

VOL. XXXIII.

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A nameless glory looking through,

With strange new colors sweetly blent,

BOSTON, SATURDAY, JULY 12, 1873.

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

SEANCE SIX.

The scance opened with a gush Of spiritual song ; Anon our very hearts were hushed, To catch the living notes which rushed In eestacy along. Things dead and gone revived again, As on mine car 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. E'en 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, liow earnestly ! Ah, yes, it was the same." And how my very spirit leapt With memories that long had slept When he pronounced my name !

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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 ecstacy, "Ah, yes, infleed 't is he! Oh, tell me, thou friend of my heart. Oh, tell, oh, tell me what thou art. And what I vet 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,

So warm, so pure, so eloquent, And here I found a tuneful 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 creeds ; 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 f 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 woe Shall drink of the waters with joy that o'ernow

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 dreaded were

yain, 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 !

1.FTTERS OF TRAVEL. NUMBER FIGHT.

Written expressly for the Banner of Light. BY J. M. PEERLES.

[Continued from our last issue.] THE MAORI BACES.

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 musenlar. Their countenances are open, eyes dark, forcheads finely developed, noses large, broad at the base and often aquiline, and their hair black, waving, 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 relies 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 weaving mats and garments from phormium-New Zealand flax. This plant, growing spontaneous, re minds 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 polygamic and promisenous; as r spiritual being he is monogamic in marriage and chaste in marital conduct, and as an angel he is a celibate. The embryo angel is within. Men may become angelic on earth. This is the resurrection with God's "will done on earth as in

ry, the following may be mentioned: The New] dence in the world is not truiting in Yankee-Forcian Correspondence. 179, the following may be mentioned: The New I dence in the world is not training in vankee-I Zealanders carry their burthens on their backs. bands. No fleet steed on Western prairies could much like our North American Indians; while shecome more accustomed to gnats and flies than the Sandwich Islanders carry theirs on a balance. I to the jeers of lads and "larrikins," both in pole, like the Chinese. Further, these New Zeas Melbourne and Dunedin. Christians should hand Maoris have no words for swearing; no teach their Sunday school weaklings good mantemples for religious worship : no idols ; no ref- ners, if nothing more,

\$3.00 Per Annum. /

In Advance.

with those of the ancient infiabitants of Central in the Colonies. , Earth and hell combined can-America, Like those Central Americans, these ineither alarm nor drive met. Something is out aborigines obtain fire by friction ; they steep ker- of joint. Tam either a long way alread of the nels of Karaka for food, and have many other times here, or lagging far in the rear. ' Spiritualenstoms resembling those remote nations, as late ism occupies much the position in these islands discoveries at Uxmel and Palengue plainly show. That it did in America lifteen years ago, "Do the Moreover, there have been such great changes in scheming, worldly, business masses care to hear the Pacific Ocean by volcanic action, even to the sinking and rising of continental islands; involving the reasonableness of infeiring 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 MAORIS DELIGION.

Men, civilized and sayage alike, are naturally religious. These New Zealand Maoris believed in a plurality of invisible gods, and a future existence, although the topy took the place of religious observances. They had priests and "sorcerers," and held intercourse with their " ances fral dead." They were troubled with demons: The heads of the chiefs were tabooed (tapat), 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 mortalbodies. They believed that individuals occupied different apartments in Relaga, 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 walls over their recent dead ended with, "Go! go, dear one, away to thy people!" It is a singular coincidence that the Fijians, Tabitians, Tongans and Samoans, as well as the New Zealanders, considered the place of departure of the spirits, on their way to the inseen world, as the western extremities of their islands.

MAORI SPIRITUALINA

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 acquaints able to usher in a higher civilization. ed by vision, clairvoyance, or clairaudience, with the movements of the British troops, before action n battle. Not a plan of Her Majesty's officers could be kept from them. The leading chief of the Han Hous was a noted medium and medicineman. The distinctly said that the "spirits of the dead " guided him to his victories. The Maoris in the north Island still öwn much territory, have their king, and hold but. little intercourse with *akeha*, the white man. The medium-priest in a tribe is called Tohungu. They meet in close apartments, and chant their songs till the flickering fire fades away, when the Tokunga goes into his cestatle state, and the spirit controlling tenders counsel, 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 Harmonial Philosophy. Spiritism is the bare fact of spirit converse. BEVERLY THE SCOTCHMAN. Common-place men and women are apt to tire one's patience-anything but monotony. The weird genius and the madman, fanatics and eccentric characters deeply interest the student of human nature. Imbeciles ever think their superiors insane I 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 Jizeh, than any other living man. He has done much for the Dunedin 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 if 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," car is "carriage," baggage is "luggage," the depot 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 "nobbler," rowdies are "larrikins," 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 "screwed," and if robbed, he is "stuck up." These terms and phrases sound exceedingly odd to an American. There are two corners of the

uge cilles ; nor did they ever practice circumeis [When the Methourne Daily Telegraph called ion. Many of their taboos (topit) were utter ine a "long-inired apostate," I said, By the gods ly unlike those of the Hawaiians, but affirmative - (putting it in the plural makes it, no swearing) ly, the carvings of the Maoris agree wonderfully shears shall not touch my locky so long as I tarry

NO. 15.

of the spiritual phenomena, of the spiritual life, self-denial, and purity of heart 2" Nol they, "In my next I will speak of the closing up of our work in New Zenhaud. 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 T 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 correspondent 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? T came near losing a good part of the money because of 'W. 'D, Y.'s' ignoring women. More than half of my

10. Y28 ' ignoring women' More than half of nig-collections guine 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 and thus two-ared making in the their chansand 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 events, and each radult, twenty-five cents, for the benefit of the furned-out Banner of Light. If your loss is not made good, Linistake, the faith and works, claimed of the Schematter. the Spiritualists.'

Tappreciate Sister Brown's little item of pleasantry, and beg leave to excuse myself by saying that, as in our present entangled dinancial 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

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 car ! 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 worshiped 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 spipit in its breast-A living harp'! which sang to m 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," 'T was echoed by a shining host, Till in the Heaven of Heavens 't was lost, And in a thrill of ecstasy, Upon,mine car 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; 'T is formed of stately, towering pines, And noble cluss o'erhung with 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 trollis-work, which seems to swim In colors of the rainbow's rim ; The purple blending with the blue,

HOW PLANTS PURIFY THE AIR.-Plants gain their nonrishment by the absorption through their roots of certain substances from the soil, and by the decomposition, through their green and by the accomposition, through their green portions, of a particular gas contained in the at-mosphere—carbonic acid gas. They decompose this gas into carbon, which they assimilate, and oxygen, which they reject. Now, this phenome-non, 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, 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 where light comes. He discovered, too, that whence light comes. He discovered, too, that plants immersed in water release bubbles of gas inder the influence of sunlight. In 1771, Priest-ley, 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 becoule sufficiently purified to permit the relighting of the candle. Thus he proved that plants replace gas made im-pure 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, re-vealed 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*

^{*}Laugh heartily wheil ever you have an oppor-tunity. 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 Rearty laughter shaking the inner man. The blood moves more lively, probably its chemical, electrical or vital condition is distinetly modified—it conveys a different impress-ion to all the organs of the body, as it visits them on that particular myslic 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.

Science Monthly.

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 patricians. 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 traditionary times. Their decline commenced with the advent of the mis sionaries. The last Wanganui Herald, in an able editorial upon the "decline of the native race," savs :

"Let one get into conversation with any of the old settlers, principally whalers, whose re-collections 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, a some of them are, bear comparison in stature some or them are, ocar comparison in stature, appearance, mental qualifications, or social in-fluence 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. the centre of missionary influence on this part o the coast, will be found the greatest immorality the most degraded mental and physical condi tion, and consequently the most rapid and cer-einous nature, are committed more frequently

nemous nature, are commuted more traduently in proportion to the progress of their acquainty-ance 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 MAORIS?

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- mouth to laugh from ; and further, all the impu- feelings sufficiently to reach our pockets on the

By aiding the Banner at the present time, w 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 loyous expectation that we will yet nobly sustain them in their timely mission of sundering the fetters which still bind the majority to their Shylock, whose only triumph is that of shame, remorse and despair.

R is better to bestow our patronage on two or hree good journals—and only one if necessaryand place them on a permanent basis, than to starve 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 diefates, and not where failey 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 welldoing."

Were it not for the power which the spiritworld has to impress and otherwise influence the minds of the people, even in the most seeluded nook of the forest glen, and thus reach the great mass of the uninstructed not within the reach of the itinerant lecturer, and imbué their souls with higher aspirations, with a love and longing for something more than mere physical satiety, the power to vegetate, and thus weap 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 perpetnate the work so gloriously begun, until it eventuates into the brotherhood and sisterhood of a now isolated, oppressed, and sorrowing humanity.

Those principles which Spiritualists-or Lib eralists 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

BANNER LIGHT. \mathbf{OF}

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

A CONTRACT OF A CO

FINAL PLOPOSITION.

way of material aid, and a great deal more if we Matters are all wrong, and they are to be put will. And in order to come at the will part, I right-one of these days. The end is a proper propose-and-1-must be judge of my ability to one, and we hope it:will be accomplished : but give/2a privilege which 1 accord to all others--to- our faith in the triumph of equality is not strong, be one of the many for tew who are willing to con- beyond, this, that we can find no reason for suptribute thirty dollar's each-or leaving it optional posing that absolute equality before the law is with others to donate more or less as they may , unattainable. As to social equality, its time will feel able-to help make up as much as possible of - not be in our time : and we could almost say that the deficiency that may demain when the time for - it is further off now than it was in the last gentesting the plan of contributing thirty cents expires.

That we may not go amiss in suiting each in hisdesire to aid, if the can contribute to an objectine will make great fortunes ; and the larger those accordance with his inclination. I here propose three for SLEETION :

A donation to aid in covering the loss by tire ; or conflict between the House of Hace and the a donation as an advanced subscription; or a doc House of Want, the latter, though always ennation toward a fund for sending the Banner at dowed with sufficient force to struggle intensely, half price to those who are willing to subscribe Enever has won a real victory-and appearances by paying the other half, a means of aid which are against victory ever being with its ragged was accepted by the Religio Philosophical Jourhal in its time of needly

sends in his name, is to transmit the amount to enable them to exchange cloth of frieze for which he is willing to stand responsible for, on cloth of gold. That benevolent men should be or before the end of the time for testing the first proposition, the first of next October. Also seek its removal, is natural-and some good will that the Bähner is to publish the name of the come from their labors, but not precisely what initials of the same, and locality of each contrib-, they seek, just as we owe many remarkable disutor, 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 hundredpersons to donate one dundred 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 east our bread upon the waters, feeling assured that it will return to us tenfold when we arrive at that bourne where they are ginning of known time, and down to this hour, not taught to intrain at gnats and swallow

SUPPLEMENTARY, 0. Faith alone, friends, will not save us ; we must aid every effort that tends to hasten the practical realization of our principles, come from what source it may. It is for Spiritualists to usher inthat 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 crosstiring; we have anxieties and heartaches enough that come without our bidding.

I know that we all have our idiosynerasies. and if we are happier with then, and they do not it is lengthening. The great difference between 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-committat to any set of opinious or principles that has for its object the resurrection of humanity from bigotry's cemetery of ignorance and degradation to an uncringing platform, to the unreserved privilege of irremovable. Then as to equality, even were

Free Chought. REFORMERS.

BLAON. CHARLES C. HAZEWELL.

Inequality is what most of our reformers are Now we can do what has been suggested in the struggling against-inequality of social condition. eration-and that it will be still further off in the next generation, we believe. As the country grows, developing its immense resources, the few 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 standard. Those who serve under that standard with success desert it, and go oxor to the enemy, Let it be understand that each person who as soon as they are able to see that luck is about grieved by the existence of social inequality, and coveries 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 ... Front the bethe 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. Phere 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 lifty 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 traimples 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 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 nonsensical notions that weighed alike upon the minds and the hearts of their predecessors, and thus ought to be able the more easily to make the voyage of life. But this change amounts to hardly more than an aggravation of their unpleasing

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 fulls the senses and soothes a too active brain : others say that "God never intended the brain he has bestowed should 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 direful 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 Manilla, seems of a more active character ; if the juice is swallowed it produces nausea, pain and ulceration of the purcouts membrane; it will cause the pulse to rise, and the heart to beat unnaturally. The surest way of poisoning the whole system by the use of tooneco, is to chew it ; as by sympathy it is comnunicated 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 fulled the pain caused by decayed teeth, and the Indians use it extensively in medical remedies. Taken as a snuff, its ef-fects 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 nicotinna. 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 eigar, 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 liave no fear of its effects; but it is the duity 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 forgetfulstate, for superior intelligence makes them more 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 ing will disappear; the nerves will become strong; the intellect clear ; the blood purified, and manhood will be restored, free and ever progressive.

Spiritual Phenomena. SPIRIT TEST.

Of the very many indubitable evidences of the rcturn and communion of my departed friends, with which 1 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. Schaffer residing in that city, who is a trumpet and seeing medium. I went to see her on Wednesday afternoon. 1 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 check, 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 Idid 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 Cofumbus seven or eight years ago. Mrs. Schæffer 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 II. SCOTT. world. Lancaster, O.

Commencement at Belvidere-Interesting Exercises 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 free

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 F. Ewell and his wife (formerly Miss Hattie Bush) are the Principals.

Belvidere is situated in a picturesque region, imbosomed in hills that rise on all sides like 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, amberscolored and golden waves. Here, en-vironed 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 mosa-ic_the village of Belvidere reclines, like a maid of the mountains, on the Eastern bank of the of the mountains; on the Lastern bank of the belaware with her feet in the clear running wa-ters and her head resting beneath the airy pa-stimulant; resolve to be master of your own ap-petites and your bodies; and as soon as the stom-neb receiver strength to digest its food, the sink-more sum, the immediate foreground - peopled mer 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 it really developed as for the promise given of still greater achievements and the future importance of this excellent Institution. The literary essays and scientific disquisitions read at our College Commencements are usually more scholastic than original; learned lumber pre-dominates 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 pre-sented with remarkable exceptions to the rule. The original Essays not only had the merit of general correctness and propriety of expression, but they were further characterized by a self-re-liant 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 con-fidence 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 utter-ly discountenanced. On the contrary, they are insensibly led to embrace liberal views by the pure spirit and the life of loving service so charmingly exemplified in the firm, gentle and noble examples of their teachers. With no appearexamples of their teachers. With no appear-ance 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 had 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 lib-eral 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 ous and interesting. A pure sentiment and an honorable ambition—sanctified by a love of truth and humanity, and looking to the work of per- fades.—*Woolsey*. in all the Essays, the themes of which were vari-ous and interesting. A pure sentiment and an honorable ambition—sanctified by a love of truth

JULY 12, 1873.

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 of Life." "All have their Angel Side." was the subject of a sweetly tempered and spiritual Essay by Miss Minnie Pease. "After School Life, what then?" was a suggestive composition by Miss Mary E. Castner, the drift of which may be read-ity inferred. "This was followed by a satirical Essay on "Housekeeping," by Miss Nellie A. Carter, which revealed a subfile vein of irony, keen and sharp-pointed as a stiletto. It is a dan-grous weapon in unskillful hands; but it was wielded with a purpose in this case, and a the cost of those gentlemen who insist that a woman is really fit for nothing but housekeeping. 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 vitat has acquired no little precision in striking at vital points.

6 Books in Running Brooks, Sermons in Stones;", an original Essay by Miss Evalyn M. Capron, evinced a love of Nature, and a spirit function of the second status of the second status. awake to her silent but impressive ministries. Miss Evalyn 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 their faith. The daughter grad-uated in the department of "Physical Education" at the recent Commencement. In her own per-son 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 ben-

Miss Etta B. Forster read an original Essay entitled, "Good in Everything," which discoverd very acute powers of perception, unusual free-dom and breadth of thought, a certain muscularity of grasp and force of expression ; and, withal, 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 divinity students respecta-ble, 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 his realth is improving, and that he expects 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 ex-cepting those that embrace the laws of metrical tions and functions of the soul. Miss Pace is fortunate in having a preceptor who sees whatever the scientists generally see, and something more; and it is also true that Professor Ewell has a

minimum and the subscription of the subscripti that modify individual character—that are pow-erful in determining social conditions and the common drift of feeling, thought and life among men. The thoughts were well conceived and lucidly expressed, and Miss Stevens has all the nat-ural 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 recog-nized one of the chief attractions of the entertainment. The lady has a fine natural voice, full, clear, deep and musical, and of unsuspected ca-pacity. A man may have a gold mine on his farm, 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 whoever 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 achieve ments in some particular pursuit, profession of walk of life, it may be an imperative duty to ex-press our conviction. The writer may be mis-taken in presuming that Miss Stevens has a treasure in her voice, but I think not. A thor-ough course of scientific instruction and con-constructions that a knowledge of the laws of herscientious study, a knowledge of the laws of har-mony and the principles of art; suitable exercises in the yocal gymnastics of operatic music, and the severe discipline of the best masters, would immeasurably increase the flexibility strength and volume of her voice, and the world might at length be led to recognize another queen of song and of the tragic drama. Miss Susie L. Cushman read an essay in French. She also recited the beautiful poem, en-

proclaiming our convictions of right, without fear of molestation from any source, femporal or spiritual.

"As true harbingers of truth, love, charity and justice, let us claim victory for "that spirit that aloes not kill," and make it as sure as has been our triumph over the grave. Being thus armed, and prover selfishness in the background, the time will be able a 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, no to create any unnecessary apprehensions; but 1 do feel that the passion fiend is already kindling the fires; that the lintels of the doomed houses are being sprinkled ; and that unless we come up nobly to the aid not only of the Banner, 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 W. D. Y. angel-world.

Philadelphia, Pa., July 1st, 1873.

A New Liberty Hall.

DEAR BANNER-A very interesting event oc curred 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, laid the corner-stone of the new edifice, Sister Fannie Allyn officiating. About one thousand peoples 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 Spiritual-ists were heard to say that it was the best dissets were heard to say that it was the birst dis-course they had over heard. Sister Allyn closed with a beautiful poem, and named the, contem-plated structure, "*Liberty Holl*." – A metallic box had been prepared, into which

A inclallic box had been prepared, into which was put the Banner of Light, Woodhull & Chalin's Weekly of Nov. 2d, Train League : Tracts—The World Moves, Bible Class Lessons, Voltaire's Catechism, Peter Maguire, by Lizzie Doten, Hu-manityrs, Christianity, by Henry C. Wright, The Bible a False Witness, by Win, Dritton, Thomas Paine's Letter, William Lloyd Garrison on Mod-orn Photomene, Like Kenryt Will on Warsen ern Phenomena, John Stuart Mill on Woman Suffrage : also a Message from the Indian spirit "Samoset," 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 thus ended this very interesting event. And may we not hope that in the *near* future every city, town and village in this great coun-try and the world will be plentifully supplied with halls and places of meeting *ornad by the* with name and praces of meeting or true friend worshipers? Such is the prayer of your true friend and co-worker. WM. WHITE, M. D. and co-worker. WM. WH Springfield, Mass., June 21, 1873.

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 beyoud 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 imbeeility? Why should a certain person be able to write Handet, and myriads of men be unable to see anything in Handet? 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 immortal fame by sweeping the heavens? Why should Gertie grub 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 boding 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 Iranhor, or that which enables George Elliot 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 *lliad* is the expression of the mental force of Homer, or as Macbeth is of the mental force of Shakspeare As all the training and cooperation in the world never could have made a man capable of writing Mocbeth 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 accumu lating faculties that are necessary to the creation of a 'great_fortune. Commodore Vanderbilt's victories are as much the result of power that belonged to him at his birth, as were those of Admiral Nelson. No 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.

MEETING OF THE THREE FRIENDS.

The report 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 Lag

Once more welcome, dearest friends, Now at last our wandering ends : And though hope did oft depart, Oft hath sorrow sped its dart, Let ourgrief no more remain Since we three have met again

Though remote we long have been, Many a toilsome day have 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, Oft have we together strayed ; And where at last with anguished heart, We did tear ourselves apart.

Ah! how altered is this bower, 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 reclined beneath-this tree: Then with verdant foliage crowned-Now with moss and ivy bound. Not more altered is this nine 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 blear, 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.'' sponded the sobbing widow, ... but I'll do my best !" The father felt comforted.

A few minutes' devotion at night will not clear the conclence of a foul trick done during the day, nor will going to church ou Sunday atone for the willful sins of a week,

It was Goethe who said that nothing is more terrible than active ignorance.

"Whither?" This was conceived in fine taste, by Miss expressed in chaste and appropriate language and modestly recited in a clear voice, delicate modulated, and now and then tremulous with the emotions which the occasion naturally awakened. Miss Nellie Carter gave a recitation in French

-Lujayette en Amerique. The other exercises consisted of Vocal and Instrumental Music; Professor Ewell's address to the Graduating Class, and conferring the Diplomas. In the even ing the undersigned delivered a public address in the Presbyterian Church, on the Influence of Obects and Ideas in the Development of Mind and he Formation of Character. Thus closed the exerdises 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 leeply impressed with the importance of a true education—and are thoroughly qualified for their work. The pupil is here subject to no abnormal influences. No one can be either inflamed by a wild fanaticism, or chilled by a frigid piety. An atmosphere of freedom, health and harmony per-vades 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 de-

velopment of all the virtues and graces that con-stitute 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 ne-cessary to double the capacity of its buildings Millions before the beginning of the next term. of dollars are annually given to institutions that either nurse a dying theology or foster an infidel 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 instrumental-ities 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 ar-ived in Paris, and following his passion for colecting 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 only such books on this special subject as were very rare. A large number were selected and laid before the 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 Cin-cinnati in America?" "Yes." "Is your name Carson?"—Cincinnati Commercial. > {

To understand the world is wiser than to con-demn it; to study the world is better than to shun it; to use the world is better than to abus it; to make the world better, lovelier and hap pier, is the highest work of man. No good that the humblest of us has wrough

JULY 12, 1873.

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 DAN-GER."

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, Scare ! 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. R. 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 politico-religious questions which now agitate the country are reached." * * * "The conception is not new," "The movement has already secured the hearty coöperation of a vast number of the intel-ligent and learned.", "It numbers among its adin political philosophy as any men of this age or nation.

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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 savs :

"Give us the amendment we ask, and an ap-peal will lie directly from any unchristian legislation by any State on the grounds of unconsti tutionality

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 bot-tom of this carefully-haid plot of the clergy, and as with a magic hand unlocked the door behind which the hydra-headed monster, Jehovah, 'Kipg 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 month 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

"Pope Pius II.," in speaking of another council, pensation, and provide a fund for the benefit of Society of Spiritualists of Colorado Springs. We 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 hun-dred people, murdered for trivial religions of fences, under the reign of Charlémagne, "who ruled over France, Spain, Italy, Germany and Hungary."

not farry 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 p painted, and yell in his cars, "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 many ways; they are to day a useful institu-deeds of horror and crimes in the name of God; tion; our work lies more in their reformation," stimulus to urge men on to commit the blackest

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 Dyre appear before us, as it once hung from the gallows on Boston Comthey would tell a tale of religious persecution and suffering that would cause the stoutest hearts to ache. They would tell us of that fifthy prison in Jamestown, Virginia, where the starving form of 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 romain !

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.

the worn-out workers, that they may not become paupers.

BANNER OF LIGHT.

Hungary." And in following this line of march which re-ligion has erimsoned with human gore, we will biotor life higher life, Jonn B. Wolfff, Scendary Burcan, 510 Pearl street, New York City,

Banner Correspondence.

Illinois.

SPRINGFIELD, --G. B. writes: Says Mr. Geo. W. Kates at the Spiritualist Convention in Cin-cinnati, O., "I think it a mistake of the Spiritnatisfies to make war upon the churches. Our, past history shows they have been useful in and where it has uncontrolled power, as Mr.: &c., &r. Spiritualism exhausts itself in tighting Jamieson says, "is an infuriated beast." But it seems necessary to take a passing view of those an elder Spiritualism? We think it is. If radical thought prevails, will not Spiritualism get sectional? It is so now, for you cannot get a piritualist to enter a church, just where he ought o go—just where the spirits intend he shall go just where generous, liberal thought should go in the absence of other ministrations of its ownas it once hung from the gallows on poston Con-mon, 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, God-could those pallid lips now speak to us, by and by a south of the source of the sourc A very valued Spiritualist philosopher and wri-ter favored us with a few lines, in which he says, Jamestown, Virginia, where the stary og or not and anerotype of the stary wilson by incarcerated, uncared for and meto feel that other processes less denunciator lass interactions, are needful after giving radical throught all necessary com-mendation, "But 1 do feel, and judge it right for ry, 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 cesses and temper of many who are reputed lead-ers in our ranks."

The marriage question, that is calling to heaven for relief, wants deleate handling, the finer sen-sibilities to act upon it. This it had this from our treatment?-has it touched cords of universal vibration; or rather of many crudities, of a bitter-ness equivalent to an overthrow of existing institutions? We go upon the principle that the "new heaven and the new earth" are to come by some flat, and not by those laws of evolution, of syorking 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 communion with these heantiful beings, friends, companions, relatives—ay of the wretched, too—is the profoundest radical ism the world has yet seen.

GENESEO.-Charles B. Hibbard writes, June 30th, 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 Ban

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 case, 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 meet-*Nr. Jamleson, I think; believes this "colee" ing. It was opened by the sliging of "Happy to be spirituatity, 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 Jaws untrammeled, ture must be short. Much ability and deep thought were shown throughout the lecture. He spoke for an hour. After the meeting they adspoke for an nonr. After the infecting they ad-journed to the house, where a circle was held. On the whole the pienic was quite a success, and, a really enjoyable affair. Mr. McFarlan-and his amiable wife were present and did much toward making the pienic a success. The Spir-itualists of this section hold their quarterly meeting about the latter part of August, when, I learn, Bro. Wilson will be present to speak.

have the finest ntineral springs in America ; beau-tiful scenery, grand in the extreme : our atmosphere clear, dry and healthtul.possessing less than half the density of that in the States, proving conclusively the fact that this is one if not the most desirable plaint for the tourist and in-valid to make in the Western World. Spiritual-ism is the leading ism of the town. If you want warm winters, cool summers, health and pleasure, come to Colorado Springs and those wants, 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, *Pinnets Co.* -Mary E. Publifer Ames writes, June 20th : ¹⁹ Thinking a few words from the remote snow-clad region of the Sierra Nevadas, concerning our clause, night be acceptable, 1 settd you a line in reference to a series of radical lectures which the fley J 1. York, of San José, recently delivered in this locality. His discourses, though radical in the exfreme, and embracing the 'open questions' of the day, were well-received and evidently well appreciated by his numerous heaters. The is a Spiral nalist in the truest and noblest sense of the term Solute 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 Chleago Evening Post, April 18th.

A Plain Statement to the Public. Some three weeks ago, one Mr. Von Vleck was, by almost every daily paper in Chicago, in-troduced to this community as a great phenomenon, a " Dr.," going deep into the mysteries of Nature, an accomplished performer, explainer and exposer 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-1 know it plut I have been for some time in hopes that the Times would have admitted in its columns, either in tyle or in substance, a statement of mine, sub-stantially like the one here making its appearmee—rather, I think, late than never,

It was in or about the year 1855 that I became, requainted, with the said Von Vieck, then a youth bordering on manhood, while in Milwaykee' living with him in the same family. Ac-cording to his own statement at that time, he had been a mellium already during his carly boyhood ; had left farm labor and the family farm near Appleton, Wiss, by virtue of his medium-ship, and had already then traveled as a medium for one or, two years, through several of these Western, and, also, 1 think, 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, While thus traveling as a medium he arrived was in 1857, in Fond du Lae, Wis., where then was-my home, and where he had not succeeded in creating any interest for his mission when he called oneme. I supplied him with needed funds, invited him a guest to my house during his stay in that city, and induced quite a crowd to go and progress on the complex sector of the sector tarm or other nonest zaoor, out-turn ins medi-unship to account by using it against Spiritüal-ism, and that he knew his spirit friends ("like attracts like") would stand by him in such un-dertaking 1. He thus caused me to remain im-movable, and from that time Mr. Von Vleck has been in pursuit of the "thirty pieces of silver," announcing himself as an anti-medium, an inde pendent performer not only, but an exposer 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 "per-formed and explained" these phenomena, and "exposed" the media. Has he during all these

manifold application may be discovered by and fully revealed unto man; but they must posi-tively deny that that, time has been hastened on for the special accommodation of our "Dr's" "change of base." for *change's* sake. But when the time comes, then not only these "phenom-ena," but also the equally mysterious "miracles" of olden times, shall have fulfilled their mission to human blindness in opening the eye of miversal humanity upon a more interior, a higher and grander sphere of life and being ; and also their invsteriousness shall then fade away before the more illuminated mind of man, while ligher phases in the realm of mystery may be seen to

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Yous for truth and right, N. H. JORGESSUN, 162 Washington street, Chicago, III,

OUR OWN BUBLICATIONS.

Opinions of the Press.

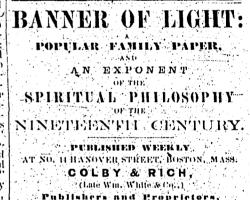
We have received from the publishers a book, entitled "Biography of Mrs. J. H. Conant." de-signated as "The World's Medium of the Nine-teenth Contury." The object of the book is to explain from a believer's point of view what "spirit mediumship" is, and what it claims. In addition to the account of the peculiar experi-ences and trials incident to the early life and development of this lady, messages purporting to come from departed human spirits, improvised come from departed human spirits, improvised poems, and invocations or spirit prayers, are to be tound on its pages. The originality of the subject-matter of the book cannot fail to arrest the attention of the curions. As fine steel-plate portrait of Mrs. Conant embellishes the volume... (Toth, 321, pages; prize \$1,50. Published by Colby & Rich (late Wm, White & Co.), 14 Han-over shreet, Boston, *—Boston Daily Glube*.

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

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 nicely printed in large, clear type, and from the nature of its contents we judge that it will meet with an extensive sale. -Religios Philosophical Journal. -

THE SACHED GOSPELS OF A RATELA, ~Colby & Rich, (late William White & Co.;) of Boston, have published: "A "Secred Book containing Old and New Gospels, derived and translated from the inspirations of ofiginal Saints," by Andrew, Jackson Davis: "The compiler is comprehensive. We are not only frequel to "Phe Gospel accord-ing to the ZendsAvesta," and according to the "Son of Brahma," and according to "St. Con-fucins," but the "Gospel according to St. John," (Whitter) and St. Batha. (At Emerson,) and (Whittier,) and St. Balph, (Mr. Emerson.) and St. Theodore, (Mr. Parker,) and St. Octavius, (Mr. Frothingham,) and St. Emma, (Mrs. Har-dinge,) and St. Gerritt, (Gerritt Smith.) – Solem linzille.

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, - To-tedu (0.) Blade......



Publishers and Proprietors.

THE BANNER OF LIGHT is a first-class, eight-page

well as a racy 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 alus 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 faultless 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." "This 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. 15th, 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, it cannot be denied, presents to our view a repulsive and frightful pic-ture of widely differing and, for the most part, inimical sects and churches, engaged in perpetu-al quarreling and mutual criminations. If we 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 con-Internation somer or later resolve into harmony. Only in religion do we find it otherwise."

I italicise 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 emulty be-tween the members of the human family."

Again he says :

"Its blood stained history shows it to be an in-furiated 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 fers direct intercourse with God to the preacher, of the fourth century, when "Macedonius, Bishop Just in proportion as meetings and lectures stir of Constantinople, passed over the slaughtered bodies of three thousand people to take possive sion of his Episcopal throne." Nor when Gregorv refused to sit in council with bishops, giving as his reason that he "never had known an asas his reason that he "never had known an as-sembly 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

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leave its constitution and laws untrammeled, 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 ingnorant men of past ages. Can it be shown that religion is not of that 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 matter 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 exclusively has Spiritualism grown to its present dimensions. As instruments, these stand fore-most. Any attempt to supersede them, if suc-cessful, 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 responsi-bility to the rostrum, just as the Church trans-ter dimenting the first to the mergeduct us up to do our whole duty, are they useful. As now conducted, we might almost as well abolish

now commeter, we might amost as well applied 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

be described " A thousand years later, when | special attention to Lyceums; to equalize com-

Indiana.

FORT WAYNE.-W. A. Flanders, M. D., writes July 1st, as follows : We are having a very interesting time here. A sent for Charles II. Read and Miss Ida Havt, the celebrated physical and personating mediums of Chicago. Their se-ances were successful in getting up a general awakening in the ranks of the churches, causing great excitement among the many who recog-nized their friends. Mr. Wm. Waddington, late superintendent of Pittsburgh and Fort Wayne superintendent of ritisburgh and rolt whyne 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 philoso-phy. 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

subject, but I am informed that the <u>Xoung</u> Men's Christian Association are trying to find a party to join issue with me. I am getting "hungry" for a chance to show up the rottenness of old creed-hound theology. I have invited Mrs. E. A. Blair to this place, and we expect her beauti-ful spirit paintings will add fuel to the flame. She was at Sturgis Annual Meeting last month. Uay week done while thoroughly blindfolded. Her work, done while thoroughly blindfolded, publicly in the hall, created much interest and idmiration. Thave been in this city since May admiration. I have been in this city since May 1st, and an free to say that I amdoing a success-ful business. My plan is to diagnose disease al-ways in a clairvoyant state, keeping a register of each case, as a justice does his docket, the cor-rectness of the examination, in every gase, being attested to by the signature of the patient. The "allopaths" ery "humbug," but the people all the more "refuse to be conforted." by old theo-ries I expect to logate normanative in Stuedies. me more " reruse to be conflorted." By old theo-ries. I expect to locate permanently in Sturgis, Mich., Aug. 1st, 1873. I deeply sympathize with you and all other laborers in the cause of hu-manity, in the "departure" of our brother, Wm. White.

DELPHI. — S. J. Lewis writes: Enclosed please find statement of C. H. Read's séances, at the Gazette of June 19. The Fort Wayne, from the Gazette of June 19. 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 flow-ing in to him signed by the most prominent citiing in to min signed by the most prominent chi-zens, insuring him success if he will only visit their villages. He is doing a great work—suc-cess to him. He is on his way to California; he-speak for him good audiences. Missi Ida Hart accompanies him. She is a very fine medium for materializing.

Colorado.

COLORADO SPRINGS.--II. Howard, under date of June 16th, in remitting for two new subscribers to the Banner, says : These two subscrib-ers make ten that I have sent you since the first ers make teh that I have sent you since the first hold the spiritual phenomena as superimining as superimining as superimining the superimining as superimining the superimeter but that they are produced by denizens of the superimeter but that they are produced by denizens of the superimeter but that they are produced by denizens of the superimeter but that they are produced by denizens of the superimeter but that they are produced by denizens of the superimeter but that they are produced by denizens of the superimeter but the about the but that they are produced by denizens of the superimeter but the about the about the about the but that they are produced by denizens of the superimeter but the about the about the superimeter but the about the about the superimeter but the superimeter but the about the superimeter but the superimeter

years, in any places or place, given any valid and sufficient explanations of all the things done by him or by other mediums, so that others, not me diums, might imitate him in doing likewise? If 11 so, why do such places selfishly put his (to them) revealed light "under a bushel," instead of send-ing it with "Hosannas" out throughout the troubled mind of Journanity, and calling forth some Rama ery from the "deluded" devotees of Succlusion. Spiritualism?

We are told by the papers, that in this city our "Dr." has already." explained," 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 ! - Dut; dear, laughing friends; so, also, had almost the whole people, about twenty years ago, when the famous committee of di-plomaed doctors, sitting in Buffalo on the spiritual phenoment, and unable to find the enuse, ways and means of, these doings, at last decreed and proclaimed to an already then somewhat anxious world, that it was by moving of knee joints and toes, and thus making them snap, that the "rap-ping mediums " had startled the world, and im-

toes, and thus making them shap, that the "rap-ping mediums" had startled the world, and im-posed upon the people! But, dear friends, that Buffalonian doctor theory speaketh no more ; your merry laugh at the "discovered trick" hath ceased long ago. But the laugh has as long been on the other side; spirits, in spite of the doctors —be they diplomaed or not—still rap all over the land, even through little children; the people are on the *qui rire*; and in spite of impostors, *pro* and *con.*, the world still moves glorionsly on, to the nuisical sound of the tiny raps. —Yet, our "Dr." is willing, according to public report, to explain and "expose *oll* these trickish phenomena;" he wants but a little more time, the report says, while delivering some more tee-tures, and *theo* he will explain In full." But im-patient humanity is anxious to get the deep see-ing "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 becture no more ; and let Chicago, to all her other glories, thus add that of houring bundt. and let Chicago, to all her other glories, thus add that of having bought, even for a high price, the fulness of the Vieckian light, and given it to a fulness of the Vieckian light, and given it to a world, now semistrembling 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 accord phases arguing the direction of the secret and sacred places, everywhere threatening dis-solution 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 "Profe" comes in properly,) they may thus have an opportunity of witnessing, aside from some habitual tricks of his, some subaside from some habitual tricks of his, some sub-stantial genuine *spiritual* manifestations; for he is—as he was when a young boy—a *spirit_medii-um* of good capacionsness. And who can imagine the boy as a fie; or that *crepy child-medium has a knineledge which conjoinals the wise*? In conclusion, be it said that the Spiritualists, as a body, feel as liftle concerned as to our "Dr.'s" antagonistic operations as did they to the decree of those Buffelouin Doctors, well

the decree of those Buffalonian Doctors, well left of knowing that soon no more traces will be his efforts than of those of the Buffalonian foe and knee joint celebrity. Spiritualists, as reli-gionists, are rational and scientific : they consider not the spiritual phenomena as supernaturalia.

ESTING AND INSTRUCTIVE READING, classed as follows: LITERARY DEPARTMENT,—Original Novel-ettes of reformatory tendencies, and occasionally transf-thons from French and German authors: POETRY, orig-maland selected; CHOILES TOTES FOR CHILDREN, etc. REPORTS OF SPIRITUAL LECTURES-By

able Trance and Normal Speakers. ORIGINAL ESSAYS – Upon Spiritual, Philo-sophical and Scientific Subjects.

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First Page 2 Point 22 The Medium, or Six 5 Mexander M'Lachlan; "Letters of Travel," by J. M. Beddesi "Still to, the Rescue," Secondary A New Libe Probles: "Still to, the Rescue." erry Hall; " " Retermines," without Charles C. Hazewell: "Concerning the Use of Tobacco, " by Jane M. Jackson Poem "The difference of the Street St Exercises at the Seminary, "by S. B. Brittan, T in tStefficiency a Semicorol Danger". The Country Strifts," by Mis, L. F. Draker "Lecturers' Cooperative Bureat (John B. Wolff) Bather Correspondences ("A Philis atemetic to the Public ("COAR Own Patencific by Pres-Statement to the Paths (17 10 an Own Palmations). Press pectus, Fourth and Pith, Misselfane or solutionals, thus, etc., etc." Stattle spirit Wessages: "Designar" by W. Poster, and speakers it has of speakers of Convention of Me-diums and speakers it has of Speakers of Definitions, Ohitdiums and Speakets?" Secondary Book fact other advertisements Western Correspondence, by Warren Chaser Review of Foreign Enterature, "Hidnana Annalal Cenvention of Spirit a asts, " etc., etc.,

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AGENTS FOR THE BANNER IN NEW YORK, THE AMERICAN NEWS COMPANY, 119 NASSAU ST

COLBY A RICH, (Late Wm. White & Co...) PUBLISHERS AND PROPRIETORS.

Letters and communications appertaining to the solution of the partment of this paper should be addressed to Letters County; and all BUSINESSLETTERS to "ISAAG B. RUH, BANNER OF LIGHT PUBLISHING HOTSE, BOS-TON, MASS.

Lums, on "The Spiritual Delusion." A volume of 252 pages has been published by J. B. Lindificott & Co., bearing the following title : "The Spiritual Delusion : its Methods, Teachings and Effects. The Philosophy and Phenomena critically examined. By Dyer Dr Lum, anthor of "The Early Social Life of Man."" Then follows as a motto the following lines from Shakspeare :

"T is an invected garden That grows to seed; things rank and gross in nature Possess it merely,

Mr. Lum may be remembered by some of our readers as an occasional contributor to our columns on subjects relating to Spiritualism. How far his articles were the product of his own mind we had not the means of detecting at the time, nor shall we now undertake to say: but, judging from the way in which the present volume is made up, his is one of those spongelike. understandings, very serviceable in the way of absorbing the intellectual juices of others, but yielding little or nothing that is succulent of its own. Of these 252 mages, we can readily count more than a hundred, which, as the quotation marks show, are mere extracts from Dr. Carpenter, Mr. G. H. Lewes, Prof. Tyndall and other opponents of Spiritualism. Add to these mare. than a hundred pages which are mere uncredited compilations of facts or speculations, common to literature or familiar to science, and we have a some what this residuum of some twenty or tharty pages, constituting all that seems to be in the slightest degree original and unprompted, whether in matter or in language, in the whole bbok.

With a paste-pot and a pair of seissors, a book like this, with quite as many claims to freshness, novelty and interest, might be thrown together by any third-rate compiler, who would spend the leisure hours of a single day in runninging among the old books, painphlets, magazines and newspaper slips in the humber-heap or pigeonholes, or on the shelves of a newspaper office. practical critic "reading Mr. Lum's Prefac

pected question or communicate other than the This belief, native to the human soul, or normal- judge of all shall say how far "good society" is routine phrases? 'Again, I observed that when any delay occurred, as frequently happened, Allen was the only one who could at once divine the cause. His

inquiry was always answered with affirmative ; raps, whether it was for more or for less music from the organ. This mental sympathy between the medium and the *instance* was quite remarkable in the *spiritul* hypothesis. "If the intelligence shown was not of a char-

acter, then, 'to justify us in conceding the pres ence of disembodied beings, did not the physica manifestations, occurring beyond the reach of the medium's arm, even if he had had its use. demonstrate the fact that invisible beings were at work in their production? How otherwise can they be accounted for? exclaims the Spiritist; strangely forgetting that the burden ofproof rests on him, and not on those who are content with a verdict of *not prine*, *n*. If he as-serts that such phenomena *connot* occur by other means, we may take exceptions to the sweeping

statement and show that they have occurred spirit power was not alleged and was uncalled for There, reader ! We have given the whole result of Mr. Lum's parturition through 280 of his 232 pages ! The remaining twenty-two pages of

his patch-work volume consist of long extracts from the Report of the London Dialectical So- ;; ciety (published long ago in our columns), the quoted this, we have quoted him at his best ; for lectures of Dr. Carpenter, and the recent pamphlets of Mr. Crookes and Serjeant Cox. The whole, positively the whole of Mr. Lum's own individual contribution toward an elucidation of the great maryels, some of which, as we here see, he himself accepts as actual, is given inhis comments on the Allen phenomena, the pith of which we have quoted above. Ay, we have here the sum and substance of that definite showing," foreshadowed in Mr. Lum's Preface, showing," foreshiadowed in Mr. Lum's Preface, going to prove that the phenomena "are *vot* the result of spiritual beings operating from the un-result of spiritual beings operating from the un-seen." Could the quackery which led him to entitle his book "The Spiritual Delusion," go inuch beyond this? Could the andaeity of a journeyman book-maker, with his shreds and batches his clinnings and his compilations go patches, his clippings and his compilations, go

much beyond this-giving us only a crumb of bread to all this sack? We have ransacked the book in vain for a new idea or even a new expression of an old idea. Now and then we think we are coming upon something, but the lure always turns out an ignisfatuus. For example, on page 44. Mr. Lum tells us that his Spiritist friends fatil "to comprehend" the radical difference between spirit and matter." Now then, thought we, we are going to have a fresh thought on this great, this infinite mystery. But to what does it amount? On page 51 after shoveling in his quotations as usual=Mr. Lum takes the chair, and with all the gravity of Jack Bunsby when he utters "an opinion as is an opinion," says : "Matter and mind should be judged from the same standpoint. Matter is but the outward form of existence."

What profundity ! What novelty ! Strange that all the philosophers and scientists, from Plato and Archimedes down to Darwin and Mill, should never have anticipated a "conclusion. which it was left for a Lain to enunciate! The whole consists in a begging of the question-in asserting an undisputed fact with an oracular mind because matter is not mind! As if in the very words themselves all the distinctions which . Mr. Lum would lay down are not implied ! As licism.

The pith of the objections, we will not say tual solution of the phenomena, lies in the ques-If they can play Yankee Doodle, why can they normal state,"

dy developed by it in the course of life, and as positive almost in the mind of a New Zealander smattering of which he seems to have picked up | against the spiritual hypothesis. here and there, but which is evidently not his na-

tive tongue-ascribes to an ignorant reliance on inferences unjustified by seignce. This is the from his scientific attitude, he attempts to ridicule the inferences of Spiritualism which men in and the manifestation outside of him, of certain supersenșuțit phenomena :-

"Does a man float in the air?" therefore he is immortal. Does a man in Portland, with a broken back, spin round upon the foot-board of the bed on the injured part, like a tee-totum? therefore thou shall never die ! Do *spirits* in Montpelier lift cats in the air by the tail with invisible hands? therefore, thy relatives and friends, are ever with Can a medium in Boston tell me what ; knew before, or how much change I have in my pocket, which I did not know ? Oh death, where

is thy sting, of grave where is thy victory ?" Here we have a specimen of Lum, when he chooses to put an antic disposition on. Having it is not often that he gives us even the "contoris lively. His model of humor would seem to be Mr. Josh Billings, characterized lately in a Texas paper as "the greatest ass of the nineteenth century." Mr. Lum quotes approvingly one joke from Josh, and here it is, from which the reader will infer the delicacy and refinement of the humorous faculty in Lum:

"If all Spiritists were as sensible as Mr. Weth-

That any person should regard the fact of a man's floating in the air as one evidence, out of many subsidiary evidences, of the existence of a supersensual force and intelligence, and indirectly of human, immortality, Mr. Lum affects to regard as a pleasantry. He would pass it off as a joke. He would set a person, thus credulous, down as a fit associate of the savage that "saw God in storms or felt Him in the wind." Mr. Lum is as merry, as he would be over one of Josh Billings's chaste jokes, at the contemplation of men in the nineteenth century looking upon the fact of a man's floating in the air as anything out of the common course-as suggestive of spiritual forces, and hence of preterhuman existences-existences not circumscribed by these mortal and physical surroundings. . The man not be confounded, and their capacities cannot who, contemplating these marvels, physical and psychical - these marvels of levitation, of so-

called spirit-hands, busts, forms, &c., of the transportation of material-bodies through space in incredibly short periods of time, and through what to us would be material obstacles-these marvels of clairvoyance, introvision, previsionthe man who contemplating these is so moved by the contemplation as to exclaim in the words of one of the greatest of inspired seers :"" Oh air, Matter should not be confounded with death, where is thy sting, oh grave, where is thy victory?" is, in the estimation of Lum, a simple-+ton.

"The involuntary powers of the mind," says if it did not "go without saying "--to use a Gal- | Mr. Lum, " may, without consciousness, produce any movement of the limbs, or other bodily organs, possible to conscious volition. Furtheraised, but reproduced, by Mr. Lum, to the spir- more, as in certain unhealthy states of the nertion, so often quoted and answered in our col- often surpasses in intellectual power the conuning, "If spirits can do so and so, why can they sclous action, so it would seem that the involunnot do thus and thus ?" If they can lift a chair | tary or ideo-motor actions are often beyond the It would seem, then, according to Mr. Lum's or a snow-ball into a room, why can they not And so by giving an arbitrary meaningless name any scientific solution of the supposed spiritual bring a purse of a hundred thousand dollars? It to the stupendous plichomenon, he affects to extear to tread "'s Mr. Lum's presumptions re- spiritual theory, but a new and extraneous ele- his part, as to believe that a force, guided by in-mark is precisely in the vein of a quack adversion is introduced into the discussion, this, telligence, and not exercised, consciously or untelligence, and not exercised, consciously or un-

right in its estimate of who are the saints and who the sinners ? In the extraordinary admisas of a Socrates-Mr. Lum, putting on the airs of sion he makes, Mr. Lum surrenders voluntarily a scientist, and assigning the scientific jargon—a [all the argumentative weapons he affects to wield

We have taken no notice of the author's moral objections—feebly set forth in a chapter bristling with these captions-"modern spiritism unnatway in which, descending to the playful mood ural in its effects-on mental health by destroying xelf-reliance—on spiritual health by fostering superstition-on physical health-on moral health," all ages have drawn from the existence in man, { &c. All these objections are wholly impertment and out of place in a discussion that claims to be scientific-the one question being, not what harm the truth is going to do, but whether it is the truth.

Mr. Lum had really nothing to say, and he has said it in this book of vast pretension and most meagre execution. The charlatanism which affects to tell the public fliat he has succeeded in exposing Spiritualism as a ''delusion'' cannot be too severely represented. He must have been well aware that he had nothing new to communicate—not an argument_to offer which militates seriously against the spiritual hypothesis for the solution of the facts he admits. He seems to be tions of a funny man. It is not often that Lum | can I curse whom God will not curse, and how | had charge of the dining hall, and Dr. Dunklee even while condemning Spiritualism he admits it substantially, so that it is after all against a fact of human nature that he rages or affects to rage. But he wanted to make a book, and he has made one-such as it is. That it can harm in the slightest degree the cause of an enlightened Spiritual-

ism, no one who reads the volume can have the slightest fear.

- John J. Glover.

Another worker in the cause of humanity has passed to his reward—

"Gone where the battle is over and won, And the true life of the spirit begun."

Mr. Glover, well-known to a host of friends as a genial companion, and to the community at large as an honest, liberal-liearted man, left the physical at his home at Atlantic Station, Quincy, Mass., on Saturday, July 5th, at the age of 45. He was a son of Ezra Glover, also a well-known and wealthy resident of the town for many years previous to his decease. Mr. Glover graduated at Harvard in the class of 1849, and since that time has resided at Quincy, near the old homestead. He was President of the Quincy horse railroad for several years previous to its discontinuance, and held other offices of emolument and trust. His pleasant home was ever open to tired and overtaxed media, and during his earth-life he was more than once called upon to face the severest persecution-by legal means and otherwise-because of his outspoken conduct in defense of the spiritual philosophy.

The funeral obsequies took place at his residence as above, on the afternoon of Monday, July 7th. A large number of residents in the town of Quincy and the region round about, together with a representative band of friends from Boston and vicinity, attended to attest their respect to his memory, and their appreciation of his life record as that of a good neighbor, a faithful steward of this world's goods, and a true disciple of the spiritual dispensation. The services were conducted in the open air upon the beautiful lawn before the house, where the odor of fragrant flowers and grasses, and the music of the birds-so highly enjoyed by the deceased while in life-mingled with the voice of song inyous system, the unconscious action of the brain celebrating the occasion of his spirit birth. Charles W. Sullivan and Mary A. Sanborn, of Boston, assisted at the piano by Mrs. Emma Fessenden Brackett, furnished choice music—"Gone or a table, why can they not lift a meeting-house ? | capacity of the individual to accomplish in the | Before " and " Sweet Home " being rendered by them in an appropriate and touching manner. Dr. Samuel Grover, of Boston, conducted the ex notions, that when a man " floats in the air," it ercises, reading a poem written by himself as an good many things ? If they can bring a flower is simply an "involuntary or ideo-motor action " introductory. He bore testimony to the friendship which for twelve years had existed between himself and the deceased; the persecutions which they can predict a person's death, why can they plain it without the spiritual hypothesis. Peo- both had suffered during that time for their ple of common sense will be likely to ask, Wheth- | faith in the truth that came to them from the er it does not require quite as much credulity to spirit-home, and declared that the soul, which Now in all these questions there is no real invali- believe that a medium is made to "float in the made the man, was not gone-there was no death comment = "Thus fools rush in where angels dation, whatever of the reasonableness of the air "by an "involutinty, ideo-mote in the for that. Our Elder Brother said: "If Lgo, I will fear for trend "" Mr. Lum's presumptions resumptions come again," and the speaker not only felt assured in his heart that he should meet his friend once more in the morning land, but that he and Mr. Lum makes one admission that is fatal to those, who missed his physical form would be his whole attempt to belittle the spiritual theory ; + cheered by the demonstrations of his spirit presence. The address closed with an invocation. after which the long line of carriages took up its march to the cemetery in Quincy, some two miles distant, where the mortal remains were deposited in the family tomb, Dr. Grover making a few additional remarks, and the song, "Sweet Bycan they not foretell an earthquake? If they hal world, for "he is firmly persuaded that his and By," being executed by Mr. Sullivan and

The Lyceum Picnic at Echo Grove, Lynn.

JULY 12, 1873.

Seldom has a merrier throng left the city's bustle for a day's recreation and amusement, where woods and walks and fragrant flowers abound, in connection with all the necessary paraphernalia for out-door sportive enjoyment, than that which took its departure from the Eastern dépôt in Boston on Tuesday morning, July 5th, for the above-named pleasant resort. The weather was all that one could reasonably desire, genial and golden to a gladsome degree. The company was air unusually harmonious one, and of agreeable size. Each individual seemed to carry a good time with him wherever he went, expressed in looks, words, thought and action ; thus the entire day passed not only satisfactorily, but most enjoyably.

Arrangements having been previously made as to who should have charge of the several branches af amusement, system prevailed, and the established order of exercises proceeded smoothly from the start. Mr. George A. Bacon presided at the speakers' stand; Mr. Charles W. Sullivan and Miss Mary A. Sanborn conducted the singing ; Mr. G. W. Bragdon superintended the grounds ; Mr. George French the dancing ; in the position of Balaam when he said, "How Mr. Alonzo Danforth and Mrs. Sarah Hartsen can I defy whom the Lord will not defy;" for looked after the trains. Till after dinner, which was announced to be at twelve o'clock, each was free to pass the time as he or slie felt most disposed. Separating into groups, some formed circles, others took to strolling, others to swinging, and still others to dancing, music being furnished by Carter's excellent quadrille band.

At an early hour in the afternoon, and after some twenty-five members of the Old Folks' Choir had sung several of their well-known songs, Mr. Bacon introduced the speaking by calling upon Mrs. Amelia- II. Colby, of Indiana, who, under influence, proceeded to make an earnest and stirring speech. She was followed by Mr. John Wetherbee, Mrs. M. E. B. Sawyer, Dr. H. B. Storer, Mrs. Olive Smith, Mr. Huggins and others.

Socially and inspirationally the occasion was a joyous one, a genuine red-letter day in the history of the Lyceum. All returned safely to their nomes, at a seasonable hour, with the consciousness of having passed a delightful time."

Pecuniarily the Lyceum's treasury was largely benefited-an item, in this connection, not tobe omitted.

The Present Outlook.

Nearly every daily paper we take up contains the following sentence, "Frauds on the Revenue." · "Respectable" merchants do not hesitate to cheat "Uncle Sam" whenever the opportunity offers; Senators and Representatives "grab" salaries; "lobby," legislation plays into the hands of railroad monopolists, and the "poor people"-i. e., the honest poor ones-have to bear the burden of taxation, both State and National. Any other people except Americans would rebelat once-revolutionize-rather than submit to the. gross wrongs inflicted upon them by sumptuary egislation, which we are compelled to endure. CAPITAL is rapidly assuming authority in this country, and the sooner THE PEOPLE look the matter fully in the face and remedy the evil, the better it will be for them. Corruption is the order of the day. It lies with the people to kick the money-changers from the temple-and if they would save the nation from ruin they had better act quickly. Put men in power who will expose the rottenness of politicians, and administer the government with prudence and fidelity. Massnehusetts is politically rotten: it-needs a thorough overhauling, and the secret conclave which runs the government is shivering (even during the heated term) for fear somebody will be elected governor who will sweep the Augean

will have little curiosity to go beyond it ; for the charlatanism of the following passage will be enough to settle his claims as a contributor tophenomena. "That they " (the phenomena) "are not the result of spiritual beings operating] from the unseen, may be definitely shown," says: Mr. Lum, Vo which we might add, by way of wards learn, is to be the result of "rarious reasons leading to this conclusion !!

Well; what are the "various reasons " which Mr. Lum brings forward against the spiritual hynothesis? We have faithfully conned every page of his book, and we can confidently assure our readers that there is not a single "reason" he gives, which has not been repeatedly considered? discussed, and answered in the pages of the Banner of Light and the London Spiritual Magazine. We are now and then lured on by the hope that Mr. Lum is about to give us a fact, an argument. silver ?' or an hypothesis, which may to some extent justify the arrogant prefension in his Preface. We look in vain for anything of the sort. From first to last every "reason" is a mere reproduction of some other writer's old, exploded objection, familiar to most of our readers and long ago dismissed as not meeting or covering the facts." When we come nearly to the end of the book, namely, to page 226, we are encouraged, in spite of tour numerous disappointments, by the words 'Hints' towards a Solution." "Now we shall have it !" thought we. Generous credulity ! The

"hints" left us as much in the dark as ever. Here is the summing-up : Mr. Lum witnesses certain phenomena through Henry Allen of Vermont, formerly known as "the Allen boy." These phenomena consisted in " vibrations of the strings of the guitar and dulcimer, gradually increasing in power," sounds in imitation of sawing wood," &c.; "also a very clever imitation of the wind roaring through the rigging of a vessel," performed on the dulcimer. "Hands frequently 'came in sight." "A heavy arm-chair rose sev-'eral feet," &c. "I was firmly convinced," says Mr. Luin, "of the honesty of Henry Allen, and ! have never seen any reason to change that opin-," ion, although familiar with what was termed an expose of his powers, occurring in an Eastern city." But Mr. Lum's reasons for rejecting the spiritual hypothesis are given as follows:

after night, with provoking monitony. Any at-tempt to converse, by means of the slate was futile; no information could be obtained beyond : the established formula reiterated on every new

not-play Beethoven's Fifth Sonata? If they can tell us a, few things, why can they not tell us a not tell us what the price of a certain stock will. be in Wall street next week?

tisement. His "definite showing," as we after- namely, the question shy there should be any limitations to spirit-parer.

This mode of raising objections to the spiritustate of being different from the human, to ask we say, in regard to certain physical facts, asserted of

The reply of the intelligent Spiritualist to all should be a dunce, and another a man of sense, tree. Such questions are outside of a truly ranomena and the hypothesis of their spiritual origin.

tions not now known. He may not be able to answer all the questions about them, and yet his inference may be a sound one. And so from certain intelligent acts, not producible, so far as we can learn, by human power and volition, the Spiritualist infers the existence of an intelligence not hampered by human or physical limitations-not shut in, like mortals, by material may say it resides inside of a medium, or outside of him : if it exerts what, in the absence of more exact forms of speech, we call "spiritual pow-

laws of human experience and reason.

why should be not be able to answer an unex. , ence, in a God or in gods, and in immortality, great facts of nature? And who but the divine articles to the Banner.

consciously, by the medium, is at work al theory is not a whit more reasonable than it and, though cautiously worded, its significance, would be for some intelligence, accustomed to a | if it means anything, is ample to support what

On page 102, after remarking that in challengmankind, "But if men can walk, why can they jing the "tests of mediumship," he would not be not ity? If they can calculate an eclipse, why understood as donying the existence of a spiritcan drain a pond, why can they not drain an friends who have passed the portals of the tomb (Miss Sanborn. ocean? If they can make brass, why not gold or have but thrown off the worn-out habiliments of

mortality, with its debasing influences; (!!) and live on in a wider and higher sphere of action," such childish questions, put in reference to &c., &c., he proceeds to say: "Nay, more : that the resolution passed at the Seventh Annual spirit action, is simply, "I don't know." Why across the great gulf between this state and that Convention of the Indiana Association of Spiritone created thing should be a donkey, and an- there may have occasionally flashed-to receptive other a man, we do not know. Why one person minds spiritually attaned-some dim realization in the believers in the philosophy in that State of a nobler, holier state of action yet to be attainwe do not know." Why spirits should choose one ed; that there have been times when children of tion to the organization of these nurseries for the way of manifesting themselves, and not another, men have been refreshed with inspiration falling we do not know'; any more than we know why upon their spiritual natures like gentle rain, lution, these schools "are the hope of the future an oak should be an oak, and a upas-tree a upas- causing new and loftier thoughts to bud and, and our guarantees of success." Let the same blossom, so that the fragrance thereof-like musk | feeling permeate the disciples of free thought all tional inquiry in regard to the fuet of certain phe- in the walls of ancient temples-has outlived the over the continent, that the schools already esravages of time.'

All this, divested of its sentimental verbiage, From certain impressions in the sandstone the hand grammatically stated, simply means that innaturalist infers the existence, at some distant fluences of a certain sort from the spirit-world period, of certain vegetable or animal product may be imparted to persons in this world-in ly-instead of an institution for the accommodaother words, "to receptive minds spiritually at-

ualism he comes back to the admission of the what the Advertiser (pretty good authority) one great inference which characterizes the belief, says in regard to the new movement. Here is its of most Spiritualists, the inference, namely, that paragraph : "Friday was the fourth of July, and there is intercommunication between the spirit- letters mailed in Boston at four o'clock on that world and this ! The only difference between , morning reached the suburbs on Saturday noon.' forces and extensions. You may call this intel, Mry numis-notions, on the subject and those of We advise the citizens of Boston and vicinity to ligence spirit or force, or what you please; you the Spiritualists, is, that the latter take a more get up a monster petition requesting the Postmasfacts, that spirituality, or a state receptive of , will look after the interests of the people instead "I observed that in all his sources there was a general same nest. The spirit played the same server is the same people instant of speech, we call "spiritual pow- facts, that spirituality, or a state receptive of win look after the interests of the people instant general sameness. The spirit played the same ers," then its acts point to a being distinct, in spiritual influences, is not, as Mr. Lum seems to of exclusively his own. Our public servants there ere state of pietism, a state brought should not be allowed, by any means, to become about the same meagre account of himself, night - To say that it is the same as the human is to con- about by certain devout moods, or even certain our public masters, bettervise our boasted freeers," then its acts point to a being distinct, in spiritual influences, is not, as Mr. Lum seems to of exclusively his own. Our public servants found like with unlike, and to go against all the moral practices, but that it is a faculty entirely dom will become a by-word of reproach. independent of moral and devotional habits or

In all ages of the world, and among all races characteristics-a faculty as likely to be develoccasion. If an individual *out of the form* of men, if we except a few small tribes among oped in a sinner as in a saint—and that the power, Henry Hitchcock, Esq., who has lately estab-nomena, and could handle the pencil to write his state of infancy, these same spiritual bhenomer, is truly no respectee they be in parting the lished himself in the book and periodical business state of infancy, these same spiritual bhenomer, is truly no respectee to persons. Which at St. Lonis, Wo, and who has had considerable state of infancy, these same spiritual phenome- influence is truly no respecter of persons. Which at St. Louis, Mo., and who has had considerable name and manner of his death on a slate, as well state of inflancy, these same spiritual phenome-influence is truly no respecter of persons. Which at St. Louis, Mo., and who has had considerable as play on the various instruments furnished, and have given rise to a belief in spiritual exist- view, we would ask, is in accordance with the editorial experience, will occasionally contribute

6.....

Children's Progressive Lyceums. The special attention of the reader is called to the resolution passed at the Seventh Annual ualists (to be found on our eighth page), where are earnestly recommended to turn their attenyoung reason. Truly, as remarked in the resotablished may be encouraged and sustained, and new ones go into operation everywhere.

IT The Boston Post-office is a Burt monopotion of the people of Boston. Now he has absorbed a portion of country outside of Boston, on So after all/Mr. Lum's sneers against Spirit- the plea, of facilitating the mails. Let us see liberal, enlarged and scientific view of it by in- ter-General to ask his master, Gen. Grant, to ap Full particulars next week. ferring, as they are justified in doing from the point a more competent man here-a man who

12" It gives us pleasure to announce that

stable clean. It is time.

The next National Convention of Spiritualists.

J. H. Randall, writing to us on the subject of the next National Convention of Spiritualists, says the friends of free thought should stop their quarreling and_come together with the determination to use their best reason and judgment for the truth untrammeled, and by their conduct demonstrate the spirit of good-will, and prevent the formation of factions for selfish ends. The pcople need educating. Present institutions of learning should be liberalized, or a new college established on a basis which shall secure it against theological influence or the control of religious bigots. This is the one object which should be considered worthy of united action.

Little Bouquet.

This charming youth's magazine, issued by Mr. S. S. Jones, at the Religio-Philosophical Publishing House, Chicago, Ill., has come to hand for June. It opens with a poem, "Hail ! June has come !" by Malcolm Taylor. Choice stories ; illustrations filled with spiritual meaning; another installment of "Willie Drayton," by H. T. Child, M. D.; "Gems of Natural History," (with plates;) "Mentorial Bureau of Correspondence;" Children's Progressive Lyceum Department," (with plates,) prepared by Andrew Jackson Davis, and much other matter of interest fill outits pages, which are printed on tinted paper and in a high style of typographic art. Here is an opportunity for parents to gladden the hearts of their children by subscribing for this model work.

Picnic at Lake Walden-Spiritualist Camp Meeting.

Be sure and bear in mind the gathering of the Spiritualists of Eastern Massachusetts at this popular resort, in Concord, to be held Wednesday, July 16th, under direction of Messrs. Richardson and Dodge.

The Massachusetts. State Spiritualist Camp Meeting will be inaugurated at Silver Lake, Plympton, (on the Old Colony Railroad,) Tuesday, Aug. 5th. All the arrangements necessary for a well-regulated camp will be made by the Company and Dr. A. H. Richardson, Manager.

The Great Test Medium,

Mr. Charles II. Foster, is in town, and may be found at the Parker House, School street. Those who wish to be convinced of the truth of spiritreturn; that the so-called dead live, and, under the proper conditions, can communicate through the agency of sensitives, called mediums, should improve the present opportunity to secure engagements with Mr. Foster for that purpose.

ET The sons of Portsmouth had a grand time on the Fourth.

JULY 12, 1873.

Impostors.

BRO. JONES-1 think you do wrong to the cause to class such men as Mr. — Fay, of the Daven-port Brothers notoriety, among genuine mediums. He gave a performance here and was bad-ly 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 Spiritu-alists, etc., on the railroad trains, and emphatically deny that they were mediums; or even be-lievers in Spiritualism. They were talking with 8 personal friend of the man who accompanies r. Fay. Yours truly, Meridian, Miss. J. G. Ports.

REMARKS.-One II. Melville Fay, an impostor, WEMARKS.—One II. Melvine ray, an impostor, who sometimes claims to be a spiritual medium or an exposer 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 Daven-port frothers never deny the fact of their mediumship. Late years they hold scances and allow the public to judge of the phenomena for them-selves. We have heard them expressly say that they were *spirit mediams*, 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 cago, Ill. All right. See proceedings of the Inthat H. M. Fay has assumed for years to be the Wm. Fay who is associated with the Davenport Brothers, which piece of imposition 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 II. Melville Fay in connection with the great truths of Spiritualism.

Spiritualistic Art—The Orphans' 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 Or-huns' Rescue,' is one of the best of those highly phanes' Rescue,' is one of the best of those highly spiritual works of art for which this artist is fumous. It represents two children in an open boat which is rushing down a declivity of danger The guardian angels of the children ous rapids. 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 pub-lished by R. H. Curran & Co.

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

J. M. Peebles.

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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 Tur-key, arrived Saturday from New Zealand. To-morrow he goes to Canton. 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 "Paris Univers" 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 citles will be destroyed ; kings, prelates and religious people will be killed. Conquerors in the first struggie, the enemies of God will be conquered in the second. The church will be despoiled of its temporal possessions ; the Pope will

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 its 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.

-137 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 "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.

2377 Many of our Western friends are in favor of holding the next National Convention at Chidiana State Convention on our eighth page.-

-On Tuesday evening, June 2d, 1873, in St. Charles, III., 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. II. Slade, Mr. Robert Farson, of Chicago, was united in-marriage with Miss Clara M. Jones, the young-est daughter of Mr. S. S. and Mrs. L. M. C. Jones. - Little Bouncet for June.

-Little Bouquet for June.

ALL SORTS OF PARAGRAPHS.

BRIEF SERMON. -- Commune with thyself, oh man! and consider wherefore thou wert made, Contemplate thy powers; contemplate thy wants, and thy connections; so powers, contempate iny warts, and in connections; so shalt then discover the duties of life, and be directed in all thy ways. Proceed not to speak or to act before them has weighed thy words, and examine the tendency of every step them shalt take: so shall disgrace fly from thee, and in thy house shall shame be a stranger: repentanci-shall not sish thee, nor sorrow dwell upon thy check!

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 n't keep clean and eat healthy food, Timely of the Commissioners. But there is one thing they ought to do for thwith-and doubtless will-and that is, prohibit the sale of half-rotten peaches on the street corners that have been exposed to the sun. We saw <u>some</u> on sale a day or two since which were enough to give one the cholera to look at, to say nothing of putting them into one's stom-

C. C. Hazewell says the gallows is a sort of suspension bridge which connects this world with the next. Even so, And when the murderer gets ''over there, '' he basachieved 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 desizens of this world. He was forced out by law - he returns by hw. When this truth is known to our *Christian* law-makers, as our elder brother Jesus knew it in the to us mielent time, they will not practice the law of Moses while professing to incuteate the leachings of the divine man of Nazareth.

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

in this city. A SPIRITUAL SEANCE INTERIMPTED. — As Mrs. Stod-dard and her boy, DeWitt C. Hongh, were about openlog a spiritual scance at 21 Kneedaad street, on Standay evening last, says the Boston Herald of July 7th, Sergt, Gould, of the Fourth Station, put the an appearance and forbade any further proceeding, on the ground that the show was not duly leensed. The entertainment was accordingly sus-pended, used to the indignation of the Spiritualist breth-ren and Sisters there assembly and dispersed. The Spiritualist al-lege that Sergt. Gould is violently Ortholox in his senti-ments, and attribute his action to a spirit of religious pro-serpine.

THE SAME OLD STORY, - The best information which can be obtained in relation to the recent Indian difficulties at Rawlins, develops the fact-that a dozen reckless men went ont and attacked a gang of the Utes without any cause or provocation, killing six or seven, and wounding as many more, and captured several of their horses and other property. The Utes had committed no depredations, and had been perfectly peaceable. It is believed that the affair was a cold-blooded, inhuman outrage by whites, for which they should be promptly punished, and the Indians satisfactorily compensated by the general government.

R. W. FLANT.-This medium for answering scaled lefters has removed from 1147 Broadway to 39 West 24th street. be held in captivity by his own ; the See of Peter New York Crry. We understand that many scaled lefters entirely satisfactorily to the writers. Mr. F. scharges are noderate.

New Publications.

 \mathbf{OF}

CAST MORIFY. T. S. Arthur, author of "Three Years ha a Man-Trap," "Orging Blossons," etc., des., has gr-ranged inder this title a series of thrilling pen-portrait-From the daily paths of those "(that farry long at the wine," The reputation of this writer as one of the most hermétive and fellellous advocates (in print) of the temperance éaase known to the public, is fully sustained in the 3d attractively printed pages which constitute the volume. Messes, JM. Stoddart & Co., Phildelphia, Pa., Sisne the work. Those desiring to pertuse it can obtain it at the publication office of George Maclean, a school street, Boston, Mass,

Thy AND THEST, or, the Story of a Round Boy, is put Jorth by Loring corner Washington and Bromile's breets, Boston, The volume is from the pen of Horaflo Alger, Jr., author of ¹³ Ragged Dick Series, ¹³ ¹⁴ Tattered Tom Series, ¹⁴ etc., etc., and has for its object the presentation of an ex-ample of early life experience in the West which will stimulate its youthful readers to the development of the hest newspaper dé δ is ; and when asked the reason. that is in them, that they may, through many integrity, conduct success. "JESUSOP NAZAMETH: or, a True History of the Man

Colled Jours (brist: Given through the mediumship of Alexander Smythe. We have received a copy of this work which we have had occasion frequently to advert to in the past - bearing the imperiat of the Religio-Philosophical Pub-lishing House, Chicago, 10., S. S. Jones, proprietor, The

manner are of a nature to create interest in the mind of the reader. In whatever light the book may be viewed.

SPRING BUDS AND WINTER BLOSSOWS, by MIS, Jennie II, Foster. We gre in receipt of a volume of poems, containing some seventy metrical compositions by this anthor, and published by Lange. Little & Hillman, 108-114 Wooster street, New York City. A fine likeness of the poeters ornaments the work. The book is dedicated to out strugging for light and sympathy through the dark clouds of supersultion and bigotry; to the poor in spirit, the meek and the lowly; and the contents fully sustain its claim that It is composed of "the outpourings of a heart touched by the spirit fingers of such as love freedom and humanity for

Movements of Lecturers and Mediums.

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

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 h gens.

Geo. A. Fuller, of Natlek, Mass., spoke in Manchester, N. II., the first Sunday in May, to good 'acceptance'. He has received a letter of fellowship from the Religio-Philidsophical Association, Chicago, Ill., dated Feb. 17th, 1873, constituting him "a regular minister of the gospel," and he is ready to perform the marriage coremony in accordance with the law, attend funerals, and lecture anywhere in New England, He will speak at Cold Brook Springs. Mass., July 13th, and at Jenkins's Hall, Scituate, August 240h.

Dr. D. P. Kayner, of St: Charles, Ill., will lecture at Wheaton, 111., on Sunday, July 20th.

The Religio-Philosophical Society, of Chleago, Illinois granited a letter of fellowship to Brother Isaac P. Greenleaf, of Boston, Mass., June 22d, 1873, authorizing him to solemnize marriages according to law.

N. Frank White is laboring with good success at Chica

Lyman C. Howe, of Fredonia, N. Y., an excellent traner speaker, who is engaged to becture in MUSIC HALL, Bosros, the last two Sundays in October; will accept engage nents to speak in New England If applied to soon,

Mrs. M. E. B. Sawyer will becture in Washington, N H., the 13th and 27th insts.; in Bradford, N. H., the 20th She will attend the County Convention in August, Ad dress till further notice, 27 Milford street, Boston, Mass,

in a state of the Spiritualist Lectures and Lycennis.

Therefrom the Rosense and Logening and Logening and the second se

Test Offseles are held at Nassan Hall, corner Washington and Common streets (entrance from No. 8 Common street), overy Sunday at 10¹/₂ A. M. and 2¹/₂ P. M. Mrs. L. W. Litten and others, mediums. Scatsfree.

Bosron .- John A. Ambrew Hall .- The Children's Lyceum met at the usual time on the morning of Sunday, July 6th, with good attendance. The services, which were carried out under supervision o lonzo Danforth, Assistant-Conductor, consisted of gynnastics, marching, reading, declamation, songs, etc., etc., the following pupils taking a prominent part therein : Maria Adams, Ella Carr, Linwood Hickok, Cora Jackson, the Confy sisters and Saunders sisters ; a song was also given by Charles W. Sullivan, and Mrs. Sayyer made an address.... Mrs. S. A. *Ployd* held two services at this half. Sunday, July 6th, giving interesting lectures and auswering many questions to the satisfaction of good audiences. The singing by the quartette ione availant was excellent.

Dr. Pierce's Pleasant Purgative Pollets, or MAGNETIC AND ELECTRIC Juice, Anti'Bilious Granules-the "Little Giant Cathartie or multum in parvo physic. No use of any longer taking the huges repulsive, nauscous and griping pills, composed of cheap, crude, bulky ingredients, when by a careful application of chemical science, we can extract all the eithartic and medical properties from the most valuable roots and berbs and concentrate them into a minute Pelletor Granule, Scarcely larger than a mus-tard seed, that can be readily swallowed by those of the most sensitive stomachs and fastidious tastes; 25 cents, by all Druggists.

LIGHT.

DYER D. LUM'S BOOK, "The Spiritual Delusion: its Methods, Teachings, and Effects: The Philosophy and Phenomena Critically Exam-imed," is for side at this office. Price, \$1,50: postage 16 cents.

J: WM. VAN NAMEE, M. D., would respectfully aunounce to friends, patients and correspondents, that he will sail for England the first week in June, accompanied by his Sceretary, T. R. Poul-June, accompanied by his Sceterary, 1776, 1706 terer, and will return early in July. All corre-spondence must be directed to 40 Dean street, Brooklyn, N. Y., and will refeive prompt atten-dion humediately upon return. Jyz, -----

^{**} DR. W11.1.1s has secured an office permanently, at No. 25 Milford street, and will be in Boston the third Wednesday and Thursday of every month, from 10 till 4. The following Friday he will be at Dea. Sargent's, No. 80 Contral avenue, Chelsea. d y5.

SEALED LETTERS ANSWERED by R. W. Flint. 39 West 24th street, New York. Terms \$2 and three stamps. Money refunded if not answered, Jy5.-4w*

A COMPETENT PHYSICIAN.—The best and most efficient healer in Boston is Dr. J. T. Gilman Pike. He compounds his own medicines, is a mesmerizer, skillfully applies the electro-magnetic battery when required, administers medicines to his patients with his own hands, has had forty years', patients with his own names, has had overy years, experience as a physician, and cures hine out of every ten of his patients. His office is in the Pa-vilion, 57 Tremont street, Room C. Au31.

SPIRIT-COMMUNICATIONS TO SEALED LETTERS. Send \$1,00 and 4 stamps. Address Mrs. M. K. C. SCHWARZ, Station B, New York. 6w*.My31.

THE WONDERFUL HEALER !-- MRS. C. M. MORRISON. — Within the past year this celebrated Medium has been developed for Healcelebrated Medium has been overloped on the eare ing. Not a single case has come under the eare of how Modical Band but has been cured. She is ing. For a single the third but has been cured. She is of her Medical Band but has been cured. She is the instrument or organism used by the Invisi-bles for the benefit of Humanity. Of herself she claims no knowledge of the healing art. The placing of her name before the Public is by the monost of her Controlling Band. They are now request of her Controlling Band. They are now prepared, through her organism, to treat ALL. DISEASES AND GUARANTEE A CURE in every in stance where the vital organs necessary to continue life are not already destroyed. Mrs. Morrison is an unconscious TRANCE ME-

DICM, CLALICY VANT AND CLAIRAUDENT, Her Medical Band use vegetable remedies, (which they magnetize,) combined with a scien-thic application of the Magnetic healing power.

From the very beginning, her's is marked as the most remarkable career of success that has but seldom, if EVER, fallen to the history of any per-son. No disease seems too insidious to remove, nor Patients too far gone to be restored. \$1,00 for examinations by lock of hair. Give

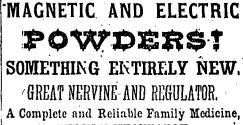
age and sex. "Heating kooms" No. 175 East Fourth street, Oswego, N. Y. Scances for malerialization SUNDAY and WEDNESDAY Evenings. Post Office Box 1049, 13w*.My17.

J. V. MANSFIELD, TEST MEDIUM, answers scaled letters, al361 Sixth av., Now York, Terms, \$5 and four 3-cent stamps.

Kidney Diseases, Dropsy, and all diseases of the activity organs can be cured by the use of "HUNT'S REMEDY." Involsion to do have been given up by their physicians to die have been greedily cured by the use of Hunt's Remedy, speedily cured by the use of Hunt's Remedy, Sent to any address, security packed, on freedpt of one dollar and twenty-five cents (\$1,25). Send for illustrated pamphlet to WILLIAM E. CLARKE, Duttogist, and sole, proprietor, No. 28: MARKET SQUARE, PROVIDENCE, R. 1. 15W. My31.

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. Adyo.

BUSINESS CARDS.



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PURELY VEGETABLE. For the Cure of all Diseases that can be cured by

Medicine, Magnetism, or Electricity.

THE MAGNETIC AND ELECTRIC POWDERS are highly Magnetized and Electorized. Combining these great elements with medicine, makes them sorely the Heating Proceed to age. The Magnetic prove The Electric Powders derectic all solution or least one all Ny tries or Chronic

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an knots. Altheet secharoly - femeral Debility, ing Mucious Surfaces. For Chills and Feyer, both kinds are needed, and never fail to effect a cure. Chroutar, with fail directions, sent free to any address, Special directions given, when called tor, *fee of charge*, either at office or by letter, send brief description of symp-toms and accur stamp for repit. Each box of M to stitute and Elter thic Prowords, con-tains two sheets of highly Magnetized Paper, the used as an outward application, where there is pain of weakingss. It helps from the gain, and child the system. Against wanted everywhere, particularly Mediums, A large and Ilberal commission given. Send for agents terms, Mathel, post-path, on receipt of pitce, to any part of the United States, Canada er Europe.

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"Truth is Mighty, and will Prevail."

VEGETINE

Purifies the Blood and Restores the Health.

SEVENTY-ONE YEARS OF AGE.

EAST MAUSHPIELD, Aug. 22, 1870.

EAST MARSHITTELD, Aug. 22, 1550, Mu. H. R. STEVENS: Dear SP: 1 and severity one years of aget, have, suffered many years with Kidney Complaint, weakness in my back and stomach. I was induced by themas to try your VERE-TYNE, and think induced by themas to try your VERE-Kidneys I ever used. Thave, tried many remedies for this complaint, and never found so much reflet as from the VERETINE. It strengtheness and hydgorates the whole sys-lem. Many of my acquaintifuces have taken it, and the heve it to be good for all, the complaints for which it is recommended. Yourstrilly distAH II SHERIMAN. Yourstruly, JOSIAH H. SHERMAN,

EXPERIENCE OF YEARS.

CHARLESTOWS, Mass. - March 19, 1869,

CHARLESTOWN, Masses and MR, H., R. STEVENS; This is foreer fify that 1: have used vant "Blood, Prepara-line "Construction in the standard of several vertex and multi-affections, it is the standard of the standard of the multi-affections, it is the standard of the standard of the first and Spring medicine, it is the first indiget in a standard for and Spring medicine, it is the first indiget in a standard for and spring medicine (several first indiget in a standard for and spring medicine) every thing. I can be identify recommend it to any in need of such a medicine. Yours respectively, MRS, A. A. DINS MORE, MRS, A. A. DINS MORE,

WHAT IS NEEDED.

Boston, Feb. 13, 1871.

MR. H. R. STEVENST Den Sir, About one year since I found in self-th a feeble condition from general deadlity. VK0ET1NE, was strongly precommended to me by a tripent who had been much hence. Right by its use, "I proceed, the article, and, after using wave tripents, was restored the much been them benches. several bottles, was restored to health, and dissonthued from use, it led outle confident that there is normedic the super-for to it for those comptaints for which it is especially pre-pared, and would cheer tally recommend it to those who feel that they need something to restore them to perfect health. Respectfully course. U. J. PETTI NGLEL. Firmed S. M. Portingill & Co., 10 State street, Boston.

book verges strongly upon 100 pages, and its matter and

BANNER

hunfanity's sake.''

eptember.

Warren Chase speaks the two last Sundays of July in Chi-

cago, III. He will be present at the camp meeting at Sil-ver Lake Grove, Plympton, Mass., Aug. 5th is here the would 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. ist. outh Excter, Maine; permanent address, North Billerica, Mass.

will become vacant; there will be no Pope; but have been answered through his instrumentality by spirits the elect of God will come, and with him peace."

Dr. J. K. Bailey.

.

This well-known spiritualistic laborer, since our last advices 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 Egleston Square line of street railroad.

127. 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 Daybreak 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, commu--nicates 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 been liever or skeptic. "FANNY FERN" 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 soila in this city complain 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 is in full blast all over town. Here is an item of bar-root news for the Daily News.

Barnum 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 hybrig, replied, '' He is a Methodist by trade, but he do n't. work at it any more. "

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

"I die game, " as the partridge said when it was shot. TO THE STREET COMMISSIONERS, -The ovster-shell stench from Union-street cellars is intolerable. With stench on one side, and vite shums on the other, it is mything but agreeable to sensitive people to plass through that street, and many such are obliged to do so daily on their way to the Boston and Maine Railroad Dépot,

Frank Walworth was sentenced, last Saturday, to the New York State Prison for life, for the nurder of his father. Highteons judgment. If Stokes had been sentenced to the State Prison for life, for killing Fisk, it would have been better for the State, botter for the city, 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. Enact a law in every State that the crime of murder shall be State Prison for life; nullifying the pardoning power, and murders would de crease fifty per cent. a contrar of J

Read Prof. S. B. Brittan's graphic account of the interesting exercises on Commencement Day at the Belvidere (N. J.) Seminary, which will be found on the second page of this issue of the Banner. We endorse the writer's reommendations in full.

The man who "waxed in years"-the shoeniaker.

THE FOURTH IN BOSTON FROM DIGBY'S STANDPOINT. -Boston on the Fourth was a "still" day-no mu any note; no crackers except the bakers'; no patriotism, except among the imbibers, who made hight hideous; the weather was hot-so were great numbers of people, the latter owing to the stringent enforcement of the liquo law, probably. More weak-kneed men, and women too ron strong drink, we never before witnessed at the "Hub," especially after dark. We give this bit of in-Finds, "especiarly after dark. We give this bit of the formation to those who glorify thems lives in print that they have suppressed. King Alcohol. Sorry to say it, but 'I is the solemn truth, more $\beta llhg$ 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 on of the imbiber. This may be considered by some nonsense but it's truth, notwithstanding. "Ye State Constabel" is round-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 elgar-shaped greenbacks-for a consideration.

This is the practical working of the prohibition fact. This state of things will be "rectified," we hope, when Ben Biftler gets into the gubernatorial chair. Then the Fourth will indeed be glorious-in Boston; at least-and so forth.

The Damrellized district in Boston is being rapidly rebullt.

To Correspondents.

AP We pay no attention to anonymous communications. The name and address of the writer are in all cases indis-pensable a guaranty of good faith. We cannot undertake to return or preserve communications not used.

E. W., EAST WESTMONELAND.-Get posted before you express your opinion so fully:" A man should never con-demn a thing he knows nothing about; Write to Anna demn a thing he knows bound about, write to Atma Blackwell, of Paris, France, and she will open your eyed ing Medium, 61 East Ninth street, New York, Thours from 10 A. M. to 4 P. M. 4w*-Jy12.

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. . L. Newcomb. Officers of the Lyceuit Conductor, Dr. Geo.

Officers of the Lyceuit: Conductor, Dr. Geo. L. Newcomb, Assistant Conductor, Rufus Clapp; Guardian, Miss D. M. Meirett; Guards, Chas. Bradford, Chas. Bradford, Jr.; Corresponding Sceretary, 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. 2d, Dr. J. H. Currier. A correspondent, "J. H. C.," says: "This as-sociation is comprised of earnest workers; and is

A correspondent, J. R. C., Says 7 This as-sociation is comprised of eurnest workers, and is deserving of success. The Lyccum starts under most favorable auspices. Bro. J. S. Dodge, of Chelsea, made it 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:

BRITTAN'S JOURNAL of Spiritual Science, Literature, rt and Inspiration. Published in New York: Price 8

Art and Inspiration. Fublished in New York, "Frie 80 Cents, THE LONDON SPIRITUAL MAGAZINE, Price 30 cents, HUMAN NATURE: A Monthly Journal of Zolstie Science and Intelligence, Published In London, Price 27 cents, THE RELIGIO-PULCOSOPILICAL JOLZNAL: Devolet to Spiritualism, Published in Chicago, III, Price 8 cents, THE LETALE BOUGUET, Published in Chicago, III, Price 20 cents, THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE, Published in New York, "Price 12 cents,

RATES OF ADVERTISING.

Each line in Agale type, twenty cents for the irst, and fifteen cents for every subsequent innrsi, and inteen cents for every subsequent in-wertion. "SPECIAL NOTICES.—Forty cents per line,

Minion, each insertion. BUSINESS CARDS. — Thirty cents per line, Agate, each insertion. Payments in all cases in advance,

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

AF Advertisements to be renewed at continued rates must be left at our Office before 12 M, on Monday.

SPECIAL NOTICES.

CHARLES H. FOSTER, Parker House, Boston, July 7th until Aug. 1st. New York. Sept. 1st, 19 West 22d st. <u>Start November 1st</u> for Denver City, Salf Lake City, Sacramento, San Francisco, Australia, &c. &c. Jy5.

MRS. NELLIE M. FLINT, Healing and Develop-

OLIVER SPAFFORD. The veteran bookseller and publisher, keeps on safe at his store, Get French street. Eric, Pa., nearly all of the most popular **Spiritualistic Books** of the threes.

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SAN FRANCISCO, CAL.

SAN FRANCISCO, CAL, At No. 30 Kearney street (up suirs) may be found on sale the RANNER or LIGHT, and a general variety of Spin-furning and Reform Books, at Eastern prices, Also Adams & Co. 5 Goiden Penn, Pinnehettes, Spenre's Positive and Negrative Powdeys Orton's Anti-Tobacco Freparations, Dr. Morer's Nutritive (Compound, etc., Catalogues and Circulars mailed free, 30 Remittances in U. S. entrency and postage stamps re-ceived at par. Address, IEEMAANSNOW, P. O. box 117, San Francisco, Cat. dyn prices, A. Npence's N Anti--

JEANNLE WATERMAN DANFORTH, TRANCE MEDIUM,

PRESCRIBED by her for the cure of Chronic Diseases, sent pre-juid on receipt of one dollar. Written diagnosis, including remedies, from lock of

100BERT DALE OWEN SAAD: "99They have been used by a relative of mine in a case of bronchial derangement and threatened pulmonary com-plaint with excellent effect; and 1 should be gial to hear that the sale of these remedies is extended, both because of the good they have shown themselves, enable of effecting, and begins of the evidence they furnish that practical alt-may come to us from the next world?" duly 92, ~

CARTE DE VISITE PHOTOGRAPHS

Of the following named persons can be obtained at the RANNER OF LIGHT BOOKSTORE. A Hanover street, Boston, for 25 CESTS EACH: WM, WHITE, EUTHER COLBY, MRS, 4, H. CONNT, A. A. DAVIS, MOSES HULL, WILLIAM DESTON, ROSE, JILY, MOSES HULL, WILLIAM DESTON, ROSE, JILY, MOSES HULL, WILLIAM DESTON, ROSE, JILY, MOSES HULL, Cabinet size, 50 cents; WILLIAM, DENTON, cabinet size, 50 cents; A. J. DAVIS, Impedial, Steenis; JUDGE EDMONDS, Imperial, 50 cents; N. FRANK WHITE, Imperial, 50 cents; CHAS, II, FOSTER, Impe-rial, 50 cents; DR, SLADE, Imperial, 50 cents; WILLIAM, WHITE, Imperial, 50 cents; CUTHER (COLRY, Impe-rial, 50 cents; THE SPIRIT BRIDE, 25 cents; do, 80, 50 cents; THE SPIRIT OFFERING, 50 cents; PINKIE, the Indian Maiden, 50 cents.

""WIILLY,"

A beautiful photograph from spirit-pleture of "Milly," spirit Control of Mrs. A. Morton, Clairvoyant Physician, of San Francisco, Cal., (formerly of Buston,) Scients, For sale wholesale and retail by COURTY & HICH, (atte Wm, White & Co.,) at the RANNER OF LIGHT BOOK-STORE, 11 Hanover street, Boston, Mass, T

BY DR. W. A. DUNKLEE, 94 Tremont street, Boston, Room 10. From 9 to 12 A. M. and 2 to 4 P. M. aly 12.

11 suited for disease or business, by letter, "Send-lock of halr, \$2,00 and stamp. Address West Gioncester, Mass." July 12,

FITS POSITIVELY CURED-The worst cases L of longest standing -by using **Dr. Hebbnird's Curre.** A free trial bothe sent to all addressing T. II. SA Yile, Druggist, sH Sixth avenue, New York. 13wis-Apr. 12.

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VEGETTSE extends its influence into every quart of the human organism, commencing with its joundation, cor-recting diseased action and is coring vital powers, creating a healthy formation and partification of the blowt, diving out disease, and paying Nature to perform its afford task. VEGETTSE is sold by all Druggists. Avis June 2.

SPIRITUALISTS' PICNIC AT LAKE WALDEN, CONCORD.

Thild first Grand Picule of the Splitfinalists of Boston, Charlestown, Chelsea and Viendiv, together wild the friendstrong Waldian, Hudson, Effekbung, etc., will take place at Lake Walden, Concord, on

Wednesday, July 16th, 1873.

Wednesday, duly 16(b), 1873. Able speakers and anedrons will be present, and all all portilative invited to aftend. Ample arrangements have been made for the accommodi-tion of the large numbers that attend, these popular suffi-erings. J. Howard file latteson's fland will farmish mostle. No even a charge for daucha, fletteshiftents may be ob-latined at the Gray will fare be file hung be ob-tained at the Gray will fare be file hung be ob-tained at the Gray will fare be file hung be ob-dathed at the Gray at the store of the file of the file making stops at the trains will be ave to file of an of the file Watham, other trains will be ave to file of the file of the file of the side of the store of the file of the making stops at the file of the file of the file of the file with an other trains will be ave the file of the f

The Annual Camp Meeting usually hold at this Grave will this season be held in the brahtlini Grave bor-dering on Silver Lake. Plympton, on Old Colony Railboad, commencing Thesias, August 5th, to continue unit Meri-day, August 15th. Full particulars will be published in due season. Inty 5,

No. 2 NOW READY.

Little Bouquet:

A MONTHLY MAGAZINE

Of Pure Literature and Nobility of Purpose Novel and Practical, calculated to do more toward Sweetening the Cup of Family Care and Trial than all the Romilies

that could be administered, and the unswerving friend of Justice,

Virtue and Truth.

S. S. JONES, EDITOR. T. S. GIVAN. ASSOCIATE EDITOR.

THE LITTLE BOLOTET is a tasket of rare leanty and a receptacle for and from which will be imparted the choicest thoughts and the rarest gens of newly developed traths, especially adapted for the infoldment of the highest facul-ties of children and youth of the present age.

Progressive Headquarters

IN NEW YORK. Standard Books on Spiritualism. Free Religion, Science, Iarmonial Philosophy and General Reform, by American and Emopean Authors, at wholesale and retail. Please send one accent postage stamp for Descriptive Catalogue, Address A.J. DAYIS & CO., No. 21 East Fourth street, New York, Spine 21. -1811

Painless Preventive of Toothache.

TMILESUBSCHEER having been for many years a terri-ble sufferer from some of the willSUBSCHEER aving been for many years a terri-arhe, was at last refleved by the prescription of an old friend of his. For twenty years he has had not exclude a all. Consequently he feels that he can AVARR STITE PRESCRIPTION AS A PAINLESS PIEVENTAVE OF TOOTHACHE. I will send the Prescription to any address on the receipt. of \$1.60, Address . Corner Rose and Washington Streets. June 21.-EWIS' La Porte. Indiana.

MRS. JULIA M. CARPENTER can be con-

MAGNETIC TREATMENT

Residence 78 West 48th street. New York City. CLAIRVOYANT HERB COMPOUNDS, hair, \$5. ROBERT DALE OWEN SAYS :

HENRY T. CHILD. M. D. 634 Rate street, Philadelphia, Pa., has been appointed agent for the **Branner of Light**, and will take orders for all of Colby & Rich's (are William White & Co.) Publications, Spiritual and Liberat Books on sale as above: also by **DR. J. II. RIPOPES**. 948 Spring Garden street, who will self the papers at the Tiall corner, Broad and Spring Garden streets on Sublays,

ADVERTISEMENTS.

LIGHT. BANNER OF

Personal and the programme and

Mcssage Department. voren de

and the second se

EACH Message in this Department of the Ban-ner of Light we claim was spoken by the Spirit whose name it bears through the instrumentality of

MRS. J. H. CONANT, while in an abnormal condition called the transe. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyong—whether for good or evil. But these who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as

much of truth as they perceive-no more.

The Banner of Light Free Circles. 127 The questions answered at these Seances often propounded, by individuals among the Those read to the controlling intelliandience gence by the chairman, are sent in by correspond-

14 Wesshall resumedour Public Free Circles On the first of September next.

Invocation.

The earth in thy keeping, we come to thee this, do it." Rouse yourself from that condition : hour asking for the baptism of thy Holy Spirit, take destiny by the hand and walk upward, for, asking for that which shall lead us into greater my word-for it, you can do it, if you try. I don't light, into greater, truth, into higher wisdom, say that you can overcome all things, but you asking to be guided nearer to thee. Oh Holy ean a great many things that will be like stum-Spirit, those understandest, our needs-they who bling-blocks in the way of your happiness in the dwell in mortal forms, and they who have passed spirit-land if you do not. You can overcome out of those forms-thou knowest all their needs, a many, all of you. Now remember that the spirit-Bless us, the Lord our God, according unto our world, my friends-your spirit-world and mine, several necessities. Amen. Feb. 19,

Questions and Answers.

CONTROLLING SPIRIT.-If you have questions, Sir Chairman, I am ready to hear them.

QUES-[From a correspondent.] The writer of this has been a believer in the Spiritual Philosophy, for about twenty years ; and, having a desire to become an active worker, as well as thiftker, in the cause, sought to unfold the conditions of mediumship-being susceptible of spirit sight and hearing. These conditions becoming unfolded, I found I was the subject of two individuals, calling themselves John Mitaman and Susie Armstrong, "Those subject me to the most terrible, shocking and painful conditions. Their efforts seem to be to break down my mind, and cause me to commit some act, repulsive alike to reason and conscience, their every act being repulsive, and they forcing me into conditions shocking to my sensitive nature, or inflicting punishment when 4 fail to comply. Reason, persuasion or force alike fail to reach them, They utter the most shocking falsehoods, deceive and mystify. By what law am 1 compelled to submit to these conditions? or how can 1 escape or become released from these and attending influences? If I remain, I must fall a martyr to disease, or otherwise to premature death. Please ijnpart some light on the subject.

Ass -During the process of inclimistic unfoldment it sometimes becomes necessary to enforce, just such conditions, upon mediums as the one narrated by our correspondent. Now the proper course to pursue is this : Keep up a due amount of resistance against all those conditions that, to your mind, are evil. By the process, see min strangth, and become positive, you turnover a leaf in mediumship. Suffering is the legitimate road to mediumship, and there never was a medium that was used to any extent, that had any amonut of mediumship for the use of the two worlds, that did not obtain it and its results through suffering. This is the law attending mediumship, and it cannot be escaped, not even though you were a Jesus. See how he sufferedtempted of the devil, and beset on all sides by death. To those who do not believe ; Seek, that evil influences, for many, many days, so the you may find, knock, that the door may be opened record says; and after he had passed through the necessary conditions to a certain unfoldment, angels came and iministered unto him, and so they always do; in the case of all mediums. Your correspondent, Mr. Chairman, is no exception. We know it is very hard ; but it seems to be necessary, in order to bring mediums to the proper condition for user

never obtains, then this external will correspond

Swedenborg has it right when he tells you that "heaven is a world of correspondences," and 1 would recommend that my friends should each and all examine themselves--ask' themselves: Now what kind of a life would I be happy with in the spirit-land: what kind of surroundings would I like there : what kind of a home would I dike to build there? Think it all over; build your air-castles, if you will; build them well: then, having made up your mind what you would like, go to work al once to bring about the same conditions in your inner life. My words for itthe word of the angel-world-you will have it there. If your inner life contains a record of good deeds, of holiness unto the Lord your God. you may be sure that beauty, such as will satisfy you-that all the conditions of life, such as will meet your necessities, such as will make up a heaven for you-you will find at death.

Now don't complain after you have passed through the change of death, if you are apportioned a wilderness. It is what you have earned. Try ! try ! try ! Don't sit down and fold your hands and say : "I must live according to Almighty God; thou who hast the heavens and a my destiny. If it is my destiny to do evil, I must and the spirit-world of every living soul will correspond to what that living soul is, whether it is good or whether it is evil-to its deeds.

Now then, let your deeds be those of love and kindness, good will to all. If you cannot speak a good word for your enemy, be silent, say nothing at all; if you can speak a good word, let it, he spoken ; it will make a good record for you, as well as for your enemy. A. B. Whiting.

Fanny Fern.

Feb. 19.

One would think that you Spiritualists ought o be the happiest people on earth, the most harmonious-you who have received such truths, such light, so many blessings from the angelworld ; but, judging from appearances, the contrary seems very apparent. Now what is the cause of this lack of harmony? It seems to me that it is a want of appreciation of, the blessings you are receiving-a want of the power to take in the truths that are given you, like daily bread, from the Infinite Father,

If I were in your place, it seems to me, I would try—I would try very hard to appreciate these high gifts. I would try very hard to profit by them. I would try very hard to be a good scholar in this great school of Spiritualism. That it is a truth is an established fact, proven by saints and

sages, demonstrated through many phases of being. You cannot lack faith; you cannot think that returning spirits return merely to hear themselves talk, or to experiment with carthly coulitions in this way-You must realize that they return for your benefit. You must feel that the Infinite Father over all has a watched care over you, in sending back this great flood-tide of spirit life to warn you, and instruct you, and lead you through the many devious ways of life here. 1 had some friends who were believers in this beautiful truth. To them I would say : Oh, live up to the high standard that your Spiritualism teaches, if you can. Strive mightily for it, and never cease your striving until the golden gates are thrown wide open and you enter the morningland of life and glory, resurrected from the body of

Dodging.

How chary the average of people are of Spirit ualism. How writers will labor to distort, fover up or prevariente, especially when some one has gone over the river who may be suspected of a belief in spirit communion. They dodge the issue in all forms. I am reminded of this tendency by a correspondent of the New York Tribune, who, in a recent number of that paper, gave a sketch of H. H. Brownell, of East Hartford, not long deceased, known as the Poet Laureate of the, rebellion. There is a succinct account of his life, his services with Farragut, a worthy tribute to a patriot and a scholar. After this as though it was necessary to throw a sop to the theological Cerberus, there is special pains taken to discountenance the idea that he was a Spiritualist. The writer alludes to the friendship that existed between him and Col. Dening, of Hartford, how the two became interested in "psychological studies, and the phenomena of mesmerism, Spiritualism," etc. Again, the writer says of him,

"A friend of Home, the medium, and an ardent student of the phenomena displayed in that gentleman's séances, he never manifested any weak credulity in 'Spiritualism,' so called ; but firmly held to the faith that while 'there are more strange things in heaven and earth than are dreamed of in our philosophy,' yet that he doeth best who lives the closest to what he believes honest, pure and true. In this faith he lived and died." Well, notwithstanding the writer's ab juration of "weak credulity," evidently to put his reader on the wrong scent, this statement shows that Mr. Brownell was not at all Orthodox, for no dogmatic faith ruled him, but rather the aspiration after the "honest, pure and true," which is the basic element of Spiritualism. But the writer goes further, and in giving us the remark made by Mr. Brownell after the decease of Col. Dening, which was some three weeks before his own, opens up the real belief of the former, who said, "Very probably he will be the first man I shall meet."

This is a key which unlocks the man's real sentiments : it was an avowal of Spiritualism, pure and simple, and no couching of language can hide or distort the same. Why this proclivity to belittle Spiritualism, and hoodwink the public into a belief that its adherents are confined to the credulous and weak, when it is known that in its ranks are the great and gifted-those of strong sense and clear perception?... The truth is, its adherents are from all ranks and classes, and the attempt to deny it is foolish and contemptible. But so it is; the new ever has to run the gauntlet of bigotry and respectability, and for some time yet Spiritualists will have to fight their way right steadily, notwithstanding the faith is permeating the literature of the world, and even can be heard in the pulpits of the land. 'Still the world will insist upon crucifying the obnoxious heretics who have the candor and honesty not to hide their light under a bushel, but manfully declare their faith in the interblending of the two worlds. If all those who are Spiritualists at heart would avow themselves, there would be a quaking and trembling among the powers that be. There are too many moral cowards in the world, who wait until an idea becomes popular or respectable before they will identify themselves with it, and such people are always a dead, weight wherever they may be. If they were at the helm progress could not be, but a dead conservatism would prevail, and the rushing tide of civilization come to a standstill. Reformers, if they would reform, must strike sturdy blows, and have done with mere platitudes. An idea, to be effective, must be bristling; and if it is so unpalatable as to create a commotion, so much the better. Let Spiritualists, then, fling boldly out their banner, and summon error, wherever found, to judgment. The field is wide. Religion, as it is; politics; the social state; our multiphased civilization-

ing to inoculate it with the views of amendment in the interest of Christianity-a special form of religion not un-versally accepted by the American people-and also to watch and resist every other attempt making or to be made for the turtherance of any scheme whatever, against the hallen-able rights of all persons to their own opinions and to the treast possible expression thereof in both word and deed, subject endy to the condition of non-interference with the canal rights of others. The color of, That our thanks are due, and are hereby ten-dered to the good spiritualists and others of Dansville, for providing commodious apartments for holding these meet-ings, and for the iomitiful supply of refreshments fur-nished, and also to the others, speakers and musicians, for the infelectual feast provided for our instruction and can-tertainment. The calms of the several papers were presented and sub-

the Intellectual feast provided for our instruction and en-tertainment. The claims of the several papers were presented and sub-scriptions solicited for the Barner of Light, Religio-Phil-losophical Journal, Woodhulf & Claim's Weekly, Little Bouquet and Our Age. Mrs: Hazen saw and interpreted many symbols. Miss Toney, of Angola, gave an improvisation in thymes. Mrs. Dutton, of Rochester, gave the closing address. After green dosing remarks by the President, the Con-vention adjourned in the spirit of love and harmony, with renewed zeal awakened, a fresh haptism on Love's Alfar from the dearones gone before, inspiring us to raise higher and still bigher the standard of om lives by good deeds to all. SMARL X.TURWINS. {Scentaries, Rochester, June 18th, 1873. (Woodhulf & Claffin's Weekly please copy.)

LIST OF LECTURERS.

[To be useful, this list should be reliable. It therefore béhooves Societles and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur, . This column is devoted exclusively to lecturers, without charge. If the name of any person not a lecturer should by mistake appear, we desire to be so informed.]

MARY A. AMPHLETT, Inspirational, care Dr. C. Bunk-

MARY A, AMPHLETT, Inspirational, care Dr. C. Bunk-ey, Dayton, O. MIRS, N. J. ANDROSS, france speaker, Delton, Wis, C. FANNE ALLYN speaks in Swampscott, Mass., during miy: in Fairfield, Me., during August; in Lowell during, epiember, Address lox 201, Stoncham, Mass, STEPHEN PLANC, ANDLEWS, 57 West 54th 84, New York, MIRS, M. A. ADAMS, france speaker, Brattleboro, VI, MIRS, EMMAHARDISGE-BURITEN, Address care of Mr, fuonas Banney, 251 Washington street, Boston, Mass, REV, J. O., BARRETT, Britle Creek, Mich, MRS, SARAR &, BYRNES, Wollaston Heights, Mass., MISS, SARAR &, BYRNES, WOLLSON HEIGHTS, MASS, MASS, MISS, MASS, MISS, MASS, MISS, MISS, MASS, MISS, MASS, MISS, MISS

мя, NELLIE J. Т. ВRIGHAM, Elm Grove, Colerain,

JRS, A. P. BRÓWN, St. Johnsbury Centre, Vt. REV. WILLIAM BRUNTON will speak in North Scituate.

Mus, A. P. BROWN, St. Johnsbury Centre, Yt. REV. WILLIAM BRUNTON will speak in North Schnate, Mass., July 13 and 27: In Albany during August; In Wash-Ington, D. C., during November, Address 3 Ditson place, Lumber strept, Albany, N. Y. Mus, ABBY N. BURNIAM, inspirational speaker, No. 553 Main street, Charlestown, Mass. Mus. E. BURR, inspirational, box 7, Southford, Ct. DR. JAMES K. BALLEY, Chicago, III., care of Religio-Philosophical Journal. ADDIE L. BALLOY, inspirational speaker, Chicago, III., care R. P. Journal.

ADDIE L. BALLOU, inspirational speaker, Chicago, Ill., care R. P. Journal, MRS. H. F. M. BROWN, National City, San Diego Co.,

al. Phop. S. B. BRITTAN, Newark, N. J. WILLIAM BRYAN, box 53, Camden P. O., Mich., REY, DR. BARNARD, Battle Creek, Mich.-Mus. E. T. BOOTHE, Milford, N. H. Mus. Phiscilla Dory Bradbury, Augusta, Me. DR. H. H. BROWN, Inspirational speaker on spiritual nd reformatory toples, 35 West Mudison st., Chicago, III, Mus. EMMA F. JAY BULLENE, 151 W. 21thst., N. York, ANNE DENTON CHIDGE, Wellesley, Mass., care Wil-am Denton.

Denton, Aureen Chase, 64 North Flith street, St. Louis, Mo. BEIT E. CARPENTER, Boston, Mass., care Banner DEAN CLARK, Chicago, Ill., care Dr. S. J. Avery,

5 West Randohn street, Mus. AMELIA H. COLINY, traine, Winchester, Ind. A. B. CHILLO West Fairlee, VI. ANSTE LOUD CHAMBERLAIN, 160 Warren ave., Chicago, JAMES M. CHOATE, inspirational, 5 Poplar place, Bos-JAMES M. CHOATE, inspirational, 5 Poplar place, Bos-

Mus. MATTIE L. CLARKE, 90 Merrimac street, Man-

Mus, MATTIE L. CLARKE, 90 Merrimac street, Manchester, N. H.
 DR, THOS, C. CONSTANTINE, lecturer, Thornton, N. H.
 DR, THOS, C. CONSTANTINE, lecturer, Thornton, N. H.
 GEORGE W. CARPENDER, clairvoyant and inspirational speaker. Kendativille, ind.
 Mus, LORAS, CRARG, West-Charemont, N. H.
 LEWNS F. CUMINGS, inspirational, Chicago, Ill., care
 Religio-Philosophical Journal.
 M. C. CONNELLY, Louisville, KY., Inspirational speaker, will answer calls to lecture.
 Mus, MATIETTA F. CHOSS, trance, W. Hampstead, N. H.
 Mus, MATIETTA F. CHOSS, trance, W. Hampstead, N. H.
 Mus, MATIETTA F. CHOSS, trance, W. Hampstead, N. H.
 Mus, M. J. COLBURN, Champlin, Hennephi Co., Minn, DR. H. H. CRATISLAR, Cond.
 Mus, BELLE A. CHAMBERLAIN, Eureka, Cal.
 Mus, J. COLBURN, Champelin, Sondowy, New York, DR. J. H. CURRIER, 30 Wall street, Boston, Mass, Mus, JENNETT J. CLARK, Northfield, VI.
 DR, J. M. CDOTER, Belkefonthine, O., Willlecture and take subscriptions for the Banner of Light, JR. J. N. DY, Cowington, La.
 Win, DENTON, Welkely, Mass, at Tremout St., Boston: JR, F. KockSon Davis, Orange, N. J.
 Mus J. CHONY, Kockford, Ill.
 DENTON, Welkely, Mass, at Tremout St., Boston: JR F. K. MacKON DAVIS, Orange, N. J.

MISS LIZZIE DIFFER. DAMINING TTEMONT St., Boston, Du E. C. DUNN, Rockford, III, ANDREW ACRSON DAVIS, Orange, N. J. J. HAMLIN DIEWEY, M. D., will answer calls for Sun-ty lectures on the scheduling bases of Spiritualism and re-rm. Address 75 Harrison avenue. Boston, Mass. MISS NELLE L. DAVIS, North Billerica, Mass. MISS NELLE L. DAVIS, North Billerica, Mass. MISS NELLE L. DAVIS, North Billerica, Mass. MISS NELLE L. DAVIS, Whitehall, Greene Co., III. MISS N. E. DICKSON, Inspirutional, Vineland, N. J. A. E. DOTY will attend functals in Herkimer County, N. , and vicinity. Address, Ilion, Herkimer Co., N. Y. FHANK DWIGHT, Monjana, Iowa. MISS, E. L. DANKE, normal speaker, Plainwell, Mich, MISS, E. DESMONGE, M. D., 260 8th avenue, New York, MISS, F. L. DANIELS, 10 Chapman street, Boston, Mass, A. H. DANIEOW, Waynesville, III. HENNY R, DOANE, Yineland, N. J. A. BIRIGG, DAVIS Will answer calls to speak on Spiritual-n, the Woman Quegtion and Health Reform, P. O. ad-ess, Clinton, Mass. MIS, E. T. DWYER, 358 Washington street, Mem-ANNIE T. DWYER, 358 Washington street, Mem-

nis, Tenn. Dif, D. D. DAVIS, inspirational, 66 Leverett st., Boston, Mus. M. A. ELLIS, inspirational, Indianapolis, Ind. R. G. ECCLES, Kanasa City, Mo. Mus. Emily DEARDORN, EWER, inspirational speaker, R. G. ECCLES, KARSIS CHY, 200.
MRS, EMILY DEARBORN, EWER, Inspirational speaker, 760 Broadway, New York, Inspirational speaker, Centralia, III, JOHN W. EVARTS, Inspirational speaker, Centralia, III, JAMES FORAN, M. D., Hygran Home, Florence, N. Y. XNDREW T. FOSS, Manchester, N. H. J. G. FISH, AVOUR Spirings, N. Y. MRS, SUSIE A, WILLIS-FLETCHER will speak in South Easton the second Souday of each month during 1873.
THOMAS GALES FORSTER, 345 West 14th st., New York, MRS, CLARA A, FIELD, NewPort, Me. CHARLES D, FARLIN, Inspirational, Deerfield, Mich, MARY L. FRENCH, Townsend Harbor, Mass, GEORGE A, FULLER, Inspirational, Natlek, Mass, Miss ALMEDIA B, FOWLER, Inspirational, Sextonville, Richland Co., Wis, care F. D. Fowler.
DR, H. P. FARRFIELD, Ancora, N. J. J. W. FLETCHER, Westford, Midlesex Co., Mass, Rev. J. FRANCIS, Ogdensburgh, N. Y.

JULY 12, 1873,

MRS. L. H. PERKINS, trance, Kansas City, Mo. MRS. S. L. CHAPPELLE POLLEY, inspirational, Boston, MRS. A. M. L. POTTS, M. D., lecturer, Adrian, Mich. HENRY PACKARD, 37 Dorchester st., W. V., South

Mass. A. E., MOSSOP-PUTNAM, Flint, Mich. E. N. PALMER, trance speaker, Big Flats, N. Y. NETTE M. PLASE, trance speaker, Chicago, III, J. PUFFER, trance speaker, South Hanover, Mass. PRATT, Inspirational, Fairfield, Mich. B. RANDULPH, Toledo, O. B. RANDULPH, Toledo, O. KEED, Chicoper, Mass. S. A. ROGERS, trance and Inspirational, Cam-We

MRS, S. A. ROGERS, trance and inspirational, Cam-bridge, Me, J. H. RANDALL, trance, Clyde, O, WM, ROSE, M. D., inspirational speaker, No. 102 Muri-son street, Cleveland, O.

W.M. ROSE, M. D., Inspirational speaker, No. 102 Murison Street, University of Appleton, Wis,
REV, A. B. RANDALL, Appleton, Wis,
MIN, M. C. RUNDLETT will betture alternate Sundays in Jamalea and Bondylle, VI., until further notice, Address Jan alea, VI.
MIR, HATTIE E. ROBINSON, 46 Carver street, Boston, MIN, JENNIE S. RUDD, 4 Myrthestreet, Providence, R. I. MIS, PALINA J. ROBERTS, Carpenterville, III, MINS, C. A. ROBINSON, 46 Carver street, Boston, MINS, JENNIE S. RUDD, 4 Myrthestreet, Providence, R. I. MIS, C. A. ROBINSON, Beaver Falls, Pa.
MIS, E.VIRA WHEELOOK RUGDLES, Havana, III, A. C. ROBINSON, LND, Mass, JAMES SHOLL, Inspirational speaker, 241 North 11th Street, Philadelphia, Pa.
MIS, A. SUBERMAN, trance speaker, Adrian, Mich, MINS, C. A. SITERWIN, Townsend Centre, Mass, MINS, ANDER, M. STEFENS, Inspirational, Charmont, N. H. MINS, K. K. STODDARD WIL beture on Spiribualism, and demonstrate the fruth of spirit return through the mediumship of her son, De Witt C. Hough, wherever deslred, Permanent address, 216 North 12th St., Philadelphia, Pa., MRS, LAURA CUTPY SMITH, 1 Atlantic street, Philadelphia, Pa.

Mass, JOHN BROWN SMITH, 812 North Tenth street, Philadel-phia, Pa. MRS, CARRIE A. SCOTT, Inspirational speaker, 10 Chap-man street, Boston, Mass.

an area, e Annie, A. Scott, gispirational speaker, 10 Chap an street, Boston, Mass. Muss. L. A. F., Swats, inspirational, Union Lakes,

MIN. SELAH VAN SICKLE, Greenbush, Mich. MRS. J. H. STILLMAN SEVERANCE, M. D., Milwauke

Vis, MRS, NELLIE SMITH, Impressional, Sturgis, Mich, J. W. SEAYER, Inspirational speaker, Byron, N. Y. JOS, D. STILES, Weymouth, Massa, during June and

 JOS, D. STOLES, W.S. MARKER, lecturer, 9826th avenue, N. Y.
 ELIJAH R. SWACKHAMER, lecturer, 9826th avenue, N. Y.
 DR. E. SPRAGUE, Inspirational, Geneseo, III,
 JAMESI H. SHEFARB Will answer calls to lecture and attend funerals. Address South Acworth, N. H.
 MRS, JULIA A, STARKEY, trance, corner 4th and Market
 Strandam, N. J. streets, Canden, N. J. "Musz M. E. B. SAWYER, 423 Dorchester avenue, South Roston, Mass.

ABRAM SMITH, ESQ., inspirational, Sturgls, Mich, MRS, MARY LANSTON STRONG, 70 Jefferson street, Day-

ton, O. MRS, ALMIRA W. SMITH, 55 Cumberland street, Port

and, Me, OLIVER SAWYER, inspirational, Royalston, Mass, ALBERT STEGEMAN, Allegan, Mich, Mus, FANNIE DAVIS SMITH, Brandon, VI, Mus, H. T. STEARNS, trance, Corry, Pa, box 742, Mus, P. W. STEPHENS, trance, dth st., Sacramento, Cal, AUSTEN E, SIMMONS, Woodstock, VI, ALBERT E, STANLEY, Lebester, VI, DR, O, CLARK SPRAGUE, Böchester, N, Y, Mus, C. M. STOWE, San José, Cal, Mus, S. J. SWASEY, inspirational speaker, Noark, Conn. Mus, S. J. Swasey, inspirational speaker, Noark, Conn.

PRI, O. C. BARN SPRACEE, Rochester, N. Y.
 MUS, C. M. STOWE, San José, Cal.
 MUS, S. J. SWASEY, inspirational speaker, Noank, Conn.
 Du, J. D. SEELY will lecture on the Science of the Soul at any distance not over 100 miles from home. Address, corner Main and Eagle streets. Buffato, N. Y.
 MUS, H. M. SHAW, trance speaker, Johlet, Will Co., III, HENRYSTRATB, Dowaglac, Mich.
 Du, H. J. STORER, 137 Harrison avenue, Boston, Mass.
 MUS, CORA L. V. TAPPAN, care Messrs. Redpath & Fall, No. 36 Bromfield street, Boston, Mass.
 MUS, SARAH M. THOMPSON, Inspirational speaker, 161
 St. Calr street, Cleveland, O.
 MUS, M. S. TOWNSEN's address during July and Au-gust, Bridgewater, Vt.; will speak in Springfield, Mass, eurling September; In Philadelphia during October and No-vember.

SPENCER THOMAS, inspirational. 2-1st-street, Charles-town, Mass. SPENCER THOMAS, Inspirational 2 is street, charte fown, Mass. MRS, ADDIE W. TANNER, Bangor, Me. S. A. THOMAS, M. D., Pennville, Ind, MRS, ROBERT TIMMONS, Mexico, Andrian Co., Mo. THOMAS B. TAYLOR, Inspirational, Providence, R. I. BENA, TODD, Charlotte, Mich. J. H. W. TOOHEY, Natick, Mass. HUDSON TUTTLE, Berlin Heights, O. MIRS, F. R. T. TREGO, Oli CITY, Penn. SILAS NEWTON WALKER, A. M., Danisyille, N. Y. F. L. H. WILLIS, M. D., Willinantle, Conn., pox 362 N. FRANK WHITE's address during July, Seymour, C JAMES WHEELER, Litchfield, N. Y. E. V. WILSON, Lombard, III, E. S. WHEELER, Nack, N. Y.

E. S. WHEELER, Nyack, N Y. J. G. WINTNEY, Inspirational, Rock Grove City, Iowa, MISS R. AUGUSTA' WHITING, Inspirational, Albion

JOIN B. WOLFF, 510 Pearl street. New York, will lec-mere on reform subjects within dasy distances of New York. MAINY J. WENTWORTH, Nitwhort, Mei, box 40. WARREN WIGHT, Insultational, Waterbio, N. Y. MARCENUS K. K. WRIGHT, Middleville, Mich., box 11, N. M. WRIGHT, Insultational Speaker, will answer calls o lecture in the New England States. Address, Boston, MRS. VICTORIA C, WOODHILL, 49 Broadst., New York; DANIEL WHITE, M. D., St. Louis, Mo. MRS. VICTORIA C, WOODHILL, 49 Broadst., New York; DANIEL WHITE, M. D., St. Louis, Mo. MRS. MARY F. WITHER, Mariboro', Mass., box 532; MRS. MARY F. WITHER, Mariboro', Mass., box 532; MRS. SOUTITA WOODS, THARE Speaker, Burlington, Vt., are Col. S. S. Brown.

Col. S. S. Brown. ILLIAM H. WILLAHAN, Albion, Orleans Co., N. Y. IJAH WOODWORTH, Inspirational, Leslle, Mich. C. and MRS. ELIZA C. WOODRUFF, Eagle Harbor,

N.Y. F. WHEELER, Semi-trance and inspirational, Utica, N.Y. E. WHEELER, Semi-trance and inspirational, Utica, N.Y. DR. E. B. WHEELOCK, Plensanton, Kan. ASA WARREN, Waterloo, Iowa, MRS. N.J. WILLIS, 94 Windsorst, Cambridgeport, Mass. A. A. WHEELOCK, New York City, GEO. C. WAITE, Canan, Me. MRS, JULETTE YEAW, Northborg', Mass. MRS, FANSIE T. YOUNG, Contre Simirord, N. H., care Dr. H. C. Cohurn. Ma, and MRS. WM. J. Young, Bolse City, Idaho. REV. JOHN S. ZELLER, Burlington, N. J.

Q .- Are there not exceptional cases where mediums have escaped such an ordeal?

A .- Never ; it cannot be. They have passed through sorrow in some direction; it may be mental, it may be an inner conflict, but you may he sure it has been. If they are to be used as mediums to any extent, by the spirit-world, they must bass through this process of suffering: Some are unfolded into the flower of mediumship through poverty; some through disease; some through various mental afflictions ; and so on. But suffering is the only road leading to a proper unfoldment of mediumship, that is to be used by the spirit-world to any extent-

Q-[From the audience.] Is not suffering the condition of material life, all the way through ? A.-Yes; that is a self-evident fact; but mediums seem to suffer under the process of unfoldment more acutely than others.

Q.-And still this is wisely ordered, is it? and absolutely necessary to prepare us for that life which lies beyond? A.-Yes. Feb. 19.

A. B. Whiting.

To my many friends upon the strand, who are calling, calling, ever calling for voices from the spirit-land, 1 come. Not that 1 have any special treasure to bring them, but that I may cast my mite into the treasury of the Lord, in favor of Modern Spiritualism-that I may say to those dear friends. 1 My faith here was something more than a myth : it was a reality, grand and glorious, and my spirit-home is what I expected it would be. The life after death is what I expected it would be; but there are some conditions of that life which. human senses could never be made to understand; so with that portion of it you will be happily disappointed; with that portion of it you will realize much more of the goodness of God than you probably could realize in any other way-a fitness of things, an answer to the necessity of the new attributes of soul-life that have been apportioned unto you, all ready for your soul's demands, just as though a loving hand, a wise head had placed them there, knowing your needs. Now there seems to be such an adaptability of the outer condition to the inner life of every individual in the soul land that one cannot fail to realize intelligence in all the operations of Nature. If your inner life corresponds to a wil-derness uncultivated, your external surround-ings will be that wilderness uncultivated—there's no escaping it. If, oh the contrary, your inner life corresponds to beautiful Nature, to lovely conditions of art, of science, of those grand at-tainments that the soul here reaches after, but every individual in the soul land that one cannot

unto you. And apply all the keenness of your human sense to bear upon this most important subject, and you and the world will be made better for it. Fanny Fern. Feb. 19.

· Charlie Breed.

I have been gone nine years. I was four years old. My name was Charlie Breed. I lived in Lynn, 1 died of scarlet fever. 1 can't do very well, for 1 can't remember much, talking this way; but I want my mother to know I can come, and that I am her guardian spirit, and that byand-bye she will come to live with me, and I shall have grown bigger. I am bigger, a good deal. 1 shall have grawn a good deal bigger before she will come. I shall have a nice place for her, because she 's a good woman. Good day, sir.

Dan Larrabee.

Good day, stranger. Fused to live in Massachusetts about twenty-one years ago. , I've been West since that time, and was killed just about thirteen-fourteen hours ago. Now, mark me right, stranger : I say-killed. Yes ; a red-skin killed me-one of Capt. Jack's men. I went out arter him, but he was a little too sharp for me. I missed fire, and he did n't; that 's the reason I am here. I think, stranger, on the whole, that the whites are most to blame ; but if you 're out there, it is natural to defend your own race. I could n't take up for the red skins, if they were in the right. I went in for exterminating that tribe; at any rate ; but I got sent out, and now I want my folks to know that I am pretty comfortably off, although I took a good deal of truck [unpleasant memories] with me that I had better have left behind; but I reckon that the next time they hear from me, they 'll hear that I am going ahead in first-rate shape. •

'I was dreadful weak for the first few minutes after I got here; but I am strong-enough now, and all right.

I have to say to John Collins and Dick Soulé that they 'd better go home and give up trapping Injuns. Dan Larrabee, my name, sir-just plain. Dan. Good day to you. Feb. 19.

Séance conducted by Rev. Elias Smith ; letters answered by '' Vashti.''

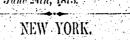
MESSAGES TO BE PUBLISHED.

Thursday, Fib. 29.-George Wallace Shephard. of Law-rence, Mass., to his mother: Poly Kimbali, of Boston, to her sonstallin Burgess, to James Morse, *Tresiday, Fib.* 25. - A. W. Fenno; Phil Carter, 'of New View Fib. 25. - A. W. Fenno; Phil Carter, 'of New

Tuesday, Fib. 25. - A. W. Frenno; Fan Carter, or see, York City. Wednesday, Fib. 25. - Margaret Gwen, of Boston, to her brother: Adekide Forter, of Nashna, N. H., to her mother: William Bennett, to his son. Thorsday, Fib. 27. - Emma Freeman, of Boston, to her sister; Poly Varney, of Barrington, Mass.; Capt, John Coffic, of New Bedford, Mass.; Harriet Edmonds, of Chi-cago, M. Trasiday, March 25. - Clementina Yan Dorn, of New Or-

must be criticised, scanned and reformed. Nothing is too secret to be submitted to the crucial test of Spiritualism. W. FOSTER, JR.

Providence, June 24th, 1873.



NEW TORM. Spiritualists' Convention of Mediums and Speakers. On Saturday and Sunday, June 7th and 8th, the Spirit-nalists of Western New York held their regular Quarterly Convention In Canseraga Hall, Dansville. The morning session on the 7th opened a little before neon. The following officers were elected, J. W. Scaver, Chairmant: Edgar Gregory, Mrs. Chamberlain and F. A. Logan, Vice Presidents: Surah A. Burtis and S. M. Walk-er, Scretaries; A. E. Tilden, J. W. Seaver, Sampson, and Sister Gregory, Committee on Order of Busi-ness. The President made some remarks. In which he said the feit that angels were hovering about us with boring interest. He then called on J. Greenhow to address the meeting, who responded, and gave some description of his early experience, his talking in an unknown tongue, and seeing spirits about him, in answer to his prayer. The meeting then took a recess to partake of refrestiments, bountiluly furnished in the ante-room by the friends of Dansville. The atterious session commenced with muste on the

Dansylile, The afternoon session commenced with music on the organ by Thos. Anderson, (Bilnd Tom.) of Rochester, who favored the Convention throughout with good music, accompanied by his fine and meleddions volce in a variety of well chosen songs, Mrs. Throop occasionally playing upon the plane.

well chosen songs, Mrs. Throop occasionary paying area the plano. The minutes of the meeting in March at Rochester were read by the Secretary. The President invited any one-to speak who felt moved to do so. Mrs. Balcohb then arose, influenced by the spirit of Isaac Post, who spoke briefly to announce this presence—the President explaining that Mr. Post was one of the fathers of Spiritualism—taking the Fox girls by the hand in defending them when the rappings first commenced.

Post-was one of the fathers of Spiritualism--faking the Fox girls by the hand in defending them when the rappings first commenced. Conference for an hour was participated in by remarks from various speakers, among whom were Daggett. Hice, Gregory, Lisman, Hawley, Mrs. Trego, Mrs. Logan, Miss Charter and others. Addresses were made during the day andeevening. J. Greenhow, after an invocation, gave an address on the power and influence of the popular religion in the past and press nt ages. He also fortrayed his idea of God in all things; maintained that the Spiritualists were the only religionists who preached a free gospel, and so forth. Mrs. Woodruft addressed the Convention at differ-ent times in her usual clear and inspirational manner in axioms of beauty and force, arging upon all broad charity, spoke of the harmonizing influences of our religion. Dr. Sawen, of Dansville, under influences of a differ of Attica, spoke of the harmonizing influences of our religion. Dr. Sawen, of Dansville, under influences of our religion. Dr. Sawen, of Dansville, under influences of our religion. Dr. Sawen, of Dansville, under influences of our religion. Dr. Sawen, of Dansville, and en influences of our religion. Dr. Sawen, of Dansville, and en influences of our religion. Dr. Sawen, of Dansville, and en influences of our religion. Dr. Sawen, of Dansville, and en influences of our religion. Dr. Sawen, of Dansville, and en influences of our religion. Dr. Sawen, of Dansville, and en influences of our religion. Dr. Sawen, of the gravet civil and religious conflict impend-ing. Edward Lacy, of Scottsville, said the latest move of Old Theology agginst Spiritualism was an effort to pass hws forbidding the healing of the slek (as Jesus did) by 'taying on of hands.'' Mr, Walker, (in place of Dr. Fish, who was too nuwelt to attend the Convention, j gave an address, entering into the religious histor, the persec-ution and progress thereof, from early times to the present day.

Fish, who was too movell to attend the Convention,) gave an address, entering into the religions history, the perse-cution and progress thereof, from early times to the present day. The second day's sessions were largely attended. The President opened the meeting with an invocation, after which he gave an address embodying the question: If spirit friends, both ancient and modern—if Pythagoras and the early sages can communicate to mortals, why, then, can-not Jesus of Nazareth, born and begotten of earthly pa-rents, also communicate to borthers and sisters on earth? In discussing which he said he was very desirous to incul-rents, also communicate to borthers and sisters on earth? In discussing which he said he was very desirous to incul-rents, also communicate to borthers and sisters on earth? In discussing which he said he was very desirous to incul-rent thruch concerning his earth-life as a man, and to remove from minds the false ideasand idolatry in Christen-ment. Mr. Foran, of Kansas, spoke of the great curse of humanity which he styled drug medication, asserting that temperance neode would not succeed antil they got rid of drug shops. Our ascended brather, H. C. Wright, spoke biedy through the organism of Z. Gregory, in his charac-teristic style. Mrs, Beed, a fine test medium of New York, was controlled, and spoke in a cheerful stain. The following resolutions were freely and fully discussed by the synce. We believe that the signs of the times portend dancer to liberty, essectally in our own land; therefore. *Besalted, First*, That it is every man solut to speak his ophilon, and that we will everywhere, on all proper occa-sions; expression views. *Sciendlys* That while, as a body of Spiritualists, we can-not, without injustive to individual, inqualifiedly approve or condust. That while, as a body of Spiritualist, we can-not, without injustive to individual, menuified and proper vation, from the cardinal doetrine of Spiritualist, we can-not, without injustive to individual, mounifficulty approve

MISS ALMEDIA B. FOWLER, Inspirational, Sextonville, Richand Co., Wis, care F. D. Fowler.
Richand Co., Wis, care F. D. Fowler.
Ju, H. P. FAIRFELD, Ancorn, N. J.
J. WM, FLETCHER, Westford, Middlesex Co., Mass.
REV. J. FLANCIS, Ogdenshnirgh, N. Y.
MIS, M. H. FULLER, ER RIVER, MIMN, A. R. FRENCH, Clyde, O.
BRYAN GRANT, 131 East 112th street, New York, KERSEY GRAYES, Richmond, Ind.
MISS M. L. S. GILHAMS, inspirational, Brighton, Ind.
MIS, M. L. S. GILHAMS, inspirational, Brighton, Ind.
M. S. GREENLEAF, LOWEL, Mass.
ISAAV, P. GREENLEAF, 27 Milford street, Boston, Mass.
MIS, DR, GHLES, Princeton, Mo.
MIS, DR, GHLEERT, trance and Inspirational speaker, 316 Fourth avenue, New York.
MIS, DR, GILLEERT, trance and Inspirational speaker, 316 Mouth avenue, New York.
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MIS, DR, GLIEBERT, trance and Inspirational speaker, 316 Mouth avenue, New York.
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MIS, M. GULEERT, trance and Inspirational speaker, 316 Mouth avenue, New York.
MIS, A. GOYEN, HALL, ROCK HOUTON, Mass.
MIS, HETTIE CLAIRGH ARDING, trance speaker, 24 Dover street, Boston, Mass.
DU, M. HENRY HOUGHTON, Cambridge, Mass.
MOSES HULL, Vinehand, N. J., Or 77 Milford st., Boston, MIS, ELVIRAS, HULL, Vinehand, N. J., Or 70 Milford st., Boston, MIS, S. A. HORTON, E. Saginaw, Mich., care K. Talbot, MIS, S. A. HORTON, E. Saginaw, Mich., care K. Talbot, MIS, S. HOLT, Warren, Warreu Co., Pa, QUARLES HOLT, Warren, Warreu Co., Pa,

MISS FLORA E. HOLT, Stoneham, Mass., care of Joseph Loveloy?
CHARLES HOLT, Warren, Warren Co., Pa.
MIS, M. A. C. HEATH (formerly Brown) will answer ralls to lecture and attend funerals. Address, Bethel, Vt. JAMES H. HAMRIS, hox 99, Ablington, Mass.
WH, A. D. HUME, West Side P. O., Cleveland, O. R. W. HUME, Hunter's Polnt, L. L. N. Y., will lecture on the reforms connected with Spiritualism. ZELLA S. HASTINGS, Inspirational, East Whately, Mass. HEV, J. H. HARTER, Auburn, N. Y. DR, E. B. HOLDEN, Inspirational, North Clarendon, Vt. DR, J. N. HOMES, Trance, 9 Henry St., E. Boston, Mass. MISS, A. L. HARTER, Auburn, N. Y. DR, S. N. HOMES, Trance, 9 Henry St., E. Boston, Mass. MISS, F. O. HYZER, 433 E. Baltimore st., Baltimore, Mdch. MISS, F. O. HYZER, 432 K. Baltimore st., Baltimore, Mdch. MISS, I. HETCHISON, Inspirational, Owensville, Cal. DU, ADELIA HUML, 522 Pine street, Philadelphila, Pa. E. ANNIE HIYMAN, West Winsted, Conn. MISS EVIE M. JOHNSON, lectmer, Ynglandt, Mich.

DR. ADELA HULL, 522 Philadelphia, Pa.
 DR. ADELA HULL, 522 Philadelphia, Pa.
 E. ANNIE HIYMAN, West Winsted, Conn.,
 Miss SUSIE M. JOHNSON, 64 Grand River street, Detroit, Mich.
 DR. P. J. JOHNSON, lecturer, Ypsilanti, Mich.
 W. F. JAMIESON, 129 and 141 Monroe st., Chicago, III.
 W. JINDSETZKCE, M. D., Beyerly, N. J.
 S. JONES, ESQ., Chicago, III.
 HARVEY A. JONES, ESQ., can oceasionally speak on Sundays for the friends in the vicinity of Sycamore, III., on the Spiritual Philosophy and reform movements of the day. AnnALAM JANES, Pleasantville, Venango Co., Pa.
 DR. C. W. JACKSON, Oswego, Kendall Co., III.
 Muss, S. A. JESPER, lecturer, Bridgewater, Vt.
 Mus, S. A. JONER, Heissentville, Venango Co., Pa.
 D. P. C. W. JACKSON, Oswego, Kendall Co., III.
 Mus, S. A. JONER, HEISSON, USANGO, Kendall Co., III.
 Mus, S. A. JONER, HEISSON, Oswego, Kendall Co., M. Y.
 Mus, S. A. NOUVILLE KIMBALL, trance and inspirational sceletist introby. Journal of the Spiritual Philosophy and reformance in the strenge of the day. Annatia M. KING, Hammonton, N. J.
 D. P. KAYNER, M. D., St. Charles, Hil.
 Mus, S. A. NOUVILLE KIMBALL, trance and inspirational sceletist introby, address Hill, Mass.
 Mus, FRANK RED K. NOWLES, Breedsville, Mich.
 Mus, FRANK RED KNOWLES, Breedsville, Mich.
 Mus, DR. H. R. KNAGOS, box 201, Traverse City, Mich.
 JONE, H. R. KNAGOS, box 201, Traverse City, Mich.
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Married :

In this city, July 2d, by Rev. James B. Gunn, Miss Nellie F. McCuaig, of Montreal, Canada, to Dana B. Hamlin, of this city.

Passed to Spirit-Life:

From Newburyport, Mass., June 18th, Mr. Isaac Hale, aged 44 years and 2 months.

aged 44 years and 2 months. Mr. Hale has been for many years a firm believer in the new philosophy, believing its manifestations to be the di-vine revelations from a higher life, accepting it as such in its earliest days, or soon after the giad things echoed forth from the hills of Western New York. His course of life was ever active, and his turn a thorough business one. His journey has been strongly checkered by the lifts and suc-cesses that all who dare think and act must meet in life. He quietly precived and generously distributed the gains of the fatter, and without murmuring met the unwelcome vis-age of the former. He leaves four orphan children to mourn the loss of a kind parent, the last of the that once bound together a bappy, loving family, his holds wife having proceeded him some years since. Services were con-ducted by the Hev, Mr. Drew, Universalist pastor. R.

From New York Citye Levi Chapman, in the 60th year o his age.

his age. Mr. Chapman for a long period of time has been actively engaged in mercantile and mechanical pursuits combined, employing a large force in the manufacture and sale of the celebrated "Chapman's Razor Strops." Within a few years past he investigated the beautiful philosophy of Spir-itualism, becoming thoroughly convinced of its truthful-ness, and was one of its chief supporters financially and otherwise. We trust he will now report through the Ban-ner of Light at an early period of time, and give us a con-firmation that he now lives. New York, June 29th, 1873.

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

PUBLIC MEETINGS, ETC.

Tent Meeting.

Tent Meeting. Something entirely new among the Spiritualisis. Arrangements having been made, and a large and commodious fient secured for the purpose, there will be a tent meeting in North Almond Valley, Alleghany Co., N. Y., near the residence of John Wilcox, on Friday, Saturday and Sunday, the 25th, 26th and 27th of July Inst., which is expected to be the best and largest meeting will continue three days, let all who can bring their baskets of provisions, blankets, &c., to ald as much as possible in contributing to the control of those who attend. Good speakers are engaged, good music secured, and nothing can prevent a good and profitable.thm.

Notice.

Notice. A meeting of the Executive Board of the Connecticut Association of Spiriualists will be held at Willimantic, Thursday, July 17th, at 12% P. M. As Bosiness of impor-tance is to come before the Board, a full attendance is de-stred. E. ANNIE HINMAN, President. U. M. PLATT, Secretary.

JULY 12, 1873.

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TMLE celebrated Clairvoyant and Test Medium, has re-turned from England, Will be at No. 8 Hayward place a few weeks. Terms, \$2 and \$3, Hours to A, M, to 8 P. M. Also, Madam Colson, Magnetic Healer, July 12.- 3w

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TEST, Business and Clairvoyant Physician. Hours from 9 to 6, 94 Camden street, Boston. 28w*-Feb. 1. MISS S. F. NICKERSON,

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MRS. L. W. LITCH, Clairvoyant Physician Boston. Circles Sanday and Tuesday evenings. July 12.--tw*

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M.S. PAAN CAAR BEIN, Guity Oydit Physics 5, 616 Washington street, Boston, 4w-June 2s, SAMUEL GROVER, HESLING MEDIUM, No. 550 Dover street (formorly 23 Dix place). Dr. 6, will at-tend funerals if requested. MRS, YORK, Clairvoyant and Business Me-fon avenue, Boston. 2w*-July 5.

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original Painting by Joseph John. THIIS BEAUTIFUL PRTURE, and one of the mest heliolding eyes, and reveals the guardians of the philts word. Fancy fails to pleture what is here inade real by the in-spired Artist's hand. We gave in aestacy of soul on the boat with its helpeds freight-of beautiful and fassimating rididren desting down the rapid forcent, and with rapture game on the silvery-lighted angels in their descent su soft. Here flight of case and grace, their expressions of hore so tender, combined with energy and power, as they hover near with outstretched arms to save. In a boat, as it hay in the worden stream, two orphans were playing. It was late in the dayfer below the sound exased, and the chouds, lightened of their birdens, shifted away before the wind, heating a clear, wright sky along the horizon. Unnoticed, the boat became detached from its lastenings and hoated out from shore. Quelky the current carried it beyond all carthly help. Through the foaming raphis, and by precipitons tore, with earth with its predous freight. As it neared the brink of the feartual design the boat height for the three stricken with terror, and thought that death was inevitable? Suddenly there, and thought that death was invitable? Suddenly there, and thought that death was invitable? Suddenly there, and thought that death was invitable? Suddenly there came a wondrows change in the liftle girl; fright gave way to composure and resignation, as, with a determined and obsidess impulse that fulfiel? through her whole heling, she grasped the rope that by by neven power, toward a quilt eddy in the stream - a liftle haven among the rocks. The boy, of more tender age, and not controlled by that any ste-rious influence, in despati fell toward his heroic sister. Its liftle form nearly parityzed with lear. But means of sub-vation lighted the scene, as from sumer-land, on golden waves of love, came the angels of resone they who had been started as a - brand from the burning? I by the "Jown how

Ages." Professor John's inspiration is radiant with the golden inplied the Mindeenth Century. Consequently his-angels are not deformed by Mythological and Antiquarian are not deformed by Mythological and Antiquarian mings!
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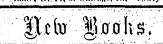
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BANNER OF LIGHT.

house is over our old Liberal Bookstore, to get his | foothold in the common sense of humanity. "We church bell, it surely is to a dinner bell ; and we the performance in the street in front of the house, and hear him explain the great advantages of having a bell that is blessed. What if some of the workmen, while hanging the bell, should curse it, as such men often do? Would it not injure or crack the bell ? Extremes of cold' and heat, when in too close proximity, often injure the metals; and if there is power in blessings and curses, they ought to have some effect. on the bell.

How strange it will seem, one hundred years read the account of blessing a bell for a Roman Catholic church, and to find a picture of a longrobed priest performing a ceremony over it. We by thousands of the inhabitants of the *cutight*, and city of St. Louis, and many of the same persons who think it absurd to talk of communicating with the spirits of our friends who are called dead; but these are the same in religion as those who condemned Copernicus and Galileo, and believed in St. Patrick and St. Simon. Holy menface, as far as the eye could see, was yellow with did holy deeds; but Liberal scientists were fools and knaves through all religious history. If any of our friends have a cow bell, we advise them to leget it blessed in the name of St. Bridget, to see if it will not bring the cow home at feeding time. Would it not be well for every furnace to have a priest employed and have all the bells blessed as they are east? If they are better, they would bring a higher price, and thus the labor of a priest might be made profitable:

REVIEW OF FOREIGN SPIRITUAL-ISTIC LITERATURE, Etc.

BY DR. G. L. DITSON.

Few things are more intensely aggravating than a pretended review of what we have said, done or written, founded on only a part of the truth and falsifying the rest; yet such do I daily in the secular and religious publications when freating of Spiritualism. Such, indeed, is most pointedly the case with the "Orthodox," who seem to fear the truth, but who ought, if their assumption of virtue and honesty be well grounded, to be the most strictly just. That Spiritualsts should be guilty of such meanness is hardly to be credited; since they can afford to grant to their opponents every lota claimed by them and then distance them by facts enough to cover the very heavens.

Le Concile de la Libre Pensée has a long article from the accomplished writer, M. Clavairoz, in which he "profoundly regrets that Miss Blackwell manifests such antagonism to his conscientious efforts to seek out the road to the truth " in regard to re-incarnation. "We are but pioneers," he says, " painfully threading a devious way that may some day render up its glorious fruit. If we tire, of the psychic nature of man and this lower walk different ways the harmony of our hearts | animal. ought to be the contropoids to the divergence of our judgments." This is truly a noble sentiment: and should have an imperishable influence with all who are honestly striving for the right in contradistinction to the wrong. "And Mdlle: Blackwell pretends that an argument is to be drawn against re-incarnation from the negation expressed in my communication, and from the eleven millions of American Spiritualists who do not yet believe in the doctrine. This last point is the only exact one. I do not speak of the believers in America, nor of the affirmation of spirits, whose dictum should be absolute, nor of quality or numbers. It is for our intelligence to seek, and our reason to pronounce judgment, which varies from

age to age," etc. "It is the logique of the spirits Like all other subjects there is at last proved to which I appeal," to be two sides to the Modoc question. A mem-

dinner bell blessed, for if it is any benefit to a began," says the Rustracion, "by closing the gate to all the devil-theories of the Voz, refuting would like to see a long-robed priest go through [victoriously the dogma of hell, under all its as peets, and without its (the Voz) having power to reply to us," etc.

Regarding table-moving by the spirits, the Russian Sjerernava Plschela gives the following account, as witnessed by M. Tscherepanoff in 1831 among the Kalmuks. The *lumus* are of the religion of (Buddha, and among other things to twe the people, they pretend to be able to discover stuten goods. Several days are taken in preparation; the priest then puts his hand on a

table, and it rises with him as he rises from the from this date, in an old newspaper of 1873, to shoor, and when it reaches the height of his head it falls, and the direction which it then takes indicates the direction in which search is to be made. When possible, it falls on the exact laugh at the Hindoo Fakirs, but here'is an equally | hiding-place. In one-instance, in-the-presence ridiculous performance, and it is held to be sacred of the Russian traveler named above, the table indicated a peasant's cottage in the distance. Warned of this, the peasant committed suicide, and when search was made on his premises, the stolen goods were found.

La Fraternidad of Cordova continues M. Gonzales's interesting article on "Romanism before Spiritualism," and "The Immortality of the Soul," by Eureca. I can only here add that it "aunonnees with pleasure the formation of a new central association of Spiritualists at Cartagena;" and that "We felicitate ourselves on the rapid spread of our pure and consoling doctrine."

Le Messager of Liege (Nos. 22 and 23) has its usual amount of good reading; above all in its historical article on Spiritualism-the Egyptian plase of it, in which Champollion is very properly largely consulted : "The religion of ancient Egypt is in plain light, all full of love and sensual goodness, without mystery ; the very child of Nature, this venerable and gentle mother. Without her, this divine woman, without Isis, the faithful wife, the good genius, this people would

have succumbed a hundred times." "The microscopic world " in the Messager has ts astounding facts also, and leads one from the infinitely small to the infinitely great.

El Criterio Espiritista, of Madrid, is the handsome quarto that always challenges attention. Its article (III.) by G. Lopez, on the curative use of animal magnetism, as practiced in remote times, is of no little historic value. It announces, also, that a new spiritual circle has been formed at Molins de Rey.

Rerue Spirite for June, though coming late to hand, must have some notice of its interesting contents. In February, 1867, this journal spoke of a dog that tried to commit suicide._On this occasion a spirit said that animals were responsible for their acts in proportion to their advancement. The same paper announced the apparition of a dog after the destruction of his body. Dogs also dream, it seems, and we have evidence that they are clairy oyant and see spirits. These psychological facts demonstrate an'identity rela-

. The Revue gives a number of pages of names of persons who have been marvelously cured of liseases by the magnetic treatment of Dr. Daniel Strong, of Marseilles. And here comes in again the malevolence of man and the fiendish villainy of the Church, from which, Dr. Strong says, comes the most wicked opposition. Not that the priesthood attack him openly-not considering him worthy of so, much distinction-but in the dark, by all possible insinuations. The Semaphore also treats Dr. S. as a charlatan, and compares him to the Zouave Jacob, repeating the calumnies the Parisian papers published concerning the latter; false accusations, says the Rerue, which had no foundation in facts.

The Baroness Adelma de Vay gives a very glowing account of the progress of Spiritualism in Pest on the Danube. Without much system scances are held and media are daily developed. M. Prochuzka is a fine writing medium; M. Weinburger, a trance medium. Madhme Morametz, controlled by the invisibles, draws pictures. working with both hands on different subjects at the same time. She speaks also Sanscrit and Chinese, sings in those languages, and writes in hieroglyphics. M. B. Repas, a lawyer in Constantinople, states that the most difficult cases of small pox have been cured (as I understand by spirit direction), by fumigations with the juniper berry-this being had recourse to two or three times a dayand drinking an infusion of the same berry the same number of times. The Dugslufet, of Chicago, gives a notice of the Banner of Light, its religion, scope, price, &c. It has also a valuable article on "Socialism;" on Tom Paine's birthday celebration in Lawrence, Kansas; and remarks on George F. Train in the Tombs, etc. . A pamphlet in the German language has come to hand from Philadelphia, which treats of "What is man to man"? 1st. Through his original spirit; 2d. Through the laws of Nature, combining body and spirit; 3d. Through the combination by which he gains his selfhood, etc. A paragraph read to me out of At by a friend, says that some centuries ago there was a discussion in Germany on this subject : "Ilad Adam a navel? -If he had, he was born of woman : and if not. he was not a proper man." These two points created an angry debate, and the Pope was obliged to interfere and put a stop to it. Mr. Editor, I never close my review without feeling grieved that space will not permit my doing justice to any one of the many articles, interesting and valuable often, that necessarily come under my notice in looking over the numerous foreign journals and letters that reach me treating of Spiritualism and cognate subjects.

INDIANA. The Seventh Annual Convention of the Indiana State Association of Spiritualists

Met at the Hall of Dr. Pence, in the city of Terre Haute, Ind., on the 13th day of June, 1873. Owing to the non arrival of delegates, the Convention delayed assembling for business until afternoon. Samuel Maxwell called the Asso giation to order at 3 o'clock, when the minutes of last year were read. On motion, the following were appointed a committee to prepare business: Dr. Allen Pence, Addic L. Ballou', Agnes Cook, James Hook and Job Combs,

The Convention then resolved itself into a meeting of onference, and short speeches, some of them rather spicy. were made by N. W. Parker, Esq., of Tipton, Louis Pence, of Terre Hante, Samuel Maxwell, of Richmond, James Hudson, of Terre Haute, Jacob Eldridge, of Indianapolis, and Henry Crane, of Stone Bluff. After some general business the Convention adjourned, to meet in the evening. Evening Session, -The Convention was called to order by

President Maxwell. After the reading of the minutes, a motion was carried for the Chair to appoint a committee of motion was carried for the Chair to appoint a committee of three on Fhance and a committee of five on Nominations. The Vhair appointed the same as follows: On Finance– Mary Potts, R. S. Tenney and Samuel Conner, On Nomi-nations James Hook, Allen C. Halbeck, Jacob Eldiridge, Louisa Pence and Louisa Combs. A motion was made by N. W. Parker that a committee of seven be appointed on Resolutions, which was carried, and on suggestion of James Hock, the following were appointed by the Chair: N. W. Parker, Samuel Maxwell, Addle L. Ballon, Jacob Eldiribge, A. C. Hallock, James Atkins and Agnes Uok. The Jollowing resolution was presented by Addle 4., Ballou J.

The following resonation was presented by the fallout: Ballout: Resolved. That absolute liberty of speech in the discussion of all subjects that pertain to the happiness or suffer-ing of humanity is essential, and in accordance with the teachings of Spiritualism. - T was discussed by Addie L. Ballon, J. Eldridge, N. W. Parker, Thos, Atkinson and Louisa Pence, and was then manimously adopted. Adjourned to meet at 9 o clock in the morening.

the morning, June 10th, - The Convention assembled at Naturday, June 10th, - The Convention assembled at the appointed time, and was called to order by the Presi-dent, Miss Netthe Triche entertained the Convention with music and song.

nusic and song. The Committee on Nominations made the following re-The Committee on Nontinations made the following re-port : For President, Samuel Maxwell, of Richmond; Vice Presidents, E. W. H. Beck of Dephi, famile Turner, of Munche: Secretary, J. R. Buch, Indianapolis: Treas-urer, Ailen Pence, of Terre Haute: Trustees, Jacob El-dridge, of Indianapolis, R. S. Tenney, of Evansythe. The report was received and the committee discharged. The Convention then went into an election for officers, James Hook and John Stewart were appointed Tellers, and, after balloting for the various officers separately, they were elected as recommended by the committee. On motion, E. W. H. Beck was added to the Committee on Resolutions.

r Resolutions. Mr. Parker suggested that the subject of the Barnes Will

elected as recommended by the committee, the Committee on Resolutions.
 Mr. Parker suggested that the subject of the Barnes Will be taken up, but after some remarks it was postioned until afternone. Addite L. Ballou read letters from D. W. Hull and T. B. Taylor.
 Mr. Hull, in his letter, regretted that circufustances previnted his attending the Convention. Iffs communication contained a pre-amble and resolutions taking cognizance of the efforts of the Young Men's Christian Association to ymzzle a free press and stiffe free speech recently in the City of New York, by perscuting those who do not conform to their perioditis to resist all such encroachments upon pledge Spiritualists to resist all such encroachments upon the rights of chizens in the future, and advise the forming of lengues for that purpose.
 T. B. Taylor's communication thought Spiritualists were doing too liftle in the way of providing beneficient institutions of a public character. He recommends—1st, the building of medication is and bealing institute 2b, an industrial school for boys and glist; 3d, a longe where poor, the dysk midflest one where poor women—matried, shifter of art and sclence, where poor women—matried, shifter of art and sclence, where poor women—matried, shifter of and refersion the taws of Here freques, such as electro-magnetism, optics and privation of the article and the angle of whole on the taws of Here freques, and the solutions in the fault and one beat the angle of the discover the single of the discover the structure of the commutation of the article and the approximation of the article and the setting of the angle of the structure and the discover and the setting of the article and the artis and a structure and article and the article and the article

The product resonance of the property of the property of the product of the property of the property. He shall be proved to be provided to the property of th

JULY 12, 1873.

Resolved. That this Convention extend to Dr. Peneo ad lady the gratitude of truty grateful hearts for their kind-less in giving us the use of their hall, and the untiring er-orts of himself and lady to make this Convention pleasant

In two ministriants have to make time convention pressant and agreeable. It was recommended that persons in various localities corraspond with the Secretary in regard to holding quarter-ly meetings in their respective places. The question, of appointing State agents was taken up, and after some remarks from Mrs. Ballon, Dr. Beck, James Hook and others, a motion was made to refer the matter to the Board of Tusters. Carriet. The following gesolution was passed by the Convention: *Resolved*. That the members of this Convention tender their heartieft thanks to the young ladies who farmished us with music.

After music by the Sisters Triche-adjourned to meet at

2 P. M. Afternoon Session. -Meeting was called to order by the President, who made a report of the action of the Excen-tive Board, in relation to appointing missionaries as fol-lows, to wit: Mrs. Ballon for the Western part of the State, and Daniel W. Hull for the Northern part of the State; these persons to make their operations and services self-support-ing as to means of remaneration. It was agreed that an effort be finade to get a new trial in the Barnes Will Case.

the Barnes Will Case. In subjects pertaining to Spiritual-Speeches were made on subjects pertaining to Spiritual-ism by Samuel Maxwell, E. W. H. Beck, Thomas Atkin-son, Allen Pence, James Hork, James Hudson, John Mor-gan, Henry Crane, Louisa Pence and Addie L. Ballou, N. W. Uarker offered five following resolution, and sup-oried the same by an interesting and telling speech; *Rosolved*, That we carnestly call upon Spiritualists throughout the State to organize Lycenus in every avail-ble locality, belleving, as we do, that these nurseries of Spiritualism are the hope of the future and our guarantees of success.

success, Music by the ladies,

Adjourned, to meet at 8 o clock in the evening, to listen a lecture by N. W. Parker, of Tipton, *Exercise Section*, -Convention met at 8 P. M., according

rationrument. Music by the ladies. Mrs. Addie 1., Ballou-read a poem, entitled ''Peter Me-

Guinoz2 After further music by the Sisters Triche—who enliven-ed the various sessions -Addie L. Ballou Introduced to the agdience, by a few well-chosen words, Mr. N. W. Parker, who addressed the Convention on the subject of 'Organi-zation,'' and made a very fine effort. Mr. Parker is a and have a very nucleation. Arr, rather is a sing lawyer of promise, and whether his future efforts are nimed to law, or take the wide field of Spiritualism, I redict for him a brilliant future.

The way invoted and earrhed that the Secretary be request-d to furnish the Spiritualist papers with a synopsis of the minutes of this Convention. President Maxwell gave some excellent words of parting cheer to the friends present; after which, the Convention objective tixed by the friends at that place. J. R. BUELL, Secretary.

PHYSICAL MEDIUMS. .

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PHYSICAL MEDUANS. I should not do justice to the occasion were 1 to end this report without making mention of two physical mediums who added materially to the interest of the Convention, and who should be known to a much larger extent than they are at present. Mrs. Stewart, who has been holding scances at Dr. Pence's building for several months past. Is a similar medium to Mrs. Anorews, of Moravia, N. Y. She uses a cabinet, at an opening in which appear materi-alizations of various persons, including whites, Ibdians and negroes. Mrs. Stewart wears dark clothing attogether at her scances, and is usually examined by a committee of halfs, stimulated by a standing offer of five hundred doi-lars, should they find any masks, spectacles, rings, brac-lets, while clothing, etc., which are shown from time to time, adorning the spirits who appear at the window of the culture.

time, adorning the spirits who appear at the winnow or the cabluet. The other medifien is a young girl of some eleven y cars of age, by the name of Laura Morgan. If ler scatters consist mainly in playing instruments of music and making various noises in a cabluet, while the medium is scattered with the scattered particular scattered and lock and making variant chains which are locked around her ankles, wrists and neck and secure by the scattered particular scattered and lock at locked in the scattered scattered and locked to the cabluet. For the genuineness of the manifestations of either Mrs. Stewart or Miss Morgan 1 and willing for tests in these directions should not fail to attend their scatteres, which are given regularly each week. J. R. HUELL, [Woodhull & Clailin & Weekly please copy.]

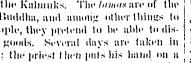
Letter from Henry T. Child, M. D., of Philadelphia.

Spiritualism in Philadelphia - Lincoln Hall, Broud and Coates Streets.

The First Association of Spiritualists have eased this new and beautiful hall, and opened heir meetings there on the evening of the 4th of

July. The President, Dr. Child, said : Friends, I am appy to greet you on this occasion in our new hall ; the name it bears is a sacred one to the people of this country, and especially to the Spiritual-sts., A braham Lincoln was and is a Spiritualist. In a recent visito Boston I saw, at Mr. Mumler's, a large picture of Mrs. Lincoln, with the noble form of her husband standing just behind-her, with his hands upon her shoulder. I hope to have one of those pictures on these wills. We meet here to night to dedicate this hall to free-dom on the works are shown on the should be in the recedom and the welfare of man; and from this platform we hope, from time to time, to present to you and to the world the grandest and best Lyon and to the world the-grandest and best thoughts of the age. Spiritualism means a broad-er and more perfect freedom than our forefa-thers declared for humanity ninety-seven years ago to day : it means the liberty to do all that is right according to the capacity we have. "The audience then sang "Happy Greeting to You All," and Mrs. Caroline II. Spear Fréad the poem, "Evermore," from the "Psalms of Life." Mrs. Mancks gave a number of private tests. Mrs. Katie B. Robinson spoke at considerable learth. and year eloguently, under the influence

length, and very eloquently, under the influence of Thomas Starr King. Then her guide, "White Feather," gave numerous tests, and pronounced



ber of Congress from California has come forward with his testimony, and is bold enough and frank enough to state what to us seems the reasonable exquest they had for refusing to comply. with the terms of the treaty. If, as he says, they had, caten their horses and had no escape from. starvation on the reservation, except by Government supplies, and these wore not furnished, who could blame them for returning to their old hunting and lishing-grounds ? There is no doubt of the poor and deceived natives being often fraudulently bought off from the territory that supplied them with abundance, and sent on to regions barren of game and natural supplies, and our justification is the march and requirements of civilization-a civilization unworthy the age and race to which we belong.

Alexandra and a second second second

The

Spiritualist and Liberal Bookstore, St. Louis, Mo.

HENRY HITCHCOCK, SUCCESSOF TO WARREN CHASEA O., WILKER FOR SHEAT 611 North FIRTH STREET, the BAN-OR OF LOOTE and AT the Spiritual and Reform Works ublished by COLINY & RICH, date Wytham White & COLING (2011)

Editorial Correspondence.

BY WARRES CHASE

OVER THE ROAD TO KANSAS.

Monday, June 25d, a most welcome and re-

freshing shower greeted the licated sand and

thirsty grass and trees of Kalamazoo, which had

felt no rain for many weeks, and soon after we

were on the iron (track, speeding, to, the prairies

of Illinois, and thence down that grand old road,

The Illinois Central, to the truit hills, to be greet-

ed by another line of descendants among the

peach trees and ripe apples of Egypt, thence to

Str.Louis over the St. Louis and Du Onoin Rail-

road, which crosses the best winter wheat region

of the State. The harvesting army was in the

field, and horses and men and some women were

packing and pilling the ripe grain. At some

points on the road nearly the entire smooth sur-

the golden grain or its remnant stalks, where the

crop had been taken off. There is a great and

good erop, and, whatever the speculators may

say, we know from extensive travels, that there

is a good wheat crop, and that corn looks quite

well, but is small, being mostly planted late.

What the war on the railroads will do about

transporting it-cheaply to the feeding markets

of the East we cannot say, but the grain is raised

and the farmers want the money for it; and

would be glad to divide the profits of speculators.

with the consumers, and leave the former out, if

they could do so r and, with some great govern-

ment or free thoroughture for transportation, it

Our stay in St. Louis, in the heat and dust

was short. We have been mostly confined to

that city for the last four years, and have seen

and heard 'enough of it to desire a change, and

we were shon on the best railroad running west

from the city-the Missouri Pacific, which has

less runners and less pushing than any of our

roads, and hence is not as well known, but which

is really the best managed road we are acquaints

ed with west of the Mississippi ; and over it we

were soon far out in Kansas and at the beautiful

city of Lawrence, where an invitation was soon

extended to us to occupy the desk in one of the

finest and handsomest churches in the city, on

Sunday evening, June 29th, and of course we ac-

cepted, and our friends joined with most of those

who usually attend the meetings there, filled the

house, and we tried to show them that the Chris-

tian religion was like the earth in the solar sys-

tem. To those who know nothing of philosophy

or astronomy, it is the centre and substance of ere-

ation, and the all-important part of the universe;

but to the astronomer it soon sinks into insignifi-

cance-so to the person who can see religion in

all men and all nations; and through the infini-

tude of universes among all finite intelligences,

Christianity sinks into a most insignificant posi-

tion. The whole system is utterly unworthy a

finite intelligence, and hence more unworthy the

Divine, which evidently has had as little to do with

every step, from Luther to Frothingham, to be a

step out of Christianity. At each step some frag-

ment of the system was left, until the whole was

gone, and then we had a natural and a rational

MORE OF THE MODOCS.

system of practical, not theoretical, religion.

it as with paganism or parseeism. We considered

might be offected.

8

In the future history of the Indian wars, if there is a just historian to write them, ours will be the cruel and unjustifiable record as well as. the bloody one stained with cruelties and frands, that will make our descendants ashamed of us and our claims to civilization.

We are glad to find that there is one man of some political notoriety and influence on the west side of the mountains who dares to tell the Modoc side of this war story. Of course, neither he nor any one justifies the murder of Gen. Canby and the Commissioners, but the exasperating causes are as great as those which cause most of our murders where the juffes acquit the murderers, and even worse than those of McFarland, Fair, and many others we could name.

BLESSING A BELL.

Bishop Ryan, of St. Louis, has just gone through the ridiculous farce of blessing a bell, and the daily press, truckling to a superstition it despises but dare not oppose on account of its voters, comments on the ceremony as if it had really some sacredness in it, Had the blessing been on a good act done, it might have been somewhat better adapted to the age and country in which we live : but to perform those old Pagan ceremonies on a metallic bell is as ridiculous as the ceremonies of is good ; that he has not created the evil. and Pagan worshipers over their idols. Even in St. Louis, which is religiously half a century behind the times, such farces ought to receive the condempation of the press, while the performers, like all idolatrous worshipers, should be fully protected and guaranteed the same religious freedom as zan invented the sickle, but not to cut the hand the Methodists or Spiritualists. What better is the bell after it is blessed ? Will it give a better sound? or is it safer from fire? We are informed that there is one blessed bell in St. Louis which was purchased for a Protestant church by an agent who had it cast with the initials of Martin-Luther's name on it, and that the agent who bought it, with money raised for the purpose, sold it to a Catholic church and fled with the proceeds; that they blessed it and hung it with the initials of that old heretic's name on it, and now ring it to remind him of his heresy and quicken his sorrow, at every sound, for his. terrible crime. 👘

We propose to friend Tremlet, whose boarding and equivocations, in its attempt to maintain a

The argument *pro* and *con*, on this subject will do us good, for it necessarily enters largely both into our existence here and that in the great future, and sifts the tender relationship of the two and gauges the qualities and capacities of the soul. Within a limited scope, re-incarnation seems improbable; but when we launch into the unfathomable past and reach away in the equally boundless future, the subject may take on an aspeet both rational and beautiful.

Though I have read quite a number of accounts of Mt. Stanley's reception in London and elsewhere 1 never saw any mention of Mr. Home inconnection with it till I received the last number of La Libra Pensée. It appears that this distinguished medium was a guest at the Chatham mansion dinner in Paris in honor of Mr. Stanley, and closed the evening's entertainment by a recitation which seems to have elicited much praise.

The Court Journal says : The death of the first confidente, the dear friend of Ilis. Majesty (Napoleon III), Madame de Lezay Marnesia who enjoyed such great fayor at the Tuileries. has greatly affected the Imperial circle." Th memoirs left by the countess have been delayed in their publication, much to the regret of the Spiritualists, who are aware that they contain important prophecies that have already had consummation. When at last compelled to separate from the Emperor, the Countess Marnesia read to him a declaration of the spirits that profoundly moved him : and it is hardly to be wondered at, since both he and she were firm Spiritualists; and the prophecy then made known to him proclaimed his downfall. The short article in the Court Journal in relation to this affair, is a pathetic confirmation of the truth of our faith, and as the "memoirs" predicted the disasters to take place, the Emperor could not, of course, allow their publication.

Lu Luz en Mexico has able dissertations on 'Spiritualism'' and on its "progress." The former says : "We say that God has created all that that if it be necessary to use the word, it is only to indicate all that which is contrary to the good, and opposed to that which God desires. If the creature:does not do as he ought, he is responsible to himself. An author has said that an artiof the reaper. If the reaper cuts his hand, it is not the fault of the inventor."

Everywhere common intelligence is ignoring a deril as a source of mischief ; and what the priests will do when His Satanic Majesty is left out in the cold and they can no longer use him as a scarcerow to their heretofore wide-monthed congregations, is farcical to contemplate.

La Ilustración Espírita (for May) is again at hand 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, 4t-rises again with its senseless dogmas, its stupid traditions, its falsehoods.

The Evangelicals.

Spiritualists, "let the eye of vigilance never be closed !" (Jefferson.) Are you on the watch? To you, especially, who imagine there is no dan-ger of union of Church and State, I repeat the question, Do you see the "signs of the times?" The second day of next October, the Evangelical Alliance will meet in New York City. At a meeting in Detroit, Mich., June 30, called for the pur-pose of forming a Branch of the Evangelical Alliunce, the objects were stated. The first object is to into one great union. Second, "to adopt practical measures for the suppression of infidelity and im-morality." How thankful the Infidels ought to feel that the saints, by implication even, do not consider infidelity immoral. It is not religious, but it is moral. Would it not be wise for them to suppress immorality in the Church, set their own house in order, then try the world?

The first Evangelical Alliance was organized in London, Eng., in 1846. It has branches in va-rious parts of the globe. It is a Wholesale Old 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 have already been raised. Enough

W. F JAMIESON.

the "Diction.

time for active and concerted action has come; and finit we arge and advise all Spiritualisi Societies in the State to meet in Convention or Mass Meeting as often as possible— not less than once in three months—findity to carry the war-into the enemy's country, and take advance ground upon all the reforms of the day. *Resolved.* That this Convention request the President to appoint a committee of five to issue an address to the Spir-imalities of the different Societies throughout the Sinte's and, if necessary, to visit different localities, and aid in the foregoing resolution, that Spiritualism may be made a power for the link.

and, if necessary, to visit different localities, and aid in the calling and holding conventions, in necordance with the foregoing resolution, that Spirihailsm may be made a nover in the kind. "Resolved, That this Convention, in behalf of suffering immanity, and with a view to bettering the condition of infortunates, append to the State and National Authorities to take into consideration the great necessity of prison reform, believing that in kindness and reformatory measures the reformation of society depends, and not upon vindicitive measures and ernel treatment." Resolved, That in the reformation of society measures and ernel treatment. "Resolved, and a notifer mathematic the statement soft and a notifer mathematic the statements of the statement of the statement is of the statement of the statement of the statement is of the statement is of the state in the statement of the statement is of the statement of the s

here in this most public manner denomice what is known as "Free Loveism "in all its different phases and social bearings. Spirited and in some cases exciting speeches were made by James Hudson, N. W. Parker, Agnes Cook, Louisa Pence, Adde L: Ballou and others, After which, to throw oll on the troubled waters, Samuel Maxwell moved to strike out all after the word resolved, and insert the following: "That we do most carnessity condemia the doetrine of *free love*, as popularly understood, (of free lust) of promis-cuity between the sexes, and that we regard the monogam-le marriage, with just and legal regulations, and the per-petitive of the family, as the only true foundation of human soclety." The substitute was adopted without debate. The following was also adopted: Whereas, We look upon the crimes 'of soluction and abandonment, with all their concomitant evils, as subjects of more than ordinary moment, demanding our careful consideration; and. Whereas, We are compelled to associate with this class of men in the woman should not be an outcast, and man defended, when wongan is the victua and mat the ag-spressor. Music and song, after which Convention adjourned to

Music and song, after which Convention adjourned to

Music and song, after which Convention adjourned to meet at 8 r. M. *Becaling Session*, —Convention met at appointed time, and was called to order by E. W. H. Beck. After the read-ing of minutes, Samuel Maxwell submitted to the control of the spirit of Dr. William Gordon, who answered at con-siderable length a large number of questions propounded by the audience, making altogether a very interesting and in-structive lecture. In answer to the question, "W hat is the need of the hour?" "Self culture," was the reply, and the speaker then gave a short but excellent lecture upon that subject. Addle L. Ballou again called attention to various Spirit-ualist publications.

subject. Addle L., Ballou again called attention to various Spirit-ualist publications. The Convention adjourned to meet at 0.A. M., on Sunday. Scaday, June 15th, 9.A. M.—Convention again assem-bled, and was called to order by President Maxwell. On volume of N. W. Parker, the Convention proceeded to elect delegates to the National Convention proceeded to elect delegates to the National Convention proceeded to bart, delegates at large: John Fletcher, Oxford: Isaac Jackson, Delphi: Jabez Dickson, Madora: Hiram Gragg, Pennville: Simon Brown, Fountain Co., Allen C. Hallock, Evansville; Louisa Pence, Terre Haute: Louisa Combs. Indianapolis: Agnes Cook, Richmond: N. W., Parker, Tipton: Byron Reed, Kokomo, Samuel Max-well, Richmond: James Hook, Terre Haute. J. Buell, Indianapolis: Addie J., Ballon, Terre Haute. It was moved and carried that the delegates in attendance at Chicago, be empowered to fill all vacancies; and the Sec-retary was requested to make out convention at the delegates. The following resolutions were also passed: *Resolved*. That the delegates to the Convention at Chi-cago, in September, appointed by this meeting, be left un-tranmeted by histructions. Carried. *Resolved*. That the delegates to the Convention at Chi-cago, in September, appointed by this meeting, be left un-tranmeted by histructions. Carried. *Resolved*. That the delegates on the Convention at Chi-cago, in September, appointed by this meeting, be left un-tranmeted by histructions. Carried. *Resolved*. That the clevention extend to the Terre Hantes for the able, impartial and courteous manuer. In which they have reported the proceedings of this Conven-tion. *Resolved*. That the delegates in attendance at this Con-vention.

tion. Resolved. That the delegates in attendance at this Con-vention extend to the citizens of Terre Haute our most hearty thanks and serious gratitute for their kindnessand hospitality extended to us;

Luly 5th, 1873.

Miss Frances Charles has been appointed Register of Deeds for Oxford County, Maine.

Public Discussion.

There will be a Public Oral Discussion in Louisiana, Fike Co., Missouri, between A. J. Fishback and Clark Braden, commencing July 2011, 1873, at 8 o'clock 'P. M. The proposition for discussion is as follows : The Physi-cal and Psychological Phenomena, and the Teachings of Modern Spiritualism emanite from and are produced by the spirities of the departed, and are calculated in their tenand influence to secure man's greatest good here and

dency and influence to secure man's greatest good here and hereafter. A. J. Fishback affirms. *Proviso*, $-\text{This proposition 'to be discussed entirely as a$ question of science and fact, without any reference to theBible. Mr. Fishback shall define and describe the phe-nemena and teachings of Spiritualism, and state whatphenomena of Spiritualism and will defend as such, andnothing shall be charged on Spiritualism that he does notaccept.

inothing shall be charged on Spiritualism that he does not accept. The discussion shall begin on Weelnesday evening, July 30th, at eight o'clock. Each disputant shall select a Mode-erator, and these two shall select a President Moderator. These shall constitute a Board of Moderators; whose duty it shall be to preside over the debate, keep order, and en-force the rules of order agreed upon by the disputants. All other rules of order will be those given in Hedge's Logie for the government of such assemblies. Each ses-sion shall be of two hours' duration, and there shall be at least four sessions, and as many more as the affirmative may desire. The speeches shall be of thirty minutes' duration each. Other terpus may be added to these as may be agreed upon by the parties. Signed : A. J. FISHBACK; *Clyde, Ohio, July* 2d, 1873, CLARK BRADEN.

Cape Cod Camp Meeting

Of Spiritualists.

The Annual Spiritualisis' Camp Meeting will be held at Nickerson Grove, Harwich, Cape Cod. commencing Friday, July 25th, and ending on Monday, Aug. 4th Tickets may be obtained at the following reduced rates : From Boston to Harwich and return
lectual feast. Committee of Arrangements.
DOANE KELLY, HEMAN SNOW. GILBERT SMITH, EPHRAM DUANE, JR.,)
W. B. KELLEY,
T. B. BAKER, R. H. SMALL, W. B. KELLEY, July 54W W. B. KELLEY, Secretary.
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