world in relation to a large, the experiment covering a term of at least message which he had previously admitted was twenty-five years, as to make it an item of suffia truthful statement. How many such ex- cient importance to go into the census returns. amples of a want of moral stamina are there all The latest instance of this kind of, hardihood was over our land; how many actual believers has that of a clergyman in Watertown, N. Y., who modern Spiritualism who supinely fear to ac- has recently brought out an entirely new theory knowledge their faith openly! How many kneel in reference to the existence and presence of disat the altar of the Catkolic, walk up from the wa- embodied beings; and we cannot refrain from ter of immersion with the Baptist, feel the con- urging our readers to turn to the article, in ansecrating drops of sprinkled baptism in churches other column, which furnishes in the manner of a of that creed, or shout with the Methodist as he | running criticism the gist of the discourse of the seeks to win the kingdom of Heaven by holy gentleman in the pulpit. It will be seen that he violencel--- How many clergymen are -obliged to actually accepts the dectrine of spirit communion keep rigid watch and ward over their lips, lest in without reserve or qualification; all he asks is some unguarded moment the inspiration of the the privilege of sorting matters out so as not to interfere with the prosperity of his preaching. His plan is, to divide the invisibles after the theologic method into sheep and goats-or good angels and devils. The former, as he professes to hold, affiliate readily with the saints, that is, church members and such; the latter, of course, were specially created for the benefit of evilminded and wicked persons. So that, after all, both sorts are provided for, the bad as well as the good; and it must have struck our preacher as very remarkable that a good being, the creator of all, should have had the benevolence to provide for the needs of the wicked as well as the pious. Perhaps on reëxamination he will find his theory a particle faulty just there. But the article copied from the Watertown Despatch takes care of him otherwise, sifting down his assertions-for when he thinks he argues he only asserts-until they leave behind them but a single grain of golden wheat. The rest is but chaff. This wheat grain is the preacher's admission that there is free communion. of spirits between the upper and lower spheres. and that all grades of human beings are approached and influenced by such spirits as their condition attracts and their necessities require. This admission is enough, for it covers everything that is desired. It is a compulsory confession that spirit communion is true, and men may therefore proceed to govern themselves accordingly.

and that their lives belonged not to themselves alone, but to humanity, and to the good they might do in the world.

Dr. H. F. Gardner in a few remarks reported the serious illness of Ed. S. Wheeler, the Spiritualist lecturer, now lying prostrate from hemorrhage at his residence in Boston, and said that up to that time subscriptions received on the ground amounted to \$91,11, and that other funds were expected which would swell the amount to somewhat over one hundred dollars. He solicited more aid for the gentleman so suddenly taken from the field of active labor, and who! in common with the majority of Spiritualist speakers, had been unable to make any provision for the hour of sickness.

The chairman then declared the meeting adjourned.

Afternoon Session. - The dinner hour having passed, the bell summoned such as preferred listening to the words of the speakers to beholding the beauties of nature so lavishly displayed in the grove and by the lake, to the sneakers' stand where Prof. Denton gave another discourse, replete with the steady grasp, of thought and the burning fire of eloquence, his remarks being prefaced by that fine song from the "Spiritual Harp," "There's a beautiful shore," which was rendered by a volunteer choir. He referred to the superiority of Spiritualism over Christianity hecause of its being based on Nature, while the latter depended upon miracle. He still further dwelt upon the necessity of individual effort for personal salvation or amendment. He foretold a great revolution in politics, which must come in some way ere it could be truly said that this Government was one carried on for the people by the people.

Dr. H. F. Gardner strongly urged all liberal voters to withhold heir suffrage from Gov. Washburn in the coming State election, as his name had stood in print since May, 1871, as the First Vice President of the Society having for its object the putting of God-or a recognition of him-into the Constitution of the United States. He hoped no Spiritualist would vote for him. If, as some of the Governor's friends claimed, his name was used without his authority, he had had time enough to withdraw it, officially, as Gov. Jewell of Connecticut did, but he had not done so.

Song by the choir: "Hark, I hear an angel calling.'

Mrs. M. S. Townsend-Hoadley, on being announced as the next regular speaker, delivered a discourse, the principal points of which have been heretof ire referred to by us. Her remarks here upon the social relations as now existing in and out of marriage, and the reform in them so loudly called for that the coming generation might possess what was their right -- healthy bodies for sound souls.

Mr. Denton followed in review of some of the points raised by the previous speaker. He also made an appeal for the American Liberal Tract Society, which desired three hundred dollars to purchase the plates of that New Testament of liberalism, Thomas Paine's "Age of Reason," it be- lated .- Detroit Tribune.

W. Persons, D. M., expects to return South in October, to practice there till the follo ving summer.

J. M. Peebles has been speaking through August at San Francisco, Cal., where he may be addressed for one week previous to embarking for Australia, care of Herman Snow Box 117. A correspondent, writing from Mansfield, Mass., unde

date of Aug. 12th, speaks highly of the service there perlines. formed for liberal principles and the spiritual philosophy by Abble N. Burnham, of Charlestown, Mass , and N. M. Pierce of Putnam, Ct. Both addressed good audiences at the Unitarian Church in that place, Aug. 11th, and gave remarkable satisfaction. Keep these carnost workers busy. Mrs. A' E. Mossop will lecture in Waverley, N. Y., during September; in Albany, N. Y., during October; in Philadelphia, during November. Permanent address, Sturgis, Mich. Mrs. P. W. Stephens, Sacramento, Cal., will answer calls to speak or hold public scances anywhere on the Pacific coast.

Moses Hull makes his home, at present, at 27 Milford street, Boston. He called on us last week, looking healthy and competent for a vast amount of labor in the spiritua field. He speaks the Sundays of September in Springfield Mass.; October, Now London, Conn.; first two Sundays o November, Manchester, N. H.: December, Plymouth, Mass He will answer calls to debate or deliver week-day evening lectures in the vicinity of Boston or his appointments.

A. E. Doty, of Illon, N. Y., will speak on Spiritualism Fairfield, Herkimer Co., Aug. 23th; Jerusalem, Sept. 1st; Georgetown, Madison Co., (in Brown's Spirit Hall.) Sept Sth: Edmeston, Otego Co., Sept 15th-all in New York, K. Graves has returned to Richmond, Ind., where he can be addressed. P. O. Box 470.

Geo. Dutton, lecturer, 69 Essex street, Boston, Ho lec tures upon physiology and other important subjects, and should lie remembered by lecture committees.

N. Frank Whit ; will speak the first Sunday in Septembe at Middleboro', Mass; on Sundays, September 8th, 15th, 22 and 29th, at Music Hall, Taunton, Mass.; the first Sunday in October at Fall River, Mass. He may be addressed through September, at Taunton.

M. E. B. Sawyer is stopping for a short time at Bald winsville. Mass., where she can be addressed. Dr. J. K. Bailey is lecturing in New York State. His present address is Watertown. The Watertown Daily Despatch of Aug. 6th alludes to one of his addresses in a very comulimentary manner.

Miss Jennie Leys will lecture in Lynn during September ; Worcester during October; in Boston during November; in Chelsen in the evening; in Portland during December in Philadelphia during January; in Providence during February ; in Manchester during April. Joseich D. Stiles will speak in Moretown, Vt., in Town Hall, Sunday, Aug. 25th.

A LADY VISITS HEAVEN AND RETURNS TO

EARTH.-On the 7th, Mrs. Gardiner, wite of a farmer living near Eastmanville, Ottawa County died under circumstances the most extraordina Two of her sisters were dead, one but recent ly, only a few weeks ago." The cause of Mrs. Gardiner's death was a congestive chill, and after she had been considered dead for six hours and was being prepared for the grave, she refurned to consciousness and talked freely with her attend auts. She stated to those around her that she had been to the better land and had seen both of her departed sisters with other friends; that it was a most beautiful land-beyond all description! She said that she had permission to return to tell living friends of what she had seen, but that she was anxious to again return. She passed away soon alter making her statement and seemingly overflowing with joy and happiness. There can be no question as to the circumstances above re-

ever drawing near," where she shall meet the companion of her earthly pilgrimage.

"An, Improvisation," by MRS. E. L. WATSON, will also be printed, wherein the triumph of free thought is glowingly foreshadowed-in metrical

Having made arrangements to that effect, we propose to publish a series of contributions from the pen of ANDREW JACKSON DAVIS, whose fame as an author is world wide-which new feature will no doubt be hailed with pleasure by our thousands of readers. Tuese contemplated essays will appear in the Banner from week to week, or as frequently as circumstances permit the author to prepare them, and probably run through the entire volume. The introductory letter may be expected in number one.

We shall also issue in this paper from time to time, as received, a series of articles entitled "Letters of Travel," from the pen of JAMES M. PEEBLES, who is already well known to the Spiritualists of America and Europe as an earnest worker in the glorious cause of mental freedom. This gentleman expects to sail sometime during the last of August or first of September from San Francisco, Cal., for Australia. He will lecture there awhile upon Spiritualism: after which he will visit New Zealand, India, Egypt and Palestine, returning through Asia Minor and Central Europe to England.

The Message Department, essays from popular authors, reports of public meetings and lectures, the spiritual phenomena, poems (original and selected), and matters of general interest reflecting the cause of SPIRITUALISM, will still hold a place in these columns.

The whole will be offered with that completeness of appearance which may be expected from the new and elegant font of type with which the pages of the Banner will be adorned.

Now is the time for old patrons to renew and new patrons to subscribe, that we may -bytheir aid and countenance-be encouraged still more in our efforts to present to the world a readable sheet-an honor to Spiritualism and Spiritnalists, and a credit to the spirit-world, whose earthly organ the Banner is.

The Ninth National Convention

Of the Spiritualists of America, as per announcement on our fifth page, draws near. John A. Andrew Hall, Buston, the place at which it is called to meet, is a fine location, and no reason exists why a largely attended and profitable gathering of the friends of our cause, delegates and otherwise, should not signalize this first meeting of the American Association in our city.

angels seizing upon them shall make them instruments for the vocal falsification of their own. creeds! But the great truth prisoned in all these trembling hearts can afford to await the hour of its triumphal acceptation; and so can we the tardy course of coming justice, assured that the seed sown by us and our fellows in the work, though in lowliness and sorrow it may be, shall one day grow to

- A breadth Of Autumn, dropping fruits of power; and rolled With music in the growing breeze of Time The tops shall strike from star to star, the fangs Shall move the stony bases of the world."

Attention, Liberals!

We have not allowed ourselves in the past, neither do we at the present time intend to mix in the rushing and not over-pure stream of politics, so-called, but desire, at the present juncture of affairs to address a word of admonition to the lovers of religious freedom all over the United States. Those who have made the perusal of our colums a weekly custom have been aware of the firm ground we have assumed concerning the effort of a party of mad enthusiasts to awake the sectarian animosity of the churches against progress to such an extent that sufficient influence may be brought to bear upon Congress to cause the insertion of an amendment into the National Constitution, recognizing the authority of the Hebrew Jehovah, and the divinity of his son, Jesus Christ.

Many public men have hastened to mount this hobby, hoping to ride, as upon a tidal wave of bigotry, into the high places of the nation. Gov Jewell, of Connecticut, was one of this class; but he came to his senses at the eleventh hour, and so escaped the condemnation of the people. Gov. Washburn, of Massachusetts, still clings to his idol. He-as per report of Dr. II. F. Gardner's remarks in another column--- Mas appeared before the public since May, 1871, as first Vice President of the Society which is engineering this pitiful scheme to destroy free thought, and deprive all 'unbelievers" in a Church sense of the commonest rights of citizenship.' Let the free thinking voters of Massachusetts, who are classed as Spirtualists, Free Religionists, Infidels and the like, beware how tuey send Washburn delegates to the coming Worcester Convention. "Eternal vigilance" is the price of religious as well as political liberty.

Dr. J. R. Newton.

As will be seen by announcement in another column, this celebrated magnetic physician, whose reputation for generosity as well as skill is worldwide, will shortly commence healing at the Russell House, Detroit, Mich. Invalids in that vicinity who have failed from any cause to obtain relief from other practitioners will do well to con sult him.

Ed. S. Wheeler, who has been very sick for a week or more, in this city, is still quite low, but his attending physician, Dr. Grover, expresses the opinion that he will recover.

The Works of Thomas R. Hazard.

The readers of the Banner of Light are well acquainted with the trenchant style of the gentleman whose name heads this article. Without fear of consequences or favor because of position, he continually deals his blows for the demolition of time crusted error, or the upbuilding of the truth, as the case may be. His writings from time to time appearing in our columns, have met with such general acceptation, that several have been republished in pamphlet form. The exhaustive article "Who are the Blasphemers? the 'Orthodox' Christians or 'Spiritualists'?" the bold and unanswerable defence of our media, as embodied in Mediums and Mediumship," and his experiences in spirit materializations, given in "Eleven Days at Moravia," 'have so been issued, making three neat tracts of over fifty pages each. These are for sale at this office at 10 cents per copy, or three for 25 cents, the party ordering three being allowed to name the particular books he desires-three of one, or one of each of the three being sent on receipt of price as above.

A few copies of the "Ordeal of Life," compiled by Mr. Hazard from the utterances of Dr. John C. Grinnell, are still on our counter, price 25 cents. The work gives the experiences of many individnals in spirit life, and even as a literary phenomenon should attract the attention of the spiritual scholar or skeptic alike.

Buy illustrated "Lessons for Children," by A. E. Newton, late Superintendent of Schools at Washington, D. C. It is just the book to have in families. For sale by Win. White & Co., Boson,

BANNER OF LIGHT.

Golden Memories of an Earnest Life. Under the above title, Wm. White & Co. have now in press, and will soon issue, a biography of the late well-known lecturer, musician and improvisatore, A. B. Whiting, together with selections the whole comprising an elegant volume of about on steel.

The work is issued in response to the general Nazarene. demand for a reliable resume of the life, labors and wonderful mediumistic experiences of our arisen fellow laborer in the cause of human freedom and progress. It has been carefully prepared by his sister, from his own journals and letters; and from her intimate personal knowledge of all the important facts embodied, cannot fail to be accurate in every particular. The flattering reception she has met recently as his successor upon the rostrum, makes her assumption of the task still more appropriate, while it gives promise also of ability to perform it well.

The book is one that will be of interest to every Spiritualist, and to all who are interested in rare and curious developments of mental phenomena. while the travel and adventure of seventeen years of public life furnish incidents both instructive and amusing for the general reader. Part second of the work contains a number of beautiful poems, including the words of many of his songs, both published and unpublished. With this exception none of the poems have ever before appeared. Mr. J. M. Peobles furnishes a characteristic introduction, which needs no higher praise to make it appreciated.

From a glance at the proof sheets, we prophesy that even those who knew Mr. Whiting well will be astonished at some of the strange experiences which marked his life, and render peculiarly appropriate the lines upon the title page-

"His years, 't is true, wore few; His life was long."

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"Flashes of Light from the Spirit-Land."

This admirable compilation of specimen an swers to questions asked by the audience, and by strangers through the mail, of the influences controlling Mrs. J. H. Conant at the Banner of Light Free Circle, and published in the Message Department of this paper, is before the people from the press of William White & Co., and is rapidly making its way into favor. The subject-matter of the book is interesting and instructive, its teachings unique to the skeptic and convincing to the believer, and the comments of its scholarly editor, Allen Putnam, Erq., at the outset of the volume, are full of meaning.

We are constantly receiving letters congratulating us upon the publication of the work, and referring in terms of the highest commendation to its fruitful pages. A correspondent, E. K. Joslyn, of Cambridgeport, Mass, sends us a letter of this nature, of the contents of which we print a brief abstract: Spiritualism he considers as embodying the great law of our being, and the book "Flashes of Light," to his mind, conveys more information upon it and the subjects kindred thereunto than any volume he has ever perused. While he is willing to acknowledge (as are all reflecting men) truth wherever found, be it in the bible or elsewhere, he thinks the so-called "saored "tome is overestimated among men, and is of the opinion that books like the "Flashes" are of greater influence than it for good in a world throbbing with the living impulses of to-day.

Redeemed by Spiritualism.

An eminent Methodist clergyman, in Newnan, Ga., has become a convert to Spiritualism. Not long since, says a Southern paper, this clergyman, Rev. R. W. Bingham, lost his wife by death. This bereavement so prostrated him at the time of its occurrence, that his friends were fearful lest reason should be dethroned. But he suddenly assumed a cheerful air, and entered into his pastoral work with new vigor. People could not account for the sudden change; but the mystery was explained by himself from his own pulpit in a sermon upon supernatural visitations, in which

ALL SORTS OF PARAGRAPHS.

ET Thomas Goddard, hailing from Boston, reports himself on our sixth page. He addresses those of his family and friends who, he thinks, from his poetical compositions and prose writings, are standing between fear and duty. His remarks, in our opinion, are sensible to the last, and will three hundred pages, with portrait finely engraved apply to a great many self-righteous people who profess to believe in the teachings of the humble

We have received a letter for publication from a correspondent who has much fault to find with the charges of Mr. Foster for his professional services as a medium; and the writer also accuses him of not keeping his appointments, etc.-which we decline to print, for the simple reason that it is none of our business what his charges are. That is a matter to be settled between Mr. Foster and his customer. If the latter does not wish to pay the fee charged for a sitting, he is not obliged to do so. The fact is, Mro Foster makes those who can afford to, pay his established fee; and, on the other hand, those who are too poor to pay he accommodates gratuitously; that is, he has done so in the past, we understand, and no doubt his spirit-friends direct him to at the present time. As to keeping his appointments, we have no doubt he is as punctual as other people." This is the first instance in which complaint has been made in this particular.

J. V. Mansfield and other mediums are found fault with in a similar manner; but when we come to sift the matter, we find, in most cases, the fault is with the fault-finder oftener than with the medium.

The last Grand Union Picnic for 1872 will be held at Island Grove, Abington, Friday, Sept. 13th, affording the delegates to the National Convention an opportunity to visit this far-famed. grove. Particulars as to arrangements in due time.

MP We call attention to the letter of Mr. K. Graves, of Richmond, Ind., which will be found on another page of this paper. He says he is ready to lecture in the East at least as far as Pennsylvania, should he receive calls for that purpose, and states the subjects upon which he will speak, etc.

IP Read the well-written essay upon our first page.

DP Portland (Me.) Spiritualists should read and carefully ponder the remarks of W. E. Smith, which we publish elsewhere.

We have received from S. F. Hurd an account of the quarterly meeting of the Spiritualists of Merrimac and Sullivan-Counties, held at Bradford, N. H., Aug. 2d, which was anticipated by A. E. Newton's report, published in last week's Banner.

By telegrams from London the present week, we learn of great rioting in Belfast, Ireland, between the Orangemen and Catholics. The city authorities were powerless to act, and called upon the military to quell the mob. Martial law was accordingly declared; but it is thought the rioting will continue for two or three weeks, the same as in 1866. Many lives have been sacrificed, many neople wounded, warehouses sacked, and other buildings demolished, etc. Peaceably disposed citizens were leaving town as rapidly as possible to save their lives. This is a specimen of the semi-barbarism of the nineteenth century.

JOHN A. ANDREW HALL -A correspondent writes: "On Sunday, August 18th, Mrs. Sarah A. Floyd spoke to a good audience in the afternoon. Subject-'Lights and Shadows of Spiritlife and Shadows and Lights of Earth-life," which were portrayed in a skillful and interesting manner. The evening lecture was very good and fully attended, considering the extreme heat. Many questions were answered at both meetings. beside numerous sealed letters. The singing by the quartette was excellent."

ACCIDENTAL DEATH AT WALDEN POND .- The Boston Journal of Monday, 19th, commenting upon the unfortunate accident which occurred on

The Manifestations at Moravia.

Having just returned from Moravia, and finding so many disappointed people there, through a false impression created by articles which have of late appeared in the columns of the secular and spiritual papers, I deem it my duty to inform you. Messrs. Editors, of the state of things at that place at present. The manifestations which have been thus far reported have all occurred at 2 the residence of Mr. Keeler. It appears there has been some misunderstanding between the Keelers the proper division of the profits arising from the scances, (so I have been told,) in consequence of which misunderstanding they have separate's Mrs. Andrews occupying a house and giving Féances on her own accoupt. It appears that the spirits became displeased with this, and the manifestations gradually decreased until the day I left, (Aug. 15th,) when they could obtain no manifestations at a circle held that morning. Mr. Keeler claims that the spirits have told him they will soon relippear at his house. I think it is but justice to let the public know what they may expect to find at the present time in Moravia; so they may not be disappointed should they fail to get satisfactory manifestations.

Yours very truly, J. H. B 247 Broadway, New York, Aug. 17, 1872. J. H. BROWN.

'A party from Boston-Mr. L. B. Wilson and wife, Mrs. J. H. Conant, Mrs. Martha Walker. Miss M. Seiders and others-visited Moravia not long since for the purpose of witnessing the manifestations in presence of Mrs. Andrews, but were greatly disappointed, as affairs were in about the same condition as related by our correspondent. The medium's change of residence from the Keeler mansion to a new house considerably weakened the magnetic forces used by the spirit chemists undoubtedly, and it is no wonder, under the circumstances, that the manifestations have of late proved almost a total failure, owing to the disturbed conditions related by our correspondent.

New Publications.

We have received the little book of J. H. Powell to whose necessitous condition reference was made in a recent inunber of the Banner, and find it full of the everflowings of his weary heart. "The Invalid's Casket" is a compilation of glorious revelations of the utmost importance to original verse that has evidently given him great comfort in

historical sketches, gives "Jefferson as a Bore Head ;" Mrs. Leonowens contributes a story of Eastern life, "The Favor "Art," "Music," (treating especially of the late World's Peace Jublice). "Science" and "Politics," and continued Stories fill out the pages of a stories of the late world. ite of the Harem;" O. W. Holmes still continues to preside at Poace Jublice) "Beionce" and "pointes, and the reverend gentleman gave stories, fill out the pages of a sterling number of this popu-itant question, and the reverend gentleman gave ita huminous answer. They are not the departed lar magazine.

SCRIBNER'S for Beptember-Scribner & Co., New Yorkcommences with an illustrated article, of a lively charactor. agents are none other than the devil and his imps.

& Co., 715 and 717 Market street, Philadelphia, Pa.-gives as a table of contents-Through William Penn's Low Counties, illustrated; Wanderings in Palestine, illustrated; Andrea's Mistake, a poem by Margaret J. Proston; Chap-tors 22-24 of Thö Strango Advontures of a Phaeton, by Wil-liam Black; The Great American Hotel, by Ralph Keeler; A Summer between the Four Seas, by Sarah B. Wister; The Deak Dead a store; from the Workhof Vilcetrien Sardou, by Black Pearl, a story, from the French of Victorien Sardou, by Elizabeth T. Bigelow; Private Art Collections of Philadel-be called devilism. phia, by E. S.; No. 25, a story, by Sara Conant; The Flight

States Patent Hight Association, 94 Chambers street, (Address P. O. Box 4514) New York City.

Received : THE PHYSICIAN, published at New York City, by A. O'Leary, M. D., and Mrs. H. B. O'Leary, M. D. Address, Box 4823.

LEISURE Hours, a monthly magazine, devoted to history, lography, and useful information generally. J. Trainor King & Co., 501 Chestnut street, Philadelphia, Pa.

DISCUSSION ON THE PHENOMERON of Modern Spiritualism. between Dr. J. G. Fish, affirmative, and T. H. Dunn-Christadelphian-negative, held at Corinthian Hall, Rochester, and the medium, Mrs. Audrews, in reference 'to., N. Y., commencing June 3d, ending June 9th, 1-72, on the Proposition :

"Resolved: "That man lives after the death of the body in a conscious state, and communicates with the inhab-tiants of earth."

From the Watertown (N. Y.) Despatch. The Problem Solved.

Spiritualism is fairly explained at last. One of our city clergymen last Sunday evening cleared up that mystery and set it at rest forever. Ac-cording to his luminous version, the sorcerers of ancient Greece and Rome, the necromancers of India, the witch of Endor with all her Old Testa-ment relatives, the demoniace of the New Testament, the hundreds of thousands of witches which spleudid exhibitions on the scaffold and otherwise from the thirteenth to the eighteenth century, and their cousins of Salem notoriety-all these historical personages belong in the same family with modern Spiritualists. The family as a whole is so numerous that the

speaker could not make honorable mention of all its members in one short hour. To be, generous at least this may be offered as a good reason why he did not make the genealogy complete – be-cause, in perfect harmony with his general theory, it is plain that with more time he might have added all somnambulists, cataleptics, epileptics and hysterics, the convulsionists which figured so largely at one time in Europe, the dancing-mani-acs which came upon the stage at another time, and especially that large and respectable class (f religionists who, during the last contury, at camp-meetings have passed through the successive stages of transmigration, from convulsions and swoons, onward and upward into the calm, ethe-real region of trances, until, under perfect control of the lighter powers, they have enjoyed closest communion with celestial beings, and then, with reluctant steps descending to touch their dainty feet once again to this wicked earth, they have brought back to the benighted inhabitants of this world beatific visions of surpassing beauty and

weary heart. "The Invalid's Casket" is a compilation of the function of the fu are genuine. Their intercourse with the denizons of the spirit-world is real. Their works are real. All their pretended phenomena actually take

spirits of men once living in this world. Oh no! this is the mistake, this the fatal delusion. These commences with an illustrated article, of a lively character, by Edward King, entitied, "In and about Parls." Other il-lustrated sketchos on "Boulpture," and the "Ascent of Gray's Posk," are afforded its readers; and pooms by Kate Putnam Orgood, Mary L. Ritter, and "H. R.;" another in-stallment of "At his Gates," by Mrs. Oliphant; a "Visit to the Birthplace of Whittler," by Charlotte Boster, together with etchings, stories, and the various departments for which this magazine is noted, afford a treat for the present base the book for sale. Lirrincorr's MAGAZINE for September-J. B. Lippineott

he declared that he firmly believed in the minis-trations of spirits from the dead to the living. Communion with God

Acknowledgments.

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

[40] 130 [100] [1

Donations for Nending the Banner free to the Poor.

To Correspondents.

We pay no attention to anonymous communications. The name and address of the writer are in all cases indis-pensable, as a guaranty of good faith. We calmot undertake to return or preserve communications that are not usist.

C. P. P., PHILADELERIA PA .- Your business note received, Answer to query: Yes when you have anything of impor-tance to communicate in our line.

RATES OF ADVERTISING.

Each line in Agute type, twenty cents for the frst, and fices cents for every subsequent in-certion. APECIAL NOTICES. - Forty cents per line

Minion, each insertion. BUSINESS OARDS.-Thirty cents per line Agate, each insertion. Paymont in all cases in advance.

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

Mr Advertisements to be Renewed at Con-tinued Rates must be left at our Office before 13 M. on Monday.

SPECIAL NOTICES.

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

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth Av., New York Terms, 85 and four 3 et. stamps. Register all letters. tf-J36

SEALED LETTERS ANSWERED by R. W. Flint, 34 Clinton place, New York. Terms \$2 and 3 stamps. Money refunded when not answered. Ap10-ff

SPIRIT COMMUNICATIONS by sealed letter, \$1 stamps. Address, M. K. CASSIEN, J. J. 68 Aul7. Newark, N. J.

A COMPETENT PHYSICIAN.—The best and most efficient healer in Boston is Dr. J. T. Gilman Pike, He compounds his own medicines, is a measure-izer, skillfully applies the electro-magnetic battery when required, administers medicines to his patients with his own hands, has had forty years experience as a physician, and cures nine out of every ten of his patients. His chice is in the Pavilion, 57 Tremont street, Room C. Au31.

Example for the Ladies.

MRS, E. B. DODGE, Little Rock, Ark, has used her Wheeler & Wilson Machine 14 years, doing the family sewing for 9 children, (6 of them daughters.) working with scarcely a day's intermission, alike satisfactorily upon the finest sliks, cambrid, and the coarsest foldler's clothing, without any repair. She has used the same needle—a No. 2— for more than 3 years, lowering it as it wears off.

BUSINESS CARDS.

BAN FRANCISCO, CAL.

At 319 Kearney street (up atgirs), may be found on sale the BANNER of LIGHT, and a general variety of splar-itualist said Restorm Booskes at Eastern prices. Also Adams & Co. & Golden Pens, Planprices. Also Adams de Co.'s Goldon Pens, Flan-chettes, Sponce's Positive and Negative Pow-ders, Orton's Anti-Tobacco Preparation, 'Dr. Biorer's Nutritive Compound, etc. Catalogues and Circuins mailed from ED' Hemittances in U.S. currency and postage stamps received at par. Address, HERMAN Brow, P. O. Box 117, San Francisco, Cal.

ROCHESTER, N.Y.

D. M. DEWEY, Bookseller, Arcade Hall, Rochester, N. Y.; keeps for sale tha Mplriting and Referrin Works, published by William White & Co. Give him a call.

LIBEBAL, SPIBITUAL AND BEFORM BOOKSTORE

Wostern Agency for the sale of the BANNER OF LIGHT, and all Libertal Intel Mpliftual Bootian, Fai perra and Marguziness. Also, Adams & Co.'s GOLDEN PENS AND PARLOR GAMES, the Marke Comb and Vol-tale Armor Noise, DR. STORER'S NUTRITY E COMPOUND, NPENCE'N PONTIVE AND NEGATIVE FOW DERS, Con-gress Record Ink, Stationery, &c. WARREN CHASE: & CO., No. 614 North Fifth street, St. Louis, Mo.

DENVER, COLORADO, BOOKSTORE.

S. A. GRANT & CO. 383 Larimerstreet, Denver, Col., keep for anle a supply of the Splittust most Exercise Booston Booston published by William White & Co. Also the BANNER OF LIGHT

immortal beings in this mundane sphere!

them to be such. But this is simply delusion. The devils assume the forms of these friends, and thus the deception is perfect. All their so-called manifestations are satanic, all their works infer-But is there not another kind of communion

even as many passages of Holy Writ describe. He informed his congregation that in the hour when his grief had reached a pitch little short of madness, God had permitted his sainted wife to reappear to him bodily and assure him of her own happiness and loving guard over himself. At another time, in the stillness of the night, he heard heavenly music, and his wife again visited him and he again conversed with her. "I know that I am neither insane nor superstitious," were his concluding words; "yet I would as soon doubt my own existence as the truth and reality of what I have told you."

A Sign of Progress.

We are pleased to notice the benevolent enterprise which is now being successfully carried out teen hours. During this time, he feeds his young in Boston for giving the children of the poor one 206 times. Blackbirds work seventeen hours. picnic day of recreation during the heat of sum- The male feeds the young 44 times, and the femer. Six excursions have beea planned, three of male 55 times per day. The industrious titmouse which-up to the time of our going to press-have manages to spread 417 meals a day before its votranspired, bringing much happiness to the little racious offspring. According to one-naturalist. waifs who were thus pleasantly cared for. Some their food consists largely of caterpillars. of the leading members of society have given their countenance to the arrangement, and are seconded by steamboats at reduced fare, gardens and groves free, and the lowest prices from all who have been called on to cater for the young folks. This is a boon which many of the rising generation will remember with gratitude, and evinces a broadening out of human sympathy which is cheering to the lover of his kind.

Three Days' Meeting in Iowa.

A call reaches us through the mail bearing the signatures of J. T. Coburn, President, and J. L. Stuart, Secretary, wherein it is announced that there will be a three days' grove meeting held by the Spiritualists of Bremer and Butler Counties, Iowa, in a grove near the village of Shell Rock, commencing on the 13th of September, at ten o'clock A M. Good speakers are expected, and no pains will be spared to make the meeting a success. Speakers and mediums from abroad are cordially invited to attend.

MASSACHUSETTS LABOR UNION .- This is the name of an organization comprising both men and women, and having a platform embodying all the various phases of the Labor Reform movement, Headquarters 14 Bromfield" street. The invited to send one delegate for each fractional fifty members first article of the constitution is as follows: first article of the constitution is as follows: and each Progressive Lyceum within the boundaries of such "The purpose of this Union is to investigate and state or Territory. Each Province of the American Contidiscuss the condition of the laboring classes, and nent is invited to send one delegate for each working Asso aid all the measures, social and political, that will secure them justice and a fair chance." It is in contemplation to hold meetings once a month, during the winter season, for the reading of essays and discussion upon the labor question.

, W. B. Fahnestock, M. D , has an article in this issue of the Banner, on "Electricity, Magnetism, Electro-Magnetism, and the supposed Auimal Variety of Magnetism," which will doubtless attract attention.

trations of spirits from the dead to the living, den, uses the following language:

"Shortly after two o'clock, the painful report was circulated that a man had been drowned in the lake. Upon inquiry, it was found that a Mr. A B. Colby, aged twenty five, employed by Si-mon Brothers, at the Quincy Market, went to the lower end of the lake, with some friends, to bathe. After he had been in the water a few minutes, he was selzed with cramp, and drowned before as-sistance could be rendered him. Sheriff Moore, of Concord, was summoned to hold an inquest on the remains. This is the only unfortunate cir-cumstance that has taken placeduring the 'camping out,' and this cannot be, strictly speaking, connected with the Spiritualists."

Some curious statistics about small birds have recently been laid before the British House of Commons. The thrush is said to work from 2:30 in the morning until 9:30 in the evening, or nine-

From the columns of the Madison State Journal of June 18th, we extract the following item of intelligence concerning the "Commencement" exercises of the Wisconsin State University:

"The President then conferred the degree of to the public welfare."

The Boston Daily Advertiser says a "ghost" out West "lights up an Orthodox Church and stands upon his head on the pulpit." As the Daily Advertiser is a "respectable" journal, we have no right to pronounce the statement a canard. Had it appeared in the bigoted Boston Journal, we should have regarded the paragraph as bogus without the least hesitation.

Ninth National Convention The American Association of Spiritualists.

To the Spiritualists of the World : 💀 The Ninth Arnual Meeting of the American Association of piritualists will be held in John A. Andrew Hall, Boston, Mass., commencing on Tuesday, the 10th day of September, 1872 at ten o'clock in the morning, and continuing three days. Each active State or Territorial organization of Spiritualists, within the limits of the United States of America, is of such organization, and of each working Local Society clation within its limits, and the District of Columbia two delegates

Each active Local Society, and each Progressive Lycoum of any State, Territory or Province, which has no General Assosociation, is invited to send one delegate for each fractional ifty members, to attend said Annu il Meeting and participate in the business which comes before it. VICTORIA C. WOODHULL, President.

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8 A. M.

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HENRY T. CHILD, M. D., 634 Race street, Philadelphia, Secreatary The Board of Trusters will m et at 645 Washington street. (Room No. 27,) Boston, on Tuesday, the 10th of September, at

Stools; together with " Monthly Gossip " and " Literature of the Day,"

PETERSON'S LADIES' NATIONAL MAGAZINE for September presen a steel plate frontispiece entitled " The Hollow Oak," which is of more than usual merit. Colored fashion plates, patterns, engravings on wood and choice miscel-lany comprise the contents of this fine monthly. Published by Charlos J. Peterson, 300 Chestnut street, Philadelphia, Pa.

The American Literary Bureau, chief office Cooper Instituto, New York City, forwards the AMERICAN LITERARY MAGAZINE AND LECTURE FEASON, the object of which publication is to lay before the people a list of lecturers and their subjects secured by it, and the correct mathod of preparing for a course of addresses the coming season. Parties or Committees interested can address the Bureau for further information.

OUR YOUNG FOLKS, for September-James R. Osgood & Co., Boston-is filled to repletion with good illustrated articles, continued stories, poetry, puzzles, robuses, etc., etc., for the profit and enjoyment of the class of readers for whom this issue was projected.

THE LADY'S FRIEND, for September-Descon & Peterson, 319 Walnut street, Philadelphia, Pa .- gives "In the Summer Woods" and "The Vale of Avoca" as its opening illustrations ; "Little Mattle," a song, stories, poetry, "Work-Table Varieties," etc., etc., present an interesting array to the patrons of this magazine.

BRAINARD'S MUSICAL WORLD for August, published a Cleveland, O., by S. Brainard's Sons, comes to us with a more than usually excellent table of contents, both as regards literary miscellany and music, conspicuous among which is Dextor Smith, Jr.'s song, "Darling Minnie Leo." CHURCH'S MUSICAL VISITOR for August presents a likeness of Carlotta Patti, several fine songs, and a valuable collection of information for the lovers of that art which, as Averbach says, "washes away from the soul the dust of every-day life." Published by John Church & Co., 69 West 4th street, Cincinnati, O.

ORPHRUS for August-G. D. Russoll & Co., 128 Tremont street, Boston, has arrived, Inden, as usual, with, choice prose, reviews and critiques, and, in this case, two instrumental selections.

THE MENTAL CURE .- This work (of 364 pages) whose object is to illustrate the influence of the mind upon the action of the bodily functions both in health and disease, and to give some insight into the psychological method of treatment, which through several avenues is now demanding the attention of the people, is from the pen of the Rev. W. F. Evans, author of "The Celestial Dawn," etc., etc. In answer to the public demand-the first edition being exhausted-a second has been issued by William White & Oo. Those desirous of adding to their information regarding the subjects treated will do well to examine the pages of this volume.

THE CHEVALIER OF MAISON ROUGE, & story of the French Revolution by Alexander Dumas, author of "The Count of Monte Christo" and other works, is just issued in a large octave volume, with a lifelike portrait of the author on its cover, by T. B. Peterson & Brothers, Philadelphia, Pa. The book, which is roplete with stirring scones, and passage of extreme pathos, was written by Dumas, (on a wager,) in seventy-two hours, and contains four hundred pages Read it.

and his good angels, and even with the spirits of speaker informs us that there really is. As evi-dence of this kind of Spiritualism, did not God talk with Adam, Noah and all the prophets, face to face? Did not Abraham entertain three heav only guests at dimer one day? Did not two more visitants from the spirit-world pay their respects to Lot? Did not Jesus repeatedly ho'd intercourse with angels and receive from them strength divine? Did not even the spirits of Moses and vine? Did not even the spirits of Moses and Elias, after their long absence from earth, deign to come back and pay their distinguished visit to the humble Nazarene on the mount of transfigu-ration? And then did not the spirit of Mary's son himself come back, even after his asconsion, and through St. John, his loved and loving dis-ciple, as a medium on the isle of Patmos, actually distate the whole book of revelation?

Therefore the entire subject, according to the theologian of last Sunday evening, may be put into a nutshell thusly: In the other world are two classes of spirits, God and his good angels on the one hand, the devil and his bad angels on the other. In this world are also two corresponding classes, saints on the one hand, and sinners on the other. The saints hold communion with God and bis good angels, and on certain occasions are per-mitted to enjoy intercourse with the spirits of their departed friends. But the sinners hold commu-nion only with the devil and his bad angels, the spirits of their departed friends being entirely

prints of their departed inside being entries interdicted from returning again to this world. Our city clergyman, to whom we are indebted for this solution of the problem, will deliver another discourse next Sunday evening on the doctrines and fruits of Spiritualism. By a happy providence, Mrs. Emma Hardinge Britten, au eminent Spiritualist, and one of the most accom-plished speakers of the day, will lecture at Washington Hall at the same hour. As the crowd will of course go to the hall, would it not be wise, if Mrs. Emma will consent, for the divine to adjourn Mrs. Emma will consent, for the divine to adjourn bis meeting also to that place? In a union meet-ing where both sides, should be presented—first, say, our clerical friend, then our sister medium— the good people of Watertown would be enabled to compare, side by side, a specimen of commu-nion with God and his good angels with one of communion with the devil and his had angels, and thus the respective merits of the two swatems thus the respective merits of the two systems might be judged at a glauce.

[By a slip¹sent us per mail from the same paper of a later date, we find that Mrs. Hardinge came, lectured, and was highly appreciated, creating a marked sensation in the community]-ED. B. OF L.

Spiritual and Miscellaneous Periodicals for Sale at this Office :

THE WESTERN STAR. Published in Boston. Price 35 conts. THE LONDON SPIRITUAL MAGAZING. Price 30 cits por copy. HUMAN NATURE: A Monthly Journal of Zolatic Science and Intelligence. Published in London. Price 25 cents. The Revision-Phritosophita L Journa L. Devoted to Spirit-nalism. Published in Chicago, III. Price 8 cents. THE HERALD OF HEALTH AS D JOURNAL OF PHYSICAL CUL-TURE. Published in New York. Price 20 cents per copy.

Donations in Aid of our Public Free Circles.

Since our last report the following sums have been received,

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--- A D V E R T I S E M E N T S. MRS. C. H. DEARBORN, CLAIRVOYANT, MAGNETIC PHYSICIAN, DERMA-TOLOGIST, MIDWIFE AND SURGEON,

WOULD inform her old patients, and all others interested, that, after a few weeks of severe sick ness, sile will hold herself in readiness to administer to those who may need her services, at 137 Harrison Avenue, as she has taken rooms of Dr. 11. B. Storer.

Dr. II. B. Storer. Ity our system of treatment we are curing those who have doctored elsewhere for years, also those given up by ordinary, practice. We have but unpachticled auccess in treacing all diseases that, fail to the himan budy. Mrs. D. is the only fermale practitioner who treats individery under mesmeric in-fluences, also performs aurficual operations, when are essary, in the clairvoyant state. No charge made for consultation, unless a clairvoyant examination is dedred; in that case the fee is \$1,001 Parties at a distance, and those unable to come in person, can be examined equally as well by sending a lock of bair, stationgthe age and sex. We send melleting by private the privation of the states, to be press at our own tisk-to all parts of the l'inited States, to be privation when angle delivered. Clairvoyant and india term-celing constantly on hand.

Mrs. D.'s system of treating Chronic Diseases is entirely new. She will warrant nine cases out of ten to be cured by her system of treatment. She would say to all, try it. Aug. 31.-1w*

DR. J. R. NEWTON, Practical Physician for Chronic Diseases. Will heal the sick at the

Russell House, Detroit, Mich.,

Commencing Sept. 9:h, and continuing until Oct. 13th. DR. NEWTON will be at the NPIPItusHsts' Boll. Troy. 'N. Y., from Ang. 24th till Sept. 1st, and at the Kennard House, Cleveland, O., from Sept. 1st the Sept. 8th A 1 ware a not well able to pay are cordially invited to come and be healed, "without money and with, ut price." Aug. 31.-tf

J. C. ROBINSON, M. D.,

U. G. ROBINSON, M. D., ECLECTIC AND BOTANIC DRUGGEST, invit a the at-tention of chirroyanis to the special advantages offered the mathies establishment. The special advantages offered by apothecarles to physicians, but refered to charvoyants because they are not of the resulty projection, by allowed them by him. Final extracts of a superior character, to pother with articles difficult to be obtained in other drug stores, with befound at his counter. He gives the strictest attention to the putting up of chirvoyant preserptions. Preparations of this nature sent to uny science, by express, Cal at or address 817 Washington street, Boston.

MAGNETIC PAPER.

D.R. J. WILLBUR, 460 West Random h street Chicago, III., A a Physician of twenty years' practice. h as obcoases only by Magnetiam, applied personally, or by it cans of Mag-netized Paper. Trial paper sent by mail. Only 25 cents. Aug. 31.- 3m⁶

MAGNETIC MEDICATED PAPER,

F OR the relief of Pain Weakness and D sease, propaged by F DR W. I VESCELIUS, Magnete, C arryayant and Ed lectic Physician, for Carolic and Acute Diseases, at the american Hotel, Watertown N Y, until September 1st, Price for Magnetized Paper, SI perpervase and one 3-cent stamp Picase state leading symptoms of disease, at send a lock of hair (S-Aug 31, 4)

a lock of hai-MR4. A UGUNTA DWSNELL. Forther Burger and the second street, corner of Harrison Avenue. All those wishing to test her remarkable Carroy-ant sud Mediumistic Office of various phases, would do well to avail themselves of this opportunity. FOR the most thorough and satisfactory Examinations, c II on MR4. THOMAS, at DR. HOLLAND'S, 231 Tremont st. Aug. 31.-4W MR5. N. J. ANDREWS. ELECTHO-MADNETIC PHY stCIAN, Spt. Fuailats' Home, 184'-Aug. 31.

BANNER OF LIGHT.

Message Department.

EACH Message in this Department of the Banner of Light we claim was spoken by the Spirit whose rame it bears brough the instrumantality of Mrs. J. H. Conant,

Mrs. J. II. Conans. while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the charac-toristics of their earth-life to that beyond—whether for good or evil. But those who leave the carth-sphere in an unde-veloped state, eventually progress into a higher condition. We sak the reacher to needer on a doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive —no mote. no more.

The Free Circles

Held at this office (155 Washington street, Boston) WILL BE RESUMED THE FIRST MONDAY OF SEPTEMBER NENT.

Invocation.

Our Father and our Mother God, we look out. from the dim shadows and uncertain conditions of time, to the clearer light and more certain conditions of thine eternity, to receive thy blessing. We reach out our hands to thee, that thou mayest till them with blessings. We strive to open our consciences that thou may est write therein and bring us nearer to thee. And we ask, in behalf tell her that I see her father quite often. He's a you think I was eighty? [Not quite that; but I of those who on the earth do suffer from various reasons, that pitying angels, kind and benevolent spirits may be sent unto them to minister unto their needs; to those who are in error, that they may lead them into ways of truth; to those who are in sin, that they may lead them out of the unripe condition of sin to one well ripened for the kingdom of heaven; to those who mourn, that the omforter come; to those who sit in the valley and the shadow of doubt, that the angels of faith and hope be present with them, strengthening them where they are weak, and begetting within them a desire for more of thy knowledge. Oh Father and Mother God, thou knowest our needs, bestow thou upon us accordingly. Amon. April 29. ~

Questions and Answers.

CONTROLLING SPIRIT .- If you have any questions, Mr. Chairman, I will hear them.

. QitES.-(From a correspondent.) For what reason did the Egyptians consider certain numbers more sacred than others?

ANS .- The Egyptians conducted all their forms of worship by certain numbers and certain signs. They read in the stars their religious destiny, orat all events they thought they did. A certain group of stars corresponded, with them, to a certain group of religious ideas, or of earthly misfortunes, or, perhaps, of earthly joys. It has been srid by an ancient writer, and with much of truth, no doubt, that all man's ideas of God and religion originated in a contemplation of the heavenly bodies. Now, if this is true, it is very easy to determine why the Egyptians, and other nations, set so high a value upon certain numbers.

Q.-Were those sacred numbers members of any system similar to what we call " difference series,' or were they the originals from which systems, were developed ?----

A .- That we do not know; indeed. I do not know of any spirit or spirits who can answer that question.

Q.-Did they have a rule for detecting prime numbers other than those known to us, which, in our estimation, can hardly be called such?

. A .- We have no evidence that they had any such rule.

Q .- Were they acquainted with the processes of the Calculus? April 29.

A .--- Yes, they were .----

Thomas Goddard.

I have a word to say to those of my family and friends who are standing between fear and duty, with reference to this new religion, or rather old religion, brought into the present day. The Spirit of Truth, speaking through Jesus, said : " He that is ashamed of me before man, of him will I be ashamed before my Father and his holy augels." Now, this same Spiritualism is a truth-a divine truth. It comes clothed in swaddling garments; it had its birth in a manger; it was offered to the common people, and they received it gladly. Verily, it is the same truth that was crucified through Jesus, in the past. I would advise my friends to be sure of their duty, and, being sure of it, to fail not to do it. Heaven is greater than this world, and of vastly more consequence. The good or ill opinion of one disembodied spirit is of vastly more consequence than many here in the body. Here you are living but a transient existence, journeying through this life to a permanent abiding-place In the other world, and it behooves each one of you, having your duty clearly shown you, to do it.-Rather fear to disobey your conscience and its promptings, than to displease your friends, or those who call themselves such. I am .Thomas Goddard, of Boston. April 29.

[Can you not realize when he gets a letter from as it is right, I am. me l' No. not clearly.

that purpose?) She stands between father and [Two months or more.] Two months? Shan't those that wish to communicate with him, and wait. [How are you going to help it?] Oh, I she communicates mother's ideas sometimes, know. The children go to Mr. Parker, and they She is going to do a great deal of good in that cau get anything out of him. I am going to him way. II'm very happy to know it. Do I abso- to ask him if I can come in ahead of some of the lutely feel your presence, as I sometimes think I others, and if he says I can, I'll see. The childo at the house?] Why yes, uncle Willie! Of dren go to him for whatever they want, and he course you do. [I think you come to our house never says no. He always says, "My little rosepretty often.] A little while ago you were lying bud, or my little lily, I can't refuse you." We on the floor. You thought I was there, laughing know he won't when we go. I say "we." The at you. I was. I tried hard to let you know! I rest of them have gone, but I never have, so I can was there. I wished you could have seen me. go with a very good grace, you see.

I've grown quite large, I am ever so much [How old are you?] Eight years old, sir. [No taller than I was. Give my love to aunt Eliza; older than that?] No, sir, only eight. Why! did dear old gentleman. He's just as happy as he thought you might be older. How long since you can be.

I'll wait for you, uncle Willie, because you know I am going to marry you, sometime. You Good-by, mister. know you promised to marry me, don't you know you did? 1-11 wait for you. Don't you forget it, when you get here. [What was started in joke may perhaps be accomplished in earnest 'T want any joke. You thought it was, did n't you? [I thought so, because you were so very small.] Oh, well, you will be young when you get here; you wont have any gray hairs, and you will look real nice.

Good bye. [What shall I say to your father? Tell him I send him a kiss, and heaps of love. April 29.

Seance conducted by theodore Parker: letters

inswered by Mamie Emerson.

Invocation.

Holy Spirit, may the white dove of peace fold her soft wings above these human hearts, stilling the tempest of doubt and fear, and bringing them nearer unto the kingdom of heaven. May the darkness that has spiritually overshadowed them speedily give place to the sunlight of spiritual truth, which shall cause the buds to bloom, and that which was a wilderness to blossom like a garden. Holy Spirit, do thou clothe us with righteousness and truth, even as thou clothest these fair blossoms [alluding to a bouquet on the table] with beauty, and causest them to exhale a fragrance which is lovely to human sense; so may our souls exhale that truth which shall lead in a straightforward, man-fashion way and do other souls nearer to thee, and spread around us the atmosphere of peace, of truth, of divine love. And unto thee, oh Holy Spirit of all the past, of it. Again I say, he need not have any fears for the present, of all that is to come, be all our me, because the fires are all out, and I control the praises, this hour and forevermore. Amen. April 30.

Questions and Answers. QUES.-(From the audience.) Can a spirit manfest its presence in more than one place at a

time?. ANS.-In a certain sense, it can. For instance: it can exercise a power, a thought--which becomos in some degree a presence-in many places at the same time; and yet it can never be in spirit-body, in but one place at a time; although it passes from one point to another in an almost it passes from one point to another in an almost incredible point of time, yet it requires time in passing from one point to another, so it cannot be in two places at the same moment. To be abso-lutely omnipresent is to be endowed with infini-tude-a something pervading all conditions, all times; filling-if you please-all eternity. That is God. We are only parts of God; we are not the whole. Q.-I would like to ask whether you see any-

like to ask whether vo 0 - 1

And did you get a letter from father? [I have after all. I was homesick, but I've got over it had a good many since you were here. I wrote now, and I am pretty happy, and I want mother last Friday.] I thought you did, but I wasn't to know that I can come to her, and to know quite sure, Mother wanted me to come and see. that I shall live with her, when she comes-when You'll always cheer him up, won't you. [I do, she dies. That'll make her happy. She says she as much as I can.] It will come out nice and aint good enough to come to me. She's a good bright, by-and-by. [He has gone through rather deal better than I am. She will live with me; a hard experience.] Yes, but it's all good for sheneed n't be afraid she wont. She aint coming him. You tell him how much we love him, and for a good while-I am sorry about that. [Are how much I try to make him happy-we all do. you anxious to have her with you?] Yes, as soon

Got some beautiful flowers, have n't you? How Ida's a medium. [Is she used in your life for long will it be before my message is published?

passed away?] It was this winter. I had the measles first, and lung fever, and then I died. April 30.

Thomas White.

I want to tell my folks that I was mistaken in my views of life and religion. My name was Thomas White, I am from Bennington, Vt. I thought I was a Christian, but I got pretty poor pay for it, when I got into-the new life-pretty poor pay. I found out that I wasn't much of Christian, after all,

I am terribly sorry I treated Hulda as I did. I'd give the world if I could take that all back. I did n't understand what was my duty, and I rushed headlong into evil. Hulda is my daughter, and she was high-beaded and would go agin me, and I was pretty harsh with her. I am sorry. I ask her forgiveness. If I was on earth agin, I'd do different. Good-day, sir. April 30.

James Fisk, Jr.

One of my friends, in answer to a question put to him the other day, says-the question was this -"Where do you think your friend Fisk is, about this time?" "In hell, according to the Church," he says. Now I am here to send him my regards and to say, If I am, the fire is all out, for I control the brimstone. I've bought it all up, and not an ounce can the old fellow have. If he has any way of sending me a good fur overcoat, I should like it. It is rather cold where I live. Now if he wants to solve the problem, let him go to work it; find out where hell is, and what it is. That's the best way to do before you talk much about. brimstone. Yours truly, James Fisk, Jr. April 30.

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

MESSAGES TO BE PUBLISHED.

Thursday, May 2.-Invocation; Questions and Answer ola Monicz, Countess of Landsfelt, to friends on the Paci-Coast : Johnnie Hathaway, of Boston, to his father ; Edzabeti Hall, of Roxbury, Mass., to her husband ; Samuel Meredit?

f Hoston. Monday, May 6.—Invocation; Questions and Answers; Em an T. Shaw, of Boston, to her parents; Samuel Hahneman Yadeigh, to his dather; Alou; an Esquimaux Lidlan, to Japt. Neal; Patrick Henry; Michael Finnoy, of Pouth Buston, Twesday, May 7.—Invocation; Questions and Answers; Jr. Emmons; Hilda; Jou Argus; Naney Tucker, of Boston, to ber children.

"List of Meetings,"

To do the best we can under existing circumstances is all that can be expected from any one. But there are some who for the paltry cost of a three cent stamp, keep their light hid under a bushel. And I will here enter a solemn protest against such carelessness, or whatever you please to call it.

I have been sojourning for the past year in Chester County, Pa., within a clever drive from the city of Wilmington, Del., and there are a good number of persons in this locality-amongst the Orthodox and Hickites-as well as the "Longwood Friends," who take great delight in hearing common sense discourse, and a drive to Wilnington on first day will enable any one to hear Mrs. F. O. Hyzer, of Baltimore, at the hall purchased by the Spiritualists of that city, and all who have availed themselves of the opportunity f going to those regular meetings, have spoken of them in the highest terms. Mrs. Hyzer speaks upon any subject that may be chosen by the audience, and never fails in giving the utmost satisfaction. I have no interest in the lady--not even a personal acquaintance: but what I mean to getat is this: By looking over the lists of meetings in the different spiritual papers. I can see comparatively few places recorded where spiritual meetngs are held in the vast domain of populated territory throughout the United States. The thousan's of large towns and cities appear to have no knowledge of the fact that millions of intelligent human souls are weekly thronging the spiritual meetings all over the land. Omaha a city of a few fortnights, has its regular meetings; Kansas City, and many other new places in the new States, are announcing their progressive meetings. Now as the list of meetings is to be re-set in new type, let

all places of meetings in our glorious Union be oublished, so that the world may have a fair view of the standing of the harmonial philosophy in this land of free thought.

There are many persons in the vicinity of Wilmington, throughout Chester County, that get the Banner of Light and the Religio-Philosophical Journal, who have no knowledge of those spiritual meetings so close to their homes, unless they hear the fact through other channels. How easy it would be for each meeting to be published in the list throughout the land: and after we get our contemplated movement under way in Reading it shall be noted down alongside of all the rest. Whenever a society breaks up for want of support, let' a friend give notice to the Banner and Journal, and have the name, etc., of the meeting taken out of these papers, with (or, perhaps, bet ter without) an explanation of the whys and wherefores of the breaking up of a good movement. It is not necessary to write a long article to the pulisher to get it in, nor is it necessary to explain any one thing when it "do n't work," but simply say, "Take our name from the list, as we hold no more meetings until further notice."

Will the friends throughout the Union report their meetings, and give the list a respectable appearance, for once? so that the old fogles may have a glimpse of the great and glorious light which will one day dazzle their eyes. PETER ZIEBER.

Reading, Pa, 7th mo., 15th, 1872.

Resurrection.

I copy from the last Weekly New York Tribune the following remarks:

"The Exyptian monuments declare merely the stability of matter, the immutability of the mummy, the immortality of death. There is a mummy, the immortality of death. 'There is a tomb in the cometery of Nuremberg,' writes Paul de Saint Victor, 'which seems greater to my into than all the hypogeums of Egypt, with the colorsi that guard them, and the panegyrics in letters ten cubits high engraved upon their walls. It is a simple flag-stone inscribed with this one word: "Resurgam".--'I shall rise again." Sub-lime cry utered by a bare stone, by a broken tomb, by bones crumbling into dust! This one word is a stronger affirmation of immortality than can be furnished by all the pyramids, the than can be furnished by all the pyramids, the saccophagi and the indestructible mummies of

ancient Egypt taken together." Now sentiments like these it AUGUST 31, 1872.

rection. The writer addressed the mourners and friends at the funeral, tendering the hopes, joys and consolations of the Bpirtual Revelation. Providence, Aug. 12, 1872.

From New Bedford, Mass., May 19, Sarah A., widow of the ate Sylvester Jennings, aged 45 years. [Florida papers please copy.]

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

CONVENTION NOTICES.

Vermont.

The Annual Convention of the Vermont. The Annual Convention of the Vermont State Spiritu alist Association, for the election of officers and transaction of other businers, will be held in Chester, at the Hail or Cole's Central Hotel, commencing on Friday, the 6th day of Septem-ber, 1872, at half past ten o'clock in the forenoon, and contin-bing there days.

The proprietor of Cole's Central Hotel will furnish a free carriage from the depot and return, a free hall, and board for 81.25 per day. Free return certificates over the several divisions of the Vermont Central Railroad can be had by those who pay fail fare one way, on application to the Secretary of the Con-vention.

fare one way, on application to the Socretary of the Con-vention. Able sneakers 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 reasion and such after trath. Apiritualists, materialists, friends of free thought and tree speech, let us come together to this "feast of reason and flow of soul" that is preparing i'n us, and in the true spirit of brotherhood and sisterhood take "sweet counsel together." Per order of Executive Committee, E. B. Holders, Secretary. D. P. WILDER, President.

Annual Meeting of the Connecticut State Asso-clation of Spiritualists.

Clution of Spiritualists. The Connecticut State Association of Spiritualists will hold their Annual Meeting at the Spiritualist Church in Will-mantic, on Saturday, Sept. 7th, at 2 o'clock P. M., to elect of-leers for the year ensuing, to appoint delegates to the Na-tional Convintion, to consider the proposition of several speakers to act as missionates, and do any other business proper to be done at said meeting. Speaking Sundary by E. S. Wheeler, at 2 and 7 o'clock P. M. As a speaker, Mr. Wheeler stands among the first in our ranks. Local Necleties are ro-quested to send delegates, and all friends for gorgeess are in-wiled to attend. Free entertainment furnished to fitends from abroad. G. W. BUBNIAM, Secretary.

G. W. BUBNHAM, Secretary.

The Seventeenth Annual Meeting

Of the friends of human progress, of North Collins, will be held at Hemlock Hall, in Brant, Erle Co, N. Y., commono-ing on Friday the 30th of August, and continuing three days, The following eminent speakers have been invited: E V. Wilson, G. B. Stebbins, Mrs Hyzer, Mrs. Watson, Mrs. Chan-dler. GEO. W. TAYLOR Chairman of the Committee, North Collins, Erie Co., N. Y.

Annual Meeting.

Annual meeting. The New York State R plritualist Association will hold its Annual Meeting at Hemlock dail, North Collins, Eric County, nn Baturday, August 31st, at 10 o clock A. M. As the Yearly Phree Days Meeting of the Fiends of Human Progress con-venes at the same time and place, an unusually interesting and largely attended convention is anticipated. J. W. SEAVER, President.

LUCIA C. MILLER, Secretary. .

Quarterly Meeting.

Quarterly Meeting. The Spiritualists of Rockfird, Mich, will hold their next Quarterly Meeting at their hall at it ckford, Nept. 14th and 15th, commencing Naturday at 2 o clock. The Riv, Mr. Stow-ard, of Kendaliville, Ind., is engaged as speaker. A co dial invitation is given to all. Friends from a distance will be pro-vided for. R. SKINSER, President. E. R. YOUNG, Secretary.

Three Days' Meeting.

The Spiritualists will hold a three days' moeting in Stock-ton Village, Me., commencing Fri.ay, the lith of September, and ending on Sunday, the lith. A general invitation is given throughout the State. Provision will be made for the entertainment of All. SEBRA CROOKER, Chairman Committee.

BANNER OF LIGHT: AN EXPONENT SPIRITUAL PHILOSOPHY

NINETEENTH CENTURY.

PUBLISHED WEEKLY AT NO. 158 WASHINGTON STREET, "PARKER BUILD-ING," BOSTON, MASS. WILLIAM WHITE & CO., Proprietors. WILLIAM WHITE, I LUTHEB COLBY, ISAAC B. RICH.

AIDED BY & LARGE CORPS OF ABLE WRITERS.

THE BANNER OF LIGHT is a first-class eight-page fami-ly Newspaper, containing FORT COLUMNS OF INTERESTING AND INSTRUCTIVE READING, classed as follows: AND INSTRUCTIVE READING, CLASSED as follows: LITERARY DEPARTMENT.—Original Novel-ettes of reformatory tendencies, and occasionally transla-tions from French and German authors. REPORTS, OF SPIRITUAL LECTURES— By able Trance and Normal Speakers. OKIGINAL ESSAYS.—Upon Spiritual, Philo-

sophical and Scientific Subjects. EDITORIAL DEPARTMENT. - Subjects of EDITORIAL DEPARTMENT. - Subjects of General Interest, the Spiritual Philosophy, its Phenomena, etc., Current Events, Entertaining Miscellany, Notices of New Publications, etc. WESTERN EDITORIAL CORRE-grondence, by WARREN CHASE, St. Louis, Mo. WESTERN Locals, by CAPHAS B. LTNN. MISBAGE DEPARTMENT. - A page of Spirit-Messages from the departed to their friends in earth-life given through the mediumship of MRS. J. H. CONART, proving direct spirit-intercourse between the Mundane and Buper-Mundane Worlds.

Annie Cameron.

I am Annie Cameron. I was the wife of Capta William Cameron, of New Bedford, Mass. I desire to communicate with him? first, to let him know that I live; and then to let him know that I desire to open correspondence with him. I want him to know that the port of the spirit-land is not so far off as he supposes-it is within hailing distance. When he goes to New York I wish him to meet me at Mr. Foster's. I will communicate with him, there, and give him evidence of my presence, that he cannot mistake. April 29.

Nellie Adams.

. . .

I died last night. My name-Nellie Adamsmy age-twenty-two-years and five months. I was born in Nashua, N. H. I died in Boston. I promised to come back, if it were but to shed one ray of light upon the dark path I have left. I was sick, in all, about thirteen weeks-made a rapid march from health to the grave, and it is well, more than well.

Bay to the friends I have left, for I had friends such as they were, that I met my mother first, in the beautiful land of souls. I did not know she was there, and that here I can outlive and pass beyond the darkness that enshrouded me in the earth life. Here, there are kind spirits who understand the needs of such as I am, and, understanding them, never fail to minister unto them. Ishall be happy, I know I shall. To those I have left, "do the best you can, and leave the rest to God." April 29.

Betsey Edson.

I want my children to know that there's something more worth striving for, than the wealth of this life. I want them to know that they had better inform themselves concerning the life they are coming to. It will be of more advantage to them than anything else. Betsey Edson is my name. Eighty-eight years old I was. April 29.

Mamie Emerson.

The spirit addressed Mr. White:) Uncle Wile, how do you do? [How do you do.] Oh, I am nice. Did you write to father? [Oh, yes.] I live; but I was homesick, just a little while,

see anything in the near future which looks like a revolution tending toward a better condition for the lower or laboring classes?

A.-Not in the immediate future; but the signs of the times are pointing directly that way, not only in this country- but in all others. All the various contentions, from whatever cause they may have arisen, have but one end in view, namely: to ameliorate the condition of the lower classes; to bring about justice and equality such as it means with God-not as it means with unjust humanity. The agitation of all these various juestions of reform is but the harbinger that shall usher in a brighter day; and just as surely as these questions of reform have been thrown out upon the agitated waters of human life, just so surely they will produce the designed and desired effect. It is not more sure that day follows night, and night follows day.

Q.-Is it necessary that we should have another war to produce that result?

A.-Yes; undoubtedly, unqualifiedly, yes. As you are but a set of semi barbarians, and have not outlived the warlike element that is within von therefore you resist the good with the evil that is within you. By-and-by, the good will overcome the evil, in spite of all your resistance. Q.-Is not the use of the sword, or warlike force, necessary to bring people to a higher condition?

A.-Yes, while you remain, as I before said, semi-barbarians. April 30.

Charlotte Steinway.

I am so weak! I have been dead but one hour. My name, Charlotte Steinway; my age, twentytwo years. I was born in New York City. I died in Evansville, Minn. I died of hemorrhage of the lungs, I have been sick about eight months. I thought I should get well; I went there to get well.

Tell mother and Aunt Charlotte it is well with | That sleeps through the watch of the warm nightme. Aunt Charlotte is a believer; and I told her, if anything happened to me, that I would come here as quick as I could. At two o'clock this af-ternoon, I was breathing in my own body. I am I was breathing in my own body. I am me. Aunt Charlotte is a believer; and I told her, glad I am free, I think I shall be happy. Be careful about your dates; have them correct. [The message was finished at twenty-five minutes past three P. M.] April 30.

Lida Davis.

My name was Lida Davis. I am from Baltimore, and I am dead. [You seem to be lively now.] 'T aint me. [You mean, it is not your body.] Of course I do; but I am a heap better than I was 'fore I died. I am not sick now, and I have n't got any lung fever at all; and, what 's better, I never shall have any more sickness. I aint any relation to Jeff. Davis; my father is n't, either. I did n't know but you 'd think so. My father was a Union man, too; and, you see, he said he should be ashamed to own him. Did n't want you should think I was any relation to him. And treads the gold of a marvelous street; Tell father I have been with him real often, and mother, too; and that all the beautiful things that ever anybody could think about, are where

Smith, of Woodsteck, Vt. Thursday, May 16:-Invocation; Questions and Anawers; Alfred Huger, of Charleston, N. C.; Jolin Stuart; Annie Gridering: Monday, May 20 - Invocation; Questions and Answers; Clarence Walters, of Nachville, Tenn; Frances Farol, to the Gray Nuns of Montreal; "Mammie," to Mrs. Elizabeth Car-ter, of Brunswick (ia: Dr. Sydney Doane, to.Mrs. William Bennett, of New York City. Tuesday, May 21.-Invocation; Questions and Answers; Minnie (tarcia, to hor father; David McGilvray; John Clark, to his family; Tom Sibley, of Galveston, Texas, to his brother and partner.

Minnie (farcia, 'to her father; David McGilvray; John Clark, to his family; Tom Shley, of Galveston, Texas, to his brother and partner. Thursday, May 23.-Invocation; Questions and Answers;
 Deborah Willey, of Ellot, Mc.: Mary Jane Phillips, of Bos-ton; Susle Alexander, of Fall River, Mass. to her mother. Monday, May 21.-Invocation; Questions and Answers; Margaret Burse, of Yammuth, N. S., to her son James; Jo seph Westcott, of Littleton, N. H.; Lacy Harris, of Boston, to her mother; William Mparark, of Sing Sing, to his mother; John Ebbreige, to Capt. Harvey Thomas. Tuesday, May 2.-Invocation; Questions and Answers; John Ebbreige, to Capt. Harvey Thomas. Tuesday, May 2.-Invocation; Questions and Answers; Margaret Burse, of Trenton, N. J., to his mother; L. Judd Pardec; Danlel Staples, if Exeter, N. H., to his family; An-nie Henderson, to her mother.
 Monday, June 3.-Invocation; Questions and Answers; Allee Catter, of Murray Hill, Y., to her mother; Thomas Bennett, ot Boston; James Dugan, of Boston, to his brother. Tuesday, June 4.-Invocation; Questions and Answers; Samuel Persons, of Boston, to his son; Alex. Rolnbaret to friends in New Y.r. K City; Laura S. Stearns, of Boston, to er husband and chidren. Questions and Answers; Ellerie, to his wie and friends. Thereday, June 4.-Invocation; Questions and Answers; Bienet, and Waiter Montgomery, to his friends; Elizabeth Granes Aga, June 1.-Invocation; Questions and Answers; Abijah White; Waiter Montgomery, to his friends; Elizabeth Granes Aga, June 1.-Invocation; Questions and Answers; Abijah White; Waiter Montgomery, to his friends; Historh Thursday, June 5.-Invecation; Questions and Answers; Jack Harney, of Galveston, Texas; Ellen Crossgrove, of Bos-ton, to her brother and signer; Capt. John Sampson, of Bris-tol, Mee, Sam Ray, of Pertsmoutin, N. H.; Jon nuce Atchi-ison, of Cambridgeport, Mass., to his faither; Der Boston, to his family. Thursday, June 1.-Invocention; Questions and Answers; Jack Harney, of Galveston, Texa

From Cold Brook, Herkimer Co., N. Y., August 5, A. M. tarkweather, to her daughter Deborah; John Schneider, of oston, to his son; Annie Brown, of Lawrence, Mass., to her

Bostin, 40-his son; Annie Brown, of Lawrence, Muss., to her mother.
 Thursday, June 20.—Invocation; Questions and Answers;
 William Thackeray, to his fitendis; Jude Sampson Peters, of Boston, to his nephews, Ruth Ann Prescott, to her childron; John Connelly, of Boston; Charlie Eames, of Yarmouth, N. 8, to his mother.
 Mohert J Clarkson, of Liverpool, Eng; Moke ta va ta, to Col.
 Tappan; Catharine Connolicy, to her husband, of Dorchester; Annie Galway, to her father, of Rock Island, Ill.; C. C.
 Hovey, of Boston; Hannah Adams.

ELSIE DREW.

Elsie Drew grew up by my side, Unfolding to life like a beautiful flower,

Through a tissue of smoke, with a steady ray.

A gleam there was in her golden hair, A holy light in her violet eye, As if she had caught the spirit of prayer, With visions of angels sweeping by.

And her delicate ear was strained to greet The far off notes of a wonderful hymn That came, subdued and solemn and sweet,

From the lips of invisible cherubim. Her taper fingers were white and thin,

And tinct with veins of purple hue; And an audible pulse beat quickly in The electrical heart of Elsie Drew. We did not call her handsome and fair, As one would speak in a civil way; But she had a grace of her own, and an air Thrice refined from purity's day,

Elsie Drew I see no more She sees the angels she used to see, In clearer light; and joins the hymn That swells o'er the waves of the jasper sea, From the lips of invisible chernhim. Georgiana T. Hull, in Cape Ann Advertig - Georgiana T. Hull, in Cape Ann Advertiser. could only come from hereditary bigotry or priestly craft. What affirmation of immortality is it to find upon an old, decayed tomb-stone the word, "resurgam"? Instead of an affirmation of immortality, it is tantamount to the expression, 'I have not already risen." It necessarily includes the belief that the dead are at rest, asleep with their fathers, the last sleep, etc.-terms of Christian consolation! But how much more consoling it would be to read upon the tomb stone, instead of resurgam-"I shall rise again," resurrexi—" I have risen," and am in the enjoyment of a more glorious existence! How horrible it would be to know that, in some future time, I must be torn from the beatitudes of heavenly life, and condemned to live forever in my old, worn-out, dead hody! The doctrine of resurgam is as appalling as that of annihilation, or that death is an eternal sleep; for, if I must lie in a state of insensibility, asleep in the grave until the end of the world, it would be better not to be disturbed at all. Of all the absurdities which priestcraft has inculcated, this, it seems to me, is the most absurd. · FREDÉRICK ROBINSON. Marblehead, Mass., Aug. 3, 1872.

Passed to Spirit-Lifé:

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talented writers in the world. All which features render this journal a popular Family Paper, and at the same time the Harbinger of a Glorious Sci-entific Religion.

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From Cold Brook, Herkimer Co., N. Y., August 5, A. M. Tenner, aged 50 years. Rarely has it been my duty to record the departure of one that the community clung to with such parsionatic attach-ment. A large concourse of people dropped the builsy imple-ments of varied employments to give sure testimony to the eateem in which he was hel. The blow has fal en upon all in the range of his acquaint-ances, and all present sedmed to feel it as their personal bereavement. His intelligence, his decision of character his truthfulness, his unducationed integrity, and his manhood, which always gave him a place in public confidence, would leave its mark on a nay community, and his departure would draw the sigh of regree from any who knew him. Ho ever stood out fairly and fully in defence of the right, apparently wholy forgetting whether it was popular or unpopular. And seidom has it failen to me to deliver a funeral address when it could so planity be read in the contrances of all, even the orthodoxy "that it is well with him." But how it is to be as well with the community we chanot see, unless the angel world assist him to return, and his ministry in good thing is continued. But who is to fill the place he has vacated in Spiritualism? Let the friends there do their unmest on snewer this most im-portant inquiry; and if is our most sincere prayer that what-ever may be best calculate: to heat the wound of that very deeply lacerated heart of his formed the difference between the grief that is sweetened by the faith of the Spiritualist and the grief that is we should appondent the Bipertualist and set domo, may sho not forget the difference between the grief that is we feed upon other faith. *Hion, M. Y.* From Amsterdami. New York, Aug. 6th, Slister Ellza Hewett,

From Amsterdam, New York, Aug. 6th, Sister Eliza Hewett, aged 70 years.

aged 70 years. Another one has gone from the ranks of Spiritualism to par-ticipate in the purer pleasures of the other sphere. But essi-ed the merits of her faith in a lingering ilness of several months, which afforded ample opportunity to determine whether it would do to trust Her condence in it was im-plicit, and her peace was like a river. She had formerly inclined to tre secutiments : Quakers, but through the medi-umship of her son, she became convinced of Spiritualism, and autority the sacred elements of our philosophy, in the midat ot Orthodax pre sure.

sternly to the sacred elements of our philosophy, in the midst of Orthodax pre sure. She had acquired the confidence of a large circle of friends, and with her quict ways had extended her influence where it will long bo feit, and leit an affection with her family such as none but a mother can leave. The speaking was one by the writer unconscloue of the magnitude of the crowd, (so many being hid from view.) until the formation of the procession, thus showing their respect for the decessed, and their readi-ness to hear Spiritualism expounded when the precist of a funeral is offered. A. E. DOTY, *lion, N. Y.* A. E. DOTT, Illon, N. F.

From Providence, R. I , August 9th, Emma J. Hopkins eldest child of Andrew J. and Almira Hopkins, aged 21 years months and 9 days.

a monine and y anys. She was an earnest Spiritualist, as are the other members of the family, and Javed the Banner, eagerly scanning it, es-pecially the message department. Amiable, duiting and kind, she had an angelic welcome as she passed through the resur-

AUGUST 31, 1872.

BANNER OF LIGHT.

Mediums in Boston.

OFFICE OF DR. H. B. STORER, 137 Harrison avenue, Boston.

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M 188 S. F. NIOKERSON, Business and Test and Thursday evenings, at 8 o'clock. 82 Dover street, Buston. Aug. 17.-137*

Aug. 17.-13** M 163 Kolium, 163 Court street, Boston. Circle Tuesday and Bunday evenings at 73 o'clock. 4*-Aug. 24. M 26, M. OARLISLE, Test, Business and Ciair-yogant Physician. Hours from 9 A. M. to 97. M. No. 94 Camden street, Boston. 13*-Aug. 17. Idw*-Aug. 17.
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C. CUSHMAN, Magnetic Physician, No. 82 bover street. Boston.

Miscellaneons.

DR. FRED. L. H. WILLIS, P. O. Box 362, Willimantic, Conn.

OWING to ill health, DR. WILLIS has been compelled to

OWING to ill health, Dz. WILLIS has been compelled to give up his New York practice; and go to a place where the wear of professional life is not as great, and takes this method of informing his numerous patients about the coun-try that for the present he may be addressed as above. - From this point he can attend to the diagnosing of disease by hair and handwriting. Ile claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching Clairvoyance. All diseases of the blood and nervous system, Cancers, Scrof-plicated nervous diseases the Doetor claim especial skill in treating, and is permitted to refer inquirers to patients who have never while system of practice. Dr. Wills's address through August will be Glenora, Yates Co., N.Y.

Co., N. Y. Address by mail as above. tf-May 25.

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BELVIDERE SEMINARY. BOARDING SCHOOL

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Miscellaneons.

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f scenery.

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"THE WORKING-MAN'S LAST REMEDY."

probably possess the churches, not in turning out-the occu-pants, and forming another hierarchy, but in bringing them over to a belief in spirit communion. Spirituishem is es-archially radical, and the angols do not seem to object to the widest agitation. They take such instrumentalities as they can find—not that they would not prefer better. Lib-eraism they are content with, but prefer Bpiritualism. Be-cause "whatever is is right," is no reason why a thing may not be better than it is. Let us then, aim at the higher. To deliver matter-ol-fact utilitarian discourses from a Spiritualist standpoint, such as you do, and supplement them with so much unfriendliness to every thing bearing the name of Christianity, seems to us somewhat of a house divided, and a questionable use of your powers; that is to any, we think such writing has done its work. Our distin-guided man of releace inflirates the lectures with global against the popular religions that have fulfilled their pur-poses well, we think. (We hope the Professor is not en-tangled with the other level in a store and earth.). To build up is non of the uses of Spiritualism, as well as to pull down; and, the foundation being laid, let us work upon the super-etracture. Spiritualist writers and antiquaries have ran-sacked the oarly and pre-historic ages, and found saints without number; but when they come to better authenti-cated records, that have been accapied by the foremost na-tions, they, they alto religible the work hold up the religible theory has This is the title of a pamphlet of about twenty pages, forwarded to us by W. W. Bennett, of 354 Fifth street, Jørsey City, with a request that it.go through the columns of the Banner; but we do not deem it matter relevant to the objects and purposes of the Banner, even if there was room for it, and the eslitor was willing to insert it. We agree in the main with the writer in his criticisms on the failures and causes of them, of the efforts of the working men, and still more deeply than he does, do we oppose and deplore strikes as destructive of property and prosperity, and failing like famine and pestilence mostly on the poor. Our country has lost iniliions of dollars by them this year, and the poor are the principal sufferers, and ever will be. They are always premature, and merer effect the object they are started for, even if the employers yield the price demanded, or the number of hours that shall constitute a day's work, for there are immediately other changes made to correspond and keep the poor poor, and rich rich, and ever will be, until the remedy proposed in this little pamphlet is adoptod, viz, a complete union of working men and support of each other, not in idleness and strikes, but in business and the selection of legislators from their own ranks, with the adoption of the ONE GREAT REMEDY for all their wrongs, the abolition of titles and property in land, and its final but slow restoration to the whole people as their natural right and the free gift of God to all, and forever inalienable. We have advocated this measure for thirty years, and are sure it must. come soon or late, with or without revolution. It can be adopted by legislation and injure no per-son in his or her fights by a slow process of abol-travagance to win the strongest opposition: and our own ishing titles in estates, and by limiting ownership and stopping purchase, making occupancy alone the title, and improvements the only property as that is all that is created by man, but we very much doubt the practical harmony among the poor and the producing classes which would bring this result without revolution and consequent destruction of vast amounts of property and life, and yet it must come within the next century. We are sure the working-men have it in their power to bring it about without revolution, but they have not the wisdom to use this power wisely. They have the power to regulate wages and hours of labor without ever resorting to strikes, but they lack the wisdom to use it, and hence these epidemics of destruction every year with no permanent good. There is one other measure which must precede or accompany the great land reform polloy, and that is the abolition of all usury and usury laws. When there is no money value in land, and only in improvements and moveable property, the Government may, for convenience of business, travel, &c., create one-half or threefourths the amount in a representative currency which may serve for exchanges, and be used without interest to represent any species of property, and he a part of the real wealth of the nation, and this may, as it should, be made of such material as will give it value in all parts of the world, and among all nations. We never could see the inst tice and utility of the high rates of interest we pay for the use of the dead men's past labor, and the boarded treasures of greedy speculators. Land monopoly and usury we consider the big and little curses of the race, and equally the curse of rich and noor, and making the two classes and

all the opposition between them. We have no hope of this legislation in our day of earth-life, but hope to see and aid it from our spirit-home, and to realize the practical utility of some of the measures which are becoming every day more necessary for the security and neace of society in our country. The pamphlet very truly says, earth, air and water are the three equally essential elements of human life, and are the natural inheritance of man and forever inalienable, and hence any system of Government that robe a part of the people of any one of those natural rights is a tyranny and robbery, and the stolen property of course belongs by right to the original owner in spite of all the title-deeds of all the Governments of the world. Force, however, can and does take it from us, and when the few use this force to rob the many-as in Edgland - and compel the robbed poor to join the Government armies to enforce the robbery of themselves, there is surely a volcano under the Government that may burst forth at any day, soon as there is intelligence enough to see the evil and the remedy. The Churches and fear of God and the kings that rule by right divine, have long stood as watch dogs at the gate of power to keep the people ignorant and in subjection to authority, while the army of priests have picked the crumbs that fell from the tables of the rich, and pandered to the worldly power of wealth with a sickening sycophancy that disgusts all reasoning minds. Human rights they never look a'ter, and Godgiven inheritance of man they declare is all forfeited and lost, and they alone can restore it in heaven. Education, which the Catholic wisely declares dangerous, as it is to our false system of religion and laws, is to us the only sure remedy. Let the people know their rights and they will have them. and let them know their duties and they will do them. Ignorance must ever accompany slavery. and the masses will not consent to be robbed and enslaved by priest or tyrant, by money nor the fabled gods when educated.

LIGHT. BANNER OF

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known to the public, withdrew the suit-at-law,

which of course also withdrew the charges in the

church, but not in the public mind. It is sup-

posed the late "unpleasantness" in some way

SUGGESTIVE THOUGHTS.

FRIEND CHASE -- TO SECURE SUCCESS for the cause of Spirit Unlish, must we not make it consistent with more tolers tion toward others? While we hall liberation from skepti-cism as one of the best fruits of Spiritualian, it appears to me that this class of minds have carried their bias into the the second state of the second basilies to visiting reliations.

new truth, and made it more hostile to existing religious opinion than fair dealing would warrant. Spiritualism will

reliably possess the churches, not in turning out the occu-ants, and forming another hierarchy, but in bringing them

without number; but when they come to better authenti-cated records, that have been accepted by the foremost na-tions, they throw discredit upon them, hold up their blam-ishes, fail to mention the pithy, sententions and solid max-ims, with all the paraphernalia of medern manifestations, shat these old mediums, seers and prophets uttered from time to time, as they came under more spiritual and better sourced. Uccented the the artiful world have few ancomplums

control. Granted that the spirit-world pass few encombums upon these writings, that Theodore Parker and other lead-

its of the Banner Circle give them but questionable atten-ion, is it not because some of the Christian sects, mistak-

tion, is it not because some of the Christian sects, mistak-ing the genius and spirit of Christianity, makea fetchism of them -a superstition -- a mineulous intervention? and may they not distract attention from the modern, more full and explicit disclosures that every family should have and might have, and not because, with many of the objections alleged, these writings are not a valuable record of the intercourse and direct intervention of the spirit-world in human affairs, because a stream of higtory that annears abser dileness in

forms, good in thomselves, but set forth with sufficient ex-travagance to win the strongest opposition; and our own great truth, diverted of all extraneous matter, is in but a formatory state. Some of its enunciations appear too crude and senseless, one would think; for any possible good, and the opposition here is quite as little as we might expect. Without man-worship or Bible-worship-which we never had-or any other save that of God himself, for us have a

had-or any other save that of God dimbell, let us have a simple Spiritualism, drawing nutriment from whatever source it may; and certainly not treating with contunely the opinions of others on a subject of so sensitive a nature as religion; and one of so wide a breadth of diverse thought. Belleving that Spiritualism is substantially a religion; should we not weave into its unfoldment a little more of the religious element, spiritual-mindedness, spirituality, or the religious of some and to it and not restration the sense that our to be a subject of the substantially a religion;

the religious element, spiritum-minicences, spirituanty, or whatever term you may apply to it, and not rest-altogether upon the mere liberalism of it? What is your opinion ? But "let us have peace." The want of it is the ruling com-plaint of Bpiritualists against Christianity. It should cor-tainly be a boon to you and me, who have fired somewhat toward the sunset of life. Very truly, Springfield, 10. GEDBOR BARRELL.

The suggestions in the foregoing letter are good

and important, although we cannot always com-

ply with all that is good. We have not yet, as

by the civil institutions of our country. It may

be a question whether we shall lay the axe at the

root of the tree of sectarian Christianity, or only

lop off its branches; but we have so long con-

sidered its fruits and foliage poison, that we have

been in favor of rooting it all up, and planting

the tree of knowledge in its-place. Faith and

hope have ruled the Christian world; let knowl-

edge rule in Spiritualism. "Mildness, but firm-

ness" is our motto; but, as we have never been a

Christian, we do not feel for it as others do who

A COMFORTABLE PRISON.

have enjoyed it, as they call it.

grew out of a renewal of this old difficulty.

WESTERN LOCALS, Etc.

REPORTED FOR THE BANNER OF LIGHT.

⁵ OHIO AND MICHIGAN. Spiritualism in Springfield-Great Meeting, Aug. 4th - Speeches and 'Cabinet Munifestations - School-craft - Large Grove Meeting, Aug. 11th - Over Three Thousand People in Attendance-Notes.

Springfield (O.) is not noted for its liberalism in matters theological. Evangelical churches are numerous in the city. There are but two churches of liberal tendencies to be found-the Universalist and the Jewish. Spiritualism has had a hard struggle in this place. But the few brave hearted sonls who had caught glimpses of the divine religion of Spiritualism have held their ground, firmly, against all opposition.

LINES OF PROGRESS.

O. L. Sutliff has been an efficient worker among the Spiritualists of Springfield. Mrs. Shaw, also, has aided in the good work. Other speakers, whose names wa fall to recall, have sown seeds of progress here in the days gone by, that now have yielded a golden harvest.

Matters took a more positive turn, a few months ago, on the advent of Addie L. Ballou into the city. A Society was organized, and our good friend, John P. Allen, a young and wealthy jeweler of Springfield, was elected President. Lectures have been held regularly in Allen's Hall, Mrs. Ballon has received most flattering notices from the press. In truth, the editors of Springfield seem disposed to do the fair thing. Mr. Bnyder, of the Advertiser, is a man of marked ability.

THE MEETING,

Agreeably to the announcement that appeared in the Banner of Light, everything was in readiiess for a series of meetings at the Fair Grounds, Springfield, Aug. 2d, 3d and 4th. The assemblage at the grounds, which are situated in the outskirts of the city, was not very large on the first day. and direct intervention of the spirit-world in human affairs, through a stream of history that appears sheer idioness in us to pretend to defame, to the extent that many of our writers and hecturers are accustomed to do? Spiritualism must deal fairly and squarely with this subject, if it touches it at all, and we know that it will be discussed for years to come, however we might regret the necessity; and the ne-cessity would scarce arise, but from the very parties who^o protrude these discussions upon the public. Ours is a great innovation of existing opinion. We have plunged into ro-ceres you in themselves, but act-forth with sufficient ex-But in the evening a good audience gathered together in Allen's Hall to listen to remarks from O. P. Kellogg and other speakers.

Concerning the day and evening of the second lay of the meeting, we can repeat what we have said about the peculiar characteristics that marked the phenomena visible on the first day.

Mr. Moses Sherman, the eldest son of the celebrated Sherman family-all of whom are mediums-was at Allen's Hall on the evening of Aug. 31, and, after the lecture, gave a scance. Mr. Sherman was one of the "cards" of the meeting -it being extensively advertised all through the neighboring country that he would be present and give cabinet manifestations.

Mr. Sherman's scance was a success. The sack test was performed to the satisfaction of all. Sunday, (4:h): This proved to be the day of the

series of meetings. The weather was delightful, and the day seemed to be one of the best of Nature's artistic patterns. The Fair Grounds of Springfield deserve a notice of a column's length. They are first class.

By ten o'clock quite a large crowd had assem bled. John P. Allen called the meeting to order in a few well-timed remarks. After some excel-Spiritualists, reached the condition in which we are the party with the power of toleration. The lent music by the choir, O. L. Sulliff was introduced as the regular speaker. His address was popular and powerful only can tolerate, and they eagerly listened to, lo. not tolerate us more than they are obliged to

Notice was given that Mr. Sherman would hold a cabinet scance in one of the buildings on the ground, admission free. The crowd immediately filled the building. The scance passed off satisfactorily.

Pilor to the opening of the afternoon session the writer did his best to dispose of a quantity of books that had been ordered from Wm, White & Co. The sale was quite large. But the entire lot could have been disposed of, had proper attention been given to the matter by those immediately interested. The books and namphlets should have been displayed so that the people could have ex amined them. But then, our friends were crowded to death as the saving is with many cares.

By preärrangement a reporter of one of onr. They will be masters of the situation in their next dailies was permitted to interview one of our attempt. On the whole, success crowned their

Spiritualism in Springfield is stronger than ever before. The series of meetings concluding Aug. 4:h, will long be remembered. The talk now is of getting up a debate. So the ball rolls on!

MICHIGAN. At Schoolcraft, Aug. 11th, an immense grove meeting was held. Over three thousand people were in attendance. Five or six special trains were run to accommodate those that were anxious of hearing the gospel of Spiritualism. The speakers in attendance were, W. F. Jamieson, Mrs. L E. Drake, Mrs. A. E. Mossop, Mrs. Frank Raid Knowles, Mrs. Gilem, and W. B. Mason. Prof Milleson, spirit-artist, Dr. Flanders and Dr. King were also present. The immense multitude gave most respectful attention to the earnest words of the speakers.

Mr. Jamieson's voice rang out loud and clear in denunciation of error. He called on the people to guard well their liberties.

Mrs. L. E. Drake is always thoughtful and to the point. She took up religion and government, touching also the social question. Though able in all her arguin ants, yet it was when she touched the social question that she gained perfect control of the audience. Her words to mothers were fall of thrilling pathos, based on facts, and uttered with such stinging bitterness, that faces paled, and eyes were dimmed with tears. Woman surely is the coming preacher. Mrs. Drake should be more widely known. A great work lies before her.

Mrs. Frank Reid Knowles gratified the people by delivering an extempore poem on subjects se ected by the audience.

Most of the speakers present participated in the exercises. Mrs. Gilem read a poem and spoke for a brief period. Mr. Mason, of South Bend, also poke at considerable length.

Mr. Jamieson added words of wisdom, confirm atory of the sentiments of the writer's appeal to the audience for subscribers to the Banner of Light.

NOTES. The officers of the Kalamazoo (Mich.) Spiritual Society desire to express through the Banner their appreciation of W. B. Mason, of South Bend nd., as a young lecturer of promise.

Messrs, Flanders and Farnham, of Chicago will be in Kalamazoo (Mich.) at the International Hotel, for a few weeks. These gentlemen are healers. Dr. Flanders is a man of integrity, and is possessed of strong magnetic powers. He has a large list of names of parties who have been benefited by his treatment. The afflicted in and near Kalamazoo will certainly be doing a sensible thing when they call on Dr. Flanders.

Prof. Milleson, spirit-artist, still sojourns at Battle Oreek, (Mich.) where he has many friends. We were glad of the privilege of enjoying an hour's social converse with the Professor between the sessions of the great meeting in Schoolcraft. Mr. Still (colored) well known to many, is still pursuing his energetic and persistent way, determined to accomplish something. He is now in Springfield, (Ohio,) endeavoring to organize a free religious society among the colored people. And now Breedsville (Mich.) awings into the line of happy towns in the happy possession of springs, or wells, whose water is of such a neculiar quality that the sick are restored to health by its use, and even those who are in comparative good health are made robust by its applica tion. We learn that the rush of nationts is large. Breedsville is a stronghold of Spiritualism, and therefore the wells are in a good place.

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"STRAWS SHOW WHICH WAY THE WIND BLOWS."

We had just closed the long and tedious trial of Rev. Mr. Berkeley in an ecclesiastical court in our city, by which he was cleared of the charge of improper conduct with a little girl, and we had also celebrated the funeral of the Catholic. priest who died in the city hospital, to which he had been taken by the police, full of disease and bad whiskey, from one of the damnable dens, of infamy so notorious for bad company, when we are. again greeted by an article in our St. Louis Daily Globe, giving an account of a regular fight and muscular trial of strength and pugilistic power between the Rev. Thomas M. Finney, editor of the Christian Advocate, and in high standing in the Methodist ranks, and Logan D. Dameron, President of the Southwestern Publishing Company, a Methodist concern of long standing and much wealth and influence. Mr. Dameron had but recently escaped legally from a great moral charge of criminality, with which our napers were enlightened, and in which the statement ran that a neor, unfriended girl lost her life and her widowed mother, for reasons un-

the city, occupying most a full block, which is walled in with a strong, high, wall to keep insiders in, and outsiders out, and requires passage hoth ways, by permission only of door-keepers as at other prisons. In this, however, the inmates, at least all except children, are at first volunteers as they are in matrimony, and the experiment is some like it, mostly unknown until. tried, and then if disagreeable not so easy to get out of. We were much interested in the report of this reporter, which showed plainly that at this time, on the eve of a political campaign, it must not offend a large class of Christian voters, hence not, the useless ceremonies are reported and left sanctified as the Church presents them. This property is valued at fifty thousand dollars, and is occupied mostly by females, perhaps entirely, except by visiting priests and church communicants. Children are left here temporarily or permanently by their parents, and trained into the mechanical and life destroying forms and ceremonies of the old Church. There are also in the institution tifty or more reformed and reforming Magdalens, as they are called, in honor of Mary Magdalen, we suppose, which, with other grades of occupants, spend a large portion of their time in the useless ceremonies of the Catholic Church, ostensibly to gain favors from the Gods and Goddesses of the old Roman Church, but really more to break down their natures and bring them into subjection to rigid discipline. As neither the souls nor the bodies require nor are benefited by the ceremonies, and no favors gained by them, we call them a useless waste of time, and propose an open and fair discussion of their utility, and the abandonment of all found to be useless; but even the suggestion is considered wicked by this infallible Church and its fallible priests.

Here is a part of the report: "The hour for rising is half-past four. It does not take long to make the tollet, as a matter of course, for there are no mirrors to flatter, and no fatterers to arouse female vanity. The Magda-lens are kept at religious exercises until seven o'clock, when they go to breakfast. Meditation and prayer follow, and the house-work is done. A recitation takes place at half past ten, and they dine at eleven. After dinner there is a recitation until half-past twelve. They work until two o'clock; then recite, then remain quiet until a quarter past five, then go to the chapel for medi-tation. Supper at six; meditation until eight, when they go to chapel and say their night prayers and retire. The routine of the Sisters is somewhat similar, their exercises being at different hours. They do all the cooking for the house, and have the gener-al supervision of everything."

ALL RIGHT.

We are authorized to say to our, inquiring friends that Gov. Brown-of Missouri, now candidate for Vice-President on the Cincinnati ticket, is not in favor of inserting in our national constitution the religious amendment as proposed by those who would sectarianize our na-tion by declaring it to be a Caristian nation, and that he was not the Governor of Missouri, who signed the call for a convention for that purpose. who It was Gov. McClerg, his predecessor, and who found that charge against him one of the most po-tent in his defeat by Gov. Brown two years ago. bull, Ohio.

Shepherd." The building is one of the largest in over the meeting, which was pronounced, by imefforts, and they have every reason to be prond nartial unbelievers, to be the best one of the kind ever held in Springfield.

In the afternoon, Mrs. Addie L. Ballon deliv. ered a lengthy address to the people, which was well received. She was followed by Mr. O. P. Kellogg, of Trumbull, O., who captivated the audience by his eloquence, wit and logic. Mr. Kellogg's remarks closed the meeting.

It was announced that Mr. Sherman would give another scance. Again the crowd thronged to witness the manifestations. This time, there was a hitch somewhere. The scance was a partial failure. How the skeptics crowed ! But Mr. Sherman was firm. On Monday night (5:h), he fully vindicated his claims to mediumship, in a séance held in Allen's Hall.

Sunday night, in Allen's Hall, the closing sea sion of the meeting took place. It was a genial, informal affair. Everybody was happy. Mr. Sutliff opened the meeting with remarks relating to his experiences. Mr. Sutliff is an old. pioneer in the field, and has hosts of friends.

Mrs. Coit, of Columbus, followed, in a dignified sneech of fifteen minutes. This lady has but recently entered the lecture field. She should be called into active service all over the country. Mrs. Ballou then made a few practical remarks The sensation of the evening came when the Chairman called on Mr. Strauss, minister of the Hebrew congregation of Springfield, for a few remarks. (Mr. S. attends our meetings frequently. He was at the Fair Grounds, and occupied a seat on the platform.) Mr. S. rose, and said: "Mr. Chairman: I am glad to be here and listen to the speeches. I feel at home in a spiritual meeting. How thankful I am to know that Spiritualists do not entertain that prejudice against the Jews which is so strong in the hearts and souls of. many. Let us put prejudice beneath our feet. Why should we quarrel? Are we not brothers? There is but one God. Let us worship him. Let the idea of God enter into our souls. Then we shall be happy; then we shall be pure; then we

shall be virtuous. I say, again, I am glad to be here and listen. I accept the hand of fellowship which you so generously and kindly extend to me. It reaches over historic differences and prejudices, and stirs heavenly music in my soul. [Applause.] I do not believe as you do-not in everything. I detest bigotry. Again I say, Why should we quarrel? Are we not brothers? [Loud applause.]

Mr. Still (colored) was the next speaker. He declared that Spiritualism had a mission to his race. A collection was taken up for Mr. Still, and he went on his way rejoicing.

Mr. O. P. Kellogg delivered the closing address, thrilling the audience with his eloquent elaboration of the modern idea of "God's Dispensation.' Mr. Kellogg has been in the field for many years. He is a well-worn veteran in the cause, though yet a young man. We know of no one that we can more heartily recommend to societies as a worker of unblemished character and ster ling ability. Eastern societies should give our brother a call. Address Mr. Kellogg at Trum-

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