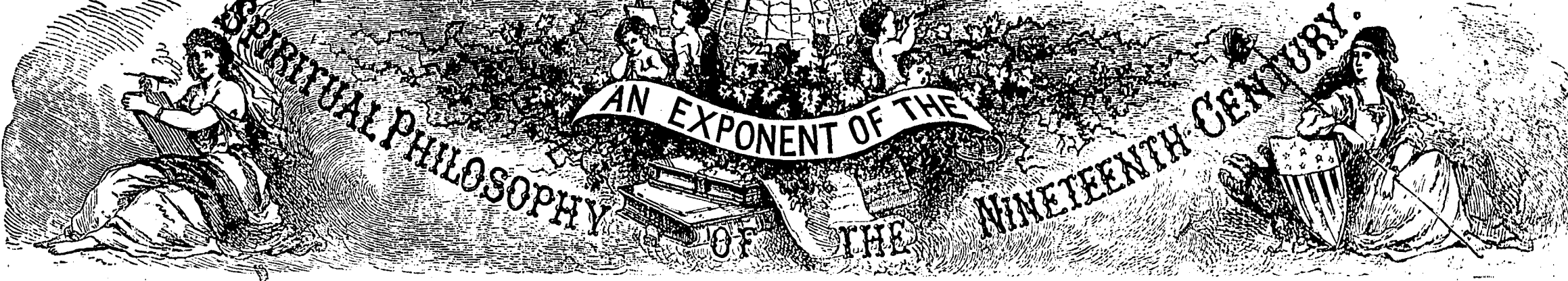


# BANNER OF LIGHT.



VOL. XXXIII.

COLBY & RICH,  
Publishers and Proprietors.

BOSTON, SATURDAY, JULY 12, 1873.

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NO. 15.

Written for the Banner of Light.  
THE MEDIUM, OR SIX SEANCES.  
BY ALEXANDER M'CLACHLAN.

SEANCE SIX.

The seance opened with a gush  
Of spiritual song;  
Anon our very hearts were hushed,  
To catch the living notes which rushed  
In ecstasy along.

Things dead and gone revived again,  
As on mine ear they fell;  
Who could the spirit-minstrel be,  
That seemed to sing them all for me,  
As if he knew me well?

And while he sang my spirit heard  
The voice of other years;  
No grief was there in tone or word,  
Not sorrowful, and yet it stirred  
The deepest fount of tears.

Again, again! that melting strain!  
The voice I seemed to know;  
But surely it could never be  
The voice of him so dear to me,  
Who died so long ago.

He was indeed a bard sublime  
As e'er bade numbers roll;  
But died with many a living line,  
And many, oh, many a song divine,  
Unuttered in his soul.

Even while his ardent spirit glowed  
To scale the heights of fame,  
He sank, o'erburdened with his load,  
And gave his spirit back to God,  
And rests without a name.

I listened, oh, how earnestly!  
Ah, yes, it was the same.  
And how my very spirit leapt  
With memories that long had slept  
When he pronounced my name!

There, in the very garb he wore,  
I plainly saw him stand.  
Ah, well I knew the thoughtful face,  
Although it had a deeper grace,  
Caught from the Summer-land.

And I exclaimed in ecstasy,  
"Ah, yes, indeed 'tis he!"  
Oh, tell me, thou friend of my heart,  
Oh, tell me, thou friend of my heart,  
And what I yet shall be.

What is the state of those that we  
Poor mortals call the dead?  
When in the well-remembered voice,  
In tones that made my heart rejoice,  
Clear and distinct he said:

When on your earth my body died,  
And thou wert weeping by its side,  
The deep, death slumber was not long.  
I wakened in a world of song,  
With respirations long and deep,  
As from a sweet, refreshing sleep.  
The air affected me like wine;  
I breathed an atmosphere divine.  
The earth and sky with anthem rung,  
The woods, the winds, the waters sung.  
I ran glad as a little boy,  
And clapped my hands for very joy.  
The rocks, they were not old and hoar,  
But living to the very core.

And oh, the birds that round me flew  
Were strangely, beautifully blue  
And oh, such songs, so pure and clear,  
Were never heard by mortal ear!  
Beneath my feet a velvet floor,  
With grasses never seen before.  
And oh, the flowers had tender dyes,  
With strange, new meanings in their eyes,  
While songs and perfumes they outpoured,  
As if they worshipped and adored.  
The streams sang to me, as I ran,  
A language never heard by man;  
And all creation seemed to be  
In sweeter fellowship with me.  
When all at once burst on my view  
An ocean, oh, sublimely blue!  
The wind was blowing from the West,  
Which woke the spirit in its breast—  
A living harp! which sang to me  
Unutterable melody;

And, to my wonder and surprise,  
Each note had color, form and size.  
And every one a living tongue,  
That of God and his glory sung.

Anon, came breathings long and low,  
And spirit wailings sad and slow,  
Like the complaints of souls in pain,  
When out would burst some glorious strain.  
A great, a living wave of song  
That rolled majestically along,  
Arose like a triumphal car,  
Hills, shouting to the hills afar,  
Matter and Mind! Eternal Twain!  
Substance and Shadow! Heart and Brain,  
Alpha and Omega! Amen!"

"I was echoed by a shining host,  
Till in the Heaven of Heavens 'twas lost,  
And in a thrill of ecstasy,  
Upon mine ear it died away.

And there upon that shining shore,  
Where spirits worship and adore,  
A grand cathedral lifts its head,  
The great blue ocean round it spread;  
'Tis formed of stately, towering pines,  
And noble elms o'erhanging vines,  
Two rows of which their branches spread,  
And form an archway overhead.  
Their mighty trunks the pillars vast,  
A gauze-like veil around them cast,  
Of trolle-work, which seems to swim  
In colors of the rainbow's rim;  
The purple blending with the blue,

A nameless glory looking through,  
With strange new colors sweetly blent,  
So warm, so pure, so eloquent.

And here I found a faithful throng  
Drawn by the sympathy of song;  
And here were some old bards sublime,  
And minstrels of a later time,  
Who of man's higher nature sung,  
And kept the earth-age fresh and young,  
And who in many a deathless strain  
Cheered weary hearts and soothed their pain,  
And lightened many a weary load,  
And were indeed the priests of God.  
The thoughtless world denied them bread,  
But built them shrines when they were dead—  
Ah, no! not dead, they're living still,  
Molding earth's poets to their will,  
For they inspire the living strain,  
Still ringing through their heart and brain,  
And give to them the fiery thought,  
From which their mighty odes are wrought,  
That fire the soul to noble deeds,  
And make men better than their deeds;  
And with the energy divine  
Of many a great immortal line,  
They fire the heart against the wrong,  
And set it in a blaze of song.

And now the great immortal band,  
Came forth and took me by the hand,  
And thus their song of welcome sung,  
Until the mighty temple rung:

SONG.

Oh this is the land where no sin can enslave!  
The land where we know not of Death and the Grave,  
And the palms of the righteous immortally wave.

Oh this is the land where the truth maketh free!  
Where the slave and oppressor no never can be!  
And the spirit the fruit of its travail shall see.

Oh this is the land where the weary with voice,  
Shall drink of the waters with joy that o'erflow,  
And into the mansions of gladness shall go;

The land where the friends that we thought were  
no more,  
When they left us to weep on Time's desolate  
shore,  
Yet all came to welcome us just as of yore.

Oh this is the land that is brighter than day!  
The land where affection can never decay!  
And the joy and the gladness shall pass not away.

Oh this is the land where earth's trouble and pain,  
And the hopes and affections we dreamed were vain,  
Are all turned to gladness and glory again;

A land of rejoicing where trouble is o'er,  
Where the foot's never weary, the heart's never  
sore,  
The land wherein Death can divide us no more!

How PLANTS PURIFY THE AIR.—Plants gain their nourishment by the absorption through their roots of certain substances from the soil, and by the decomposition through their green portions of a particular gas contained in the atmosphere—carbonic acid gas. They decompose this gas into carbon, which they assimilate, and oxygen, which they reject. Now, this phenomenon, which is the vegetable's mode of respiration, can only be accomplished with the assistance of solar light.

Charles Bonnet, of Geneva, who began his career by experimenting on plants, and left this attractive subject to devote himself to philosophy, only in consequence of a serious affection of his sight, was the first to detect this joint work about the middle of the eighteenth century. He remarked that vegetables grew vertically, and tend toward the sun, in whatever position the seed may have been planted in the earth. He proved the generality of the fact that, in dark places, plants always turn toward the point whence light comes. He discovered, too, that plants immersed in water release bubbles of gas under the influence of sunlight. In 1771, Priestley, in England, tried another experiment. He let a candle burn in a confined space till the light went out, that is, until the contained air grew unfit for combustion. Then he placed the green parts of a fresh plant in the enclosure, and at the end of ten days the air had become sufficiently purified to permit the relighting of the candle. Thus he proved that plants replace gas made impure by combustion with a combustible gas; but he also observed that at certain times the reverse phenomenon seems to result. Ten years later, the Dutch physician Ingenhousz succeeded in explaining this apparent contradiction. "I had but just begun experiments," says the skilled naturalist, "when a most interesting scene, reminded itself to my eyes; I observed that not only do plants have the power of clearing impure air in six days or longer, as Priestley's experiments seem to point out, but that they discharge this important duty in a few hours, and in the most thorough way; that this singular operation is not due at all to vegetation, but to the effect of sunlight; that it does not begin until the sun has been some time above the horizon; that it ceases entirely during the darkness of the night; that plants shaded by high buildings, or by other plants, do not complete this function, that is, they do not purify the air, but that, on the contrary, they exhale an injurious atmosphere, and really shed poison into the air about us; that the production of pure air begins to diminish with the decline of day, and ceases completely at sunset; that all plants corrupt the surrounding air during the night, and that not all portions of the plant take part in the purification of the air, but only the leaves and green branches.—*Popular Science Monthly.*

"Laugh heartily whenever you have an opportunity. There is not the remotest corner or inlet of the minute blood vessels of the body that does not feel some wavelet from the real convulsions produced by hearty laughter shaking the inner man. The blood moves more lively, probably its chemical, electrical or vital condition is distinctly modified—it conveys a different impression to all the organs of the body, as it visits them on that particular mystic journey, when the man is laughing, from what it does at other times. And thus it is that a good laugh lengthens a man's life by conveying an additional and distinct stimulus to the vital force.

## Foreign Correspondence.

### LETTERS OF TRAVEL.

NUMBER XXIII.  
Written expressly for the Banner of Light.  
BY J. M. FERRIS.

[Continued from our last issue.]

#### THE MAORI RACES.

The original inhabitants of an island or country must naturally interest all thoughtful men. According to Tasman, Cook, D'Surville, and other navigators, New Zealand, when discovered, was thickly inhabited by a most interesting people—one hundred thousand or more in number. In color they were of a yellow brown or olive. Those that I have seen on camp-grounds or strolling along the streets were of a light copper hue. Blood in many of them is strangely mixed with that of Europeans. In height they are above middle stature, erect, well-proportioned and muscular. Their countenances are open, eyes dark, foreheads finely developed, noses large, broad at the base and often aquiline, and their hair black, wavy, and often inclined to curl. Some of them have as fine heavy beards as Americans. Their hair never falls off from their heads, but gradually turns grey. The old natives affirm that their ancestors lived to be very aged, and then died by slowly wasting away, as a lamp goes out for lack of oil.

#### THEIR HOME MATTERS.

These Maoris, as Museum relics demonstrate, were certainly semi-civilized. Those yet living are degenerate specimens of their fathers. In social life they were industrious, good-natured, temperate and cleanly. They dwelt together in large fenced villages. Rising early, the men went to their land cultivations or sea-fishing, and the women to cooking or basket-making. Their house-building and architectural conceptions generally were infinitely superior to those of the Australian aborigines. They excelled in some few manufactures, especially in woollen mats and garments from *phormium*—New Zealand flax. This plant, growing spontaneously, reminds one of the wide green flag-leaves seen in American marshes. The fibre is wonderfully tough, and the mats and rude dresses made from it by the natives, were both useful and ornamental. This flax is now being utilized for the English market.

Iron was unknown to the New Zealanders, when Capt. Cook landed upon the island. Their stone axes of various sizes, used for felling trees, were made of green jade, basalt or hard grey stone. For water vessels they used the ripened rinds of gourds. Oil they kept in calabashes similar to those we saw in the Sandwich Islands. Their musical instruments, such as the flute, were made from human bones, or the hollow stems of wood. They did not buy and sell, but dealt in exchanges and gifts. Among the greatest events of their lives were marriage and exhumation. Priests generally named the children. Tattooing commenced about the age of puberty. They practiced polygamy. As a religious animal man is polygamous and promiscuous; as a spiritual being he is monogamous in marriage and chaste in marital conduct, and as an angel he is a celibate. The embryo angel is within. Men may become angels on earth. This is the resurrection with God's will done on earth as in heaven.

The chiefs of these tribes were known by their tattooing, dress, insignia and ornaments. The eldest child was the favorite one, ruling the others. A species of slavery existed among them. Slaves could never reach the rank of patriars. When these Maoris met, they did not shake hands, but affectionately rubbed their noses together. This is their present practice. While some American women carry poodles for pets, these natives carry little pigs. They are very hospitable to strangers. Cannibalism was unknown in their earlier traditional times. Their decline commenced with the advent of the missionaries. The last Wanganui Herald, in an able editorial upon the "decline of the native race," says:

"Let one get into conversation with any of the old settlers, principally farmers, whose recollections date back some forty years, and he will be astonished to learn how these tribes have disappeared off the face of the earth, and how that the present representatives of these departed races, noble specimens of civilized savages, as some of them are, bear comparison in stature, appearance, mental qualifications, or social influence among their respective tribes, with their departed ancestors. It is almost saddening to watch the gradual though certain diminution among those once powerful hapus; and it is no less humiliating to have to acknowledge that in the majority of instances death and disease can be unerringly traced to their intercourse with the (in many cases) less civilized Pakeha. In Otago, the centre of missionary influence on this part of the coast, will be found the greatest immorality, the most degraded mental and physical condition, and consequently the most rapid and certain decline among the natives as a people. Yearly statistics unerringly state that so far from the natives being benefited by their religious, political and social intercourse with ourselves, the reverse is the case. Disease and death are on the increase, and crimes, often of a heinous nature, are committed more frequently in proportion to the progress of their acquaintance with our manners and our customs, our habits and our views, our treachery and our falsehood. This seems an appalling picture, but nevertheless it is a true bill."

#### FROM WHENCE THESE MAORI?

Not from Australia, being entirely different in manners, habits, religion and language. Not from the Sandwich Islands, as many have supposed. Among the many reasons to the contra-

ry, the following may be mentioned: The New Zealanders carry their burthen on their backs, much like our North American Indians; while the Sandwich Islanders carry theirs on a balance pole, like the Chinese. Further, these New Zealand Maoris have no words for swearing; no temples for religious worship; no idols; no refuge cities; nor did they ever practice circumcision. Many of their taboos (*tapu*) were utterly unlike those of the Hawaiians; but affirmatively, the carvings of the Maoris agree wonderfully with those of the ancient inhabitants of Central America. Like those Central Americans, these aborigines obtain fire by friction; they steep kernels of *Kurika* for food, and have many other customs resembling those remote nations, as late discoveries at Uxmal and Palenque plainly show. Moreover, there have been such great changes in the Pacific Ocean by volcanic action, even to the sinking and rising of continental islands; involving the reasonableness of inferring that access to and commercial interchanges with the distant inhabitants of the Southern zones was, in the pre-historic past, much easier than at present.

#### THE MAORI RELIGION.

Men, civilized and savage alike, are naturally religious. These New Zealand Maoris believed in a plurality of invisible gods, and a future existence, although the *tapu* took the place of religious observances. They had priests and "sorcerers," and held intercourse with their "ancestral dead." They were troubled with demons. The heads of the chiefs were taboos (*tapu*), no one being allowed to touch them or hardly allude to them, under fearful penalties. They believed in charms, and wore them. Death, to them, was the passage to the *Reinga*, the unseen world, or place of departed spirits. They did not fear to die, yet preferred living in their mortal bodies. They believed that individuals occupied different apartments in *Reinga*, according as their earthly lives had been good or ill. Messages were frequently given to dying persons to take to deceased relatives in this shadow-land of souls. All of their funeral wails over their recent dead ended with, "Go! go, dear one, away to thy people!" It is a singular coincidence that the Filipinos, Tahitians, Tongans and Samoans, as well as the New Zealanders, considered the place of departure of the spirits, on their way to the unseen world, as the western extremities of their islands.

#### MAORI SPIRITUALISM.

Relation to and communion with a world of spirits are beliefs almost if not completely universal. The native tribes and clans of these islands are not only aware of holding intercourse with the so-called dead, but they understand the abuse, often using their mediumistic privileges for selfish ends. During their wars with the English, they were uniformly made acquainted by vision, clairvoyance, or clairaudience, with the movements of the British troops, before action in battle. Not a plan of Her Majesty's officers could be kept from them. The leading chief of the *Haiti* House was a noted medium and medicine man. He distinctly said that the "spirits of the dead" guided him to his victories. The Maoris in the North Island still own much territory, have their king, and hold but little intercourse with *Pakeha*, the white man.

The medium-priest in a tribe is called *Tobunga*. They meet in close apartments, and chant their songs till the flickering fire fades away, when the *Tobunga* goes into his ecstatic state, and the spirit, controlling the body, describes his new habitation in spirit-life, gives the names of those whom he has met, and bears messages in return to kindred in the higher-life. That these Maoris of New Zealand talk with immortals, no intelligent man having lived among them disputes. Are they Spiritualists, then, or spiritists? Spiritualism is the synonym of the Harmonical Philosophy. Spiritualism is the bare fact of spirit converse.

#### DEVELOPING THE SCOTCHMAN.

Common-place men and women are apt to tire one's patience—anything but monotonous. The weird genius and the madman, fanatics and eccentric characters deeply interest the student of human nature. Imbeciles ever think their superiors insane! Mr. Beverly, born in Dundee, is a botanist, a mathematician, and a solid thinker. It is said that he knows more about the geometrical and astronomical purpose of the Great Pyramid *Tizeh*, than any other living man. He has done much for the Dundee Museum, and takes a deep interest in Spiritualism, being the Treasurer of the Society. He corresponded with Prof. De Morgan, of London, has invented a singular thermometer, solved (heretofore unsolved) mathematical problems, and "squared the circle," which I understand it is to find the ratio between the diameter and the circumference, or to find the side of a square which is equal to a given circle. The formula is laid down, and the value of the Greek "pi" may be computed. This will interest mathematicians in America.

#### COLONIAL TERMS.

If traveling by railway, the conductor is the "guard," our "carriage" baggage is "luggage," the *dépot* is a "station," and all aboard is "take your seats." The forest is a "bush," and a field a "paddock." A shilling is a "bob," a pound a "quid," and fifty pounds a "pony." A drink is a "nibbler," rowdies are "harrikins," candies are "lollies," intellectual men are "clever," a miner with his pack is a "swag," a glass of liquor is a "smile," a man drunk is said to be "served," and if robbed, he is "stuck up." These terms and phrases sound exceedingly odd to an American. There are two corners of the mouth to laugh from; and further, all the impu-

dence in the world is not fruiting in Yankee-lands. No fleet steed on Western prairies could become more accustomed to girths and flies than I to the jeers of bards and "harrikins," both in Melbourne and Dunedin. Christians should teach their Sunday school weeklings good manners, if nothing more.

When the Melbourne Daily Telegraph called me a "long-haired apostate," I said, By the gods (pulling it in the plural makes it no swearing) shew shall not touch my locks so long as I tarry in the Colonies. Earth and hell combined cannot alarm nor drive me! Something is out of joint. I am either a long way ahead of the times here, or lagging far in the rear. Spiritualism occupies much the position in these islands that it did in America fifteen years ago. Do the scheming, worldly, business masses care to hear of the spiritual phenomena, of the spiritual life, self-denial, and purity of heart? Not they. In my next I will speak of the closing up of our work in New Zealand. On Tuesday we sail for Hong Kong, China.

Dunedin, New Zealand, March 22d, 1873.

#### STILL TO THE RESCUE.

As I am admonished by the tardiness with which donations come in, that the time which I named is too short to test the willingness of the majority to contribute, I propose, in order to realize all possible advantage from small contributions, to extend the time for the same three months longer from the first of July. By thus doing, we may be able to profit by the suggestion of our sister, Mrs. H. F. M. Brown, who says:

"Your correspondence made a mistake in counting out the women and children. What have we done that we may not bear our full share of all the burdens as well as blessings? I came near losing a good part of the money because of 'W. D. Y.'s' ignoring women. More than half of my collections came from the women."

And then, why may not the children help keep the Banner flying? "They are cheerful givers." Let me suggest that the Lyceums be invited to contribute toward making up the thirty thousand dollars. Let the word go forth that a specified Sunday is to be "Banner Day." Each child on that day may give five cents, and each adult twenty-five cents, for the benefit of the *Banner of Light*. If your loss is not made good, I mistake, the faith and works claimed of the Spiritualists.

I appreciate Sister Brown's little item of pleasantry, and beg leave to excuse myself by saying that, as in our present entangled financial and every other oppressive system of the present, men claim all prerogatives, I thought it best that they should bear all the burdens. Bless the women in their unrequited labor of good-will. I believe, that, until they are enfranchised, we will never have the balance of power through the ballot, to establish those principles which alone are able to usher in a higher civilization.

By aiding the *Banner* at the present time, we should not feel that we are working for mere individual interests, but that we are battling for the dear departed of each household in the land, who are waiting in joyous expectation that we will yet nobly sustain them in their timely mission of summing the fifties which still bind the majority to their Shylock, whose only triumph is that of shame, remorse and despair.

It is better to bestow our patronage on two or three good journals—and only one if necessary—and place them on a permanent basis, than to scatter out all by endeavoring to support the many. The secret of success is—as we all should know, if we do not—the concentration of power at that point where judgment dictates, and not where fancy or favor alone may lead. This seems to be, according to the pecuniary ability that has been manifested so far, the necessity of the hour. If our support must go to the few, let it go to those that have "borne the burden in the heat of the day, and not grown faint and weary in well-doing."

Were it not for the power which the spirit-world has to impress and otherwise influence the minds of the people, even in the most secluded nook of the forest, and thus reach the great masses of the uneducated not within the reach of the itinerant lecturer, and imbue their souls with higher aspirations, with love and longing for something more than mere physical satisfaction, the power to vegetate, and thus wear them from the mysticisms of the past, I would place little reliance in mortal effort to accomplish in the future much beyond the fragmentary record of the past eighteen hundred years. But as it is, reinforced by spirit-power, we have everything to hope for, all to inspire us with renewed ambition to perpetuate the work so gloriously begun, until it eventuates into the brotherhood and sisterhood of a new isolated, oppressed, and sorrowing humanity.

These principles which Spiritualists—or Liberalists if you choose—advocate, and which, when established, will make it possible for all, without distinction of sex, to gain a competency of everything that can contribute to our highest happiness, temporal as well as otherwise, and which will protect us in the continued enjoyment of the same when we become too infirm to labor, is the best legacy that can be left to our children. Real wealth is not the aggregate assessed valuation of property in a country, but that which belongs to and is within the reach of the great mass to properly enjoy. And the longer we delay in sustaining all effort in favor of said principles, that they may supplant those which beggar the many by enriching the few, the poorer we will become, and, eventually, so poor that there will be no alternative left but dire revolution, to claim victory on the side of right.

If Spiritualism cannot liberalize our views and feelings sufficiently to reach our pockets on the



basis of love and truth instead of on that of fear and superstition, then we had better "give up the ghost," not believe our pretensions, and thus show some magnanimity on the side of the "ghost" at least. But, as I have faith that the "ghost" will not down, I here submit my

#### FINAL PROPOSITION.

Now we can do what has been suggested in the way of material aid, and a great deal more if we will. And in order to come at the will part, I propose—and I must be judge of my ability to give—a privilege which I accord to all others—to be one of the many or few who are willing to contribute thirty dollars each—or leaving it optional with others to donate more or less as they may feel able—to help make up as much as possible of the deficiency that may remain when the time for testing the plan of contributing thirty cents expires.

That we may not go astray in setting each in his desire to aid, if he can contribute to an object in accordance with his inclination, I here propose three for

#### SELECTIONS.

A donation to aid in covering the loss by fire, or a donation as an advanced subscription, or a donation toward a fund for sending the Banner at half price to those who are willing to subscribe by paying the other half, a means of aid which was accepted by the Religious-Philosophical Journal in its time of need.

Let it be understood that each person who sends in his name, is to transmit the amount which he is willing to stand responsible for, on or before the end of the time for testing the first proposition, the first of next October. Also that the Banner is to publish the name or the initials of the same, and locality of each contributor, and the same as paid when the donation is transmitted. In the use of the pronoun he or his, I now include the feminine.

Bro. W. W. Ward, of Cincinnati, has proposed to do more. He is willing to be one of a hundred persons to donate one hundred dollars each, toward raising ten thousand of the thirty thousand dollars.

I do not desire to place myself in the position of a criterion in anything; I only desire to see all responsibility as a duty, divided among the many as far as possible; no matter what course is pursued, so that something is done that is worth the doing.

Now let us cast our bread upon the waters, feeling assured that it will return to us tenfold when we arrive at that bourne where they are not taught to restrain at gnats and swallows.

#### SUPPLEMENTARY.

Faith alone, friends, will not save us; we must add every effort that tends to hasten the practical realization of our principles, come from what source it may. It is for Spiritualists to usher in that era when "the lion and the lamb shall lie down together." Hence the cause is too deep and sacred to admit of any circumscribed platform, tending to perpetuate that spleen which has its source in pride, ignorance and fear; that creates petty jealousies, distinctions without real differences, sectarian issues, and thus divides the household against itself. We want no cross-firing; we have anxieties and heartaches enough that come without our bidding.

I know that we all have our idiosyncrasies; and if we are happier with them, and they do not cause us to encroach upon the rights of others, my Spiritualism says, Amen! Then it behooves us to be true to our trust, willing to accept all phases of aspiration, as well as inspiration, knowing that they will eventually harmonize on one common ground.

As for myself, I here and now wash my hands of all charges of standing non-committal to any set of opinions or principles that has for its object the resurrection of humanity from bigotry's cemetery of ignorance and degradation to an unerring platform, to the unreserved privilege of proclaiming our convictions of right, without fear of molestation from any source, temporal or spiritual.

As true harbingers of truth, love, equality and justice, let us claim victory for "that spirit that does not kill," and make it as sure as has been our triumph over the grave. Being thus armed, and free of selfishness in the background, the time will not be far distant when we will be able to crush out all dissembling, and make the great mass more than the mere semblance of men and women in the future.

Now I do not desire to seem over-zealous, nor to create any unnecessary apprehensions; but I do feel that the passion fire is already kindling the fires; that the links of the doomed houses are being sprinkled; and that unless we come up nobly to the aid not only of the Banners but of other sources of a progressive character, we will be compelled to part not only with what little we may have of a material nature, but even with the sacred right of holding communion with the angel-world.

W. D. Y.

Philadelphia, Pa., July 1st, 1873.

#### A New Liberty Hall.

DEAR BANNER—A very interesting event occurred here this afternoon: Harvey Lyman, Esq., who, with his whole-souled wife, has long been identified with Spiritualism, and whose beautiful home has long been the resting-place of our weary workers—having determined that the cause should no longer be retarded for the want of a hall in which the living gospel of to-day could be heralded to needy souls, Saturday afternoon, June 21, held the corner-stone of the new edifice, Sister Fannie Allen officiating. About one thousand people of all denominations were present to witness the event, and to listen to what could be said in favor of Spiritualism and kindred subjects. All listened with the most respectful attention, and seemed to appreciate what was said; and some who are not Spiritualists were heard to say that it was the best discourse they had ever heard. Sister Allen closed with a beautiful poem, and named the contemplated structure, "Liberty Hall."

A metallic box had been prepared, into which was put the Banner of Light, Woodhull & Claflin's Weekly of Nov. 24, Train League Tracts—The World Moves, Bible Class Lessons, Voltaire's Catechism, Peter Maguire, by Lizzie Doten, Humanity, by Christiana, by Henry C. Wright, The Bible a False Witness, by Wm. Denton, Thomas Paine's Letter, William Lloyd Garrison on Modern Phenomena, John Stuart Mill on Woman Suffrage, also a Message from the Indian Spirit "Samost," given through the mediumship of Mrs. Woods, an excellent clairvoyant and healer. All these were put into the box with red, white and blue flowers, whose language is Love, Truth and Justice. The box was then placed under the stone, and this ended this very interesting event. And may we not hope that in the near future every city, town and village in this great country, and the world will be plentifully supplied with halls and places of meeting *or of the worshipers*. Such is the prayer of your true friend and co-worker.

WM. WHITE, M. D.  
Springfield, Mass., June 21, 1873.

## Free Thought.

### REFORMERS.

By LON. CHARLES C. HAZELWELL.

Inequality is what most of our reformers are struggling against—inequality of social condition. Matters are all wrong, and they are to be put right—one of these days. The end is a proper one, and we hope it will be accomplished; but our faith in the triumph of equality is not strong, beyond this, that we can find no reason for supposing that absolute equality before the law is unattainable. As to social equality, its time will not be in our time; and we could almost say that it is further off now than it was in the last generation—and that it will be still further off in the next generation, we believe. As the country grows, developing its immense resources, the few will make great fortunes; and the larger the fortunes, the wider and the deeper will be the gulf that must separate the very few who possess them from the many. In the old, ever-raging conflict between the House of Lords and the House of Commons, the latter, though always endowed with sufficient force to struggle intensely, never has won a real victory—and appearances are against victory ever being with its ragged standard. Those who serve under that standard with success desert it, and go over to the enemy, as soon as they are able to see that luck is about to enable them to exchange cloth of frieze for cloth of gold. That benevolent men should be grieved by the existence of social inequality, and seek its removal, is natural—and some good will come from their labors; but not precisely what they seek; just as we owe many remarkable discoveries to the labors of men who sought the Elixir of Life, but who never found it, for the reason that it no more has an existence than has equality of condition.

At one of the meetings held in Boston in Anniversary Week, a speaker said that men, women and children who constantly worked twelve hours a day in factories could not be elevated, their vital energies being exhausted. "Labor," he said, "was unjustly distributed. Why should some men work with hands and brain all the time, and other men not work at all with either brain or hands?" Sure enough—and the question is as old as labor, which is as old as sin—and that is as old as creation; and it will double its age before it receives an answer. From the beginning of known time, and down to this hour, the many have had to work for the few—and the end of that beginning is not within billions of miles of seeing distance by the keenest mental eyes that are striving to pierce into the future. There never was a time when the many were less free from the old chains than they are now. It is true that the condition of the many is far better now than it was fifty years since; but this is only because they have a share in improvements that are common to all orders and classes and conditions of men—but that share is a small one compared with that which the few have in those improvements. The gains of the few through the triumphs of discovery and invention are a thousand-fold greater than those of the many. The distance between the few and the many is as great as it ever was—perhaps it is greater than it ever was before, and apparently it is lengthening. The great difference between now and then, in respect to the condition of the many is, that they are better educated and more intelligent than were their predecessors, the many of other days. They have got rid of many non-sensical notions that weighed alike upon the minds and the hearts of their predecessors, and thus ought to be able more easily to make the voyage of life. But this change amounts to hardly more than an aggravation of their unpleasant state, for superior intelligence makes them more sensitive to suffering—and to suffering that seems irremovable. Then as to equality, even were great reforms to be effected, there would remain enough of inequality to poison life for not a few of the human race, proceeding from causes beyond human control.

Why should one man be born to favorable conditions, and another man to unfavorable conditions of existence? Why should this man be born to health, and that man to sickness? Why should one man be born to beauty, and another to hideousness? Why should the one have genius, and the other imbecility? Why should a certain person be able to write *Hamlet*, and myriads of men be unable to see anything in *Hamlet*? Why should one boy develop into a Newton, and another boy sink into a Noodle? Why should Hoggins sweep the streets for a few farthings, while Herschel wins immortality fame by sweeping the heavens? Why should Gertrude grab the gutters, while Gracie becomes the most gracious of the Graces? Why should a woman labor hard for more than fifty years, and not receive half so much for all her work as Nilsson receives for less than fifty evenings of song? Why should one woman meet all the requirements of the highest ideal of beauty, and another woman be a hag? Why should this woman have a garden of roses, and that woman live in the slums of a foul city? Why should these persons have voices that entitle them to sing the songs of Zion, and those be cursed with organs fitted to emit only the screech-owl's howling cry? So long as there shall be inequality in birth, in appearance, and in intellect, there must and there will be inequality of condition, for the latter is but the expression of the former. Certain men and women are as clearly born to success as others are born to failure; and that kind of mental power the result of the workings of which is wealth, is as much born with a man or a woman as is that form of mental power which enabled Scott to write *Ivanhoe*, or that which enabled George Eliot to write *Middlemarch*.

A great fortune is an Astorian epic, and Mr. Astor's wealth is just as much the expression of Mr. Astor's mental force as the *Iliad* is the expression of the mental force of Homer, or as *Macbeth* is of the mental force of Shakespeare. As all the training and cooperation in the world never could have made a man capable of writing *Macbeth* who had not been born with the capacity to write it, so would it have been impossible for all the training and cooperating in the world to have made a rich Astor, had not the man Astor been born with the enterprising and accumulating faculties that are necessary to the creation of a great fortune. Commodore Vanderbilt's victories are as much the result of power that be longed to him at his birth, as were those of Admiral Nelson. In the physical world, in the moral world, and in the mental world, inequality is the law, and the consequence is social inequality, with all its wrongs and all its sufferings. There would seem to be no help for this, even if other causes of inequality were all to be removed.

And Death himself, though he levels us all at last, is no social leveler. The churchyard, or the cemetery, is as full of the evidences of inequality as the street or the highway. Many men are even denied burial, being eaten by birds, or beasts, or sharks, or serpents, while others become historic dust.

#### CONCERNING THE USE OF TOBACCO.

BY JANE M. JACKSON.

The use of tobacco is often associated with that of intoxicating drinks, and both are injurious to mankind, their united effects being deadly in character. The habit of smoking and chewing tobacco insensibly increases upon men, and the craving for it as a stimulant becomes stronger the more it is indulged. Some argue the use of the weed hinders the senses and soothes a too active brain; others say that "God never intended the brain to be bestowed so much as to be stupefied; better increase its activity than subdue its bright visions and high conceptions." Many a sensitive brain has been paralyzed, its delicate organization distracted, plunged into insanity, and the body buried in a suicide's grave by excessive use of tobacco. Robust men of good constitution may not feel its effects for years, but it eventually impairs the intellect. Tobacco produces drowsy and serious disturbances in the nervous system; the use of a clay pipe will often cause cancerous ulceration in the mouth; sensitive persons have experienced apoplexy and palsy, tobacco acting so powerfully upon the nerves, and they did not suspect the cause. The imported drug, cheroot, from Manila, seems of a more active character; if the juice is swallowed it produces nausea, pain and ulceration of the mucous membrane; it will cause the pulse to rise, and the heart to beat unaturally. The surest way of poisoning the whole system by the use of tobacco, is to chew it; as by sympathy it is communicated more directly to all the vital organs. It is presumed that chewing tobacco will prevent toothache, but the veteran in its use finds no such exemption. Applied, moistened with water, to the face, it has lulled the pain caused by decayed teeth, and the Indians use it extensively in medical remedies. Taken as a snuff, its effects are known to all observers, as hoarseness and an alteration of speech are soon apparent; the taste is less acute, the hearing defective, and weakness of the eyes also supervenes; it thickens the membranous lining of the nasal canal, and affects the memory.

When first introduced in Spain, tobacco was known as *nicotina*. It was used in England as early as 1586, and became an article of commerce. Children who get access to it, in cities, look prematurely old and haggard, and become so fond of it that we seldom meet our "street Arabs" without their bits of cigar, picked from sidewalks, trying to act like men. The poison extracted from tobacco, in the form of oil, is very powerful, and will kill as soon as prussic acid. Those who prepare this oil have to be very careful not to inhale its fumes, for it irritates their lungs to a fearful degree.

Those who are devoted to the use of tobacco care not to investigate its properties and have no fear of its effects; but it is the duty of reformers to state these facts, to bring them forward in a plain and truthful manner—not in fault-finding or ridicule, but in love and kindness, having the real good of their fellow-beings at heart. Many diseases now prevalent can be traced to the use of tobacco. The nervous fly to their cigar; but it is only a temporary relief; those who feel a sinking at the stomach seek its aid, and it gives relief for the moment, but these sinking spells come again and again; business troubles, loss of friends and health cause the smoker to indulge more frequently in hopes of comfort in forgetfulness. To all who seek such relief we would say: Do not try to quit the practice by degrees, but put it away at once and forever. Do not fear any evil consequences; eat your meals regularly with as much appetite as you have; exercise freely in the open air; fling off all thoughts of the old stimulant; resolve to be master of your own appetites and your bodies; and as soon as the stomach feels strength to digest its food, the sinking will disappear; the nerves will become strong; the intellect clear; the blood purified, and manhood will be restored, free and ever progressive.

#### MEETING OF THE THREE FRIENDS.

The following poem comes to us from a correspondent, with a request for its publication. The manuscript is yellow with age—one hundred years, we are informed, having passed since it was written. It offers proof that while times change as regards physical things, the interior feelings and characteristics of the race remain the same.—Ed. B. of L.

Once more welcome, dearest friends,  
Now at last our wandering ends;  
And the long hope of olden days,  
Off hath sorrow sped its days.  
Let our glad no more remain,  
Since we three have met again.

Though remote we long have been,  
May the to-morrow day be seen—  
Though the burning zone we've traced,  
Off the polar earth embraced—  
We have sweets from friendship sought—  
Often of each other thought.

Let us seek that cool retreat  
Where we three oft used to meet;  
And where, beneath the spreading shade,  
Off have we together strayed;  
And where at last with anguish heart,  
We did tear ourselves apart.

Ah! how altered is this bowyer,  
Where first we felt sweet friendship's power;  
How hath time with ruthless blow,  
Laid its vigorous beauties low;  
Not but this lone pine remains,  
And its naked arm sustains!

Are we, then, that youthful three,  
Who reined beneath this tree?  
Then with verdant foliage crowned—  
Now with moss and ivy bound.  
Not more altered is this pine  
Than our locks, with wasting time.

Every feature then was fair,  
Nor was grief depicted there;  
Then our sparkling eyes did glow,  
Then our cheeks with health did flow;  
Then the lamp of life was bright—  
Now it spreads a glimmering light.

Though our mortal powers decay,  
Though our bodies waste away—  
Though the lamp of life grows bleak,  
When the frosts of age appear—  
Yet our friendship bright shall bloom,  
Far beyond the closing tomb!

A father, in consoling his daughter who had lost her husband, said: "I don't wonder you grieve for him, my child; you will never find his equal." "I don't know as I can," responded the sobbing widow, "but I'll do my best." The father felt comforted.

## Spiritual Phenomena.

### SPIRIT TEST.

Of the very many indubitable evidences of the return and communion of my departed friends, with which I have at times been favored, I regard the following as the least capable of leaving on the mind a possible doubt, or even a second thought.

During the first week of December last, I was attending the annual meeting of the Ohio State Dental Society, in the city of Columbus. There is a Mrs. Schaeffer residing in that city, who is a trumpet and seeing medium. I went to see her on Wednesday afternoon. I went a perfect stranger, for we had never met, and she had no knowledge of my name or anything concerning me; and no conversation occurred between us, except my announcement that I wished to have a sitting, and her assent. It was a dark circle, and there were but three persons in the room; the medium, another lady and myself. The trumpet came and manipulated me on my right cheek, the medium and the other lady speaking the while from their places ten feet off on my left. There was an effort to speak through the horn. I said, "If this is a spirit friend, please speak the name." "Elizabeth Scott" was instantly and distinctly spoken, and simultaneously repeated by the two ladies from their side of the room. She spoke many kind and loving words, and said "Good-day." Elizabeth was my daughter, who died twenty-two years before, in her third year.

Next a male voice said: "How are you, Doctor? glad to meet you." I said, "I do not recognize this voice through the trumpet." "What! don't know Doctor Fowler?" I replied that I did know Doctor Fowler very well. He then remarked, among other things, "You are having a very nice time in your Convention," &c.

Doctor Fowler was a dentist, and an earnest Spiritualist, and was my friend. He died in Columbus seven or eight years ago. Mrs. Schaeffer had never known him, as he passed away several years before she came to Columbus. But if she had known him, she could by no possibility have had any knowledge of our former acquaintance. And still further, it was quite impossible that she could have known my right to be addressed as "Doctor." And neither did the medium know that such a thing as a Dental Convention was at that time in progress in Columbus, as I fully satisfied myself by a little strategy before taking my leave.

All things considered, therefore, these were among the best tests of my life; and I rejoice in the privilege of thus making them known to the world.

Lancaster, O.

#### Commencement at Belvidere—Inter-Exercise at the Seminary.

DEAR BANNER—I have just returned from a brief visit to Belvidere, Warren County, N. J., not a little refreshed and invigorated by the fresh mountain air of that delightful region, and by the pure social, mental and spiritual atmosphere that pervades everything about the SEMINARY of which the Misses E. L. and Belle Bush, Prof. Arthur P. Evell and his wife (formerly Miss Mattie Bush) are the Principals.

Belvidere is situated in a picturesque region, imbosomed in hills that rise on all sides. The galleries of a broad amphitheater. The gentle slopes present here and there, thick clusters of forest trees with intervening orchards and fields of growing corn and ripening grain, all gently undulating in the sunlight as the summer wind passes over them—moving the surfaces in emerald, amber-colored and golden waves. Here, environed by summits clothed with the freshest verdure and graceful acclivities embossed with the glories of the coming harvest—presenting in the distance the appearance of a gorgeous mosaic—the village of Belvidere reelines, like a maid of the mountains, on the Eastern bank of the Delaware with her feet in the clear running waters and her head resting beneath the airy pavilion which is our point of observation. While the distance presents many grand and beautiful objects all bathed in the full glory of the summer sun, the immediate foreground—peopled with fair and living forms—lends additional enchantment to the view. And here, lest I should become personal, I must leave the description incomplete, trusting to the reader's imagination to supply the fairest portions of the picture.

The occasion of the Commencement Exercises was one of unusual interest, as well as for what I readily developed as for five promises given of greater achievements and the future importance of this excellent institution. The literary essays and scientific disquisitions read at our College Commencements are usually more scholarly than original; learned lumber predominates over independent thought; and, altogether, they exhale the odor of books and recitation rooms rather than precious aromas from the great fields of Nature. But in the recent Commencement Exercises at Belvidere, we were presented with remarkable exceptions to the rule. The original Essays not only had the merit of still greater correctness and propriety of expression, but they were further characterized by a self-reliant freedom of mind, (the revelation of inward power) clearness of statement, freshness and versatility of diction and illustration, which were remarkable enough to be accepted as prophecies of the future eminence of the writers.

But the merits already specified were not more conspicuous than the mutual respect and love of the teachers and pupils, and the high moral tone which even the most thoughtless observer was forced to recognize. In these particulars the Belvidere Seminary is a model institution, that, in spite of popular prejudice, commands the confidence and excites the admiration of a most conservative religious community. I have found no room to doubt that the principal instructors have happily infused their own intelligent views and benign spirit into their pupils. Indeed, I have never witnessed such remarkable illustrations of the almost unconscious infusion of progressive ideas and the noblest sentiments into the minds of the young. And this is neither the result of dogmatic instruction nor an obtrusive interference with the perfect freedom of the individual. All such efforts to determine the convictions of the scholars, on any and every subject, are utterly discontinued. On the contrary, they are insensibly led to embrace liberal views by the pure spirit and the life of loving services so charmingly exemplified in the firm, gentle and noble examples of their teachers. With no appearance of abject dependence and servile imitation on the part of the pupils, it is quite evident to every person of the least discrimination that they have been often led to the living fountains of wisdom from which their preceptors are accustomed to draw their inspiration, and the strongest incentives to their noble work.

As this is the only school in the country entirely under the tuition and government of persons who openly avow their faith in Spiritualism, it certainly deserves special notice and a most liberal patronage. Under the circumstances a brief running commentary on the exercises of the late Commencement may be interesting to the readers of the Banner. The evidences of a healthy moral and intellectual activity were manifest and interesting. A pure sentiment and an honorable ambition—sanctified by a love of truth and humanity, and looking to the work of per-

sonal and general reformation—breathed in every line.

Miss Emma Wade presented in an original Essay, some fanciful illustrations of "The Game of Life." "All have their Angel Side," was the subject of a sweetly tempered and Spiritual Essay by Miss Minnie Pense. "After School Life, what then?" was a suggestive composition by Miss Mary E. Castner, the drift of which may be readily inferred. This was followed by a satirical Essay on "House-keeping," by Miss Nellie A. Carter, which revealed a subtle vein of irony, keen and sharp-pointed as a stiletto. It is a dangerous weapon in unskillful hands; but it was wielded with a purpose in this case, and the cost of those gentlemen who insist that a woman is really fit for nothing but house-keeping. The young lady appeared to have made herself rather familiar with the anatomy of the subject, and has acquired no little precision in striking at vital points.

"Books in Running Brooks, Sermons in Stones," an original Essay by Miss Evelyn M. Capron, evinced a love of Nature, and a spirit awake to her silent but impressive ministries. Miss Evelyn is a daughter of E. W. Capron, for many years a public Journalist, and known among Spiritualists as one of the early and fearless defenders of the faith. The daughter graduated in the department of "Physical Education" at the recent Commencement. In her own person she presents an irresistible argument in favor of a proper course of physical training for girls, and is one of the happiest illustrations of its beneficial results.

Miss Ella B. Forster read an original Essay entitled, "Good in Everything," which discovered very acute powers of perception, unusual freedom and breadth of thought, a certain muscularity of grasp and force of expression; and with a comprehension of philosophical principles and natural laws, every way remarkable in one so young. It indicated a measure of ability sufficient to make half-a-dozen viduists respectable, and would have been creditable to a professional man in middle life. This promising young lady, whose rapid progress in the right direction enables her to find "Good in Everything," is the daughter of Thomas Gales Forster, who was also present at the Commencement Exercises. It will gratify his numerous friends to learn that the young lady is preparing, at the present time, to resume in October his labors in New York.

"The Poetry of Mathematics," by Miss Emma J. Pace, was suggestive of much that is beyond and above the popular conception, and served to illustrate the importance of mathematical studies as a means to the clearer comprehension and elucidation of other scientific subjects, not excepting those that embrace the laws of moral and musical combinations, and the nature, relations and functions of the soul. Miss Pace is a student in her senior year, who shows whatever scientific generally seen, and something more; and it is also true that Professor Evell has a promising pupil in Miss Pace.

Miss Eva D. Stevens read a well-written essay, entitled "Unconscious Givers," designed to illustrate the subtle and silent personal influences that modify individual character—that are powerful in determining social conditions and the common drift of feeling, thought and life among men. The thoughts were well conceived and fully expressed, and Miss Stevens has all the natural qualifications for an excellent reader; but her peculiar temperament, and the extreme modesty of her demeanor, for the present render her less effective as a reader than many persons of inferior powers. It is but just to add that, in Miss Stevens's contributions to the vocal music on the occasion, the appreciative hearer recognized one of the chief attractions of the entertainment. The lady has a fine natural voice, full, clear, deep and musical, and of unsuspected power. A man may find a good deal to admire in her, but so long as he is ignorant of the fact, he is as poor as his neighbors. It is the discovery of his possession that makes him rich, and who ever uncovers his treasure is a benefactor. So when we perceive that a person is the unconscious possessor of some remarkable gift, that points to useful results and honorable achievements in some particular pursuit, profession or walk of life, it may be an imperative duty to express our conviction. The writer may be mistaken in presuming that Miss Stevens is a French. She also recited the beautiful poem, entitled "The Artist and the Angel," by Miss Belle Bush; and delivered the Valedictory, "Whither?" This was conceived in fine taste, expressed in chaste and appropriate language, and modestly recited in a clear voice, delicately modulated, and now and then tremulous with the emotions which the occasion naturally awakened.

Miss Nellie Carter gave a recitation in French—*Lafayette en Amerique*. The other exercises consisted of vocal and instrumental music; Professor Evell's address to the Graduates, Class, and conferring the Diplomas. In the evening the undersigned delivered a public address in the Presbyterian Church, on the Influence of Objects and Ideas in the Development of Mind and the Formation of Character. Thus closed the exercises of the occasion.

It only remains for me to add a few earnest words to Spiritualists. Here is one unsectarian school which presents excellent advantages. It is under the management of persons who are deeply impressed with the importance of a true education—and are thoroughly qualified for their work. The pupils are here surrounded by a moral influence. No one can be either inflated by a wild fanaticism, or chilled by a rigid piety. An atmosphere of freedom, health and harmony pervades the whole institution. All yield a cheerful submission to wholesome restraints; they are taught to love truth for its own sake; to be indulgent of the failings of others, and to practice the duty of self-examination. No man could place his daughter in a better school for the development of all the virtues and graces that constitute the shield and glory of womanhood. I hazard nothing in saying that, if the just claims of this school were fairly comprehended by Spiritualists throughout the country, it would be necessary to double the capacity of its buildings before the beginning of the next term. Millions of dollars are annually given to institutions that either nurse a dying theology or foster an infidel materialism—and Spiritualists give their money and commit the education of their children to such schools! How long shall these things be, and where are the men to endow the BELVIDERE SEMINARY with all the means and instrumentalities of a first-class college? We wait for the answer, and will be happy to make the acquaintance of the parties.

Hoping that liberality will sometime take the right direction, I remain,

Yours cordially, S. B. BRITTAN.

Newark, June 30th, 1873.

Some years ago an American gentleman arrived in Paris, and following his passion for collecting in a special department, made his way, with an interpreter, to the shop of a dealer in that class of books, who was an entire stranger. The dealer was asked to show any such books on this special subject as were very rare. A large number were selected and laid before the customer, who, looking them over, found that he had every one. The dealer was amazed at this announcement, and said: "Are you from Cincinnati in America?" "Yes," "Is your name Carson?"—*Cincinnati Commercial*.

To understand the world is wiser than to condemn it; to study the world is better than to shun it; to use the world is wiser than to abuse it; to make the world better, lovelier and happier, is the highest work of man.

No good that the humblest of us has wrought ever dies. There is no long, unerring memory in the universe, out of which nothing good ever fades.—Woolsey.



## The Reviewer.

"THE CLERGY A SOURCE OF DANGER"—  
THE COMING STRIFE.

BY MRS. L. E. DRAKE.

Reader, have you heard the alarm of war upon the few liberties we have struggled so long to obtain? If you have not, make no delay, but secure at once the book just published by W. F. Jamieson: "THE CLERGY A SOURCE OF DANGER."

I have just finished reading it, and can recommend it to the consideration of all who prize freedom more than the narrow forms and ceremonies of slavish creeds, or truth above the fabulous tales of priests and kings.

All who have heard W. F. Jamieson from the rostrum, know him to be one of our most able, as well as interesting and instructive workers in the field of reform; always speaking to the point, regardless of consequences when the cause of liberty is in danger.

As an author, he is equally fearless, and portrays in this work, with telling effect, the dangers that are fast multiplying by the hands of the clergy to lay hold upon the constitution of the United States, and so change and amend it that it may hereafter become an instrument in their hands to force the Christian religion, with all its soul-sickening errors, upon us as a national religion.

Are you ready for the change? Are you prepared for the union of Church and State? Now do not hold up your hands and cry, "Seize I for I assure you this is no scare, but the living truth. I will let one of the D. D.s (who is a worker in that movement) speak for himself. In the Christian Statesman of July 1st, 1871, we find the following from the pen of J. B. W. Sloane, D. D. In speaking of their prospect of success, he says:

"A movement which, although at present a cloud like a man's hand, is destined to increase until a final settlement of all political religious questions which now agitate the country are reached." \* \* \* "The conception is not new." "The movement has already secured the hearty cooperation of a vast number of the intelligent and learned." "It numbers among its advocates college presidents, professors, judges of the high courts, and others as thoroughly versed in political philosophy as any men of this age or nation."

And, again, we find in the same paper of March 1st, 1872, an address of T. P. Stevenson, before the National Convention held in Cincinnati, Jan. 31, and Feb. 1, 1872, for the purpose of securing the proposed amendment. He says:

"Give us the amendment we ask, and an appeal will be directly from any unchristian legislation by any State on the grounds of unconstitutionality."

This is really the great object they are laboring to secure—to so amend the Constitution of the United States in support of the Christian religion, that every State in the Union shall bow its head and pay tribute to the national religion.

That the clergy are laboring to secure this power there is no doubt. If they succeed, the way will then be open to clerical empire, or a war for the liberties we now enjoy.

"W. F. Jamieson is a fearless author. In this work he portrays with telling effect the dangers that are thickening around us, engendered by the clergy. Mr. Jamieson has gone to the bottom of this carefully-laid plot of the clergy, and as with a magic hand unlocked the door behind which the hydra-headed monster, Jehovah, 'Klip Jesus,' divinely-inspired Bible is lurking, ready for a spring at the throat of Liberty!"

This book has been with Mr. Jamieson the work of years, gathering proof from papers, books and tracts dedicated to their cause, and by the word of mouth while attending their conventions.

The book shows for itself that the author has done his work thoroughly and well. He has proved himself a sound and logical reasoner as well as a rare and original writer. We are sure the work cannot fail to interest and instruct all who read it. In it we find the bible, as a code of laws, contrasted with the constitution—that Godless constitution which has caused the Christians of America so much trouble and grief. The constitution stands it well, but alas for the bible when Mr. Jamieson has finished! also the character of the God of the bible, as well as those whom he has chosen to do his work (the clergy); are proved to be far below the moral standard that Nature has with faithful hand prescribed.

The desperate effort the Christians are everywhere making to control our common school system is also unmasked, and its persecutions are proved to have actually begun. In fact, Mr. Jamieson proves that "religion has ever been an unmitigated foe to mental freedom." He says, "Religion has cursed the world." "These religionists themselves acknowledge." "A thousand religions nine hundred and ninety-nine of them false by the verdict of each denomination!"

That these assertions are true we will let Dr. Dollinger prove.

We find in the Christian Statesman of Aug. 16th, 1872, a short sketch from a recent address of the famous Dr. D., in which he says:

"But it is the Christian world which claims our attention, which cannot be denied, presents to our view a repulsive and frightful picture of widely differing and, for the most part, inimical sects and churches, engaged in perpetual quarrelling and mutual eliminations. If we were not accustomed to this from our youth we would realize much more sensibly the deformity, the contradiction between idea and reality, which we here find. In all other callings of life, as in science, in art, the power of attraction of the union of spirit, is felt, and the discords of contention sooner or later resolve into harmony. Only in religion do we find it otherwise."

I italicize the last sentence. When such men make such public confession of the deformity and worthlessness of their religion, is it not sufficient proof that Mr. Jamieson's statements are too true, and that he is also justified in the following:

"Religion in general has rendered human nature worse by everywhere exciting enmity between the members of the human family."

Again he says:

"Its blood-stained history shows it to be an infuriated beast."

No one who has perused the pages of history in portions of the world over which religion has forced its way with fire and sword, can for one moment doubt the truth of these seemingly radical statements. Nor need we go back to the days of the fourth century, when "Macedonian, Bishop of Constantinople, passed over the slaughtered bodies of three thousand people to take possession of his Episcopal throne." Nor when Gregory refused to sit in council with bishops, giving as his reason that he "never had known an assembly of bishops to end well; that, instead of removing evils, they always increased them, and that their strife and lust for power were not to be described." A thousand years later, when

"Pope Pius II., in speaking of another council, says: 'It was not so much directed by the Holy Ghost as by the passions of men.'"

We need not stop in the eighth century and gaze upon the mangled corpses of forty-five hundred people, murdered for trivial religious offences, under the reign of Charlemagne, "who ruled over France, Spain, Italy, Germany and Hungary."

And in following this line of march which religion has crimsoned with human gore, we will not tarry long among the barbarous deeds of the fifteenth century, where John Huss was cruelly betrayed, imprisoned, and finally tried and condemned to be burned. See! as they lead him to the burning stake, they place a paper cap upon his head upon which the pictures of devils are painted, and yell in his ears, "We devote thy soul to the devils in hell!" Are they not, indeed, religion's infuriated beasts?

We say it is not necessary to go back to those dark and dismal times to prove that religion is a stimulus to urge men on to commit the blackest deeds of horror and crimes in the name of God; and where it has uncontrolled power, as Mr. Jamieson says, "is an infuriated beast." But it seems necessary to take a passing view of those times to prove it always has been such.

We have had sufficient proof of its thirst for blood and death here in America. Could the cold, pale form of Mary Dyer appear before us as it once hung from the gallows on Boston Common, placed there by religion's infuriated mob, led on by priests, and justified in the name of God—could those pallid lips now speak to us, they would tell a tale of religious persecution and suffering that would cause the stoutest hearts to ache. They would tell us of that filthy prison in Jamestown, Virginia, where the starving form of Henry Wilson lay incarcerated, uncaired for and alone, until the flesh rotted from his bones, and death came to his release. Yes, such are the crimes that religion has caused on American soil. Such was the fate of good men and women; their only crime being heretics. The perpetrators of these crimes were not Roman Catholics, but Protestants.

Do not tell us, Bro. Whipple, that upon the subject of religion, Mr. Jamieson reflects the cold negations of the eighteenth century. For to-day I find an acknowledgment of the Christian's love of the laws that justifies the taking of human life, and that religion and the church still hold to the death penalty. I read from the Christian Statesman of Nov. 2, 1872, the following, in regard to abolishing the death penalty in the State of Iowa:

"The truth is, that the death penalty has always been upheld by the religious portion of the community, and by the influence of the church, and the opposition to it has been mainly confined to those who dispute the divine authority of the bible, and deny that civil government is ordained of God."

Let the bible become the standard authority for all law, by giving the Christians the amendments they ask in the Constitution of the United States, and then, Bro. Whipple, your voice and mine will be stopped, and we be punished as criminals and heretics, unless we echo the sentiments of Christian creeds, and acknowledge and proclaim the divine power and authority of the Jewish Bible and its God. The same spirit that hung the Quakers for heresy, still lives, and is only held in subjection by the chains of constitutional law, which Mr. Jamieson's book tells us our fathers bound it with. *So let it remain!*

Religion should have no power to legislate laws. And if it is "the voice of the soul," as Bro. Whipple infers, then it belongs to each individual, and no bible, book or creeds should have any power to control it.

Mr. Jamieson, I think, believes this "voice" to be spirituality, and not religion. He does not ignore the soul, or any of its faculties. He does plead the cause of humanity with all a brother's warm sympathy. He does ask this nation to leave its constitution and laws untrammelled, and free from religious bonds, that the "voice of the soul," or the spirituality of humanity, may be free to traverse at will the glorious realms of thought, gathering the sparkling gems from every field in the infinitude of space. He would uproot every noxious plant from the garden of the soul, leaving the soil free from the inception of the dogmas of selfish and ignorant men of past ages. Can it be shown that religion is not of God, family of dogmas and noxious plants? Mr. Jamieson could not recognize religion as such a glorious thing as some would have us believe, and at the same time object to its union with the State! Just here is where any believer in religion is illogical in opposing the incorporation of religion into the government.

Mr. Jamieson's position will be the ground eventually where the great battle between Liberalists and Religionists will be fought. All who would prepare themselves for the coming strife, should read "The Clergy a Source of Danger to the American Republic."

Gentlemen of this American Republic, as I have no voice in repealing or amending the laws under which I am forced to live, it is to you I must look for protection. Will you see to it that you transmit to your children a government as free in its principles, as honorable in its achievements, as faithful and true in its attainments, and as magnanimous in its precepts of charity and love, as our fathers gave to you?

If you would, then awake from your slumbers, ere priest-begotten laws shall chain your hands and seal your doom in characters of blood!

## Lecturers' Co-operative Bureau.

Answers received to a former call, show a deep conviction in the minds of many prominent speakers of the necessity of an organized system for the benefit of speakers and societies, as well as for the outside world. We charge the Church with taking pay for "that which is not bread," while we are putting forth a vast amount of froth of no practical value to any one, and certainly not attractive to the honest inquirers.

Converts are not made to our cause by public lecturers, except the class represented by E. V. Wilson. By the material manifestations, almost exclusively has Spiritualism grown to its present dimensions. As instruments, these stand foremost. Any attempt to supersede them, if successful, will be disastrous. Next to these come the assembling of ourselves for practical personal education into the duties of life, as unfolded by our facts and philosophy. The tendency of our policy is to transfer personal duty and responsibility to the rostrum, just as the Church transfers direct intercourse with God to the preacher. In proportion as meetings and lectures stir us up to do our whole duty, are they useful. As now connected, we might almost as well abolish them. There are two ways to get people up, lifting and pushing—to lift, we must be above; to push, below.

The purposes of the Bureau are: To organize work; arrange special practical subjects and treat them exhaustively; to furnish courses of lectures; to enable poor societies to have good lectures, and thus do missionary work; to give special attention to Lyceums; to equalize com-

penation, and provide a fund for the benefit of the worn-out workers, that they may not become paupers.

Many of our best lecturers are ready for this method of working. Are the Societies ready? We shall be glad to hear from them through our papers. Let the subject be fully discussed, *pro and con*, and if it be not wise, then let it pass for a well-meant effort. It is plain that there must be reciprocity or failure.

To test media belongs the work of conviction and conversion. To another class of media education into the philosophy and practice of the higher life.

JOHN B. WOLFE, Secretary Bureau,  
510 Pearl Street, New York City.

## Banner Correspondence.

## Illinois.

SPRINGFIELD.—G. B. writes: Says Mr. Geo. W. Kates at the Spiritualist Convention in Cincinnati, O., "I think it a mistake of the Spiritualists to make war upon the churches. Our past history shows they have been useful in many ways; they are to-day a useful institution; our work lies more in their reformation. As Spiritualists should be in the field in fighting the churches and Christianity, instead of aiming at their abuses. Is not Christianity in its purity an older Spiritualism? We think it is. It radical thought prevails, will not Spiritualism get sectional? It is so now, for we cannot get a Spiritualist to enter a church, just where he ought to go—just where the spirits intend he shall go—just where generous, liberal thought should go in the absence of other ministrations of its own, and of the little faith in their establishment beyond a Lyceum. Let us not permit this good word 'radical' to become a disgust. Organization, in my opinion, would put more fetters on us than it would remove. It will come by-and-by, something after Mr. Kates's idea. A very valued Spiritualist philosopher and writer favored us with a few lines, in which he says, after giving radical thought all necessary commendation, 'But I cannot, and I judge it right for me to feel that other processes less denunciatory, less sweeping, less pugnacious, are needful also, and that some efforts should be made to inform the public that there are Spiritualists, and very many, too, who do not approve of the processes and temper of many who are reputed leaders in our ranks.'"

The marriage question, that is calling to heaven for relief, wants delicate handling, the finer sense of tact to act upon it than it has at this time. It is not to be touched with the universal vibration; or rather of many erudites, of a bitter-sweet equivalent to an overgrowth of existing institutions? We go upon the principle that the "new heaven and the new earth" are to come by some fiat, and not by those laws of evolution, of working in the old material, the experiences of the past, into the new fabric. Conservation is what Spiritualism wants, and we are delighted to think that its tendency is in this direction. The simple fact of spirit communication with these beautiful beings, friends, companions, relatives—ay, of the wretched, too—is the profoundest radicalism the world has yet seen.

GENESEE.—Charles B. Hubbard writes, June 20th, as follows: A few items in regard to the progress of Spiritualism in this part of Henry County will, I am sure, be welcomed by the Banner. Genee has always been noted for its many firm advocates of Spiritualism, and the genuine hospitality extended to all speakers who happen to come this way. For many years regular meetings and social gatherings have been the main features of the cause here, while everything went on as if it were a part of the social life of the community. The spirit of the cause here is, I think, the best in the world.

Sunday, the 29th inst., a grove picnic was held in the woods of Mr. Charles Smith, who, since his conversion to the cause of Spiritualism, has been a zealous and warm-hearted friend for the cause. On this occasion there were assembled a goodly number of persons of both sexes, old and young. I have attended many picnics, but I never saw one where the utmost harmony and good feeling prevailed among all as at this one. Every one seemed happy, and strangers, if there were any, were soon put at their ease, and they caught the spirit which pervaded all.

After partaking of a bountiful feast, and the things cleared away, there was a call for a meeting. It was opened by the singing of "Happy Greetings to all" by two charming young ladies, to which the whole assembly joined in chorus. Mr. Charles B. Dwyer, a prominent Spiritualist, then spoke. He chose for his subject, "Life is a mystery." I wish I could give a few extracts here from his lecture, but communications of this nature must be short. Much ability and deep thought were shown throughout the lecture. He spoke for an hour. After the meeting they adjourned to the house, where a circle was held.

On the whole, the picnic was quite a success, and a really enjoyable affair. Mr. McFarland and his amiable wife were present and did much to make the occasion successful. The Spiritualists of this section hold their quarterly meeting about the latter part of August, when, I learn, Bro. Wilson will be present to speak.

## Indiana.

FORT WAYNE.—W. A. Flanders, M. D., writes July 1st, as follows: We are having a very interesting time here. I sent for Charles H. Read and Miss Ida Hart, the celebrated physical and personating mediums of Chicago. Their sances were successful in getting up a general awakening in the ranks of the churches, causing great excitement among the many who recognized their friends. Mr. Wm. Waddington, late superintendent of Pittsburgh and Fort Wayne railroad shops in this city, came and was fully recognized by the whole audience. I have now challenged the clergy and others to a discussion on the subject of Spiritualism as a Bible philosophy. They don't quite like to take hold of the subject, but I am informed that the Young Men's Christian Association are trying to find a party to do battle with me. I am getting "hungry" for a chance to show up the rottenness of old creed-bound theology. I have invited Mrs. E. A. Blair to this place, and we expect her beautiful spirit paintings will add fuel to the flame. She was at Sturgis Annual Meeting last month. Her work, done while thoroughly blindfolded, publicly in the hall, created much interest and admiration. I have been in this city since May 1st, and am finding that I am doing a successful work here. My plan is to diagnose disease always in clairvoyant state, keeping a register of each case, as a justice (does his docket, the correctness of the examination, in every case, being attested by a "language," but the people all the more "refuse to be comforted" by old theories. I expect to locate permanently in Sturgis, Mich., Aug. 1st, 1873. I deeply sympathize with you and all other advanced workers in the cause of humanity, in the "departure" of our brother, Wm. White.

DELPHI.—S. J. Lewis writes: Enclosed please find statement of C. H. Read's sances, Fort Wayne, in the "Gazette" of June 19th. The weather is very warm; but it does not hurt the progress of Spiritualism, or such a medium as Charles H. Read. People flock from all parts of the country to see him. Letters are flowing in to him signed by the most prominent citizens, insuring him success if he will only visit their villages. He is doing a great work—success to him. He is on his way to California, to speak for his good audience. Miss Ida Hart recognizes him. She is a very fine medium for materializing.

## Colorado.

COLORADO SPRINGS.—H. Howard, under date of June 16th, in remitting for two new subscribers to the Banner, says: These two subscribers make ten that I have sent you since the first of January last. Our new town will not be two years of age until July. We now have about fifteen hundred inhabitants, and are still growing fast. The colony has donated two fine lots in the central part of the town, and for the first time the erection of a fine hall for the first

Society of Spiritualists of Colorado Springs. We have the finest mineral springs in America; beautiful scenery, grand in the extreme; our atmosphere clear, dry and healthful, possessing less than half the density of that in the States, proving the most desirable point for the tourist, and invalid to make in the Western World. Spiritualism is the leading item of the town. If you want warm winters, cool summers, health and pleasure, come to Colorado Springs and those who will be met.

The Eagle Hotel, P. A. Simmons, proprietor, is a good house, and Mr. S. is worthy of patronage by our Spiritualist friends visiting this place.

## California.

INDIAN VALLEY, Plumas Co.—Mary E. Pulsifer Ames writes, June 20th: "Thinking a few words from the remote snow-clad region of the Sierras Nevada, concerning our cause, might be acceptable. I send you a line in reference to a series of radical lectures which the Rev. J. L. York, of San Jose, recently delivered in the locality. His discourses, though radical in the extreme, and embracing the 'open questions' of the day, were well-received and evidently well-appreciated by his numerous hearers. He is a Spiritualist in the truest and noblest sense of the term, and a fine and impressive speaker, and destined to do a world of good in breaking up the bigotry and superstition which have so long held souls in bondage."

From the Chicago Evening Post, April 15th.

A Plain Statement to the Public.

Some three weeks ago, one Mr. Von Vleck was, by almost every daily paper in Chicago, introduced to this community as a great phenomenon, a "Dr." going deep into the mysteries of Nature, an accomplished performer, explainer and exposé of the phenomena known by the term of spiritual manifestations. Had there not been made so great and general an effort on the part of the press, the undersigned might have remained silent; but as it is, duty calls upon me for a statement that may put my fellow-men on their guard, so as not to be deceived any longer. My statement comes rather late—I know it—but I have been for some time in hopes that the Times would have admitted in its columns, either in *fact* or in substance, a statement of mine, substantially like the one here making its appearance—rather, I think, late than never.

It was in or about the year 1855 that I became acquainted with the said Von Vleck, then a youth bordering on manhood, while in Milwaukee, living with him in the same family. According to his own statement at that time, he had been a medium already during his early boyhood; had left farm labor and the family farm near Appleton, Wis., by virtue of his mediumship, and had already then traveled as a medium for one or two years, through several of the Western and Middle States, and through some of the Eastern or intermediate States, and his claim to mediumship was fully acknowledged by the Spiritualists and other investigating minds of that time.

While thus traveling as a medium he arrived, in 1857, in Fond du Lac, Wis., where then was my home, and where he had not succeeded in creating any interest for his mission when he created one. I supplied him with needed funds, invited him a guest to my house during his stay in the city, and induced him to give a crowd to go and witness a spiritual phenomena manifested through him, and which on that occasion were of the same character as those reported as lately exhibited in the Times office in this city. Suffice it here to say, by less than two weeks I induced Mr. Von Vleck to leave my house at once. Yet on the day following he returned, asking me to give him twenty dollars. On my refusal he demanded it, declaring that money he must have. He then was no longer in Spiritism, and that if I did not consent he would not return to farm or other honest labor, but—turn his mediumship to account by using it against Spiritism, and that he knew his spirit friends ("like attracts like") would stand by him in such undertaking. He thus caused me to remain immovable; and from that time Mr. Von Vleck has been in pursuit of the "thirty pieces of silver," announcing himself as an anti-medium, an independent performer not only, but an exposé and explainer of the spiritual phenomena, etc., and the ornamental prefixes of "Dr." and "Professor" to his plain name have almost from that early day, been efficient in making people believe that, perhaps, he might know more than any other mortal. For so many years has he thus "performed and explained" these phenomena, and "exposed" the media. Has he during all these years, in any place, given any valid and substantial evidence of all the things done by him or by other mediums, so that others, not mediums, might indicate him in doing likewise? If so, why do such people selfishly put his (to them) revealed light "under a bushel," instead of sending it with "Hosannas" out throughout the troubled mind of humanity, and calling forth some banner cry from the "deluded" devotees of Spiritism?

We even find by the papers, that in this city our "Dr." has "dared" to explain. In a plausible way, some kind of things, confidentially to the reporters, and that they had a hearty and extraordinary laugh at the expense of the so credulous Spiritualists! But, dear, laughing friends, so, also, had almost the whole people, about twenty years ago, when the famous committee of dis-planned doctors, sitting in Buffalo on the spiritual phenomena, and unable to find the cause, ways and means of these doings, at last, in despair, proclaimed that they were "somehow" and "somewhat" nervous, that it was by moving of knee joints and toes, and thus making them snap, that the "rapping mediums" had started the world, and imposed upon the people! But, dear friends, that Buffaloian doctor theory spoke not more my merry laugh at the "discarded" trick, than ceased long ago. But the laugh has as long been on the other side: spirits, in spite of the doctors' laughing, have been doing all over the world, as the *gai rite*, and in spite of impostors, *pro and con*, the world still moves gloriously on, to the physical sound of the tiny raps.

Yet, our "Dr." is willing, according to public report, to explain and "expose all these tricks and phenomena," he wants but a little more time, the report says, while delivering some more lectures, and then he will explain in full. But in asking for more time, he is anxious to get the doings of "Dr. S." light, all of it at once. Chicago has now, if not a golden, yet a glorious opportunity. The "Dr." undoubtedly has his price. Give it to him, then, so that he need lecture no more; and let Chicago, to all her other glories, thus add that of having bought, even for a high price, the fullness of the Vleckian light, and given it to a world, now semi-troubled in darkness before that enormous "trick" movement and "deluding phantom," already for five and twenty years, under the name of Spiritualism, stalking abroad in the land, and entering even the most secret and sacred places, everywhere threatening dissolution and transformation!

But, in all earnest, we would not advise the readers not to call on Mr. Von Vleck for light; for, in spite of his self-sufficient and attractive professions (here the "Prof." comes in properly,) they may thus have an opportunity of witnessing, aside from any habitual tricks of his, some substantial genuine spiritual manifestations; for he is—as he was when a young boy—a spirit medium of good capacities. And who can imagine the *boy as a Jew*, or that every child-medium has a knowledge which confounds the wise?

manifest application may be discovered by and fully revealed unto man; but they must positively deny that that time has been hastened on for the special accommodation of our "Dr. S." "change of base," for *change* is sake. But when the time comes, then not only these "phenomena," but also the equally mysterious "miracles" of olden times, shall have fulfilled their mission to human blindness in opening the eyes of universal humanity upon a more interior, a higher and grander sphere of life and being; and also their mysteriousness shall then fade away before the more illuminated mind of man, while higher phases in the realm of mystery may be seen to take the place of my series that were. Youth of truth and right.—H. H. JORGENSEN, 102 Washington Street, Chicago, Ill.

## OUR OWN PUBLICATIONS.

## Opinions of the Press.

We have received from the publishers a book, entitled "Biography of Mrs. J. H. Conant," designated as "The World's Medium of the Nineteenth Century." The object of the book is to explain from a believer's point of view what "spirit mediumship" is, and what it claims. In addition to the account of the peculiar experiences and trials incident to the early life and development of this lady, messages purporting to come from departed human spirits, improved poems, and invocations or spirit prayers, are to be found on its pages. The originality of the subject-matter of the book cannot fail to arrest the attention of the curious. A fine steel-plate portrait of Mrs. Conant embellishes the volume. Colby, 321 pages; price \$1.50. Published by Colby & Rich (late Wm. White & Co.), 11 Hanover Street, Boston.—*Boston Daily Globe*.

THE HEREAFTER. A Scientific, Phenomenal and Biblical Demonstration of Future Life. By D. W. Hull. Boston: Banner of Light Company, publishers.

Any one who has carefully perused the able articles of D. W. Hull, that have appeared in the Journal from time to time during the past two years, have something of an idea of the real worth of this book. It is already printed in large, clear type, and from the nature of its contents we judge that it will meet with an extensive sale.—*Religion-Philosophical Journal*.

THE SACRED GOSPELS OF ARABIA.—Colby & Rich, (late William White & Co.) of Boston, have published, "A Sacred Book containing Old and New Gospels, derived and translated from the inspirations of original Saints," by Andrew Jackson Davis. The compiler is comprehensive. We are not only treated to "The Gospel according to the Zoroastrian," and according to the "Son of Brahmin," and according to the "Gospel of the East," but the "Gospel according to St. John," (Whitaker), and St. Paul, (Mr. Emerson), and St. Theodore, (Mr. Parker), and St. Octavian, (Mr. Frothingham), and St. Emma, (Mrs. Harding), and St. Gerrit, (Gerrit Smith).—*Salon Gazette*.

THE PHILOSOPHY OF SPIRITUAL INTERCOURSE. By Andrew Jackson Davis.—Colby & Rich, (late William White & Co.) of Boston—is a revised edition of the work published first in 1851. In view of the many works on the subject, since that date, scarcely as satisfactory then as now, but still having the old charm to the followers and admirers of that extraordinary man, the author.—*Tribune (N. Y.)*.

## BANNER OF LIGHT:

## POPULAR FAMILY PAPER,

## AND

## AN EXPONENT

## OF THE

## SPIRITUAL PHILOSOPHY

## OF THE

## NINETEENTH CENTURY.

## PUBLISHED WEEKLY.

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The sons of Portsmouth had a grand t on the Fourth.



## Impostors.

BRO. JONES—I think you do wrong to the cause to class such men as Mr. Fay, of the Davenport Brothers, among genuine mediums. He gave a performance here and was badly exposed by having his hands smeared with vermilion paint that was put on the rope, etc.; and, in addition to that, I myself heard Mr. Fay and his partner make great sport of the Spiritualists, etc., on the railroad trains, and emphatically deny that they were mediums, or even believers in Spiritualism. They were talking with a personal friend of the man who accompanies Mr. Fay. Yours truly, J. G. FORTS.

## Meridian, Miss.

REMARKS.—One H. Melville Fay, an impostor, who sometimes claims to be a spiritual medium, or an exposé of spiritual mediums, to suit his own convenience, and also claims to be Wm. Fay, the brother-in-law of the Davenport Brothers, is probably the "Prof." Fay that our correspondent fell in with. Mr. Fay or the Davenport Brothers never deny the fact of their impostorship. Late years they hold séances and allow the public to judge of the phenomena for themselves. We have heard them expressly say that they were spirit mediums, and never heard them deny it.

We copy the above from the last number of the Chicago Religio-Philosophical Journal, and fully endorse the editor's remarks. We know that H. M. Fay has assumed for years to be the Wm. Fay who is associated with the Davenport Brothers, which piece of imposture we corrected at the time in these columns. It is really astonishing that at this late day the Spiritualists anywhere will have anything to do with such a man as H. Melville Fay in connection with the great truths of Spiritualism.

## Spiritualistic Art—The Orphan's Rescue.

The Boston Sunday Herald, of a recent date, thus speaks in commendation of the fine work named above. See description of the picture in a business announcement on our seventh page:

"A picture by Joseph John, called 'The Orphan's Rescue,' is one of the best of those highly spiritual works of art for which this artist is famous. It represents a child in an open boat which is rushing down a delirious of dangerous rapids. The guardian angels of the children appear in radiant garments, and it is through their agency that the boat turns aside into a quiet eddy and the children are saved. If you please, you may call the rapid stream the course of life, which is full of dangerous rocks. The picture has been reproduced in line and stipple engraving on steel, by J. A. J. Wilcox, and published by R. H. Curran & Co.

The original attracted a great deal of attention yesterday at Elliot, Blakelee & Noyes's."

## J. M. Peebles.

A letter from this brother, under date of Hong Kong, China, May 27th, assures us of his safe arrival at the next stage of his labors. The harvest of spiritual information in the region where his lot is at present cast, is large and full, and the embodiment of much additional interest may be anticipated in his letters of travel unfolding the same, which we shall publish in due season. The following paragraph, which the Hong Kong Times copies from the China Mail, shows that the "Spiritual Pilgrim" is not unknown at the antipodes:

"Hon. J. M. Peebles, late U. S. Consul in Turkey, arrived Saturday from New Zealand. Tomorrow he goes to Carlton. He is on a tour round the world, gathering materials for a volume on the Customs and Religions of Polynesia and Asia. He is accompanied by Dr. Dunn."

## A Prophecy.

The "Patria Universal" published some years ago a prophecy from a work issued in 1523. The extract says that "toward the end of the nineteenth century there will be republics in Switzerland, in France, and in Italy; signs in all the universe; plagues, wars and famines; great cities will be destroyed; kings, prelates and religious people will be killed. Conquerors in the first struggle, the enemies of God will be conquered in the second. The church will be despoiled of its temporal possessions; the Pope will be held in captivity by his own; the See of Peter will become vacant; there will be no Pope; but the elect of God will come, and with him peace."

## Dr. J. K. Bailey.

This well-known spiritualistic laborer, since our last visit from him, has lectured in several places in the States of Indiana, Illinois and Missouri. He informs us that he has set his face westward—perhaps ultimately to the Pacific States. He desires work as speaker and healer in the vicinity of his present abode—Louisiana, Mo. He will locate for combined efforts in these departments wherever sufficient prospects offer. The Doctor is a whole-souled worker on rostrum and in office. Give him a call.

REMOVAL.—The Psychopathic Retreat, for the treatment of diseases of the brain and nervous system, under the superintendence of Edward Mead, M. D., late Professor of insanity and medical jurisprudence, formerly of obstetrics and diseases of women and children, has been reopened for the admission of patients, a lease of the elegant mansion built by Gen. Horace Binney Sargent having been secured for a term of years. It is beautifully located in a quiet grove, on Seaver street, corner Walnut avenue, Boston Highlands, near the terminus of the Eggleston Square line of street railroad.

We promised in our last issue to give a fine lecture by Dr. George Sexton, of England, on "The Claims of Modern Spiritualism upon Public Attention" in the present number; but Convention proceedings and other pressing matters having come to hand, the publication of the discourse is unavoidably deferred. We have since received the London Medium and Day-break for June 20th, which contains an oration by Dr. Sexton, delivered June 15th, entitled "Spirit Mediums and Jugglers," which is a thorough refutation of the claims of the various sleight-of-hand and other performers who imagine that they are about to demolish the whole spiritual theory; and to it we propose to give precedence by printing it in the next number of the Banner.

A. B. WHITING.—The spirit who bore this name, while dwelling in a form of flesh, communicates to his friends through the Message Department of this issue of the Banner. He gives grand advice, which will undoubtedly be fully appreciated by every lover of truth, be he believer or skeptic. "FANNY FEIN" has also a message on our sixth page, to which we call the reader's attention, especially inharmonious Spiritualists, to whom the spirit gives most excellent advice.

Dealers in such in this city complaint that they did not sell near as much of this harmless article on the Fourth as they did last year, assigning as a principal reason the numerous bar-room in full blast all over town. Here is an item of news for the Daily News.

## A Parson's Pulpit.

In Lawrence, Kan., (in the Free Congregational Church) was filled on Sunday evening, June 29, by Hon. Warren Chase, who spoke there by invitation of his pastor. Mr. Chase called together a large audience, and well he might, for the subject matter of his discourses is calculated to awaken the profoundest thought in the minds of all inquirers, and this class in community is rapidly on the increase.

Why is it that retail periodical dealers do not keep a fuller supply of the Banner of Light on their respective counters? Many people complain that they cannot get our paper at the newspaper de, & is; and when asked the reason, "All-sold," is the reply. This may be "penny wise," but we consider it "pound foolish." Those who fail to get the paper at the periodical stands should subscribe for it at this office. Then they will be sure of receiving it regularly every week.

Many of our Western friends are in favor of holding the next National Convention at Chicago, Ill. All right. See proceedings of the Indiana State Convention on our eighth page.

On Tuesday evening, June 24, 1873, in St. Charles, Ill., at the residence of the editor and proprietor of the Religio-Philosophical Journal and "Little Bouquet," in the presence of nearly one hundred invited guests, by Rev. H. S. Jones, Mr. Robert Parson, of Chicago, was united in marriage with Miss Clara M. Jones, the youngest daughter of Mr. S. S. and Mrs. L. M. C. Jones. —Little Bouquet for June.

## ALL SORTS OF PARAGRAPHS.

BURR STATIONS.—Commune with thyself, oh man, and consider wherefore thou wert made. Contemplate thy powers; contemplate thy wants, and thy connections; so shalt thou discover the duties of life, and be directed in all thy ways. Proceed not to speak or to act before thou hast weighed thy words; and examine the tendency of every step thou shalt take; so shall disgrace fly from thee, and in thy house shall shine as a stranger; reputation shall not visit thee, nor sorrow dwell upon thy cheek.

We tender our sincere thanks to those friends who have supplied us with missing numbers of the Banner.

Our Health Commissioners fear the cholera will reach Boston, if the people do not keep clean and eat healthily food. Timely of the Commissioners. But there is one thing they ought to do forthwith—and doubtless will do—that is, prohibit the sale of half-rotten peaches on the street corners that have been exposed to the sun. We saw some such a day or two since which were enough to give the cholera to look at, to say nothing of putting them into one's stomach.

C. C. Hazewell says the gallowes is a sort of suspension bridge which connects this world with the next. Even so, and when the murderer gets "over there," he has achieved his liberty and expanded his revenge to such an extent that he can come back over that psychological "suspension bridge" and do infinite damage to the denizens of this world. He was forced out by law—he returns by law. When this truth is known to our Christian law-breakers, as our older brother Jesus knew it in the most perfect time, they will not practice the law of Moses while professing to imitate the teachings of the divine man of Nazareth.

The thermometer was well up in the nineties last week, in this city.

A SPIRITUAL SEANCE INTERRUPTED.—As Mrs. Stoddard and her boy, DeWitt C. Hough, were about opening a spiritual seance at 21 Kneeland street, on Sunday evening last, says the Boston Herald of July 7th, the Spirit of the Fourth Station, put in an appearance and forbade any further proceeding, on the ground that the show was not duly licensed. The children were ordered to leave the place, much to the indignation of the Spiritualist brethren and sisters. The children were ordered to leave the place, much to the indignation of the Spiritualist brethren and sisters.

THE SAME OLD STORY.—The best information which can be obtained in relation to the recent Indian difficulties in Rawlins, develops the fact that a dozen reckless men went out and attacked a gang of the Utes without any cause or provocation, killing six or seven, and wounding many more, and captured several of their horses and other property. The Utes had committed depredations, and had been perfectly reasonable. It is believed that the attack was a cold-blooded, inhuman outrage by whites, for which they should be promptly punished, and the Indians satisfactorily compensated by the general government.

H. W. FLINT.—This medium for answering sealed letters has been removed from 117 Broadway to 20 West 24th street, New York City. We understand that many sealed letters have been answered through his instrumentality by spirits entirely satisfactorily to the writers. Mr. F.'s charges are moderate.

Barium has the greatest curiosity in the world—a piece of the North Pole. It came from Kane.

A boy, whose general appearance betokened the want of a father's care, being asked what his father followed for a living, replied, "He is a Methodist by trade, but he doesn't work at any more."

Wetherbee's "Night Thoughts" will appear in next week's Banner.

"All gangs" as the partridge said when it was shot.

TO THE STREET COMMISSIONERS.—The oyster-shell stench from Union-street cellars is intolerable. With stench on one side, and the stench on the other, it is a disgusting but agreeable to sensitive people to pass through that street, and many such are obliged to do so daily on their way to the Boston and Maine Railroad Depot.

Frank Walworth was sentenced, last Saturday, to the New York State Prison for life, for the murder of his father. His sentence was pronounced by Judge Sutherland, sitting at the State Prison for life, for killing his father. It would have been better for the State, better for the father, better for justice, better for Stokes, for it would give him time to reflect on the horrible crime he committed, and perhaps make a better man of him. Frank was a law-abiding citizen, and the crime of murder shall be State Prison for life, nullifying the pardoning power, and murders would decrease fifty per cent.

Read Prof. S. B. Brittan's graphic account of the interesting addresses on Commemoration Day at the Belderside S. S. Society, which will be found on the second page of this issue of the Banner. We endorse the writer's recommendations in full.

The man who "waxed in years"—the shoemaker.

THE FOURTH IN BOSTON FROM DIXIE'S STANDPOINT.—Boston on the Fourth was a "still" day—no music of any note; no crackers except the bakers'; no parades, except among the lubbers, who made night hideous; the weather was hot—so were great numbers of people, the latter owing to the stringent enforcement of the liquor law, probably. More wave-kneed men, and women too, from strong drink, we never before witnessed at "Hub," especially after dark. We give this bit of information to those who glorify themselves in print that they have suppressed King Alcohol. Sorry to say it, but the solemn truth, more fully run is sold in Boston now than ever before. They jug some people for selling it in the country, but they jug it in Boston. One can get "staving drunk" at the "Horse Shoe" on Blackstone street for five cents a single glass, knocking the sense out of the lubber. This may be considered by some nonsense, but it's true, notwithstanding. "Yes," says a Country "rounder"—so are "rounders." That's about all there is to it, with the slight difference that the "rounders" pick one's pocket without his consent, while the other consents to pocket cigar-shaped greenbacks for a consideration. This is the practical working of the prohibitory law. This state of things will be "rectified," we hope, when Ben Butler gets into the gubernatorial chair. Then the Fourth will indeed be glorious—in Boston; at least—so far forth.

The Danvers district in Boston is being rapidly re-built.

## To Correspondents.

We pay no attention to anonymous communications. The name and address of the writer are in all cases indispensable, and are given to the editor for the purpose of return or preserve communications not used.

E. W. EAST WOODLAND.—Get posted before you express your opinion so fully. A man should never condemn a thing he knows nothing about. Write to Anna Blackwell, of Paris, France, and she will open your eyes to the truth.

## New Publications.

CARL ADRIAT, T. S. Arthur, author of "Three Years in a Man-Trap," "Orange Blossoms," etc., etc., has arranged under this title a series of thrilling pen-pictures from the daily paths of those "that tarry long at the wine." The reputation of this writer as one of the most instructive and felicitous advocates (in print) of the temperance cause is known to the public, is fully sustained in the strategically planned pages which constitute the volume. Messrs. J. M. Stoddard & Co., Philadelphia, Pa., issue the work. Those desiring to purchase it can obtain it at the publication office of George Maclean, 3 School street, Boston, Mass.

TRY AND TELL US OF THE STORY OF A BOUND BOY, is put forth by Long, corner Washington and High street, Boston. The volume is from the pen of Donald Alger, Jr., author of "Bugged Dick Stories," "Tattered Tunes," etc., etc., and has for its subject the presentation of an example of early life experience in the West which will stimulate its youthful readers to the development of the best that is in them, that they may, through manly integrity, conquer success.

JESSE OF NAZARETH, or, A True History of the Man called Jesus Christ. Given through the mediumship of Alexander H. Fisher. The contents tell of the life of the man who has been the subject of so much speculation in the past, bearing the imprint of the Religio-Philosophical Publishing House, Chicago, Ill. S. S. Jones, proprietor. The book verges strongly upon 90 pages, and its matter and manner are of a nature to create interest in the mind of the reader. In whatever light the book may be viewed.

SPRING RIPS AND WINTER BLOSSOMS, by Mrs. Jennie H. Fisher. We give in receipt of a volume of poems, containing some very meritorious compositions by this author, and published by Lange, Little & Hillman, 15 1/2 West street, New York City. A fine likeness of the poetess ornaments the work. The book is dedicated to struggling for light and sympathy through the dark clouds of superstition and bigotry; to the poor to spirit, the meek and lowly Jesus; to the outcast of a heart-felt belief that it is composed of the outpouring of a heart-felt belief by the spirit of such as love freedom and humanity for humanity's sake.

## Movements of Lecturers and Mediums.

J. H. Randall has been lecturing in Michigan and Illinois the last six months with encouraging success. He will lecture in Central New York during August and part of September.

D. W. Hull will speak in Jackson, Mich., during July. He would be glad to speak a few evenings near Jackson while there. Chronic diseases treated by him wherever he goes.

Warren Chase speaks the two last Sundays of July in Chicago, Ill. He will be present at the camp meeting at Silver Lake Grove, Plymouth, Mass., Aug. 10th (Sabbath), and will like to make engagements to speak for the closing part of August and a portion of September.

Miss Nellie L. Davis can be addressed until Sept. 1st, South Essex, Maine; permanent address, North Billerica, Mass.

Geo. A. Fuller, of Natick, Mass., spoke in Manchester, N. H., the first Sunday in May, to great acceptance. He has received a letter of fellowship from the Religio-Philosophical Society, Chicago, Ill., dated Feb. 17th, 1873, constituting him "a regular minister of the Gospel," and he is ready to perform the marriage ceremony in accordance with the law, attend funerals, and lecture anywhere in New England. He will speak at Cold Brook Springs, Mass., July 10th, and at Jenkin's Hall, Seton, August 24th.

Dr. D. P. Rayner, of St. Charles, Ill., will lecture at Wheaton, Ill., on Sunday, July 20th.

The Religio-Philosophical Society, of Chicago, Illinois, grant a letter of fellowship to other B. P. Greenleaf, of Boston, Mass., June 25th, 1873, authorizing him to solemnize marriages according to law.

N. Frank White is laboring with good success at Chicago, Ill.

Lynette C. Howe, of Fredonia, N. Y., an excellent trance speaker, who is engaged to lecture in MUSIC-HALL, Boston, the last two Sundays in October, will accept engagements to speak in New England if applied to soon.

Mrs. M. E. B. Sawyer will lecture in Washington, N. H., the 10th and 20th inst.; in Bradford, N. H., the 20th. She will attend the County Convention in August. Address till further notice, 27 Milford street, Boston, Mass.

## Spiritualist Lectures and Lecturers.

LECTURES BY JOHN A. ANDERSON, FREE. The audience is privileged to ask any proper question in relation to the subject of the lecture. The children's Progressive Lecture, No. 1, which formerly met at the Hall, will hold its sessions at this place, every Sunday, at 10 o'clock, M. Dole, Sec'y.

Temple Hall, 101 Boylston street.—Every Sunday: Morning and Evening Lectures, by Charles W. Sullivan, D. D., C. York, Secretary. The Children's Lecture meets every Sunday at 11 P. M. Common streets entrance from No. 8 Common street, every Sunday at 10 A. M. and 2 P. M. Mrs. L. W. Little and others, mediums. Seafree.

BOSTON.—John A. Anderson Hall.—The Children's Lecture met at the usual time on the morning of Sunday, July 6th, with good attendance. The services, which were carried out under the supervision of Alonzo Danforth, Assistant Conductor, consisted of gymnastics, marching, reading, declamation, songs, etc., etc.—The following pupils taking a prominent part therein: Maria Adams, Ella Carr, Lillian Hildick, Clara Jackson, the Conly sisters, and Saunders and others. A song was also given by Charles W. Sullivan, and Mrs. Sawyer made an address.

Mrs. S. A. Floyd held two services at this hall Sunday, July 6th, giving interesting lectures and answering many questions to the satisfaction of good audiences. The singing by the quartette was excellent.

NORTH SCITUATE.—Jenkins Hall.—The Spiritualist Society and Lyceum, hold meetings every other Sunday at the above hall. President and Corresponding Secretary of the Association, Dr. G. L. Newcomb.

Officers of the Lyceum: Conductor, Dr. Geo. L. Newcomb; Assistant Conductor, Rufus Clipping; Guardian, Miss D. M. Merrett; Guards, Charles Bradford, Miss Bradford, Jr.; Corresponding Secretary, Miss L. Merrett; Librarian, E. A. Andrews; Musical Director, Miss L. Vinal; Treasurer, G. L. Newcomb. Lyceum sessions at 11 A. M.; lectures at 2 and 7 P. M. Speakers engaged: July 13th and 27th, Wm. Brunton; Aug. 10th, Susie Willis Fletcher; Aug. 24th, G. A. Fuller; Sept. 7th and 21st, Nellie L. Davis; Oct. 24, Dr. J. L. Currier.

A correspondent, "J. H. C.," says: "This association is comprised of earnest workers, and is deserving of success. The Lyceum starts under most favorable auspices. Bro. J. S. Dodge, of Chelsea, made a fine donation of equipments and books. The Conductor writes me that the only two sessions as yet held have been highly successful, and give promise of good results."

## Spiritual and Miscellaneous Periodicals for Sale at this Office:

BRITAIN'S JOURNAL of Spiritual Science, Literature, Art and Inspiration. Published in New York. Price 50 cents.

THE LONDON SPIRITUAL MAGAZINE. Price 30 cents.

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Dr. Pierce's Pleasant Purgative Pellets, or Sugar-Coated Concentrated Root and Herbal Juice, Anti-Bilious Granules—the "Little Giant" Cathartic or Infusion in parvo physic. No use of any longer taking the huge repulsive, nauseous and griping pills, composed of cheap, crude, bulky ingredients, when by a careful application of chemical science, we can extract all the cathartic and medicinal properties from the most valuable roots and herbs and concentrate them into a minute Pellet or Granule, scarcely larger than a mustard seed, that can be readily swallowed by those of the most sensitive stomachs and fastidious tastes; 25 cents, by all Druggists.

DYER D. LAM'S BOOK, "The Spiritual Delusion: Its Methods, Teachings, and Effects: The Philosophy and Phenomena Critically Examined," is for sale at this office. Price, \$1.50; postage 10 cents.

J. WM. VAN NAME, M. D., would respectfully announce to friends, patients and correspondents, that he will sail for England the first week in June, accompanied by his Secretary, E. R. Bond, and will return early in July. All correspondence must be directed to 101 Dean street, Brooklyn, N. Y., and will receive prompt attention immediately upon return. Jy5.

DR. WILKS has secured an office permanently at No. 25 Milford street, and will be in Boston the third Wednesday and Thursday of each month, from 10 till 11. The following Friday he will be at Dr. Sargent's, No. 80 Central avenue, Chelsea. Jy5.

SEALED LETTERS ANSWERED BY H. W. FLINT, 20 West 24th street, New York. Terms \$2 and three stamps. Money refunded if not answered. Jy5.—1W.

A COMPETENT PHYSICIAN.—The best and most efficient leader in Boston is Dr. J. T. Gilman Pike. He compounds his own medicines, is a mesmerizer, skillfully applies the electro-magnetic battery, and is 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 office is in the Pavilion, 57 Tremont street, Room C. AUB.

SPIRIT COMMUNICATIONS TO SEALED LETTERS. Send \$1.00 and 4 stamps. Address Miss M. K. C. SCHWARTZ, Station B, New York. 6W7.MYH.

THE WONDERFUL HEALER.—Mrs. C. M. MORRISON.—Within the last year this celebrated Medium has been developed for Healing. Not a single case has come under the care of her Medical Band but has been cured. She is the instrument or organism used by the Invisible for the benefit of Humanity. Of herself she claims no knowledge of the healing art. The plan of her name before the Public is by the agency of her Contradictory Band. They are prepared, through her organism, to treat ALL DISEASES AND GUARANTEE A CURE in every instance where the vital organs necessary to continue life are not already destroyed.

Mrs. Morrison is an unconscious TRANCE MEDIUM, CLAIRVOYANT AND CLAIRAUDIENT. Her Medical Band use vegetable remedies, (which they magnetize,) combined with a scientific application of the Magnetic healing power.

From the very beginning, her's is not the most remarkable career of success that has but seldom, if even, fallen to the history of any person. No disease seems too insidious to remove, nor Patients too far gone to be restored.

\$1.00 for examinations by lock of hair. Give age and sex. Healing Rooms "No. 175 East Fourth street, Oswego, N. Y. Seances for unfeeling, SICK AND WEAKENED FEELINGS. Post Office Box 1049. 1W7.MYH.

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth av., New York. Terms, \$5 and four 3-cent stamps. Jy5.

Kidney Diseases, Dropsy, and all diseases of the urinary organs can be cured by the use of "HUNT'S" MAGNETIC CURE, which has been given up by their physicians to die have been speedily cured by the use of Hunt's Remedy. Sent to any address, securely packed, on receipt of one dollar and twenty-five cents (\$1.25). Send for illustrated pamphlet to WILLIAM E. CLARK, DRUGGIST, and sole proprietor, No. 28 MARKET SQUARE, PROVIDENCE, R. I. 1W7.MYH.

DR. SLADE, now located at 413 Fourth avenue, New York, will give special attention to the treatment of disease. Also keeps Specific Remedies for Asthma and Dyspepsia. Jy5.

## BUSINESS CARDS.

OLIVER STAFFORD, Bookseller, No. 622 Broadway, New York, has a large stock of new and second-hand books, and is prepared to order any book not in stock. He also has a large stock of new and second-hand books, and is prepared to order any book not in stock.

REINHOLD ROBERTS, Bookseller, No. 622 Broadway, New York, has a large stock of new and second-hand books, and is prepared to order any book not in stock. He also has a large stock of new and second-hand books, and is prepared to order any book not in stock.

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## MAGNETIC AND ELECTRIC POWDERS!

## SOMETHING ENTIRELY NEW.

## GREAT NERVINE AND REGULATOR.

## A Complete and Reliable Family Medicine, PURELY VEGETABLE.

## For the Cure of all Diseases that can be cured by Medicine, Magnetism, or Electricity.

THE MAGNETIC AND ELECTRIC POWDERS are made by the most skillful and experienced chemists, and are the only truly the Healing Power of the age.



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 MRS. E. N. PALMER, trance speaker, Big Flats, N.  
 MISS NETTIE M. PEAKE, trance speaker, Chicago.  
 MRS. J. PUFFER, trance speaker, South Hanover,  
 B. R. PRATT, inspirational, Fairfield, Mich.  
 DR. P. B. RANDOLPH, Toledo, O.

DR. H. REED, Chillicothe, Mass.  
 MRS. S. A. ROGERS, trance and Inspirational,  
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 MRS. HATTIE E. ROBINSON, 46 Carver street, Boston.  
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JAMES SHULT, Inspirational speaker, 241 North  
street, Philadelphia, Pa.  
M. I. SHERMAN, France speaker, Adrian, Mich.  
MRS. C. A. SHERWIN, Townsend Centre, Mass.  
MRS. ADDIE M. STEVENS, Inspirational, Claremont,  
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Mrs. MRS. L. A. F. SWAIN, Inspirational, Union 1.  
 Mrs. MELBA V. SICKLE, Greenbush, Mich.  
 Mrs. J. H. STILLMAN SEEVERANCE, M. D., Milwaukee, Wis.  
 Mrs. NELLIE SMITH, Impassional, Strongs, Mich.  
 J. W. SAWYER, Inspirational Speaker, Byron, N. Y.  
 Dr. D. STILES, Weymouth, Mass., during June.  
 J. ELIJAH R. SWACKHAMER, lecturer, 92-60 Avenue, Dr. E. SPIRIGER, Inspirational, Geneseo, N. Y.  
 Dr. J. W. SAWYER, Inspirational, calls his lecture a eulogical funeral. Address South Acworth, N. H.  
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 ABRAHAM SMITH, Esq., Inspirational, Strongs, Michigan.  
 Mrs. MARY LANSON STONG, 70 Jefferson Street, Boston, O.  
 Mrs. ALMA W. SMITH, 55 Cumberland street,

OLIVER SAWYER, Inspirational, Royalston, Mass.  
ALBERT STEGEMAN, Allegan, Mich.  
MRS. FANNIE DAVIS SMITH, Brandon, Vt.  
MRS. H. T. STEARNS, trance, Corry, Pa., box 742.

Mrs. P. W. STEPHENS, France, 4th st., Sacramento  
AUSTEN E. SIMMONS, Woodstock, Vt.  
ALBERT E. STANLEY, Leicester, Vt.  
DR. O. CLARK SPRAGUE, Rochester, N. Y.  
Mrs. C. M. STOWE, San José, Cal.

MRS. S. J. SWASEY, inspirational speaker, Noank.  
DR. J. D. SEELY will lecture on the Science of the  
at any distance not over 100 miles from home. Ad-  
corner Main and Eagle streets, Buffalo, N. Y.  
MRS. H. M. SLAW, trance speaker; Joliet, Will Co.  
HENRY STRACH, Dowagiac, Mich.  
DR. H. D. STORER, 37 Harrison Avenue, Boston, Mass.

No. 30 third street, Boston, Mass.  
 MRS. CORAL L. Y. TAPPAN, care Messrs. Redpath &  
 St. Clair street, Cleveland, O.  
 MRS. M. S. TOWNSEND's address during July and  
 August, 1853, is at the residence of her son in Springfield,  
 during September, in Philadelphia during October at  
 New York.  
 MRS. ELIZABETH THOMAS, Inspirational, 2-1st street, Ch-  
 row, Mass.  
 MRS. J. B. BUE W. TANNER, Bangor, Me.  
 S. THOMAS, M. D., Penneville, Ind.  
 MRS. ROBERT TILMONS, Mexico, Andover Co., M.  
 MRS. T. A. TOLSON, Providence, R. I.  
 BENJ. TODD, Charlotte, Mich.  
 J. H. W. TOLLEY, Natick, Mass.  
 MRS. J. T. TOWN, Boston, Mass.  
 MRS. E. R. T. TRIGO, Old City, Penn.  
 SILAS NEWTON WALKER, A. M., Danvers, N. Y.  
 MRS. W. WALKER, 100 Broadway, Conn., N. Y.  
 N. FRANK WHITE's address during July, Seymour,  
 Conn. and MELBIE, N. Y.  
 E. WILCOX, Lombard, Ill.  
 E. S. WHEELER, Newark, N. Y.  
 MRS. W. W. WILSON, Rock City, N. Y.  
 MISS R. A. AGRESTA' WHITING, Inspirational, A.  
 Mich.  
 R. H. WINSLOW, Batavia, Ill.  
 S. H. WORTMAN, Buffalo, N. Y., box 1454.  
 MRS. S. E. WOODNER, Appleton, Wis., box 18.  
 MRS. W. W. WOODWARD, 100 Broadway, Conn., Mich.  
 PROF. E. WHITPLE, Clyde, O.  
 MRS. W. W. WOODWARD, speaker, Hastings, N.  
 MRS. MARY J. WILCOXSON, Chicago, Ill., care

JOHN B. WOLFF, 610 Pearl street, New York, will  
lecture on reform subjects within easy distances of New  
MAY J. WESTWORTH, Newport, Me., box 40,  
WARREN WIGIT, Inspirational, Waterloo, N. Y.  
MARCEUS R. K. WRIGHT, Middleville, Mich., be  
N. M. WRIGHT, Inspirational speaker, will answer  
to lecture in the New England States, Address, H  
Mass., care Banner of Light.

MRS. MARY E. WITTHE, Marlboro, Mass., box 8  
MRS. SOPHIA Woods, trance speaker, Burlington,  
N. H.  
WILLIAM H. WILLIAMS, Albion, Orleans Co., N. Y.  
ELIJAH WOODWORTH, inspirational, Leslie, Me.  
J. C. AND MISS BELIZA C. WOOLBERT, Eagle Lake,  
N. H.  
E. WHEELER, semi-trance and inspirational, Utica,  
N. Y.  
ASA WARREN, Waterloo, Iowa.  
MRS. N. J. WILLIS, Windsor, Conn., Cambridgeport,  
Mass., City.  
GEO. C. WAITE, Chapman, Mo.  
MISS LUCY A. WILSON, Marlboro, Mass.  
MRS. FANNIE T. YOUNG, Centre Stratford, N. H.  
DR. H. C. COHNEN.  
JOSEPH B. WHITE, Jr., Young, Boise City, Idaho.  
REV. JOHN S. ZELLER, Burlington, N. J.

**LIST OF LIBERAL LEAGUES.**

Winstons, Mass.,—J. S. Rogers, President; A. Dan-  
forth Smith, Vice Presidents; J. P. Plouffe, Secy.  
Secretaries: J. A. J. Wilcox, Treasurer; H. R. Ho-  
F. M. Clarke, H. H. Storer, Executive Committee.  
Dorchester, Mass.,—Wm. H. Grosvenor, Pres.  
Dr. Curtis, Vice President; Ebenezer Wood, Treas.  
Miss Anna G. Guildings, Secretary; Executive Com-  
mittee, Edith B. Crowell, Mrs. Mary A. Guildings,  
Holmes.

St. Louis, Mo.,—M. A. McCord, President; J. C.

VINELAND, N. J.—Louis Bristol, President; Ellen  
inson, Eliza B. Duffey, Vice Presidents; E. G. Bl  
Secretary; Sue M. Chute, Treasurer; John Gage,

**ANDOVER, O.**—W. H. Crowell, President; J. E. Giddings, Secretary; E. Wood, Treasurer; L. B. Crowell, M. A. Giddings, D. D. Holm, Executive Committee.

**Married:**  
In this city, July 2d, by Rev. James B. Gunn, M.  
Ho F. McCuaig, of Montreal, Canada, to Dana B. F.  
of this city.

**Passed to Spirit-Life:**

Mr. Hale has been for many years a firm believer in the new philosophy, believing its manifestations to be the true revelations from a higher life, accepting it as such from its earliest days, and soon after the glad tidings echoed

from the hills of western New York. His course was ever active, and his turn a thorough business journey has been strongly checkered by the illnesses that all who dare think and act must meet. He quietly received and generously distributed the latter, and without murmuring met the unwealage of the former. He leaves four orphan chil-

mourn the loss of a kind parent, the last of the once bound together a happy, loving family, his not having preceded him some years since. Services were conducted by the Rev. Mr. Drew, Universalist pastor.

From New York City: Levi Chapman, in the 60th  
his age.

Mr. Chapman for a long period of time has been en-  
gaged in mercantile and mechanical pursuits con-

engaged in an  
employing a large force, in the manufacture and sale  
celebrated "Chapman's Razor Strogs." Within  
years past he investigated the beautiful philosophy of  
tualism, becoming thoroughly convinced of its truth-  
ness, and was one of its chief supporters financially  
otherwise. We trust he will now report through the  
ner of Light at an early period of time, and give us  
firmation that he now lives. G.

New York, June 25th, 1873.

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

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PUBLIC-MEETINGS, ET

**Tent Meeting.**  
Something entirely new among the Spiritualists  
rangements having been made, and a large and com-  
tent secured for the purpose, there will be a tent

In North Almond Valley, Allegheny Co., N. Y., residence of John Wilcox, on Friday, Saturday and Sunday, July 16, 17, 18, 19, 20, 21, 22, will be held the to be best and largest meeting of the kind ever held in Western New York. As this meeting will continue for a week, it will be held in the homes of the bankers, etc., to add as much as possible in contributing the comfort of those who attend. Good speakers engaged, good music secured, and nothing can prevent a profitable time.

Spiritualism is a life power in the land as well as principle in the soul. Let us not doubt this article.

Carriages will be in waiting at Almond Station on Friday and Saturday, and on Sunday and Monday, to convey strangers to the place of meeting.

PER ORDER OF COMMITTEE.

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**Notice.**

A meeting of the Executive Board of the Com. Association of Spiritualists will be held at Wilcox, Thursday, July 17th, at 12 1/2 P. M. As business of importance is to come before this meeting, all members are requested to be present.

ANNE HINMAN, Pres.  
C. M. PLATT, Secretary.

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## Mediums in Boston.

Office of Dr. H. B. Storer,  
137 Harrison Avenue, Boston.  
**CLAIRVOYANT EXAMINATIONS DAILY**  
BY MRS. GEORGE W. FOLSON.  
From 9 o'clock A. M. to 5 o'clock P. M. Terms \$1.00—  
When written, \$1.25.

DR. STORER'S New and Original Remedies,  
adapted to every diseased condition of the human system,  
sent by Express, with full directions, to all parts of  
the country. July 5.

**ANNOUNCEMENT.**  
**DR. D. C. DENSMORE,**  
CLAIRVOYANT AND MAGNETIC PHYSICIAN, has  
opened a Healing Institute at 103 Washington Street,  
Boston, Mass., where he will demonstrate his remarkable  
healing powers in curing all curable diseases, both acute  
and chronic, in which he has had the most happy and grati-  
fying success for the past many years.

Dr. D. treats magnetically, and gives Medicated Vapor  
Baths. Also the galvanic Battery, the Swedish Movement  
Cure, and "Bannister's." He is justly entitled to giving a  
hopeful word of cheer to the most despairing invalids.  
Patients at a distance accommodated with board at mod-  
erate rates. July 12.

**ORIGINAL**  
**MISS LOTTIE FOWLER,**  
The celebrated Clairvoyant and Test Medium, has re-  
turned from England. Will be at No. 84 Haymarket  
place a few weeks. Terms, \$2.00. Hours from 9 A. M. to 5 P. M. Also, Madam Colson, Magnetic Healer,  
July 12. 3w.

**Dr. Main's Health Institute,**  
AT NO. 32 HARRISON AVENUE, BOSTON.  
THOSE requesting examinations by letter will please en-  
close \$1.00, a lock of hair, a return postage stamp, and  
the address, and state sex and age. July 12.

**CANCERS CURED**  
**Without the Knife,**  
BY MRS. A. E. CUTTER, Electro-Magnetic Physician, 22  
Kirkland Street, Boston, Mass. Remedies sent to all  
parts of the country. July 12.

**TEST MEDIUM.**  
MRS. BELLE BOWDITCH, No. 50 Kneeland Street,  
corner of the Avenue, Boston, Mass. Public Se-  
ances, Sunday evening, at 8 o'clock. July 12.

**CHARLES H. FOSTER,**  
PARKER HOUSE, Boston, from July 7th until August  
1st. July 5.

**MRS. HARDY,**  
No. 4 CONCORD SQUARE, BOSTON. Office hours  
from 9 to 4. July 12.

**MRS. CARLISLE,**  
TEST, Business and Clairvoyant Physician, 100  
T. 9 to 6, 91 Camden Street, Boston. 2w. July 12.

**MISS S. F. NICKERSON,**  
TRANCE AND BUSINESS MEDIUM, 53 DORSET ST.,  
BOSTON. Public Seances Sunday and Thursdays  
from 9 to 12. July 12.

**MRS. JENNIE POTTER,**  
CLAIRVOYANT, 11 Oak St., three doors from 650 Wash-  
ington St. Hours: 9 A. M. to 9 P. M., Sundays included.  
July 5. 4w.

**MRS. E. B. CLASE,**  
CLAIRVOYANT AND PSYCHOMETRIST, At home  
Monday, Tuesday, Thursday and Friday, from  
10 to 12. No. 37 East Broadway Street, Boston. Psy-  
chometrical Readings, \$2.00. 11-Oct. 26.

**Trance and Mediumistic Speaker.**  
**FUNERALS** attended at short notice. Residence, 27  
Milford Street, Boston. Pleasant rooms to rent by the  
day or week. July 12.

**M. SUNDERLAND COOPER,**  
THE original New England Medium, No. 27 Milford  
Street, Boston. Hours 10 A. M. to 10 P. M.  
July 12. 5w.

**MRS. J. M. MOISE, (formerly Andrews), Elec-**  
tro-Magnetic Physician, 100 T. 9 to 6, 91 Camden  
Street, Boston. Remedies sent to all parts of the  
country. July 12.

**MRS. L. W. LITCH, Clairvoyant Physician**  
and Test Medium, has returned to 100 Court Street,  
Boston. Circles Sunday and Tuesday evenings.  
July 12. 4w.

**MRS. GRAYES, No. 16 Sharon Street, Boston,**  
Magnetic Healer. Patients at a distance treated by  
Magnetic Agents. 13w. July 12.

**MRS. FRANK CAMPBELL, Clairvoyant Phy-**  
sician and Test Medium. Hours from 9 to 12 and 2 to  
5. 616 Washington Street, Boston. 4w. July 12.

**SAMUEL GROVER, HEALING MEDIUM, No. 10**  
Dover Street (formerly 23 Dix place). Dr. G. will at-  
tend to all cases of disease, and will give a full and  
complete examination of the system. 13w. July 12.

**MRS. YORK, Clairvoyant and Business Me-**  
dium. Examinations and tests at a distance. 341 Har-  
rison Avenue, Boston. 2w. July 12.

## Miscellaneous.

**Dr. Fred. L. H. Willis,**  
P. O. Box 362, Willimantic, Conn.

DR. WILLIS may be addressed as above until July 1.  
1873. From this point he can attend to the diagnosing  
of disease by letter and handwriting. He claims that his  
powers in this line are unrivaled, combining, as he does,  
accurate scientific knowledge with keen and searching  
clairvoyance.

Dr. Willis's special skill in treating all diseases of  
the blood and nervous system. Cancers, Scrofula in all its  
forms, Eczema, Psoriasis, and all the most delicate and  
complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous patients who  
have been cured by his system of practice when all others  
had failed.

Send for Circulars and References. 11-July 5.

**PHOTOGRAPHS**  
OF THE LATE  
**WILLIAM WHITE.**

Imperial, 50 cents; Carte de Visite, 25 cents. Postage  
free. For sale by COLBY & RICH, (date Wm. White & Co.)  
at the BANNER OF LIGHT BOOKSTORE, 14 Hanover  
Street, Boston, Mass.

**INFORMATION WANTED.**  
A BOUT a "Sliding Plate Holder" for Photographs.  
A Camera, for taking two or more impressions at one  
sitting.

Photographers, Business Mediums or Scientific  
Persons,  
who know anything about any of such a Plate Holder  
prior to 1873, will please communicate with the undersigned.  
Information that can be used will be paid for.

**A. H. PHOTOGRAPHER.**  
Box 362, Grand Rapids, Mich.  
July 5. 2w.

**My Home Beyond the Tide.**  
Song and Chorus,  
BY S. W. TUCKER.

This is a fine spiritual song by the author of the favorite  
"Evergreen Shore."  
Price 40 cents, postage 2 cents.  
For sale wholesale and retail by COLBY & RICH, (date  
Wm. White & Co.) at the BANNER OF LIGHT BOOK-  
STORE, 14 Hanover Street, Boston, Mass.

**PATENT OFFICE,**  
46 SCHOOL STREET, BOSTON, MASS.  
**BROWN BROTHERS, SOLICITORS.**  
BROWN BROTHERS have had a professional experience  
of fifteen years. Send for pamphlet of instructions.  
Dec. 20. 4w.

**DR. J. R. NEWTON,**  
No. 332 O'Farrell Street,  
San Francisco, Cal. July 5.

**B. C. HAZEN'S PHOTOGRAPHIC GALLERY,**  
No. 110 WASHINGTON STREET, BOSTON.  
Every style of Pictures, from Card to Life-Size, either  
Plain, or Colored in India Ink, Crayon, Oil or Water-Color.  
June 28. 4w.

**MRS. CARLISLE, M. D.,**  
Practicing Physician and Healing Medium,  
No. 125 North Street, Philadelphia.  
PARTIAL ATTENTION given to the treatment of  
diseases incident to women. Office hours 3 to 5 P. M.,  
and 7 to 9 P. M. 13w. April 6.

**ORGANISTS, professional and amateur,**  
desiring opportunities for teaching and solo-  
practice at a moderate cost, will learn of something  
greatly to their advantage by addressing  
**GEO. WOODS & CO. Cambridge, Mass.**  
July 5. 3w.

**THE GENTLE TREATMENT.**  
SEND TEN CENTS TO DR. ANDREW STONE, Troy,  
N. Y., and obtain a large, highly illustrated Book  
on this system of vitalizing treatment. 11-July 5.

**DUMONT C. DAKE, M. D.,**  
CAN be consulted at the Matteson House, Chicago, the  
last two days of each month. July 5.

## Miscellaneous.

Should Adorn and Beautify the Home of  
every Spiritualist.

**THE ORPHANS' RESCUE.**  
Engraved on Steel by J. A. J. Wilcox, from the  
original Painting by Joseph John.

THIS BEAUTIFUL PICTURE, and one of the most  
thrilling sentiments, fills the heart with feelings of  
brotherhood, and reveals the guardians of the spirit-  
world.

Fairy falls to picture what is here made real by the  
inspired Artist's hand. We gaze in ecstasy of soul on the  
lovely child, whose bright and beautiful face, and fascinat-  
ing smile, shining from the rapid torrent, and with radiant  
glance on the silver-lighted angels in their descent so soft,  
their hands and feet, their expressions of love and  
tender, combined with energy and power as they lower  
near with outstretched arms to save.

In a boat, as it lay in the shadowy stream, two figures  
were playing. It was late in the day, the sun  
was setting, and the clouds, lightened of their burdens, shifted  
away before the wind, leaving a bright sky along the  
horizon. Unmolested, the boat came detached from the  
fastenings and floated on from shore. Quickly the current  
carried it beyond all earthly help, and the boatmen, rap-  
idly, and by periscopes, dashed the bark with its  
precious freight. As it neared the brink of the fearful  
cataract, the children, who had been clinging to the sides,  
thought that death was inevitable. Suddenly there came  
a wondrous change in the little girl; right away she  
was composed and recovered her former, and as if  
possessed impulse that thrust forward her whole being,  
she grasped the rope that lay by her side, when, to her sur-  
prise, the boat turned, and she was saved. And so it was  
in the stream, a little heaven among the rocks. The  
body of pure tenderness, and not controlled by thins, was  
in her. In her heart, in her soul, in her power, and in  
her little form, a little heaven among the rocks. The  
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## Miscellaneous.

**CONSUMPTION**  
And its Cure.

VICTIMS of this awful disease are found in every neigh-  
borhood. For them and for their friends we have written of good  
deeds and hope. The announcement of a most important  
discovery, which is a new and sound, nevertheless, and the truth  
which the terrible malady is positively controlled, and its  
victims are restored to health.

**WILLSON'S**  
**Carbolated Cod Liver Oil**

Is not a secret empirical nostrum. It is a happy combina-  
tion of two remedies known to physicians everywhere as the  
best means of combating consumption. This combina-  
tion is Mr. Willson's discovery, and is founded upon the  
following

**SOUND REASONING.**  
Consumption is decay. Something, except for the tem-  
porary, is a useful palliative. They do not reach the con-  
sumption. They do not stop the decay. Consumption strengthens  
the body and prolongs life, but the decay goes on. The body  
is not cured, and the patient is not cured. The body is not  
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OVER THE ROAD TO KANSAS.

We propose to friend Tremlet, whose boarding

*La Ilustracion Espiritu* (for May) is again a band with its continuance of "Modern Magic," in which it goes on to refute the statements of *La Voz*; and though the latter is thoroughly beaten at all points, it rises again with its senseless dogmas, its stupid traditions, its falsehood and equivocations, in its attempt to maintain a

The first Evangelical Alliance was organized in London, Eng., in 1846. It has branches in various parts of the globe. It is a Wholesale O and Young Men's Christian Association. The expenses of the coming meeting the 2d of October are estimated at \$30,000, of which \$18,000 has already been raised.

Enough. W F JAMESON.

*Resolved*, That the delegates in attendance at this convention extend to the citizens of Terre Haute our hearty thanks and serious gratitude for their kindness and hospitality extended to us;

**TWO LETTERS,**  
**BY ANNA BLACKWELL.**  
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