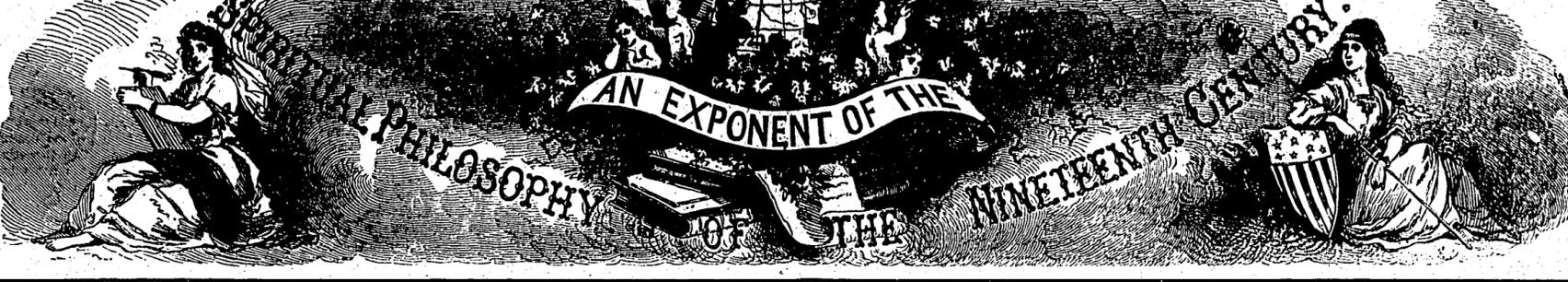


BANNER OF LIGHT.



VOL. XXVII. BOSTON, SATURDAY, JULY 30, 1870. NO. 20.

GOD.
GIVEN INSPIRATIONALLY THROUGH JAMES H. WHITE, OF
MANCHESTER, N. H.

I've seen earth's weary, care-worn sons
Bow'd down by heavy grief;
Have heard them in their dark despair
Ask God to send relief.

I've seen the strongest spirit bow
'Neath error's iron rod
And from his soul these questions came,
What, who, and where is God?

A wondrous, strange, unearthly thrill
O'er all my being came;
My spirit seemed to rise aloft
In chariot of flame.

An angel form stood by my side,
Robed in such pearly light
As pale Aurora flings around
The brow of starry night.

We floated on through realms of space,
To lands beyond the seas,
Until we felt the soft caress
Of Araby's sweet breeze.

I saw the desert's dusky sons,
Each brow with crescent crown'd,
Bowing devoutly toward the east,
For there their God was found.

A thousand tongues the anthem swell'd
Up to the welkin blue—
"Our God is God, Mahomet said,
And he God's prophet true."

The vision changed; we passed along
Like phantoms in a dream,
Until we seemed to stand beside
A swiftly running stream.

I stood beside that mighty tide,
Whose waves relentless rolled,
Reflecting back the noonday sun
Like bars of burning gold!

A mother stood beside the stream,
An infant at her breast,
A splash, a cry, and all was o'er—
Her babe had sunk to rest.

"Oh holy Ganga! hear my prayer;
Oh hear me, goddess mild!
Protect my home from sword and fire—
I give to thee my child!"

With shuddering heart I turned away;
Strange mists fill'd my eye;
A lofty temple placed on wheels
Was slowly drawing near.

Tier above tier a thousand gods
Sat on their gilded thrones;
The temple's course was plainly marked
By human blood and bones.

Drawn by a crowd of frantic men,
With crash of drum and gong,
With gesture wild and frenzied eye
They sing their holy song.

They cast themselves beneath its wheels,
A willing sacrifice;
Hoping for this their god would raise
Their souls to paradise.

The vision changed to a temple grand;
Incense perfum'd the air,
And mildred priests and veiled nuns
Chanted a solemn prayer.

The sunlight fell through rich stained glass,
Like a shower of sparkling gems;
Crowning the brow of sculptured saints
With glittering diadems.

All eyes were on a picture turned,
Painted with wondrous art,
Of a mother clasping an infant child
Close to her bleeding heart.

Above the mother and her child
Was carved a dying man,
Nail'd to a cross and crown'd with thorns,
With features pale and wan.

"Ora pro nobis," rose their prayer,
"Father, thy will be done;
Jesus, have mercy; mother, hear
And save, for thy sweet son."

The vision fades, the chant grows faint,
My soul to earth returns;
Yet deep within my heart's recess
This truth now brightly burns:

The God thou seek'st is everywhere;
All Nature owns his power.
You see him in the mighty oak,
And in the budding flower.

You see him in the sparkling dew,
And in the running rill;
He shines in every glittering star,
And every sunny beam.

God never meant the race of man
To be his abject slaves,
He never meant the grand old earth
To be a world of graves!

We will not call thee Lord or God,
"Our Father be thy name;
Thy kingdom come, thy will be done,
In earth and heaven the same.

We do not ask for daily bread,
For that thy hand doth give;
But, Father, send thine angels down,
And teach men how to live.

Teach them to walk the paths of life
In hope and joy, not fear;
To feel thy presence near them up,
And know that thou art near.

And when this mortal life is o'er,
Safe folded in thy love,
We'll join to praise thee evermore
In our bright home above.

NOTES FROM VERMONT.
BY DEAN CLARK.

EDITORS BANNER OF LIGHT—Possibly some of your vast number of readers may wish to learn how your humble correspondent came out of his recent ordeal with a Pharisee of the straightest sect, and to allay all anxiety in regard to my fate, I pen a few notes to inform them that "I still live," and though physically "rather the worse for wear," and not so badly whipped but that I am manned for action any time another Orthodox pugilist is found "spilling for a fight."

As it is consistent with the character of my adversary to claim a victory, I suppose I must be generous enough to allow that in the use of slang, sophistry, pettifoggery, fallacies and clerical cant, I was wholly unequal to him, and in repeated efforts at misrepresenting the position and arguments of his opponent, as well as in twisting and perverting the obvious meaning of unpalatable Bible texts, also in constant attempts to depreciate the importance of the spiritual phenomena of to-day, while swallowing the camels of ancient days with the avidity of Aaron's serpent, I must candidly confess that he is "alone in his glory," as I would not stoop to conquer in that way.

From the representations of some of his enthusiastic rustic votaries who had conceived him to be a veritable Ajax, I supposed that I should have a formidable foe, at least equal to Goliath or Samson, but the only resemblance I discovered to the former was in purpose, and the swaggering spirit with which he "defied the armies of the living God"—the spirit host—and the nearest parallel to the latter was that he used the same weapon with which Samson slew the thousand Philistines.

Perhaps I am possessed of the same stupidity as Santa Anna attributed to Gen. Taylor, whom he declared that he "had beaten three times, but the old d— didn't know it," for I must confess that my conviction is strong that a few more such victories as my opponent won, would serve his cause as badly as one more such question as "Who made dat fence?" would have served the old darkey's theology, who declared that "God made de fust man out of clay, and set him up 'gainst the fence to dry." At all events, I envy not the laurels my antagonist received from his conductors and sympathizers.

When I made the arrangements for the discussion, I supposed I was to meet my opponent single-handed, but found that he was supported by a body-guard composed of two or three of his leading churchmen and a Methodist minister, who prompted him continually through the discussion, and gave him some of the best thoughts he uttered, besides acting as refrigerators upon his cholera, which several times threatened to "boil over."

I was greatly amused to learn that at one time he was so desperately pushed to the wall on Bible grounds, that he was compelled to consult one of two Universalist ministers living in town, as to the best means of escape from "the common enemy;" (?) thus illustrating the compact of Pilate and Herod, and making another analogy between ancient and modern times. Truly "a fellow-feeling makes us wondrous kind!"

As there was no professional reporter present, and I know not that even a synoptical report will be made by any of my friends, I will sketch a few of the positions assumed and presumed by my dogmatic opponent. He declared that the Bible was all the revelation God ever designed for man, and that therefore the continuation of "spiritual gifts," which he persisted in calling miracles, is contrary to the divine economy, and there is no more necessity for them now, the divinity of Christ and the Orthodox plan of salvation having been established by them; furthermore, to establish this position, he quoted Deut. iv: 2—Rev. xxii: 18-19, as God's special commands against any further revelations. Said that the whole spiritual phenomena were "as useless as a foot in length to a cat's tail;" that in presenting what I called cognate Bible phenomena, I "had stammered over the whole thing;" (I give his classical language verbatim, thinking that some of his posterity may wish to preserve a few samples of the elegant diction of their chaste and fastidious predecessor) that all the modern phenomena could be accounted for as hallucination, jugglery and necromancy; that the promise of and the continuance of the "spiritual gifts" was confined to a brief period—the first two or three centuries—and were then withdrawn by God; that the parable of Dives and Lazarus showed that there is an impassable gulf between this and the spirit-world; that speaking "in tongues" to-day is mere gibberish; that the "spiritual gifts" that were promised to continue were the Christian graces, faith, hope, charity, brotherly love, &c.; that the apostolic gift of "discerning of spirits" meant finding out the character of men; that the pretended prophecies of to-day were no parallel of Bible prophecies, for they are of only insignificant events; that the sick are healed to-day, "if at all, by getting the patient into a sweat and snapping the disease off from the fingers!" And finally as a coup de main to show the utter impossibility of the spiritual phenomena's coming from the same source as the spiritual gifts of the ancient prophets, seers and apostles, he emphatically declared that spirit communion was strictly forbidden by God, citing Deut. xviii: 10-11-12, and Isa. viii: 19 to prove it, and therefore modern phenomena are the "lying wonders" that Christians were cautioned against.

These were the principal points that he made which had any bearing upon the resolution; the greater part of all he said was a rebash of Orthodox theology, and had as little to do with the question as it had with good sense, common politeness and sound logic. His principal answer to the many important facts of spirit-phenomena that I testified to having seen, heard and felt, which testimony is confirmed by millions of living and unimpeachable witnesses, was to cavil at the testi-

mony and sneer at the facts. He chuckled with taunting exultation when he demanded of us to demonstrate our claims there and then by healing a lame boy in the audience and a sick brother in the village, claiming, in his characteristic conceit and ignorance of the laws of spirit-control, that all of the requisite conditions were there!

Healing Solomon's luncheon for such cases "made and provided," I concluded to answer him "according to his folly," and told him that he reminded me of a certain other personage who took Jesus upon the pinnacle of a temple and said, "If thou be the Son of God cast thyself down," &c. Also of his ancient prototypes, who, in a similar jeering manner, demanded of Jesus "a sign" of his power, and I would answer him as Jesus did the old Pharisees, viz: "A wicked and adulterous generation seeketh a sign, but no sign shall be given unto them." I reminded him that Jesus "did not many mighty works because of their unbelief," when he visited his place of nativity, and I could not expect nor be expected to excel so distinguished a healer, especially as healing was not my forte!

I asked him if he claimed to be "called of God to preach," and receiving an emphatic affirmative answer, I reminded him that I might with equal propriety "return the compliment," and ask for his credentials—the signs that Jesus said should "follow them that believe," and the "gift" that Peter declared was "unto even as many as the Lord our God shall call!" Acts ii: 39. Seeing that "discretion" would be "the better part of valor," he did not again press his demand for "a sign," but demanded that I should show that the dead are raised as Lazarus. In response I read several similar cases from Brittan's "Man and His Relations," together with his lucid and rational explanation of the raising of Lazarus, reconciling the apparent discrepancy between the declarations of Jesus, that "This sickness is not unto death," "After that he saith unto them, Our friend Lazarus sleepeth," with this: "Jesus said plainly, Lazarus is dead."

But Brittan's scientific explanation, notwithstanding he accepts the letter of the text, would not at all answer the Orthodox idea of miracles, so my choleric friend dismissed it, indignantly denouncing it as "perfect sophistry," an ultimatum from which "was no use to appeal, as an expert in the use of a thing is supposed to be a good judge of its nature!"

In presenting the grounds upon which I based the resolution for discussion, I assumed the generally admitted belief in the unchangeability of God and the immutability of his laws; claimed that all the phenomena of the universe, spiritual as well as physical, were produced in accordance with natural laws, all of which are divine, as God is their author; stated the philosophical axiom that like causes produce like effects, and the converse, that like effects must be produced by similar causes; then rehearsed the "spiritual gifts" enumerated by Paul in I Cor. xii; then proceeded to narrate facts in my own experience and the recorded testimony of others, which perfectly illustrate the identity of the modern with the ancient phenomena—such as prophesying, speaking in divers kinds of tongues, healing the sick by laying on of hands, presenting of materialized spirit-hands that sometimes write a fac simile of the chirography of the departed spirit, the first of D. D. Home and others, levitation of human bodies and of ponderous physical objects, &c., &c., and, moreover, I claimed that all of the "spiritual gifts" enumerated by Paul were in full exercise to-day, that most of the real spiritual phenomena recorded in the Bible were reduplicated in these times, in kind, if not fully in degree, and that there is now a far greater diversity of gifts than in those days, thus proving the truth of Jesus' assertion, "The works that I do shall he do also, and greater works than these shall he do, because I go to my Father."

I feel warranted in asserting that I paralleled enough of the phenomena of the Bible record, with facts of my own experience and observation and that of thousands of others, to establish the truth of my Resolution, so far as human testimony can establish truth in the minds of honest inquirers; then I answered my opponent's points (which, by courtesy, I will call arguments,) as follows: I proved that his assertion that the Bible is all the revelation God designed for man, &c., was purely dogmatic assumption, unwarranted by any claims of the book itself, and contrary to the letter and spirit of many of its passages; and in the light of the grand and startling revelations now coming, such a presumptuous statement is little less than a blasphemous assumption of a perfect knowledge of the purposes of Infinite Wisdom! To substantiate this position, I quoted Eccl. iii: 15, "That which hath been, is now; and that which is to be, hath been; and God requirerth that which is past." Also Mark xiv: 15-17-18, "Go ye into all the world, and preach the gospel to every creature. And these signs shall follow them that believe," &c. Also Acts ii: 39, in which Peter, referring to this very promise of Jesus, says: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." I asked if the promise of the "gifts" was not commensurate with the command to preach, and the existence of actual beliefs, and to as many as God had called, or would call? Moreover, I reminded my opponent that Jesus declared, near the close of his earthly career, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the spirit of truth, is come, he will guide you into all truth," thus clearly indicating that the truths of God are to be progressively revealed, as fast as mankind can bear them.

As to the commandments against "adding to and taking from," &c., that they had sole reference to corrupting the writings of Moses and John, is evident from the fact that the Bible, as a whole, did not exist for centuries after they were given; besides, if Moses meant that no more revelations

should be added to what he had then given, the whole Bible, after the fourth chapter of Deuteronomy, was added in violation of his command. No student of history who knows how the Bible was made up, rendering what we have out of a vast amount of manuscript, canonical by human votes, will be frightened by those commandments, especially since Paul enjoins us to "prove all things," and Jesus said, "Why judge ye not yourselves what is right?"

As to the continuance of the apostolic gifts, I quoted several Evangelical authorities, proving that they were common as late as the fourth century, and that there have been spiritual manifestations in every age and among every people on earth, the modern priesthood to the contrary notwithstanding! As to whether "spiritual gifts" are necessary now or not, let us ask if the followers of Christ have fulfilled his commandment to "go into all the world, and preach the gospel to every creature?" If not, and the Christian ministry are acting under this command, as they claim, what right have they to deny that "these signs shall follow them that believe?" Will they thus "go back" on the authority which they claim has commissioned them? If so, let us hear less from them about "denying the Bible!" The fact that Infidelity and Materialism were never more rampant than when modern manifestations began, and that they (the manifestations) have convinced millions of skeptics of immortality, and of the fact of ancient revelations, is enough to prove both their necessity and usefulness! Besides, the fact that these manifestations are flooding the whole earth with a divine baptism which heals the sick, comforts the mourners, enlightens the ignorant, and blesses, in every way, those who use the "gift" aright, is conclusive evidence that "God is no respecter of persons," but that in accordance with the divine economy of demand and supply, he is now giving "the Holy Spirit to every one that seeketh," that "the knowledge of him may cover the whole earth, as the waters cover the sea!"

In answer to the long-since exploded theory of hallucination, jugglery, &c., I read from Rev. Chas. Beecher's Report, his logical and rational conclusion, in substance, that the same theory would sweep its way through the whole Bible, and explain the similar phenomena there recorded!

This turning of an Orthodox battery upon my opponent's cob-house or "man of straw," put him in great perturbation, from which he at last found relief in a borrowed witticism from some writer who said: "There are three classes of materialists, saints, sinners, and the Beecher family." He disapproved the Rev. Beecher, thinking, I suppose, that his anathema against the man would annihilate the truth he had uttered, as did his prototypes who persecuted Galileo!

I showed that we had in our ranks learned jurists, astute philosophers, and profound scientists, who cannot be hallucinated, or imposed upon by jugglers, and it evinces an unpardonable ignorance of the vast array of facts, and of the many far more rational theories of explanation that have been abandoned as shallow and fallacious, for a person now to "return to the vomit" of dogmatic wisecracks.

His claim that "speaking in tongues" is all gibberish, is another exhibition of his ignorance of scores of cases that have been tested by Judge Edmonds, Gov. Talmadge, Prof. Bush, Mapes and many others. Such an assertion deserves simply contempt.

I showed that he grossly perverted the Scriptures, by claiming that the gulf between Dives and Lazarus was between this and the spirit-world; for the account represents both as in Hades, or the land of souls. But I was glad he referred to the parable, for it was a grand Scriptural evidence of the truth of Spiritualism.

I proved that his assertion—that the spiritual gifts that were promised to continue, were simply Christian graces, was another unpardonable misrepresentation of both the letter and spirit of the promise. Jesus said, "He that believeth in me the works that I do shall he do also," &c. "These signs shall follow them that believe: in my name they shall cast out devils; they shall speak with new tongues," &c. And Peter said expressly: "And ye shall receive the Holy Ghost; for the promise is unto you," &c. Nothing can be plainer than that the gifts were the same as Christ and his apostles had exercised, and I know not whether to pity or despise a clergyman who will thus misrepresent his own authority!

That the "discerning of spirits" meant of spirits out of the mortal body is obvious to me, for the character of men was not called "spirits" in the Bible phraseology.

But even if it meant "discerning the character of men," nearly every modern medium has the same gift, so what is the use of making a distinction where there is no difference?

In regard to the importance of modern prophecies, the spirit of my resolution did not require that I should prove the comparative importance of any of the present spiritual gifts, but only that they are the same gifts in kind, as those mentioned in the Bible, which I have done fully; but that the prophecies of to-day are as important in significance as any ever made, all know who know anything about them, for they have related to the welfare and fate of individuals, of nations, and of the whole world!

My opponent's philosophy of the gift of healing by the laying on of hands, as done to-day, is as lucid and rational as most of his explanations, and it proves to me the truth of Paul's declaration: "The natural man receiveth not the things of the Spirit of God; for they are a foolishness unto him; neither can he know them, because they are spiritually discerned." But though my opponent is evidently too ignorant of spiritual things, and of both physiological and psychological laws to understand how diseases are healed by spirit power through human hands, I beg leave to inform him that the law is the same, and the modus operandi the same as in the days of

Jesus, and his learned and sagacious explanation bears the same upon the ancient as the modern practice.

Regarding the commandments cited against spirit intercourse, I showed that they belonged in the same category with the one authorizing parents to stone their stubborn children to death; the one forbidding to eat meat that dieth of itself, but to give it away to an alien, or sell it to a stranger; the one commanding to observe the Seventh day, and numerous others that are wholly disregarded to-day by all Christians. Why then select this one from all the other dead Jewish Statutes, designed solely for the Israelites? Simply because it is the denier resort of a forlorn cause, that has already reached "the last ditch!"

To show that those commandments were set aside when the New Dispensation commenced, I quoted Gal. iii: 19 to 25: "Wherefore then serveth the law? It was added because of transgressions till the seed should come to whom the promise was made. . . . Is the law then against the promise of God? God forbid. Before faith came we were kept under the law. . . . Wherefore the law was our schoolmaster to bring us unto Christ, but after that faith is come, we are no longer under a schoolmaster." Also Eph. ii: 15: "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances." Also Col. ii: 14: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." What more is wanted to show from the Bible itself that we are no longer under the old Levitical laws? The fact that Moses himself came to Jesus, Peter, James and John, repudiates the law, and one of the old prophets came to John on Patmos in defiance of the ordinance. Besides Paul says: "Concerning spiritual gifts, brethren, I would not have you ignorant." "Follow after charity, and desire spiritual gifts." "I would that ye all spake with tongues, but rather that ye prophesied." The New Testament is a continuous record of angelic or spiritual manifestations, just such as we have now, and it behooves those who so malignantly light against these continued evidences of the impartial love of God, to heed the advice of Gamaliel to the same class of opposers—"Lest haply ye be found even to fight against God!"

Thus I withstood the assaults of this modern Pharisee, whose valor was so subdued that he failed to close the debate on the first day, and he so strenuously urged it on the second day, that the question was submitted to the audience as to its further continuance, and a good majority voting for its continuance the appointed time, he was reluctantly forced to appear, but it evidently "went against his grain," for his manner indicated serious disturbance in the basilar region of the brain. On the second day there were premonitory symptoms of an eruption of bile, for he took up a book that contains nauseating potions, prepared by theological quacks from the scum that still floats, in small quantities, on the borders of the great spiritual ocean, and was about to take a dose, and spew out the "abundance of his heart," but sundry pullings of his coat-tail by his body guard, together with the administration of a sedative by me, in the form of an assurance that I had accounts of nearly three hundred ministers of the gospel, who, within a few years, have committed every crime known in the catalogue, besides statistics from State's prisons that would be unpalatable to those who "live in glass houses"—these two antispasmodics settled his nerves for that day.

But as pent up wrath, like volcanic fire, must have vent, and as an illustration of the old proverb: "Whom the gods would destroy they first make mad," and like the boy who had been beaten in a scuffle with a companion, who consoled himself by tauntingly saying to his victor, "Well, if I can't lick you I can make up faces at your sister," my reverend opponent, in his last speech, after "dealing damnation round the land" on Spiritualists generally, capped the climax of vindictive folly by "returning to his vomit," i. e. to the book of his love, and making a slight scowl of disapprobation upon the face of a Spiritualist lady a pretext of compulsion (for what he had long ached to spew forth), he read an obscene and scandalous article purporting to be a spiritual communication, which (if it was not a forgery), very likely might have been dictated by one of Lot's daughters, Rahab the harlot, or some of those "strange women" whom Solomon and several other Bible characters "went after," or more likely still, by some of the many Orthodox ministers who, while on earth, lived after the lusts of the flesh!

Having delivered himself of that dainty morsel so congenial to his taste, he wound up his tirade by asserting that that was a sample of Spiritualism, and advised us all to repent and come to the Church-fold.

Having that spirit within me that "can smile at Satan's rage, and face a frowning world," I heeded not the wrathful vapors of my self-vanquished opponent, but, like the governor whom a donkey had kicked, considering whom it came from, and having "that charity which covers a multitude of sins," which suffereth long and is kind, I forgave all misrepresentations and insults to the fraternity whom I had the honor to represent, and closed by portraying some of the broad, liberal and philanthropic teachings of Spiritualism, that enable us to bear persecution, forgive our enemies and do good to them that hate us.

Thus having sketched a few of the points of the debate which was my first tilt with a representative enemy before the public. I was very unwelcome during the entire debate, and left much undone that otherwise I could and should have done. We had an excellent chairman, and the large audience gave us marked and respectful attention. I do not suppose that I made many converts among opposers, but I reached ears with facts that will set the mind in motion, which I could not have reached in any other way; and though I did not fully silence my adversary, who, like Goldsmith's schoolmaster, "even though vanquished, would argue still," yet I trust that I convinced him that the Spiritualists carry guns enough to defend themselves with, and that he will be more respectful toward his real friends in the future. So note it be.

A religious journal says it is not preaching which kills preachers, but dyspepsia. It is spending hours and hours writing dry essays which no one else will ever read. It is standing up, half choked with a stiff cravat and a close collar, in the attempt to read a prosy sermon, till the face is livid and the brain is paralyzed, instead of standing erect, free and clear, and talking earnest common sense.

Allice Cary is now 48, Fanny Fern 60, Catharine Beecher 70, and Harriet Beecher Stowe 66.

Spiritual Phenomena.

EXTRACTS FROM A DIARY OF SPIRITUAL PHENOMENA.

NO. II. BY A. E. CARPENTER.

June 24, 1870.—This evening several friends met together in Dr. Storer's rooms for the purpose of organizing a series of meetings to discuss questions pertaining to the facts and philosophy of Spiritualism, but as the attendance was small, we decided to postpone business and spend the evening in a social way.

We immediately arranged ourselves according to directions, H. S. Williams and George A. Bacon holding the medium's hands, while the outside circle also joined hands, and I turned out the light. In less than a minute, something was heard to fall upon the small table. Mrs. Friend says, "Bro. Storer, I seem to be up in your room, (a private room occupied by the doctor and his wife on the floor above, and in front of the room in which we were sitting). How strange it is! I can see everything about the room as plainly as though I was actually there. I now see into the drawer of your secretary; there are some cards lying in the drawer under all the papers, that have pictures on them."

"On which side of the drawer?" the doctor asked. "On the right," she replied. "I have some photographic cards like those she has described," said the doctor; "but my impression was that they were in another place; however, we will look and see by-and-by."

The medium then said, "I see a spirit who wants to say something to Dr. Storer; he gives his name as Frank. He impresses me to say to you that he has come to fulfill his promise which he made while in conversation with you a short time ago." He continues: "you remember that I promised you that I would come and communicate with you the first opportunity. I am here."

"Yes," replied Storer; "I remember, Frank, and I am delighted to find that you are able to come so soon." Then speaking to the rest of the company Storer said: "When I visited my friend Frank Marshall, whose funeral I attend to-morrow, some few weeks ago, he promised me that if it was possible he would improve the first opportunity to manifest himself through Mrs. Friend. He has now redeemed his promise, although his body has been dead but two or three days. I have mentioned this to no one, having purposely avoided doing so, that it might be, as it is, an excellent test."

By request of the spirits the room was then lighted, and lying upon the table was found a small gold chain in the shape of an anchor, a very delicate and beautiful emblem, which was the substance that was heard to fall at the commencement of the sitting. The question arose, who is it for? The hand of the medium wrote: "There is one here who has little brightness in life. It is for her." Then gave the name of the lady for whom it was designed.

Storer and I then went up into his room to see if we could find the cards the medium said she saw. On searching we found them in the small drawer on the right hand side, under all the papers, precisely the place she had indicated. After again taking our seats a message was written by the medium's hand, to Bro. Bacon, from L. Judd Pardee, his most intimate friend while in the body. Also a communication from Frank Marshall to Bro. Storer, telling him that he (Marshall) would be with him and assist him in the funeral exercises of the next day.

The room was then darkened, the circle joining hands as before, when the medium said, "I see a hand holding something over the head of Mr. Williams. I see what it is now; it is a lead pencil, and its color is blue. (How she could tell the color was a mystery to the rest of us, but she said she could see the pencil as plainly as though the room had been well lighted.) The hand seems to be trying to lay the pencil upon Mr. Williams's head, but somehow it don't succeed. Perhaps it can reach up and get it, as I did the ink." She made several attempts to do so, but failed, the pencil receding from her grasp as she attempted to reach it. Finally, after giving the hand with which she had been reaching to Mr. Williams, something was heard to fall upon the floor back of him. I struck a light, and we found, lying upon the floor, in the place where it was heard to fall, a blue crayon pencil.

Storer, looking at it, said, "That pencil belongs to me, and I left it lying in my secretary in the room above. Some one has brought it down and taken the liberty to give it to Williams. I should say they were making themselves quite free with my things." While we were conversing, the medium took Mrs. Storer by the hands, and, leading her to the sofa which stood in one corner of the room, removed from the rest of the party, an article was found lying upon it, which Mrs. S. picked up and discovered to be an ivory-headed stamp, used in the old days of wafers and sealing-wax for stamping letters, which had also been brought from Storer's secretary. How it got into the room, the blinds being closed tight, and the article being so large that it was impossible to get it between the slats, and the doors being shut, was a question which we could not solve. However, we asked the spirits, and they told us that it was taken through the ceiling. So much for what they said. We know it got into the room somehow, without any visible means of ingress. Certainly we did not deceive ourselves, for all of us were strictly honest, and, if we had been otherwise, we had no possible motive for deception or collusion.

With a beautiful poem, entitled, "It is so sweet to die," and a song, "Heaven is my Home," both composed in spirit-life, and for beauty and sweetness unsurpassed by anything I ever heard, our spirit-friends bade us "good night."

June 25.—This morning when I entered the office I opened the door to the examination room, and leaving it partly swung back, passed in. I found Mrs. F. engaged in arranging the room preparatory to receiving callers. After having passed compliments I noticed she was influenced, and I asked, "What is the matter?" She replied, "I don't know; the spirits want something." Then she took me by the hand, and, leading me to the door that I had just opened, her hand was moved mechanically to reach to the top of it and take off a pair of scissors which, to my surprise, were lying there. They must have been put there after I had opened the door, as there was not space enough to crowd them between the top of the door and the casing when it was closed. The scissors were new and very good ones, except the bows were somewhat rusted, as though they had been lost or

laid in some damp place. They came very opportunely, as Mrs. F. had been saying that she must get her some new ones, as she needed them very much. Lillian said she brought them. That is all we know about it.

Spirit Likenesses.

EDITORS BANNER OF LIGHT.—Among the numerous mediums that have received favorable notices in your Banner, and some of them many such, even for years, I have scarcely noticed the name of M. Milleson, whose claims represent that peculiar and interesting phase of mediumship as to be able to portray the spirit features of our departed friends.

In a very recent number of the Banner appears a communication, representing a conversation of this artist with his spirit-guides, Benj. West and Anthony Van Dyck, relating to the laws or conditions which control in such cases, necessary to be observed for the full and complete success and attainment of the desired object. Also, explaining the philosophy of development and peculiarities indicated by many of the spirit likenesses painted by the artist above named, in which reference is made to a group of my children.

Feeling impressed that many who have read the communication above referred to would like to learn something more respecting the claims or the peculiar mediumship of M. Milleson, I venture to supply the chasm hitherto almost unnoticed in your paper.

It is several years since that I was called to part by death, in rapid succession, with three dear and fondly loved children. What made the blow more poignant, it occurred in a strange land, whither I had just wandered in pursuit of health, and among strangers. Here I was called upon to bury their little bodies from mortal sight, while I, with blighted hopes, returned from that far distant country, which, but a little time before, I had anticipated as a permanent earthly home, to spend the remnant of my days. But in the progress of events and the natural unfolding of the mysterious laws of the Creator, I found myself holding almost direct correspondence, through channels that had been opened up and perfected, with these dear departed children. I need not stop here to state their progress and one tests of their identity—their progress and development onward and upward in spiritual growth and spirit-life; that will be taken for granted in this period of light and indubitable demonstration. Suffice it to say, the volume of evidence of their identity—of light eliminating from this continued spiritual correspondence—conveyed consolation as well as aspirational wisdom to my mind that could be realized from no mere mundane source. At length my desire to possess something tangible of their present developed appearance captivated my mind, hence my interrogatories to them, for the time being, turned upon this point alone.

I was assured by them, through Mr. Mansfield, that they could control M. Milleson, and the object so much desired be accomplished to my satisfaction. But who and where was M. Milleson? His name I had never before heard, nor had I seen it in print, to my recollection. I was told by them that he was located in New York; but on inquiry I found he had gone west, and located for the time being in Chicago; hence, I was again disappointed, and so communicated it to my children. They, without any discouragement, persisted that their chances were just as good West as East, and that I only had to communicate to the artist their intentions, and they would present themselves at his studio. The conditions being complied with, in a few weeks the artist found, among many of our paintings produced by him, a group of lovely children; but then the question of designation or individuality was to be determined. To this end the artist interrogated, by way of sealed letter, through Mr. Mansfield, of New York, his spirit-guides, and received the following reply, which was forwarded by Mr. Mansfield directly to me, before going into the hands of the artist: [COPY.]

"MY DEAR CHARGE.—Thy queries of the 11th (of June) are before me, and I hasten to say to the two young ladies that group together are represented by names as given here 'Christina' and 'Purity Stone.' I am pleased to say they are faithful likenesses of their present appearances, if they fall in any one particular, it is in beauty; for the one calling herself 'Purity' surpasses all spirits for beauty and loveliness I have as yet seen. They cannot fail to please the father of these dear spirits. Well are they worthy of a choice place in his parlor. The delight that it afforded the dear children to come thus tangibly is more than I can describe. These is doing finely; persevere, and know we are with thee. BENA. WEST. 14th June, 1869."

The comfort and satisfaction it affords me to possess the likenesses of these two daughters and a son, since painted by the artist, are beyond my power to describe; and in this lies my motive of making known the claims of M. Milleson to public confidence, at the same time embodying some suggestions as to the conditions for others interested to gratify their desires in accomplishing what I have done.

My children passed to the Summer-Land long before the medium was developed as an artist; he never was known to me, nor I to him, before this time, and I learn since, from personal acquaintance, that he had never taken lessons nor painted before being developed by his spirit-guides.

Being desirous of extending my gratitude to the artist capable of conferring so much happiness, Mr. Milleson is now my guest (by special request), where he will remain during July, and the first or second week in August. He will be pleased to receive and entertain parties interested in obtaining the features of their spirit friends, or visit families when so desired, for the accomplishment of said object. After the above specified time he proposes moving onward into Michigan, the banner State of Spiritualism, to meet the wants of those desirous of his services there.

ANDREW STONE, M. D., Lung and Hygienic Institute, Bovey Place, Troy, N. Y., July 10, 1870.

Remarkable Return of a Ring.

A correspondent—Daniel J. Bates, of Cohasset—gives us the following item of the physical exhibition of spirit-power, which occurred in that vicinity. The medium is Mrs. J. B. Bradford, (nee Studley,) of North Scituate; her sister, also a medium, married a gentleman by the name of William Veale. Mr. Veale, on a certain occasion, made a silver ring on which he left certain marks—one of which was a flaw, where if the filing process had been carried on longer the ring would have been too thin—and gave it to his mother-in-law, the mother of Mrs. Bradford, as a keepsake. Mrs. Studley had been troubled for many years with dropsy, from the effects of which she finally passed on about eleven years ago. When on her death bed, the friends desired to preserve the ring in memory of her, but could not remove it on account of the swollen condition of her finger. Her body was put, after decease, in a receiving tomb. Shortly after its being placed there, her daughter, Mrs. Bradford, being in the house with her father and some others, and conversing on the subject of the recent departure, arose from her seat to go

into another room, throwing out her open hand as she did so. To her surprise a power seemed to close it upon something which was pressed against her palm, and, on opening her fingers she was amazed to find in her hand her mother's ring. She immediately exclaimed, "Here is the ring now!" and, taking it to her father, said: "My mother's ring!" He recognized it immediately, and was unable to speak. Several neighbors (in addition to those in the room at the time), were shown this ring, and every one recognized it—the maker, Mr. Veale, among the rest—and were utterly at a loss to account for the manner in which it had been obtained, except upon the spiritual hypothesis.

Here is a manifestation which happened in daylight, in the presence of a quiet, unassuming woman, whose word would be taken as the highest legal evidence in the trial of even a capital case. Can any one suppose her capable of entering a tomb alone, and removing from the decomposing body of her mother a ring, that she might thereby deceive her remaining parent and reopen the wounds which his late bereavement had inflicted? The ring was first seen in her possession, and a dozen reliable witnesses are ready to swear to its identity. The skeptical world may deny, but there are some things which may not be cast off with a sneer, and spirit-power is among the number. The same medium has the faculty of leaving her body—spiritually—and visiting other localities, returning sometimes very suddenly, at others slowly. Several remarkable cases of this have occurred in her experience, similar to those which we have noticed in other issues of our paper as taking place all over the country, astonishing the unbelieving world and proving the dual nature of humanity.

Answering Sealed Letters.

EDITORS BANNER OF LIGHT.—You are aware that I am one of the earliest converts to the consoling belief of Spiritualism, and my experience for fifteen years in different parts of the country, and with a great variety of mediums, has confirmed said belief. Last week I visited the pleasant rooms of Dr. Mansfield, corner of 15th street and 6th avenue, New York, and had a séance. Having lately lost (for the time being) a wife

"Who was as dear to me as the angel dust that circled round my heart."

I expected to hear from her; nor was I disappointed. But that you may understand the test I send you, I will say I neither wrote out nor asked any questions, but taking a seat some distance from the doctor, occupied myself by reading, that my mind could not in any way affect the communications. The doctor soon beginning to write, gave me a long communication from my wife, in which occurred the following passage:

"Your father and Mr. Jonathan Buffum visited the dear old lady, and really thought they did cause mother to feel their presence, or at least that your father was with her."

Being interested in the book I was reading, my mind could not have influenced the communication, and I had no recollection of the person named.

Mr. Daniel Johnson, formerly of Salem, whom I did know, also gave a communication.

The same night I wrote to my sister at Swampscott—where my mother resided—and said, "Ask mother if she ever knew a Mr. Jonathan Buffum." The following is an extract from her answer:

"Swampscott, April 21st, 1870. DEAR GUS—Yours of yesterday is received, and I write at once, to let you know that what you wrote is a great test to more than Mr. Mansfield and yourself. Mother did know Mr. Jonathan Buffum. Daniel Johnson brought and introduced him here the summer after Frank's visit. I had met him at Mrs. Marsh's circles, and when he called he invited me to come to the private circles at his house. He went to the spirit-land soon after Johnson. He lived up by the middle depot at Lynn, and was a sign painter by trade, and did the lettering for William's boat. He was a prominent Spiritualist in Boston, often speaking at the public meetings. He was a true man, and did much good in the cause of Spiritualism. It is singular that he came in father's company, though I often made the remark that he was just the person father would have liked."

Comment is superfluous. But in justice to Dr. Mansfield, I felt impelled to send you this. To some of your readers it may seem a small matter; but to my mind it is conclusive evidence of the spirit's presence.

All the sittings I have had with the Doctor have been equally satisfactory; therefore I would say to those who are ever asking, "Where can I find a reliable medium?" I respectfully refer them to "a party by the name of Mansfield," at the corner of 15th street and 6th avenue, New York City. Yours truly, A. W. PENNO. 159 West 23d street, N. Y., 1870.

A Singular Case at Flushing.

The Flushing, N. Y., Journal relates a rather interesting story of the appearance of a ghostly visitor in the office of Surrogate Covert, over an undertaker's shop. The following is a synopsis of the interesting features:

"A mysterious visitor appeared in the office of Hon. James W. Covert, on Wednesday afternoon of last week, during the gentleman's absence in the discharge of his surrogate's duties in Jamaica. One of the folding doors stood open at half-past two o'clock P. M., and Justice Quarterman was sitting with his back to it, engaged in writing, while Justice Head was near the window, reading, and Mr. G. W. Pople, clerk of Mr. Covert, was engaged in seeking for some documents in the corner of the room. Looking up, Mr. Pople saw a lady in black, tall in stature, and veiled, partly enter the room from Mr. Covert's office, take hold of the knob of the open door and close it, with a loud click of the spring bolt. Supposing that the lady was Mrs. Covert, he immediately entered the office, and was surprised to find no one there. He quickly opened two closet doors without any signs of the strange visitant, and then turned the knob of the door opening upon the hall and stairs, and found the door locked, having retained the only key in his own pocket since returning from dinner. He quickly unlocked the door, however, and still no one was visible. General Hamilton distinctly saw the lady close the open folding-door, and noticed that her dress seemed of black alpaca, but did not view her face or veil, her head being turned away from his point of observation."

LICENSED TO DO WHAT?

BY REV. JOHN FIERSONT. Licensed—to make the strong man weak. Licensed—to lay the wise man low. Licensed—a wife's fond heart to break. And make her children's tears to flow. Licensed—to do thy neighbor harm. Licensed—to kidnap hats and stirrups. Licensed—to nerve the robber's arm. Licensed—to what the murderer's knife. Licensed—thy neighbor's purse to drain. And on his soul a shadow cast. Licensed—to heat thy feverish brain. Till madness crown thy work at last. Licensed—like a spider for a fly. To spread thy nets for him, thy prey: To mock his struggles, suck him dry. Then cast the worthless hulk away. Licensed—where peace and quiet dwell To bring disease, and want, and woe: Licensed to make this world a hell. And fit a man for a hell below.

The viceroys of Egypt expect to realize ten millions of dollars by the sale of land along the Suez canal.

Original Essays.

WHAT GOOD DOES SPIRITUALISM DO?

BY MRS. C. A. K. POORE.

This is a question often asked, sometimes tauntingly, always doubtfully; and yet it is susceptible of a triumphant answer. When the report of the Rochester knockings first fell upon the ears of the community, curiosity was excited, and the wonder-loving, marvel-seeking portion of society found rare food for the gratification of their peculiar tastes. Had the manifestations continued of the same character or even increased in mystery, and nothing further had come of it, the interest would soon have diminished, and finally given way to some other excitement, which would have past away in its turn, to be succeeded by other bubbles equally exciting and effervescent. The cry of humbug which echoed and re-echoed over the land, would have effectually drowned the sound of the tiny raps, and society at large who look upon the Salem witchcraft as one of the delusions of the past, would have classed this later phase of manifestations in the same category. But when it really could no longer be denied, when it became apparent that behind the phenomena lay a purpose, and a philosophy was being evolved which set at naught the popular theories and established dogmas of the past; when results were produced wholly unaccountable upon the grounds of mesmerism and clairvoyance, then the whole system was pronounced diabolical; a cunning device of the arch enemy of souls; and the learned savans set themselves to work in earnest with their whole artillery of science and theology to exorcise the "evil spirits" who had crept into men's houses, and were leading captive silly women. But the "demons" would not be laid. The opposition of their antagonists was about as futile as the efforts of the worthy dame who resisted the encroachments of the Atlantic Ocean with a mop, and modern Spiritualism is now confessedly a power in the whole civilized world.

But what good has it done? is the query. It has broken the fetters of the most absolute despotism that ever existed, viz: the subservience of man's religious nature to the mandate of authority. It has unloosed the manacles that bound the human intellect and compelled it to accept dogmatic assertions in place of philosophically established truths. The epithet of free thinker, as applied to an individual, once rendered him a moral and social outlaw, and few there were brave enough to willingly submit to its opprobrium. Now it is regarded with less disfavor by the masses, while the earnest thinking minds of the age regard it as no doubtful compliment. Many of us who had wandered for years through the broad fields of theology, and like Noah's wearied dove found no rest for the soles of our feet, have discovered in Spiritualism a system of religious philosophy in harmony with itself, and in perfect keeping with the character of the Supreme Being as manifested in all his works. In this new light we see the utter absurdity of de-throning reason as an unsafe and perverted guide, and at the same time placing implicit reliance upon the leadings of faith, which is but an attribute of reason. For a person who has learned to do his own thinking it certainly requires no great mental effort to discover that a stream cannot rise higher than its fountain; or to learn that in the world of mind as well as matter, "men do not gather grapes of thorns, or figs of thistles."

To many of us the illumination from the spiritual philosophy upon the pages of biblical inspiration has been as a light shining in a dark place. Taught from our earliest infancy to regard what is termed the sacred volume as the Alpha and Omega of wisdom; the "thus saith the Lord" from which there could be no appeal, yet our carnal reason was continually confounded by its discrepancies and inconsistencies, and our reverence and veneration for its doctrines perpetually shocked by its representations of Divinity as an angry and revengeful being, giving his unqualified endorsement of the most outrageous crimes that ever disgraced humanity.

But Spiritualism has come to the rescue, and shown us that the prophets, apostles and other writers of the Bible, were but the mediums of truths from the spirit-world, which were of necessity more or less tinged with the ignorance and superstition of the age, and were also essentially modified by the prejudices and idiosyncrasies of the instruments through which they were transmitted. Regarding the Bible in this light, we learn to read it more rationally and philosophically, and consequently far more profitably. We can readily understand how Jesus himself, that pure and holy spirit, when under the influence of a direct and powerful inspiration, felt himself lifted from the plane of gross materiality, as his inner nature, baptized with a flood of spiritual illumination, asserted its divine brightness, and seemed almost to claim equality with God himself. At other times, under an influence less elevating, he seemed to recognize more clearly his humanity as the link which bound him to the great brotherhood of man, and in language more meekly human, would discourse of the law of love which should bind as in one mass the whole human family. In the writings of Peter, we can detect the same fiery and impulsive spirit which led him, under the influence of a sudden temptation, to deny his master, and can perceive why the pure-minded and loving John should be made the recipient of those divine Revelations upon the Isle of Patmos, when he expressly informs us he "was in the spirit on the Lord's day." It is no marvel to us that Paul, with his mighty intellect—his towering ambition and his indomitable will, hardly redeemed from his intense Judaism, should strive to build up a sect upon the central idea of a sacrificial atonement for the innumerable sins of a race. The domestic influences of the home circle, which alone have the power to humanize a rugged character like Paul's, he was unfortunately deprived of; he tells us he "was brought up at the feet of Gamaliel, and was after the strictest manner of his sect a Pharisee."

But perhaps, after all, the crowning glory of Spiritualism is the evidence which it brings to us of man's progressive, individualized immortality. We have been taught from our earliest childhood that the loved ones who have "passed over the river," the pure and good, are now the glorified denizens of a far-off heaven, chanting their rapturous hosannas over their own redemption, un mindful of our welfare or even existence; who we are told in the eternity to which we are hastening, will greet us welcome to the ranks of the blessed, or looking down from the battlements of heaven, will behold us suffering the torments of the damned with equal complacency. Spiritualism has exploded this dogma, so repulsive to the instincts of our better natures, and taught us that the heaven of the spirit is where its loved ones abide. Immortality—a word of glorious significance, and yet how little do we comprehend its real import. Sometimes we stand upon Pisgah's top,

and catch dimly a glimpse of the promised Canaan, but its full radiance has never burst upon mortal sight. It was well said through one of our popular lecturers, that "it is a beautiful thing to be immortal, for grand and glorious are the experiences that await every human being." N. P. Willis in his loftiest flights of poetic inspiration never gave utterance to a truer sentiment than when he said, "This life is but the vestibule of a glorious temple, and the angels are continually beckoning us, but like frightened children we shrink back, afraid of the shadow of the door." But Spiritualism has illumined this hitherto gloomy passage, and transformed the destroying angel into the blessed herald of an immortal life whose refulgent glory "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive of."

CONSANGUINEOUS MARRIAGES.

Owing to false doctrines, as they seem to me, advocated by the author of an article which appeared in the columns of the Banner of Light on the 9th inst., and the important relation this subject bears to human happiness and improvement, I feel called upon to designate an error or two, and perhaps substantiate some of the truths of that author's position.

This subject is so comprehensive, so complicated in its relations, and consequently difficult in its full and satisfactory development, that it will be necessary to omit much which might advantageously be stated, and concentrate that which is, to render the communication welcome to the crowded columns of the Banner.

Differing from the contributor of the 9th, we hold and shall endeavor to prove that the progeny of intermarriages are, proportionately, more predisposed to congenital idiocy, blindness, malformations, and many other infirmities which afflict thoughtless humanity, than those of extra-consanguineous unions. Not that consanguinity, per se, is a cause, but simply a medium through which causes operate. And those causes may be classified under one general head, namely, those diseases or infirmities which contaminate or debilitate the system of an individual sufficiently to cause offspring to inherit a predisposition to mental or physical imperfection. It is the same with extra-consanguineous as with consanguineous marriages; but the danger is not so imminent in the former as in the latter case. For a marriage even between near relatives, whose blood was free from all, or at least similar injurious tendencies, would doubtless be consummated by offspring inferior to none. Yet such a case is highly improbable, for of all the beings that inhabit earth none are so subject to hereditary diseases as civilized man. "In the careful breeding of cattle at least ninety-six per cent. come to maturity, and of horses ninety-five per cent., even in this our rugged climate, while of the infinitely more precious race of men at least thirty-three per cent. perish in the bud of infancy or the blossom of youth." (Mass. State Report.) Man's susceptibility to hereditary predisposition to disease is alone sufficient to explain the more deleterious and immediate consequences of intermarriages among men than close interbreeding among our domesticated animals. That disease is hereditary none will deny; a cursory investigation into one of the many consumptive, cancerous or scrofulous families would soon render it vividly apparent that the sins of the fathers are visited upon the children to the third and fourth generations; and this fact becomes doubly true in consanguineous unions.

It is not logical to infer that if persons whose blood is impregnated with a latent tendency to the same disease (and few are the persons whose ancestors' blood was pure) should marry, the offspring would be tinged with a predisposition, owing to concentration, just twice as strong, and, therefore, doubly as effective as that of either of the parents; and this lurking-poison will be likely to manifest itself in some one of the multifarious forms of hereditary disease.

The nearer the relationship to the original source of disease, the greater the probability of evil effects being apparent. Those intermarriages, in which the common ancestor was afflicted with some hereditary disease, are followed with the severest consequences. Where one parent only is affected—but generally both are more or less—the child is just half as likely to be as that parent; the grandchildren, who are first cousins, will be one-fourth as liable; second cousins one-eighth; third cousins one-sixteenth, &c., the last two of whom are comparatively safe, provided other causes have not been at work; and, if they should intermarry, the liability would be but doubled in the offspring, owing to accumulation, while should they have paired with strangers in blood it would have been divided rather than multiplied; and if, in the latter case, the effects were not congenital, the majority—and the closer the parental kinship the greater the number—of the offspring would be much inferior, instead, as they ought, superior to their parents.

By original source of disease is intended that common ancestor from whom the disorder was communicated. This is frequently of great importance in the consideration of this question, as persons may be closely related without having their blood tinged with the same disease; as where the inherited tendency originated in the immediate ancestor. In that case the children of this parent and those of his or her brothers or sisters would be first cousins, and yet not inherit the same predisposition.

I know of several instances of the marriages of first cousins, but the children of each were nearly all less than mediocres, and the greater number were idiotic or imbecile. In the article previously alluded to, the author quotes from a Massachusetts Report concerning idiocy, as collateral proof of the validity of his theory, as follows: "Out of three hundred and fifty-nine cases in which the percentage was ascertained, one-twentieth of the whole were the offspring of the marriage relations." And he thinks that as but one idiot in twenty is the offspring of consanguine parents, that this fact proves the correctness of his position in holding that consanguineous marriages are not more dangerous than others.

In closing, permit me to cite the same authority that he has seen fit to adduce: "This would show that more than one-twentieth of the idiots examined are offspring of the marriage relations. Now, as marriages between near relations are by no means in the ratio of one to twenty, nor are even, perhaps, as one to a thousand to the marriages between persons not related, it follows that the proportion of idiotic progeny is vastly greater in the former than in the latter case." F. L. M. New Haven, Conn., July 15th, 1870.

To a horticulturist who advertised all kinds of seeds and plants, a wag sent an order for one package of custard-plant seed, and a dozen of mince-plant. The horticulturist returned twelve hen's eggs and a small dog.

A little girl who was watching the balloon ascension at Lewiston, Me., suddenly exclaimed: "Mamma, I should n't think God would like to have that man go up to heaven alive."

"THE DEVIL AND THOMAS PAINE."

A correspondent, D. E. Hale, Collinsville, Ct., sends us the "poetic" effusion below, which he says is a correct copy from a book published in Boston in 1865, by William Frederick Pinchbeck, entitled, "Witchcraft and other Mysteries." The debased and abandoned grounds occupied by the theological teachers and endorsed by the public opinion of those days toward the disciples of liberty of conscience is most clearly set forth. The article may indeed be regarded as a milestone on the road of progress, showing the advance toward freedom of thought made by the present generation:

In my dream To the dark regions of infernal hell, Where hideous imps and dæmnel devils dwell; Who heavenly comets never deigned to shine, And smoke sulphureous clouds the sickly clime; There, too, where Satan lives in lasting night, And air infernal catches the gleams of light; There where of sulphur streams of fire do flow, And flames tremendous no'er exhausted grow— To this dread place, kicked from above, was sent, A sinful spirit that would never repent. But, ah! to into what power can God's restraint? What price buy off the punishment and pain? As to the gate the trembling sinner came, Melting with fear and wrapt in purple flame, "What is his crime which will his hell appear, And shrieks of torture stun his listening ears? He tears his hair, despairing, wrings his hands, And wildly stares, for self-condemned he stands. The sooty Emperor of the sulphur base, Sworn brother to the emperor of the Gauls— "Sinner, come in! your deeds, sir, quick relate; I judge your actions and direct your fate." "Most mighty prince, behold my wretched chains, Doomed to the torture of eternal pains. Oh, if your soul could'er of compassion take, Let it be mine when I my deeds relate, To claim your promise; mighty prince, but deign To turn a friendly eye on faithful Paine. "Proceed," the devil answers in a rage; "What mad presumer would my time engage? Ask here compassion, thou fool with fear so white? Torture is my portion; misery is my delight! The wretch, not daring longer to delay, With following words his deeds condemned portray: "I when on earth ill instructions breed, Destroy sweet peace, and savage faction lead; But hid design my fellow creatures led To wild destruction and increase of death; Or for my ends for government and place, I've enchain'd the just and thrust in the base; The happy, virtuous, valiant, and the wise Were objects in my nature to despise; I've advocated vice from pole to pole, And trust to hell I have sent many a soul. All this I've done, but, ah! religion, too, Stars in my face, and holds her sceptre to view. Vision, availed! consume this age of reason; Let it not live—this mad, impious treason. Come, I confess, tormentors, seize my soul. Force me to trust, and tempt me with the whole. For all that's virtuous soul received my curse; All that was good I hated, nothing worse; Fraud, tyranny and every ill is mine. All this I've done, and now am Jacobine. "A Jacobine!" roared Boozobub again, And hell thence echoed, Jacobine and Paine. Thrice from above did liquid fire pour; Thrice did old Satan make the name rebound, And hell's firm germs trembled with the sound. Three waiting devils, thus announced, appear, To take commands, and execute with care. "Hence with the wretch," the Prince of horrors cries, "To where wild chaos in confusion lies; Far as the knowledge of a God can teach, Verges of space eternal time can reach; There where of death, ten thousand times as dark, Deeper in the gulf still systems all expire, Where hell no' omits her too furious fire." The sentence pass'd, the devils, with high yell, Address'd old Nick, and then I think he said: "Prince, prince, turn from me not with such disdain— Your favorite once, your loving, faithful Paine, Your servant, I to serve you took delight. And now, my prince, I beg to bid you adieu. "Here, sir," he place your servants to pay; Flend, mark the mandate, instantly obey! What would this fool thus pray me here to dwell, To raise an insurrection in my hellish realm, Ho, when on earth, could all good systems level, Trust him in hell may circumvent the devil." Old Satan's voice so thundered in my ears, I woke as with the cracking of the spheres.

A New Religious Sect.

We have received from a correspondent the intelligence that the town of Cohasset, Mass., is the scene of the operations of the believers in a new order of religion which seems to aim at being of the eclectic school—an effort to unite various portions of Orthodox Christianity and Adventism with certain points of free religion. The believers are styled "Gammonites," from their founder, Capt. Gammons, a "sailor of the port," who some twenty years ago instituted this peculiar order. They believe in baptism by immersion as effective in the remission of sin and therefore a saving ordinance, imitating therein the Baptists; their form of worship strongly resembles the Methodists; with Joseph Smith, of Mormon notoriety, they claim to have had a direct communication from God himself as to their sect, but unlike his followers they believe in monogamous marriage. They are, however, more liberal in their views of God than the Christian world, being strong Unitarians, and radically denying the divinity of Christ and the trine nature of the Godhead. They, however, believe in a personal devil as well as a God. With the Second Adventists they believe "the day of the Lord," the millennium, is swiftly coming, but unlike them they hold that the wicked will in the world to come have the privilege by progression of outgrowing the hell into which (according to this belief) their wrong acts plunge them. They admit the spiritual phenomena, and the possibility of spirit communion, but are rather inclined to ascribe them to a low order of spirits—thinking the "spirit" which enters into their (the Gammonite) speakers at their meetings to be the only high and true influence which deigns to visit the earth.

The meetings of this strange sect are held semi-weekly on Thursday evenings and Sundays, although they by no means believe the Sabbath to be any more holy than other days of the week. They compose their own hymns, and claim to receive in visions the will of "the spirit." The founder, Capt. Gammons, at one time in the early portion of his life, being a sailor on board a vessel, encountered a severe gale in which all hope of safety vanished, and the crew gave themselves up for lost. He, going to the forward part of the vessel, was surprised to meet a person whom he had never seen, and whose presence on board he could not account for, who informed him that there was no danger—that they would ride out the gale—which proved to be the case. He was probably a seeling medium, but not understanding the revelations of Spiritualism—which were not then very extensively known—he supposed it to be God himself, and upon this assumption based his belief, which in time became that of many of his friends and neighbors, and resulted in the society of which we speak.

The ending of this man's earth life was an illustration of the power of faith in the human heart. Last fall his vessel went upon the rocks in a gale of wind and snow filled. He ordered the men to lash themselves to the rigging, but said he was all right—nothing could happen to him. Shortly after a wave swept over the wreck, and in a moment his tenement of clay was plunged beneath the stormy surges of a material ocean, while his spirit floated out on the calm sea of eternity. The rest of the crew were saved by virtue of twisted ropes, and lived as monuments of the necessity of matching faith with works.

We understand that awhile since some one or more of the traveling agents of the evangelicals undertook to hold an argument with this new sect, but being unable to successfully encounter even the small amount of reasonable religious thought incorporated therein, they retired, proclaiming (as usual in such cases) through the columns of the Christian Banner, that the Gammonites were a "harmless" people.

SPIRIT PICTURES—OUR WILLFULLY BLIND D.D.'S.—REVISION OF THE BIBLE IN ENGLAND—SPIRITUALISM ABROAD.

BY G. L. DITSON, M. D.

To the Editors of the Banner of Light:

I have just received a letter from a well-known and trust-worthy medium, which says: "The lady with whom I board has had three spirit pictures given to her—two of her children, and one of an old friend and teacher of hers. They were produced without mortal hands, and I am as much interested in them as any one can be. A gentleman has had one, also, given in a most wonderful way; and as he is wealthy, and as his position is such that sneers cannot affect him, he will soon publish an account of his new acquisition."

How long will it be before the bear-eyed D.D.'s will be able to see these things? The writing is even now plain upon the wall, yet they appear to be as unconscious of it as of any mysteries there may be brooding in the centre of our earth. Is it not because they have opened the two covers of the Bible, placed their heads inside of them, and shut out all the beautiful light of the exterior world, all there may be instructive in the divine records God has made upon the rocks and the hills, in the skies and over all the face of our globe, and now, daily, ay, hourly, in the hearts of millions of Spiritualists who bear irrefragable testimony in favor of new revelations, of new heavens and a new earth! Bah! I hate those D.D. subterfuges. I detest that chicanery, those mean and unfair artifices resorted to to defeat our cause, that sophistry by which the clergy cloak the very devil lurking in their souls.

But while the D.D.'s hide their heads within the covers of the Bible, they seem to see nothing of its spirituality. I was going to say they ought to have a new revision of the book, leaving out, in the revision, all such passages as those where the angels appeared to men in the flesh and talked with them; omitting, most decidedly, the statement that Moses and Elias were seen talking with Jesus, and that which affirms that Samuel was summoned to the earth again by the troubled Saul. It is not necessary, however, for them to have the work revised; for all the facts relating to Spiritualism are, so far as their vision is concerned, as invisible, as dead, as obsolete as though they had never been promulgated.

But the Bible is again in the sister—but not for the last time. The "Book," the "Holy word of God" (words so oft and oft repeated) is to be retouched by profane hands; is to be reinterpreted by poor human capacities; is to be subject to the standard which the intellect of an animal ("altogether weak and sinful") has set up. Now when the work shall be fully accomplished by England's D.D.'s, and the errors, misinterpretations, interpolations, contradictions, glaring falsehoods and vulgarisms) sifted out to suit their conceptions of the right and the pure, will the Jew, the Catholic, the Spiritualist, be satisfied with it? Will the people of Hindoostan, of China, of Tartary, any sooner accept it? Not a bit of it. It will still be a local, a partial pack of trumpery, and bear no more the stamp of "God's word" than the veriest child's primer ever printed. It will ever lack the breadth, the grandeur, the harmony, the inimitable beauty of those laws of the Supreme, which the vast universe, with an undying song, heralds to all the nations.

M. Pégarr, in the June number of the *Concile de la Libre Pensée* gives a very able article on the "Vulgate of Clement VIII. presented for our faith and submission, by the new council of Rome, under penalty of a curse." In the course of his remarks he says: "We do not believe there has been but one revelation, but rather, continual revelations, progressive conformable to our needs, to the lights, to the tendencies of humanity. We profess to believe that God, by himself, or by his angels, has not spoken solely to the ancients, and at certain times, but that he has spoken and still speaks to the moderns and to whomsoever will put himself in a proper condition to receive such a favor; that revelations will never cease to be made so long as there is a truth to establish, an error to destroy, an iniquity to combat." Further on he says, "The books contained in the Old Testament are not the only ones that the Jews considered as sacred. The books of the primitive canon of the Bible, collected at the epoch which followed the Babylonian captivity, many of which were not put into writing till long posterior to the decease of the authors whose names they bear, were already full of contradictions, of retouches and of errors. Since then they have undergone a host of other alterations (conscientiously done or otherwise), accruing from bad copies, ignorant translators, or interpretations and suppressions to suit designing parties. We have not, then, the Bible as it was first written; one finds there many errors due to diverse causes. * * * St. Augustine says: 'It is impossible to preserve the literal sense of the three first chapters of Genesis without wounding the pious, and without attributing to God things unworthy of him.' Origen made the avowal 'that the history of creation, according to the literal sense of Genesis, is both absurd and contradictory.' Following the letter of the Bible, there are actions and sentiments attributed to God which would not be charged against the most unjust and barbarous of men.† St. Jerome, in his commentary on chap. iii. of the Epistle to the Galatians, renders the same judgment. In the sixth century the Church still entertained these ideas, and at the General Council of Constantinople, Theodore, bishop of Mopsueste, was condemned for being too much attached to the literal sense of the scriptures." Galileo said to his inquisitors, "Who can deny that the sense of the scriptures is frequently obscured and very different from that which the simple words indicate?" M. Mueck, an Israelite and Hebraist, says that Genesis, for example, "offers many repetitions and contradictions. We find there the history of creation recounted twice, and in a different manner. Other books of the Pentateuch are not exempt from repetitions and contradictions." In confirmation of these statements, other writers are named: "Water & Butman, Pridaoux, R. Simon, Spinosa, and above all! M. A. Kuenen—(his *Histoire critique des livres de l'Ancien Testament*.)"

I find that I am lengthening out my article without doing justice to M. Pégarr's. The June number of the *Revue Spiritie* is largely occupied with extracts from the learned and interesting productions of the late M. Allan Kardec. It has also an article on prayer, which is very suggestive. It was written by a cooper, who certainly handles a very graceful pen. After considering the subject at large he says: "I avow that I pray. Yes, I pray to God; not that he will pardon my faults, nor that he will accord to me any particular favor, nor do for me such and such a thing; but I raise my thoughts toward the immense focus of infinite perfections, and, meditating on my own ignorance and imperfections, I resolve to make every effort in my power to approach as

near as possible the perfections which I admire. I pray to the elevated spirits, not to do for me my work, not to deliver me from such an evil, but lifting my thoughts to them, I am inspired by their love, their science, their acquisitions, their struggles, stimulated by their example, and in them receiving encouragement, I acquire a new force and am elevated toward them. I pray to the inferior spirits, not to draw upon them any special favor, not to deliver them without their own proper efforts from their ignorance or their sufferings; but I direct my thoughts to them to illumine their way by my own feeble light, to encourage them by my own limited acquisitions, to give them succor in their distress, to demonstrate to them that within their own arbitrary lies their destiny, and that they are the artisans of their own fortunes."

"Algo!" In the same Review says: "What shall I tell you, messieurs? That I have had visions, seen tables turned, and witnessed marvelous feats? No. Besides some singular dreams which were realized, I have not witnessed nor taken part in those spectacles generally called miracles. But that which I do find most marvelous in Spiritualism is, that its logic is clear, universal, accessible to all intelligences, and proves in a manner both nette and simple that which, till now, has been to all the world reputed unintelligible. * * * Science has abased, humiliated man; Spiritualism elevated him. A generous host, he has opened the gates of his palace to all the world; to the poor and the rich, to the atheist and the believer, and he has effaced from the front of his palace the device of despair, consecrated by Dante, to make glitter there to all eyes that of faith and hope."

"Every progress of Spiritualism the *Revue* says: "Of every day, correspondents and the press notify us of the formation of new societies. Those already existing are increasing in numbers, and enlarging their efficacy. A new society has been formed at Gaud, but nowhere has enthusiastic proselytism so abounded as in Spain." Eight cities are then named as having societies newly organized. Boyrout (Syria), and even Australia, are enjoying these new reunions.

The Spanish *Revista Espritista* gives an interesting account of phenomena that took place in a town in Bavaria in 1852. At first, muffled sounds were heard upon the wall by the bed where a little girl slept. These were attributed to neighbors till their character changed. The girl was moved to another room, but the sounds followed her. By-and-by it was discovered that when asleep, she held converse with an invisible, and one whom she seemed to command. "Play a march," she would say; and at once a Bavarian march would be played as on a drum. Once she said, "Give nineteen raps." The spirit gave twenty, and she protested: "That was not well done; there were twenty." It was said that either a French, Russian or Austrian march would be played if requested. Finally the child began to give regular religious discourses to those who gathered about her bed, and what was very remarkable she spoke eloquently and in very pure German, though in her normal state she was somewhat illiterate; not being so far advanced, in fact, as most of her class, on account of the weakness of her eyes. This in Bavaria in 1852, and reported by M. Black and A. Kardec.

Albany, N. Y., July 12th, 1870.

Dr. W. Barr on Spiritualism.
This gentleman (whose account of spirit manifestations at Harrisburg, Pa., was published by us not long since, endorsed by the Rev. Daniel Hull), still continues the good work in his locality. In the Harrisburg *Daily Telegraph*, of May 30th, is to be found an article from his pen, in which, after referring to an anonymous article in a former issue of that paper, he says of himself:

"I am bold to assert, and proud to proclaim to the world the truths of Spiritualism and the tests I have witnessed, and can produce the best of evidence, both ladies and gentlemen willing to be qualified (if necessary) to the truths I have published, and more if necessary, as we are receiving still stronger tests; in fact the half has not yet been told."

Dr. Barr then describes briefly an occurrence at a recent meeting of the circle, wherein they were warned of the proposed article which would soon appear, and says:

"If all who denounce Spiritualism would come and see for themselves, methinks they would soon have a different opinion. Our invitation is, to all honest inquirers after truth, come, you are welcome. Let not old prejudice keep you away. We do not ask you to believe what we say. Seeing is believing. Why fear to talk to your dear friends that you loved when on earth?"

One of the spirits at the last meeting of the circle furnished an answer to the article signed "York County," (the one previously referred to) under the following circumstances:

"While singing, a large, tight folded sheet of paper fell on the lap of a lady sitting next, who handed it to me. I have lived long enough to remember when you could point out a Methodist on the streets of Harrisburg, when they were persecuted and all manner of evil said against them, when they were driven about from post to pillar, had to worship in a small schoolhouse on Raspberry alley, and when they secured a church to worship in on Second street. If they would say up with powder by the enemies of Spiritualism. They then believed in the doctrines that the good Spiritualist, John Wesley, preached. * * * If you will read Wesley's Journal, pages 279 and 283, you will find he was a Spiritualist. A member of his church, Mrs. Elizabeth Hobson, saw spirits and talked with them as mediums do now, and prosecuted a successful law suit by their direction, and what is more, her Father Wesley defended her (as Judge Edmonds did a number in New York), and often consulted her about his spirit friends as we do now, and the tests he received were good."

After referring to several distinguished minds of our times who were disposed to look favorably upon the spiritual phenomena, such as Bishop Simpson, H. W. Beecher, Rev. Dr. Taylor, &c., the Doctor enters at some length in defence of the Potts mediums, whose reputations have been assailed [as usual] by the bigoted and fanatical of their neighborhood, in the course of which he speaks of them in the following unequivocal terms:

"The Messrs. Potts I have known from childhood; they are twin brothers; of kind and amiable disposition; I challenge all York County to produce a man, woman or child that can bring an accusation against either of them; they have lived above suspicion."

The Doctor closes with the following extract from the experience of the Rev. J. B. Ferguson, of St. Louis, Mo.:

"He says that recently, in company with one of

the most respectable families in the city of St. Louis, 'I witnessed not less than twelve forms, as distinct as mine or yours, and where there were but four persons in mortal form present, the medium making one of these. At the same time I have heard six voices, neither of which was the voice of any one present, singing in *alto*, *soprano*, *tenor* and *bass*, some half a note, no one of which did any one of our company know. And on the same occasion we were handled, conversed with and held in most interesting conversation for more than an hour at a time, while on other occasions we have seen as many as twenty distinct, individualized faces—no one of which had any one of our company ever seen in the flesh. These faces and their forms are as tangible as our own. Their voices are as audible, clear in intonation and exquisitely musical at times, as any I have ever heard. And all this outside of any prospect of gain or public exhibition. Still, I believe that in the manifestations herein related there is a preparation for the public, and in such form and under such conditions as will leave no doubt of the spiritual nature and purpose of these displays of intelligence and power. Evidences are multiplying all over the land which will manifest spirit-communion as plain as those heavens and as firm as this earth, and radiate Man in God. Reflections through every medium will differ—man can only reflect what he is. Anything less than a pure desire and an honest heart will shroud in darkness all who approach."

From the New York World, June 20th.

The Summer-Land.

WHERE IS IT?—THE SIXTH ZONE—STAR-DUST, ETC., ETC.

Seems here an advantage over those drudges of science who are content to investigate what lies near at hand, leaving the remote and shadowy realms of the occult unexplored because they cannot be submitted to scientific tests. The advantage of the seer is, that to him gross matter is neither ponderable nor imponderable—it is diaphanous; for through it, no matter if it be millions of miles in thickness, the seer can look as readily as through his spectacles. To him time is nothing, and space but the medium of his soul-endavors. This, as will be seen by the mere title, is a real advantage over any possessed by the plodding investigator, any of whose results may be tested, and received or rejected by men who have eyes and cunning fingers. The seer is content to see, and those who cannot find on the other side of the millstone what he clearly perceives to be there are not so gifted as he—are purblind mortals, who will not see the dictum of the clairvoyant or forever remain ignorant and hopeless seekers after truth.

Cornelius Agrippa, Swalenborg, Paracelsus, the Neo-Platonists, Plotinus and Porphyry, had simply to look and all was open to them. Not less is the world indebted to Mr. Andrew Jackson Davis for his revelations than to those who at a later date have had similar experiences. As he has done, and looking with eyes intently fixed on the Logos, the O.M., Emanatoe and the Divine Centre, have seen into, through, and beyond them, and given weary man the results of their clairvoyance and ecstasy to cheer him on his road to the Land of the Hereafter, be it Paradise, Gehenna or the Summer-Land.

According to the clairvoyant theory ("theory" being here used in a strictly etymological sense, "theory" being from the Greek *theoria*, to look at) the Milky Way, as it swings grandly through the heavens, is but one of countless billions of Milky Ways or universes which together form a belt or ring of galaxies which sweep sublimely round the Divine Centre, constituting the Sixth Circle of the outermost of the concentric circles of the star-belt formations, and the only one of them which is old and ripe enough to evolve humanity-producing planets. This belt is made up of island-universes disposed about its periphery at right angles to its inconceivable and inconceivably long radius. This is also an equatorial ring-section about forty degrees in breadth, its component Milky-way tracks of stars being disposed around the belt, with the convex sides facing the grand centre of formation, each universe revolving in its own plane around its own centre.

This is the Davianian view of the Universe, but, in order to take in the whole affair and see just how it is, we situate on the earth, must look out toward the grand Samsorium, or parental centre of these concentric belts, and if we are able to find that our line of sight intersects four other star belts closely resembling the sixth, but within it. Seeing all this grandeur we will not be overcome with awe when we find between the fifth and sixth belts a space lying there like an infinite golden glory. This is the Summer-Land—the Aurilian Zone.

Now, you may not view this land—only to the introspective eye of the seer is it visible—and yet there it is, between the fifth and sixth circles, an ever-blooming land of the ascended, the broad home-land of all liberated human beings, who are thus to dwell within the Milky-way belt. But the infinite Summer-Land, as is perfectly evident to one who will give a moment's thought to the fact that our line of sight from this earth, however it lies a tranquil, divine, unchangeable zone far, within and nearer to the Parental Centre than the Sixth Circle of Universes.

The Summer-Land is not less broad than the immeasurable belt above it—that is, not less than forty degrees in breadth. It is an aggregate, a congeries of radii, that come, emanate from the sun, and planets of the sixth circle, and which fringe with white star-dust the unimaginable spaces where universes are brought forth and wheel forever through the unmapped boundries of immensity, in which the freed soul may disport itself with a great amount of self-satisfaction. There the weary cease from troubling, and there the wicked rest. Yet greater is the reward in the Summer-Land, for it is equal to all the inter-stellar and inter-universe spaces combined.

Now, the interior Summer-Land zone and the exterior universe belt are parallel circles, lying very near each other. Things extend indefinitely throughout space, and each thing has its own peculiar emanation, and this makes what is properly termed the "spirit-world." Near at hand the aura of each external object fully represents it, for it is the external's refined totally, whatever that may be. It is the unorganized ether realm—the *essence world*—unmolded form. It has no surface, no limitations, no locality, but is all-pervading. Like the divine Hyle, it is also by itself alone one, ever-living and self-sustaining. We cannot occupy it if we would; we breathe its atoms in our air. From this it is evident that the term spirit-world must never be confounded with or substituted for the term Summer-Land or Spirit-Land. The various lands have no name on any chart, for they are unmappped. Far off within the sixth circle lies the home of which we are all destined—a land of gold, white star-dust and peace.

A Phenomenon of Life.

The universe would be incomplete could a single soul be blotted out of existence. Human beings amount to something. We cannot take too high a view of our spiritual powers.

When, in life's varied evolutions, that remarkable phenomenon, so haply called "death," transpires, and the form of a loved one is laid away in the grave, then the afflicted souls, all weak, weary and saddened, need kindly cheer and consolation. And it is the sacred office of religion to supply this want.

Some minds are satisfied with faith, regarding the condition of their departed friends; others demand knowledge. Demonstration! That is the grand affirmation of Spiritualism. Immortality a fact—nothing speculative about it; Spirit communion, with personal identification, a possibility—more than that, a frequent occurrence.

The wife and daughter of our arisen brother, Mr. E. M. Hutchinson, rejoice even in their sorrow; for the light which alone cometh from Spiritualism lifts them say—

"Not to the grave, not to the grave, my soul, Descend to contemplate The spirit that once was dear, The spirit that is here!"

It was on the 7th of last May that our brother put on his robes of light. He was fifty-six years of age. For nine years he has been a consistent Spiritualist, doing all in his power to assist in

building up the New Church. A resident of Lowell, he has always cooperated with the Spiritualists of that thriving city.

Mr. N. S. Greenleaf conducted the burial ceremonies.

Mr. Hutchinson has gone home to his reward. Let us think of him as active, progressive and human, in his spiritual abiding place. Let us strive to emulate his many sterling qualities. Let us cherish in memory as most sacred, thoughts of his many disinterested kindnesses, tender charities and domestic fidelity; because we all believe that these very things go to make up a condition whereby the sublimities of the spirit-world can be enjoyed. C. PHAS B. LYNS.

Banner Correspondence.

Oregon.

RIVERSIDE VIEW, EAST OREGON.—Mrs. Rosena Dusen sends us, June 21st, the money for a renewal of subscription, and says: The State of my adoption, Oregon, is rapidly improving, both morally and socially. She is not so prejudiced as she once was, and is now traversing the narrow and treacherous path that leads to wisdom and intellectual happiness.

We today, as a State, mourn the loss of a noble man in the death of Prof. French, a very learned physician and chemist, known in Oregon and California, and who has been of much service to medical science. He lived on this earth a little more than seventy years, a useful member of society. Some time before his death he was preparing a book for publication, but he died before he could finish it. He will finish it ere long, as his removal to the Summer-Land will enable him to continue his investigations more thoroughly than when upon earth.

We have a personage among us known as Mr. Holladay, or more commonly called Ben Holladay, who is striving with all his power for the good and advancement of Oregon, the organizer and successful operator of the Oregon Central Railroad, now called the Oregon and California Railroad. He has introduced the custom of paying his employees wages for injuries received by his employees and continuation of wages during their sickness.

Mrs. O. S. Frawley of Salem, Oregon, assisted by a few young ladies who deem it no disgrace to teach the ignorant, has organized an afternoon school for the instruction of the Chinese, who have proved their appreciation by learning rapidly, and their gratitude by a presentation of a beautiful picture to the school.

Mrs. O. S. Frawley is Precressent of the Salem Union.

The temperance cause is still flourishing. Grand Worthy Chief Templar, C. Beal, is working nobly in pursuance of his duty. Mr. Todd and wife are doing much to rid the world of ignorance and superstition, and they will meet with their reward in the *mezzine*, if not here. I attended a discussion between Bro. Todd and one Arnout—the Orthodox champion—about the origin of curses, but arguments were so good, I mean good language was used to express them, but had our opponent been more consistent, I think he would have felt better after the discussion closed. How an unprincipled, unscrupulous person, devoted in favor of Mr. Arnout, in passing strange to our ears, admit that Mr. A. is a very learned person, but I think him skeptical upon the subject he seems to advocate. He was unable to prove the non-return of spirits, as he himself admitted, more skeptical than he learned that himself will meet with no success there. He struggles goes on, and Spiritualism is somewhat ahead, where it will ever continue to be until it finally triumphs.

Missouri.

GEORGETOWN.—B. F. Holmes, M. D., writes us as follows: That whatever has always been and ever will be, is the *ultima ratio* of human thought on the subject of cosmogony; that whatever is, is right, is equally so in regard to the divine government. He says that anything could be, but being from nothing, will meet with no success there. He struggles goes on, and Spiritualism is somewhat ahead, where it will ever continue to be until it finally triumphs.

Massachusetts.

KINGSTON.—Ally Holmes, after an introductory concerning the duties devolving upon professors of religion according to old-time custom, mentions two marked instances wherein the asking of a blessing at meals did not demonstrate any particular regard for the sacred matter, attention to what was being done. Our correspondent thinks it rather useless, after we have by our own labor provided a dinner, that we should ask God to bless it; and proceeds to give the ever-recurring cycle of our unending and unending existence. Then who can say that anything is wrong? The man who pronounces the word sin in the way of *casus* is himself the greatest sinner—excuse the sarcasm. The sin which is wrong is wrong because God blunders. There is a necessity for and a good in all things, or they would not be. If one atom could stray from its appointed course, it would disarrange the whole material order of the universe. Therefore let us be content with our allotments, not with lazy indifference, but with confident trust that inasmuch as all pervading and all-controlling God of the universe, that necessary possess infinite power, wisdom and love, the tears of anguish we shed here are but to water the flowers of immortal beauty that ever bloom for us in the gardens of the Summer-Land.

Louisiana.

NEW ORLEANS.—A correspondent says: We are glad to have the privilege to say to our countrymen that a spiritual, philosophical and metaphysical Association, under the patronage of Prof. G. T. Brown, M. D., is in effectual operation at No. 61 Exchange Alley, where gratuitous sances are held Tuesdays and Thursdays at eight o'clock. This healing cure is conducted by the Rev. Dr. J. W. Brown, of New Orleans. The Professor is master of this natural philosophy of healing, which is so well adapted to the diseases of this climate. He has effected some most radical cures of chronic cases of long standing, and has cured many of the most obstinate cases of his kind. He visits from eleven to fifteen cases at each meeting of the Institute, and presents to a crowded hall of enthusiastic investigators living evidences of the healing abilities of the Institute over which he presides with much prophetic power, wisdom and love, the tears of joy and gratitude demonstrating the correctness of this method of treating diseases. The Doctor may be found at his rooms, 231 Common street, where he will consult gratuitously and confidentially. All the Spiritualist Association, organized by the Rev. Dr. J. W. Brown, hold regular meetings twice in the week and at eleven o'clock A. M. each Sunday, and the doctor delivers some lectures that all should heed and reduce to practical utility.

Maine.

ELLSWORTH.—Under date of July 11th, our correspondent writes: The Spiritualists of this vicinity held a convention at Ellsworth during the 24th and 25th ults., at which a goodly number were in attendance. The good feeling and success of this gathering has prompted the Rev. Dr. J. W. Brown, of New Orleans, to hold a convention of the coming fall, of which due notice will be given. Among others the following officers were chosen: Capt. Jesse Dutton, President of the Association, and A. E. Burnham, Esq., Corresponding Secretary.

For two or three years past, Mrs. M. A. Lynde, of Lowell, Mass., has been lecturing for the Association with great satisfaction to many. This model young lady by her earnestness and enthusiasm impresses all that she is thoroughly in love with the Philosophy which she speaks, and is expected to remain during the remainder of the month, and when she leaves our good wishes and blessings shall go with her.

C. H. BRADLEY writes: Looking over a youths' paper a few days ago, I noticed the following truthful sentiment:

"Now steady thinking about anything is like the steady shining of the sun. Something is sure to grow under it. I often find beautiful and progressive thoughts, as I did this, in evangelical journals. They are the 'pearls,' the 'dew drops of wisdom,' the 'heaven' that will in due time bring the whole of the human race to a knowledge of right principles, and spiritual growth. Steady thinking will produce right thinking, and right thinking results in right action. Surely something is sure to grow under such conditions, and that something must be of a pure and shining character. If sometimes think our orthodox brethren are partially blind not to observe the thousand little treasonable sentiments that obtain a place in their publications. They are blind to the great spiritual cause that unites and controls the action of the human mind, and they do not see the power that acts in and through them for the elevation of humanity, and the development of a natural understanding of the relation we ought to sustain to each other, and to the all-pervading spirit of love and truth. As a knowledge is better than evidence, as things seen are more to be desired than things unseen, as light is preferable to darkness, so those who are true Spiritualists ought to prize more highly the knowledge obtained from friends gone before, more ready to believe in the truth of the spiritual growth around us, and the universality of our glorious natural religion."

A man's wife is his best lawyer, his best counsel, his best judge, his best adviser, and also the cheapest and most reasonable.

The Banner of Light is issued on a sale every Monday Morning preceding date.

Banner of Light.

BOSTON, SATURDAY, JULY 30, 1870. OFFICE 158 WASHINGTON STREET, ROOM NO. 3, UP STAIRS. AGENCY IN NEW YORK, THE AMERICAN NEWS COMPANY, 110 NASSAU STREET. WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

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A Political Religion.

From the fact that the President, the Vice President, and the Secretary of State have cheerfully signed a document favoring the objects of the Evangelical Alliance, which is to hold its sessions in New York during September, it may be fairly inferred that the leading officers of the Government commit it to the support of ecclesiastical Protestantism. Have these officials the right to do any such thing? The framers of our Constitution were jealous above all men of committing the Government in any manner to the support of any style of religion, and they distinctly declared in that instrument that there should be no established religion in the country, and that its free exercise should not be prohibited. Now what is the first public officer of the United States doing, and the second, and the most important officer of the Cabinet besides, but showing practical contempt for that solemn constitutional provision inserted after the most serious personal knowledge and understanding of its meaning? By what right or authority do these three individuals, not speaking privately for themselves, but publicly and officially, and so adding their signatures to the document referred to—by what right or authority do these three men presume to express their approval of the objects contemplated by the Alliance, and the hope that its deliberations may tend to the "advancement of civil and religious liberty?" Such is their deliberately chosen language.

Would they sign a similar document favoring an ecclesiastical assemblage of the Roman Catholics? Or an assemblage of Jews? Or of Mahomedans? Or of Spiritualists? How could they do so, while they stand committed as they are already? They have declared officially, as officers of the Government, that they favor the Presbyterian, or Orthodox faith, and that precludes them from favoring any other. Is that, therefore, to be henceforth the religion of the Government—the officially established religion of the United States? Is it to be recognized by citizens everywhere? The Independent says of this proposed meeting of the Evangelical Alliance, that "it comes together to uplift a standard of Protestant Orthodoxy, against Unitarianism on the one hand, and against Romanism on the other. Now the United States Government is neither Protestant nor Roman—neither Orthodox nor heterodox." They why this attempt to officially join Church and State? Says the Independent still further: "Our fathers meant, and their descendants mean, to keep Church and State as far asunder as the East is from the West. Any act on the part of the Federal Government which looks like showing a greater favoritism toward one sect, or church, or creed than toward another, is the beginning of despotism. Such an official act by the Government, or any of its agents, is unwarrantable, and ought not to be endured. Suppose, instead of putting their official names to a declaration of sympathy with the Evangelical Alliance, these signers had put their signatures to a similar declaration in favor of the Ecumenical Council. Would not the whole Protestant press have rung its bells of alarm?"

This is a grave matter, and a press jealous of religious freedom will protest at once with all its influence.

Superstition Killing Faith.

A communication in our Message Department last week from Ellen Taylor betrays a fact, and its powerful influence over the human mind, that is not generally understood as it deserves to be. A matter of such profound interest to humanity and its hopes ought to be laid open to the full comprehension of every one. The spirit in question passed away in consumption at the age of nineteen, leaving a sister behind whose fear of death implanted in her tender mind by the teachings of superstition, she cannot by any possibility overcome. Her whole life is darkened and embittered by it. Yet some people affect to adore a religion that works thus on an innocent and ingenuous spirit. She was bred to a faith in what is styled "the doctrine of election," that is, that a few are chosen from all time to be "saved," and will be saved let them do or what they will, while all others are sure to become "castaways." This unhappy survivor, it seems, cannot be brought even to unite with the church in whose frightful dogma she was early educated. She holds to the creed, but cannot enter the church. Was ever worse or more cruel torture devised by man, for no end but to build up power over the minds and bodies of others? One may believe in the church, yet not be able to believe himself good enough ever to enter it as a member. It is time the angelic messenger came in the form of Spiritualism, to break up such monstrous delusions, and shatter them with the blackened idols of the heathen.

The Crops.

The condition of the country in respect to its products is too promising not to extort—if it does not come otherwise—expressions of gratitude from every side. The wheat crop is safely got in, and it is a good average yield. Hay never had a better chance, both during its growing, its curing, and its housing processes. Oats are equally good, though not yet fully secured. Potatoes were never better or more plentiful; they ought to be within the reach of every one in unlimited quantities. Indian corn, however, promises to be the royal crop of the year. The heats of June sent it ahead at an amazing rate of speed, and it is now very much in advance of what it ordinarily is at this season of the year. As for fruit, all kinds of it are poured into our lap in the most unparalleled lavishness. Unless some ulterior evil betide, we shall have such stores of it in the autumn as will make this harvest the most joyful one known during the life of the present generation.

Grove Meeting at Phoenix, N. Y.

By a notice in another column, it will be seen that the Spiritualists of Central New York are to hold their tenth annual Grove Meeting at Phoenix, on Sunday, July 31st. Leo Miller and other good speakers will be present.

Spirit Communism—Verification of Spirit Messages.

We have received from a correspondent a letter calling on us for the proof of the reliability of our Message Department, which epistle we give below in full, as we wish our readers to follow its writer, in his own language, to the point at issue. We have ever been ready to consider any communication, however adverse to our faith, if couched in proper terms and based on anything like apparently reasonable objections. A vein of facetious irony runs through the article. Three points are clearly stated by him (those indicated by the numbers in brackets), two of which we are prepared to meet and demonstrate with tangible evidence; the third we are unable to explain, owing to the fact that the two spirits manifesting in that particular case were entire strangers to us, and dwellers, in earth-life, in a far distant part of the country, and we have no means of going behind their messages to test their verity save through the honesty of their surviving relatives; and we are sorry to inform our correspondent that it has often been our experience that prejudice in the minds of the friends of the returning intelligence blinds their eyes to justice and honor, and they either remain silent altogether—thus depriving us of our reward for gratuitous labor in their behalf—or pick flaws in the trembling utterances of those who come "hoping with a great hope" to be once more received into the arms of those dear ones, whose presence is so tangible to the spirits that it seems as if the children of mortality could not help seeing them as well.

EDITORS BANNER OF LIGHT—You claim that "each message in this department is spoken by the spirit whose name it bears." I have no doubt of the sincerity of your belief, or of the honesty of the medium through whom the communications purport to come. To those who are acquainted with Mrs. Colby, and with all the details of her life, it may seem very clear that "Sam. Fellows," the reputed horse thief, "Edward Harris," the soldier killed by rebels, and Theodore Parker, are really there, just as represented. But to those of us who live in this benighted region, far beyond the reach of the Boston god, who listen to the "beautiful invocations," it seems somewhat doubtful. In the Banner of Light of February 6th, 1869, I have just counted seven messages claiming to come from as many different persons. Taking this number as a fair average for each of your issues during the year, we have three hundred and sixty-four such communications, if we are credulously gratified to know what proportion of these has been verified. There are, certainly, some fine opportunities for doing so. Take the case of Geo. P. Davis, [1] who declares himself to have been First Lieutenant of Co. L, 4th Mass. Cavalry, and strongly intimates that by walking up to the State House you can find out whether such a person ever lived. Is there not a Spiritualist in all Boston who will take the pains to shed a little light on the case? Almost every week parties come, who give names, dates, and incidents, which, one would think, would enable any persons residing in the localities to prove whether the statements are facts or fictions. If Spiritualists would take the trouble to report for, or against, it would be very gratifying to those who either lack the evidence or credulity which some seem to possess.

If the Smiths, Johnsons and Flannigans [2] will come forward and testify that their friends have thrown them a line from the other shore, I, for one, will listen with the greatest pleasure. It is all very reasonable that "Capt. Elisha Hammond" and "Aunt Betsey Hammond" should feel provoked at modern Christianity, especially as it seems to have "soured" on the Captain just as he was getting on his feet. It would be exceedingly gratifying to know what proportion of these has been verified. There are, certainly, some fine opportunities for doing so. Take the case of Geo. P. Davis, [1] who declares himself to have been First Lieutenant of Co. L, 4th Mass. Cavalry, and strongly intimates that by walking up to the State House you can find out whether such a person ever lived. Is there not a Spiritualist in all Boston who will take the pains to shed a little light on the case? Almost every week parties come, who give names, dates, and incidents, which, one would think, would enable any persons residing in the localities to prove whether the statements are facts or fictions. If Spiritualists would take the trouble to report for, or against, it would be very gratifying to those who either lack the evidence or credulity which some seem to possess.

Like a half-pistachio kernel, I would like to share the belief with you that somebody is lit.

Permit me to make a statement of a matter which came under the observation of a most intimate friend. Some time during the summer of 1867, Mrs. E. N. Talmadge, who resides in Westville, Ind., wrote a letter and forwarded it to your office, requesting that it be placed on your table at your public circle, hoping by this means to obtain a communication from a dear father and sister who had left the earth-life several years before. You may imagine her joy when she saw it stated in the Banner, that messages had been received from William and Charity Niles, who were the spirits addressed. She could not wait for them to appear. What was her disappointment on reading to find that there was not the faintest allusion to anything which could be construed into a test, only a few "glittering generalities," which would suit almost any case. The father, from whom no message came, according to the claims set up in your paper, perished by freezing, in Iowa, right in sight of his daughter's house. He left a widow in very poor circumstances. A son was in Andersonville and other rebel prisons many months. William Niles's father hobbled through the world on crutches. The sister by marriage, Charity, was actually blind, and also died an accidental death. The infant child was buried in the same coffin. She left behind a husband and brother, living in the same little hut in Minnesota—the brother made blind in one eye by a curious accident just before her death, also a most terrible stammerer. Himself a vegetarian, a Blaudemite, and near-sighted. Now if William and Charity Niles were actually in control of the medium at the time the communications to which their names are attached were given, is it not a little remarkable that they did not list a word in regard to the persons or facts referred to above? There certainly could never have been a better opportunity for establishing one's identity. Here are two "messages" which I can but regard as very unsatisfactory. I write this in no fault-finding spirit. I am a Spiritualist, and have been for twenty years. I accept the messages on general principles, but where scores of reputed spirits come, fairly slipping over with peculiarities, giving details, with a fluency which is astonishing—it does appear as if certainly one ought to be recognized and reported to the Banner.

S. N. FORD.

We fully agree with the writer of the above, that "if Spiritualists would take the trouble to report for or against" the truthfulness of our Message Department, "it would be gratifying" to us, as well as to "those who lack the evidence" which some seem to possess.

Our correspondent says, "One swallow does not make a summer; neither does a single verification make a hundred messages true." But as the coming of one swallow from a warmer climate indicates the pioneer bird of a host that is to follow, so the verification of one spirit-message from the summer-land of souls argues the nearing march of that vast procession which, in the more enlightened days which are to come in man's history, will cheer all earth's hearts and homes with a "joy unspeakable and full of glory."

In reply to the first point [1] wherein our correspondent says: "Take the case of George F. Davis, who declares himself to have been First Lieutenant of Co. L, 4th Mass. Cavalry, and strongly intimates that by walking up to the State House you can find out whether such a person ever lived," we would state that recently (July 15th), we did, through a representative, walk up to the State House, and found entered the name of the said George F. Davis, together with the following remarks on the roll of the 4th Mass., Co. L: "First Lieutenant, Aug. 23, 1864; killed in action April 6th, 1865." Thus the statement of the spirit is corroborated, as far as the State records go, by evidence within the reach of any one to peruse.

Our correspondent says, secondly, "If the Smiths, Johnsons and Flannigans [2] come forward and testify that their friends have thrown them a line from the other shore, I, for one, will listen with the greatest pleasure." That a large proportion of the Catholic messages are not heard from is not a matter of wonder, yet we have proof in the words of a living witness, a highly respectable lady, that influences akin to those referred to above have visited her. One of the instances—which will suffice for the present—we here submit. The lady in question, Mrs. Michael Tubbs, formerly landlady of the National House, Boston, went to California some ten years since. She is now in the East on a visit, and a short time since attended one of our free circles, when the spirit of Margaret Welch took possession of the medium, and publicly thanked Mrs. Tubbs for the help rendered her when here on earth. Mrs. Tubbs identified the spirit as that of a poor washerwoman whom she had assisted (as also several other indigent neighbors) while she was landlady of the National.

A communication previously given by Margaret Welch, and published in the Banner of Light, we have inquired into, and find it to be correct in every particular, as we are prepared to prove by witnesses now living in Boston. These facts are proof positive to any reasoning mind of the return of the spirit after death. We cannot engage that every spirit manifesting shall give such a perfect sketch of his or her previous life as to immediately challenge recognition. Such, indeed, would be a "consummation devoutly to be wished," but both the invisible intelligences and ourselves are subject to the unvarying law of spiritual conditions, and by and through that law alone whatever reaches us must come. Success in manifesting depends therefore on the will-power of the spirit, more or less strongly exerted—precisely as in earth-life—and the passivity of the medium. Anything on this side the river of change, or on the other, which militates against the operation of this law of control and obedience, tends to deflect and distort the message given.

War in Europe.

The blow has fallen almost without a warning in Europe, and we see the two most powerful nations of the Continent suddenly engaged in a deadly grapple for supremacy. Both of them have for some four years been preparing for the event, and expecting it. The people, not less than the rulers of Prussia and France, have been steadily trained during that time to the idea of war. Sadowa was not more satisfactory to France than to Austria. The armies of Prussia are large, and in a state of admirable discipline; but, with all their intelligence, they are the slaves of the monarchy, and bidden to do only the will of the ruler. Germany is of herself not a fighting nation, but will nevertheless readily enter a contest for her own territorial defence. Prussia has so far merely made herself supreme in Germany, which she did by kicking Austria out. The latter promptly accepted the situation, and bent her energies to the task of recuperation, which she sagaciously hastened by so speedily bringing about the union with Hungary as an integral part of the Empire.

France is a military power as well as Prussia, and her citizens are no less trained soldiers on compulsion. But she is preeminently one nation. Prussia cannot begin to match her there. They fight, but it is for the glory of France. In this contest, their enthusiasm for war has driven the Emperor on; rather than his exciting them. The people are substantially a unit for the war. The Emperor of course wanted it, and was not at all slow in taking up the chance for a quarrel. And so has Prussia been preparing for it, too. When two such powers really want a fight, it will go hard but that some sort of a pretext sufficient for it can be found. The Emperor deemed Prussia's secret meddling in Spain, and her insufficient explanation or denial of it, entirely unsatisfactory; and upon Prussia's offering the last insult of refusing any further intercourse with the French Minister, the Emperor caused a declaration of war to be promptly made, and the Legislative Chambers immediately afterward voted the supplies asked for entering upon war. Before this will be read by our regular readers, a battle will undoubtedly have been fought by the two armies, which, however, nobody expects will decide the question yet. The object of France is to make the Rhine her boundary. That is the desire of ruler and people. The war will therefore concentrate itself there at the first, and it need surprise no one if, in case of being protracted, it drew all Europe into its bloody complications.

Infallibility.

It has been voted at last by the Council that has sat so long in Rome, and the Pope supposes that what he now says and does is out of the reach of criticism or the right of protest and disobedience. To quiet the fears of certain people, the Romists tell them that it is no new thing—the Pope was always infallible. If so, then perhaps they can answer why it is necessary to make the declaration anew. A large force of Catholic prelates, we know, have protested against the measure, as being entirely in defiance of the spirit of the age, and blindly offering obstructions to the progress of the times. They have opposed it on the double ground of its being out of the range of necessity, and dangerously inexpedient. Still the Pope has persisted, and at last he has succeeded in carrying his point. Proclamation is to be made without delay, in the most imposing manner and with a long train of ceremony. It is to be remarked that the affirmative vote on the dogma so displeased Napoleon that, as we write, there are reports that he is to withdraw the French troops from Rome, which will throw the Pontiff wholly on his own resources. Garibaldi and the Reds will lose not a moment in taking the hint, as it is a serious question if in a little while the Pope has any temporal power left with which to enforce his spiritual authority.

Picnic at Walden Pond.

Messrs. Richardson and Dodge announce—as will be seen in another part of the paper—that on Wednesday, the third of August, they will give the second of the current series of Union Spiritualist picnics at Walden Pond Grove, Concord, Mass.

Mrs. Nellie J. T. Brigham, and the N. Y. World.

Under the heading of "A Sheep among the Shepherds," the New York World for July 23 gives a very interesting sketch of the order of worship and general appearance of the religious assemblies presided over in that city by Rev. George P. Hopworth and Rev. O. B. Frothingham, closing with a description of a Spiritualist gathering at Apollo Hall, where Mrs. Brigham addressed the meeting. The report is as follows: "The audience is quite equally divided as to sex, and old heads are replete with young ones as to numbers. Respectably attired, and quietly attentive, it is marked by no peculiarities that distinguish it from ordinary religious assemblies.

On the stage is a cabinet organ, a quartette of singers, and on the speaker's desk a small vase of flowers. Presently Mrs. Brigham glides on the floor and sinks in a chair just back of the desk. With downcast eyes and pensive look she sits still as a statue, and then, with a quick motion, touches her finger to her lips, as if a thought had suddenly thrilled her. The attitude, expression, and rare intellectual beauty of the woman form a most interesting tableau.

After the singing the account says: "The speaker comes forward at once and prays. The speaker's desk a small vase of flowers. Presently Mrs. Brigham glides on the floor and sinks in a chair just back of the desk. With downcast eyes and pensive look she sits still as a statue, and then, with a quick motion, touches her finger to her lips, as if a thought had suddenly thrilled her. The attitude, expression, and rare intellectual beauty of the woman form a most interesting tableau.

It is only after it is all over that we stop to analyze this phenomenon, for such it seems to be. A singularly beautiful woman, delicate, exquisitely sympathetic, spirituelle, and looking more angelic than mortal. Her voice is sweet, clear, and evidently so from nature rather than culture; her words most fit, chaste, and appropriate, and flowing from her lips rather than being chosen expressions; her gestures make one feel that to her delicate finger tips, every nerve and fibre is tingling with "inspiration." A vein of pleasure has been running through some of her sentences, when her lips have an added graciousness, and her eyes open into positive radiance. Her discourse has been beautiful smiles, exquisite illustrations, poetic fancies, revealing at times a remarkable degree of scientific knowledge, as nature in her various forms and laws furnishes the material for her instructive teaching. From the beginning to the end there has been an uninterrupted flow of language, unexceptional to the highest degree. She finishes with a number of stanzas of verse, perfect in rhythm and melody, and abounding in beautiful figures; and all that she has said has been improvised—"spontaneous" in the best sense of the moment. Her friends claim that it is true, and, indeed, all things considered, there seems little reason to doubt it.

Thomas Gales Forster.

This able and popular lecturer closed an engagement in Philadelphia, Sunday, July 17th, and started at once for Yellow Springs, Ohio, where letters will find him, addressed care of Frank Grinnell, Esq. Bro. Forster in a private note to us says:

"Will you do me the kindness to announce that I will accept of engagements to speak in Ohio and the neighboring States during the months of August and September; that I am to speak in Philadelphia during October, January and February; in New York during November; in Boston during December; and that, having decided not to visit California, as contemplated in the spring, I will accept of engagements during the months of March, April, May and June, at whatever points desired? I closed the season in Baltimore by lecturing through June.

Having thus burdened you with a long request, permit me to inquire how do you vegetate during the hot term? Editors, mediums, and car-horses would appreciate that anomaly termed rest, if they could but procure it for a month or two. Do you not think so?

The Maryland State Association of Spiritualists, for which I lectured five months during the season just closed, is in a good condition, both as to numerical strength and a continued intensity of interest in behalf of humanity, and the spread of philosophical and spiritual truth. Levi Weaver and John N. Gardner, the excellent President and Vice President, are sustained by a corps of noble workers, male and female, led on by J. H. and Jacob Weaver, William Leonard and others, whose earnestness and devotion are a sure guarantee that much good will be done during the years that are to come. The Association occupies, with the Lyceum, one of the handsomest halls in the country, and the audiences are courteous, kind and generous to the mediums and speakers. My own association in Baltimore has endeared the friends to me very much, and my recollection of their kindnesses will continue as long as memory shall exercise its office. Our speakers would be pleased by a month's sojourn in the Monumental City."

The Social Evil.

St. Louis has decided to adopt the rule of the large European cities in reference to this subject, and will at once stop street-walking altogether, but license and attempt to regulate houses where an improper commerce of the sexes is practiced. There is a great deal to be said against this open, legal recognition of an evil that is so wide-spread, and whose terrible effects threaten to vitiate and taint more than one succeeding generation. The very most that can be urged in its favor is on the score of expediency, as if it were a final confession that the modern state, styling itself preeminently Christian, can do nothing with an evil that has become so deeply seated as to threaten the health and perpetuity of the State. As it has been for ages in operation, so will the cure be slow. Superstition thus far proves to be the most efficient protector and ally of chastity, but that is a wretched commentary on the power of Christianity as it has been employed? Why are not our youth taken in hand at the critical period of their lives, and instructed in the imperative necessity of keeping their bodies pure and holy? Why is not habit, good and bad, not more freely talked about with the young? Why are they thus left entirely to their own growing passions, which ignorance misleads, and a whole lifetime is not long enough to lament the abuse of? Why are the evil, the libidinous, the satyrs permitted to scatter their instructions in all our schools, but purity forbidden to open its mouth?

Dr. H. F. Gardner's Next Picnic.

The Doctor will continue the course of social gatherings so auspiciously begun on the 23rd of June, by another picnic at Island Pond Grove, Abington, Mass., Friday, July 29th. The upward tendency on the part of thermometers during the present month, has operated to increase the desire of all to escape from the stifling limits of the city; and to no better place can any one go who desires cool breezes, pleasant company, and beautiful scenery. Those also who reside in the country will find themselves repaid for their trouble in attending, by the words of the speakers who will be there, as well as by the greeting of old friends who make of these meetings a kind reunion. A full account of the arrangements for this picnic may be found in another column.

The Awakening.

In our day (not perhaps more than in the ages of man's past history, but better known and more widely acknowledged) has come the resurrection morn in which souls passed beyond the shadowy boundaries of time return to tell of the land wherein they dwell; and those who yet linger amid the untoward circumstances of earth-life rouse themselves to better views of existence here and in the coming future. Not with the warbling blast of Gabriel speaking to the outward ear, but with the soft whispers of love coming directly within the sacred folds of the heart, is the glorious morning heralded abroad.

How many there are among the champions, both lay and clerical, of the olden creeds, who waken on the other side to find the mistakes of life, and hurry to return, bearing their admortuary utterances to the ears of friends near and dear. But such find in too many cases the doors closed against them by ignorance and prejudice—the same they helped to foster while in the form—and sadly reap the harvest themselves have sown, till the light comes to them. Such was not, however, the case with the minister referred to by our correspondent, J. A. Willard, who, writing us from Springfield, Ill., July 15th, says:

"A correspondent of mine has recently furnished me with the following item. The case occurred in the West, and the character of my correspondent I think a sufficient guaranty of the facts named:

The Methodist church lost their minister last summer. After a lingering illness he passed into the spirit-land. Before leaving, he was entranced, as we would call it. His friends thought him gone; but unexpectedly he revived, and said to his wife at his side, 'I have not left you yet. I have been to see my heavenly home; but they told me I could not go until I came back and told you that the teachings of all these years from my pulpit are false. Our ideas of heaven are all wrong. I have taught and thought we would do and go straight to God and glory. All wrong. Tell all you meet my last words to them—all wrong. The spirit-home is a beautiful land; but we must go up step by step, and work out our own salvation.' His wife has repeated all he said; but the church regrets that she was so injudicious as to give currency to the ravings of delirium, as dying counsels."

"The ravings of delirium" here spoken of, are akin to the glorified utterances which in the day of that pentecost for whose second descent Methodism often prays so devoutly, while she refuses to see that it has already come, fell from the inspired lips of the apostles—and martyrs yet to be. But what said the established church of that day? Why, "These men are full of new wine!" To-day Christianity brands her opponents as maniacs instead of drunkards, but they who have received the truths enunciated in his last moments by that departing pastor, have learned the glorious fact that "Life is a debtor to the grave—Dark latice lotting in eternal day!"

The Beach.

A brief sojourn at the Farragut House, Rye, N. H., conclusively demonstrates to our mind the superiority of this establishment over other hotels on the Atlantic seaboard between Nahant and Portsmouth. We have at different seasons visited nearly all the noted localities along the coast, and hence we venture the above opinion. Not that the numerous hotels in question are not well managed, for most of them are; but in our estimation the Farragut and Atlantic combine all the requisites so desirable at fashionable watering-places. Here we have a fine beach, where bathers may enjoy themselves to their hearts' content. A coach leaves the house daily, at eleven o'clock, to convey its patrons to the bath-houses; and on the two hottest days of the season—Sunday and Monday, 17th and 18th July—the opportunity was fully improved.

A "hop" took place in the new hall of the Atlantic House on the evening of the 16th, the Naval Quadrille Band from Portsmouth furnishing the music. It was indeed a festive occasion, and continued to a late hour.

Yachts are kept in readiness to convey parties on sailing and fishing excursions to the Shoals, about ten miles distant. A lively stable also furnishes teams to those who prefer drives into the interior.

Woody lawns and cultivated fields contiguous to the hotels present an air of picturesqueness gratifying to the lovers of natural scenery. The most striking features of the Farragut, however, are its bounteous tables, its orderly and attentive servants, its neat rooms, its affable porters, Mrs. J. C. Philbrick & Son, and the efficient chief clerk, Mr. Walter B. Sheppard, who is at his post early and late.

The guests, who hail from different sections of the country, are gentlemen and ladies of culture and refinement, hence the Farragut and Atlantic Houses possess a homelike atmosphere to those who appreciate such qualifications—and who does not?

Therefore we advise those who intend leaving the heated atmosphere of the city for awhile, to take passage in the elegant cars of the Eastern Railroad Co., on Causeway street, and visit our friends of the Farragut and Atlantic Houses, at Rye Beach, N. H.

An Ecumenical on Dickens.

It is about time the pulpit met in a body and organized in a sort of Ecumenical shape on the Dickens dogma. The author has been dead but a few weeks, as Orthodox counts death, only to live more lively than he ever lived in the flesh, by being made to do duty every Sunday as a subject for the discourses of ministers. In the first place, what business have they to discuss his present condition any more than that of another person so situated? If they assume it on account of his writings, then let common decency suggest to them the propriety of restricting their discussion to his books. Are they moral or immoral? If these preachers want his views on God and Christ, they have them plainly written down in his will. But if they nevertheless remain dissatisfied, and demand that he shall prove membership in their churches, then they admit that they are denouncing him because he was not such a member; and how long is a community professing the commonest respect for liberality of sentiment to abide insolence of that sort? Has any pulpit a license to abuse and damn a man, whether writer or private citizen, simply because he declined to ally himself while on earth with its ecclesiastical machinery and the dogmas it runs? Let us have this matter better understood. As for Dickens's stories, they are of course open to criticism; if they are irreligious and of wrong tendency, why were they not assailed while the writer was turning them off for the admiration of a whole people? Simply because these men were afraid to do that thing.

Spiritualism in Baltimore.

Wash. A. Danskin in the New Life, is stirring up the clergymen of Baltimore in good earnest, especially the Rev. Dr. Bond, who made an attack on Spiritualism a few weeks ago. In the eyes of the public, Mr. Danskin's position is the fairest and the best sustained, and light is being shed on the important subject of Spiritualism by his arguments.

Massachusetts Liberal Tract Society.

The final meeting for the organization of this Society was held at Mercantile Hall, Summer street, Boston, Sunday afternoon, July 17th.

On motion of A. E. Carpenter, voted that the report be accepted, and the amendments adopted.

On motion of M. T. Dole, voted that a marking list be opened for the names of lady candidates to serve on the Executive Committee.

On motion of H. S. Williams, voted that the Constitution, as now revised and amended, be adopted as a whole.

On motion, voted that the Secretary be instructed to prepare the Constitution forthwith for signatures of members at an adjourned meeting.

On account of the extreme heat of the day it was decided to omit the meeting in the evening, and Mr. Dole offered (in the name of the Boston Children's Progressive Lyceum) the use of the hall free of expense at any other time it might be wished by the Society, when not interfering with Lyceum arrangements.

On motion, voted that when we adjourn, it be for two weeks, to meet at Mercantile Hall, Sunday evening, July 31st, at half-past seven o'clock.

After some further remarks by Messrs. Reed, Carpenter, Dole, Williams, Dunklee, the presiding officer and others, with reference to the importance of making every exertion to call together a large attendance at the next meeting, it was, on motion, voted to adjourn.

The following is the Constitution adopted in full at the meeting, July 17th:

Preamble.—Realizing the necessity of a more general dissemination of liberal literature to counteract the cramped dogmas spread broadcast over the land, and similar publications, we agree to unite for the purposes set forth in the following

CONSTITUTION.

ARTICLE I.—This Association shall be known as "The Massachusetts Liberal Tract Society."

ART. 2.—The objects of this Society shall be the publication and dissemination of Radical, Spiritualistic and Reformatory tracts and other publications to advance free thought on religious, moral and social topics which tend to the elevation of humanity.

ART. 3.—The annual business meetings of the Society shall be held in the City of Boston, during anniversary week, at the call of the Executive Committee. Special meetings of the Society may be called by the President at the written request of five members of the Executive Committee.

ART. 4.—The officers of the Society shall be a President, four Vice Presidents, a Secretary, a Treasurer, an Executive Committee composed of the above named officers, ex-officio, and twenty-five members, and a Board of Trustees composed of five members of the Society.

ART. 5.—The officers of the Society shall be elected at its annual meeting, to hold their office for the term of one year, or until their successors are elected and qualified. Vacancies in office may be filled at any legal meeting of the Society.

ART. 6.—Section I.—The duties of the President, Vice Presidents and Secretary of the Society, shall be such as usually pertain to such offices.

ART. 7.—The duties of the Treasurer shall be to receive all moneys from the Treasurer and receipt for the same, and to pass the same over to the Trustees, taking their receipt for the same, and shall not hold at any one time an amount exceeding two hundred dollars. He shall not pay any bills in excess of ten dollars, except the same be audited and approved by the Board of Trustees. He shall also keep an accurate account of the funds collected and from what sources received, also of all moneys expended and for what objects expended, making a full report of the same at each annual meeting.

ART. 8.—The duties of the Executive Committee shall be to have the charge of the selection, publication and dissemination of such literary matter as they may deem proper and consistent with the objects of the Society; to solicit funds for its uses, and to have the general management of its business, and shall have power to fill vacancies in their number. The meetings of the Executive Committee shall be held on the first Thursday of each month, and five members shall constitute a quorum for the transaction of its business.

ART. 9.—The duties of the Board of Trustees shall be to receive all moneys from the Treasurer and receipt for the same, and to accept all gifts and bequests which may be made to the Society, and to hold all such moneys and property in trust for the uses of the same. All accounts and bills, in excess of ten dollars, shall be audited by one or more of the Trustees as the same may be decided by the Treasurer, and they shall have the general management of the finances.

ART. 10.—Any person favoring the objects of this Society, as herein expressed, may become a member by subscribing to this Constitution and the payment of one dollar per annum. The payment of twenty-five dollars shall constitute a life membership.

ART. 11.—This Constitution may be amended by a two-thirds vote of the members present at any regular annual meeting of the Society.

List of officers for the ensuing year:
President—William Denton, Wellesley.
Vice Presidents—H. F. Gardner, M. D., Boston;
L. S. Richards, Quincy; Miss Lizzie Doten, Boston;
Mrs. M. L. Dorman, Worcester.
Secretary—Albert Morton, Boston.
Treasurer—William A. Dunklee, Boston.
Executive Committee—M. T. Dole, Charlestown;
H. S. Williams, Geo. A. Bacon, John Wetherbee,
John Hardy, William E. Cabb, J. L. Hatch, A. E. Carpenter, Dr. H. B. Storer, William White,
Miss G. Stillings, Mrs. E. R. Still, Mrs. Albert Morton, Miss Mary A. Sanborn, Mrs. John Woods,
Boston; B. G. Howe, Anson A. Reed, E. R. Fuller,
Mrs. Maria Plagg, Worcester; E. G. Burnett,
M. D., Webster; David Warner, Springfield; Mrs.
W. W. Currier, Haverhill; Mrs. J. S. Dodge, Chelsea;
Mrs. Elizabeth F. M. Denton, Wellesley;
Mrs. N. J. Willis, Cambridgeport.

Thus the Society is fairly organized, and on Sunday evening, July 31st, will present its claims to public notice and favor, at Mercantile Hall. Let all friends of liberal and progressive thought make an effort to be in attendance, and thus lend their bodily presence and pecuniary aid to an Association which, if carried on in the spirit with which it has begun, cannot fail of producing glorious results in coming time.

Spiritualism in Melbourne.

We clip the following paragraph from *The Echo* of May 28th, a paper published at Dunedin, New Zealand. It is significant of the desire of the people to learn something more of Spiritualism, which has begun to be investigated in that far-off country:

"A correspondent, writing to the *Castlemaine Representative*, says that he (or she) understands that several enthusiastic Spiritualist gentlemen of Melbourne have decided to introduce to the colony the celebrated lectures, Mrs. Emma Hardinge, of the United States, and two mediums, for the term of twelve months. The expense of this speculation will be about two thousand pounds, which has been guaranteed by several wealthy and liberal Spiritists of Melbourne. Mrs. Hardinge having lectured and publicly answered questions in a clairvoyant state, in several of the principal cities of America, and having just completed a successful engagement in England, where she had large, respectable and intelligent audiences, is about to return to the States, and it is supposed that she will be willing to accept the liberal offer made by the Spiritists of Victoria."

Vermont Items.

Mrs. Lizzie Manchester will speak at West Randolph, Vt., the first Sunday in August.
J. A. Spear will speak in West Randolph, Vt., the second Sunday in August.
Dr. S. N. Gould will speak in North Fayston, Vt., the 24th of the present month.
Dr. George Dutton will open a reform school for physical culture at West Randolph, Vt., September 6th.

Correction.

In the *Banner of Light* of May 7th, 1870, was published a statement, copied from the *East Greenwich* (R. I.) *Pendulum*, wherein was given an account of a spirit message delivered by William Wilson, among strangers in Lake, Milwaukee Co., Wis., and sent to the father of said spirit—Austin Wilson—at his home in East Greenwich, R. I., the letter accompanying the transmission being signed by Martha Howard.

We are notified by Mrs. Howard that the message did not come through her organ, but through that of her daughter-in-law, Mrs. M. E. Newson (who now resides in Michigan), and that she wrote it down at the dictation of the medium. Mrs. Howard forwards us, also, a certified copy of the letter received by her from Mr. Austin Wilson, the father of the spirit, acknowledging the leading facts of the message to be true.

Movements of Lecturers and Mediums.

A. S. Hayward, of this city, the well-known and successful magnetic healer, with his wife, an excellent test medium, are on a professional tour to Cape Cod. They will visit the principal towns and attend the camp-meeting of Spiritualists at Harwich, August 2d.

H. T. Leonard, of Taunton, Mass., will answer calls to lecture in the trance or clairvoyant state. Keep him at work.

J. H. Powell's address is 10 Chapman street, Boston.

N. Frank White is in Boston. Address care of this office.

M. Milleson, spirit-artist, is at present at the residence of Dr. Andrew Stone, of Troy, N. Y., where he will remain until the middle of August.

Novel Mediumistic Development.

Prof. J. H. Powell, who has lately returned from the West, gave a private seance in the presence of some thirty friends at 10 Chapman street, Boston, Tuesday evening, July 19th, at which was displayed the power developed in his wife for dancing while under influence. Mrs. Powell is a very small, physically weak woman, but while under influence she is enabled to continue in the most violent muscular exercise for a long time without fatigue to herself. The course of seances inaugurated on the 19th will be continued every Tuesday and Friday evening at the same place till further notice.

"The Battle of Gettysburg."

The exhibition of this celebrated painting at the Art Gallery of Childs & Co., Tremont street, Boston, after continuing for eighteen weeks—during which time twenty-seven thousand persons have visited it—closed Saturday, July 10th. Over \$10,000 worth of engravings from the picture have been ordered by various parties while in our city. Its proprietor, John B. Bachelder, intends leaving for Europe in a few weeks, to set in motion the work of transferring the picture to steel, which will require at least five years for its completion, although he hopes, by continuing the labor night and day, to be able to publish it in two years.

Dr. Newton in London.

An attempt was made to mob Dr. J. R. Newton, in London, recently, while he was gratuitously healing the sick in Rev. Dr. Burns's Chapel. A scurrilous handbill had been issued for the purpose of inciting a mob, instigated by "two gentlemen, an earnest Christian minister and the much respected Secretary of a well-known Christian Association." The police interfered, and the Doctor escaped unharmed. The Doctor is working purely for the good of humanity; how disgraceful, then, is such treatment by the leaders and teachers of so-called Christianity.

The "Heathen" and the "Christian."

Hon. Israel S. Diehl, late U. S. consul at Java, has been lecturing in Pittsburgh, Pa., on "Bible Lands," Babylon and Nineveh, etc. Many things among the people of those countries, he said, we might well imitate. In all the millions of these Asiatic people, drunkenness and rum-shops are unknown. The same is true of swearing. If a man swears, the first duty of any man that hears him is to knock him down. Imagine what would happen if such were the practice in this country! When they want to say anything bad of a man, they say, "he is as dirty as a Christian."

Suing Brigham.

An Elder, or somebody, has been bringing a suit against Brigham Young, and in the United States Court has recovered a verdict against him to the amount of ten thousand dollars. Nothing will answer for the great head of Mormonism to fork over that sum. He need not hope to get out of it, unless he thinks it can be done by levying war. But in that case he would have to spend his paltry ten thousand a good many times over, and have his trumpet establishment knocked about his ears into the bargain. Brigham will certainly have to come to the scratch this time.

Spiritualist Meetings at Plover Point Grove.

Prof. J. H. Powell spoke at this place Sunday afternoon, July 17th; subject, "Where are the mighty dead?" Mr. Powell's address is at present at No. 10 Chapman street, Boston. He will be happy to receive calls to address the Spiritualist societies of New England.

Miss Lizzie Doten will lecture at this grove Sunday afternoon, July 31st. Other speakers will be announced in due time.

Another Speaker Annotated.

I take pleasure in informing the spiritualistic public that Albert E. Stanley, of Leicester, Vt., a young man of fine ability, of irreproachable character, and a logical and forcible speaker, has entered the lecture field of reform. In behalf of our fraternity I cordially extend to him the right hand of fellowship, and welcome him to the toils, sacrifices, honors and dishonors of the position. Though he is an aspiring genius, none need to fear that he will "get above" his high calling, for, in the first place, God made him humble, and I know the Spiritualists will keep him poor!

He will make engagements within an available distance of his home, and I bespeak for him the patronage of the Spiritualists of Vermont.
DEAN CLARK.

According to a writer in the *Western Monthly*, a remarkable discovery has been made in California, proving that the Indians, of the Pacific coast at least, came directly from Asia: "The Chinese and the Indians of the mountain tribes are able to understand one another, so many of their important words are alike or nearly alike." Should this statement be confirmed, its importance in an archaeological point of view can hardly be overestimated.

A Wisconsin paper claims that the water of the artesian wells in the town of Sparta is so charged with electricity that telegraph wires inserted in it need no other battery.

ALL SORTS OF PARAGRAPHS.

Our thanks are due Mrs. M. Goodwin, of Glover, Vt., for a box containing a jar of raspberries. Sorry the berries were not in good condition when they arrived. They soured on the journey.

Charlotte Chisham will leave Europe for the United States on the 18th of August, remain here until November, 1871, and then return to her Roman home.

A little school boy in Danvers when asked by his teacher why women should not vote, answered: "Cause they are afraid of catarrhills."

The Mormons of Utah have turned their attention to the production of gloves that rival those of Paris in delicacy and workmanship. The gloves are made from genuine kid raised in the vicinity of Salt Lake.

Fun is better than physic.

The *Norwich Bulletin* of July 18th says: "The Rev. Mr. Dana, in his sermon yesterday morning, dissented most emphatically from the remarks on Charles Dickens made by that notorious ass, the Rev. Mr. Fulton, of Boston."

Employment begets cheerfulness.

The Episcopal diocese of Wisconsin have adopted a canon to the effect that any communicant marrying outside of their communion, or by a clergyman out of their denomination, shall stand excommunicated. An "infallible" dogma may be looked for soon.

A wife's love is better than a sweetheart's.

SIX DEGREES OF CRIME.—He who steals a million of dollars is a shrewd financier; he who steals half a million is a defaulter; he who steals a hundred thousand is a rogue; he who steals fifty thousand is a knave; he who steals one thousand is a villain; but he who steals a pair of boots or a loaf of bread is a scoundrel of the deepest dye, and deserves incarceration in a prison.

Since Queen Victoria took her place on the English throne, thirty-three years ago, every other throne in Europe, from the least unto the greatest, has changed occupants.

Gerrit Smith said, a few days ago, that wars would never occur if rulers drank water instead of wine.

By doing good with his money, a man as it were stamps the image of God upon it, and makes it pass current for the merchandise of heaven.

The trouble in Brigham Young's Mormon camp is becoming serious, and the saints are deserting in much larger numbers than heretofore.

Quill, who has hitherto been a Universalist, now believes there are two things destined to be entirely lost—his umbrella and the man who stole it.

The Empress Eugenie has been so anxious for Plus to be declared infallible, that while it was on the tremble, she knelt three times a day with her face toward Rome to pray for the success of her darling hope.

The Ludlow (Vt.) money diggers were assured before they began work that there was one hundred and fifty millions of treasure in buckskin sacks, and only about four feet from the surface. They dug down nine feet and have not found it yet.—*Fig.*

Had they kept within twelve inches of the surface, spreading out right and left, they could have realized a good crop in another season.

A Syracusan the other day consoled one of Dickens's mourners with the remark that he had "a mighty smart sister—that Anna Dickinson."

Some one pertinently asks: "Why is it that society-to-day will forgive a man for a thousand transgressions—may, will fondle and fatter and crown him without repentance or forgiveness; but if a frail sister, tempted overmuch, shall make but one false step she must be consigned to hopeless infamy?"

Napoleon is sixty-two years old, and King William, of Prussia, seventy-three.

United States Senator Frelinghuysen has been confirmed as Minister to England in place of Mr. Motley.

Sunday, July 17th, was the hottest day of the season. In Boston the mercury rose to one hundred and four in the shade. The next day it stood at one hundred and one. Good weather for corn, but uncomfortable for fat people.

Congress passed a new pension law which protects the pensioner from sharpers and swindlers. Mr. Thomas Brinshaw, of Charlestown, Mass., a well known and respected citizen, died suddenly, July 18th, at the age of fifty-three.

The population of Boston is 270,000.

Speaking of his uninvited servants, Dickens said: "I do not consider that I own enough of any man to hang a badge upon."

A recent writer upon the Aryan and Semitic religion speaks of "Pill Shu" as one of the oldest Chinese deities. Where is the rascally plagiarist who claims "Shoo Fly?"

Mary Powell in her lecture on the Indians says she has seen 200 Indian babies all together, and not a squall came from any of them.

A new serial story by a distinguished American writer, whose name is held in reserve, is to be begun in the *August Galaxy*. The tale is said to be full of incident, dramatic, novel in scene and character, and admirably adapted for serial publication.

CURRENT EVENTS.

The elegant residence of Mrs. S. P. Shaw, at Old Cambridge, Mass., was destroyed by fire July 10th.

The State Department has received a dispatch from Mr. Hoffman, the acting Minister at Paris, stating that France had decided to respect the treaty of Congress of Paris of 1856, which establishes the principle that the goods of an enemy are free from seizure under a neutral flag, unless they are contraband of war. Neutral goods not thus contraband are not liable to capture, even on board of the enemy's ships. Similar articles to our neutral flag also in hand. The United States, unwilling to give up the right of privateering and to issue letters of marque and reprisal, never became a party to the compact, which is, first, privateering is and remains abolished; second, the neutral flag covers the enemy's goods, with the exception of contraband of war; third, neutral goods, with the exception of contraband of war, are not liable to capture under an enemy's flag; fourth, blockades, in order to be binding, must be effective; that is to say, maintained by a force sufficient really to prevent access to the coast of the enemy.

A very large granite building belonging to the Tudor company, on Charles River Avenue, Charlestown, Mass., was destroyed by fire July 18th. It was used for manufacturing purposes. Loss \$100,000.

Mrs. Charles Kuhn, wife of Charles Kuhn of Philadelphia, and daughter of Hon. Charles Francis Adams, died at the baths of Lucca, in Italy, on Wednesday, July 13th, from injuries received in being thrown from a carriage.

The United States Government will be an interested applicant of the war in Europe. The President has decided to send Gen. Sheridan or Gen. Schofield to the scene of the conflict to see if any new ideas are developed. The Secretary of State has sent despatches to our representatives in Europe, and has also ordered the Secretary of the Navy to sell arms, ships, food, etc., to either side. It is the purpose of one despatch. The Secretary of the Navy, with the assistance of Vice-Admiral Porter, is issuing orders to all the navy yards, fleet commanders and others, so as to be ready

for all contingencies. Gen. Sherman and Admiral Porter will not be absent from Washington many days at a time. Gen. Sherman has considerably to do under the new army bill, and both wish to be at hand in case of trouble. It is not believed that an extra session of Congress will be called under the present circumstances.

France has notified Prussia that she will not use explosive bullets if Prussia will not. After the first battle has been fought all the powers of Europe, it is said, will make an effort to publish no information concerning military movements. The Catholics of the South German States are reported to be opposed to Prussia.

A telegram from Rome, July 18th, says: "The Council held a public session today, at which 538 Fathers were present. The Schema de Ecclesia Christi was adopted by a vote of 530 to 2, and was approved as a Constitution of the Church by the Pope, who pronounced a short allocution."

Reports from the Indian country for the last five or six days have been quite favorable. Gen. Parker, the Indian Commissioner, does not believe there will be any trouble with the Sioux or other northern Indians, and hopes to avoid trouble with the southern Indians, some of whom have recently shown indications of hostile intent. Three or four members of the Peace Commission will probably leave for the plains at an early day, and if all cannot go the Commissioner will send other gentlemen as temporary substitutes to represent the views of the department. He will soon take steps to learn the will of the Osages in Kansas as to giving up their lands under the terms of the late act of Congress.

The new Patent and Copyright Law makes twenty pages of the Congressional edition of the laws. An edition of that kind of law relating to patents, with notes and references, is now being published under the direction of the Commissioner of Patents. Proprietors of copyright books or other articles must remember that under the new law they are required to send a bill to the Librarian of Congress, a copy of the best edition issued of each book, or photographs of paintings, stationery, &c., or be liable to a fine of twenty-five dollars.

M. Prévost-Paradol, the new French Minister who arrived in this country July 13th, committed suicide in Washington, by shooting, during the night of July 19th. It is supposed he was rendered temporarily insane by fatigue and the excessive heat in Washington. Among the rising statesmen of France, he was the most promising.

The Second Grand Union Picnic for 1870.

Will be held at Island Grove, Abington, on Friday, July 23rd. Special trains will leave the Old Colony Depot, Boston, at 8:45 and 12 o'clock precisely for the Grove.

From the following way stations by regular trains the fare is as follows:

Table with 2 columns: Station and Fare. Includes Harrison Square, Adams, Children, South Braintree, East Bridgewater, Bridgewater, Middleboro', Hanson, Halifax, Plymouth, Kingston, and Plymouth.

Be sure to call for excursion tickets. To be obtained at the depot.

Refreshments in abundance may be obtained at the Grove at reasonable prices. No peddlers or exhibitors of the grandstand.

Prominent speakers will be in attendance. If the weather is pleasant it is anticipated that this will be one of the largest and most interesting gatherings ever assembled in this famous Grove. Come one and all, and bring the children, that they for one day may enjoy the fresh air and sunlight of the country.

H. R. GARDNER, M. D., Manager. Boston, July 11th, 1870.

Picnic at Walden Pond.

The Second Grand Union Spiritualists' Picnic at Walden Pond, Concord, Mass., will take place Wednesday, Aug. 3d. Special trains will leave the Fitchburg Depot, Boston, at 8:45, making stops at Charlestown, Somerville, Cambridge and Waltham. Other trains will leave at 11, 2:15 and 2:35. All excursionists above Concord will take regular trains. Arrangements have been made for the accommodation of the large numbers that are expected to attend this popular gathering. Public speakers and musicians are cordially invited. Edmunds's Band will furnish music. Public speakers will be furnished with free tickets by calling upon the committee. No extra charge for dining.

We would also give notice that arrangements have been made to hold a six days' Camp of Prayer Meeting, commencing Aug. 23d, and continuing until Sunday afternoon at 6 o'clock. Alterations will be made at the grove, by arranging suitable accommodations for speaking, and seating at least six thousand persons, the whole to be protected from the sun or rain, thus affording shelter in case there should be a storm. Ample provision will be made for parents to take their families, and thus spend the time in one of the most delightful spots in this section of the country. Full particulars of this meeting and its mode of management will be given in the *Banner of Light* in due season.

Committee of Arrangements—Dr. A. H. IRICHARDSON, Charlestown; J. S. DODGE, Boston.

Great Grove Meetings.

At Fond du Lac, Wis., on Saturday and Sunday, July 30 and 31, at 10 o'clock, A. M. Speakers, recently from London, England, and J. O. Barrett will address the people.

A Grove Meeting will also be held at Glen Duck, Shieboygan Co., Wis., near the famous Emerald Lake, accessible by cars at half fare, both Saturday and Sunday, August 6th and 7th. J. M. Peckham, J. O. Barrett and others will speak. Let everybody come up to these festive of tribuna cities. Per Order.

Grove Meeting.

The Spiritualists will hold their Tenth Annual Grove Meeting at Burnett Grove, Phoenix, N. Y., on Sunday, July 31st, forenoon and afternoon. Speakers, Les Miller, Steamers and other friends will take passengers from 8:30 to 10:30 A. M. from the depot. Fare for the round trip. The friends at other localities will arrange for the occasion as may seem best. Come, and come all. By Order Committee.

Spiritualists' Camp Meeting on Cape Cod.

Arrangements have been made with the New Bedford and Fairhaven Railroad, for fare to Harwich and back, \$1.25. New Bedford, July 20th, 1870. I. C. BAY.

The Austin Kent Fund.

Previous acknowledgments. \$107.55
E. S. Springfield, Mass., 2.40
Daniel Baxter, 1.50
George Bates, West Acton, Mass., 5.50
G. L. D. Albany, N. Y., (monthly donation) 50
\$111.95

Spiritual Periodicals for Sale at this Office.

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. per copy. Edited by Rev. J. M. G. F. Monthly Journal of Zoetic Science and Intelligence. Published in London. Price 25 cents.
THE MEDIUM AND DAYBREAK. A weekly paper published in London. Price 5 cents.
THE REGIUM PHILOSOPHICUM JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by B. B. Jones, Esq. Price 5 cents.
THE LYCEUM BANNER. Published in Chicago, Ill. Price 5 cents.
THE AMERICAN SPIRITUALIST. Published at Cleveland, O. Price 6 cents.
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 20 cents per copy.

Business Matters.

MRS. E. D. MURPHY, Clairvoyant and Magnetist Physician, 32 West 29th Street, New York. Jyl.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 15th Street, New York. Terms, \$5 and four three-cent stamps. Jyl.

SEALED LETTERS ANSWERED BY R. W. PLINT, 105 East 12th Street, New York. Terms \$2 and 3 stamps. Money refunded when not answered. Jyl.

MRS. S. A. R. WATERMAN, box 4193, Boston, Mass., Psychometrist and Medium, will answer letters (sealed or otherwise) on business, to spirit friends, for tests, medical advice, delineations of character, &c. Terms \$2 to \$5 and three 3-cent stamps. Send stamp for a circular. Jyl.

Notice to Subscribers of the *Banner of Light*.—Your attention is called to the plan we have adopted of placing figures at the end of each year's name, as printed on the paper, and the figures stand as indexes. At the exact time when your subscription expires, i. e., the time for which you have paid. When these figures correspond to the number of the volume and the number of the paper itself, then know that the time for which you paid has expired. The adoption of this method renders it unnecessary to give to subscribers those who desire the paper continued, should renew their subscriptions at less than early as three weeks before the receipt-figures correspond with those at the left and right of the date.

Special Notices.

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Banner of Light.

EDITORIAL CORRESPONDENCE.

By WARREN CHASE, 601 North Fifth st., (near Washington Avenue), St. Louis, Mo.

CHILDREN.

Notwithstanding the large number of children born from drunken and licentious parents that should never have a child, and the number of unwelcome children born from forced or unwilling mothers in wedlock, yet there certainly is an improvement in a very large number of children born in the last few years. Many are superior phenologically and physiologically, as well as spiritually, and the improvement is largely on the increase among the better class of people, who have less in number, and better children. Much of the improvement is owing to the writings of Fowler & Wells, whose books have a large circulation and are much regarded by a very large and respectable number of families. Next to this is the influence exerted by the Water Cure books, papers and speakers, which is very considerable and of vastly more importance in the children than in the patients they cure or treat. Next and still later is the influence of Spiritualism, which is destined to work a far greater reform than all the others, as it will ultimately strike at the root of the evil by rendering woman free and equal with man in the matrimonial and parental relation, and in purifying both men and women, especially men, who need it most, and fitting them to become better parents and have better children. The effects are already visible in families of Spiritualists, in the superior organizations of the children generally over the sectarian and unreformed and non-progressive parents. The hope of the world and the promise of the future lies in the children, and to us it seems a bright sign of promise to see so many children with superior organizations, and mostly among the most advanced position. Reforms in dress and education must also correspond and keep pace with the physical changes to bring out the advantages into society and life with their full power. It is very rarely that the child of a Spiritualist can be found among the lazy, idle, profane, tobacco-chewing young roughs of our cities, where this class largely abound, and it is also a remarkable fact that this class is mostly made up of married and pious parents. Neither marriage nor Christianity seem to be a protection against social vices and moral depravity, while the other reforms are.

THE FUTURE GREAT CITY OF THE WORLD.

Our esteemed and indomitable fellow-citizen, L. U. Reavis, has just issued, or rather written and the court of St. Louis issued a new book with the above title, in which he has certainly brought in many well selected evidences to show that St. Louis is to be the city, as well as the capital of this Nation and the American Continent. We are well satisfied that it is destined to be the capital of the United States, or rather that the new capital will be built near the present site of the city, and we are also well satisfied that it will be the largest inland city of the continent within one century; but we are not sure that the tendency of this age is toward great cities, as it has been in the past. It seems to us that facilities for travel and intercourse will rather tend to divide and scatter the wealth and intelligence into many elegant cities and towns, where a variety of advantages can be enjoyed that no one locality can furnish. Even now, some large towns, like Saratoga, can support a hotel as small and extravagant as any city in the nation; and it seems to us St. Louis will have to divide with St. Paul and New Orleans, and with cities on the lakes and in the mountains, where cooler summers and warmer winters can be enjoyed. It does not seem necessary that grain should be brought to St. Louis to be shipped, or eaten, as other places can do both as well, and we cannot see why iron cannot be smelted as well near the mountains. Certainly people will find as pleasant places for residence and every enjoyment, hundreds of miles distant, as in the great city; and railroads will enable people to go and come as often as it is desirable to get into the whirl of a great city. The book is well worth the cost, and every American should read it, as it is rich in facts and full of statistical and other information that displays the ability and perseverance of the author. There is one other conclusion to which we shall call attention at some future time.

THE INDIANS.

It is more than probable, almost certain that a large share of the stealing and some of the murders and robberies laid to the Indians are of the same class with those of the gang referred to in the following dispatch to the Omaha Republican: "A dispatch to the Republican, from Plattsmouth, Nebraska, to-day, states that a letter has been received from York county that reports had been brought in by a party of hunters, that some of Captain Spaulding's men had run on to a gang of horse thieves, seventy-five in number, disguised and painted as Indians. The soldiers captured ten of the villains and hung three of them, taking the others to camp. It is believed that these are the Indians that committed the late raid along the frontiers. A large party of soldiers and some of the horse thieves, are on their trail. The dispatch states that the above is perfectly reliable." It is certain that the border of our settlements around the Indian Territory has been infested with civil and social outlaws who are capable of any crime, and who of course use their own crimes to engage the settlers against the Indians. There is no section of our country where so many crimes are palmed off on the innocent, and no class of people so cruelly abused in this respect as the Indians. That they get enraged and often vindictive in their revenge is not strange, but natural, and the wonder with us is that they bear as long as they do the outrages of those who impose upon them. That honest settlers suffer from both parties is true, and as often from white outlaws as from Indians, and usually lay the whole to the poor red man.

RELIGION AMONG THE NEGROES.

Miss Elizabeth Killham, writing for Putnam's Magazine to show that the negroes are not naturally religious, or, rather, what we should call Christian in their religion, says: "One strong argument against the idea of natural religious feeling in the colored people, is the fact that they become educated it generally decreases. The reaction from excitement to indifference is natural and sure, and as the circumstances of their lives change this feeling is weakened." This is undoubtedly true of the negroes, as it surely is of the Caucasians and of all enlightened nations. Education is rapidly developing our country out of the clutches of sectarian Christianity, but not out of its religious nature nor out of religion in a natural and rational sense. The truth is Christianity is a religion of the passions,

and ever has been fed and supported by excitement of various kinds, and mainly without the use of reason, which is generally ignored. Educate the people out of passionate exercises and extreme and excited action, and you educate them out of Christianity as surely as the world moves. "Shut the eyes and go it blind," and in that way sectarian Christianity flourishes. Open the eyes and read carefully, examine the authority and evidence, and you will leave the church, and this is as true of the negroes as of any other people, and no more so.

A MOCKERY AND INSULT.

A very pious organization in St. Louis passes resolutions of regret and condolence over a suicide who unfortunately was very rich by the inheritance of his wife, and retired from the city to a larger one where he could make more display of his wealth and have more luxuries, &c., but the noticeable fact in the case was the resolve, by a "Whereas, God in his providence has suddenly removed," &c. Now if this is not an insult to God, then he is not capable of being insulted. To charge to him in his providence, is a little too steep, and then to entirely forget the comparison of Jesus in the case of Lazarus and the rich man and ignore the Bible, is going a little too far in what we call a mockery of the precepts. We have noticed quite a number of suicides of poor persons in the city, and never knew any religious body to give God in his providence the credit of taking the sufferer to Abraham's bosom; but when a rich man dies, no matter how, and according to Orthodox Scripture goes to a place of torment, it is God in his providence. How strangely the Scripture is perverted.

THE NATION.

Among the ablest and best papers that come into our reach is the Nation, devoted to the temperance cause, a cause that needs the ablest tongues and pens of our country to roll back the tide of intemperance that so largely increased during the war, and that, like the high prices, will not retire since peace has returned to bless our country. We witness daily the terrible effects of drunkenness in our city (St. Louis), and mainly among the young men, who ought to be ashamed to be seen on the street or anywhere in such shameful degradation, but instead of shrinking away in shame from public gaze, they even brag of getting drunk, and banter each other on the subject. If they have not more respect for themselves they should forfeit the right to vote and let the women vote, till temperance laws could be enacted to save them and the next generation from the terrible fate that awaits the drunkard and his family. We are glad to see so able a champion as the Nation in the field.

TAR AND FEATHERS FOR A CURE.

We are indebted to the St. Louis Democrat for the following item: "Mr. A. B. Ellis, of Manhattan, having given offence on account of certain entertainments which he gave at his house, was on the 21 served with an unkind document, of which the following is a copy: "Notice. If Ellis is caught on these grounds on the fourth there will be a coat of tar and feathers put on his body and a pile of rope round his neck if he has any more circuits at his house." "Indebted by the threat, Mr. Ellis took an active part in the proceedings of the fourth." Circles are not likely to be tarred out in Missouri, nor even in Manhattan, as we learn that the Spiritualists are strong enough and intelligent enough to take care of themselves and continue "circles."

ST. PATRICK.

We see it stated in what seems to be good newspaper authority that no such person as St. Patrick ever lived; that there is not a word or scrap of evidence to prove his existence, nor a word of testimony of any writer of the period in which he is supposed to have lived. If there is, and any reader of this knows it, we should be glad to see it. It seems too bad to take this bottom out of Irish devotion all at once, and let the snake and toad go with the old snake story of Adam and Eve. It is doubtful whether time and research will not turn Jesus and his disciples also into a myth, as well as St. Patrick and his snakes and toads, but wherever they lead we follow.

From the London Spiritualist.

Str—My attention has been directed to the following paragraph in The Spiritualist of May 15th, from the pen of Mr. John Jones: "America is said to contain several millions of Spiritualists; if so, where are they? What are they doing? They are scattered to the winds, and have no cohesion, because 'whilst they' men leap on to the platform and bear away. Men of knowledge, of sense, retire, and refuse to cooperate. It may be said that American serial literature consists of only one weekly journal, which has a weekly existence, because it has been and is a cesspool of theories."

JOHN JONES.

Though having no aspirations in the line of newspaper controversies, I confess to the pleasure, only excelled by the moral duty, of enlightening inquirers and correcting all mis-statements concerning the Spiritualists of my own, this, or any other country. Certainly America "contains several millions of Spiritualists"—that is, believers in a present intercourse and communion between the inhabitants of this and the world of spirits. "What are they doing?" Well, while exercising quite as much charity and "cohesion" as English Spiritualists—while refusing to support Orthodox churches with their cramping creeds and dogmas, and while refraining from sending their children to sectarian Sunday-schools, to be taught among other things, the doctrine of total depravity, and a "charity" announced in the general judgment and endless hell torments; they are erecting free-church edifices, leasing elegant and commodious halls for séances and Sunday services, organizing children's progressive lyceums for physical, mental, and moral instruction, and deeply interesting themselves, generally, in the reform movements of the age. That men of "knowledge and sense" refuse to cooperate with Spiritualists in America is equally untrue, unless Judge Edmunds, Robert Dale Owen, and William L. Garrison—unless General Banks, Senators Wade, Howard, Harris, and many others justly distinguished, either as judges, jurists, congressmen, poets, or authors are understood of "knowledge and sense." During the delivery of our last lecture but one in New York, Judge Edmunds sat near us in the congregation, and a quiet listener; and at the May anniversary last season in Boston, Robert Dale Owen and Judge Ladd not only occupied the platform with us and other speakers, but Mr. Owen delivered a very sound and logical address. Instead of "American serial literature consisting of only one weekly journal, which has a weekly existence," as alleged, it consists of The Banner of Light, American Spiritualist, The Religio-Philosophical Journal, The Unity, The Present Age, and several others devoted in large measure to the phenomena and philosophy of Spiritualism. The Banner of Light alone has a weekly circulation list of at least five times the number of all the English periodicals devoted to Spiritualism put together. The genius of all genuine Spiritualism, like that of "Christy" recommended by the Gentle apostle, "rejoiceth not in the rejoicing of the Gentile," &c. J. M. PEEBLES.

June 1st, 1870.

Home is the one place in all this world where hearts are sure of each other. It is the place of confidence.

SPIRITUALIST LYCEUMS AND LECTURES.

Boston.—Mercantile Hall.—Notwithstanding the extreme heat, the session of the Children's Progressive Lyceum, meeting regularly in this hall, was well attended Sunday, A. M., July 17th. The Grand Banner March and Wing Movements were omitted in consequence of the weather. Eleven children declaimed; John Hardy read a poem; Misses Hatie Richardson and Maria Adams sang a duet, and Misses Addie Morton, Alice Cayvan and M. Adams furnished instrumental music.

In another column may be found the proceedings of the last meeting of the Massachusetts Liberal Tract Society, held in this hall on the afternoon of the same day.

Temple Hall.—The usual circles were held at this place on Sunday morning and afternoon, July 17th, under the auspices of the Boylston-street Spiritualist Association. In the evening, A. E. Carpenter, Thomas Moon and J. H. Powell spoke at this hall; the subject considered being "Spiritualism and its benefits."

At noon of the same day, the Children's Progressive Lyceum held an interesting session at this hall. Among the other exercises, Prof. Hudson gave a short music lesson; wing movements and marches were participated in, Miss Brigham declaimed, and Alice Cayvan executed a musical selection on the piano forte.

CAMBRIDGEPORT.—Harmony Hall.—A good number of members and officers of the Children's Progressive Lyceum assembled on Sunday morning, July 17th, at this hall. In addition to Silver-Chain recitations, singing, marching, &c., the question, "What is bread made of?" was fully discussed, several of the answers being very interesting. During the course of the delivery of the answers, Mr. Albee, Conductor, went among the children and distributed a number of spires of green wheat, showing them practically how the grain was centered in the head and must be threshed out before the trying process which fit it for the digestion of man could be accomplished. Good answers to the question were given by Mr. Pearson, Mr. Murray and others. The exercise of each leader or member reciting or reading a sentiment, was then gone through with, and proved a pleasant manner of passing the time. Remarks were made during the session by Judge Ladd; a dialogue was recited by Misses Anne Willis and Ida Elliott; declamations were rendered by Lizzie Dowling, Della Perry, Clara Elliott, George Martain, and Master George Pearson. The question for the next meeting was announced to be: "What is true Freedom?"

As was stated in our last issue, Wednesday, July 13th, was a holiday at Cambridge, it being the occasion of the dedication of the Soldiers' Monument. The Children's Lyceum, filled with a laudable and patriotic spirit, decorated their hall—which is on Main street, and directly on the line of march of the procession—in a beautiful manner—the entire front of the building presenting a mass of flags and Lyceum paraphernalia, together with a large American ensign which passed almost along the whole outside face of the hall under the windows. The children were also stationed at the windows, and their youthful salutations and the fine display of decorations were duly acknowledged by the different organizations of the Grand Army of the Republic, together with the Mayor of the city, &c. &c. But when the local paper—the Cambridge Press—came out with an account of the procession, and the doings generally, while it went out of its way to notice favorably small flags on street distant from the line of march, it did not mention the fact of the labors of the Lyceum, although the decorations were directly in front of the office.

What was the matter? It can easily be explained. Just over the door of the hall and among the decorations was hung a pure white banner with the following inscription: "Children's Progressive Lyceum, Organized March 5th, 1868." If this banner had been absent, no doubt the faithful chronicler of the Press would have given a full and complimentary notice of the fine display, crediting the proprietors of the building for it. But as the banner was there and spoke for itself to the eyes of all passing by, we are bound in charity to suppose that the editor's sense of honor would not allow him to give credit to those to whom he knew it was not due, and his cred forbade him to acknowledge, even in a passing paragraph, the existence of such an organization as a Children's Lyceum, so he compromised the matter with his conscience by saying nothing whatever about it—a course, by the way, much practiced by conservative Christians with reference to all forms of progressive thought.

AMHURST.—Mrs. N. J. Willis, of Cambridgeport, addressed the Spiritualists of this place to good acceptance, Sunday, July 17th. MINNEAPOLIS.—Miss Jennie Loys spoke at this place on Sunday, July 10th. Her lectures were attended by large audiences, and all seemed to unite in appreciating the efforts of the speaker. Miss Loys is rapidly rising to an enviable position among the female advocates of the Spiritual Philosophy. She will speak again in Middleboro' the first Sunday of August next. MILWAUKEE.—Washington Hall.—On Sunday morning, July 17th, the session of the Children's Progressive Lyceum was well attended by officers and members, together with a good number of spectators. The services opened with singing and Silver-Chain recitations; declamations were given by Misses Julia Smith and Netta Anson; readings by Alta Smith, Flora Cheney, Carrie Fisher, Ida Hill, Master Freddie Read and Mr. Emmet Brown. Remarks were made by Richard Walker, J. L. Buxton, Henry Anson, Henry Bacon and Rev. Rowland Connor, of Boston. The Grand Banner March followed, shortly after which the session closed. The Spiritualist Association was addressed at Washington Hall at two P. M. and half-past seven in the evening of the same day, by Rev. Rowland Connor, of Boston, both lectures being very interesting and entertaining.

PLYMOUTH.—Enton Hall.—Dr. H. B. Storor, of Boston, spoke at this place, morning and afternoon, Sunday, July 17th; subject in the morning: "The comprehensiveness of Spiritualism;" in the afternoon (by request) he recited some personal experiences relative to spirit-intercourse.

NORTH SCRANTON.—At a late meeting of the managers it was voted to hold the proposed Children's Lyceum picnic at "Merritt's Grove," in the rear of Conthassett Hall, instead of at the "Glades," as previously announced. This picnic takes place Friday, Aug. 12th, and promises to be a grand affair.

Originality—Plagiarism.

EDITORS BANNER OF LIGHT—I have thought some things I have learned in a long life may be of interest to your readers. If able, I may occasionally send you something. Over thirty years ago I was required by an unseen intelligence to rise to my feet to lecture without one minute's forethought, or even knowledge of my text. At such times I spoke with great freedom and clearness, in what is called a normal state. The fact of interest is this: Fifteen or more years after this, I read the reports of lectures delivered by J. M. Spear in an abnormal state, which were as near like—in ideas, words and sentences—my lectures as most any extempore preacher's could be if he were to preach over his old sermons. Some long sentences were exact quotations. My sermons had never been written. Mr. Spear knew nothing of me. A friend of Mr. A. J. Davis wrote me that he finds exact quotations from his written sermons in Mr. D.'s books. He is sure Mr. D. knows nothing of this. Let the wise ones who ignore Spiritualism explain such facts. We are none of us original, perhaps, as we sometimes think. We should be slow, in these days, to judge anybody of plagiarism. AUSTIN KENT. Stockholm, N. Y., July 11th, 1870.

P. S.—At that time Mr. Spear would not have willingly delivered said radical lectures in a normal state, and the public would not have borne them as well from him. Hence the necessity of his abnormal condition.

Rev. Dr. Foster, of New London, Conn., in a recent lecture on "the passage of the Israelites through the Red Sea," illustrated the subject by a map of the sea, drawn by himself while visiting that locality. He showed conclusively that the general opinion that the Israelites passed through a narrow defile was incorrect, as their numbers were so immense they must have required a front of three or four miles to have crossed the Red Sea in a single night.

SPIRITUALIST MEETINGS.

ANCONA, N. J.—The first Spiritualist Society of Ancona, N. J., meets each Sunday at 7 P. M. at the Park Hotel, President: J. Madison Allen, Corresponding Secretary: Children's Progressive Lyceum meets at 10 A. M. Eber W. Bond, Conductor; Mrs. Emmeline E. Wood, Guardian. HONOLULU, HAWAII.—The Children's Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Bamford, Guardian. All letters should be addressed to N. Y. City. Temple Hall.—The Boylston-street Spiritualist Association meets regularly at this place (No. 16, up stairs), each Sunday, 7 P. M. Lectures and lectures on conference. The Children's Progressive Lyceum meets at 1 P. M. Conductor, Dr. C. V. York, Guardian. New York City.—The Golden Era Association holds three sessions each Sunday. Spiritual experience and conference meeting at 10 A. M. Discussion at 2 P. M.; lectures at 7 P. M. President, Dr. J. C. Chesley. Hospital Hall.—Public circles are held in this hall, 899 Washington street, Sunday mornings, at 10 o'clock. Admission 10 cents.

BUFFALO, N. Y.—The Buffalo Spiritual Association holds meetings at Lyceum Hall, corner Court and Pearl streets, every Sunday at 7 P. M. H. D. Fitzgerald, President; H. P. Froggatt, Treasurer; George F. Kittredge, Secretary. Children's Progressive Lyceum meets at 9 P. M. Lector Irons and Mrs. M. Lane, Guardian.

BALTIMORE, Md.—Saratoga Hall.—The first Spiritualist Congregation of Baltimore, Md., holds meetings on Sunday and Wednesday evening, at Saratoga Hall, southeast corner Calvert and Saratoga streets. Mrs. F. O. Hyzer speaks till further notice. Children's Progressive Lyceum meets every Sunday at 10 A. M. Conductor, Mrs. A. E. Conley, Guardian of Groups.

CUMBERLAND-STREET Lecture Room.—The first Spiritualist Society of Cumberland, Md., holds meetings at 10 o'clock A. M. lectures at 3 and 7 P. M. Blandford, Conn.—Children's Progressive Lyceum meets every Sunday at 10 A. M. at Lyceum Hall. Travis Swan, Conductor; Mrs. J. Wilson, Guardian.

CAMBRIDGEPORT, Mass.—Children's Lyceum meets every Sunday at 10 A. M. at Harmony Hall, Watson's Building, Main street. E. A. Albee, Conductor; Miss A. R. Martain, Guardian.

CHATEAUX, Mass.—The Bible Christian Spiritualists hold meetings every Sunday in their Free Chapel on Park street, near Congress Avenue, commencing at 3 and 7 P. M. Mrs. A. B. Ripley, regular speaker. The public are invited. D. J. Ricker, Secy.

CHICAGO, ILL.—The Spiritualists hold meetings every Sunday in Crosby's Music Hall, at 104 A. M. and 7 P. M. Children's Progressive Lyceum meets in the same hall immediately after the morning lecture. Dr. S. J. Avery, Conductor. Speaker engaged—Mrs. Emma Hardinge during July.

EXETER, N. H.—Progressive Lyceum meets every Sunday at Town Hall, at 10 A. M. C. F. Howard, Conductor; Mrs. N. F. Howard, Guardian.

HINGHAM, Mass.—Children's Lyceum meets every Sunday at 10 A. M. at Commerce Hall, Lincoln's Building. E. Wilder, 2d Conductor; Ada A. Clark, Guardian.

LYNN, Mass.—The Spiritualists hold meetings every Sunday at 10 A. M. and 7 P. M. at the Grand Hall, 100 State street. Lectures at 10 A. M. and 7 P. M. E. Farnsworth, Secretary; F. O. box 5679. The Children's Progressive Lyceum meets in the same hall at 2 P. M. Dr. D. U. Upton, Conductor.

PLYMOUTH, Mass.—The Spiritualist Association hold meetings every Sunday in Lynden Hall. L. L. Bullard, President; Mrs. J. Bartlett, Treasurer.

PHILADELPHIA, PA.—Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 12th street, at 10 A. M. and 7 P. M. at Thompson street church, at 10 A. M. Mr. Shaw, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectures at Harbortown, at 10 A. M. and 7 P. M. at 2nd and 3rd streets, every Sunday.—Children's Union Progressive Lyceum meets at Washington Hall, corner 8th and Spring Garden streets, every Sunday at 10 A. M. Damon Y. Elliott, Esq., Conductor; John Kitpatrick, Assistant Conductor; Mrs. B. Ballenger, Guardian; Miss Hattie Bailey, Assistant.

PORTLAND, ME.—Progressive Hall Association meets for social conference every Sunday at 8 o'clock P. M. Joseph H. Hall, President; Mrs. J. K. King, Cor. Sec'y. Children's Progressive Lyceum meets at 10 A. M. Joseph H. Hall, Conductor; Mrs. H. H. Assistant Conductor; Mrs. H. H. Hall, Guardian; Miss Ella Bonney, Musical Director.

SALEM, Mass.—The Spiritualist Society hold meetings every Sunday at Lyceum Hall, at 3 and 7 P. M. Walter Harris, President; Henry M. Robinson, Secretary; Mrs. Abby Tyler, Treasurer.

YANKEETOWN, N. J.—Friends of Progress meetings are held in Plum-street Hall every Sunday at 10 A. M., and evening. President, C. H. Campbell; Vice President, Mrs. H. H. Ladd; Recording Secretary, H. H. Ladd; Corresponding Secretary, John Gage; Treasurer, S. G. Sylvester. The Children's Lyceum meets at 10 P. M. Dr. David Allen, Conductor; Mrs. Julia Richardson, Guardian; Miss Ella Beach, Musical Director; D. F. Tanner, Librarian. Speakers desiring to address said Society should write to the Corresponding Secretary.

WORCESTER, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening, in Lincoln Hall.

WILLIAMSBURG, N. Y.—The Spiritualist and Progressive Association meets every Sunday at 10 A. M. and 7 P. M. at the Masonic Temple, Thursday evening, at the Masonic Temple. Admission 10 cents. H. W. H. Secretary, 24 Fourth street.

WASHINGTON, D. C.—The First Society of Progressive Spiritualists meets every Sunday, in their (new) Harmonist Hall, opposite Metropolitan Hotel, Pennsylvania Avenue, between 6th and 7th streets. Lectures at 10 A. M. and 7 P. M. Children's Progressive Lyceum (T. H. Caldwell, Conductor; Miss Marion Litchfield, Assistant Conductor; Mrs. Rowland and Mrs. Maudie Woods, Guardians; Mrs. H. J. Hull, Guardian; Miss Ella Bonney, Musical Director.

YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 2 P. M. [We would respectfully request all interested in spiritual matters to forward us a correct list of officers and other matters pertaining thereto, as it is only by individual assistance that we can hope to make our announcements reliable.]

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