

{WM. WHITE & CO., Publishers and Proprietors.} VOL. XXVII.

BOSTON, SATURDAY, AUGUST 13, 1870.

{\$3,00 PER ANNUM, In Advance,

NO.

Written for the Banner of Light. EARTH MANTLED IN FIRE, JULY 24th, 1870. BY WARREN S. DARLOW.

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The gray of the morning was balmy and fair, The stars gently faded and loft the sky bare, The goldon aurora illumined the way. That held in its glory the king of the day !

The birds ceased to carol their matinite praise, As his Majesty rose with crystalline rays : Still upward and onward in terror arrayed Unsheathed was the flame of his glittering blade

The morning departed with premature death, While dowdrops ascended on vaporized breath ; The bright morning glories, with colors so warm, Soon folded their petals within their fair form.

Yet on rode his Majesty higher and higher, Employing the earth with his vitals of fire ! All panted and sighed for some cooling retreat, All former resorts were now stiffed with heat.

The earth in a fover seemed ready to die, With no kindly breezes to murmur or sigh : No tear-drops expressive, no shroud to obscure, He rodo unmolested, serene and secure

All nature was saddened, yet silent in grief, While breathing immortals all sighed for relief: Yot onward the sun with relentless desire Enshrouded the earth in a mantle of fire I

But oh, thou glad fountain of life, light, and heat, Great source of earth's blessings, we bow at thy feet We can but adore thee, earth's mother and friend, And thank thee for blessings you constantly send.

If thou should forsake us, a curtain would fall, Forever enshrouding and ruining all I Then pardon our murmuring musings, we pray, For ten thousand to one thy blessings outweigh !



Word and the Works, or the Two Bibles of the Nineteenth Century.

A LECTURE BY MRS. EMMA HARDINGE, In Music Hall, Boston, Sunday, April 10, 1870.

Reported for the Banner of Light. Last Sabbath it was our privilege to refer to

some of the illuminating beams of thought which modern Spiritualism has cast upon certain points of human welfare. Even the brief generalizations which we then treated of should be sufficient to convince the Spiritualist that there is not a phase of life upon which he can afford to be neutral, or upon which he is not sufficiently instructed to offer new opinions, based upon demonstrable facts. This is the case in the fields of science, art and intellect, and it is no less so in those departments of man's eternal welfare comprehended in the name of religion. Nay, more, the interests of religion demand from the Spirit- God, cannot receive a finite revelation as his ualist the most strongly marked and well-defined

are in harmony with the spirit of that progress, when, as immortal beings, endowed with the light of reason, we question upon what authority these enormous claims of the bibliolatrist are founded. If the Bible be a perfect guide to heaven, an universal compendium of religion, it must be so for all men as well as for Christians, and those who reject it are wrecking their eternal happiness and wandering from the right road; if it is not all that Christians claim for it, then the world is fearfully mistaken, and its idolatry must be as pernicious as it is erroneous. We may respect and even venerate the book by whose light generation after generation have walked. We must remember that the ages of the past have received such revelations as were suited to them, but the inordinate claims set up for the Bible are wholly unjustifiable. There is not a nation upon the face of the earth which places a similar value upon their Scriptures. Whilst all peoples claim their sacred writings to be their special revelation, they have respect to the sacred writings of other nations, all save the Christian, whose only idea of God's revelation to man is the Bible, and nothing but the Bible. It is in view of these enormous claims that the Spiritualist as a religious being, is called upon to define his position with regard to that book, and it is with this view that we now propose a brief analysis of its contents.

nineteenth century's progress, and therefore we

The first question to which we would refer is this: Where did the Bible come from? It is claimed to be the word of God, infallible and unchangeable. What a mighty claim! The word of that Being who exists encompassed and bounded only by the glory of thousands and millions of worlds! can the word of this infinite and eternal being become written in a book? If so we shall find in it all that we need to instruct us in all wisdom, all goodness; and all nower. But is it possible that the infinity of God's revelations can be given in the form of a book? If it could, that book is not the Bible. There may be, nay, I claim there is, a word of God which we can all possess-but that is neither printed in a book nor in any finite form, because all we know of God teaches us that he is infinite: his creation dates back before the period which we call time; he is unlimited by what we call space. His existence extends through all time, encompasses all space, and finite beings are lost in the attempt to apprehend his boundless being. The book called the Bible was written by finite beings; hence they were incapable of writing an infinite revelation, Again, if the Bible was, as a revelation, adapted to the period of its production, we, as an everprogressing people, are moving away from its statements. We are forever advancing beyond the capacity of its writers, and outstripping their means of information. Onward the word of God stretches forever and forever, and we, as parts of

saith the Lord!" which sanctions the deeds of Christian, and the fires of the spiritual altar are , deeds we performed in our earthly pilgrimage blood and cruelty, vice and infamy assumed to extinguished in the idolatrous worship of the would determine our place in the realms of have been wrought under divine command-and book which teaches us not to "quench the spirit." yet the ghastly history of Jewish crime is all charged alike by its historian and Christian commentator upon the God who changeth not yester. brief. It is only for us to point to the fact that, day, to-day or forever! But who was the God | historically speaking, the books were not written that the Jews worshiped; who was their Jewish by the persons to whose authorship they are as-

Jehovah? the Egyptians, there was supposed to be one called "Jah," said to dwell in the mountains, and according to the Oriental idea of tutelary deities, to have adopted the flerce and savage Jews as his peculiar charge. In our day we worship one imperfect condition of spiritual knowledge determine how far the cabalistic idea of tutelary spirits of nations is right or wrong.

We know there, are master minds who rule the earth, and we have seen the influence of a single mighty intellect guiding the car of national destiny. It may be that the rule and government of the earth is equally entrusted to spiritual authorities. This was the belief of antiquity, and it may contain germs of truth. Certain it is, the Jewish Jehovah was assumed to be one of these tutelary spirits. A spirit of the mountains, he was nowerful in the mountains only, for the history informs us that the Jehovah or Lord of the Jews could not protect his people in the valleys. Take the following text from Judges:

" The Lord was with Judah; and he drave out the inhabitants of the mountains, but could not drive out the inhabitants of the valley, because they had chariots of iron."

In many places besides this, the Jewish Jehovah is represented as a man, jealous, angry, changeful and wrathful, all and everything rather than the great Spirit whose proportions are infinity, whose being is eternity, and whose rule is unchanging and immutable law. To test the truth of biblical inspiration, we test it by the revelations of geology, astronomy, natural history, science or art in any direction, and we find it at fault in all. As a code of morals, the Old Testament is most pernicious. As a standard of religion it is blasphemy; and yet to-morrow in our public schools every child will be taught to parrot out its teachings as the only guide to salvation, and the only code of laws, morals and religion which Christians should follow. But even then, Unristians do not follow the law of Moses. They take his seventh day, it is true, but not his sevclaiming all the laws of the Bible to be the laws of God, man takes just as much or as little as suits him, and preaches up on the seventh day what it would be simple impossibility to act out on any other day of the week.

If the Bible were the word of God-if its teachings contained a revelation from infinite and eterall practice as well as of faith? Obristians 10 Testament is the very one that the Christian de it assumed. nies to the world as an exemplar, and this is the worthy of being labeled sacred. Whilst we listen to the solemn warnings of an Isaiah or Ezekiel against crime, we hear their consoling promises to the good, their majestic definitions of the one eternal God, and their undoer, and we may without any stretch of fanatibibliolatrist, simply because they inculcate holy deemed profane and irreligious, because it is not found in the Bible. In a word, it is the book, and nothing but the book, which we are called upon to venerate, and whether it is the denunciations of Isaiah against fasts, or the charge of Moses to observe them, whether it is the command of the Jewish Jehovah to "kill and spare not," or the rebukes of Ezeklel against" the man of blood," whatever is in the Bible must be equally the word of God, however it may vary or contradict itself.

As regards that portion of the Bible called the New Testament, our review, to-day, must be very cribed. Were they actually written by the fol-

Among the "lords many and gods many "of lowers of the pure and gentle Nazarene, they would at least possess historical interest and value. The beauty of the teachings they contain none can deny; but here, as in the prophetical writings, the chief value they possess in the eyes of the Christian is their assumed authorship and God, and one only, and yet we may never in our unfailing inspiration. But these claims are valueless in fact.

> Historically analyzed we find conclusive evilence that these books are not the writings of those to whom they are attributed. They do not agree with each other. The person described in the book of John is not the same as the one portraved in the book of Matthew. The circumstances vary, the biographical and chronological accounts are at issue with each other, and the texts are found continually at variance, and inconsistent with their assumed apostolic authorship. And besides this, the theology of the New Testament is at total odds with that of the Old-the one teaches of an angry, jealous Jehovah, the other of "God the Spirit." a Father, merciful and loving-a God who changeth not or turneth. Neither is the theology of the New Testament in the least in harmony with that of modern sects and creeds. When we question of spirits, What is immortality? we find it is not the inconceivable heaven of the churches, but the good within our own hearts. When we question through what church organizations we are to reach heaven, we are informed through the tribunal of our own deeds. When we ask what deeds we shall perform to attain to the heaven of Christ, we are directed only to feed the hungry, clothe the naked, visit the sick, and comfort the afflicted.

In all these respects the four books of the New Testament do contain the word of God, and are fitly labeled sacred. But do the creedal faiths, founded on these books, contain aught of their spirit and doctrine? It is not difficult to find it. It is all summed up in the law of love, and that single word contains all the doctrino that the founder of Christianity inculcated. But whilst the teachings of Christ are thus simple and love ly, the doctrines of his followers have become enth month, nor seventh year. In a word, whilst | split up into thousands of various sects, and the history of their mutual persecutions and savage warfare forms a historical page not second in horror and cruelty to the darkest portions of the Old Testament.

For the authorship of the New Testament writings, so fiercely insisted upon by bibliolatrists as "apostolic," we have neither reverence nor faith; nal wisdom, should we not adopt it as a standard but for the pure and holy teachings they contain, we have implicit faith that they an either do not or cannot act out your faith! God," for they are good and true; and whoever no finite work can contain or limit the revelations Whilst you claim this volume to be revealed of wrote them, whoever recorded their lessons, the of infinity, the Bible has been the daily bread of

eternity. The revelation written by the finger of God in every human heart, in the intuitions that compel us to bow down and worship-in many forms and with many tongues-the testimony of the loved who have gone before, and the standard of life-practice which their experiences teach us, form a living gospel whose pages of instruction will never fail.

Forever and ever may we turn the leaves of this unwritten volume of revelation; we shall find its pages in the flery scriptures of marching suns and worlds. We shall hear it recited in the ten thousand voices of Nature, and twice told ten thousand angelic ministers are employing the tongues of inspiration to preach its glorious evangel. Still the skeptic urges that the gospel of nature has over spoken to man, yet failed to convince the noblest minds in science of religious belief. But there has now come a day when a page of spiritual demonstration has one ned to the eve of skepticism against which there is no appeal -that page is the living fact of communion with a spiritual existence. So our spirit friend comes with the light of immortality upon his brow. He lives forever, and so shall you and I. His judgment for good and evil will be ours, and his existence demonstrates that of the great spirit whom we worship as God. The revelation of spiritual truths by spiritual existences is unanswerable. Nature with her ten thousand tongues has no voice like that of intelligence and mind. Nature with her flowers and bloom, her winds and waves, stars and sunbeams, is dumb, compared to the utterances of a spirit who comes proving the certainty of eternal life, a witness for a living illustration of the judgment which eternity pronounces on right and wrong. We need no longer seek in books, then, for God's scriptures. We find them in the universe-inscribed on our consciences, sounding through the corridors of eternity, and forever proved by communion with spiritual existence. Henceforth, whether in the Bible or out of it, wherever the truths of immortality and the doctrine of right can be found, there will the word of God he inscribed! Oh, ye who have lost the knowledge of God in admiration of his material creation, ye have no longer the excuse for not accepting the truths of religion. God has now reduced them to demonstrable and scientific facts, and to believers and skeptics alike we say that when we reject the more letter of the Bible and usny its authority as a finality, we may yet with the light of a spiritual interpretation turn back upon its pages and find there gems of truth which, there as elsewhere, are worthy to be called "God's word," To the bigot who would thrust upon us the book for the book's sake, with all its errors, imperfections, dark sayings and revolting doctrines, we have no word of argument.

to offer-with him argument would be in vain. To the Spiritualist who is ready to accept of truth, he finds it we would say the

opinions which the light of spiritual revelation can illumine.

To-day, therefore, and in the best interests of in the Bible. Review the book in brief, comreligion, we purpose to tread over again the ground with which most of you, as seceders from denominational beliefs, are already familiar; to consider points upon which you have already formerly passed judgment, though perhaps not in the manner in which we shall to-day require Christian assumes that the word of God came to from you a verdict. In a word, we feel called upon to consider the relation which the Spiritualist bears to the written Bible of so-called revelation, and the unwritten Bible of creation, acience and Spiritualism, between which and the Jewish Scriptures the nineteenth century and revelation; it is a copy of older scriptures, a repits genius has provoked a seemingly irreconcila-

ble, irrepressible conflict. The first problem of our subject is the present status of the Bible. Christianity is the religion | Eastern nations, long antedating the existence of affirmed and accepted by the affection and reverence of the nations of modern civilization. Throughout many lands in the four quarters of the globe, this religion is claimed as the rule and | do find it, save and except in the blind idolatry guide of life. The entirety of Christianity is supposed to originate from the book called the Bible. fable - a mere speculative allegory concerning No matter what its authorship, the Bible to-day stands as the only authoritative rule of life for revelation not even the writers of Genesis preall the nations of Christianity. Christians base their hopes of eternal salvation on belief in its could not be so, for it is a copy of older scriptures, authenticity. Its teachings are the guide of the and therefore it is neither authoritative as a fact old and the light of the young. Christian missions are established at enormous expense to send the Bible to distant lands-in a word, it is the idol of the nineteenth century, yet on its claims or value as a revelation no Christian permits us to use our reason; human judgment must never be pronounced upon its statements, and whilst is not even valuable as authority for the history the action of human reason is demanded on any of the Jews. As a history, it is full of plagiaother form of belief in the fields of scientific or mental culture, its use is tabooed here. Judgment The plagiarisms from the histories of other namust be subverted toward its claims; the light tions are flagrant, and obviously prove the writof intellect and intelligence must not presume to arraign this fundamental assertion-THE BOOK, AND NOTHING BUT THE BOOK, is to be accepted as the only accredited dicta which Christianity offers to the world as a finality in religion. It is a vast claim to make, a wonderful authority to assume-so vast that if you seek office in any position in life where you would win the respect of your fellow-men, though you may bring all the Does it require inspiration to write the journal graces of Christian works and virtue to the task, if you deny or dispute, the authenticity of the Bible, you are accounted unworthy, and you must purchase by allegiance to the Bible any post of confidence or place of trust that you desire to fill. a sanction for murder, rapine, drunkenness, and What is the result? We know there are hundreds, thousands, nay millions, who cannot accept of this book as a religious finality, but with the records be called justly the word of God? It is unquestioned veneration demanded for it, those quite possible that their laws were wisely adaptwhose reason and judgment reject the enormous claim set up for it are compelled with their lips to accept it, and become hypocrites or outcasts from the world's good opinion. But is such a position tenable in the light of moral freedom and | leasned from the Egyptians all that is recorded

But were it possible to incarnate his word in a

inite revelation, it is not, we repeat, to be found mencing from the opening chapters, and even there we find the most absurd and impossible accounts of the world's creation. Why does not science receive these teachings as authority? Because scientists know they are not true. Yet the Moses, and that this history was his inspiration, hence that Genesis was God's teaching on the subject of the earth's creation; yet despite of the Christian's claim, Genesis, the first book of the Bible, was not even written by Moses as a divine etition of the views and opinions of earlier nations stretching away for thousands of years before Moses lived. We find among the ruins of the Jews, sculptured and hieroglyphical remains of precisely the same character as the allegory of creation repeated in Genesis, but wherever we of Christian belief, we find it only given as a the possible origin of this planet. As a divine tended to record it. As the writing of Moses it

or a revelation. The attempt in these scientific days to speculate upon the ideas of the ancients is as futile as would be the endeavor to sweep away the achievements of genius and intelligence, that we might commence again at barbarism. The Bible risms, inaccuracies, misstatements and errors. ers were seeking to build up the history of an egotistical, rude, and barbarous people at the expense alike of truth and reason. The books that follow Genesis, such as Exodus, Leviticus, Numbers, Kings, Chronicles, &c., &c., are mere fragments of barbarous laws, records of wars and wild wanderings. In what respect can such petty and puerile records be called the word of God? of a savage and ignorant people? The religious tendency of such writings is to represent the Jewish Jehovah as a demon worse than the fabled Satan of theology. Their moral tone affords every crime that was ever committed. Can such teachings emanate from a Divine Source, or such ed to their time, but how far do they apply to us? and where was the necessity that God should come to Moses to reveal such laws even for the Jews, when it is certain that they had already intellectual responsibility? We answer, if it ever by Moses? As for us, we in the nineteenth cenwas so, it cannot continue in the light of the tury must shrink with horror from the "Thus Jew, but the arm of that God is shortened for the listen to their assurances that the good or evil

seldom commented on by Christian teachers, &c.: this is the unbroken series of spiritual demonstrations which the history of the Jews records. False in science, degrading in moral or religious meaning as are many of its teachings, as an hisspirit communion, these pages become invaluaable.

We find accorded therein parallel cases to those munion. Do the Christians point to these as portions of the word of God? Whilst they put this pel of God's works in creation, in human intuition book in the hands of their children and compel them | and in spiritual communion. to learn the words it contains, do they attempt to explain how the Lord came to answer those who blotted out from the page of human record to day, inquired of him? Do they bid them follow the ex- | we should still instinctively and intuitively worample of those who waited for his oracles through dreams, trances and inspiration? Or do they not the fact of the soul's immortality by communion rather deny us the same methods of intercourse? | with the immortals, and still see their white hands They offer a God and a spiritual ministry for the beckoning us from across the beautiful river, and

But how does the Christian prove his reverence prophetic writings. If we except the revolting list for this book, which he claims to be the only road of crimes recorded as the history of the Jews, or to salvation? Do you take it as authority into indignantly repudiate the idea that they were the law courts, the market place, the home, the perpetrated at the command of God, and turn to counting house and the wharf? Do you take it | tion. the sublime and inspired utterances of the proph- as your guide in dealing with the fallen Magdaets, we shall indeed find a page of instruction lene, the publican and sinner? Do you use it in your halls of legislation? Do you practice it in your churches? Ay! you take it there, and keep it there; but when do you bring it forth from your churches? Of what use is it to you on the Monday, Tuesday, or any other day when practical sparing prophecies of retribution against the evil- life requires religious guidance? Can a book thus theoretically valued be justly called the rule of cism or idolatry believe that we are listening to life, or esteemed as a practical guide to salvation? the word of God; but these grand old prophetic You may urge that religious teaching can only writings are not esteemed as Holy Writ by the avail for Sabbath day exercises, but such an assertion only reduces religion to a seventh day thoughts and religious feelings; they are the theory, and leaves the real issues of life wholly word of God only because they are found in the Bible, and when equally sublime utterances occur in the Persian Zendavesta, the Hindoo Vedas, or even in the literature of fine poetry, it is act of worship. Life is to him a prayer without ceasing. To the Christian, then, the Bible is indeed little else than a seventh day theory and a shibboleth of faith. Because it contains along with much that is pernicious, innumerable records of spiritual faith and the sweet, holy and practical teaching of Jesus, it is of more real, practical worth to the Spiritualist than to the bigot who worships it blindly without any real understanding of its spirit. It is not an object of worship, veneration or blind authority to the Spiritualist; it is all this to the Christian, yet the one under-Ere we take leave of the Old Testament, we stands it, the other does not; and thus whilst the must remark that there is one phase which is but | Christian denounces the Spiritualist as infidel because he dares to analyze the book, reject the false, and only appropriate the truth within it, the Spiritualists as the only readers of the age who dare to question its letter, and can interpret its spirit, are in truth the only class who will much torical testimony to the belief in and practices of longer be found able to defend, because able to appreciate and interpret its spiritual meaning. But besides the merely partial revelation which the Jewish or any other scriptures contains, the of Spiritualism, and abundant evidences of a co- Spiritualist claims there is a second Bible far incidence both in the source and mode of the com- more worthy of worship and acceptance, and this

is the eternal, unwritten, and ever unfolding gos-Were all forms of religious creed and belief ship God to morrow! We should still demonstrate

God, you virtually deny its authenticity by prac- spirit that declared that all the law and command- ages in the past, and is still a marvelous record tically ignoring it as a standard of action in ments were fulfilled in the word love, the spirit of spiritual facts and some holy teachings-respect any single phase of life, whether political, judi-that defined God as our loving Father, and heaven it, therefore, for what it has been-honor it for the cial, social, moral or religious. Strange to say, the only seemingly inspired portion of the Old was the word of God made flesh, whatever form any more limited authority than the page of unceasing revelation, nor accept of any narrower creed than that afforded by the Bible of the universe-the gospel of creation, and the evangel sounded from the realms of immortal spiritual existence through the unceasing flow of inspira-

PRISONS.

BY A. S. HUDSON, M. D. EDITORS BANNER OF LIGHT-Henry C. Wright

joyously struck a melancholy cord which harshly binds many a poor unfortunate. There is in this direction a work to be done. Such earnest men and women as pushed the anti-slavery question to its end, should engage in it. The object of the penitentiary, in this country, is to punish offenders under the fallacious assumption of protecting soclety. Society is protected only during the restraining reach of prison walls. The cell is abandoned only to acquire a new pass to reoccupy it. It is a matter of surprise that the " Irish prison system" is not adopted throughout the United States. That system does not punish for crime; it restrains the convict, and reforms him. Bad as he usually is-with the exception of a small per cent .- the reform is thorough, and his subsequent life made useful.

A system of "marks," or badges, is adopted, with inflexible but kind treatment, and benefits held out before the more or less sensitive victim. which, with singular directness, induces him to make efforts he never made before, to rise from a consciously despicable to a trustworthy, and also to a praiseworthy position in the institution. He is soon put upon his good behavior, which at once speeds the conviction; it is the lever by which to elevate himself, secure prison comforts, abatement in tasks, and ultimate respite in sentence. The allurement to keep alive the watchful effort to do still better, is ever in sight. A breach of trust or betrayal of confidence dooms him to loss of all advantage gained, and reduction to the dismal drudgery of the pitiless felon's life to the end of his full term;

The result is, the logic of reform is soon mastered. Every man becomes his own-saviour. Each works out for himself his own reformation. So well established is that personal reform now proved to be, that the creditable "discharge" of the convict becomes a passport to places of trust and business occupations. Thus, instead of the Irish penitentiary being a gaol for punishment, it is a compulsory school of reform. Why is this country so far behind in this item of civilization? Stockton, Cal.

Air is a dish which one feeds on every moment; therefore it ought always to be fresh.

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What is death? 'T is but the changing From this earth to life above Where the spirit, ever ranging, May through spheres supernal rove

'T'is to man a heavenly blessing, Ca-ting off this form of clay, Giving rest from cares distressing-Changing night to endless day,

'T is the highest gift to mortals From the great Eternal One, t'shering man through heaven's portals, Saying, "Life is now begun !"

'T is the most delightful feature of the great Creator's plan, Giving rest to every creature-Rest and endless joys to man.

Talk no more of Death as fearful, Call it not a chilling stream; Thoughts of it should make us cheerful. For it leads to joys supreme

Call not Death a monster cruch, Whom no prayers or tears can move ; If it takes from us some jewel To the starry spheres above.

There 't will shine with growing lustre. Brighter for its second birth We shall join that radiant cluster When Death takes us from the earth.

Year not Death !. 'T is but the changing From this world to higher spheres, Where our spirits, over ranging, Will progress through countless years !

Original Essays.

"DARK CIRCLES." BV J. STOLZ, M. D.

"Why are these things done in the dark ?"

The above question is asked every day by those who are entirely ignorant of the philosophy of Spiritualism. This seems to be a stumbling-block in the way, keeping many from investigating the phenomena. It is for the benefit of those who are inquiring after truth that I write, and if the reader does not yet comprehend, 1 would recommenda diligent perusal of the book of Nature; also scientific compendiums. Of course you will not ask too much, as the best of us are scarcely upon the threshold of truth and understanding. I can answer the question only upon scientific principles, and as far as we understand it.

You are aware, no doubt, that the only way man can know anything of the phenomena of Nature is through the physical senses. We perceive effeet. We begin to inquire "Why all this?" By experience it has been found that certain condiber sitting together in the form of a circle, and in the dark, it was found that certain phenomena were produced. Some intelligence is enabled to address one or more of the physical senses of those present. Man's capacity to reason from effect to cause has thrown much light on the subject; but as I must of necessity be brief, I can only treat the subject in a general way, leaving the reader to continue the work of investigation.

The condition most favorable to spirit intercourse is utter darkness. I give the following reasons: First, The mind is the most active when all the senses of the body are actively engaged. The objective world is doubtless the most powerful stimulus to the mind in Nature, for we cannot have a thought without associating it with an object. From the objective world we go upon the subjective, but we must, before we can philosophize on any subject, start in the objective, hence, when we close out the world, the sense of sight is at rest, and consequently the mind is not as active as when constantly acted upon by the objective admire and enjoy when he arrives. Some are world. The senses of taste and smell are also comparatively at rest, when we are not engaged in eating. The sense of feeling, or touch, is also rendered passive by sitting quiet; only the sense of hearing is active, and then not as much engaged influenced in their choice of a second wife by the as if some one were continually addressing us. In spirit of the first, and when they are pleased will this manuer we are rendered passive, and are equally bless them both, and hover about their

crude of the unseen forces. By excluding it there is less action in every way, and the spirit has already overcome one of the most important physical forces. Many of the phenomena have been produced in dim light, and some few in daylight. Trumpet speaking, I believe, has never been performed in the light, and the condition of darkness must be perfectly complied with or it cannot be

performed at all. There are various phases of mediumship, requiring different conditions. Some can perform in the light, while others can only in the dark. There is an instance related by ex-Governor Talmadge, of Mich., where the most difficult pieces of music were played on the plano, at the same time the piano-weighing two thousand five hundred pounds-keeping time to the music, and twenty men on top, while a delicate female simply placed her finger on one of the keys. This feat was performed in dim light, in the reception room at Washington, in presence of many of our officials. We might, if we had time and space, quote from history and the lible, to show that in nearly every instance where spirits communicated with man, it was in the dark. The ten commandments descended from the clouds in darkness, while the children of Israel formed a circle around the foot of the mountain. Peter was relieved from the prison in the night. It was in the night when Christ was upon the Mount of Transfiguration. We might produce innumerable records of similar character, but "search and ye shall find." It is more difficult to explain away the possibility of spirit communication than it is that they do communicate with mortals. And those who labor to expose the phenomena which we claim to be of spirit origin, as a "humbug," have brought themselves into disrepute, unless they were honest investigato's, and would acknowledge the truth when found. But the time for derision has gone by. Spiritualism is a fixed fact, notwithstanding the opposition it has to contend with. Skeptics, non-believers, and infidels, are rapidly decreasing. Daviton, Ohio.

THE TRUE MARRIAGE.

BY JANE M. JACKSON. "There is a kinship of the human soul, There is a kinship of the immortal mind, Which, like the waters on the earth that roll, Its level waves must find.

" What God has joined together, let no man put isunder," so says the Church service; they must

cleave to each other until death shall part them. Those who truly love, promise willingly all the sacrament a legal union requires to render them married in the sight of God, and the demands of society; but if there be no kinship between their souls, no blended life, no divine love in their natures, love cannot last until death divides them. Soon after marriage will the truth be known; words are not needed to tell the tale, thoughts tions will bring about certain ends. By any num- can be read, looks interpreted, the touch reveals secret impulses, and the uplifted veil that covered defects of the soul, drops away forever. The generous nature of one becomes disgusted with the meanness of the other; if one is sensual, cold, brutal and selfish, the loving, generous, tender companion will shrink away forever from partnership, and shut up within his or her own bosom all love and affection that was so freely

bestowed on the marriage day. Sad is this true picture of domestic life. None but those who have experienced its sorrows can sympathize or even understand it, and should make no comments.- But blessed be a marriage of true love; there is no state that can be compared to it; foretaste of heaven indeed! Love seeks no change; it is deathless and eternal. Bright and beautiful spirits say that those who are happily wedded on earth, shall be united in spirit-land; that when one passes away first, the other loving true mate prepares a home immediately, places therein all that the loved one will completed in a short time, and the spirit brings the husband or wife at once; others take a long time to complete the home, but never cease to attend the earth companion. Receptive men are

free Thought.

BEING "DONE OVER."

BY V. C. TAYLOR.

Some eleven years ago the spiritualistic world was startled out of its propriety, for a time, by the grave announcement of Prof. Spence, that immortality, instead of being the common inheritance of the human race, was enjoyed by those only who spun out the earthly thread to the ripe age of seventy. All who fell short of this prescribed goal were remorselessly consigned to nonentity upon giving up the ghost, leaving the spiritual world to the meagre chance of peopling its realm from, say, about one in a hundred of earth's inhabitants. Bantlings like Jesus Christ, George Washington and Lincoln, who had not served out the probationary time, were made to vanish like shadows upon turning off a gaslight, or a puff of steam from an escape valve. Moral worth and intellectual calibre all went for naught, if the possessor fell short of Spence's pubescent age of seventy, giving us the most lively, at the same time dolorous realization of the poet's axiom:

"Seeing I am so soon done for I wonder what I was begun for?"

This vagary had its day, and expired in an oblivion as lethean as that which the author had decreed the bulk of mankind to; and now, with the same inordinate itching for sensational effect. to see people stare and gape, comes this reliash of transmigrationism, yamped into an assumption of re-incarnation. The thing is so utterly devoid of either reason or philosophy, that we feel about the same dignity in confuting it, that we would to vouchsafe a disquisition on the assumption of the "moon being made of green cheese." To begin with, neither spirits or mortals pretend to know that it is a fact. Spirits "hear of those" who claim to have figured some two, three, half-adozen times-more or less-in an earthly body, they never mcct them. It is only a rumor-and vague at that. Mortal theorists, thaumaturgists and sensation mongers put this and that together, and "out comes" the theory, as naturally as Aaron's calf, when he innocently, (!) without intent, put the golden trinkets into the fire, whether by reasoning a priori, or a posteriori, or any other ori," we should not feel like imposing upon our wits to determine.

To be serious, let us examine what is vaguely hinted at as the reason for re-incarnation. Of course, to be a fact, it must come under a general law, as operative and unvarying as are all laws of the universal economy. That is, if one is subject to re-incarnation, all must be. Spirits who hold to this theory, (and it would seem that, like doctors, they disagree; but an occasional one proclaiming it, while the bulk either deny it in toto, or ignore it,) distinctly state the object of it is to give the race a kind of purgatorial probation in which to explate their shortcomings, contracted -as it would seem-in a previous state of incarnation; but the spirits, at the same breath, tell us that but "few remember any such preëxistent earthlife;" which being the case, it would be instructive to the highest degree to know where the benefit comes from as a reformatory measure, if, upon each putting off of the body, they lose all remem-

brance of such a life? Again, conceive of the ridiculousness of sending one to reform where they had previously contracted all their iniquities? It would be of a piece with the law convicting one of theft and sending the culprit back among thieves to learn honesty. It would be a progress sion backwards, like that of the boy late to school on a slippery morning, who gave as an excuse, that it was so slippery that every step forward he took, he slipped back two; and if he had not turned and gone the other way, he would n't have got to school that day.

The normal theory of Spiritualism, that the low and undeveloped spirit gravitates, upon leaving the body, to a condition whose associations are homogenial with his sympathies and moral statue, where, freed from the motives of misdirection, he gradually yields to higher influences. as well as to the law of universal progression, is both rational and natural; it places him in that relation to the Creator which is equitable and beneficent, fully absolving the Universal Father from any possible compromise of his attribute of justice, in dealing with his children; while the done-over" theory denotes a hotch in the conditions of immortality that is abhorrent and repulsive to every instinct of the soul, in its aspiration to the higher and better realities of the life to come. Indeed, it were doubtful whether the term "Immortality" be not, practically, a myth and misnomer, with our present view of things, if the re-incarnation theory be true; for we here denominate ourselves mortals in contradistinction from a future spiritual state of which we predicate spirituality of being alone. If, on the other hand, coming back and being " done-over " is to be our lot, then our immortality will be about as genuine as the celebrated family jackknife that had lasted "seventeen generations," having meantime " a new handle and blade" as occasion required. The merest and most casual glance at this assumption, as will be seen, strikes at the foundation of the great law of progression, the cornerstone of the spiritual philosophy, and the most rational thesis yet deduced of an immortal existonce, which shows God to be just and beneficent, and man to be circumstanced in accordance with his full and unrestricted desires. There is no immortality in any scheme which, at certain distinct crises, divests the individual of past recollection and experience, necessitating his being made anew, out of "whole cloth." To retain my individuality in passing to the higher life, I must, nolens volens, carry with mea distinct consciousness of my present life to its minutest details.' Anything short, subverts and annihilates my identity. I should awake there, under such circumstances, into a new life-not a continued one-as the fabled Adam sprang into full manhood without the incidents of progress and development attendant upon childhood and adolescence. There is no view of this subject that is not abhorrent to both reason and instinct. It compromises the wisdom, beneficence, and omnipotence of the Creator in reducing him to the necessity of adopting a tentative policy in carrying on his designs, while of man it makes the veriest shuttle-cock, to be bandied hither and thither, without hope of definite end and destiny. The theory given by Harris, as well as by many spirits, that we exist as unindividualized spiritual germs previous to entering upon the fætal condition, though occult, is nevertheless consistent; no matter by what process such germinal being has its incipiency, like infinite space, though incomprehensible, is not only possible but probable. Nor is the idea broached by some, that mortals lacking a certain degree of intellectual and spiritual endowment fall short of immortality. so particular ly irrational, as it involves no draught on our sympathies to conceive of beings without sensibility and aspiration at death passing into a state of inorganic and unconscious existence, destined

at some future time, perhaps, to enter the process of individualization and ultimately come up to the condition of immortality. Des Moines, Iowa.

"RE-INCARNATION."

EDITORS BANNER OF LIGHT-In your issue of April 23d, on page sixth, near the top of the third column, a questioner says-" How if a mortal has a clear memory-as I have-of fifty thousand years' existence in the spirit-world before he came on the earth this time, why would not?"

As this correspondent was treated with courtesy by the spirit who answered his question, and no doubts were expressed as to the truthfulness of his extraordinary assertion, other than what might be implied in the "if" which preceded the answer, and no suspicion appears to have been entertained of mental hallucination, or that he was trying to put upon us what Jack Downing used to call a ho-ax; and as no comments have used to call a ho-ax; and as no comments have since appeared in the Banner upon this wonderful mortal's pretensions, of course it would be a great presumption in me-a mere novice in such matters-to express any doubts as to the reality of his "clear memory" of such an extended existence in the spirit-world. Far be such a thought from your correspondent. But, dear Banner, allow me to address a short communication to this re-incarnated mortal. I think the importance of the suggestions it contains will be a sufficient excuse for the intrusion:

cuse for the intrusion: Reverend Ancient—You say you have "a clear memory of fifty thousand years' existence in the spirit-world." It would not become us youths of fifty to doubt the veracity of an individual who has existed a thousand times as long as we have. No, no! The straightforward candor of your as-sertion proves it to be the quintescence of truth, and few will have any doubts about it. But do n't you see, most sage mortal, that you have a mission to fulfill? Your "clear memory of fifty thousand years' existence in the spirit-world" thousand years' existence in the spirit-world thousand years' existence in the spirit-world' has no doubt preëminently qualified you to write the history of that country during that period of time. In fact, I don't think there is any other being in existence, except yourself and Jeho-vah, who could do it; and as it seems to be a difficult matter to negotiate personally with him, you must undertake it yourself—you must, in-deed, dear ancient.

you must undertake it yourself—you must, in-deed, dear ancient. We are tolerably well-posted as to the modern history of the spirit-world, but as yet we have had no Rollin to write its ancient history. No doubt you have been re-incarnated for this very purpose, and I have an abiding confidence that you will do it.

And, dear ancient, do n't forget to give us a full account of the great civil war that raged in that country many years ago. Milton has given us one account, and the Mormon prophets quite a different one, and we don't know which to beone account, and the Mormon prophets quite a shall try to enlighten him and help him lift his load. different one, and we don't know which to be-lieve. There is quite an anachronism in one or the other, and we want you to give us the exact date. Tell us also which side you fought on. And also give us an autobiography of yourself during the fifty thousand years. No doubt your exist-ence there was an eventful one, and will be inter-esting to unre-incarnated mortals. And in this work be sure you tell us all about "re-incarna-tion." What were your soul's sensations on be-ing born the second time? What became of your spiritual body when you left it? Will you ever use it again? If so, who will take care of it for you will find it in a good state of preservation when you return to it? Did you come into your present body willingly, or were you forced to come? If the latter, what kind of force was used, and who applied that force? And is this what is meant in Scripture by "being born again."? If so, when you leave here next time will you go straight into the kingdom of heaven and "play upon a harp of a thousand strings?" And again, since spirits always retain a recol-lection of their previous earth-life, and since you

upon a harp of a thousand strings?" And again, since spirits always retain a recol-lection of their previous earth-life, and since you have a clear memory of fifty thousand years ex-istence in the spirit-world, of course this will in-clude also the memory of your then previous earth-life; hence you have the capacity to give us an account of the earth as it existed fifty thou-sand years ago-geographically, zollogically, and geologically. Toll us all about the different tribes that inhabited the earth at that time; the state of the arts and sciences: and give us a specimen of the arts and sciences; and give us a specimen of the language you used fifty thousand years ago. Wheelock, Texas, June 26th, 1870. CROTCHET.

Eloquent Extract.

Prof. Wm. D. Gunning delivered a course of Prof. Wm. D. Gunning delivered a course of because he was 'possessed of a devil,' in the same lectures on Geology recently in Amesbury, Mass., manner that Elder Knapp describes mediums to lectures on Geology recently in Amesoury, mass, one of which was reported in the *Villager*, from which we take the following closing portion of been known or revealed of the spirit-world has been known or revealed of the spirit-world has

Spiritual Phenomena.

"THE DEVIL" AND SPIRITUALISM.

Elder Knapp, who several years ago lectured in Boston on "Infant Damnation," asserting that hell was lined with infants' skulls, not long since declared in Wisconsin the modern spiritual manifestations to be a reality, but that they were the work of the devil! We could expect no better word from such a man. We quote his remarks from the Milwaukee Evening Wisconsin news-

festations he had witnessed in Stockton, Cali-fornia, where an innocent young girl was a me-dium. The spirits began by throwing water on faces and bed clothes; then they threw fire. Dishes were piled up and destroyed by bushels. Spittoons, vases and books were thrown about the room or dashed upon the floor. One spittoon was thrown at the Elder, which fell at his feet and was broken in twenty pieces. He saw it start with his own eyes, when no person was present. These disturbances continued for weeks, and were only broken up when the people of the house were converted at his 'rovivals,' Prayer meetings, he finds, will drive off the devil. Go into any circle and sit down and pray, and the power of the devil and sit down and pray, and the power of the devil

and sit down and pray, and the power of the devil is taken away. All of us have an overpowering anxiety to know where our deceased friends go. This gives the devil a grand opportunity to work upon us. He gets up the idea that our friends come back and communicate with us. If we inquire for our dead child, the devil will have it ready for us, or go off and find it. Many truths will be given, only to deceive us in the end. All, all is the work of the devil; all is designed to unsettle our faith and carry us to swift destruction."

REPLY TO THE ELDER.

A medium being present, the spirit of an Indian chief (who has been a resident of the spirit-world over one hundred years) controlled, and subsequently replied to Elder Knapp as follows:

quently replied to Elder Knapp as follows: "Good preacher Knapp thinks the devil is on his track, sure. Me and other influences got round him to-night, when he became too rough, and we bothered him all up, and he lost the run of his discourse. We can do it any time. The Elder has a band of twelve spirits about him; they were all old preachers, who stick to their old earth ideas, and are not yet attracted to enlight-ened spirits; and the enlightened spirits are not disposed to interfere till they ask or desire it. We shall not harm the Elder, of a sure. We shall try to enlighten him and help him lift his load. Faith is good, but knowledge is better. And first, let him throw off his old creed-blanket, and be guided by the highest light within him. Let him

Let me tell him that the best way to convert peo-ple in these times, is to speak to the higher order of their natures. And let me privately hint to him that he can catch more files with molasses than with vinegar; that he can draw in more by portraying God's love, than by portraying his wrath and hatred. Frighting people into the church is not the way to make good Christians, and make them stick. It was a primitive idea, and is passing away with the age of steam and telegraphs and printing presses. About a war in Heaven, or a devil in Heaven, which you picture, we can hardly understand it. If there was ever a war in Heaven, it must have been way back in a low age of spirits, of which we have no record. We can imagine a powder-mill down under the waters of your ocean, but not a devil in Heaven. Heaven is peace. Mother Eve represents a very early period of

not a devil in Heaven. Heaven is pence. Mother Eve represents a very early period of earth-life, when the human was closely allied to the brute. She was naked and ignorant like a beast. If she had not ate of the forbidden fruit of the tree of knowledge, she would have been a beast still. She then saw her nakednesss, and took the first step forward to clothe horself. The devil should not be abused for starting her on-ward in this respect.

ward in this respect. Jesus came. Jesus was a healer. Jesus was a medium. Ler this fact be remembered forever-more. He was the highest medium that has as yet appeared on earth, and through him were spoken the highest truths that were ever given to man. And yet Jesus was crucified because he was a medium; because he was a 'blasphemer:

come from those in spirit-life, iofluencing the hu-man brain. Moses and Elias were the guides and attending spirits of Jesus from the time of his conception till his spirit left the body. They talked through his organs. There was another class of influences who tried to operate on Jesus. These others tried to influence him to hold to the old Jewish order of things. They told him they would make him ruler if he would adhere to them. Moses and Elias wanted him to reveal the new order of things—that man should live in the higher order of his brain, where he could reverence Deity, and see that men were all linked to-gether as brothers and sisters, and had one com-mon father and destiny, and that their life should be perpetuated beyond a doubt. Jesus was in the wilderness forty days. He was besus was in the wilderness forty days. He was there in solitude, entranced, developing his spirit-ual nature as a medium. He went up into a high mountain with his disciples, who sat with him and were influenced by spirits around them. The devlis that were cast out and sent them. The were simply diseases. The seven devils that were cast out of Mary Magdalene, were seven diseases also. Jesus was a friend to Mary, though she was a po-lygamist, a doctress and a medium. Lazarus was lygamist, a doctress and a meanum. Luzarus was not dead, but simply entranced, his spirit still bolding connection with his body. The Nazarene quickened the spirit, drove out the disease, and the spirit resumed its wonted control. God, himquickened the spirit, drove out the disease, and the spirit resumed its wonted control. God, him-self, cannot raise a physical body to life, after the spirit has entirely left it. No power can unite them again. Nor can God suspend a law of na-ture for a moment. If the laws of nature were suspended but for a second, all creation would fly back to a formless void, and Elder Knapp, him-rely mould hust into noncritical second. self, would burst into nonentity. There was no record of Jesus' sayings for nearly four hundred years after his accension. Then inspiration began to flow through human organism, and his original sayings were given and re-peated by the spirits to the inhabitants of the earth. Most of his sayings were given correctly, and they apply to human life as well to day as then. The spirits do not wish to destroy or change anything in the Scriptures that is in harmony with reason and common sense. If they are in conflict with reason, you may know that so far they are imperfect. We wish to show that all things are governed by law, and that nothing ex-ists outside of law. We try to harmonize, not separate families; we wish to teach them how to live, one with another, and be happy. The pagan world, you say, worships the devil. If they think their devil is more humane than your picture of a God, let them worship him. Religion and ministers have made many luna-tics. So manifestations from the lower grade of spirits have upset a few weak minds. We shall spirits have upset a few weak minds. We shall correct this in time. The marvelous California doings which the El-der describes, were given merely to show that there was life existing beyond the confines of the body; that spirits had power over the physical; that by the aid of the physical strength of earth people, they could draw from their magnetism. condense the elements that surround them, and move ponderable bodies. move ponderable bodies. The Elder attributes a good deal more power to the devil than to the Great Spirit. The devil, he says, controls all the rulers of the earth and pretty near all the clergy. He can go into the sanctuary and transform himself into a white angel or black angel. He can control many thou-sand mediums in all parts of the world at the same time, and yet he is a 'personal devil.' All spirits, he says, who come back to earth

comparatively at rest.

When the body is thus passive, we require less married in opposition to the spirit's advice, the vital power to carry on the business of life. Hence we have magnetism to spare, and I apprehend that the spirit who wishes to communicate with us, is thus enabled to draw from us individualized or organized magnetism, and appropriate it in producing physical phenomena, or even intelligently to address the sense of hearing. This condition also renders us harmonious, and harmony drives away discord, making us easily approachable; for harmony and discord repel each other.

Animals, as well as vegetables, are more at rest at night than in daylight. There is a perfect blending of the forces, and the law of correlation is strictly observed. A horse is more easily charmed or tamed after night; and if you would succeed in meanorizing a person, choose at least dim light. Hence it is, too, why night is the most natural time for sleep.

To bring about this passive and harmonious condition more perfectly, music is a great auxiliary. It is for this reason why singing is frequently necessary while holding circles for the purpose of communicating with spirits. For the same reason music is necessary in our churches, to render the audience passive and harmonious in order that the speaker may have full sway. There is not an animal which is not affected in the same manner. After singing one or two pleasant odes, perfect quietude is necessary, in order that the sense of hearing, as before remarked, be comparatively at rest.

The reader no doubt understands that it requires life force to hear, see, smell, taste and feel; now when these several channels, through which we are made conscious of the material universe, are thus rendered passive, we are half way on the road to independent spirit-life; a step further and we are asleep, and when neither of these senses can be aroused and brought into action, we are said to be dead. Now, when we can go half way, who will doubt that spirits cannot come the other half, and appropriate the vital magnetism not in use by the body, being an organized force to open a line of communication, so as to address one or more of the physical senses of those who are in the circle, or who have complied with the conditions necessary? They may address us audibly through a trumpet, or without, as the conditions are favorable or unfavorable. Much depends upon the scientific knowledge of the spirit who wishes to communicate, for I do not believe that we are made what we are not, by the simple process of dying. The individual who can render himself, or throw himself into the above conditions, is called a medium. Some are natural in this state. It is said, however, that but one out of fifty thousand is so endowed.

My second reason why darkness is more favorable than light is, light acts chemically on all things. It is the most important agent in conducting organization. Motion itself is dependent npon light. It is a universal agent, and the most

home in delight. If the husband has chosen and marriage is not happy or prosperous. Spirits have a power little suspected by mortals. As the mills of God grind slowly, so the operations of the spirits sometimes appear, but they are sure. I have known men acting thus, die gradually of disease that could not be defined, and I know spirits were drawing them by strong but invisible cords to spirit-land: for the husband or wife who truly loved are jealous, and yearn after their mates, but are satisfied if married to one they choose. To their eyes, marriage is a covenant of soul with soul, ratified in heaven at the same moment as on earth, witnessed by angels just as on earth, surrounded by a host of spirit friends who rejoice in their happiness. That is a soul or true marriage. That wedlock entered into for money. for mere lust or dishonorable intentions, has only evil or dark spirits to attend, who are glad to see the same misery enacted that they once endured. Oh Spiritualists, marry for love only; let your companions be sure they are precious to your souls, that they have your sincere respect; be faithful to each other even in thought: let the poetry of love surround your every act: allow no

one to cause lealousy to come between you: be tender, generous and loving, and the angels will reside in your homes to bless, comfort and guide. Heaven is where true love is, and marriage will be the state of the highest earthly existence, and all can possess its blessings.

> Written for the Banner of Light. MARY. BT J. G. HARVEY.

I see her not, but still I feel Her presence is around me here; She greets me from the "Summer-Land,"

A guardian angel often near. Friends say she 's far away from earth,

Some tell mo that she sleeps-is dead. Her form may lie beneath the sod-Her spirit knows no coffined bed.

Heaven 's not a city whose area 's Twelve thousand furlongs, form toursquare,o 'T is space-illimitable space No length, no height, no depth are there.

Her Heaven is here, and far beyond. Not cramped within a narrow place Where millions-untold millions dwell, From every nation, kindred, race.

I see her not, though others may, But still she comes and talks to me: Though changed is now her form and life, She's clothed in immortality ...

Our love 's the same-pure, noble, true ; These garlands of my life I bring ; There is no victory won by death,

Nor is there in the grave a sting. º Rev. 21st, 16th.

Be cautious in speech, but prompt in action.

the lecture, which is truly eloquent. After discussing the origin of man, he said:

"In either case, man is none the less a man; none the less an heir of immortality. We are all children of the same loving Father. God created man and the gorilla. We are all bound up in the same providence, and, departing from the rigid method of science, I believe we are all heirs of the same immortality. The horse can feel the sting of injustice as well as myself, and every generation is pledged to right his wrongs, and instead of turnspavined, to give him a better life beyond the reach of goad or lash. Whatever is, in some form must always be. Life is lord of death. The bet-ter world is not a beastless, birdless wildeness, but rather a world of mountain chains and flow-ing waters; of waving forests, gamboling beasts and joyous birds; of human souls, whose love flows up to the infinite, and flows down like a river of light to the loved ones here below; a world the mate of this; a noontide glory, to which this world of ours is as the purple of the morning

All things are moving on toward that which is ighest and best, under the guiding will of the Inagainst famine; through pinching cold and burnng heat; through perils and death; through all his seeming evil in all the realms of being, the hand of the Infinite One, who is over all, in all and through all, is fulfilling higher forms of life and beauty. We stand only in the twilight of morn-ing. The world is growing better for man, and man better for it. Surely it cannot be as Ruskin has said, that 'the beauty is fading from the mountain, and the desert is drinking up the fruithas said, that 'the beauty is fading from the mountain, and the desert is drinking up the fruit-ful plain.' No, no; the glory is not dimmed on the mountain, the desert is not drinking up the fruitful plain, the bloom is not fading from the cheek of nature. Our world is more beautiful to-day than ever before; it will be better in a million years than it is to day. Look meatmored Two years than it is to-day. Look westward. Two miles a day the iron rail crept toward the setting un, enlarging the empire of man. Look westward still. Far away on that great ocean, slowly rising up, is the continent that is to be, and the islands that dot the ocean are the tops of the mountains that are to crown that new domain. From the granite whose birth was far back in primeval na-ture, when the hand of Deity globed the vapors into the world; from the cliff whose shell-stored the slimy brute that crawled out of a world of rock and sea and twilight mist, from the quarried stone which tells of the nobler brute browsing in the forest and a world soft the forest, and a world gemmed with hill and dell-ed with mountains, evincing the great magnitude of creation, from chaos to beauty, from atom to life, from life to living soul—and the goal is not yet. Nature is moving on, and the soul of human-ity is marching on. Lo, behind us are the buried ages of the saurian and the megatherium; before us liss are mored of the result of the saurian and the us lies a world of eternal ages of growth and beau-ty. Onward, onward let us range, let the great world spin forever down the ringing grooves of change. Over granite and cliff, over quarried stone and scaly saurian we hold our faith that all things are moving on toward the beautiful and good; that over all the darkness, and the gloom, over all the mystery, beyond the vail is one of infinite goodness keeping watch over his own.

True assistance to men consists not in giving them anything; it begins when we offer an opportunity aud capacity to acquire for themselves mental and material wealth.

AUGUST 13, 1870.

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BANNER \mathbf{OF} LIGHT

and give intelligence through mediums, are dev-ils. Then Moses and Elias, who communicated through Jesus, were devils. And Jesus, himself, who appeared to Mary, and Paul, and all of the apostles, was a devil. An augel wrestled with Jacob, and that augel must have been a devil. Moses saw a spirit in the burning bush, and that spirit must have been a devil. If devils can come back so readily and appear to mostals why canback so readily and appear to mortals, why can-

Let me tell Elder Knapp, with all the realities and truths of spirit-life surrounding me, that throughout all God's dominions there is no being called a devil. Let me tell him that we with throughout an Gon's dominious there is no each g called a devil. Let me tell him that we, whom he calls the emissaries of the devil, are commis-sioned by the Most High God; that his law com-pels us to do these things; that our mission to earth is just as sacred with us as was that of earth is just as sacred with us as was that of Jesus. Our mission is to do you good, to heal, to instruct, to lead you upward, to assure you of spirit existence. We wish to make it known to mortals that spirits congregate together in the spirit-world as you do in this; that we don't leave the earth sphere till we have learned all knowledge needful for us to know; that here is still our home our attachments our earth friends atill our home, our attachments, our earth friends, and we shall abide with them long. All life tends upward from the lowest forms to

An me tends upward from the lowest forms to God. What seems ovil to you of earth, we see here to be obstruction, disease, undeveloped good. You see men divided in sects, races, orders and conditions; we see you all as of one blood and one family. family.

The spirit manifestations have come to stay. The spirit manufactions have come to stay. They will not be gone in a 'hundred years,' nor in a thousand. Before this century is closed, they will be as well understood and recognized as the workings of the magnetic telegraph. The spirits have always tried to hold communication with have always tried to hold communication with mortals, but earth-life has not been fully ready for them till now. They killed Josus. They stoned the prophets. The Salem witches, who were nothing but mediums, were believed to be agents of the devil, and were hung without judge or jury. The spirits in later years had withdrawn from taugible manifestations, till they could work the overbid in babters, clong by discovering and enearth's inhabitants along by discoveries and en-lightenment, and explain these manifestations to them by law. The spirits first discovered to earth mortals the laws of electricity and the method of communicating intelligence over telegraphic or communicating intelligence over telegraphic wires. Spirits employ the same specific modes in communicating intelligence. The people are now so enlightened by science and telegraphic knowl-edge, that they can sufficiently understand the laws of spirit communications, and are ready to receive them. Mediums may yet be reviled and domensed as of the dorit by misquided mon but denounced as of the devil, by misguided men, but they will never again be burned, or hung, or nailed on the cross of crucifixion. Their work of love and ministration to earth mortals will now go on; the age will advance; a new era has opened upon the world."

SPIRITUAL CIRCLES AT HOSPITALLER HALL.

Thomas Bradford, 35 Dwight street, Boston, writes that the signs of the times, according to his isted between us. He had very few enemies, but a great observation, are exceedingly promising for Spir- many friends; for it was only to know him to love him. observation, are exceedingly promising for Spiritualism, and says:

"Within the past two years I have received. through different mediums, many communications from the spirit of a little child who passed to spirit-life thirteen years since, aged three years. Her parents sent to me for flowers to decorate her little form for its last resting place. By mediums wholly unknown to me, she has been seen standing at my side with flowers, thanking me for them. At first I could not recognize the spirit till Revolutions, and that he was forcibly impressed with the she gave me her name, residence and relatives, truth and reasonableness of the philosophy. From that time I then recognized her, as her mother was a relative of my wife.

About a month since, her mother made us a visit, and although she was fully persuaded, in her own mind, that the Orthodox faith is the only road to heaven, she complied with my invitation to attend the circle, Sunday morning, at Hospitaller Hall. She had never attended any spiritual meeting before, and I requested her to take no notice of me at the meeting-as she would thus be better convinced of the spirit power if she received any tests-but to take her sent in the circle at the general invitation to do so. She did so; no one present knew her, or that she knew me. After the medium (Mrs. L. M. Litch) had given

Above the pines the mean was slowly drifting, The river same below : The dim Sierras, for beyond, uplifting Their minarets of snow :

DICKENS IN CAMP.

The rearing camp-fire, with rude humor, painted The ruddy thats of health. On haggard face and form that drooped and fainted In the fierce race for woalth;

Till one arose, and from his pack's scant treasure A hoarded volume drew, And cards were dropped from hands of listless leisure To hear the tale anew;

And then, while round them shadows gathered faster And as the fire-light fell, He read aloud the book wherein the Master Had writ of " Little Nell."

Perhaps 't was boyish fancy-for the reader Was youngest of them all-But, as he read, from clustering pine and cedar A shouce seemed to fail;

The fir-trees, gathering closer in the shadows, Listened in every spray, While the whole camp, with "Nell" on English meadows Wandered and lost their way.

And so in mountain solitudes—o'ertaken" As by some spell divine— Their cares dropped from them like the needles shaken

From out the gusty pine. Lost is that camp, and wasted all its fire : And he who wrought that spell? Ah, towering pine and stately Kentish spire— Ye have one tale to tell!

Lost is that camp ! but let its fragrant story

Blend with the breath that thrills With hop-vines' incense all the pensive glory That fills the Kontish hills. And on that grave where English onk, and holly, And laurel wreaths entwine, Deem it not all a too presumptuous fully— This spray of Western pine !

-Overland Monthl 1.

Transition of Judge Wheelock.

EDITORS BANNER OF LIGHT-On the 22d of July the body of Honry Wheelock was by his friends doposited in the beautiful cometery of West Rockford, Ill., his spirit having departed to join its friends in the land of souls on the 21st inst. Judge Wheelock was born in Vermont, in 1789, thereforo he was eighty-one years old when the spirit left the body. His early education was such as he obtained at the common schools of that early day, yet by his persoverance and good attention he became qualified to teach the ordinary branches of a common school, and fill some important offices, among which was County Judge. In early life he was a member in good standing of the Presbyterian Church, and listened to the ministry of the Rev. James Tuft, who taught the dectrines of partial election, eternal damnation, total depravity, &c., &c. Judgo Wheelock was considered a very good member, and for some years held the office of deacon in that church.

In 1844, he with his family emigrated West, and settled in the town of Byron, then called Bloomington, Oglo Co., Ill. There the writer of this article first became acquainted with him, and a strong paternal friendship has ever since ex-

In the commoncement of our acquaintance we differed onsiderably in our religious sentiments. He advocated the doctrines as taught by the Congregational Church, of which he was then a member ; while I, in sentiment, was a Univorsalist; yet in all our discussions I never discovered in Judge Wheelock any unkindness or uncalled for sectarian zeal or warmth; he was always fair and courtcous. In 1852 I had attended some spiritual circles and observed some

spirit phenomena. On relating what I had soon to the Judge, he replied that he had been reading Davis's Divine our theological views began to coincide, and we together searched diligently and carefully for the true gospel.

Of course the Judge's spiritual ideas started a fire-brane mong his theological friends; so he wrote a letter to the church, stating his views, and telling them to do what scemed good in their eyes with his case. I will send you a copy of this letter. The church after consultation conclud ed to give the Judge a letter, not of recommendation, but of expulsion, for his "unchristian, heretical opinions."

Some years since a cataract began to form in the Judge's eyes, and he coon became entirely blind. Last May, on count of his age and blindness, his children persuaded him to sottle up his worldly business and go to Rockford to live with one of his daughters. He said to me he had died to the world, and meant to spend the balance of his days on earth in spirit communion. He had not been in Rockford long when his feet and legs were stricken with paralysis, several tests to others present, she rose, led this and he was not able to stand or lie down from that time, lady to a chair near her, placed her arm round her but had to remain in a sitting posturo. Still his mental neck, called her "my own darling mother," (the faculties remained unimpaired, and his spiritual vision grow title the child always gave her, when in earth- brighter and stronger. A few hours before his spirit left, he life,) "I am May, May; yes, I am your daughter | said, "What light is that?" On being informed there was Mary, whose little form you dressed in flowers no light in the room, he said, "Ah, but I see a bright light;" Mary, whose little form you dreased in nowers and laid away in the casket." Many other proofs she gave of her identity, till her mother was fain in-law, whose name is Charles Lewis, went to him and said, "What do you want, father? Here I am." He opened his eyes, and cried out with a loud voice, "Charles Wheelock 1 Charles Wheelock!" and immediately ceased breathing. alone, but in thousands of circles all over the Obarles was a son of his, who died in California some years country are the doubters convinced and oppo- ago, and from whom the Judge had had several communi-Dr. Kerr, a Baptist minister in Rockford, attended the funoral, and made a few good remarks. He said what little acquaintance he had had with the deceased while visiting him in his affliction and pain, had made a strong and pleas-EDITORS BANNER OF LIGHT-For fifteen years ing impression on his mind of the beauty and truthfulness I have lived in a prairie country. North, South of his spiritual sontiments; said ho believed his natural and East are vast regions of prairie country; inter- abilities were quite in advance of his acquired; his whole spersed with groves of timber. To the west are the soul seemed swallowed up in divinity; he had flung aside all creedal books and dogmas, and would accept of no works fifteen years ago you might wander for days in or machinations of man, whether learned or unlearned, any further than he could discover truth or divinity in them Dr. Kerr recommends his principles and precepts as worthy the candid and prayerful consideration of all who heard him on that occasion Let scoffers say what they will of the philosophy and tendency of the spiritual theology ; I can boldly assert, and challongo contradiction from any who knew the deceased, that a firm belief in spirit phenomena and a practice of spiritual teachings never injured Judge Henry Wheelock as a friend, neighbor, or a Christian. May I be able to lead as consistent a life as he, and when my spirit is about to leave this tonement, may I see a "bright light" as he did, to guide mo through the shades of death. JOHN JAMES. Byron, Ogle Co., Ill., July 26, 1870.

by God in my soul are his law. I must obey; indeed, I can-not disregard them with safety or impunity. My views of brotherhood embrace all mankind, therefore on my part I shall continue to consider you as brothers and sisters, in the full meaning of the Christian economy; and it should be understood as so talight by Jesus Christ. We are all of one blood, the workmanship of God, our Heavenly Pather. Our bodies and spirits are blis, and he will not abandon his building or any part thereof until it is perfected according to his design, dictated in infinite wisdom and goodness. Again, the Jord Jesus Christ, whose teachings you pro-fess to follow, (as indeed you should.) gave the instructions and doctrines which he value as he received them from God as written in the volume of his book on the pages of the universe of his creation, by his own hand. Christ used no books written py man, and imposed no human creeds, nor did he make void any law of God through the traditions of the Scribes and Pharisees, but instructed from the hely book of God as manifested in his works, the reading of which en-lighteneth every man which cometh into thie world, and delighteneth every man which cometh into the world, and de-velops the interior wisdom which is from above. Assisted velops the interior wisdom which is from above. Assisted by the Holy Ghost—or angelle influence—he regarded no outward coremonies, nor did he sound a trampet before him, hut moved without estentiation, teaching and demonstrating the truth to the hearts and consciences of these whose spir-itual cars were open to hear. He taught such truths as men in that age and state of development were able to bear, and he further taught them that more glorious truths would be revealed to them as their souls became more developed, and that he binself should leave them for higher spheres, from which he would send the comforter—meaning minis-tering spirits—who would calighten and teach till the whole, world should be possessed of the knowledge of the Lord; till all spiritual darkness should be scattered, the try light of life shine universally, and purity and happiness should entirely pervade heaven and earth, to the entire shisfaction and glory of the all-wise and beneficent God.

Banner Correspondence.

Massachusetts.

FITCHBURG .- Mrs. M. S. Townsend Hondley writes us

FITCHBURG.—Mrs. M. S. Townsend Hoadley writes us, July 21st, as follows: Not quite two months have present since we came here, and 1 am thankful to assure you that we flud some true, strong, souls, ready for a brave work in the cause when it seems best to move. A few days after we had come into our home, we were surprised one evening on returning from a little look at the new Court House, in process of building just back of us, to find our house lighted and about thirty persons in full possession, all with smiling faces and warm welcomes, besides some nice strawberries, ice cram and other things usually attendant on such or cashons. Mr, and Mrs. James Monroe, with Mr. J. M. Saw-tell, whose over cheerful face and flower in his mouth greets us as our conductor from hore to Boston-giving such a noble example to those persons bath old and young who make use of tolneco-were, among these friends, as also was Mrs. Even, whose Soche spirit brought hither its wealth of medium power to bloss the alck and sufficient is wealth of medium power to bless the sick and sufficient overy way, and to prove by her daily life that her religion is not a mere protence. They were all noise souls, and I am sure are only waiting for an opportunity to lay their shoulders to the wheels of the car of progress. People want invitations to work sometimes. Sometimes they work without. We passed a pleasant evening, and folt that our rooms had been more thoroughly dedicated to Truth and Freedom by this visit. All around us, in Luwenburg, Leominster, and other near towns, the under current is making clauncis desperfor

towns, the under current is making channels deeper for purer waters, and the consuming fires are working more and more among the rubbish. I once heard a young Uni-versalist minister say, in a revival meeting among that purer waters, and the consuming fires are working more and more among the rubbish. I once heard a young Uni-yersalist minister say, in a revival meeting among that order, that he had been toid Universalism was going down. He believed it, and after a pause he said, "going down from the head into the heart," The same is true of Spiritualism, only changing the expression a little. It is coming from 1 the heart to the heart, and people are fluctuating from 1 the heart to the heart, and people are fluctuating that it takes brains to comprehend its illimitable philosophy. 9 ° ° Well, this glorious work is going on, and happy are they who have the moral courage to speak their own convictions of truth, for I am sure no greater huppless can be attained than the consciouses that one has been true to fluct that the consciouses that one has been true to fluct that the conscious every where, "I still live" in the form, I though quietly, in comparison with my former life, on ac-count of health, but lovo you and remember you all the same as though I could see you every day; for I want to feel that true friendship that does not burst like a bubble, or fly with time, losing the memory of its objects, and hepo to be out-worthy of the same in return. Some of you are allifieded; you have my deepest sympathy. Seen are in prosperity I rejoice with you, and hop you may not for-got hose around you loss favered. Let us all try to equal-ize God's glifts, and thus come nearer to each other, and consequently nearer to God.

EAST BRIDGEWATER. John Chapman gives his views concerning the use and abuse of language, and the effects thereof, in a letter full of good advice, from which we make the following astronomy

concerning the use and alues of language, and the effects (the following extracts: The worki watches with keen eyes the advance of Spirit-ualism, and their eyes watch you, too, Spiritualist; your actions, your work, are all woll marked by investigators and opposers. Conversations fending to cause impressions of impurity let us show. Yulgarity in any form is offensive to the majority of society. How disgusting, how repulsive to a spiritually inclined person it is to hear low words and phrases. I am apt to think, when I hear persons talk who are constantly given to such remarks, that their soul growth is no further advanced than the drunkard, O = O = Low-noss in conversation brings to you cuil influences, tendingdownward, and you loss greatly by coming in contact withsuch porsons. A nheur passed in company so inclined willleave its influence, probably taking weeks to bring you backagain in feelings to the three will have our strengthis pratement. In the prove that the source of the energydownward, and you loss greatly by coming in contact withsuch persons. An hour passed in company so inclined willleave its influence, probably taking weeks to bring you backagain in feelings to the place from whence you started pro-vious to that ill-spent time. Supposing your soul strengthis great enough to be able to three wolf the evil influencesthat may come, still what has your soul gained by time om-ployed in that manner? Spiritualists, cremember "progres-sion " is your watchword. No time out, in every-aday life,the beauties of our religion; lot us rise above ovil in everyform, particularly in conversation; purity in words andudged a great deal by our conversation. If we wish a highclass of intelligences to come to us hero, we must fit our-selves to attain that end. Some wonder that swearing andvulgarity are so provalent to-day. But do you know, friende,that there are numberless spirits unprogressed who stillhold firmly their individuality in conversations, and controlmen here, whenever byportunity

Appeal to the Friends of Temperance. In behalf of an imperilled cause, we appeal to the friends of Temperance throughout the State. The crisis demands prompt, vigorous action. The Legislature has practically repealed the Prohibitory Law, and the Governor, we regret to say, has placed the seal of his approval upon their doings. The law permits the free sale of cider, lager beer. porter, ale, and strong beer, after the first Tuesday of September, unless the citizens vote against such sale in their respective towns and cities Apothecaries, also, are permitted to sell all kinds of intoxicating liquors for "medicinal, mechanical of intoxicating liquors for "medicinal, mechanical and chemical purposes;" and the State Liquor Agency is virtually destroyed by a provision authorizing the purchase of liquors without analy-sis, of other parties. Thus the Prohibitory Law is practically repealed, and Boston and other large towns and cities abandoned to the control of rum-sallers who may demonstrate who has desting sellers, who may demoralize the whole State. Grog-shops, under the guise of ale-houses and beer-saloons, will multiply on every hand; hotels beer saloons, will multiply on every hand; hotels will become moral pests; apothecary shops be converted into tippling-shops, and vice and de-bauchery abound as only the liquor traffic can-cause it, unless the friends of Prohibition rally for immediate and united action. Against this incoming tide of moral desolation, we entreat the friends of temperance, and all the lovers of order and virtue, to oppose their personal inducnee.

influence

inducece. The Prohibitory Law will continue unchanged till the first Tuesday of September. Until that time, be vigilant to aid the officers of the law to execute it theroughly. Allow no violations of it to pass with impunity. Wisely employ the intervening time in arousing the public mind to the perils of the hour. Al-though we deprecate the whole theory of the new law, which leaves to "local option " the definition of a criminal offence as a departure from sound

of a criminal offence as a departure from sound principles of legislation, as a disgraceful abandon-ment, for supposed reasons of party policy, of the protection of the commonweelth over its citizens where most needed, and fear that, at best, measure of local protection we can secure will be sauly inchicient; yet, the responsibility is upon us, and we exhort you to rally the temperance. yoters of each town on the first Tuesday of September, to record their votes against the free sale of the intext ating liquers named, under the guise of which the most inebriating beverages and the vilest compounds may be sold. Make that day memorable for grand temperance demonstrations at the polls, when dergymen and others, who can utter strong words for morality and religion, will

address the votes for morality and religion, whi address the votes, in town meeting assembled, against the perilous traffic. Urgo the clergy to preach on the first Sabbath of September, upon the moral avid spiritual disas-tors that the free sale of the aforesaid liquors will entail, and beseech their hearers to oppose the evil by voice and vote. If possible, enlist the women to canvass their respective towns for the signatures of their sex over twelve years of age, to petitions addressed to the public officers, praying that the infamous traffic may not be tolerated. Lat these petitions he presented at the town meet ings on the first Tuesday of September.

As the public officers are not obliged to call town meetings to vote upon the question, and as lealers can commence the traffic at once if they do not, we suggest that temperance men seasona-bly petition the officers under the law to call said

organize and guard the young, who will be especially endangered by the sale of these tempting boverages; scatter temperance tracts; multiply temperance lectures; and circulate the total ali

stinence pledge. Thus avail yourselves of every possible agency to arouse and enlighten the public mind, that the verdict of the people against the traffic may be strong and emphatic. The moral force of such a demonstration will be telling, and will largely in-fluence the next State election, on which the evo of every temperance voter should be fixed, with a firm resolution to support no may for offlew who a firm resolution to support no man for office who does not favor the suppression of the traffic in *all* intoxicating drinks. Whether you vote in the political prolificity party that will soon be or-ganized, independent of the Alliance and all other temperatice organizations, or continue to cling with hope to the Republican party, stand by your principles, and both in the primary meetings and at the polls, acquit yourselves like men. Let your ballots be like your words—for strict prohibition. Finally, remember that our cause is the cause of God, and that he alone can crown these humble efforts with victory. Appeal to him from churches and fireside altars to interpose and save our be-loved Commonwealth from the impending evil. "The righteous cry, and the Lord hearsth and de-livereth them out of all their troubles." By order of the Executive Committee of the

Massachusetts Temperance Alliance.

Z. L. RAYMOND, DANIEL DORCHESTER, J. P. CLEAVELAND, ELIPHALET TRASK,

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office: In New York during October. Perinanent adures, 227 East 60th street. New York. E. ANNIE HINDAN, Ayent Connectient State Association of Spiritualists. Permanent address, Falls Village, Conn. Mosks Hitta will spick in Westville, Ind. Ang. 214 in Ho-bart, Ang. 26 to 294 in Chichmart during: September and Oc-tober. Permanent address, Hobart, Ind. D. W. Hitta, Inspirational and normal speaker, Hobart, Ind. Muss, F. O. Hyzke, IZ2 East Madison street, Baltimore, Md. Muss, M. S. Townsen HoAbtery, Fitchburg, Mass, Muss, A. Hitta, trance and inspirational speaker, 1716 Parko avenue, Fitladeiphin, Fa.

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 Washington Mircel, Buston, Mass.
 H. T. LEONARD, ITANCE ADEAD or Clairsoyant state. Address, Jonston, Mass.
 JOSETI B., LEWIS, Inspirational speaker, Vellow Spring, O. MIRS, F. A. LOOAN Will answer calls to lecture in Missouri, MIR, ANNA Will ANSWER (No. Care Warren Chase, DR. JON MAYNEW, Washington, D. C. P. O. Dox 607.
 MRR, ANNA M. MIDDIARNOOK will lecture in Missouri, MIR, ANNA M. MIDDIARNOOK will lecture in Melean, N. Y., during August, Address, St. Cons. WILS, Con.
 MRS, SARAH HELEN MATTHEWS, Quincy, MASS.
 DR. JON MAYNEW, Washington, D. C. P. O. Dox 607.
 MRS, SARAH HELEN MATTHEWS, QUINCY, MASS.
 MOR, MASS, Address, St. Cons. Address, Mass.
 MRS, ANNA M. MIDDIARNOOK will lecture in Melean, N. Y., during August, Address, NATHEWS, Quincy, MASS.
 MRS, SARAH HELEN MATTHEWS, QUINCY, MASS.
 MRS, CARABA, SCHATHEWS, QUINCY, MASS.
 MANDALE, JLE, TRANCE and Inspirational speaker, Boston, MASS.

oston, Mass. CHARLES S. MARSH, Schil tranco speaker. Address, Wonowoe, Junean Co., Wis. MIR, ELIZA HOWE FULLER MCKINLEY, Inspirational, San Francisco, Gal.

Word, allieur Co., Wis.
Wins, ELIZA, HOWE FULLER, MCKINLEY, Inspirational, Pan Francisco, Cal.
PROP, R. M., M'CORD, Centralia, Ill.
EMMA M. MARTIN, inspirational speaker, Birmingham, Mich.
Min, F. H. MASON, inspirational speaker, No. Conway, N. H.
O. W., MANUKA, trance speaker, 35 Ruthand Square, Hoston-P. C. Miller, Viller, Address, Hoboken, N. J.
Mus, KETTIE COLDEN MAYNARD, White Plains, N. Y.
Mus, NETTIE COLDEN MAYNARD, White Plains, N. Y.
Mus, NETTIE COLDEN, MAYNARD, White Plains, N. Y.
Mus, MANNAR MODER, Scetham Vineyards, Mass.
M. W. MANTER, Irance speaker, Joliet, Will Co., Ill.
DE, JAMES MORE, Irance speaker, Joliet, Will Co., Ill.
DE, JAMES MORE, Irance speaker, Citawa, IR, COM, MARTINEW, Icclurer, Hellenry, Ill.
Mu, J. M. ANSTRIK, ITA Windsor street, Hartford, Conn.
J. WE, L. M. ANSRIK, trance, Packer, Brooklyn, N. Y.
C. Nonwoon, Inspirational speaker, Deerfield, Mich.
MIR, L. H., PREINS, Irance, Princeton, Franklin Co., Kan.
J. M. Fuller, Hentmonton, N. J.
G. Awios PERLER, Boston, Mass.
Ewa, Dr. Patker, Grown Poly, Essex Co., N. Y.

З

to say: "Lord, I believe, help thou my unbelief." Such are the glorious proofs of immortality given in this hall Sabbath after Sabbath; and not here. nents silenced. Who that has eyes to see or ears cations through different mediums. to hear, can doubt the truth of our philosophy?"

Forest Trees vs. Drouth.

boundless plains of Kansas and Nebraska, where some parts without seeing anything of the vegetable creation higher than the grass. Since then, however, on account of the settlements, cultivation of timber and prevention of prairie fires, millions of acres of young forests have grown. And here let me state a fact, part of which is universally acknowledged, but another part of which seems to be ignored, viz: up to a certain point during the settlement of a country, (prairie) timber naturally increases; but beyond that point it diminishes, unless special care is taken to prevent its diminution. This latter fact is not generally recognized, but some reflection will show why it is so. But enough of that. Now as we here have reached the latter condition, our timber has begun to leave us at an alarming rate, hence Missouri, Kansas and some other States have legislated on the subject, and for every acre of timber (except black locust) planted and cultivated for three years on the prairies, the owner of the land gets from two to three dollars per acre for fifteen years after the third year. It is rendered quite certain that our summer

It is rendered quite certain that our summer rains are much more regular than they were fif-teen and twenty years ago. We of Northwest Missouri are getting the benefit of the large in-crease of timber west of us. Now what I wish more especially to call atten-tion to is this: Owing to the reckless and wonderful destruction of timber in such States as Ohio and Indiana, they have little more-timber there than we have outhere. When I was a youth, Ohio was one vast forest, with here and there a clearing for a town or settlement; now there are whole coun-ties with but few groves of timber. Then sumbut visit forest, with here and there a clearing for the swith but few groves of timber. Then sum-ities with but few groves of timber. Then sum-mer rains were frequent, copious and certain; now it often happens they have no rain for a fort-night or a month in the early spring or summer, and their soil cannot bear such dröuth; ours will bear a month of dry weather at any time, and no damage is done. Ask any old citizen of Ohio or Indiana, and he will tell you that when he was a youth such drouths were unknown there. What shall they do? The remedy is simple and certain, but slow of action. Let every land owner be sure that for every tree he cuts down at least two shall grow in its place, and in addition, at the proper season of the year, let him plant a certain proportion of seeds, the more land he can spare for them the better for the country, and ultimately for himself. The time is rapidly coming when every tree will be worth in cash three dollars for one dollar now.

one dollar now. Though your paper is not agricultural, yet it seems in its spirit to be catholic. You have more readers of quick intellect than perhaps has any other paper; therefore I hope you will publish this. <u>M</u>,

LETTER OF HENRY WHEELOCK TO THE CONGREGATIONAL CHURCH OF BYRON, OGLE CO., ILL., DATED 1854

CHURCH OF BYRON, OGLE 20., ILL., DATED 1854. Brethren-Having (for the last three years especially.) had my mind deeply and constantly excreteed on the subject of the doctrinos inculcated and adopted in your articles of faith, (which I soppose are considered by the church indis-pensable to church followship.) I have in the course of my investigations, and by the inward prompting of my sonl, with a sincere desire to arrive at only truth, been led to doubt the truth of former teachings, and to change my views in rela-tion to these destrines which principally relate to the attri-butes and character of the Divinity, and the destiny of man.

The theory which I had adopted was more the result of leaching than that of my own investigation; and I have en-leavored to persuade myself that the doctrine and senti-ments to which I had heretofore assented were true because of the struggle incident to the giving up of these doctines-fortified as they were by prejudice and general opinion, and supported by a *popular clergy*—and adopting others in their stend.

supported by a popular clergy—and adopting others in their stead. But these new doctrines I consider give a far more extend-ed and glorious view of the Delty as relates to his character and attributes, as well as to the final destiny of man, viz., That man is the ultimate or apox of God's creation, and has implanted in his soul a gorm of divinity which constitutes him a living immortal soul, which will pass through all ne-cessary conditions of discipline and change, governed by the law of progress, until he arrives at that state of perfection designed by his Creator. Any hypothesis short of this would involve the idea of a limitation in the bounds of His goodness, excellency and glory—is, therefore, short of fruit, and in my view, is inadmissible. And as I consider the law of progression the cternal law of God, and that man is and should be subject to that law, therefore it is evidently inconsistent and wrong for him to bind himself to a creed which will arrest or hinder its operation. These investigations have forced mo to such considerations and conclusions as I conceive have, in them a greater con-formity to reason, and the manifostation of God, and as more consistent view of a being of perfect wisdom and goodness.

formity to reason, and the manifostation of God, and a more consistent view of a being of perfect wisdom and goodness, far outweighing and irranscending all my former conceptions. They result in a more extensive, enlarged and glorious view of the Infinite Creator, and the designs and ultimates of his works. The details of these views I do not deem necessary or profitable to give here; it will be sufficient to say that I decline all controversy on this subject, belleving it would be attended with no good. I shall oppose no action the church may take as relates to myself, concerning the views here hinded at, and consider myself not confined to the articles of faith or rituals of the church until these views and impres-sions shall better harmonize with them. The dictates of reason, intuition and conscience implanted

hopes.

men here, whenever opportunity offers and condition

right? Let us take warning that wo do not countenance even hy a smile the evil words of others. May angels of purity and truth come with power to aid us, that we may show to the world how we progress in the material as well as in the spiritual through the guidance of these heaven-born messengers of love.

New York.

New York. UTICA.—Herman Ehlo writes us. July 20th, enclosing monoy for, subscription, and says of our paper: It is tho summum bonum of my life, and is forming a staff for old ago, and I know that the heavenly truth it breathes will be my guiding star when passing through the valloy of death. The secontal truths of Spiritualism are rapidly becoming popular. The people cannot help loving them when they rightly apprehend them. The ministers of the various churches are preaching our doctrines for us, while perhaps in the same sermon they robemently assert opposition to Spiritualism and its dogmas. Thus "God maketh the wrath of man to pralse him," &c. The all-penotrating spirit of truth is among them, though they perceive it not, and a doublo is among them, then the stream producting splitter double guard over tongue and per will not suffice to prevent the inflowing and outflowing of splittualistic sontiment as its bright waves come irresistibly dashing upon the shores of

time. Though we soldem have Spiritualist lecturers visit us, there seems to be a flood of spiritual thought pervading the community. It seems to bubble up spontaneously every-where. In nearly every dwelling house I visit (I am a can-vasser) a favorable word may be heard. Recently I have listened to four sermons from as many different pulpits, all in perfect concord with our faith and teachings. Lot me as-In portect concord with our mith and toterings. Not me as-sure you, dear Banner, though many of our lecturers have passed us by, thinking it would not pay to speak to us, the augels have not forgotten us. Here, in this quiet dell, on-throned among the bills, they have "slicently pitched their tents," and they niso give strong intimations that they will tarry with us. Therefore we are comforted.

will tarry with us. Therefore we are comjerted. FRIENDSHIP, ALLEGHANY CO.—Mrs. Orpha E. Latta writes us, enclosing money for subscription, and, referring to the poor success of the Spiritualists in that vicinity in obtaining speakers, says: Why can't we have a good lecturer to speak in this vicinity? We can raise money, furnish hall, get hearors, &c., but have written to locturers until we are thed and discouraged. There are very many here who are reading the spiritual publications and thinking favorably on the subject. the subject.

Vermont.

Vermont. WESTON.—We are in receipt of information that Spirit-ualism is making good progress in this place, which is a small town clustered among the green hills of old Vermont. Among its religious denominations may be numbered Meth-odist, Baptist, Congregationalist, Universalist and Spiritual-ist, The two first named sustain regular preaching every Sabbath. Every alternate Sabbath the Spiritualists are fod from the bread of 10 fb ythe highly gitted and spiritualized teacher, Mrs. W. Wiley, of Landgrove, Vt. She is a me-dium of rare inspirational powers. She gives excellent tests, at the close of the lectures, to the addence, many of which are accepted by skeptics and bollevers. She gives names of departed spirits who present themselves to friends, and re-lates incidents in their lives. She is also a medium for read-ing sealed lettors. I would also further state that her pure moral examples and her self-sacrificing devotion win for her the highest respect. Under her ministration our cause is rapi liy gaining, and the future looks bright and cheering. Hitmols. Illinois.

IIIInois. AURORA.—Mrs. A. C. Smith sends us the following in-telligence, that it may "be known that Spiritualism still exists in Aurora": We have lately had two excellent lec-tures here from D. P. Kayner, M. D., clairvoyant physician, of Eric, Pa., on Clairvoyance and Spiritualism. The Doctor is one of the best lecturers in the field—clear, logical and forcible—at times rising in his inspirations to a sublimity that cannot fail to elevate his sudience. He is a first-class speaker, and we consider him oue of the best seers and most réliable clairvoyants we have met. Such workers should be kept in the field, and be amply remunerated by the friends for their labors. their labors.

Few men possess the faculty to look at facts free from their personal wishes and fears and

÷	LUCIUS W. PONI).	} ``
	E. P. MARVIN,	<i>.</i>	Į į
- 1	C. M. HOWE,		1.
	J. M. USHER.	1	1
	W. M. THAYER,		j.

THE SONG OF CONSTANCE.

All day long the bright sun loves me, Woos no with the glowing light; But I better love the gentle Stars of night.

From the boundless deep above me, Como their calm and tender beams, Bringing to my wayward fancy Sweetest dreams.

Sweetest dreams of love unending, Bitter tears for love undone; For the dearest, for the fairest Only one.

Falsest-henried, only chosen-Soon the short-lived dream was o'er; He is gone and I am lonely

Evermore. —From Spielhagen's " Hammer and Anvil."

LIST OF LEOTURERS.

[To be useful, this list should be reliable. It therefore behooves Bocleties and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. Should any name appear in this list of a party known not to be a lecturer, we desire to be so in-

J. MADISON ALLEN, Ancora, N. J. C. FANNIE ALLEN Will speak in Putnam. Conn., during August: in Willimantic during September: in Clincinnati, O., during November. Will take engagements West or South for December and January. Address as above, or Stone-born Mass.

Man, Abtender and January. Address as above, or Stone-ham, Mass.
J. MADIRON ALEXANDER, inspirational and trance speaker, Chicago, 111., will answer calls East or West.
HARRISON AKELY, M. D., 194 South Clark street, Chicago, 111., lectures on Laws of Life, Temperance, and Reform and Progressive subjects.
MIBS. N. A. ADAMS, hox 271. Fitchburg, Mass.
HARRISON AUGIR, Charles City, Jowa.
Mus. N. K. ANDAOS, trance speaker, Delton, Wis.
DH. J. T. ANOS, box 2001, Rachester, N. Y.
REV. J. O. HARRETT, Glenbeulah, Wis.
MIBS. M. F. M. BROWN, P. O. box 452, San Francisco, Cal.
MIBS. ARAI A. BYINES will speak at Edmention (Centre, Otsego Co., N. T., Aug. 21. Permanent address, 67 Spring Street, East Cambridge, Mass.
MES. NELLE J. T. BRIGNAM, Elm Grove, Colerain, Mass.
ADDIE L. BAALOU, Inspirational speaker, Chicago, III., care R. P. Journel. A DDIE L. BALLOU, inspirational speaker, Chicago, III., care R. P. Journel. REV. DR. BARNARD, Battle Creek, Mich. DH. A. D. BARNARD, Inspirational speaker. Boston, Mass. JOSEFH BAEER, Janesville, Wis. Muss. F. BUUR, inspirational speaker, box 7, Southford, Conn. W. BUSH, ESQ., 163 South Clark street, Chicago, III. M. C. BENT, inspirational speaker, Almond, Wis. HENNT BARSTO, inspirational speaker, Charlestown, Mass. J. H. BICKFORD, Inspirational speaker, Charlestown, Mass. A. P. BOWMAN, Inspirational speaker, Richmond, IOWA. MRS. M. A. C. BROWN, West Landolnh, Vi. MRS. A. P. BROWN, West Landolnh, Vi. MRS. A. P. BROWN, West Landolnh, Vi. MRS. A. P. BROWN, West Landolnh, Vi. MRS. A. B. BROWN, West Landolnh, Vi. MRS. AND DY BRADDURY speakes in Bingham, Me., One-fourth of the time. Address, North Madison, Me. MRS. ANN N. BURNIAM, inspirational speaker, 10 Chap man street, Bioston.

one-fourth of the time. Address, North Madison, Me. Miss. Annr N. Bursham, inspirational speaker, 10 Chap-man street, Boston. Miss. Emar F. JAY HYLLENE, 151 West 12th st., New York. Dr. JAMES K. BAILEY, box 382. LaPorte, Ind. Was. BRYAN, box 530, Camden P. O., Mich. JR. J. H. CURRIER, 39 Wall street. Bioston, Mass. J. M. CHOATK, ITARCS and Inspirational lecturer. Address rant 56 Poplar St., Hooton, Mass., Caro Mirs. M. E. Hartwell. WARREN CHASE, 601 North Fifth street, NI. C. Martwell. WARREN CHASE, 601 North Fifth street, NI. Louis, Mo. ALBERT E. CARPENTER, care Banner of Light, Boston, Mass. Miss. ANNIE M. CARVER, trance speaker. Cincinnati, O. DEAN CLARK, Sallsbury, VI. DR. A. B. CHILD will lecture at convenient distances from Boston. Address 50 School street. Miss. JAMES COOPER, Belletontaine, O., will locture and take subscriptions for the Banner of Light. ME. CARIE M. CUSIMAN, trance, Hillsboro' Bridge, N. H. DE. JAMES COOPER, Belletontaine, O., will locture and take subscriptions for the Banner of Light. ME. CARIE M. CONKES, Chardon, O. J. F. COWLES, Chardon, O. MERTIE CLARK, KIRNCE Speaker, Jöffsondway, New York. DR. THOMAS C. CONSTANTINE, lecturer, Thornton, N. H. MES. LITTE CLARK, Inspirational speaker, Sturgis, Mich., Care J. W. Elliott, drawer 36.

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DWARD TADER, Hunter, Cambridge, Smith Cook, and William C. PIKE, Roston, Mass.
J. E. Powertz, Boston, Mass.
J. B. Powertz, Boston, Mass.
DR. O. B. PATRE, trance speaker, Sacramenio, Cal.
Muss. Aswa M. L. Ports, M. D., lecturer, Adrian, Mich.
HERNY PACKARD, 377 Dorchester st., W. Y., Nouth Boston, Mass.
M. S. PALBER, trance speaker, Big Flats, N. Y.
Miss. N. P. PALBER, trance speaker, New Albany Ind.
Miss. J. UPFER, trance speaker, Nouth Hanover, Mass.
A. Post, Inspirational speaker, Big Flats, N.Y.
Miss. J. UPFER, trance speaker, Nouth Hanover, Mass.
A. Post, Inspirational speaker, Big Flats, N.Y.
Muss. Partin, A. Picase, Moristowa, Minn.
L. Porten, trance speaker, Nouth Hanover, Mass.
A. Post, Inspirational speaker, Big Bart, N.Y.
Diana L. Monse, Part, K. Tance speaker, Disco, Mich.
Du, L. A. Putsus letures upon "The New and Trus Idea of God" at convenient distances. 110 Hanover street, Hoston.
Du, P. R. HANDOLP, SC Cont Street, Room 20, Boston, Mar.
Mus, JKNSHE N. R. Rep., Aly title street, Providence, R. L.
Wyn. Ross, M. D., inspirational speaker, 122 Second street, Louisville, Ky.

G. WHITNET, Inspirational speaker, Rock Gives C.S., Floyd Co., Iowa.
 MRS. E. A. WILLIAMS, Deansville, N. Y.
 ELIJAH WOODWORTH, Inspirational speaker, Leslie, Mich.
 A. C. and MRS. ELIZA C. WOODRUPP, Eagle Harbor, N. Y.
 MES. JULIETTE YEAW, Northboro', Mass.
 MRS. FANNIR T. YOUNG, TARGe speaker. Address, Centre Strafford, N. H., care Dr. H. C. Cuburn, ME. & MES. WM. J. YOUNG, Bolse City, Idaho Territory.

Cape Cod Spiritualist Camp Meeting. Wednesday Morning, Aug. 3, 1870.

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The sun burns botly through a cloudless sky. and vegetation wills and droops toward death. No rain, no dew, no fogs upon the Cape for three weeks past, and the thirsty earth' sends up its dusty prayers to heaven in vain. But in this young grove of baby oaks, the atmosphere is tempered by the shade, and by cooling breezes from bay and ocean that cross the Cape.

Looking over these grounds at Harwich, which have been leased for ten years by the Cape Cod Spiritualist Camp Meeting Association, we observe evidences of a more settled purpose to make this series of yearly meetings a perpetual institution. Benches have been increased to accommodate about one thousand persons, and the grounds will admit of an indefinite addition to the number, in full view and hearing of the platform. Upon the summit of the rising ground facing the speaker's stand, a double row of large wall tents have been erected, two of them constructed for permanent use, by Capt. Heman Eldridge of Chatham, and Capt. Cyrus Howes of Dennis. There are already about thirty large tents up and in process of erection, although most of the visitors from abroad are accommodated in private houses. There are indications that this will be the largest meeting. yet held upon the Cape, Everybody arrives with cheerfully expectant expressions of countenance, and the spiritual atmosphere of the meeting thus far has been of the most cheering and pleasant character. The public speakers already upon the ground are N. Frank White, A. E. Carpenter, H. B. Storer, Mattle Thwing, Moses Hull, J. L. Hatch, I. P. Greenleaf, besides several others who are occasionally heard with pleasure at local meetings, in their own towns. Several other speakers will arrive to-day.

The meeting was permanently organized on Tuesday afternoon, by the election of the following officers, all of whom are residents of the Cape, solid men, of influence and character:

President-Ephraim Doano, Jr. Vice Presidents-Cyrus Howes, Ezekiel Thacher, Gilbert Smith.

Secretary and Treasurer-Watson B. Kelley. Business Committee-Doane Kelley, Z. H. Small, Ephraim Doane, Jr., Theophilus Baker, W. B. Kelley, Cyrus Howes.

The sessions thus far have been quite informal, short but pithy pecches, full of spirit, and evineing profound interest and comprehension of vital. questions, having been uttered by all the speakers present, giving tone to the meeting, and indicating that the tides of spiritual life and power are to flow through rational thought and speech upon all questions pertaining to human well being that time and occasion will permit.

We miss some who have been with us in past years, and none more than our revered senior brother and friend, Henry C. Wright, whose presonce upon the platform as Chairman honored the last meeting, and fitly symbolized its objects-the elevation of humanity by the subjugation of the animal to the God in man. In his bodily absence his spirit will be represented to the meeting by a communication from him, which will be given to the audience through the mediumship of Dr. Storer. A communication from the spirit of H. C. Wright is therefore announced to follow addresses by Moses Hull and Mattie Thwing, of Conway, this afternoon.

In the evening we are to be addressed by Rev. J. L. Hatch, a stalwart champion of free thought, free speech, spiritual liberty and the superiority of man to his institutions.

The mail is closing, and I must follow suit. H. B. S.

"Give the Devil his Due"-Fulton his. In a recent issue of the Banner, some remarks were made in reference to one Fulton who hammers a pulpit at the Tremont Temple. The views you have given of the position of said Fulton are in accordance with those generally expressed in regard to it by the entire liberal press of the country. But there is another view of Fulton's case that

strikes me as more correct, and which, as I have not seen alluded to, please allow me a little space to present. Fulton's creed states that unless a

ry The Banner of Light is issued and on sale every Monday Moraing preceding date.

Banner of Light

BOSTON, SATURDAY, AUGUST 13, 1870. OFFICE 158 WASHINGTON STREET.

ROOM NO. 3, UF STAIRS. AGENOY IN REW YORE THE AMERICAN NEWS COMPANY, 119 NASSAU STREET.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIATORS

WILLIAM WHITE, LUTHER COLBT. For Terms of Subscription see eighth page. All mail matter must be sent to our Central Office, Boston, Mass.

ASSISTANT. for Husiness connected with the editorial department of this paper is under the exclusive control of LUTIER COLET to whom all letters and communications must be addressed.

Fading Superstitions.

The march of science drives off a number of bugaboos'in whose existence credulous and ignorant people had indulged a superstitious belief, and it is yet destined to drive away a great many more. Formerly, and even now to a larger extent than many of us are aware of, people put faith in a notion that the ebb of the tide, for such part of the population at least as dwelt upon the coast, had a controlling influence over the time of death, and that the breath of none could leave their bodies except at the tide's ebb. It required positive scientific examination to brush away this nonsense and expose the whole thing as a baseless superstition. What is often styled supernatural, too, turns out on close and careful investigation to be perfectly natural, and would have happened anywhere and at any time under the same conditions.

There is enough of this superstition about yet, to warrant the continuance of effort to expel it altogether. Until the shadows of superstition are wholly banished from the human mind, there cannot be any belief that is purely spiritual. The work of banishment, however, is to be carried on by knowledge and by a steadily increasing spiritual insight. Science has done very much, and is bound to do a great deal more; the chief cause of apprehension being that it will end with be because it foolishly sets limits for itself, assuming that beyond those all truth must be chaos and clouds. So Science will turn round and fall to worshiping its own attainments. Its searching profession must be informed with genuine Spirit before it will work in harmony with the established order of things, and then it will perform wonders in the way of the world's enlightenment. Having set forth to tear away veils, it ought not to end with putting them before the very objects of the investigation and search.

It is said that no new laws in nature can be discovered in the future that are not at variance with those already known. It is agreed to, but not in the sense in which those who make the assertion would have us agree to it. They would have it mean precisely the opposite of what we would. They would make out that what has already become known is to be the standard of what is unknown, and in this view they seek to limit knowledge, and become superstitious like the rest. Let it first be understood that a law is not a notion, nor a guess, nor a piece of dogmatizing; then we gan at once understand that what is in itself fixed and established, irrespective of our fixing and establishing it, will of necessity harmonize with laws yet to be discovered, whether we consent to it or not.

The New Copyright Law.

After all the smoke of the long Congressional battle of some eight months, we begin to discover what has been accomplished: Among the surprising things in the record recently made clear, is the passage of an entirely new copyright billnot international, as the petitioning has so long poem entitled, "Auction Extraordinary," at the run-according to whose terms an author or publisher is obliged to apply directly to the Congres-Librarian for his copyright patent, and lodge with him a specimen of the work to be brought out. This cannot but be a striking inconvenience to start with; it will compel the author to take needless trouble, beget delays and tangles, and, worse than all, require helrs, partners, and all others interested in looking up a title to go or write to Washington from the most distant part of the country. Instead of the imprint reading, as now, " Entered according to Act of Congress," Sc., Sc., it is to read "Entered, Sc., in the office of the Librarian of Congress at Washington." So that whenever, as we very frequently do, have occasion to procure a copyright for a book, pamphlet, story, or poem, however trifling the matter may be, instead of sending its title, with the requisite fee, to the Clerk of the District Court in this city, we must mail everything off to Washington, and a book on its publication. Nobody asked for such a law, and it ought to be broken down,

Davenports in Milwaukce.

The Davenport Brothers caused quite an excitement during their recent visit to Milwaukee in June. The last evening of their scances, Rev. Mr. Eddy, the leading Presbyterian minister, was put on the committee; also the editor of the Daily News. Before tying the brothers, the editor stepped to the front of the platform and insisted upon the right to tie them with small twine. Mr. Fay, in his square way, declined. The editor thereupon lashed himself into fearful wrath, denouncing them as cheats and humbugs, declaring himself the servant of the audience and that no one should put him from the stage. The editor was seconded by another editor on the floor, who gesticulated and stormed like a lunatic. Excitement ran wild for a quarter of an hour, when policemen appeared at the door, and the audience hissed down all further attempts to disturb the regular order of the cabinet exhibition. The brothers were then strongly tied by Elder Eddy, and J. Sexton, the leading dry goods merchant in Milwaukee. Mr. Eddy was then commissioned to shut the middle

door, and before the could raise his hand to the door, the old battered brass horn flew spitefully over his head on to the platform. He could have hardly shown more surprise at the ghost of his grandmother. He picked up the horn and placed it carefully on the back of one of their shoulders, next to the cabinet. Before he could turn half around-whew, whizzed the horn over his head again. The audience roared, you may guess. Next came the flash of a hand while two doors were wide open and both brothers were in view of a part of the audience. The other performance following was never surpassed in any previous exhibition, so the brothers affirm. Since the exhibition, the editor of the News has published long articles, setting up the "Exposure of the Davenports," because they declined to submit to the twine operation. The other editor, on the contrary, declared himself the worst beat man thatever faced an audience.

Mr. Eddy publicly declared the brothers were aided by the "black art." Altogether the boys made a "ten strike" for Spiritualism in Milwaukee. They are to return there in July, when they will give a private scance or two, and then take the boat for Lake Superior .- A. A. Wheelock, in the American Spiritualist.

We have just learned from Mr.'White, our partner, who is at present in Michigan, that the Davenbecoming superstitious itself. If it does, it will ports are now in that State, giving evidences of spirit-power satisfactory to the people.

Pienie at Abington.

Dr. H. F. Gardner gave his second picnic for the present season, at Island Pond Grove, on Friday, July 29th. Owing to the appearance of foul weather in the morning, the attendance was not so large as was expected, but a very pleasant party, numbering about three thousand, assembled on the grounds-the clouds passed from the face of the heavens, and a beautiful breeze contributed to make everything in Nature more captivating to the senses of those who for a brief period felt the hand of toil and duty relaxed.

Speaking during the day by Miss Lizzie Doten, John Wetherbee, Dr. Gardner, George A. Bacon, A. E. Carpenter, N. Frank White, M. V. Lincoln, Boston; Freeman Gurney, I. N. Harrington, Abington; and Rev. Mr. Randolph (colored) of Richmond, Va.; dancing, boating, swinging, &c., &c., comprised the exercises. During the day Albert Morton, Secretary of the Massachusetts Liberal Tract Society, read the Constitution of that organization, and circulated a list for signatures on the part of those desiring membership-which could be obtained by affixing the name to the Constitution and paying the sum of one dollar. Mr. Morton was quite successful in gaining members. The subject of the Society and its work was ably presented by Dr. Gardner, and favorably referred to by most of the speakers. All persons distant from the city who desire to join said Society, or to know more concerning its objects, can address "Albert Morton, 26 Hanson street, Boston." Mrs. Stockwell recited with good effect a opening of the afternoon session, and Mr. Thayer one to close the meeting.

Tract Society.

On Sunday evening, July 31st, the Society met according to adjournment-Dr. H. F. Gardner, Vice President, in the chair.

In the absence of the Secretary, M. T. Dole officiated, reading the Constitution of the Society and laying open the books for the signatures of all wishing to become members. Mr. Dole reported the good success of Mr. Morton in gaining signers at the late picnic at Abington, and hoped the same course would be pursued in all Spiritualist out-of-door gatherings. He also referred to the funds raised at the last Convention of the Massachusetts State Spiritualist Association.

A. E. Carpenter thought that that money was raised by and under the auspices of the Spiritual Association, and could become the property of the Tract Society only through a vote of the Association's Executive Committee.

J. L. Hatch then briefly and eloquently explained the objects of the meeting and the intents of the Society. He thought the result would be advantageous both to receiver and distributor, and like charity, have a two-fold action. Some of his friends had objected to his interesting himself in the circulation of liberal tracts, but he was determined to work for the cause, and wherever he had been he found people ready to receive. It was true that sometimes persons would take the tracts, and without examining them would throw them away; but such people evidently supposed he was a colporteur for the old-fashioned Orthodox publications, and everybody knew they had had their day and were read by no one, save as a means occasionally of killing time, and when no other read ing matter was at hand. He believed the Society was destined to do a great work, and one that had been waiting for such hands to do-its influence would go all over the land as the leaven which 'leaveneth the whole lump," These tracts would reach places where no speaker could penetrate, and where even the liberal press could obtain no hearing. . It was true that the tract distributing system had fallen into bad odor-that is, the old kind-but he hoped and believed that when a knowledge of the existence of these publications came forth, people would be actuated to read them by a spirit of curious inquiry, which would rapdly deer en into something else as they proceeded in the perusal. He spoke of the forthcoming meeting of the Evangelical Alliance in New York, and hoped the Society would be ready to push its pub lications by distribution into the notice of those who would assemble. The speaker had been told, while distributing liberal tracts near Tremont Temple, by some of the " lambs of the flock," that he was engaged in a "damnable business," to which he replied: "Yes, damnable for you." Mr. Hatch announced his determination of being a working member of the Executive Committee system. upon which he had been elected, and hoped all would be interested in the sprend of these tractsthese leaves of the tree of life which should be for 'the healing of the nations" in a grander sense than Orthodoxy had ever dreamed.

A. E. Carpenter strongly endorsed all which the preceding speaker had uttered. He felt sure that Spiritualists, generally, would be interested in the present movement, and was certain that before three months should elapse, sufficient money would be in the treasury to enable the work to be effectively prosecuted. He contrasted the prospective extended labor among all classes of society, with the comparatively restricted efforts of the Massachusetts State: Spiritualist Association, saying that the tracts would reach every class in the community, and be read, in secret at least, by many who would not dare to be seen iu a Spiritualist or liberal meeting; while the State Missionary could only hope to operate among a few who had courage enough to rise superior to public opinion. He poped these tracts would be circalated at the steps of the Park-street Church and the doors of the Tremont Temple-that in so doing we should only do to the evangelicals complain, but could not prevent such a step. We in the cultivation and extension of all our faculesus was to save himself: and, are no more able

AUGUST 13, 1870.

Meeting of the Massachusetts Liberal "The Sinfulness of Sin," or words to that effect. and on the title-page was written: "Read this, you old sinner." He did read it while traveling, and was so thoroughly disgusted with it-a burlesque on sense as he found it-that he thought another one would have finished him. He believed if we were honest in our declarations, we should go to work to spread our new spiritual philosophy broadcast. He spoke of his gradual development from the Baptist Church to the school of materialism, from which Spiritualism had rescued him; and said that at the moment he became convinced by it of the soul's immortality, he had declared; "Whatever I am, whatever I may be, and whatever I hope to be, shall be devoted to this cause," and he had never receded from that position. He spoke of the people of the churches as being almost as good as their devil, and a great deal better than their God, and said they would thankfully receive our tracts as the Israelites received manna in the desert. He referred to the efforts making to acknowledge an Orthodox triune God in the Constitution of the United States-a step which he considered if taken would open the way to the gradual extinction of religious liberty. He hoped the great struggle now going on between the advocates of freedom and slavery of the human soul would not come to bloodshed, but if so, he was prepared for

i. He believed that as prevention was better than cure, and as investigation would open the eyes of the creedlist, it might be found that a million of our tracts distributed to-day would be worth a million of men in the future.

Prof. J. H. Powell then briefly stated his symnothy with the movement.

Miss Lizzie Doten, being loudly called for, replied that she was fatigued from lecturing at Piernont Grove in the afternoon, and requested to be excused from speaking.

Anson A. Reed, of Worcester, then addressed the meeting, endorsing the views of those who had preceded him. He also referred to the activity of the Orthodox colporteurs, and thought the Liberal Tract Society proposed was the best way to work for the cause. He then read the following extract-which tells its own story-from a creedist tract, entitled, "Are you in the way?"

"Remember that heaven is before you, and Christ the only door into it; hell beneath you, and Christ alone able to deliver you from it; the devil behind you, and Christ the only refuge from his wrath and accusations; the law against you, and Christ alone able to redeem you; sin weighing you down, and Christ alone able to put it away. This is the doctrine of the Bible !"

The italics were those of the tract. If this was really the doctrine of the Bible, said the sneaker. it was our duty to endeavor at once to eradicate it from the minds of the people; and the best way to break the shell of Orthodoxy and reach the hearts of its devotees was by the Liberal Tract

M. T. Dole then made some remarks highly complimenting Prof. Denton, (as did all the other speakers.) and tracing the results produced by one of his tracts published by the Worcester Society. He also referred to the wide-spread effects of the Abington camp meeting last year, when liberal sentiments were so uncompromisingly promulgated; after which it was, on motion, voted to adjourn.

Pierpont Grove.

Miss Lizzie Doten lectured to a large and deeply interested audience at Pierpont Grove, Sunday afternoon, July 31st, her subject being, "The old theological and the spiritual idea of death contrasted." The old hymn, "Hark from the tombs a doleful sound," came in for revision, and was rendered in a way more fitting to the lessons of the present hour. During a part of her lecture, Miss Doten detailed, as a vision given to her, the occurrences in heaven fifty years from date, and the wondrously bewildered ones who, going from the earth still wrapped in theologic mists, wandered about seeking they knew not what. The Rev. Mr. Fulton was described as having reached what they had already done to us. They might the other shore, and starting off in search of his Lord and Master Jesus Christ. Meeting with a have learned, in our day, that salvation consists very unassuming individual, he enters into conversation with him, and learns from him the ties; we are as capable of saving ourselves as story of his earthly life-how he had been the greatest infidel and church opposer of his times, had associated with low people and vile, had been surrounded with the women of the town, one of whom on a certain occasion followed him ing with Miles Grant, of the Crisis, wherein the into a gentleman's house, and evinced her attachment by wiping his feet with her hair, and finally that by general consent he had been executed as a (Grant's) father before him, just as he used to dangerous man. He then asks the Rev. Mr. Fulton look, he should think it was the " devil, with his what he thinks of him, and that functionary defather's clothes on!" Such men as Grant ninned clares that he must have been a very bad fellow their faith entirely on the Bible, and would reject on earth. Whereupon the condemned individual the testimony of every sense on a subject which asks Fulton if he is not seeking Jesus of Nazareth, which query being answered in the affirmative, the Reverend critic is astounded by the stranger's declaration: "I am he!" Mr. Fulton was also portrayed during the vision as meeting and receiving aid in his spiritual enlightenment, from Charles Dickens, upon whom he had from his pulpit in earthly life poured the vials of priestly wrath.

person believes in the vicarious atonement of Jesus Christ, accepts that as his only means of . salvation, makes a public profession of that faith, joins the church, considers all men totally depraved-and more of such balderdash-he is cternally lost, and upon leaving this world goes to hell to enjoy his future state, from which abode at some future day, some hundred millions of years hence, he is to be called forth and judged. that is after being in bell an infinite number of ages it is then to be decided whether his clernal state is to be in heaven or hell!

Now Fulton believes the above, and agreeable to his belief he stated that Chas. Dickens had gone to hell-a conclusion unavoidably arrived at from the facts and his creed, I maintain, therefore, that Fulton is true to his creed and that overy other Baptist minister was false.

The fact is, no evangelical minister of to day dare advocate his professed belief in its length and breadth, its height and depth, in a word in its pure, naked deformity. Were Murray to do so in his pulpit, or in any other place, the indignation of the public would be so aroused that he would be obliged to flee to the mountains of Hepsidam, or his more favorite Adirondacks, within an hour.

The Orthodox, Baptist, Methodist, and other "evangelical" ministers of Boston, and every member of their churches, have, under a solemn vow, declared that Washington, Lafayette and Lincoln, Dickens, Thackeray and Hawthorne, Irving, Humboldt-and thousands of other great and good men who have lived on the earth, but who

-folded their tents about them. And like Arabs marched away

are this very hour abiding with the damned, and, as a reward for all they did for earth, are "weeping and wailing and gnashing their teeth in eternal torments."

I am aware that these people who compose the salt of the earth cannot bear to be reminded that this is their belief, and will try to hush us up; but while they are hard hearted enough to profess such a belief, let us make them face it at every turn. It was well said, of late, by Dr. Bellows, that the clergy should be careful how they charge such men as Lincoln and Dickens as being destitute of religious faith, lest the people inquire what that religion is worth that such men can afford to live without it. J. S. A.

An eleven-year-old girl in Corinth, Me., manages a mowing machine with all the ease of a born farmer. The present year she prepared the ground, planted the seed, and now has a quarter acre of as fine corn growing as can be found in the county. She handles a horse as well as a jockey, and in all farm work seems to be at home.

There are one hundred and twenty steamers running between this country and the North of Europe, and not one of them sails under the American flag.

Condemnation.

It seems to us that the public demands more of editors than of any other class of business men. They are expected to answer every illiterate correspondent's queries in regard to every subject under the sun. They are also held responsible for the alleged shortcomings of every person who may peradventure advertise in their columns. For example, if a medium who advertises to answer sealed letters, does not in the estimation of his patron do the business in conformity to the ipse divit of the writer, who may be a selfish skeptic, he at once notifies the editor that the said advertiser is a fraud, and insists upon the editor publishing him as such. No lenity whatever is to be shown. If the editor discovers the motive of his correspondent to be mercenary, and refuses to malign the medium to suit the condemnatory spirit of the writer, then the cry is that the editor has been bought up, etc. It is precisely the same in regard to other branches of business advertised in newspapers.

the characters of advertisers, as such writers demand. And if we were, it is a question in our mind whether we ought to make it our business to expose such people. We have something else to do.

Spiritualism in Louisville, Ky.

A correspondent (R. E. H.) writing from that city, July 31st. informs us that " Our City Fathers have imposed a license of two hundred dollars on all clairvoyants, and an additional tax of ten dollars on physicians; so it seems they are making a desperate effort to drive the new religion from their midst. However, I think they will fail, as the rent a hall and have regular meetings hereafter." The writer also speaks very favorably of the labors of Dr. Rose in that locality, saying, " his diagnoses have been well tested and found correct in every instance."

Although not so large (in regard to numbers) as others in the past, the picnic was a perfect success so far as decorum and real enjoyment were concerned.

Southern Women's Bureau.

We are in receipt of a circular signed by Mrs. C. Fowler Wells, President, and Laura Carter Holloway, Corresponding Secretary, wherein the aims of this organization are set forth. This organization, we are told, is a society of ladies which has been formed in the city of New York, for the assistance of southern women who desire to be educated in the various professions and arts, and also for those who are already sufficiently cultured to accept positions of trust and responsibility, in procuring a proper opportunity for their uses and a pecuniary return therefor, and to benefit the thousands of our women who, through the progress of modern ideas, have been left in circumstances which require the utmost effort of brains and hands to secure the comforts of life."

This society designs to render counsel and aid to such of the above mentioned persons as may be in need, and in the language of the circular, "All earnest women, both North and South, are desired to aid in giving general circulation to the fact of the existence of this friendly society, and also to assist women in the acceptance of the benefits which it desires to bestow." Address Secretary of the "Southern Women's Bureau," 389 Broadway, or 33 Park Row, Room 28, New York City,

Howard Athenaum.

The talent to be presented at the opening of this establishment, we understand, is the best that any similar theatre in the country ever offered, and the bill at the inauguration will be full of novelty, variety and 'attractiveness. The public will see at a glance on that occasion that the managers not only mean business, but the best possible sort of business. The house, including entrance, lobbies and auditorium, no less than the stage, will Now we do not profess to be able to analyze present an appearance at once of beauty, ease and convenience that is unequaled. The Post says the new orchestra chairs are unquestionably the best the Boston public has sat upon, and are as likely to excite as much interest as the seat of war. The entire house has been put in the best order, and the doors will open on Monday, August 8th, upon a season, we predict, that has never been equaled

in the prolonged history of this popular house.

Good News

The publication of The Radical will be resumed at the commencement of the new year. Subscriptions should be sent in early in the fall. During his vacation the editor hopes to perfect measures Spiritualists had a meeting to day and decided to for increasing the merits of the magazine by the addition of appropriate Scientific and Literary Departments, and of careful selections and translations from foreign writers. The free and thoughtful character of The Radical will be maintained.

to save him than he was to save us.

During another part of the evening Mr. Carpenter gave an account of his experience in convers-Professor declared that "it was all demoniac." and assured the speaker that if he were to see his was not treated of or countenanced therein. Some people might be shocked by the bold tone of liberal sentiment, but the speaker believed they ought to be, till some light was let into their minds. and they were awakened to the realities of the present hour.

Dr. H. B. Storer spoke of the loss of influence over the public mind which the Orthodox tract system had sustained, and rejoiced that it was now proposed to give a list of living publications to the people. The beauty of the Spiritualist literature was that when we had read something concerning it, a desire was inevitably created for more of the same sort. On the contrary, when one had perused the evangelical literature and obtained some of its ideas, the desire was that no more at least, should come, if not accompanied with a regret that so much had been received. He also referred to the "demoniac" doctrine which is so freely handed about at the present time-which asserts that in the last days (and of course these are the last days) should come demons and deceivers on earth, working signs and wonders "to recited a narrative from the Congregationalist to show the power of early education as weighed against reason, in the mind of a young lady, who, after having a complete test—as she acknowledged-answered the influence, who asked if she was satisfied, with a flat denial of the spirit's identity, attributing it all to demons. The Doctor considered the whole theological world to be insane the agency of liberal thought, in the awakening of which the projected system of tract distributing would be a powerful engine.

Dr. Gardner spoke of the great activity displayed among the Orthodox in the distribution of their tracts. He had been some twelve times between Boston and Washington within a compara. tively short period, and had found the tract carriers everywhere during his journeys, and many people, from lack of other matter, while traveling were apt to look at the nonsense printed therein. He referred to the action of the Massathe mail an Orthodox tract, entitled, he believed, | hose mediums attending.

A. E. Carpenter will speak at the grove Sunday, August 14th.

Corrections.

A spirit message appears in our issue of July 30th, headed "Mary Ploxley." The spirit gave her name as Mary P. Loxley. The mistake was evidently made by our reporter in writing out her notes. A similar error occurred some time since. The name of Ebenezer Tweed was announced as "Ebenezer T. Weed;" but the correction was made before our forms were put to press.

In the Message Department of the Banner for July 23d, a spirit giving his name as James Evans, is made to say that he was drowned from deceive, if it were possible, the very elect," and the whaling bark "Orient," which sailed from New Bedford, instead of New York. The error occurred in the putting of the leading question, 'Did the bark sail from New Bedford?" The spirit was disturbed, and answered "Yes," on the spur of the moment, instead of correcting the Chairman by saying New York. We have lately received a letter from a correspondent criticising this message, saying that no such vessel sailed on this subject, and needed to be restored through from New Bedford. He was right. In reply, we would state that at a private scance at the rooms of Mrs. Conant, the spirit of Evans returned and controlled the medium, stating that he formerly resided in New Bedford, but sailed in the Orient from New York.

Developing Circle at East Madison, Maine.

William Barker writes us from the above named town under date of August 1st, inviting all young mediums in the county to meet at his hall, in that place, on the 20th day of the month, chusetts Spiritual Association, and paid a high for the purpose of holding a developing circle. compliment to the former State Agents, but All who are not public speakers are requested to thought the publications of this Liberal Tract So- send in their names one week previous to the ciety would do a more efficient work, as the peo- meeting. Rules to be observed: to meet at ten A. ple desired to obtain a knowledge of spiritual M.; to be willing to sit, and be passive to the inmatters, but did not dare to attend the meetings fluences. The circle will be continued during the for it. Not long since, he had received through day, and Mr. Barker offers free entertainment to iect, this,

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BANNER LIGHT. OF

Spiritualist Conventions.

As will be seen by reference to our columns, the friends of free thought and spiritual progress are to hold many convocations during the next Fowler, of Boston, gave a public scance at (filtwo months.

INDIANA .- In the name of the "Seventh National Convention-The American Association of Spiritualists," a notice is given that the Seventh | harmony prevailed. Many remarkable manifest-Annual Meeting will be held at the Hall of the Spiritualists in Richmond, on Tuesday, the 20th day of September, 1870, at 10 o'clock in the morning.

A spiritual Grove Meeting is to be held at Hohart, commencing at 4 o'clock P. M., Aug. 26th, and continuing over Sunday, the 28th.

MARYLAND.-The State Association of Spiritualists will hold their Second Annual Convention at Correspondent Hall, corner of Baltimore street and Post-office avenue, Baltimore, on Sunday, Aug. 14th, at 10 o'clock A. M.

NEBRASKA,-The State Spiritualist Convention will be held at the State Capitol, Lincoln, Friday, Saturday and Sunday, October 28th, 29th and 30th.

OHIO.-The Fourth Annual Convention of the State Association of Spiritualists will be held in. Lyceum Hall, in the city of Cleveland, on Friday, Saturday and Sunday, Sept. 9th, 10th and 11th, commencing at 11 o'clock A. M.

The Progressive Lyceum and Bociety of Spiritualists and Liberalists of Milan, will hold a Grove Meeting, Saturday and Sunday, Aug. 20th and 21st, in the beautiful grove of the Western Reserve Seminary.

NEW JERSEY .--- The Spiritualists and friends o progress will hold a free Convention at Vineland, on the 6th and 7th of August, beginning at one o'clock, on Saturday, the 6th, and holding over Sunday following.

WISCONSIN,-We regret to state to the friends at Omro, that the notice of their Mass Meeting, Aug. 6th and 7th, did not reach us in time for insertion before the occurrence of the same.

NEW YORK.-The Fourth Annual Convention of the New York State Organization of Spiritualists will be held in the village of Laona, Chautauque Co., (near Dunkirk,) on Saturday and Sunday, Sept. 3d and 4th, commencing at 10 o'clock in the forenoon.

The Spiritualists of the vicinity will hold their Fourth Annual Grove Meeting in Dewey's Grove, West Winfield, Herkimer Co., on Sunday, Aug. 14th.

NEW HAMPSHIRE.-The Fourth Annual Convention of the State Spiritualist Association will be held at Eagle Hall, in the city of Concord, commencing Wednesday, the last day of August.

Our Lists of Lecturers and Spiritual Meetings.

It is our desire to present only reliable informa-

tion in the Banner of Light, and to that end, having discovered that our lists of lecturers and spiritual meetings were somewhat' inaccurate, we suspended them for awhile, in order that those immediately concerned might wake up to the importance of having them kept correct. There is no reason why the brothers and sisters of our faith cannot inform us of changes in their respective localities. When a course of lectures declamation. Charles W. Sullivan, Hattle A. Richardson, closes, or a new one begins-when an old board | Maria Adams and Carrie Shelhammer responded with songs; of officers goes out, and a new one is elected, the Bella Bacon, Ida Benson, Mary Athertson, M. Adams with fact should be forwarded to us; it is just as important to societies that their affairs should be correctly stated, as it is to ourselves who desire to give the truth of the matter. So also when a new lecturer takes the field, or an old one retires, we would deem it a favor to be notified of it, that we may thereby be able to correct our list of speakers.

Mrs. Emma Hardinge, writing us from the West, complains of the absence of the lists from our paper of late, and says many people in that section are much interested in seeing them, in the light of a business directory. They are undergoing revision, and will be inserted regularly hereafter. We would earnestly repeat our request to all who desire to promote the usefulness of these information as shall keep these lists corrected and up with tho times.

Lottle Fowler lu Springfield, Mass. A correspondent-II. K. Cooley--writing from this place, July 30th, informs us that Miss Lottie

more's Hall, on Main street, Friday evening, July 29th. Although no prominent notice was given, yet a good audience greeted her, and the utmost

ations took place; in most instances the spirits were recognized by those interested before giving their names-so graphically were they portrayed. Our correspondent says Miss Fowler is to make a tour of the adjoining towns, where she will be instrumental in awakening an interest in spirit

communion, and remarks, in closing: "I hope that Miss Fowler's flattering recention among us, and the cordiality that has marked her stay, may induce other mediums to come and do likewise.

Movements of Lecturors and Mediums. A. B. Whiting will lecture in Chicago the Sundays of August and September. Will attend calls for lectures during the week anywhere in the vicinity. Address care of Dr. S. J. Avery, 85. Washington street, Chicago, Ill. Permanent address, Albion, Mich.

Mrs, Juliette Yeaw speaks in Plymouth, Sunday, August 14th. Miss Jonnie Leys, inspirational speaker, will

answer calls to lecture. Address, No. 4 Tremont Temple, Boston. Mrs. A. P. Brown will speak in Canaan, Vt.

Aug. 14th. Will make engagements for two or three Sundays more, near there, if the friends wish. She will also speak in Bartonville, Sept. 11th and 18th. Would like to make other engagements;

"The Evolution."

In recent numbers of the Banner of Light we have published the prospectus of "The Evolution," a monthly magazino, devoted to educational reform, to be issued at East Saginaw, Mich., by L. L. Willson. We regret to say that, by a letter received from S. J. McAlpin, dated East Saginaw, July 25th, we are informed that Mr. Willson is at present confined to his bed by sickness, and is obliged to suspend the publication of the magazine for the present.

Demise of Anna Cora Mowatt.

The telegraph informs us that this talented lady and firm Spiritualist has gone to dwell among the angels. We have at various times received encouraging words from her across the Atlantic.

Take Notice.

The three days' meeting appointed to be held at Island Grove, Abington, on the 19th, 20th and 21st of August, is postponed until further notice. H. F. GARDNER, Manager.

Spiritualist Lyceums and Lectures. BOBTON.-Mercantile Hall. - The Children's Progressive Lyceum met at this hall Sunday morning, July 31st, and, considering the warm weather, was well attended. A large number of visitors were present, among whom were N. Frank White and Cephas B: Lynn. The exercises were opened by Silver-Chain recitations and singing; after which the Conductor, D. N. Ford, called for volunteers for singing and declamations; M. F. Davy with a reading of Poo's " Rayon.' and Alico Cayvan with instrumental music : after which remarks were made by Mr. Allbo and others; the Grand Banner and Target Marches were performed, and the highly interesting meeting closed with a song from the Lycoum Quar-

In another part of the present issue will be found a report of the meeting of the Massachusetts Liberal Tract Society at this hall, Sunday evening, July 31st.

Temple Hall .- Two woll patronized and orderly circles for the manifestation of spirit power and intelligence were held at this place Sunday morning and afternoon, July 31st, at which many good tests were given. In the ovening Thomas E. Moon addressed the Boylston-street Spiritualist Association. Subject: "The Ministry of Angels."

Wadman Hall .- The Children's Progressive Lycoum which has heretoforo held its meetings at Temple Hall, romoved thence and held its first meeting at Wadman Hall, indices of spiritual life in the land, to give us such | 176 Tremont street, (near Masonic Temple,) on Bunday afternoon, July 31st, at quarter before two o'clock. The session was as well attended as could be expected after so radical a "change of base," some forty children being present. A constitution and set of by-laws were adopted whereby the name of the organization-"The Children's Inspirational On Wednesday, August 3d, the second of the Progressivo Lyceum "-and its objects wore set forth. Four. members declaimed : Mrs. Harriet Dana rendered her report once, the substance of which was that the largest number of members at any one time attending had been sixty-eight; smallest, fifteen (rainy) ; average, forty ; Alice Cayvan sang ; and wing movements were gone through under the direction of Mr. Macguire. The opening session looked favorable for the stability of the institution.

ALL SORTS OF PARAGRAPHS.

IT It will be seen by his notice in another column that the contemplated three days' meeting at Island Grove, Abington, under the management of Dr. H. F. Gardner, has been postponed. A letter from Oregon states that good test me-

ljums are needed in that State. We shall publish in our next issue an account of a camp meeting of Spiritualists, held at Butteville on the 25th, 26th

Spiritualists, held at Butteville on the 25th, 26th and 27th of June. Jo Cose has just awoke from a long dream, and nudging Digby in the fifth rib, inquired whether Mr. Banks, who makes speeches in Congress, is any relation to the Banks of Newfoundland. Ho says there always were a good many spouters in that family. TREE RELIGIOUS ASSOCIATION.—We have re-ceived a neat pamphlet of over one hundred and proceedings of the third annual meeting of the Free Religious Association held in Boston May 26 and 27, 1870. For sale by Crosby & Damrell; also at the office of the Radical, 25 Bromfield street. also at the office of the Radical, 25 Bromfield street. Boston.

LETTERS REMAINING AT THIS OFFICE TO Aug. 4TH .- Frederick E. Gourlay, John A. Greenough, Prof. J. G. Stearns, Dr. H. Slade, Isaac P. Greenleaf.

THE PRACTICAL EFFECT OF OLD THEOLOGY-Two powerful Christian nations pitted against each other on the battle-field to-day!

Read what the Congregationalist says about Southmayd's Ottawa Beer.

Miss Gerolt, daughter of the Prussian minister at Washington, decorated the altar of St. Matthew's church for the funeral services of the late M. Paradol. War cannot obliterate the hetter impulses of the heart.

The feeling in the west toward the Indians may be understood from the following, which is used in describing a fight in which twelve savages were killed: "Conversion and death of twelve more heathens. Glory to God and our cavalry."

A society for the study of the Talmud in Paris celebrated the final conclusion of their translation of the Talmud by a supper. It took them twenty-five years to pass through all the volumes of this work.

In another column we publish an appeal to the friends of temperance.

" It is a burning shame!" as Jo Cose said, when he saw a house of ill-fame on fire.

Through the harsh nelses of our day, A low sweet prejude finds its way; Through clouds of doubt and creeds of fear, A light is breaking calm and clear.

Are there any Spiritualists in Lawrence who have the cause sufficiently at heart to make inquiries in regard to the statements contained in he spirit message on our sixth page headed Jennie Abbott"? As we have no evidence whatever in the case, we are desirous of testing the message, and solicit a response to our inquiry.

Never be ashamed not to know, but be ashamod not to learn.

The following extract from the Saratogian is

rather funny: "It is one of the most amusing sights in the world to watch a young and inexperienced fly attempt to perigrinate slautindicularly across the head of one of our short haired young men. We mean one of those heads that has been scissored down, rasped, filed and finished of with sand bump stands out in as bold relief as a hill of poter and emery, so that the minutest phrenolog-ical bump stands out in as bold relief as a hill of potatoes. He (the fiy) travels so loosely, and mixes his feet up very much like a bashful bach-elor learning to skate. No use trying to enjoy a between you and the preacher, and an unfortu-nate fly on it essaying desperately to get across from the northwest to the southeast corner to see a friend."

Red Cloud's wife is straight as an arrow. Her name is "The Woman Without a Bow," or as we say in English, "The Woman Without a Greeian Bend."

CURRENT EVENTS.

The varying telegraphic despatches coming to us dally from the seat of war, have not brought, during the past week, any important changes, but as we go to press we see ac-counts of late skirmishes and a battle, which we give out counts of late skirmishes and A battle, which we give our renders for what they are worth. As a matter of listoric references we here incert some important state declarations in the shape of the official proclamation of Louis Napoleon to the French army, King William's ideas mont the subject of the war, and the scattments of the German mass meeting at Cologno:

LOUIS NAPOLEON'S PROCLAMATION TO THE FRENCH ARMY. PARIS, July 20 - The following is the proclamation of the Emperor to the army on assuming command in person :

(Signed), NAPOLEON. At General Headquarters, Metz, July 23."

At General Hadquarters, Metz, July 23." The speech of King William on the opening of the North German Parliament, on the 19th ult., has been published in full. It is a short, dignified and patriotic address, in which he emphatically reiterates the charge that Najoleon has forced the war on Prussia, and even after all pretext was removed, all insisted on war. Under these circumstances, Prussia, when it called upon the national army to defend its inde-pendence, only obsyed the mandates of hoor and duty. The German nation contained within itself the will and the pow-er to repel the renowed aggression of France. The German and French poople, both equally enjoying and desiring the blessings of a Christian civilization and of an increasing prosperity, were called to a more wholesome rivalry than that of arms; yet those who held power in France had, by means of preconcerted miguidance, found means to work upon the legitimate but excitation antonal as theorial the furtherance of per-ion free an eighboring people", for the furtherance of per-"our great neighboring people" for the furtherance of per-sonal interests and the gratification of passions. The more indubitably it should appear that the sword had been thrust into the hands of Prussia so much the more confidently would Germany united fight against foreign invaders, and, with no other object than the durable establishment of peace in Europe. n Europo.

In Europa. BERLIN, July 30.—At a mass meeting at Cologne, to-day, an address was adopted to the King of Prussia and Ger-many, and German Americans, especially those of St. Louis, expressive of thanks for their aid in this war. The address relotes in the preservation of the love of Fatherland by Germans in a land great for its deeds, for the life of Wash-ington and the death of Lincoln. The address, which has occusioned great enthusiasm, concludes : "You are still one with the Fatherland. Awaken Fyour enthusiasm against that Casarism which has extended to Mexico, which pro-tects the hand of revolution and which drenches the glori-ous Rhineland with blood. For such love and encourage-ment we extend our hands. Vive Germany, our common mother 1. Vive America, bright daughter of Liberty!" Pane. Aug. 3.—The advanced posts of Marzhal Bazalue's PARIS, Aug. 3.—The advanced posts of Marshal Bazaine's corps had a brush to-day with the eneury's sharpshooters. Soveral of the latter were killed. The French suffered no

10ss. The city of Metz was illuminated last night in honor of the victory. After the retreat of the Prussians, the French did not occupy the place.

PARIS.-II is positively asserted here this morning, (Aug. 3.) that Austria and Italy have entered into alliance with France, in consequence of England's menacing attitude to ward France.

The Prussian government has summoned a levy, en masse, to defend the consts.

A council of war was held at Motz Aug. 2d, at which all manders of the army on the German frontler were

RING WILLIAM'S PROCLAMATION TO THE ARMY.

MAYENCE, Aug. 3.—The king in his proclamation to the army, to day, declares that "all Germany stands united against the neighboring State, which has surprised us by against the neighboring State, which has surprised us by declaring war without justification. The safety of Father-y land is threatened; our honor and our hearts are at stake. To-day I assume command of the whole army. I advance cheerfolly to a contest which, in former times, our fathers under similar circumstances fought gloriously. The whole of Fatherland and myself trust confidently in you. The Lord God will be with our rightcous cause."

God will be with our righteous cause." PARIS, Aug. 3.—A division of the French army, under General Hattille, captured the town of Saarbruck, and took 3000 prisoners. The new cannon, the Mitralleur, did won-ders. A ball from a Prussian cannon fell near the Prince Importal. The Chassepote carried 1309 yards, and the Mil-tralleur over 2000 yards. The French Journals this mora-ing publish the following account of the Baarbruck affair: METZ, Aug 2.—The French troops passed the frontier at 11 o'clock. They instantly encountered the Prussians, strongly posted on the heights commanding Baarbruck, which was carried by a few battallons. The capture of the town instantly followed, the artillery compelling the Prus-sians to evacuate it in great haste. General Fressard with one division defeated three divisions of the enemy. The buildings in Saarbruck caught for from the French artillery and half of the town was destroyed. The Mitralleur was used for the first time, and it is reported to have worked wonders. wonders.

Biographical Sketch of Prof. Denton.

J. H. Powell has in press a pamphlet on the career in England and America of William Denton. Without doubt Mr. Powell's work will have a large sale, as thousands desire to know the circumstances through which the people's geologist Questions are often asked why spiritual circles and radical thinker has risen.

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ADVERTISEMENTS.

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17 Advertisements to be Renewed at Con-tinued Rates must be left at our Office before 12 M. on Tuesdays. 10. • • • • • • • •

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102 Tremont street, Boston. "That DR. IRISH'S OTTAWA BEER is one of the most delicious of summer drinks is attested in the strongest manner by the immense crowds of 2000 to 6000 a day) who drink it at SOI THMAYD'S, corner of Tremont and Brom-field streets, and go away satisfield, referenced, delighted. Its excellence is also attested by the great number of *undations* which are sold under the name of Ottawa Beer,' none of which-and we have tasted of then-will hear any compari-son with the genume and original' Dr. Insit is Ottawa Beer,' it is compounded entirely of roots and heros, and is a good temperatue drink-cool, i leasant and healthful." Aug 13.-4w

Picnic at Walden Pond.

series of Grand Union Picnics of the Spiritualists of Boston and vicinity took place at this beautiful as Guardian, for the first six months of the Lyceum's existspot. A large and quiet company, excellent music, and weather unequaled during the present season combined to make the day one long to be remembered. In the course of the morning and afternoon, interesting speeches were made by Dr. A. H. Richardson, of Charlestown (opening address); C. Fannie Allyn, of Stoneham (improvised poem, entitled "The Spiritual Picnic"); A. E. Giles, of Boston (who presided during the day); Susie A. Willis, of Lawrence; Dr. Freeman Hatch, of Boston, Prof. J. H. Powell, do.; Mrs. Floyd, of Dorchester; Isaac H. Rhodes, of Philadelphia; Mrs. Emily Dearborn Ewer, of New York; Mrs. D. B. Briggs, of West Winfield, N. Y.; John P. Guild, of Lawrence; Mrs. Kimball, of Billerica; Mrs. Carlisle, of Charlestown, and H. C. Lull, boy medium, do. At noon Mr. Powell gave an exhibition of the powers possessed by his wife in dancing under spirit control, at the hall on the

grounds. Attention is called to the notice in another column of a camp meeting at this grove, commencing the 23d of August, and holding over till Sunday at 5 o'clock, Aug. 28th, under direction of Dr. A. H. Richardson and James S. Dodge.

In Town.

Dean Clark and Thomas Gales Forster, two of the most talented and indefatigable workers in our ranks. They look "hale and hearty," and manifest a zeal for our great cause worthy of all imitation. Societies should secure their services at an early day, as a lively time may be expected during the approaching fall and winter campaign -as everybody desires to learn more and more of the grand philosophy which underlies the structure of Spiritualism. Success to the workers. Give them plenty to do, friends, and pay them, too, for their invaluable services. So shall your reward be in the hereafter.

Letters for the above named gentlemen should be addressed care of this office.

To the Afflicted.

Dr. Percons requests us to state that he will heal the sick at the Adams House, Chicago, Illinois, for one month, commencing on the 8th instant. Dr. P. has been very successful in his practice at the South, and we have no doubt will benefit those in the West who may need his services.

Social Entertainment.

The Children's Progressive Lyceum Association of Charlestown will give a social entertainment, commemorating their fifth anniversary, on Friday evening, Sept. 2d, consisting of addresses by some of the most popular speakers, and conclud-

CAMBRIDGEFORT .- Harmony Hall. - The session of the Children's Progressive Lycoum at the above-named hall was quito well attended on Sunday morning, July 31st. In addition to regular exercises, the question, "What is true freedom ?" was discussed, and five children declaimed.

MILFORD .- Washington Hall .- On Sunday morning, July Bist, the session of the Children's Progressive Lycoum was well attended by officers and members, together with a good number of spectators. The services opened with singing and Silver-Ohain recitations; declamations were given by Master Freddio Read and Miss Ella Howard; readings by Misses Netta Anson, Hattle Draper, Carrio Fisher, Minnie Williams, Carrie Adams, Ida Hill, Mr. Irwan Snow and Henry Anson. Remarks were made by J. L. Buxton and Henry Anson. Group quostions were answered by several of the children, which were very interesting. The Grand Banner

March followed-sixty-seven members in the ranks. NORTH SOITUATE .- Jenkins's Hall. - Mrs. Juliette Yeaw lectured at this hall (late Baptist Church) before the Spiritualist Association on Bunday, July 31st. The controlling intelligence purported to have been a clorgyman of the "Hop-

kinite "stamp. In the morning the subject selected was portrayed in the text: "The scales have fallen from mine eyes," in the treatment of which his decease, burial and experionce in spirit-land were finely portrayed. Subject in the afternoon : "Truth."

PLYMPTON .- Mrs. N. J. Willis spoke morning and after ticon, at this place, on Sunday, July 31st. to good audiences

New Subscribers.

Since our last report, we acknowledge indebtedness to the following named friends, who have aided in extending the circulation of the Banner of Light :

Ellen O. Jensen, one; R. rnold, one; E. H. Budloff, one; L. P. Amos, ono; J. B. Bradley, one; J. Colo, one; Daniel Baxter, one; Esau A. Robbins, one; Minna Righter, one; Mrs. J. Button, one; Rev. J. H. Harter, one; Goo. Dillingham, one; E. H. Wasson, ono; Dean Clark, one;

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liams, one; F. L. Crane, one; Dr. Wm. Thomson, one; B. L. Hendrick, one; Wm. J. Ellis, one; J. Brown, one; J. J. Folts, one; Dr. J. Cooper, ono; Thos. Dickie, two; Mrs. E. Lemans, one ; Wm. H. Zahn, one ; J. Booth, one ; E. Morse, one: A. A. Hall, one: M. C. Pomeroy, one; (Mrs. E. Gay ing with a social dance. Full particulars given one; Mrs. S. W. Cole, one; Dr. R. W. Park, one; S. M. Richardson, one; N. Wadsworth, one;

are held in the dark. Our correspondent, J. Stolz, M. D., answers the question in another column very satisfactorily.

Mormon meetings are held Sundays in Boston, we understand.

A Brooklyn paper makes a plea for the little children and babies who are used by organ grinders to excite sympathy. It is stated that many of them are hired for the purpose, and that the babies article. are frequently drugged to keep them quiet.

A southwestern paper thus epitomizes lynch law: "Four Kentuckians in jail for murdering a neighbor, had a surprise party from a hundred or two citizens the other night. They had n't any last words ready, and would n't have had time to say them if they had. All leave families."

The best capital to begin life on is a capital wife. Digby made a sad mistake in not getting one.

The emigrants to the United States from Germany during 1870, are, according to the Magdeburg Times, persons in the possession of capital, nearly five-sixths being in comfortable circumstances and of fair education.

"Drowning men will catch at straws;" and so will drinking men in the summer time.

Daniel Webster once said: "If we work upon marble it will perish; if upon brass, time will efface it: if we rear temples they will crumble into dust. But if we work upon our immortal minds-if we imbue them with principles, with the just fear of God and love of our fellow-men we engrave on those tablets something which will brighten through all eternity." Fear to do wrong, he should have said, instead of "fear of God."

A Gardiner physician says he never charges a Christian anything for medicine, but that they are so scarce that it only costs him twenty-five cents a vear.

Fifty-two persons were killed by the explosion of kerosene in 1869, and the total sufferers were one hundred and eight.

INDIGENOUS THEOLOGY. - Mother. - "Tommy, if you do that, God won't love you." "Yes, he will, mother; I know he will." "Why do you think so, my son?" " Tause that's what he 's for,'

The original draft of the declaration of independence is still preserved in the patent office at Washington, but is nearly illegible from the fading of the ink.

SINGULAR FATALITY .- The mortality among the members of the Ecumenical Council at Rome has been great. Ten Fathers of the Assembly have closed their earthly career since the opening, a period of less than two months.

A West-End saloon, in this city, displays a pla card on which is, "No religious discussions allowed here"

sale at the Banner of Light Bookstore. Price 25 cents, postage 2 cents.

To Correspondents.

We do not rend anonymous letters and communica tions. The name and address of the writer are in all cases indispensable, as a guaranty of good faith. We cannot under-take to return or preserve communications that are not used. A. S., M. D., Thoy, N. Y .- Please forward the proposed

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MRS. E. D. MURFEY, Clairvoyant and Magnetic Physician, 32 West 29th street, New York. A6.

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Aug. 13.-13w⁴ **J.** WILLIAM VAN NAMEE, Medical Clair-transport of the second secon

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Special Notices. HERMAN SNOW,

A13.

LIGHT. \mathbf{OF} BANNER

Message Department.

6

EACH Message in this Department of the BANNER OF LIGHT we claim was spoken by the Spirit whose name it bears through the instrumentality of Mrs. J. H. Conant.

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the charac-teristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an unde-veloped state, eventually progress into a higher condition. We ask the reader to receive no doctrine put forth by whether there exhaus a the spirit emmort with the or hpirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive -no more.

Special Notice.

The Banner of Light Public Free Circles closed Thursday, June 30, in order to allow Mrs. Conaut her usual vacation during the heated term. They will be resumed the first Monday in September.

Invocation.

Our Father and our Mother, in behalf of thy dear humanity we come to thee in prayer. Since great men speak lies and little men speak foolishness, oh, Lord, do thou raise up those from the heart of thy dear humanity who shall speak truth because they love it, who shall work for humanity with reference to eternity and not with reference to time, who shall consider the. approbation of the angels worth more than gold, or place, or power. Oh, Lord, thy dear humanity groan before thee, and ask to be delivered from oppression, from darkness, from the sins that arise from ignorance. Oh, give them wisdom, and lead them, our Father, out of the wilderness of error into the broad plane of infinite truth. And for oursolves, oh, Lord, we ask that we may be ever ready to assist those who need assistance, that we may ever seek to do thy will, and ever walk in thy way. Grant, our Father, that those who are sick, spiritually or physically sick, may be made well in thy way and thy time. Oh, send healing angels wherever there is a soul that needs to be healed, and give unto all thy children that cup of water which they that drink shall thirst no more. We bring thee, our Father, our deepest, our holiestpraise. We send up our thanksgivings upon the altar of this handsome day, knowing that thou wilt accept them and appropriate them for our good. Father, Mother, accept our prayers and our praises in the name of thyself. Amen. May 5.

Questions and Answers.

CONTROLLING SPIRIT. - I will answer your questions, Mr. Chairman,

1

QUES. - As spirits are apparently bound by their physical condition, is it not better to die when in full vigor of manhood than to live until the body begins to lose its faculties?

Ass.-Spirits are not bound absolutely to their physical conditions, for except they come in contact with physical life they have nothing in common with physical life after death. They have risen above it, gone out beyond it. No, it is not best to die in the vigor of manhood. It is rather best to live to a ripe old age and let the body pass down into the grave as a shock of ripened grain, and the spirit to ascend to its native element, the spirit-world, a fully ripened and mature spirit, having attained all the experience that it is necessary for it to attain through physical life.

Q .- We understand that the idea of the Children's Progressive Lyceum was taken from the spirit-world. Is it so? and what good can we accomplish by working in it?

A .- The idea of the Children's Progressive Lyceum was indeed taken from the spirit-world. It is a reflex of the lyceums we hold in our life. What good can you accomplish! What good can you not accomplish? you had better ask. It is a question involving infinity and eternity. You are bringing out, or should be, through the Lyceum, all the choice spiritual gems that repose in the child heart. You are not expected to force upon childhood anything that is not natural to it. But you are expected to call out all that is in the great repository of the child nature. Lead it along, step

ov step, and the great God will inspire it, will

give us more light. A .- Whatever the spirit has need of to perfect | especially to the soul's highest good. For this cannot gain a sufficient experience for its unfold- oh, Past, Present, and Future Good. Amen.

ment during one life in the physical, it must return again, and through physical life perfect that which it did not perfect in the former life. Jesus understood this law. He knew that he had lived

be re-incarnated after having passed out of the Ass .- It is my opinion that it can be answered, physical bodies they then occupied. On one but not fully answered, because the finite can occasion, he says to them: " Verily, verily I say never fully comprehend the infinite. We may unto you, except ye are born again ye cannot in- seek to measure and weigh God, but we can nev herit eternal life." He knew they would not gain er succeed. We may ask from whence we are, and the necessary experience to eternal life during whither we are going, and we may answer ourtheir earthly pilgrimage; that they would pass on selves in part, but to our soul's entire satisfaction

in the mortal form, that they might perfect that Q.-As to spirits manifesting thouselves in this which they had not perfected in this life. The world, what is the limit of their power to do

feetly understood, is apt to fill the soul with hor- A.-Their power can be measured accurately ror; is apt to fill it with doubts and questionings only by measuring the amount of evil you have on so vague that it is led into a wilderness of despair the earth. Just so far as that extends, so far 'can before it knows whither it is going. But when they influence mortals, and no further. Then understood, it is accepted as one of the blessings would you be exempt from the influence of evil and not the curses of an all-wise and Infinite disembodied spirits, cleanse yourselves. Make Spirit.

I was shot at the battle of Mead's Station, and Q .- Are there any angels except those that my body was buried there. But that was not all have lived on this earth in the flesh? resurrection of the body. That, to me, would be out their angels just as this earth has. worse than to be re-incarnated in some other body, for then 1 should stand a chance to get a A.-It is by no means impossible for them to worse one, but should stand as fair a chance to come here, though they did not have mortal birth get a better one.

Herbert D. Beckwith.

My name, Herbert D. Beckwith. I was in Co. L. 57th Mass. And now, what I come here for is have been here? to send out a card inviting myself to receive an invitation from my friends to come back again and talk to them. I know it aint the usual way of doing things here, but then it is the best I have at hand, so I make use of it. You have my name, from its surroundings here, from the law governand all, I think, that is necessary to identify meaning it in physical life, and the law governing its My object in coming here is to come nearer my parent planet. But of itself as a soul, or spirit, friends, give them an invitation to invite me. If or immortal principle, it is not at all dependent I get the invitation, I shall come again; if I do n't, npon its condition of mortality.

I shan't. Good day. [Your age?] Twenty-one. May.5. George Hollingdale.

has said. I am George Hollingdale, and 'I wish my messtreet, Sydney, New South Wales. If you send your paper to that address-I am not sure about the number-he will get it. May 5.

Caleb Brown. I am well. That is more than I could say the

mind. Does the controlling spirit intend to convey justice, love and truth. We ask that Church and the idea that after the spirit has left the mortal State may be one in truth, one before thee in all and passed to soul-life, at some future time it will justice and love. We ask that thy children here become necessary, by and through natural law, | may be one in polities and religion, as they are for it to return to earth and take upon itself and now one in spirit with thee. And may thy truths other human body? What wise sages in the past pure and fresh from thine own infinite mind fill have yet to return in like manner? I pray you the hearts of thy children here, and raise them above all sordid things to those that belong more

it as a spirit, that the great God will give it. If it we are here. To this end we labor in thy name, May 9.

Questions and Answers.

QUES .- A. B. Child, in " Whatever Is, is Right," another life before that which he existed in at the asks what is the cause and effect of the progress present time; and he knew, also, that it would be of the human soul, and says no mortal can necessary for many, if not all, of his followers to answer. What is your opinion?

to spirit-life and return, again become incarnated we never can.

doctrine of re-incarnation is one which, if not per-evil?

May 5. your own hearts pure, and your own garments

spotless. Do this, and ye have little to fear from the other life.

of me; if it had been I should not be here to-day, A .- Yes, certainly there are, because there because I did not believe in the doctrine of the are more worlds than one. They have all sent

Q.-Do they come to this planet?

here. Q .- Do they ever associate with those that

A .- Certainly they do.

Q.-Is the soul of man wholly made up from the conditions and surroundings of this life? A .- Not at all. Its manifestations are made up

Q .- If spirits can examine the earth and find all its valuables and minerals, why has the knowledge been withheld from the present and former races of men?

I have a brother in Sydney, New South A .- That is a work which belongs to spirits in-Wales, and he would like to know something habiting physical life, and it is best that they more concerning this spiritual philosophy. There should perform their own work. The spirit of man are not so many means in that country for light, is always searching for ways and means by which upon this subject as there are here. But, I think, to make itself better off, both as regards things with patience on his part, I could be able to man- temporal and things spiritual and eternal. In proifest through himself-perhaps not so well as I portion to its development, intellectual, physical could wish, but I think I could quite cleverly, and spiritual, will it be successful; will it over-The requisites are patience, honesty and perse- come the obstacles that meet it in this life and in verance. He has only to sit quiet and alone, or that. By slow and distinct degrees, the soul manwith those who are harmonious, at such times | ifests itself from the inner to the outer. This when he can shut his mind out most effectually world was not made in six days, nor in six thoufrom his business and the world. He wants to sand years, nor is it finished to-day, nor will it be know if it is true. Tell him that the little white- for thousands of years to come. Nature works haired boy that died in merry old England-his slow and sure, not only with planets, but with little George-thinks he can give him information individuals. She makes no extraordinary bounds, that will satisfy him entirely, if he will do as he but her steps are sure and distinctly marked. If it had been best for spirits to have returned years in the past to influence mortals with regard to sage to go to Edward Hollingdale, jeweler, King the treasures that exist upon this planet, it would have been done. You would have grown large enough naturally and spiritually to have received such information. But since it was not done, we

infer that it was not best that it should be done.

May 9.

Augustus Reed. I do not know as I have a right to claim the name which belonged to the old body, but presuming I have I shall claim it and give it here. Augustus Reed, a private in the 6th Massachusetts. Age, nineteen; time of death, Feb. 27th, 1863. Some of my comrades had some faith in this coming back after death. I had none. Occasionally in leisure hours we would talk it over, and speculate upon what we should do if at the next engagement we went over, and whether or no we should know what was going on, and how this rebellion was ended. We concluded if any of us did go, that those who died ought to make their way back; if it was true that spirits could come back. There was no promise exactly among us, but a kind of tacit understanding that those who were fortunate enough to go would travel back when they could. So here I am. I have no wealth to bring from the spirit-world except the wealth of truth: notwithstanding that world abounds in all that is rich and rare, exceeding. far exceeding all that this earth can boast of. And I have to say that it is no shadowy world. no intangible place, and no such heaven have I found as we were taught to believe in, the centre of which contained a great white throne, upon which we should find a king, who would administer justice without mercy to all fortunate and unfortunate subjects. But on the contrary, I found a comfortable, substantial and natural world. full of all that the soul has need of to make it a perfect soul, an intelligent being, a something that is more than a shadow. That I have seen a great many of the scenes that have passed among the boys and among my friends, and enemies also, that are left here, is not a matter of doubt to me, because I know it. But of course my comrades cannot know it till they, too, have passed through a similar experience. So I don't come here to enforce what I know upon any that came merely to let the folks know that I was are left here, but to say to them, "you cannot know it till you come here, till you look from our glad to help them, so they may be better off than side. Then you will know whether-you see or I was when I first came here. That's what I whether you don't see." But I would suggest come for. I lived here fifty-four years, and ought that they be liberal in their ideas of these things, to have lived a life good enough to admit me and seek to know just as much about them as it to a celestial sphere. But I lived one good is possible for a mortal to know. Seek in a raenough to place me on exactly the same plane I tional way, and, my word for it, they won't he [Whom do you wish your message to reach?] It.

of April 30th, 1870, is not fully answered, to my holy temples, substituting in their place, mercy, There was old Jacob Evarts, I never could win over to any kind of religious faith. But he said. he believed in doing just as well from hour to hour as he knew how to, and that was his religion. I thought he would go to hell for a surety.
gion. I thought he would go to hell for a surety.
found him in a better heaven than I ever dared
to think I should have. We are both here in this
spirit-life. I have relatives left who are religious
as I was, and who are very particular how they
talk and how they act, so far as their faith goes.
But I would say to them this much: If they
would go outside of all churches save the one
great church of humanity, and do good in that
church in accordance with the dictates of their
heart, they will find a better heaven than
they would say to them the succestion of their start of the start of gion. I thought he would go to hell for a surety. I found him in a better heaven than I ever dared

presented in a questionable garb or not: no matter whether they are popular or uppopular. Search to know for yourselves concerning everything that has a bearing upon the spirit and its future existence.

I come here at this time because I know that ting this subject in their minds. And they have said. "If it is true, we have many who would be likely to return from the shadowy world of spirits to give us light." Well, that world is not a shadowy world, only as you make it so. And I would say that there are, indeed, many of their family friends, and those who are not of the family, who would be glad to give them light, would be glad to minister to their spiritual needs in all possible ways, and, if they seek such aid, these spirits will return from time to time to them, giving the light that they stand in need of. I was seventynine years of age. Have been gone nineteen years. [Will they get this?] Yes, they will. May 9.

Jennie Abbott.

I am Jennie Abbott, from Lawrence, Mass. I come here to-day with my little brother Eddie, so we can tell our mother that we are alive, and she must not mourn any more for us. When she comes to the spirit-world she will have us just the same as if we lived on earth. I was nine years old, and Eddie was five. My mother thinks she would be willing to wait a thousand years, if at the end of that time she could meet us and know us and claim us for her own. She won't have to wait half of that time. She won't have to wait a third of that time. She won't have to wait but just six years. Then she is coming. That's all. [You will be happy then.] Oh yes, I shall be happy. I should be very happy now if she was, because I have everything here to make me happy, only when I know she is unhappy about us, it makes us unhappy. Eddle don't mind it so much as I do. Eddie died Friday, and I died Sunday. We have got a beautiful lady to take care of us, and we have everything we want; and tell mother that we don't forget her, and we are always happiest when she is happiest. When she is sad, and cries about us, it makes a shadow in our home. [Does your mother know the lady who takes care of you?] No, she never knew her here. She come from England, and she took us in charge because she was attracted to us. All the little children here have good folks to take care of them. There aint any ones that go without anybody. They the regular trains. Single Tikkets from Boston, Charlestown, Somerville, Campingo, and return, 90 cents; Children, 50 cents; from Fitchburg, street hungry, and they aint cold. So tell mother is the need at an another street and they are and they and they are another street another street and they are another street another street and they are another street another str

AUGUST 13, 1870.

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MESSAGES TO BE PUBLISHED.

Tuesday, May 10.-Invocation; Questions and Answors; homas II. Fairfield, died in Calcutta, to his friends; Marr Thomas II. Falifield, died in Calcutta, to his friends; Mary Aum Mitchell, of Boston; Patrick Farrell, 25th Mass, Regi-ment, Co. G; Nettle Sayles, of Windsor, Conn., to her moth-er; Eliza Pickering, to her nephow, Luther Colby, *Thursday, May* 12.—Invocation; Questions and Answers; Albert J. Bellows, M. D., of Boston; Capi. Williams, of the "Onelda," to his family; Eliza Thomas, of Blue Hill, Mc., to friends.

Joice. Tuesday, June 14 — Invocation; Questions and Answers; Andrew Ross, of Cinctinnati, O., to his brother; Eben Snow, of Searsport, Me., to Sarah Jane Show: Agnes Stover, to her parents, in Montgomery, Ala.; James Kelley, to his brother.

Donations

In aid of our Public Free Circles from various parts of the country.

Married:

July 25th, by Rev. Moses Hull, at the residence of the bride's ather, 470 Fifth street, New York, Mr. John W. Hanford and Miss Mary E. Battison.

The welding was an unostentatious, quiet little affair, the parties preferring to save the "best of the wine to the last of their marriage feast," which it is hoped will not be until the end of a long and pleasant voyage on the sea of life.

Passed to Spirit-Life :

From Schenectady, N. Y., July 21st, Henry H. Hewitt, aged 38 years and 5 months.

The funeral was attended by the writer. WILLIE F. WENTWORTH.

Lydia Marle, only child of J. William Van Namee, aged 3 years 5 months and 7 days.

On the 25th of July the angels called her, and she left hearis on earth to mourn their loss and rejoice at her gain.

"One flower less upon the earth, One angel more in heaven."

From South Boston, July 24th, of heart disease, Stephen

Goodhuc, and 12 years 10 months. Its was an investigator of the Spiritual Philosophy, and since his demise his sister has received a communication from him, in which he stated that he was happy, and that the change was for the better.

[Notices sent us for insertion in this department will be charged at the rate of thenty cents per line for every line es-ceeding thenth. Notices not exceeding thenty lines published graduatously.]

Spiritualist Camp Meeting at Walden Pond.

Groton and Littleton, is cents; Marihoro' and Hudson, S cents; Acton, 60 cents, Tickets for sale at the depots. On 80NAY, an extra train, via. main road, will leave Fitch-burg Depot, Boston, at 9 A. M.; regular train 1 P. M., Water-town Branch. Tickets from Boston and return, 61c5. Fitch-burg, 25th, 81.00. Leave Worcester 6 A. M., stopping at all Way Stations. Tickets to Worcester and return, 61c5. Fitch-burg, 6:30 A. M., stopping at all Way Stations. Masson Vil-lage, 6 A. M., stopping at all Way Stations. Mariboro, 8 A. M., stopping at Way Stations. Mariboro, 8 A. M., stopping at Way Stations and Yorcester, *Ticketsrg*, Mason Vilage and all Way Stations, at 4 r. M.; for Mariboro and all Way Stations at 3:30 r. M.; for Boston, 5 J. 3.

educate it. You can do more by laboring in the child's lyceum than in any other department in but I have been gone from my body nine years life. You there lay the basis for future good, spiritual, physical and eternal good.

Q.-Are the electricity and magnetism of the earth (the one flowing round it in electric currents, and the other emanating from the poles in straight lines) two separate and distinct fluids, the one positive, and the other negative? And if so, which is the positive and which the negative?

A .- They are not two separate and distinct fluids. They are one and the same, possessing. different elements, different powers when brought under different conditions. In certain latitudes electricity is the positive part of this universal fluid. In certain other latitudes it is the negative part, but they are one and the same.

Q .- Could not this terrestrial electricity and magnetism be collected by some process directly from the earth, water, or air, and harnessed to machinery, making a powerful and cheap motor power in mechanics? And if so, can you suggest any means by which we could discover the method of doing this?

A .- There are those in our life who are already hard at work impressing these ideas upon minds who are ready to receive them; namely, mechanical, inventive minds-minds that are always open to receive new ideas in science.

Q .- Have spirits the power to hasten the death (or separation of the spirit from the body of mortals) in case they desire it, and consider the act sanctioned by wisdom and divine law? If so, how can it be accomplished?

A .- Yes, they do have that power, and it can be accomplished in ten thousand different ways. It would be impossible to enumerate them.

Q.-Has the new form of disease, known as heart disease, now so common, sudden and frequent, any connection with this spiritual source? In other words, can spirits produce it or other diseases followed with sudden death?

A .- Yes, they can produce it; but with reference to that which your correspondent speaks of, I have no information leading me to suppose that spirits are in that physical movement. They can produce that condition and the result you call death. You have a most thorough example that it can be done in the case of your late partner. It was effected upon him in the twinkling of an eye. He spoke one word here and the next there. You may ask, why was this done? Because we could use him to better advantage there. When the great God has need of servants in the upper life, he calls them, and makes use of whatever agents, in calling them, he sees fit to.

Q .- Will the climate of the earth ever become equilibrated and harmonized by the changing of the earth in her orbit to an upright position, instead of the leaning and slanting position she now occupies?

A.-Yes; science tells us that such a state will be reached by the earth.

Q .- The reply to a question of A. K., of Baden-Baden, on re-incarnation, in the Banner. of Light

last filleen years of my earthly life. My name was Caleb Brown. I am from Hallowell, Me.i this month. I am not much used to your city ways-I am not used to making speeches, so you must not expect anything of the kind of me. I only come here to let my folks know that I am alive, and that I have a happy home in spirit-as happy as I ought to have. I should have had a better one if 1 had lived a better life here; though I was a Christian, and thought I lived a Christian life. Yet when I came to the spirit-world, I found that I had not been within a hundred thousand million miles of the Christ-principle-that I was not in the same world at all. And I take it that a good many Christians will find themselves similarly situated when they get where I am. [Were you not a member of the church, in good standing?] Well, what of that? That did n't make me a Christian in the true sense of the word. I thought it did, but I found out my mistake. The Christ-spirit of the spirit-world said to me: "I do n't know you, and never did." And it will say the same to the most of Christianity, for it is about all alike, here in this life. The Christianity of the spirit-world says: "Take care of the sick, feed the hungry, clothe the naked." To those that are unfortunate in life offer no word of condomnation, but forgiveness and pity and love, and of your strength, if you are stronger than they are.. How many of the Christian world lives up to it? Hardly one in ten thousand. So the Christ-spirit of our life will say: "I do not know you, and never did." We deny Christ. Our Christianity, as a whole, denies Christ, admits into her churches those who can subscribe to certain articles of faith, and nobody else; preaches on all doctrinal points, and shuts out everything else. In a word, it closes the door upon Christ, and then tells its members

that he is there in their midst. Well, I didn't come to preach a sermon. I alive, in comfortable circumstances, and would be

was on the earth, and no higher. Good day, sir. I sorry. hope you will do better than I did. May 5. 1. J. C.

Scance conducted by Theodore Parker; letters answered by C. H. Crowell.

Invocation.

I thy name, oh, Past, Present and Future Good, we are here assembled praying for those gifts that will raise us beyond the fleeting things to those enter the kingdom of heaven first, but those that that are substantial and eternal. We pray thee that pure and undefiled religion may find a place | Yes, and it is true-true. in thine earthly church, that a pure and undefiled

will reach those that I intend it shall reach, because I see they read your paper. I only want, them to know that their friend Gussy, as they used to call him, is not dead. May 9.

David Mears.

It is not those that cry " Lord, Lord," that shall do the will of God. [So the good book tells us.]

My name when here was David Mears. , I was religion may burn upon her altars, and that that from Philadelphia, and I thought I lived a Chrischurch may be the reasoning powers of thy chil- tian life. I talked enough about it, at any rate. dren. We ask that the pure spirit of truth may I thought I lived it. But on going to the spiritenter thy church on earth, driving out the money- | world I found those that did n't make any prochangers, those who have so long desecrated thy fession at all had got a long way ahead of m

she need n't cry any more about us. May 9.

Michael Daly.

[How do you do?] Pretty well, sir. Faith, I was sick enough the last of my stay here to be well for a thousand years to come. I have a fever, and it hang on to me for three months entirely, and took me off at last. Faith, when I got most to the end of my fever I was most to the end of my life at the same time. But that's all right, and I would n't come back again now if I had a chance. My name was Michael Daly, and I lived here in Boston. I got a cold by getting wet, I suppose, and exposing myself, and altogether brought the fever on me. Just about nine days before I died, the priest come to see me, and I have the consolations of the Church. But my family and friends-my brother and one sister I leave-they are troubling themselves because the priest was n't called in when I was about to die; think I am not so well off for it. So I come back to say that I am as well off as if I had had the priest at the last hour of my life. I am comfortable here in the spirit-world. As for the Catholic religion, I don't know at all whether it's true or not. This much I know: we meet priests almost at every turn, and we ask them will they be our confessors? and they tell us there sint no need. Pray for yourselves, and confess to the God of your own souls, and that's all. We have nothing to do with it." So I conclude the Church is for this world, and when we get into the spirit-world we have nothing at all more to do with it. But about that I don't know at all—I would n't want to say. It's only a conclusion we Catholics have come to, because we get always the same answer from all the priests we meet. [Will none of them confess you?] No. sir. It's all the same thing When I come here this afternoon, I found in charge of things here a priest, a Jesuit priest. I said, "Good father, will you confess me?" "Confess your sins to your God, not to me," he says Then you see I concluded that they are all about in the same ship. Wherever it's bound, I can't tell.

I was told by the priest that's here, that whatever I would say would be received by the Church here, and weighed and measured, and taken account of for what it was worth, and whatever they thought of it was necessary to communicate with our friends, they would do so. I need not have any fears at all, for they would faithfully transmit to our friends all that was necessary to be transmitted, perhaps all that we would say entire, and perhaps not all. So what I want is, that they will tell my friends that I am well off in the spirit-world, and I am satisfied with all that was done for me, and I do n't think I'd been any better off if I'd had a priest the last hour of my life.

(To the Chairman.) Good-day, sir. May God bless you, and give you an easy, quiet passage over when you come to this life. . May 9.

Scance conducted by Father Henry Fitz James letters answered by C. H. Crowell.

P. M. Packages of tickets good for six round trips 84.00. J.R. A. H. RICHARDSON, Committee of JAMES S. DODGE. Arrangements.

Second Annual Convention.

Becond Annual Convention. The Maryland State Association of Spiritualists will hold their Second Annual Convention at Correspondent Hall, cor-ner of Baltimore street and Post-office avenue, Baltimore, Ald., on Sunday, Aug. 14th, at 10 o'clock A. M. Friends of the cause throughout this State and the adjoining States and DS trict are cordially invited to meet with us in council, hoping to devise ways and means whereby our cause may become more extended throughout our State by sending speakers to various localities in this and adjoining States, to add our friends to organize Associations through which this great truth may be given to the people. It is desirablo to have a representative at least from each town and county in this State in person, or by letteraddressed to our Secretary, giving information in regard to our cause, and what may be desirablo to advance the same in their locality. It would be a great source of pleasure to have some of our good speakers present. Should there be any passing through our city or in the ad-joining States who would like to take a part in these exer-ciess, we will extend to the and vicinity. LEVI WEAVER, President, 22 S., Charles street. WILLIAM LEONARD, Secretary, GI Xo. Charles street. WILLIAM LEONARD, Secretary, GI Xo. Charles street.

Seventh National Convention-The American

Seventh National Convention – The American Association of Spiritualists. To the Spiritualists of the World: The Seventh Annual Sleeting will be held at the Hall of the Spiritualists in Richmond, Ind., on Tuesday, the 20th day of September, 1870, at 10 ° clock in the morning. Each State organization is invited to sond " the same num-ber of delegates that they have Representatives in Congress, and each Territory and Province having organized societies is invited to send delegates according to the number of Repre-sentatives, and the District of Columbia to send two dele-gates," to attend and participate in the business which shall come before this meeting. By direction of the Board of Trustees, IEXENT T. CHILD, M. D., Sec'y, Stat Arace street, Philadelphia. The Board will meet on Monday, the 19th of September, at 2 P. M., at the Hall above named.

Ohio State Association of Spiritualists-Fourth Annual Convention.

Annual Convention. The Fourth Annual Convention of the Ohio State Associa-tion of Spiritualists will be held in Lyceum Hall, in the city of Cleveland, on Friday, Baturday, and Sunday, Bept. 9th, 10th and 11th, commencing at 11 o'clock A. M. Local Societies and Lyceums will be entitled to two delegates for each fifty mem-bers or fractional part thereof, and two for each additional fifty members and one for each fraction thereof. Arrange-ments will be made for securing board at reduced rates. Em-ma Hardinge and other distinguished speakers will be in at-tendance. GEORGE WILLIAM WILSON, Secretary.

Grove Meeting.

Grove Meeting. The Progressive Lyceum and Society of Spiritualists and Liberalists of Milan, O., will hold a Grove Meeting, Saturiay and Sunday, Aug. 20th and 21st, in the beautiful grove of the Western Reserve Seminary. It is located in almost the heart of the town, and will be fitted in the beat manner for the occa-tion. Emma Hardinge, J. M. Peebles and A. A. Wheelock will occupy the rostrum. Ample provisions will be made for the accommodation of friends from a distance. The speat-ers' names are sufficient guarantee of the intellectual feast to which all are invited. HUDSON TUTLLE, Conductor. LEW VAN BCOTEN, Secretary. hich all are invited. Hui LEE VAN SCOTTEN, Secretary.

Grove Meeting at Hobart, Ind.

Grove Meeting at Hobart, Ind. Another Spiritual Grove Meeting is to be held at Hobart. Ind., commencing at 6 ° clock P. M. Aug. 26th, and continu-ing over Sunday, the 28th. Mrs. Horton and other good speakers from abroad are expected; besides, the Hull Bro-thers will be on hand, semper paratus. All workers are in-vited. The few Spiritualists will do their best to make the stay pleasant for those from a distance. "Come one i commall Mosts HULL.

Grove Meeting at West Winfield, N. Y. The Spiritualists hold their Fourth Annual Grove Meeting in Dewey's Grove, West Winfield, Herkimer Co., N. Y., on Sunday, Aug. 14tb. Mrs. S. A. Byrnes is engaged as speaker. If the weather is unpleasant the meeting will be held in Weeks's Hall. Bring your basket of lunch. E. F. BRALS.

AUGUST 13, 1870.

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\mathbf{OF} LIGHT. - **BANNER**

Message Department.

6

EACH Message in this Department of the BANNER OF LIBHT we claim was spoken by the Spirit whose name it-bears through the instrumentality of Mrs. J. H. Conant,

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the charac-teristics of their earth-life to that layond—whether for good or evil. But those who leave the earth-sphere in an unde-veloped state, eventually progress into a higher condition. We ask the reacher to receive no decrime put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive -to more.

Special Notice.

The Banner of Light Public Free Circles closed Thursday, June 30, in order to allow Mrs. Conant her usual vacation during the heated term. They will be resumed the first Monday in September.

Invocation.

Our Father and our Mother, in behalf of thy dear humanity we come to thee in prayer. Since, great men speak lies and little men speak foolishness, oh, Lord, do thou raise up those from the heart of thy dear humanity who shall speak truth because they love it, who shall work for humanity with reference to eternity and not with reference to time, who shall consider the approbation of the angels worth more than gold, or place, or power. Oh, Lord, thy dear humanity groan before thee, and ask to be delivered from oppression, from darkness, from the sins that arise before it knows whither it is going. But when from ignorance. Oh, give them wisdom, and lead i understood, it is accepted as one of the blessings them, our Father, out of the wilderness of error into the broad plane of infinite truth. And for our-Spirit. selves oh, Lord, we ask that we may be ever ready to assist those who need assistance, that we may ever seek to do thy will, and ever walk in thy way, Grant, our Father, that those who are sick, spiritually or physically sick, may be made well in thy way and thy time. Oh, sond healing angels wherever there is a soul that needs to be healed, and give unto all thy children that cup of water which they that drink shall thirst-no more. We bring thee, our Father, our deepest, our holiest praise.' We send up our thanksgivings upon the altar of this handsome day, knowing that thou will accept them and appropriate them for our good. Father, Mother, accept our prayers and our praises in the name of thyself. Amen. May 5.

Questions and Answers.

CONTROLLING SPIRIT. - I will answer your questions, Mr. Chairman.

QUES. - As spirits are apparently bound by their physical condition, is it not better to die when in full vigor of manhood than to live until the body begins to lose its faculties?

ANS.-Spirits are not bound absolutely to their physical conditions, for except they come in contact with physical life they have nothing in common with physical life after death. They have risen above it, gono out beyond it. No, it is not best to die in the vigor of manhood. It is rather best to live to a ripe old age and let the body pass down into the grave as a shock of ripened grain, and the spirit to ascend to its native element, the spirit-world, a fully ripened and mature spirit, having attained all the experience that it is necessary for it to attain through physical life.

Q .- We understand that the idea of the Children's Progressive Lyceum was taken from the spirit-world. Is it so? and what good can we accomplish by working in it?

A.- The idea of the Children's Progressive Lyceum was indeed taken from the spirit-world. It is a reflex of the lycenms we hold in our life. "What good can you accomplish! What good can you not accomplish? you had better ask. It is a question involving infinity and eternity. You are bringing out, or should be, through the Lyceum, all the choice spiritual gems that repose in the child heart. You are not expected to force upon childhood anything that is not natural to it. But you are expected to call out all that is in the great

repository of the child nature. Lead it along, stop I am well. That is more than I could say the by step, and the great God will inspire it, will

give us more light.

it as a spirit, that the great God will give it. If it we are here. To this end we labor in thy name, cannot gain a sufficient experience for its unfold- oh, Past, Present, and Future Good. Amen.

ment during one life in the physical, it must re-'May 9, turn again, and through physical life perfect that which it did not perfect in the former life. Josus understood this law. He knew that he had lived another life before that which he existed in at the necessary for many, if not ail, of his followers to he re-incarnated after having passed out of the physical bodies they then occupied. On one occasion, he says to them: " Verily, verily I say never fully comprehend the infinite. We may unto you, except ye are born again ye cannot inherit eternal life." He knew they would not gain er succeed. We may ack from whence we are, and the necessary experience to sternal life during their earthly pilgrimage; that they would pass on selves in part, but to our soul's entire satisfaction to spirit-life and return, again become incarnated in the mortal form, that they might perfect that Q.-As to spirits manifesting themselves in this. which they had not perfected in this life. The world, what is the limit of their power to do doctrine of re-incarnation is one which, if not per- evil? fectly understood, is apt to fill the soul with horror; is apt to fill it with doubts and questionings only by measuring the amount of evil you have on so vague that it is led into a wilderness of despair and not the curses of an all-wise and Infinite

Herbert D. Beckwith.

May 5.

I was shot at the battle of Mead's Station, and my body was buried there. But that was not all of me; if it had been I should not be here to-day, because I did not believe in the doctrine of the resurrection of the body. That, to me, would be worse than to be re-incarnated in some other body, for then I should stand a chance to get a worse one, but should stand as fair a chance to get a better one.

My name, Herbort D. Beckwith. I was in Co. L, 57th Mass. And now, what I come here for is to send out a card inviting myself to receive an invitation from my friends to come back again and talk to them. I know it aint the usual way of doing things here, but then it is the best I have at hand, so I make use of it. You have my name, and all, I think, that is necessary to identify me. My object in coming here is to come nearer my friends, give them an invitation to invite me. If or immortal principle, it is not at all dependent I get the invitation, I shall come again; if I do n't, poon its condition of mortality. I shan't. Good day. [Your age?] Twenty-one. May 5.

George Hollingdale.

I have a brother in Sydney, New South Wales, and he would like to know something more concerning this spiritual philosophy. There upon this subject as there are here. But, I think, with patience on his part, I could be able to mancould wish, but I think I could quite cleverly. The requisites are patience, honesty and perseverance. He has only to sit quiet and alone, or with those who are harmonious, at such times when he can shut his mind out most effectually know if it is true. Tell him that the little whitehas said.

I am George Hollingdale, and I wish my message to go to Edward Hollingdale, jeweler, King street, Sydney, New South Wales. If you send your paper to that address-I am not sure about the number-he will get it. May 5.

Caleb Brown.

mind. Does the controlling spirit intend to convey justice, love and truth. We ask that Church and the idea that after the spirit has left the mortal State may be one in truth, one before thes in all and passed to soul-life, at some future time it will justice and love. We ask that thy children here become necessary, by and through natural law, | may be one in politics and religion, as they are for it to return to earth and take upon itself an- now one in spirit with thee. And may thy truths other human body? What wise sages in the past | pure and fresh from thine own infinite mind fill have yet to return in like manner? I pray you the hearts of thy children here, and raise them above all sordid things to those that belong more A .- Whatever the spirit has need of to perfect especially to the soul's highest good. For this

Questions and Answers.

QUES.-A. B. Child, in "Whatever Is, is Right," asks what is the cause and effect of the progress present time; and he knew, also, that it would be of the human soul, and says no mortal can answer. What is your opinion?

Ass .- It is my opinion that it can be answered, but not fully answered, because the finite can seek to measure and weigh God, but we can nevwhither we are going, and we may answer ourwe never can.

A .- Their power can be measured accurately the earth. Just so far as that extends, so far can they influence mortals, and no further. Then would you be exempt from the influence of evil disembodied spirits, cleanse yourselves. Make your own hearts pure, and your own garments spotless. Do this, and ye have little to fear from the other life.

Q .- Are there any angels except those that have lived on this earth in the flesh?

A .- Yes, certainly there are, because there are more worlds than one. They have all sent out their angels just as this earth has.

Q.-Do they come to this planet? A.-It is by no means impossible for them to come here, though they did not have mortal birth here

Q .- Do they ever associate with those that have been here?

A.-Certainly they do.

Q.-Is the soul of man wholly made un from the conditions and surroundings of this life? A.-Not at all. Its manifestations are made un from its surroundings here, from the law governing it in physical life, and the law governing its parent planet. But of itself as a soul, or spirit.

Q .- If spirits can examine the earth and find all its valuables and minerals, why has the knowledge been withheld from the present and former races of men?

A .- That is a work which belongs to spirits inhabiting physical life, and it is best that they should perform their own work. The spirit of man are not so many means in that country for light | is always searching for ways and means by which to make itself better off, both as regards things temporal and things spiritual and eternal. In proifest through himself-perhaps not so well as I portion to its development, intellectual, physical and spiritual, will it be successful; will it overcome the obstacles that meet it in this life and in that. By slow and distinct degrees, the soul manifests itself from the inner to the outer. This world was not made in six days, nor in six thoufrom his business and the world. He wants to sand years, nor is it finished to day, nor will it be for thousands of years to come. Nature works haired boy that died in merry old England-his slow and sure, not only with planets, but with little George-thinks he can give him information | individuals. She makes no extraordinary bounds, that will satisfy him entirely, if he will do as he but her steps are sure and distinctly marked. If it had been best for spirits to have returned years in the past to influence mortals with regard to the treasures that exist upon this planet, it would have been done. You would have grown large enough naturally and spiritually to have received such information. But since it was not done, we infer that it was not best that it should be done.

May 9.

Augustus Reed. I do not know as I have a right to claim the name which belonged to the old body, but presuming I have I shall claim it and give it here. Augustus Reed, a private in the 6th Massachusetts. must not expect anything of the kind of me. I Age, nineteen; time of death, Feb. 27th, 1863. Some of my comrades had some faith in this comalive, and that I have a happy home in spirit-as ing back after death. I had none, Occasionally happy as I ought to have. I should have had a in leisure hours we would talk it over, and speculate upon what we should do if at the next engagement we went over, and whether or no we should know what was going on, and how this rebellion was ended. We concluded if any of us million miles of the Christ-principle-that I was did go, that those who died ought to make their not in the same world at all. And I take it that | way back, if it was true that spirits could come back. There was no promise exactly among us, but a kind of tacit understanding that those who you not a member of the church, in good stand- were fortunate enough to go would travel back when they could. So here I am. I have no a Christian in the true sense of the word. I wealth to bring from the spirit-world except the thought it did, but I found out my mistake. The wealth of truth; notwithstanding that world Christ-spirit of the spirit-world said to me: "I abounds in all that is rich and rare, exceeding, do n't know you, and never did." And it will say far exceeding all that this earth can boast of. the same to the most of Christianity, for it is about/ And I have to say that it is no shadowy world, all alike, here in this life. The Christianity of the no intangible place, and no such heaven have I spirit-world says: "Take care of the sick, feed the found as we were taught to believe in, the centre hungry, clothe the naked." To those that are un- of which contained a great white throne, upon fortunate in life offer no word of condemnation, but which we should find a king, who would adminisforgiveness and pity and love, and of your strength, ter justice without mercy to all fortunate and unif you are stronger than they are. How many of fortunate subjects. But on the contrary, I found the Christian world lives up to it? Hardly one a comfortable, substantial and natural world, in ten thousand. So the Christ-spirit of our life full of all that the soul has need of to make it a will say: "I do not know you, and never did." perfect soul, an intelligent being, a something We deny Christ. Our Christianity, as a whole, that is more than a shadow. That I have seen a great many of the scenes that have passed among the boys and among my friends, and enemies also, that are left here, is not a matter of doubt to me, because I know it. But of course my comrades cannot know it till they, too, have

of April 30th, 1870, is not fully answered, to my holy temples, substituting in their place, mercy, There was old Jacob Evarts, I never could win over to any kind of religious faith. But he said he believed in doing just as well from hour to hour as he knew how to, and that was his religion. I thought he would go to hell for a surety. gion. I thought he would go to hell for a surety. I found him in a better heaven than I ever dared i found him in a better heaven than I ever dared i found him in a better heaven than I ever dared i found him in a better heaven than I ever dared i found him in a better heaven than I ever dared i found him in a better heaven than I ever dared i found him in a better heaven than I ever dared i found him in a better heaven than I ever dared i found him in a better heaven than I ever dared i found him in a better heaven than I ever dared i found him in a better heaven than I ever dared i found him in a better heaven than I ever dared i found him in a better heaven than I ever dared i found in their present condition of reli is he who has part in the first resurrection." I now say: "Blessed is ho who understands what they will find an doltain its own heaven. I largood, of Columine, of Header, May 31. - Invocation; Questions and Answers; There will need no Jesus of Nazareth to interced for it. I cara make its own way by good acts into every. I had I heen then in possession of such there. Had I heen then in possession of such there. Had I heen then in possession of such there. Had I heen then in possession of such there. Had I heen then in possession of such there. Had I heen then in possession of such there. Had I heen then in possession of such there. Had I heen then in possession of such there. Had I heen then in possession of such there. Had I heen then in possession of such there. Had I heen then in possession of such there. Had I heen then in possession of such there they are popular or unpopular. There is a bearing upon the spirit and its inter whether they are popular or unpopular o I found him in a better heaven than I over dared

Search to know for yourselves concerning everything that has a bearing upon the spirit and its future existence.

ting this subject in their minds. And they have said, " If it is true, we have many who would be likely to return from the shadowy world of spirits to give us light." Well, that world is not a shadowy world, only as you make it so. And I would say that there are, indeed, many of their family friends, and those who are not of the family, who. would be glad to give them light, would be glad to minister to their spiritual needs in all possible ways, and, if they seek such aid, these spirits will return from time to time to them, giving the light that they stand in need of. I was seventynine years of age. Have been gone nineteen years. [Will they get this?] Yes, they will. May 9.

Jennie Abbott.

I am Jennie Abbott, from Lawrence, Mass. I come here to-day with my little brother Eddie, so we can tell our mother that we are alive, and she must not mourn any more for us. When she comes to the spirit-world she will have us just the same as if we lived on earth. I was nine years old, and Eddie was five. My mother thinks she would be willing to wait a thousand years, if at the end of that time she could meet us and know the end of that time she could meet us and know us and claim us for her own. She won't have to wait half of that time. She won't have to wait a third of that time. She won't have to wait but just six years. Then she is coming. That's all. [You will be happy then.] Oh yes, I shall be happy. I should be very happy now if she was, because I have everything here to make me happy, only when I know she is unhappy about us, it makes us unhappy. Eddle do n't mind it so much as I do. Eddle died Friday, and I died Sunday. We have got a beautiful hady to take care of us, and we have everything we want; and tell mother that we don't forget her, and we are always happiest when she is happiest. When she is sad, and cries about us, it makes a shadow in our home. [Does your] No, she never knew her here. She come from England, and she took us in charge becauses she was attracted to us. All the little children here have good folks to take care of them. There aint any ones that go without anybody. They is may ones that go without anybody. They is may one sthat go without anybody. They is may ones that go without anybody. They is may ones that go without anybody. They is may one sthat go without anybody. They us and claim us for her own. She won't have to aint any ones that go without anybody. They are all taken care of, and they don't run the street hungry, and they aint cold. So tell mother

AUGUST 13, 1870.

MESSAGES TO BE PUBLISHED.

Tuesday, May 10.—Invocation; Questions and Answers; Thomas II. Fairdeld, died in Calcutta, to his friends; Mary Ann Mitchell, of Boston; Patrick. Farrell, 25th Mass. Regl. ment, Co. G; Nettle Snyles, of Windsor; Conn., to her moth-er: Eliza Pickering, to her nephew, Luther Colby. Thursday, May 12.—Invocation; Questions and Answers; Albert J. Bellows, M. D., of Boston; Capt, Williams, of the "Oneida," to his family; Eliza Thomas, of Blue Hill; Mo., to friends.

Donations

In aid of our Public Free Circles from various parts of the country.

Married :

July 25th, by Rev. Moses Hull, at the residence of the bride's father, 470 Fifth street, New York, Mr. John W. Hanford and Miss Mary E. Battison.

The wedding was an unostentatious, quiet little affair, the parties preferring to save the "best of the wine to the last of their marriage feast," which it is hoped will not be until the end of a long and pleasant voyage on the sea of life.

Passed to Spirit-Life :

From Schenectady, N. Y., July 21st, Henry H. Hewitt, aged 38 years and 5 months.

The funeral was attended by the writer. WILLIE F. WENTWORTH.

Lydia Marie, only child of J. William Van Namee, aged 3

years 5 months and 7 days. On the 25th of July the angels called her, and she left hearts on earth to mourn their loss and rejoice at her gain.

"One flower less upon the carth, One angel more in heaven,"

From South Boston, July 24th, of heart disease, Stephen Goodhue, aged 72 years 10 months.

He was an investigator of the Spiritual Philosophy, and faince his demise his sister has received a communication from him, in which he stated that he was happy, and that the change was for the better.

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

Spiritualist Camp Meeting at Walden Pond.

11,215 and 2:35. All Exclusions and the regular trains. the regular trains. Single Tickets from Boston, Charlestown, Somerville, Cam-bridge, and return, 90 cents; Children, 50 cents; from Waltham, 80 cents; children, 50 cents; from Fitchburg, Leominster, Mason, and Townsend, \$1,00; Shiriey, 90 cents; Groton and Littleton, 65 cents; Mariboro' and Hudson, 85 Groton and Littleton, 65 cents; Mariboro' and Hudson, 85 Hudson, 80 cents; for set the denots. Groton and Littleton, iis cents; Mariboro' and Hudson, 85 cents; Acton, 60 cents. Tickcts for sale at the denots. On SONDAY, an extra train, via, main road, will leave Fitch-burg Depot, Boston, at 9 A. M.; regular train 1 r. M., Water-town Branch. Tickets from Boston and roturn, for Sunday, Aug. 25th, 81.00. Leave Worcester 6 A. M., stopping at all Way Stations. Tickets to Worcester and return, 'sl.65. Fitch-burg, 6:30 A. M., stopping at all Way Stations. Mason Vil-lage, 6 A. M., stopping at all Way Stations. Marboro, 8 A. M., stopping at Way Stations, Mariboro, 8 A. M., stopping at Way Stations at 4 r. M.; Fitchburg, Mason Vilage and all Way Stations, at 4 r. M.; for Mariboro and all Way Stations at 4 r. M.; for Mariboro and all Way Stations at 4 stopping at 30 r. M.; for Mariboro and all Way Stations at 4 at 50 r. M.; for Boston, 5 p. 3.

educate it. You can do more by laboring in the child's lyceum than in any other department in life. You there lay the basis for future good, spiritual, physical and eternal good.

Q .- Are the electricity and magnetism of the earth (the one flowing round it in electric currents, and the other emanating from the poles in straight. lines) two separate and distinct fluids, the one positive, and the other negative? And if so, which is the positive and which the negative?

A .- They are not two separate and distinct fluids. They are one and the same, possessing different elements, different powers when brought under different conditions. In certain latitudes electricity is the positive part of this universal fluid. In certain other latitudes it is the negative part, but they are one and the same.

Q .-- Could not this terrestrial electricity and magnetism be collected by some process directly from the earth, water, or air, and harnessed to machinery, making a powerful and cheap motor power in mechanics? And if so, can you suggest any means by which we could discover the method of doing this?

A .- There are those in our life who are already hard at work impressing these ideas upon minds who are ready to receive them; namely, mechanical, inventive minds-minds that are always open to receive new ideas in science.

Q .- Have spirits the power to hasten the death (or separation of the spirit from the body of mortals) in case they desire it, and consider the act sanctioned by wisdom and divine law? If so, how can it be accomplished?

A .-- Yes, they do have that power, and it can be accomplished in ten thousand different ways. It would be impossible to enumerate them.

Q .- Has the new form of disease, known as heart disease, now so common, sudden and frequent, any connection with this spiritual source? In other words, can spirits produce it or other diseases followed with sudden death?

A .- Yes, they can produce it; but with reference to that which your correspondent speaks of, I have no information leading me to suppose that spirits are in that physical movement. They can produce that condition and the result you call death. You have a most thorough example that it can be done in the case of your late partner. It was effected upon him in the twinkling of an eye. He spoke one word here and the next there. You may ask. why was this done? Because we could use him to better advantage there. When the great God has need of servants in the upper life, he calls them, and makes use of whatever agents, in calling them, he sees fit to.

Q .- Will the climate of the earth ever become equilibrated and harmonized by the changing of the earth in her orbit to an upright position, instead of the leaning and slanting position she now occupies?

A .--- Yes; science tells us that such a state will be reached by the earth.

Q .- The reply to a question of A. K., of Baden-Baden, on re-incarnation, in the Banner of Light

last fifteen was Caleb Brown. I am from Hallowell, Me. but I have been gone from my body nine years this month. I am not much used to your city ways-I am not used to making speeches, so you only come here 'to let my folks know that I am better one if I had lived a better life here: though I was a Christian, and thought I lived a Christian life. Yet when I came to the spirit-world. I found that I had not been within a hundred thousand a good many Christians will find themselves similarly situated when they get where I am. [Were ing?] Well, what of that? That did n't make me denies Christ, admits into her churches those who can subscribe to certain articles of faith, and nobody else; preaches on all doctrinal points, and shuts out overything else. In a word, it closes

the door upon Christ, and then tells its members. that he is there in their midst. Well, I didn't come to preach a sermon. I

glad to help them, so they may be better off than to a celestial sphere. But I lived one good enough to place me on exactly the same plane I was on the earth, and no higher. Good day, sir. I

hope you will do better than I did. May 5.

Scance conducted by Theodore Parker; letters. answered by C. H. Crowell.

Invocation.

I thy name, oh, Past, Present and Future Good, we are here assembled praying for those gifts that will raise us beyond the fleeting things to those that are substantial and eternal. We pray thee that pure and undefiled religion may find a place in thine earthly church, that a pure and undefiled religion may burn upon her altars, and that that

passed through a similar experience. So I don't come here to enforce what I know upon any that came merely to let the folks know that I was are left here, but to say to them, "you cannot alive, in comfortable circumstances, and would be know it till you come here, till you look from our side. Then you will know whether you see or I was when I first came here. That's what I whether you don't see." But I would suggest come for. I lived here fifty-four years, and ought that they be liberal in their ideas of these things. to have lived a life good enough to admit me and seek to know just as much about them as it is possible for a mortal to know. Seek in a rational way, and, my word for it, they won't be SOLLA. [Whom do you wish your message to reach?] It

will reach those that I intend it shall reach, because I see they read your paper. I only want them to know that their friend Gussy, as they used to call him, is not dead. May 9.

It is not those that cry "Lord, Lord," that shall enter the kingdom of heaven first, but those that do the will of God. [So the good book tells us.] Yes, and it is true-true.

My name when here was David Mears. . I was from Philadelphia, and I thought I lived a Chrischurch may be the reasoning powers of thy chil- | tian life. I talked enough about it, at any rate. dren. We ask that the pure spirit of truth may I thought I lived it. But on going to the spiritenter thy church on earth, driving out the money- | world I found those that did n't make any prochangers, those who have so long desecrated thy fession at all had got a long way ahead of m

she need n't cry any more about us. May 9.

'Michael Daly.

[How do you do?] Pretty well, sir. Faith, I was sick enough the last of my stay here to be well for a thousand years to come. I have a fever and it hang on to me for three months entirely, and took me off at last. Faith, when I got most to the end of my fever I was most to the end of my life at the same time. But that's all right and I would n't come back again now if I had a chance. My name was Michael Daly, and I lived here in Boston. I got a cold by getting wet, I suppose, and exposing myself, and altogether brought the fever on me. Just about nine days before I died, the priest come to see me, and I have the consolations of the Church. But my family and friends-my brother and one sister I leave-they are troubling themselves because the priest was n't called in when I was about to die; think I am not so well off for it. So I come back to say that I am as well off as if I had had the priest at the last hour of my life. I am comfortable here in the spirit-world. As for the Catholic religion, I don't know at all whether it's true or not. This much I know: we meet priests almost at every turn, and we ask them will they be our confessors? and they tell us there aint no need. Pray for yourselves, and confess to the God of your own souls, and that's all. We have nothing to do with it." So I conclude the Church is for this world, and when we get into the spirit-world we have nothing at all more to do with it. But about that I do n't know at all-I would n't want to say. It's only a conclusion we Catholics have come to, because we get always the same answer from all the priests we meet. [Will none of them confess you?] No, sir. It's all the same thing. When I come here this afternoon, I found in charge of things here a priest, a Jesuit priest. I said, " Good father, will you confess me?" " Confess your sins to your God, not to me," he says. Then you see I concluded that they are all about in the same ship. Wherever it's bound, I can't tell.

I was told by the priest that's here, that whatever I would say would be received by the Church here, and weighed and measured, and taken account of for what it was worth, and whatever they thought of it was necessary to communicate with our friends, they would do so. I need not have any fears at all, for they would faithfully transmit to our friends all that was necessary to be transmitted, perhaps all that we would say entire, and perhaps not all. So what I want is, that they will tell my friends that I am well off in the spirit-world, and I am satisfied with all that was done for me, and I don't think I'd been any better off if I'd had a priest the last hour of my life.

(To the Chairman.) Good-day, sir. May God bless you, and give you an easy, quiet passage over when you come to this life. May 9.

Scance conducted by Father Henry Fitz James letters answered by C. H. Crowell.

P. M. Packages of lickets good for six round trips 84,00. DR. A. H. RICHARDSON, Committee of JAMES S. DODGE. Arrangements.

Second Annual Convention.

Second Annual Convention. The Maryland State Association of Spiritualists will hold their Second Annual Convention at Correspondent Hall, cor-ner of Baitimbre street and Post-office avenue, Baitimore, Md., on Sunday, Aug. 14th, at 10 o'clock A. M. Friends of the cause throughout this Bata cand the adjoining States and DB-triet are cordially invited to meet with us in council, hoping to devise ways and means whereby our cause may become more extended throughout our State by sending apcakers to various localities in this and adjoining States, to ald our felonds to organize Associations through which this great-truth may be given to the people. It is desirable to have a representative at least from each town and county in this States in person, or by letteraddressed to our Secretary, giving information in regard to our cause, and what may be desirable to advance the same in their locality. It would be a great source of pleasure to have some of our good speakers present. Should there be any passing through our city or in the ad-joining States who would like to take a part in these exer-cises, we will extend to the anty concurrence of all liberal minded people of this State and vicinity. LEVI WEAVER, President, 22 S. Charles street. WILLIAM LEONARD, Secretary, GI Mo. Charles street.

Seventh National Convention-The American Association of Spiritualists.

Association of Spiritualists. To the Spiritualists of the World: Tho Seventh Annual Meeting will be held at the Hall of the Spiritualists in Richmond, Ind., on Tuesday, the 20th day of September, 1870, at 10 o'clock in the morning. Each State organization is invited to send "the same num-ber of delegates that they have Representatives in Congress, and each Territory and Province having organizad societies is invited to send delegates according to the number of Repre-sentatives, and the District of Columbia to send two dele-gates," to attend and participate in the business which shall come before this meeting. By direction of the Board of Trustees, Itsnar T. CIILD, M. D., Sec'y, 634 Race street, Philadelphia. The Board will meet on Monday, the 19th of September, at 2 P. M., at the Hall above named.

Ohio State Association of Spiritualists-Fourth Annual Convention.

Annual Convention. The Fourth Annual Convention of the Ohio State Associa-tion of Splitualists will be hold in Lyceum Hall, in the city of Cleveland, on Friday, Saturday and Sunday, Sept. 9th, 10th and 11th, commencing at 11 o'clock A. H. Local Societies and Lyceums will be entilled to two dolcgates for each fifty mem-bers or fractional part thereof, and two for each additional fifty members and one for each fraction thereof. Arrange-ments will be made for securing board at reduced rates. Em-ma Hardinge and other distinguished speakers will be in sti-tendance. GEORGE WILLIAM WILSON, Secretary.

Grove Meeting.

Grove Meeting. The Progressive Lyceum and Society of Spiritualists and Liberalists of Milan, 0, will hold a Grove Meeting, Saturday and Sunday, Aug. 20th and 21st, in the beautiful grove of the Western Beserve Seminary. It is located in almost the heart of the town, and will be fitted in the best manner for the occa-sion. Emma Hardinge, J. M. Peebles and A. A. Wheelock will occupy the rostrum. Ample provisions will be made for the accommodation of friends from a distance. The speat-res' names are sufficient guarantee of the intellectual feast to which all aro invited. Hupson Torrie, Conductor, LEE VAN SCOTTEN, Secretary.

Grove Meeting at Hobart, Ind.

Grove Meeting at Hohart, Ind. Another Spiritual Grove Meeting is to be held at Hohart, Ind., commencing at 6 'clock P. X., Aug. 28th, and continu-ing over Sunday, the 28th. Mrs. Horton and other good speakers from abroad are expected; besides, the Hull Bro-thers will be on hand, semper paratus. All workers are in-vited. The few Spiritualists will do their best to make the stay pleasant for those from a distance. Come one i comeall Mosts HuL.

Grove Meeting at West Winfield, N. Y. The Splittalists hold their Fourth Annual Grove Meeting in Dewey's Grove, West Winfield, Herkimer Co., N.Y., on Sunday, Aug. 14th. Mirs. S. A. Byrnes is engaged as speaker. If the weather is unpleasant the meeting will be held in Weeks's Hall. Bring your basket of lunch. E. F. BRALS.

David Mears.

AUGUST 13, 1870.

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LIGHT. BANNER \mathbf{OF}



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JEANNIE WATERMAN DANFORTH, TRANCE MEDIUM, 54 Lexington avenue, New York, gives diagnosis of disease. Please send a lock of hair and three dollars. Four buttles of remedies will be sent to order for five dollars in advance. July 2, MISS BLANCHE FOLEY, Clairvoyant and Its streets, New York. (Please ring first bell.) Hours, from 9 A. M. to S. r. M. Terms: Ladies, \$1,00, Gents \$2,00. May 28,-3m²

MRS. E. WALLES, Spirit Medium, will answer

street, Pirrsnungh, PA. N. B.-Army Guns, Revolvers, &c., bought or traded for. June 25.-8w

M letters, scaled or otherwise, on business, to split friends, filves diagnosis of disease. Please send a lock of hair, three dollars, four postage stamps. Four bottles of remedies will be sent to order for five dollars in advance. Bayonne City, Hudson Co., Bayonne P. O., N. J. Sw*-July 23.

ATTORNEY AND COUNSELOR AT LAW, Apr. 2. No. 30 Court street, Room 4, Boston.

LITHOGRAPH LIKENESS OF A. J. DAVIS.

A Nexcellent portrait of the celebrated writer on Spiritual ism, Andrew Jackson Davis. Price \$1.25. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

Photographs of A. J. Davis. JUST received, a fine photograph likeness of the author and seer, A. J. Davis. Price 25 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

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THE amount of denosits received in this Institution for the year ending April 1st, 1870, exceeded \$1,400,000. The In-stitution has a guarantee fund of over \$200,000. It also has a surplus after paying all dividends to April 1st, 1870, exceeding \$31,000.

Sumas after paying all dividends to April 15t, 1840, exceeding \$31,000.
The public should remember that this is the only Savings Bank in the State that pays interest on all deposits for each and every full calendar month it remains in the Bank : in all other Savings Banks it must have been on deposit three or six months previous to the making up of their semi-annual dividends, or the deposit draws no interest whatever. By the above it will be seen that the Mercanille Savings Institution fives to depositors a more just and equitable distribution of interest than any other Bank in the Commonwealth. May 28.-12w

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A LL Documents relating to Patents prepared with prompt-ness and ability. Advice gratis and charges reasonable. Aug. 21.-tf

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8

THE BOCIAL EVIL.

The officers appointed by the St. Louis authorities to examine and report and have a supervision over the "houses of ill fame" in the city, are bringing out some valuable information in statistics which will, we think, be of more use in inaugurating necessary reforms, than will the ordinance and law for regulating the evil, which cannot be removed until liquor and tobacco, and the religion that never forgives sins and sinners, are overcome, and the servitude and degradation of woman removed by better law and religion. The discussion of the subject, and items collected, will be the advantage derived from the attempt to regulate the evil, which, like selling liquor, is no less an evil if iteensed or not livensed; but unlike selling liquor, which could be stopped by stopping the distilleries and importation, this cannot be stopped until the causes are temoved, the principal one of which is the degraded social position of woman, in which she is rabbed of seven-eighths Orthodox than he is. The Ray, J. H. Noyesof her earnings. But to return to the report, which is not complete yet, but has furnished the following: So far, all the houses are kept by females, [of course,] but some of them have silent. male partners that share the profits and help to find customers. Some of the houses are owned by church members, and rented for the purposes for which they are used; but the officers do not know that the money goes to support the church; but they know the religion does not become a barrier to the business-and we do not see why it should, either from its early history or later practice. All, the customers and supporters of these houses are MALES, none of which are to be registered by the officers, because the city board that appoints and the officers appointed are all males. What a comment on prostitution! As the houses are all kept by women, and all the inmates are females, why not let the women have a voice in reforming or regulating them? and as all the customers are males, why not register their names and residences, ages, &c.? The average age of the females is twenty-two years-inales not given, of course, but supposed to be older, and many married, as some statistics collected in New York, some years ago, report sixty per cent. of the support there to come from men with families.

One district-No. 1-in the city, has none of these houses, population mostly German, of moderate means, and not much religion-spend the Sundays in the beer gardens and amusements. The section of the city where these houses abound is well supplied with churches and Sunday meetings. The officers report, so far, ninety-nine houses and four hundred and seventy-six prostitutes. (No libertines, or male patrons included.) They suppose they have registered about one half to this date, exclusive of those that ply their trade on the boats and river, and have no homes in the city.

They have not reported, but we venture to add, that all these houses, and three fourths of the inmates are sustained by intoxicating drinks, and that scarcely any of them could be kept up without them.

We propose that all good citizens units to remove the causes of the social evil, first by stopping the sale and use of distilled liquors; second, by giving woman the same pay as man, and making her his equal in all the walks of life; and, third, by getting, at once, the names, and publishing them, of all the men that patronize these houses, and making a distinct list for the married men, with their residences; and, fourth, by taxing the men, and not the women for the support of the law regulating them,

That the evil cannot be cured as society now is, throughout the whole nation. Send us \$1,00 and is plain to every one, and that it can be bettered we will send a copy of this most excellent book,

kill," the most direct and important of all, is utterly disregarded both by Church and State, as well MESSRS. EDITORS-Those who believe that the as citizen. Victims are daily slaughtered by law duty of our race is to create and preserve, and in war at wholesale, and in peace by the hang- not waste and destroy (as in all wars we must), man. The poor are first robbed and then starved, can only look upon the news from Europe with a and scores of victims are daily slaughtered by the hope that this is the commencement of the last effects of licensed and duty-paid poison-rum and great struggle which shall finally liberate all huwhiskey-which the Church or State could stop, as man beings from the slavery of creeds, and teach either could set aside the hangman's rope, or leseach one the science of self-government, so that sen the lawless murders which they seize as an all can obey the great commandment handed excuse for public murder; crime for crime, an "eye down by Confacius and Christ, and do unto for an eye." No better law is adopted. The other others as we would that they should do unto us, commandments are equally disregarded, and

BANNER

SHARP SHOOTING.

what is their use?

A clergyman writing in the Universalist on the "In no other Christian age could there have existed, perhaps in no other Christian land could there now exist, such organized beastliness as at condat, or such a law-delying polygamous power as at Utah." subject of marriage and divorce says:

This is rather sharp shooting for our Christian preacher, dring away at a whole church, or . churches, whose foundation and authority is the Holy Word of his own God, and who are supposed to be endowed with equal power with himself to understand and apply that Word, and who, on all subjects of feligious duty, are far more strict and founder of the Perfected Christian sect at Oneida, would no doubt hold this writer to account for large heresy on Christian doctrines, and probably successfully, too. We are often reminded by Christian writers of their own authority. "See how these people love one another." The Oneida Christians think they have the holiest, happiest and purest system of marriage on earth, and certainly the fruits as yet are not signs of rottenwriter knows nothing about them.

HELPERS.

of

near the capital of the State and on the bank of a sheet of pure water, and is noted in the history Spiritualism as the home of Cora L. V. Tap-Scott, who, with a few neighbors, were among the first to examine and accept the truths of the newgospel. It is encouraging to see this sign that the seed early sown there has produced a rich harvest after the Scotts have both gone on to the great field of general reform.

"THE CHESTER FAMILY."

We are surprised that so few persons send to us for that most interesting and useful book, "The Chester Family," written by one of our best and most highly esteemed mediums, Julia M. Friend, and being one of the most touching temperance stories in print. It is a book for every family where there are children, and would save many a pang of sorrow if read by all the young, as it could not fail to be a successful warning to both seaces against that terrible vice of intemperance. In these drunken times too much cannot be said or done for the cause, and we are glad the pen of this excellent lady has added its quota.

We have watched the record to prove, and have the evidence that over three-fourths of the murders recorded in our city papers (St. Louis) for the last year have been caused, directly or indirectly, by the effects of liquor; and probably this is true

War in Europe.

 \mathbf{OF}

It must be evident to careful observers that Prussia leads the Protestants, and France the Catholics, and that Napoleon has only been waiting for an excuse to attack the former, and if possible, put a stop to the growth of intelligence and liberalism, which is so hostile to his form of

government and religion. He is not-satisfied with the assurance that Prussia has not attempted to supply a ruler for Spain, and insists upon promises for the future, which Prussia properly declines, to give on compulsion. Hence, the war, which, before he is done with it, he will have good reason to wish had not been commenced for so slight cause.

Your readers will some of them remember Dr. Solger, a learned Prussian, who delivered a course of lectures on the state of Europe several years since, in this city, and that in one of these he divided the people there into two classes, calling one Germanic, and the other Romanic, leaving out of the question for his purpose the Sclavonic, or Russian element. as we do now.

He said that these two classes differed essentially, in the fact that generally the Romanic or Catholics believed in creeds, and deferred to authority, while the Germanic or Protestants resisted authority, and assumed to think and act ness and moral corruption; but evidently this for themselves. And this difference was the cause of continual antagonism, aggravated by the efforts of the Catholics to spread their power, as they attempt to do here.

It seems to some of us who have been warned " The Spiritual Helper" is the name of a neat, by our friends in the other life, that the time has new, good little paper just started at Lake Mills, come when the efforts to compel acceptance of Wis., by M. M. Torrey, thirty cents for twelve creeds must be resisted, and the power of such numbers. Lake Mills is a beautiful little village, as Napoleon broken down, and it is not unlikely that his action now is the beginning of the end. He is not going to fight against Spain, and seize Cuba, as some of our politicians seem to pan, where we first found her a girl and medium think, but for Spain, as a Catholic country, and of ten years old, encouraged and supported in her 'against Germany. He does not wish to have a mediumship by her excellent parents, Mr. and Mrs. Protestant fire in his rear, and that is why he desires to obtain the promise of Prussia.

There are those who will ask what effect the war in Europe will have upon our interests, and whether we shall as a nation be embroiled in it. Our reply would be, that if we can escape particother shore, and Bro. Joslyn with his excellent ination in the struggle, and remain neutral, as family has moved away, and others of the early Russia and England evidently desire to do, the circle have also gone, and yet the cause has by benefit to us pecuniarily will be very great. no means died out. We welcome this little visit- There will be a demand for the products of labor or to the cause and the field of labor, and hope it other than gold, and also among the more careful will obtain its penuy and do good service in the portion of the population for our government securities, both general and local, as there has been on the part of wealthy Cubans, who hold large amounts of Massachusetts bonds, and are

constantly adding to their stock. Some will be induced by hope of larger income to send our paper home for sale, and take gold, or other products in exchange, to be used in the war. But, upon the whole, we may reasonably expect an increased demand for our goods, and our bonds, and also an accession to our population of many who will prefer security here to the risk of life and property at home.

But we are not by any means certain that either Russia, England, or our country can escape participation in the contest if it is really the great fight which we have been looking for to come off between truth and error, between freedom and slavery. D. W.

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SPIRITUALIST MEETINGS.

LIGHT.

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ASTORIA, CLATSOF Co., OR. —The Nociety of Friends of Pro-gress have just completed a new hall, and invite speakers traveling their way to give them a call. They will be kindly received.

APPLETON, WIS.-Children's Lyceum meets at 3 P. M. every Sunday.

AMDOVER, O. — Children's Progressive Lyceum meets at Morley's Hall every Sunday at 11 M.A.M. J. S. Morley, Con-luctor; Mrs. T. A. Knapp, Guardian: Mrs. E. P. Coleman, Assistant Guardian: Harriet Dayton, Sceretary.

ductor, Mrs. T. X. Knapp, Guardian, Mrs. E. P. Coleman, Assistant Guardian: Harriet Dayton, Secretary. BOSTON, MASS.-Mercantile Hall.-The Children's Progress-ive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to M. T. Dole, Secretary. *Temple Hall.*-The Boylston-street Spirituallat Association meets regularly at this place (No. 18, up stairs.) each Sunday. Circle at 10 A. M.; evening, lectureor conference. Wadman Hall.-Children's Progressive Lyceum meets at this hail, 16 Tremont street, near Massonic Temple, at 13 P. M. cach Sunday. Dr. C. C. York, Conductor; Mrs. Har-riet Dana, Guardian. Hospitalter Hall.-Public circles are held in this hall, 53 Washington street, Sunday morning, at 10% o'clock. Ad-mission 10 cents. BUFFALO, N. Y.-The Buffalo Spiritual Association hold-meetings at Lyceum Hall, corner Court and Pearl streets, every Sunday at 10% A. M and 78 P. N. H. D. Fitzgenald, President; H. P. Forgrest, Massurer, Groere F. Kitredge, Secretary, Children's Mrs, Mary Lane, Guardian. BALTIMORK, MD.-Saratoga Hall.-Tho.'' First, Spiritualist

Lester Brooks, Conductor; Mrs. Mary Lane, Guardian. BALTIMORE, MD.—Saratoga Hall.—The "First Spiritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings at Saratoga Hall, southeast corner Cal-vert and Saratoga streets. Mrs. F. O. Hyzer speaks till fur-ther notice. Children's Progressive Lyceum meets every Sunday at 40 a. M.

vert and Saratoga streets. Mrs. F. O. hyzer speaks thi fur-ther notice. Children's Progressive Lyceum meets every Sunday at 10 A. M. Correspondent Hall, corner Ballinnere street and Post-Of-fice Arenne.—Children's Progressive Lyceum, No. 1, meets every Sunday at 3 o'clock. Levi Weaver, Conductor; Mrs. Rachel Walcent, Guardian; John J. Henry, Librarian; Miss Anna McClellen, Musical Director.

Anna McClellen, Musical Director. BROOKLYN, N. Y.-Sacyer's Hall.—The Spiritualists hold meetings in Nawyer's Hall, corner Fulton Avenue and Jay street, every Sunday, at 74 P. M. Children's Progressive Ly-ceum meetiss t 24 r. M. Abm. G. Kipp, Conductor; Mrs. Ada E. Cooley, Guardian of Groups. *Cumberland-street Lecture Room.*—The First Spiritualist Society hold meetings every Sunday at the Cumberland-street Lecture Room, near De Kalb avenue. Circle and conference at 104 o'clock A. M.: lectures at 3 and 74 P. M.

BRIDGEPOET, CONN.-Children's Progressive Lyceum meets every Sunday at 1 r. M., at Lyceum Hall. Travis Swan, Con-ductor; Mrs. J. Wilson, Guardian.

auctor; Mrs. J. Wilson, Guardian. BATTLE CREEK, MICH.—The First Society of Spiritualists hold meetings at Stuart's Hall every Sonday, at 10% A. M. and 7% P. M. Lyceum at 2 P. M. Abner Hiltchcock, See'Y. CAMBRIDGEFORT, 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.

SUBRUIAN. CHELSEA, MASS.—The Bible Christian Spiritualists hold neetings every Sunday in their Free Chapel on Park street, lear Congress Avenue, commencing at 3 and 7 P. M. Mrs. 9. A. Nicker, regular speaker. The public are invited. D. . Ricker, Sup't.

Critcaco, J.L. — The Spiritualists hold meetings every Sun-lay in Greeby's Music Hall, at 10% A. M. and 7% P. M. Chil-iren's Progressive Lyceam meets in the same hall immedi-ticly after the morning lecture. Dr. S. J. Avery, Conductor. CLYDE, O.-Progressive Association hold meetings every stunday in Willis Itall. Children's Progressive Lyceum meets in Kline's New Hall at 11 A. M. S. M. Terry, Conductor; J. Dewey, Guardian.

J. Dewey, Guardian. CLEVELAND, O. -- The First Society of Spiritualists and Lib-eralists hold regular meetings every Sunday at Lyceum Hall, 190 Superior street, opposite the Post Office, morning and evening, at the usual hours. Children's Lyceum at 1 r. u. Officers of the Society: D. U. Pratt, President; George Rose, Vice President: Dr. M. C. Parker, Treasurer. Officers of Ly-ceum: Lewis King, Conductor; Mrs. D. A. Eddy, Secretary. Guardian, Guardian of programs hold their socials CANTHAGE, MO .- The friends of progress hold their regular meetings on Sunday afternoons. C. C. Colby, President; A.

W. Pickering, Secretary. DES MONRES, IOWA... The First Spiritualist Association will meet regularly each Sunday at Good Templar's Hall (West Sile), for lectures, conferences and music, at 107 A. M. and 7 P. M., and the Children's Progressive Lyceum at 12 P. M. Du Quoix, ILL—The First Society of Spiritualists hold meetings in Schrader's Hall, at 10 o'clock A. M., the first Sun-day in each month. Children's Progressive Lyceum meets at the same place at 3 o'clock each Sunday. J. G. Mangold, Conductor; Mrs. Sarah Fier, Guardian. Social Levee for the benefit of the Lyceum every Wednesday evening.

DORCHESTER, MASS .- Meetings will be held in Union Hall very Sunday and Thursday evening, at 8 o'clock. Admit-

ance to cents. DEARSYLLE, N.Y.-Spiritualist meetings are held every econd and fourth Sunday of the month. Mrs. E. A. Wil-lams, speaker.

Hams, speaker. DELAWARE, O.-The Progressive Association of Spiritual-ists hold regular meetings at their hall on North street every Sunday at 74 P. M. Children's Lyceum meets at 103 A. M. Wm. Willis, Conductor; Mrs. II. M. Mcl'herson, Guardian. DOVER.AND FOXCROFT, ME.-The Children's Progressive Lyceum holds its Sunday session at 103 A. M. A. K. P. Gray, Esq., Conductor; V. A. Gray, Assistant Conductor; Mrs. Julia F. Hielphen, Guardian; Miss'anna H. Averill, Assistant Guardian; S. E. Sherburn, Musical Director; C. E. Hyder, Secretary.

FOXBORO', MASS.—Progressive Lyceum meets every Sun day at Town Hall, at 104 A. M. C. F. Howard, Conductor; Mrs. N. F. Howard, Guardian. GERAT FALLS, N. H.—The Progressive Brotherhood hold meetings every Sunday evening, at Union Hall.

GEORGETOWN, COLORADO.-The Spiritualists meet three evenings each week at the residence of H. Toft. Mrs. Toft, clairvoyant speaking medium.

HINGHAM, MASS.-Children's Lyceum meets every Sunday afternoon at 22 o'clock, at Temperance Hall, Lincoin's Build ing. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian.

HARMONTON, N. J.-Meetings held every Sunday at 104 A. M., at the Spiritualiat Hall on Third street. W. D. Whar-ton, President; A. J. King, Secretary, Lyceum at 1 P. M. J. O. Ransom, Conductor; Mrs. J. M. Peebles, Guardian.

ROCHESTER, N. Y. --Religious Society of Progressive Splitt-ualists meet in Sclitzer's Hall Sunday and Thursday evenings. A. L. E. Nash, President. Children's Progressive Lyceum meets every Sunday, at 23 p. x. Mrs. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor.

MISS L. G. Deege, Assistant Conductor. ROCKFORD, ILL.—The First Society of Spiritualists meet in Brown's Hall every Sunday evening at 7 o clock. SALEX, MASS.—The Spiritualist Society hold meetings ev-ery Sunday at Lyceum Hall, at 3 and 7 P. * Walter Harris, President; Henry M. Robinson, Secretary; Mrs. Abby Tyler, Treasurer.

Бтоненам, MASS.—Children's Progressive Lyceum meets very Sunday at 10³ а. м. Е. Т. Whittier, Conductor; Ida Jerson, Guardian.

Bergy Bullay at 19 at al 21 a whitter obladed i, ida Bergon, Guardian.
Sr. LOUIS, Mo.-The "Society of Spiritualists and Pro-gressive Lyceum" of St. Louis hold three sessions each Sun-day, in Philharmonic Hall, corner of Washington avenue and Fourth street. Lectures at 11 A. M. and B. M.: Lyceum 94 A. M. Charles A. Fenn, President; Mary A. Fairchild, Vice President: W.N. Fox, Secretary; W. H. Rudolph, Tressurer; Thomas Ailen, Librarian; Miss Mary J. Farnham, Assistant Libratian; Sidney B. Fairchild, Conductor of Lyceum; Miss Sarah E. Cook, Guardian of Groups; Victor Vogel, Musical Director.

Director. SACRANENTO, CAL.-Yectings are held in Turn Verein Hall, on K street, every Sunday, at 11 A. M. and 7 P.M. Children's Progressive Lyceum meets at 2 P. M. Henry Bowman, Conductor; Miss G. A. Brewster, Guardian.

Angressive Differint meters are yeardian.
 Sprinkopieto, LL, --The "Springfield Spiritual Association" hold meetings every Sunday morning at 10 c'lock in Capital Hall, southwest corner Fifth and Adams streets. John Ord-way, President 3. A. Brackett, Vice President: W. II. Planck; Secretary; Mrs. L. M. Hanson, Treasurer. Children's Progressive Lyceum meets at 9 c'lock. R. A. Bichards, Con-ductor; Miss Lizel Porter, Guardian.
 SAN FRANCISCO, CAL.-Meetings are held every Sunday evening in Mechanic's institute Hail, Post street. Mrs. Laura Smith (late Cuppy), speaker.
 STCAMORE, LL.-The Children's Progressive Lyceum meets at the Universalit Church every Sunday at 4 P. N. Harvey A. Jones Conductor; Miss Agnes Brown, Guardian: Agrippi Dowe, President of Society; Curits Smith, First Vice Presi-dent and Treasurer; Mrs. Sarah D. P. Jones, Corresponding and Recording Secretary.

and According Secretary. TROT, N. Y.—Progressive Spiritualists hold meetings in Apollo Hall, corner of River and Congress streets, at 10¹/₂ A. M. and 7¹/₂ P. M. Children's Lyceum at 2¹/₂ P. M. Benj. Star buck, Conductor.

DUCK, CONDUCTOT. TOPEKA, KAN.-The "First Society of Splitualists and Friends of Progress "meet every Sunday, at 10³ A. M. and 7³ P. M. at Constitution Hall, No. 133 Kansas avenue, Admis-sion free. Mrs. H. T. Thomas, inspirational speaker; F. L. Crane, President; F. P. Biaker, Secretary; Miss Alice Hall, Organist.

Organist. TOLEDO, O.-Meetings are held and regularspeaking in Old Masonic IIall, Summit street, at 74 P. M. All are invited free. Children's Progressive Lyccum in same place every Sunday at 10 A. M. C. B. Eelis, Conductor; Miss Elia Knight, Guardian.

Guardian. TERRE HAUTE, IND.—The Spiritual Society hold meetings every Sunday at Pence's Hall, at 11 A. M. and 8 P. M. Lyceum meets at 2%. E. G. Granville, Conductor; Mrs. Louisa Pence, Guardian; T. A. Madison, President; L. B. Denchie, Secre-tary of Spiritual Society.

tary of Spiritual Society. VINELAND, N. J.-Friends of Progress meetings are held in Plum-street Hall overy Sunday at 10³ A. M., and in the even-ing. President, C. B. Campbell; Vice Presidents, Charles Butler, Susan P. Fowler; Recording Secretary, H. H. Ladd; Corresponding Secretarics, John Gage, D. W. Allen; Treas-urer, S. G. Sylvester. The Children's Lyceum meets at 12⁴ P. M. Dr. D. W. Allen, Conductor; Mrs. H. H. Ladd; Guardian; C. B. Campbell, Musical Director; Lucius Wood, Assistant do.; B. F. W. Tanner, Librarian; Henry Wilbur, Assistant do. Speakers desiring to address maid Society should write to the Corresponding Secretary. Wooncomp. Kiess. The Spittanelist hold meetings even

WIGHTA WITTE TO THE COTTESPONDING Secretary. WORCESTER, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening, in Lincoln Hall. WILLIAMBURGH, N. Y.—The Spiritualist Association of late holding meetings at the Masonic Temple, is to be entirely re-organized, the late Secretary's term of service having fully expired.

expired. WASHINGTON, D. C.—The First Society of Progressive Spiritualists meets every Sunday, in their (new) Harmonial Hall, opposite Metropolitan Hotel, Pennsylvania Avenue, be-tween of the and ith streets. Lectures at 11 A. M. and 7 P. M. Children's Progressive Lyceum (T. B. Caldweil, Conductor; Miss Marton Litchfield, Assistant Conductor; Mrs. Rowland, Guardian of Groups; Mrs.-D.-F. Clark, Assistant (Juardian) meets at 123 o'clock. John Mayhow, President. Varse Curv. Lu.—The First Society of Spiritualists and

YATES CITY, ILL. - The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 22 P. M.

[We would respectfully request all interested in spiritual nectings 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.]

JUST PUBLISHED,



Choir, Congregation and Social Circle, is especially adapted for use at

GROVE MEETINGS,

by the palliatives is not plain to us; but the discussion will do good, and bring out some men to the light, as, for instance, several of the bitter opponents of the present law in St. Louis are open defenders of rum selling and grog-shops, &c. Consistency-oh, what a jowel!

WAR.

The spiritual age has dawned, but does not yet shine in its glory upon the enlightened nations of the world. If it did we should not have another destructive war, in which hundreds of thousands of innocent persons are hurled into the other world without any regard to their fitness or the need of them here for their own or others' good. Wars belong to the barbarous, and equally to the Christian age. A Christianity that teaches a necessary preparation for death, totally disregards it in war, and sacrifices millions of innocent and unprepared victims on its altars to gratify the pride of a Christian king: but no wonder, since the Christian God sacrifices nearly all his earthly. children in eternal misery, where not the least good can come to them, and only for his glory. Wars like the pending one in Europe, will prevail till Spiritualism supersedes Christianity, and a peaceful religion crowds out the war element. from the Learts of the people, then we shall settle all differences between nations, as we do between individuals, without fighting. There is now no reason why all enlightened nations should not agree, in a time of peace, to have no more wars, and all agree to defend any nation against which war was declared by any other. ' It would be an easy piece of diplomacy to settle upon rules for adjusting all differences on a basis of reference to disinterested parties sitting as courts between nations. All the nations could, on the subject of war, occupy the same relation to each other that our States do in this nation. How easy it would have been to have settled the difficulty between France and Prussia, by a reference to disinterested parties. There was no more need of setting the innocent and ignorant citizens of each party to fight about the quibbles of the courts, than there is of setting parties here to fight out issues between persons who disagree and feel their honor wounded. What more is the honor of Napoleon, or William, than the honor of any other man? and if it is more, or more sacred and precious, how is it bettered or restored by the slaughter of half a million of innocent working men and a score of officers?

We have long hoped for some measures to secure perpetual peace among the nations, but have despaired of any being adopted till Christianity is played out and superseded.

THE TEN COMMANDMENTS.

A clergyman in New York praying for the Legislature of that State and asking that its action might be stayed, informed God that there was danger of its repealing even the ten commandments. Whether the clergyman or his God knows it or not, there is no need of repealing them, as they are a dead letter and wholly disregarded both in and out of the church. "Thou shalt not and socks shock Susan."

substantially bound, with a picture of the author.

A LEAK STOPPED .- Rev. Dr. Chapin, of New York, before proceeding with his regular services last Salbath morning, remarked to his congreaction that he always preferred being "wet down" by a thunder shower than by a drizzling leak, and as there was a small debt remaining upon his church of \$10,000, which caused a leak of seven hundred deliver ber our which caused to be the there. hundred dollars per annum, he desired to have it stopped. The box went round, and when the con-tents were counted it was found that the desired sum had been obtained. The leak was stopped!-Erchange.

With ten times as many Spiritualists as Universalists in the United States we could not get ogether a meeting at any point that could raise as much money for an object ten times as worthy. There is certainly some pecuniary "leak" among Spiritualists. With small debts for lectures or rents hanging over them, which they are abundantly able to pay, they often drop the meetings. and leave no means to meet moral obligations. and take no steps to keep the name and credit good which the best and noblest of all religious causes in the world requires to be most sacred. Something is needed, but the above case shows that it is not a doctrine of hell torment.

THE INDEX.

Liberal-minded persons everywhere who wish o see whither the world is religiously drifting; and where it is sure to go in its religious belief, should read the Inder, ably edited by Francis Abbot, and published at Toledo, Ohio, for \$2,00 a year. The organ of FREE RELIGION, and not of Christianity, it surely is not sectarian, and the prejudice already raised against sectarianism is sufficient to uproot Christianity in all its sects, and give freedom to the human soul in its reli-

SPIRIT PHOTOGRAPHY .- A very singular story SPIRIT PHOTOGRAPHY.—A very singular story comes from White Haven, which, if true, will give Spiritualism a fresh impetus in that neighbor-lood. It seems that within the space of twelve months a mother and her two sons were called to the "spirit-land," the last one having been drowned at a saw-mill while in the act of collecting wood for fuel. The body when brought home threw the sister into such a state of terror that she called loudly for her mother. It is then recorded that loudly for her mother. It is then recorded that the spirit of the mother instantly appeared in company with her son, and left her shadow so perceptibly traced upon a globe that it is visible to the naked eye, and has since been an object of curiosity and amazement to hundreds of visitors. -Boston Herald.

A large reward is offered to any one who can say four times with faultless rapidity "Shoes

State of the state

portant fact, or if the like has before been seen

elsewhere, I will yield the point. But remember, it was no sickly, sentimental movement; all the groups were well represented by leaders and members, questions were answered promptly. "Words of wisdom" responded to from nearly every group. The singing was spirited, and in excellent time: The marching and wing-movements evinced the discipline of a military company; while with an unanimous vote they oppose a vacation!

Perfect harmony pervades this noble "Lycoum," from its able, genial conductor, Benjamin Starbuck, Esq., through all its departments. No Lyceum has more able officers, or more intelligent and well disciplined members. But remember this comes by cheerful, persevering labor.

I overheard a good Baptist remark at the table where I board, that" the Lyceum was a good institution for a week day, but thought that all this marching and wing-movement was wrong on Sunday."

When will Christians learn to obey Christ, and not be afraid " to do good on the Sabbath day?" But to have the "Lyceum called good" by the church, is a great acknowledgment, and shows what this constant, efficient labor is doing for Troy.

-That this heaven-born institution may become a light to the world is the prayer of yours for the harmony of truth, WARREN S. BARLOW.

July 24th, 1870.

Carlyle is seventy-five-Ralph Waldo Emerson and Henry C. Carey seventy seven.

New York.

Multiclefit to uproof Containanty in air its sects, and give freedom to the human soul in its reli-gious thought and action.
 We are pleased to learn that the Lord has been doing a good work at Kennebunk Depot, Me.-World's Crisis.
 We are glad to learn of the improvement at the Kennebunk Depot, for it has ever seemed to us, as we stopped there on the cars, to be a lonely spot, and needing many improvements to make it a pleasant place. But we were not aware that the Lord did much "work" about depots before. There is much, however, to learn from the Crisis, if it is reliable.
 We are pleased to learn from the Crisis, transal convention of the cars of the american association of Spiritual association of Spiritual and the State, Children's Lyceums and Friends of Spiritual association of Spiritual association of Spiritual association of the delegates of the subscriber at Rochseter, X-Y, will be corselided as members of this organization, from whence only the delegate of the subscriber at Rochseter, X-Y, will be transacted and an unusually interesting meeting is conditioned sector of the subscriber at Rochseter, X-Y. The State Children's Lyceums and Friends of Spiritual delegates of the subscriber at Rochseter, X-Y. Will be transacted and an unusually interesting meeting is conditioned sector. There is much, however, to learn from the Crisis, if it is reliable.

Fourth Annual Convention of New Hampshire State Spiritualist Association.

State Spiritualist Association. This Convention will be held at Eagle Hall, in the eity of Concord, commencing Wednesday, the last day of August. 1870. Speakers will be entertained free. Board can be had at hotels and in private families, at prices ranging from \$1,00 to \$1,50 per day. Efforts will be made to obtain reduction of to \$1,50 per day. Efforts will be made to obtain reduction of the railroads. Speakers and others designing to at-tend, write to Mr. Josiah P. Hatch, Concord, N. Lind, be at home with us, same as elizens of our own State. Now let us have a demonstration worthy of our cause; let. every town, village and hamlet in our State be represented by all good Spiritualists, and others. Mine. ABIJAH AVENILL, Sceretaries.

Nebraska State Spiritual Convention.

Nebraska State Spiritual Convention. The Executive Committee of the State Association have appointed Friday, Saturiay and Sunday, Oct. 28th, 28th and 30th, for the State Convention, to be held in the State Capi-tol in Lincoln. There will be good lectures for the occasion. We cordially invite all speakers and free thinkers to partici-pate with us. Come and see our young State Capital, where we can apeak our minds freely. By order of the committee, Lincoln, Neb. ALONZO ROGERS, Cor. Se. J.

HOULTON, MR.-Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings. by the Spiritualist Society) Sunday afternoons and evenings. LWNN, MASS.—The Spiritualists hold meetings every Sun-day afternoon and evening, at 3 and 7 r. u., at Cadet Hall. LOWELL, MASS.—The First Spiritualist Society meets in Weils Hall. Lectures at 23 and 7 r. N. Childron's Progressive Lyceum meets at 10% A. M. J. S. Whitney, Conductor; Mrs. True Morton, Guardian.

LANSING, MICH.—The First Society of Spiritualists hold regular meetings every Sunday at 10 o'clock, in Capital Hall. Rev. Dr. Barnard, regular speaker. The Children's Lyceum meets at 1 o'clock.

Infrintan, regnisr speaker. The Children's Lyceum meets at 10 clock.
 LA PORTE, IND.—The Association of Spiritualists hold meet-ings every Sunday at 103 A. M. and 3 P. M., at Concert Hall.
 Dr. S. B. Collins, President; F. A. Tuttle, Cor. Sec.
 LOUISVILLE, K.-. Spiritualists hold meetings every Sunday at 11 A. M. and 75 P. M., in Temperance Hall, Market street, between 4th and 5th.
 MARLBORO', MASS.—The Spiritualist Association hold meet-ings in Berr's Hall the last Sunday in each month, at 13 P. M.
 Prof. Wm. Denton is Engaged as speaker for the present year.
 James Lowe, President; Mrs. Sarth S. Foster, Secretary.
 MILAN, O.—Society of Spiritualists and Liberalists and Chil-dren's Progressive Lyceum, meets at 11 A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.
 MILWAUKEE, WIS.—The First Society of Spiritualists hold meetings every Sunday in Bowman's Hall. Social confer-ence at 2 P. M. Address and conference at 73 P. M. H. S. Brown, M. D., Tresident.

Brown, M. D., President. MORISANIA, N. Y.—First Society of Progressive Spiritual-sis—Assembly Rooms, corner Washington avenue and Fifth treet. Services at 3% P. M. MILFORD, MASS.—Children's Progressive Lyceum meets at Washington Hall, at H. A. M. Prescott Weat, Conductor; Mrs. Maria L. Buxton, Guardian; S. W. Glibert, Musical Director and Corresponding Secretary. MASYLESTER, N. I.—The Subritualist Association hold

and Corresponding Secretary. In Undert, Musical Director MANCHESTER, N. II.—The Spiritualist Association hold meetings every Sunday atternoon and evening, at Lyccum Hall. Stephen Austin, President: Allison W. Cheney, Sec'y. Nonth Scitulats, Mass.—The Spiritualist Association hold meetings the second and last Sunday in each month, in Con-hasset Hall, at 103 A. M. and 2 P. M. The Progressive Lyceum meets at the same hall on the first and third Sunday at 10 A. M. D. J. Bates, Conductor; Deborah N. Merritt, Guard-ian; Edwin Studiey, Assistant Guardian; Waldo F. Bates, Musical Director; J. N. Morris, Librarian.

NEWBURTFORT, MASS.—The Children's frogressive Lycoum meets in Lycoum Hall every Sunday at 2 P. M. T. C. Carter, Conductor; Mrs. F. N. Landford, Guardian; J. T. Loring, Sce-retary; A. Lane, Treasurer; D. W. Green, Librarian.

New Yonk CITY.-The Society of Progressive Spiritualists hold meetings every Sunday in Apollo Hall, corner of Broad-way and 28th street. Lectures at 104 A. M. and 74 P. M. P. E. Farisworth. Secretary. P. O. box 5579. The Children's Pro-gressive Lycetum meets in the same hall at 34 P. M. Dr. D. U. Martin, Conductor.

NORWALK, O.-The First Spiritualist Association hold meetings every Sunday at 1% and 7 o'clock P. H., at St. Charles Hall, Main street. Ira Lake, Agent.

Charles Hall, Main street. Ira Lake, Agent. NEW ALBANT, IND.—Tho Society of Progressive Spiritual-lists hold meetings every Sunday at 2 and 7 r. M. J. Kemble, President; Isaac Bruce, Vice President; A. R. Sharp, Record-ing Secretary; A. C. McFadden, Corresponding Secretary; J. W. Hartly, Treasurer. NEW ORLEANS, LA.—Lectures and Conference on the Phi-losophy of Suiritualism. every Sunday, at 10% A. M. In the hall, No..94 Exchange place, near Centre street. William R. Miller, President; J. H. Horton, Secretary: OSWEGO, N. Y.—The Spiritualists hold regular meetings at their new " Lyceum Hall," Grant Block, every Sunday at 11 A. M., and T# P. X. John Austen, President. Children's Progressive Lyceum meets at 2 p. X. J. L. Pool, Conductor; Mrs. C. E. Richards, Guardian; F. H. Jones, Musical Director.

Progressive Lyceum meets at 2 r. M. J. L. Pool, Conductor;
 Mrs. C. E. Richards, Guardian F. H. Jones, Musical Director.
 PLYMOUTH, MASS.—The Spiritualist Association hold meetings overy Sunday in Leyden Hall. L. L. Builard, President;
 Mrs. T. Bartlett, Treasurer.
 PHILADELFHIA, PA.—Children's Progressive Lyceum No. 1,
 meets at Concert Hall, Chestnut, above Lithstreet, at 94 A.M.,
 on Sundays.—Lyceum No. 2, at Thompson street church, at 10
 A. M. Mr. Shaw, Conductor; Mrs. Mary Stretch, Guardian.
 The First Association of Spiritualists has its lectures at Harmonial Hall, content Mrs. Mary Stretch, Guardian.
 The First Association of Spiritualists has its lectures at Harmonial Hall, corner it Mand Wood streets, at 32 and 34 and 5. M., 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. Kilgore, Eag., Conductor; Join Kirtnatrick, Assistant Conductor; Mrs. B. Ballenger, Guardian; Miss Hattle Balley, Assistant.
 POBTLAND, Mk.—Congress Hall Association meets for social conference every Sunday at 3 o'clock P. M. Joseph B. Hall, Conductor; T. P. Beni, Assistant Conductor; Mrs. B. Hall, President; Mrs. J. K. King, Gor. Sec'y: Children's I'rogressive Lyceum at 104 A. M. Joseph B. Hall, Conductor; T. P. Beni, Assistant Conductor; Mrs. B. Hull, Guardian; Miss Elin Bonney, Musical Director.
 PUTNAM, CONM.—Meetings are held at Central Hall Hall every Runday at be and the pring of the progressive Lyceum at 104 A. M.

PUTNAN, CONN.-Meetings are held at Central Hall every Sunday at 1g P. M. Progressive Lyceum at 10g A. M.

PAINESVILLE, O.-Progressive Lyceum meets Sundays at 10 L. M. A. G. Smith, Conductor; Mary E. Dewey, Guardian. RENSELARE, IND. - "Society of Progressive Spiritualists " meet every Runday, in Willey's Hall, at 10% A. M. I. M. Stackhouse, Secretary.

Висиноне, Sectority. Вюнмоно, Ikp.-The Friends of Progress hold meetings ev-ery Sunday morning in Henry Hall, at 10% л. м. Children's Progressive Lyceum meets in the same hall at 3 P. м.

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PICNICS,

ETC., ETC.

EDITED BY

J. M. PEEBLES and J. O. BARBETT. E. H. BAILEY, Musical Editor.

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BANNER compose a volume. Thus we publish two two-year. ADTERTISEMENTS inserted at twenty cents per line for the first, and fifteen cents per line for each subsequent insertion. B^T All communications intended for publication, or in any way connected with the Editorial Department, should be ad-dressed to the EDITOR. Letters to the Editor, not intended for publication, should be marked "private" on the envelope. All Business Letters must be addressed: All Business Letters must be addressed: "BANNER OF LIGHT, BOSTOR, MASS."

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