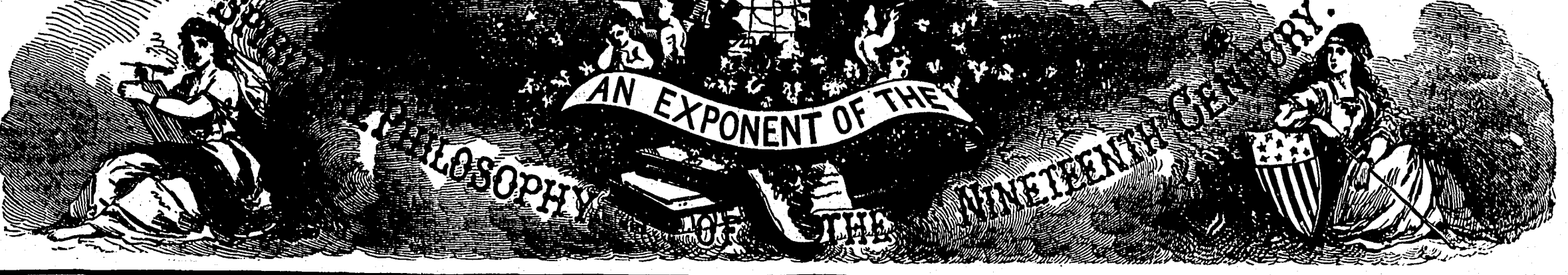


# BANNER OF LIGHT.



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## The Lecture Room.

### SPIRITUALISM.

Or "What lies beyond the Veil?" tested by the accepted rules of Philosophy Inquiry.

A LECTURE BY THOS. GALES FORSTER,  
In Music Hall, Boston, Sunday, Dec. 11, 1870.

Reported for the Banner of Light.

Again [referring to a banquet before him] has some sympathetic soul spoken to that of my medium and to my own in the language of flowers—the philosophic poetry of Nature. Beautiful flowers—lovely missionaries of brighter thoughts! We appreciate the lesson.

Your attention will be invited to-day to a consideration of Spiritualism—or "What lies beyond the veil?" tested by the accepted rules of Philosophy Inquiry.

It is no doubt true, as has been asserted, that the longings of the human soul after a knowledge of the existence and fellowship of the beloved and the departed primarily established the faith of the Spiritualist; and that, through the universal want of the human heart, Spiritualism has made such rapid strides that to-day, within twenty-three years from the first recognition of intelligences through its physical phenomena, it is the theme of public thought, subject alike to ridicule and to reverence. That, through the idiosyncrasies of some of its representatives, and the misinterpretations of its tenets, Spiritualism has at times evoked ridicule, I am not here to deny; but Spiritualism likewise calls for reverence from every honest man and woman who is enabled to perceive that the human soul still clings to it, and finds in it an incentive to virtue and a means of development. Through its instrumentality, in a million of homes to-day exist the evidences of eternal life; through its instrumentality, a million of hearts to-day are pulsating with a holy joy. Its appeal to the heart's best affections has taken such entire possession of the whole man, that, if martyrs were called for, the land would be full of them. And, too, Spiritualism will continue to be thus appreciated; for that which has its root in the affections will live, despite the efforts of opponents to deaden it, as long as the affections themselves shall live!

But Spiritualism does not rely alone upon an appeal to the affections. Men and women, esteemed wise, judicious and far-seeing, mark the progress of this movement, and Spiritualism is claiming to be able to satisfy the intellect of the scholar, the statesman and the jurist. Both science and philosophy are beginning to measure and define it; and it is growing brighter and broader the more it is investigated. Spiritualism, then, is not only before the world as a religion of the heart, but, at the same time, as a scientific fact and a philosophic truth.

The convinced understanding, it has been said, speaks "as one having authority." Recognizing this as a truth, I do not propose to-day, in my address, to appeal to your sympathies alone; nor do I desire, by any sensational or *ad captivum* method of argument, to stir the depths of your feelings; but I wish to appeal directly to your reason, in order that I may present for its acceptance a realization of the broad claims of the system of which I am in part the representative. Learned men and good, standing upon this and other rostrums, will descend eloquently and feelingly with regard to man and man's position till he reaches the verge of the hereafter; and then, as in the discourse of this morning, the declaration is made—"What lies beyond the veil we know not!" If this be so—if learned ecclesiastics can make such a declaration in Music Hall, Boston, is it not time that some higher truth touching eschatological conceptions were made known? Is it not time that the general mind began to recognize the fact that Spiritualism is not the mere ephemeral theme charged by its opponents, but that it takes up man where ecclesiasticism leaves him, and carries him on to the vast possibilities of a life eternal—into a practical appreciation, at least, of probable realities beyond the veil? [Applause.]

First, however, and as pertinent to the line of my argument, I propose to offer a word or two in regard to an article of faith inculcated by ecclesiasticism. Physical death entered into the world as the result of sin, theology teaches. Before Adam sinned there was no death, but man was immortal as a physical being. Many believe this, and many believe that, in consequence of the sin of Adam, physical and spiritual death were entailed upon all his progeny, and that the only means of escape for the race is through the blood of Christ. Some theological poet presents the case thus:

"When God had learned what Satan had been doing—  
That Eve and Adam knowledge were pursuing—  
His dreadful vengeance at them all he huried,  
And for their disobedience cursed the world."

Spiritualists do not believe this! [Applause.] I need not, my friends, enter into a chemical analysis of the human body, but will simply refer to a mathematical calculation presented by a recent writer, as illustrative of the extreme absurdity of the views entertained by certain minds in regard to this matter. All scientists would agree that twenty-five years—in the event that there were no physical death—is a sufficient length of time for the human race to double itself in numbers. At this rate, at the close of the first one hundred years from the supposed date of the creation of Adam, there would have been sixteen persons living; at the close of two hundred years there would have been two hundred and fifty-six persons; and in less than eight hundred years there would have been more than twice the number of persons now existing upon the surface of the globe; in fifteen hundred years there would have been in existence eight hundred and fifty-seven quadrillions, eight hundred and two tril-

lions, nine hundred and eighty-six billions, four hundred and ninety-two millions, ninety-two thousand, four hundred and sixteen people living! In other words, six hundred and sixty millions of times the number now living upon earth—a sufficient number, after allowing one person to every square inch of the earth's surface, including land and water, to furnish as many inhabitants as the globe now has to each of forty-three millions of earths the same size. Thus, then, you see the utter absurdity of the Orthodox idea that SIN produced physical death. Not our Orthodox friends are in error—physical death is as natural as physical life, and the one is the sequence of the other. Spiritualism teaches that death is but another name for change.

"The stroke of death  
Is but the kindly frost that cracks the shell,  
And leaves the kernel room to germinate."

But with regard to the germination of the kernel—in other words, with reference to the growth and progress of the soul beyond the grave, the entire Orthodox world stand opposed to the theory of Spiritualism. I now propose to test the method of arriving at what are esteemed its legitimate conclusions, or its fundamental propositions, by the accepted rules of philosophy inquiry.

The cultured mind will remember that the best philosophic writers teach that in applying the mind to the investigation of any phenomena, in any department of knowledge, it should always be recollected that there are certain intuitive articles of belief that lie at the foundation of all reasoning, and that these are termed first truths; that they are not the result of any process of reasoning, but force themselves, with the consciousness of infallible certainty, upon every sound understanding, independent of its habits or powers of induction. The force of them is felt, in a greater or less degree, by all classes of minds, and is acted upon with the most absolute confidence in all the ramifications of thought and action. These first truths are enumerated in the books as follows:

First: Man has a conviction of his own existence as a sentient and thinking being, and of the intelligent principle within him as something disconnected with the functions of the bodily form. From the first appearance of the powers of perception, it is philosophically argued, man gains a knowledge of two things: First, the thing perceived; second, the sentient being who perceives it. So, also, from the exercise of any mental operation, such as memory for instance, he acquires an impression of the thing remembered, also of the principle or essence which remembers it—and of this essence or principle as something entirely distinct from the body. The fact is not dependent upon any method of physiological argument, it is asserted, but appeals to any one who is in the habit of considering what is passing within; and it cannot be affected by any of the sophistries that are brought to bear against it.

Second: It is urged that man has a confidence in the evidence of his senses in regard to the existence and properties of external things; or a conviction that they have a real existence independent of his sensations. This, it is asserted, is an intuitive principle of belief, admitting of no other proof than that which is derived from the universal conviction of mankind. The theory of Bishop Berkeley in this connection, that the mind perceives only its own ideas or impressions, and consequently derives from the senses no evidence of the existence of external things, is admittedly fallacious.

Third: Philosophy declares that man has confidence in his own mental processes; that facts, for instance, which are suggested to him by his memory, really occurred.

Fourth: That man has a belief in his own personal identity; and that this is derived from the combined operation of consciousness and memory, and consists in a remembrance of past mental feelings, and a comparison of them with present feelings as belonging to the same sentient being.

Fifth: That man has a consciousness that every event must have a cause, and that every cause must be adequate to the effect; and that appearances showing a correct adaptation of means to an end, indicate design and intelligence in the cause.

Sixth: That man has an instinctive confidence in the uniformity of Nature; that the same substance will always exhibit the same characters, and that the same cause, under the same circumstances, will always be followed by the same effect.

Now these are enumerated in the books as first truths, and are deemed intuitive principles of belief, that admit of no other evidence than an appeal to the consciousness of every man that he does and must believe them; and their practical influence, it is alleged, extends even to persons who affect to dispute their authority—for in all the affairs of life it is declared the most skeptical philosopher acts as much as the mass of mankind upon the absolute belief of the same.

Now, in proceeding from these first or intuitive articles of belief to the further investigation of Truth, Philosophy points out likewise various mental processes as necessary in the operation. These processes are also set down in the books, and are as follows:

First: To make a careful collection of facts upon any given subject; and to abstain from deducing any conclusions till you have before you such a series as will warrant your doing the same.

Second: To separate from the mass those facts that are connected with it incidentally, and to retain those only that you have reason to consider as uniform and essential.

Third: To compare facts with each other so as to trace their resemblances, or to ascertain those characteristics or properties in which a certain number of facts or substances agree.

Fourth: To compare facts or events with each other, in order to trace their relations and se-

quences, and especially that relation of uniform sequence upon which is founded the law of cause and effect.

Fifth: To review an extensive collection of facts, in order that you may discover some general fact common to the whole. This Philosophy terms generalizing, or the induction of a general principle.

When this induction is made from a full examination of all the individual cases to which the general fact is meant to apply, and actually does apply to them all—then, the best philosophical writers affirm the INVESTIGATOR HAS TRUTH.

Now, permit me to inquire, Has not the philosophic Spiritualist pursued his investigations in strict conformity with these accepted rules of philosophy inquiry? Has he not complied with every injunction, and followed every direction laid down as to the process of reasoning and legitimate induction? The phenomena of Spiritualism constitute a wonderful array of facts, each individual one directly applying to the general fact of individual spirit existence and spirit communion! He has collected these facts and compared them with each other, so as to trace their resemblance and ascertain the characters and properties in which they agree. He has separated from his mass of facts such as seem connected incidentally with the subject of investigation, and retained only those which he has reason to consider uniform and essential. He has compared his essential facts, so as to trace their relations and sequences, and especially the relation of uniform sequence upon which is founded the nature of cause and effect, and from this review he has deduced his general fact—the glorious truth underlying the sadly misunderstood and grossly misrepresented system of Spiritualism—the continuity and perpetuity of man beyond the grave! [Applause.]

A discourse, therefore, from a Spiritualist, could not truthfully close as did the one of this morning, in this hall, with the declaration—"What lies beyond the veil I know not!" for the Spiritualist does know, and rejoices in the knowledge. [Applause.]

Therefore I claim Spiritualism to be an established form, not of faith, but of verification, and admirably adapted to the needs of the hour. I claim, too, that it is a science—the all-comprehensive science of the sciences. Astronomy tells you of revolving worlds, and will measure for you their orbits; Spiritualism tells you *why* they are there. Science demonstrates the facts relating to material existences, and proceeds from cause to effect with an unerring discernment; Spiritualism tells you of higher and deeper and profounder truths—such as relate to the primal cause of all causes, "the finger which toucheth the stars." All the material sciences of the day confine themselves mainly to one object of interest: the glory of external things. And this is well, as far as it goes, for external things are but outward manifestations of interior potencies; but Spiritualism deals directly with these potencies—with the soul of things. It tells how and why matter exists, and unites with science in demonstrating the eternity of the same. Hence I conclude that Spiritualism has not been understood, especially by the cultured minds of the day, or it would long since have become the recognized religion of the age. [Applause.]

And this is the most charitable conclusion that can be arrived at. We see men and women giving forth the light of intellect, the force of feeling, and moving effectively in the different pathways of development; we see the sparks of genius brilliantly illuminating the paths of literature—sparks evidently emitted by contact with brighter minds, whether consciously or otherwise; and yet the recipients and promulgators of these higher thoughts seem utterly oblivious to the fact that no mind acts wholly independent of other minds; and that, as Spiritualism teaches, all higher thought is born in brighter realms; and that mind holds intercourse with mind continually, although the world's broad graveyards lie between! In other words, Spiritualism teaches a universal inspiration—that all thought, if God be infinite, is in some sense God's thought; that the spirits of the departed have been made the ministers of Divine Beneficence to the denizens of this, the primary department; and that all men, even the wisest, are passing through the educational processes incidental to time, preparatory to joining the graduating class in the bright, the beautiful hereafter! Why, then, should there be such opposition to modern Spiritualism, unless it be that even here in old Boston there are men and women who love the honey-comb of popularity better than they do the mighty and ever-living Truth. [Applause.]

The wonderful array of facts, to which I have referred, as constituting the phenomena of Spiritualism, together with the legitimate conclusions added therefrom, in accordance, as I have shown, with every established rule of philosophic inquiry, unmistakably demonstrate the great fact of the perpetuity of consciousness beyond the grave. But this is not all of Spiritualism. This is but a cardinal feature in a grand system of Philosophy or Religion, which shall yet bless the world beyond all present appreciation—a system calculated to expand the intellect, enlarge the affections and elevate the soul, by still increasing knowledge touching the spirit-world and its inhabitants, by more comprehensive views of God, the great Father of Spirits, by still advancing ideas as to the relations of both mind and matter, together with all that is or may be known as to all the spiritual and occult forces of the universe, of whatever name or nature. Basing themselves upon this broad platform, every human heart is invited to make a religion for itself; for there are no authoritarians in Spiritualism. Any man can but give his own experiences, deduced from whatever application he may have made of the one great fact of a demonstrated immortality; and his brother can only be benefited thereby in so far as that experience is adapted to his own individual needs. Spiritualism, therefore, is an individual matter, conveying the thought that the descent of the New

Jerusalem to earth must be through the shekinah of the individual soul. And yet so broad and universal are the corollaries legitimately deducible from the one great fact, that this glorious Religion may truthfully claim to teach all that is written in the moral constitution and spiritual needs of the entire race.

Hence a mere belief that spirits can communicate does not constitute Spiritualism, in the broad acceptance of the term, although he who thus believes in a limited sense is called a Spiritualist. The day has gone by when merit attaches itself to a mere readiness to believe, when a doubting disposition is esteemed a bad one, and skepticism a sin; and ecclesiasticism can no longer practically enforce the rule that, when authority has once declared what is to be believed, and faith has accepted it, reason has no further duty to perform! On the contrary, the Spiritualist, if I apprehend the term aright, absolutely refuses to acknowledge authority as such. With him, as with the scientist, a justicious skepticism is the highest of duties, and blind faith the one unpardonable sin; for he perceives, with Huxley, that "every advance in knowledge throughout the past, (even in religion itself), has involved the absolute rejection of authority, the cherishing of the keenest skepticism, and the entire annihilation of the spirit of blind faith." And thus he ever holds his convictions of to-day open to the demonstrations of to-morrow; and believes in "justification, not by faith, but alone through verification."

Spiritualism, thus defined, you perceive, cannot be cramped by the restrictions of a fixed creed, or bounded by the dogmatic limitations of an arbitrary organization. Other ages have given birth to creeds and systems, to which, we fear, truth has been too often subordinated. The glorious mission of Spiritualism is, to elevate the light of divine truth above the platform of dogmatic rule, and to inaugurate it upon the altar of the human heart. The Spiritualist, according to his individual conception of right, is cultivating God's image in his soul—he is taught to believe that he has not been forgotten by his Divine Father, because the church refuses him its countenance; and that, by right of inheritance from an infinite parentage, there is a broad and deep devotional element in his nature, which is none the less pure from not flowing through prescribed channels. He no longer relies upon either councils, creeds, churches or books, but reposes trustfully upon Infinite Love and Eternal Law. If true to angelic promptings, the constant effort of the Spiritualist will be toward the quickening and expansion of his spiritual nature, to the end that all defects of the external organism may become subordinated, and all disorderly affections overcome, by obedience to the higher law thus enshrined upon his inner and better nature—thus gradually substituting "the fruits of the spirit" for the "works of the flesh"; and trusting thereby to be redeemed from the errors of the past and the misdirections of the present, he is the better prepared for all the future may unfold. The principle of action characteristic of Spiritualism, is love. This constitutes the whole of its creed, if it may be termed such. It promises nothing to faith, or even to works; but everything to fitness, purity, goodness, uprightness, justice and mercy. It makes no arbitrary distinctions among men; but leaves them to choose from their own natural tendencies their own place in the eternal world—their own moral qualifications determining the result. It teaches—it were an extreme absurdity to suppose that God could sacrifice any soul to his own glory—that God asks obedience to no law, but the law of man's own nature, of which man himself is to be the voluntary executor.

The many facts of Spiritualism, centering, as I have shown, in the one general fact of the perpetuity of existence beyond the grave, are replete with consolation to the weary hearts of humanity. Theology admits itself ignorant of "what lies beyond the veil"; and indeed, as a consequence of this ignorance, to judge from the gloomy countenances of some religiousists, one would suppose that the Dead March was being played up and down the aisles of creation by some self-created demon of destruction! But the great fact of Spiritualism lifts this hitherto impenetrable veil, and satisfactorily solves the important question, "If a man die, shall he live again?" The doctrine of immortality, heretofore shrouded in doubt, now receives practical illustration; much that was speculation becomes matter of fact; and faith is confirmed by knowledge. Death hath verily lost its sting—the grave its victory. Indeed, to the Spiritualist—as stated in the commencement of my discourse—

"There is no death; what seems so is transition.  
This life of mortal breath  
Is but a suburb of the life elysian,  
Whose portal we call death!"

In conclusion, Spiritualists of Boston, is not this religion, so briefly epitomized, a system eminently worthy the heart's best affections? Should it not command your devotion, your energies, and if need be your means, that its great truths may be more widely disseminated? Is there not enough of truth in it to prevent your minds from wandering in the broad fields of eschatological speculation? and beauty enough to deter you from lending your counsel and your countenance in support of other and darker faiths? What need have you of speculations, with the demonstration before you? What need have you for the debonair romancers of other days, with the glorious sunlight of God's gospel of the hour shining in your pathway? See to it, Spiritualists, that the glorious religion which you profess shall bespeak itself in acts of benevolence and love. See to it that the wisdom of the spheres, so lavishly bestowed upon you, does not lack the means of a more extended promulgation. See to it that, as far as you are concerned, the so-called dilettantism of Music Hall has reached the acme of all knowledge—the art to love and bless. [Applause.]

May God's beautiful angels go with you to your homesteads, interpenetrating your hearts and minds with the great truth, that—  
"This world is full of beauty, as other worlds above;  
And if you but did your duty, it might be full of love."

## Free Thought.

"THE SPIRITS CONCERNING SPIRITS."

BY MRS. MARIA M. KING.

In the Banner of June 31, I noticed an article entitled as above, copied from the American Spiritualist. I feel called upon to say a few words on the same subject, since my own teachings in the recently published pamphlet, "Spiritual Philosophy vs. Diabolism," were evidently had in view by the writer of that article. I wish the readers of the Banner to have the privilege of examining both sides of a question which is fraught with so much interest to all mankind as this question of evil spirits. I shall consider briefly the points where this writer takes issue with the doctrines I have advanced on this subject.

I agree with him and the authorities he quotes, perfectly, that death is not a regenerator that "changes malevolence to kindness, revenge to love, and folly to wisdom, in the twinkling of an eye." I do not believe or teach that "man is a thing to be washed, a rag to be rinsed, a sponge to be hastily squeezed through coffin and grave into glory," but that he is "a moral being, a moral actor, and a subject of moral government; and whether in this or the world of spirits, he acts from the plans upon which he is."

"John Allen," the notorious "wickedest man in New York," undoubtedly awoke to spirit life with his depravity upon him—a very demon—with propensities which would lead him still to prey upon his fellow-beings, if allowed to do so. The question is, Are the facilities in the higher life for restraining crime and putting the criminal in the way of reform no better than they are in New York City, where this man ravaged and destroyed at his will, under the cloak of secrecy or by the permission of society, which is, as yet, in too low a state that it cannot effectually protect itself from the enemies of human kind? Pause, and reflect on this question, all you who are looking to the future life as a refuge from the ills of this. Put your "philosophy" now to a "practical test," and consider if it really makes such a pandemonium of the next state of existence as it must be if all villains, drunkards, lewd men and women who go there are permitted to do their will upon society. Is it a doctrine of Spiritualism that the next state is a lower state than this? It must be, if society there permits such demons to stand at the elbows of poor human beings in the flesh, to be their temptors to all sorts of evil deeds—their "immortal guides" to destruction, against their will and that of the beneficent guides who are represented as having the oversight of mortals. Society in earth-life does better than this for its members. Legislation provides against the influences of evil-doers, and places safeguards around society, such as are efficient, in a degree, for restraining crime and protecting the innocent and unsuspecting. As civilization advances, more effectual modes for securing these ends are discovered and put in use.

Philanthropy adjudges it to be the duty of parents to shield their children from evil influences; and of those who are the acknowledged guardians of society, to provide asylums where those who have proved themselves the enemies of mankind, and too vile for association with others, shall be confined. If power is lacking in earth-life to carry out the ideas of enlightened philanthropy, it does not follow that it is lacking in spirit-life. If men "do not lose their identity" by the process of death, they surely have similar ideas of justice in the next life to those entertained in this; and that life must correspond to this so far as to make provisions for the protection and welfare of all classes of society necessary. Who says that philanthropy shall provide means to assist prisoners to outgrow their low condition, while they are secluded from society for its protection, and does not say that in spirit-life the same provision should be made for criminals and for society? My Spiritualism teaches that "angels and higher intelligences will and do prevent them [evil spirits] from influencing mortals and controlling media." "A very pretty assertion, and nothing more," this proposition is pronounced by our writer. I claim that it is sustained by argument. Assertions that are not based upon reason, facts and arguments may properly be styled as "nothing more" than mere assertions; but when every pains has been taken to demonstrate statements, to my mind they are something more than mere assertions. Our writer seems to depend upon the assertions of spirits and mediums to sustain his views of the question. He quotes authorities largely. I have authorities, also, on my side of the question.

A. J. Davis is ranked among the best authorities on Spiritualism; and I understand him to oppose the generally accepted doctrine of evil spirits. I will name one other authority, whom, although he is not ranked among Spiritualists, I regard as having entertained views which can bear no other name than enlightened Spiritualism. Baron Von Humboldt, in a private letter to a friend, after declaring his sentiments in favor of the reality of spiritual influences, says: "The thought of a hostile persecuting power has always been foreign to my mind. . . . I cannot believe in any hostile, or even teasing superhuman power; and I confess that I cannot bear others to entertain such a notion, or allow it to pass uncontradicted. It is a dark, narrow idea, inconsistent with the goodness of God, the course of Nature which he has established, and the worth of the human race. On the contrary, the belief in a subordinate guardian power, acting under the permission of the Highest, has in it something beautiful, comforting and suitable to the purest and brightest religious ideas."

These two philosophers carry great weight as authority on the most important questions of science and philosophy, with large masses of man-



kind; and yet their beliefs or assertions have no weight in deciding questions only what reason gives them. An archangel is not authority against the reason and experience of men.

My own "individual mediumship," the "testimony" of "spirits," and the positive evidence of my own interior senses, in connection with reason and consciousness, lead me to the conclusion that evil-disposed spirits are not allowed to interfere in the affairs of men. If others come to an opposite conclusion from testimony that is as good for them as mine is for me, what becomes of the authority in either case? Are men not called upon to compare, and throw away authority for the moment, and let facts, experience and reason decide the question when it is decided? In spite of all assertions of mediums or spirits, mankind will be obliged to settle all questions for themselves by the light of true science and reason. Revelation will furnish indispensable testimony on such questions as this, but it will not stand in the place of the human intellect, nor do the work for individual man which he must do for himself. Indeed, it seems that revelation is admonishing us as a sect that we are to depend less on it than ourselves in deciding what is truth. Contradictions are the order among us.

Would our writer wish to convey the idea that it is the "arbitrary" exercise of power which prevents "the commission of wrong and the extension of wicked influences" by the means which the philanthropy and ingenuity of men discover in earth-life or spirit-life? If he styles that "arbitrary" power which puts such means as can be discovered in execution for the promotion of good and the suppression of wrong, which restrains vice within such bounds that virtue and innocence can be protected, and the guilty put in the path of progress, then God's power is all exercised "arbitrarily." God's order is revealed through human provisions, his intelligence is expressed by the intelligence of men, and the more and more fully expressed, the higher, the more perfect the provisions men make for carrying out the perfect law of justice.

The higher shall elevate the lower, and not in any sense depress it, is the inviolable law of Nature, expressed in her modes in all her realms and spheres. Spirit-life is higher life than physical life, in the strict sense of the word—all opportunities for improvement there are higher than those afforded in the lower state, and intelligence there carries out the law of Nature by devising means to guard the lower sphere from the influences of malevolence which exist in the lower circles of the sphere.

These "beneficent angels" do "extend their power" to earth, but not to exercise it "arbitrarily." They are governed by laws in their exertions for mortals, and their intelligence forbids that they resort to unnatural means to promote the progress of men. They are the guardians of men in the flesh, to protect them against the influence of malevolent spirits. Is not this extending their influence to earth to prevent "the extension of wicked influences"? They impress men, as they are able, to desist from wrong, and place barriers to the commission of crime. But they do not annul the law of Nature, that decides that men on a low plane will be sinful and infringe upon the rights of their fellows as far as they are permitted to by the rules of order developed on that plane. Spiritual powers, although they rule among men to the necessary extent to preserve the harmony of all Nature's arrangements; do not so rule as to interfere with the proper exercise of all the faculties of the men who make up society on the different planes. They recognize the necessity of intercourse of human beings with one another, and if this intercourse is productive of evil to any, it is provided that legislation—necessary rules of order—shall provide against the evil. Necessity brings out the inventions of men, and the disorders in society arouse the energies of people to legislate with more decision and effect to prevent wrong and promote virtue. All necessary intercourse of the evil-disposed in spirit-life with their fellows must there be permitted, and for the same purpose as in earth-life. But the law of kindness and the wisdom which protects individuals deformed by vice from themselves, provides that this intercourse shall have its proper effect, and not tend to more evil.

There are other points I would be glad to discuss in this article, but I forbear for the present.

#### "SPIRITUALISM AND FREE RELIGION."

EDITORS BANNER OF LIGHT.—Through the kindness of a friend I have just received the Banner of May 27th, in which, on the last page, under the head of "Spiritualism and Free Religion," the writer refers to an article of mine in the Index in so kind a spirit and with such commendable fairness, that I cannot refrain from a word in reply.

I wish it distinctly understood that I am an outspoken Spiritualist of twenty years' standing, and if I take any exception to Bro. Lynn or others, it is for the purpose of saving the good cause from narrowness and illiberality. Cephas B. is an especial favorite of mine, (knowing him well by reputation), and thinking, as I then did, and do now, that he manifested too great sensitiveness, and claimed too much for our side, I felt it a duty to enter a mild protest.

As regards the beauty and utility of the different phases of the phenomena, I yield to none in accepting them joyfully, and bidding their "chosen instruments" "God-speed," and though fully satisfied that my opportunities have not been as great nor my perceptions as clear as many to know what there is to learn in these directions, I have not been an idler by the wayside on the road that leads to spiritual knowledge and religious liberty.

I have enjoyed in a small measure the gifts of mediumship in speaking, writing and healing, but have never had half so high an estimate of my use in this regard as my friends have claimed for me.

Since the publication of the Index there have appeared quite a number of ungenerous articles against Free Religion as advocated by Mr. Abbot and others, written in the same spirit and with as much justice as those by some of our over-sensitive friends in regard to what they termed the departure of Bro. A. J. Davis. Mr. Abbot generously gave them room, and what was still better, said many good words in his favor, and with the same spirit of generosity allowed those of different views to express their opinions in the columns of the Index, and for which we most heartily thank him. We are no more in sympathy with the extract that induced Cephas B. to write his first article than himself, but still think that Free Religion is the last phase in religious reform. When I say Free Religion, I mean as defined by Mr. Abbot in his fifty affirmations. T. W. Higginson gave him credit for great steps in advance of all of them in his bold stand outside of Christianity; and if my reading is correct, Channing, Parker or any of the old vanguard had not assumed this position. As I understand Spiritualism, it consists in accepting the different phases of the phenomena as demonstrating continued life, as well as establishing the great truth

that the dear ones that have passed over the "mythic river" can (under certain conditions) make known their presence, desires and circumstances. Shortly after its advent at Hylesville and Rochester we cut loose (as a body) from the authority of the Bible, as understood by Evangelical Christendom, on the ground that Revelation was not confined to any age or people, and that it was the result of a law as natural and universal as any related to our being, and therefore the character of the communications (or revelations) would always be in keeping with the spirit or demands of the age that produced them, tinged more or less with error, and at best as a whole only partially true.

The Harmonial Philosophy, as I understand it, is the acceptance and conscious conviction that all truths, moral, intellectual and spiritual, are in unison, and for this reason we accept all known truth as part of our system—this accounts for our willingness to avail ourselves of the teachings of our predecessors—and the readiness with which our speakers, as a class, have welcomed and given currency to the best sayings of Mr. Paine and his school, and the finest utterances of the best minds in all the liberal ranks, attest our willingness to follow our convictions to their ultimate. Our cause is perfectly safe as long as we are true to our golden opportunities; the chasm that seemed to separate the "Summer-Land" from ours, and which superstition represented in a very gloomy light, is bridged with the phenomena of spirit presence, and illumed by the light and joy of our own friends, whose mission of love is replete with assurance and tenderness that when our earthly pilgrimage finds its natural termination, the passage of the spirit from the present to the new continent will be calm and pleasant. Fully satisfied that with all our advantages no particular class can monopolize all truth, the school of radical thinkers and scholars have a grand work to perform for human redemption, and I still feel that our friend Mr. Abbot is our Garrison in the latest phase of religious advancement, and if there are many among the Spiritualists that have read up to and beyond his position, I, at least, am not one of them. Mr. A.'s definition of the historic and special character of the leading religious systems, in connection with the grand underlying unity as expressed in his first and second affirmations, were new to me, as I had gone no further than Parker and what was esteemed the most radical school in this direction, and did not include the enthusiastic atheist as among the earnest religiousists, neither did Spiritualists, for we claimed to have brought them back to a belief in religious matters by convincing them, through the manifestations, of the immortality of the soul or spirit. Now if, as Bro. Cephas says, we can never, as a whole, agree intellectually, so much the better for the cause of truth that these earnest scholars seek to demonstrate, by scientific methods, what we discover or understand by the phenomena. They, in their department, we, in ours, will ultimately reach the same goal.

Onward! then, friends in the cause of truth! Let all work cheerfully, earnestly and charitably in the various directions that to each seemeth best, to encompass the salvation of the race from all that retards and degrades it.

GEORGE LYNN.  
P. S.—I have been and still am a regular subscriber of the Religious-Philosophical Journal.

#### HAS OUR EARTH PASSED ITS MERIDIAN?—IS IT GOING DOWN IN OLD AGE?

Some years ago the spirits, through the Banner of Light, stated that one hundred thousand years ago the African race were more advanced—on a higher plane than now. I asked them to reconcile the statement with the idea of the progression of the race on the earth, which they were then teaching. Their reply was unsatisfactory, but I dropped the subject. I understand them now to say, "This earth has formerly been inhabited by higher intelligences than" are now on it. If this is their real meaning, and is true, the earth must have passed its prime, and be going into the decline of old age, and of course the future must be, on the whole, retrogression. We all hope otherwise. I once suggested the idea that possibly races succeed races as men succeed men; that each race, as a race, grows to its maturity—becomes old, and dies off the earth. I said possibly our Indians were once superior to us, but were in second childhood, now representing a man eighty or over.

I do not say this is or is not possible. But if it were a truth, it might account for the decline of the African race, but it would make future improvement impossible to them. It would prove that they must be superseded by some younger race. If anybody in or out of the body can give us more light and clear up these subjects, it would interest many.

AUSTIN KENT.  
(From the N. Y. Tribune.)  
THE DEACON'S PRAYER.

BY WM. O. STODDARD.  
In the regular evening meeting,  
That the church holds every week,  
One night a listening angel sat,  
To hear them pray and speak.  
It puzzled the soul of the angel  
Why some to that gathering came;  
But sick and sinning hearts he saw,  
With grief and guilt aflame.  
They were silent, but said to the angel,  
"Our lives have need of him!"  
While doubt, with dull, vague, throbbing pain,  
Sifted through their spirits dim.  
You could see 'twas the regular meeting,  
And the regular seats were filled;  
And all knew who would pray and talk,  
Though any one might that would.  
From his place in front, near the pulpit,  
In his long-accustomed way,  
When the Book was read and the hymn was sung,  
The Deacon arose to pray.  
First came the long preamble—  
If Peter had opened so,  
He had been, ere the Lord his prayer had heard,  
Full fifty fathoms below.  
Then a volume of information  
Poured forth, as if to the Lord,  
Concerning his ways and attributes,  
And the things by him abhorred.  
But not in the list of the latter  
Was mentioned the mocking breath  
Of the hypocrite prayer that is not prayer,  
And the make-believe life in death.  
Then he prayed for the church, and the pastor;  
And that "souls might be his hire"  
Whatever his stipend otherwise—  
And the Sunday school, and the choir;  
And the swarming hordes of India;  
And the perishing, vile Chinese;  
And the millions who bow to the Pope of Rome;  
And the pagan churches of Greece;  
And the outcast remnants of Judah,  
Of whose guilt he had much to tell;  
He prayed—or he told the Lord he prayed—  
For everything out of hell.  
Now, if all of that burden had really  
Been weighing upon his soul,  
'T would have sunk him through to the China side,  
And raised a bill over the hole.  
'T was the regular evening meeting,  
And the regular seats were filled;  
But the listening angel told the Lord  
That only the silent prayed.

What is the difference between a chilly man and a hot dog? One wears a great coat and the other pants.

## Spiritual Phenomena.

### REMARKABLE SPIRITUAL PHENOMENA.

VAUCLOSE, R. I., May 26th, 1871.

DEAR BANNER.—Andrew Jackson Davis and many other clairvoyants have graphically described the mode and appearance of the spirit when it leaves the body at death. But I do not remember ever having seen any account published of the manner in which a departing spirit can be stayed or impelled back after it has partially left the physical organism, through earnest prayer, or the exertion of the strong will-power of sympathizing friends. Happening to be in Boston a short time after the passing to spirit-life of the late John Hatch, husband of Mrs. Laura Hastings Hatch, the widely known and highly appreciated musical medium, I was so impressed with her relation of the phenomena that accompanied his death, that I requested her to give me in writing for publication some of the facts, together with an account of the process of her own development as a medium. Mrs. Hatch kindly consented to comply with my request, and a short time after sent me by mail the following very interesting letter, the publication of which in the Banner I think would be very acceptable to many readers.

Yours truly, T. R. HAZARD.

BOSTON, March 27, 1871.

DEAR SIR—I received your note this morning, and hasten to reply, as the subject on which you desire me to write is of heartfelt interest to myself. The first of my being controlled by spirit power occurred when I was quite a child; very soon after the advent of the Misses Fox as mediums. I then passed through every phase of mediumship which has since been developed through others. This power continued with me until the age of fourteen. Then, owing to influences outside of my own family, I relinquished all the power that I could, and with the exception of an occasional manifestation had no special control until some five years since. Then I had a very severe illness of six months duration, during which time my life was despaired of. One night it was supposed that I was dying; and my husband, taking me in his arms, carried me from the bed to the sofa, thinking a change might afford me some ease. On his laying me down, life had apparently fled. Meanwhile to myself it seemed as if the top of my head opened, and that I went out from my body far as the eye could reach. I saw myriads of white-robed forms waiting to welcome me; and as suddenly as I had left the body, I returned, owing to my mother's placing her hand on my head, at the same moment saying, "She must not die." The consciousness of that vision was vividly impressed on my mind, and with it I seemed to hear these words, "You have been to the spirit-land and taken a new lease of life; henceforth this life must be devoted to us." The record of the last four and one-half years of my life will prove my acquiescence in the request. The next morning after this, I saw apparently a sheet of music presented to my view. There were three bars on the page, and they remained long enough for me to read them. Some four weeks after this, I went to the piano and at once saw the same notes again. I played them, and immediately other notes followed, so that in writing the pieces it proved to be a waltz of three pages in length. Since then, hundreds of pieces have been given me, both vocal and instrumental, but I have never seen notes since that time.

All control had seemed to be independent of my brain, and the body has been but an instrument in the hands of a higher power. I gave séances for a year with only the control of my hands and arms, the power extending from the tips of the fingers to the shoulders. Seemingly my hands and arms were iron, and acted independent of my own will. Feeling some doubts as to how far this power might be separate from myself, I prayed the good spirits to render me unconscious, which prayer was answered to my satisfaction.

On the second day of my husband's illness I felt the power leaving me precisely in the manner that it came. Commencing at the shoulders, it seemed as if a very close sleeve was drawn down from my arm and over the hand. Meanwhile my spirit friends told me they would never leave me, but would manifest themselves in writing music and poetry through my hand.

In regard to the passing to the spirit-land of my dear husband, I am happy to again narrate to you the phenomena I witnessed, and possibly, by its being given to the public, some one may draw comfort in the belief, when they are called upon to part with dear ones, and others may perhaps be induced to pursue the investigations scientifically. He was three and a half days dying. The first day my attention was called to a luminous vapor which emanated from the top of the head and covered a space of ten square inches. This gradually increased, until the upper portion of the brain was entirely covered. It arose about two inches, still preserving the shape of the head. Meanwhile this vapor was passing from his mouth, nostrils, eyes, ears and arm-pits. At once the conviction came to me that he was dying, and in my agony, I placed my hand on his head, willing his spirit to return, for I could not give him up, and for a day I had but the one prayer in my heart that he might be spared to me. In the meantime, as the vapor receded, he became fearfully distressed, and though my lips had not moved, he said to me, "How can you keep me here when I am in such distress?" The second day I took my will from him, for his agony was such I could bear it no longer, and very soon the same phenomena I had before witnessed appeared again; and continued until his death.

It is a source of much sorrow to me that I was not permitted to remain with him after his death, for I feel that I should have witnessed the complete passage of the spirit from the body, and learned more of the mysterious other life.

Very respectfully, LAURA H. HATCH.

#### A STRANGE PRESENTIMENT.

The Soranton (Penn.) Republican tells the following sad story of one of the victims of the late Pittston disaster:

"William James expired about 3 o'clock on the afternoon of the Tuesday following the catastrophe, and was the last added to the list of those upon whom the death angel laid his hand in that awful havoc. He was a Welshman, and had been in this country about seven months. On the morning of the dreadful day in question he had eaten his breakfast, and his wife had made ready his dinner and set the table beside him. For some time he sat wrapped in thought, his arms folded, his eyes fixed vacantly upon the stove, and a deep melancholy apparently brooding over him. He was aroused from his reverie by his wife telling him that his dinner was ready, and that he would be late, as the hotel had rung. He started to his feet, and gazing upon her for a moment with a look full of tenderness and significance, said to her, 'If I should not come back alive, would you be in such a hurry getting me out?' The wife answered 'No,' but remarked that 'if he was going at all it was time he was gone.' He lifted his hat without saying a word, and after kissing his wife, kissed his four little children, who were sitting

playing on the door-step. When he had got about fifty yards from his home he returned again, and kissed his wife and children once more with great fervency. His wife noticed that he was the victim of gloomy forebodings, and as he turned away she was about to entreat him not to go to work if he apprehended any danger. But hope and courage and the pressing necessities of his family overcame her intention, and she let him go. She stood in the door and watched him go on his way to the fatal pit. When at a point where he turned out of her sight, he paused and cast a painful look toward his home and little ones, and seeing his wife, waved with his hand a last adieu."

#### PROPHECY FULFILLED.

"Vision of the Pope on his back with an armed Italian on his breast ready to strike if he resisted."  
—Italian Gov. in Rome, Sept. 20th, 1870.

This vision was shown to me in the street, in Boston, during the latter part of August or beginning of September, 1866, just as I was entering 54 Hudson street, where I related it in presence of two ladies.

The death of my mother was made known to me last summer (a year ago) by her spirit presence, who came and told me of it herself, as I was having a third vision that effect. She said to me, "Josiah, I am here—death—write to your uncle." I wrote, and received this answer in a few days: "Your mother has been dead about a year." This vision was told to Mr. Arbuckle and Mr. Bellows before I wrote, and before I heard it from any other source.

Summer before last, as I was sitting in the orchestra and about ready to commence playing the overture, a child completely covered with flowers rose up before me, and, as if wishing to console its father, said, "Peace! we live!" I was told by its father, after relating the vision, that her last words were, "Mother, when I die, lay me out in flowers." My address is, JOSIAH JACOBUS, No. 371 Broom street, New York City.

#### HARRY BASTIAN, PHYSICAL MEDIUM.

We have received a letter from S. H. Wortman, under date of Buffalo, N. Y., June 11th, in which this medium, a resident of Boston, Erie Co., N. Y., is highly recommended to the public. He informs us that "it is now some five or six years since a relative of mine and Mr. Bastian introduced him to Mrs. W. and myself, stating that he (Mr. Bastian) would like to have a sitting with us, as he wished to know if Spiritualism was true. Pleased with the young man's evident sincerity and gentlemanly deportment, we readily consented. To his astonishment, he himself was entranced and controlled to say a few words. Since that time his development has gone on, until he is now, in my opinion, one of the very best mediums for physical manifestations in the field. We of Buffalo think we know something of physical mediums, yet at the séances lately given here by Mr. Bastian, our oldest Spiritualists expressed themselves as delighted, and firmly convinced of the honesty of the medium. As he is now about to extend his visit to the Eastern States, I would commend him to the favorable notice of the friends generally."

#### A CURIOUS PHOTOGRAPHIC PHENOMENON.

We were shown, to-day, one of the most strange and mysterious photographic cards and negative we have ever seen. It was almost enough to stir up our faith in Spiritualism, and make it boil up to a heat unknown to the religious thermometer. Mr. J. W. Childs went recently into a Broadway photographic gallery to get some cartes de visites taken. As the artist took the negative from the camera, he found a light airy picture of a child on the shoulder of Mr. Childs. In short, the outlines of the shoulder could be seen through the shadow of the child's figure. The same airy outlines of the child were transferred to the cards on which the pictures were printed. Mrs. Childs recognized in the features and aspect of the child-figure on the negative and card a perfect likeness of a child that died from them some eight years ago. Taking all things into consideration, this is one of the most mysterious incidents we have observed in a long life in a long time. —*Council Bluffs Times*, June 1st.

#### FAREWELL ADDRESSES.

Nearly one hundred persons assembled at Elliot Hall, Boston, on Monday evening, June 12th, complimentary to J. H. Powell, who will return to England to recruit his health, by the Cunard Steamship Tripoli, which sails from Boston Tuesday, June 27th.

Dr. H. F. Gardner presided, and, after calling the meeting to order, introduced Mr. Powell, who delivered the following

#### Valedictory.

Meetings and partings are the common experience of mortals. To-day we are brought in fellowship and seem to be realizing endless gratification, but the seeming continuity of the association to-morrow will be proved to have been but short.

Our hopes and interests may seem to depend on long-continued intercourse, and we, in case of abrupt breaking off, feel that the harp of our life's music is forever unstirring; yet time and new associations will be sure to find us doing something useful, if we are worth anything, and drawing what happiness we may from the never-failing fountain of life, which, being universal, cannot fail to manifest in remote or near spots.

Realizing the truth of this, I accept the gifts of the hour, rich or poor, and obey the behests of necessity, submission, I trust, in all, to a consciousness of control that works in and around me.

It is hard to part with dear friends and travel far from scenes that for years have been to us familiar, especially when we love them, and think that nevermore may we be permitted to look upon them again. But then the reflection is consolatory that duty directs, and the best thing possible for us is in the change of scenes and faces that promise to enlarge our experience and add to the pictures on the walls of our souls' picture-gallery.

For nearly four years I have humbly, trustfully, and always earnestly, labored in the cause of progress and humanity in the States of Pennsylvania, New Jersey, New York, Ohio, Indiana, Missouri, Illinois, and portions of New England, but more especially, of late, in Massachusetts.

And it has ever been my pride to perform my work in a fearless and free spirit, neither dreading the rod of persecution from opponents, nor the more painful neglect and misinterpretation of alleged friends to our movement. I have realized no splendid possessions in real estate or greenbacks, but an experience that I would not sell for the riches of all the kings. I am glad that I was prompted to visit America. To-day I feel myself immensely rich in the lore of life, which is the only real wealth, because it can neither be sold nor stolen. Believe me when I say that, on looking back over my four years' campaign in America, notwithstanding numerous hardships and some hazardous undertakings, prolonged journeyings and miserable monetary returns, and a fearful trial in Missouri, in which I was convicted but not punished for lecturing on psychology without paying for the privilege in common with jugglers and showmen, I see no reason for senseless regrets.

From the first, in my own country, where conservatism is strong, and radicalism comparatively poor and weak power in the State, I counted the cost of marching in the line of humanity, and, expecting little emolument and much suffering, was not disappointed.

I found on gaining daily experience in America, that battling for truth is the cause of humanity, although "Freedom" be inscribed on each wing of the Eagle, was no more play-by-play, but a stern and sturdy conflict in which few, comparatively speaking, gained for reward other than the bogs of the dole and the martyr's grave.

I have learned in the school of experience lessons that I can never unlearn—they are all fraught with illustrations of the constant demand for heroism which lies in self-sacrifice, and patience which marks the career of the patriot.

and glows like a diamond in the soul of the martyr. Let no enthusiast expect a perpetually pleasant career over easy pathways in the sphere of professional truth. He has only to enter the field of action to find out his delusion.

The battle of humanity must be fought by soldiers ready for sacrifice, and capable of enduring fatigue, injustice, insult, and every indignity that men at war with righteousness can inflict on men who know the truth and love it for its own sake.

There is little merit in devoting a portion of one's time to the cause of progress where sacrifice is altogether rejected. What is the devotion of one who works for reward and discards loss—seeks the sunshine and runs from the cloud—compared with the whole-souled consecration to the cause of mankind of those who fight and suffer to the death? And such alone are the soldiers fitted to fight humanity's battles.

It is my privilege and great joy to claim a place in the ranks of the radically progressive. My labors, it is true, have been small, in comparison with those of the progressive giants. A dwarf despising himself fully to the work deserves as much credit as a giant who despises the lowly. A fly is as complete in anatomy as an elephant. Based on the wisdom of the Universal Soul that gave to the insect the delicate structure which elevates it in perfection to the status of the mammoth.

The Frenchman Pouchet has demonstrated that the animalculum almost invisible to the naked eye, has a perfect digestive apparatus equal to that of man. Truly the mystery of God is in Nature.

I am therefore encouraged to press ahead, not satisfied to allow the giants to do the entire work of reform through the haunting consciousness of my own smallness.

I have ever loved the bold and uncompromising reformers, and feel to-day an intense love for them. I know by my own stern experiences what it means to shoulder the musketry of reform, and like my friend Denton to wield it by the strength of an integrity that knows no compromise, and fears no foe or fate. I do not presume to measure my comparatively puny work with his or that of others like the Paines and the Parkers, only to assert and reassert, with my whole strength, that I know something of the demands of the reformer, and rejoice that the blizzard dregs of the bitter cup of adversity have not in the least destroyed my true taste for the wine of the vintage of progress.

To drop metaphors I like the fight for principles, which all true men reverse none the less because of the scars received in the combat.

Do not complain of the fates or furies because I have not been raised to the post of general, because I might have lost in that capacity the experience which as a private in the progressive army I have acquired, and of which I am free to confess a preference. If I have learned anything valuable in the reform school, this must not be forgotten: I am a student who only to the degree of my humility and achievements.

"It is not the crown that makes the king," neither is it the pompous display and noble noise that makes the hero or the patriot. I presume none who accustom their minds to philosophy will deny this. Recognizing fully the patent fact that silent and modest workers accomplish often more than those who herald themselves in a flourish of trumpets, I have tried to be true to myself, and have raised my voice and wielded my pen, guided by my convictions of the demands of modesty and the need for radical utterance. True, I have been misunderstood and abused. What of that? My path was ahead; my duty, to tread it manfully. Just to the degree in which integrity has directed me have I rendered my best service to mankind. Shortcomings have been mine, and their penalties as a consequence. Admitting this, I still recount the story of the experience of mankind. For wrong done me I endeavor to shield my nature against the scourges of retaliation, which, whilst it tortures me, cannot touch the core of remorse in my enemy. Let such live and learn that the Eternity will do him and me justice.

For the multiplied kindnesses which I have experienced at the hands of noble souls everywhere in my travels, I have no adequate words to express my gratitude. Not one kind act is forgotten by me. I know nothing more noble, more earnest than ingratitude. Sooner than I would have my appearance charge me with it, I would prefer the tortures of a thousand lashes from the slave-driver's whip.

My varied and valuable experiences connect my soul with America, and especially her free institutions; therefore it is simply impossible that I can reside in England and feel no further interest in the affairs of this great and glorious country.

It was my design to have continued my stay among you for some years more, and my hope that I might have been useful to a more extended degree; but the failure of my health has rendered it necessary, under the advice of my physician, that I try the effect of a sea voyage. My thoughts naturally revert to my native country, where, I doubt not, with rest and a less severe climate, I may regain strength sufficient to enable me to still render willing service to humanity. I do not at present desire to pass out of my somewhat worn carcass, since I feel that my responsibilities are, still heavy upon me, and I am not disposed to evade them; consequently I feel that my forthcoming voyage is a chance for continued life in the form.

Three months ago I undertook a lecturing tour in Massachusetts, but sickness blocked the way, and I returned only to find my home a hospital. My eldest son, narrowly escaped a lengthened sickness, and the youngest, the youngest of these after a week or two got well, the two youngest remaining in the grasp of the disease. Presently our little Frankie, the light of our hearth, the sweetest and best of darlings, dropped like a redbud into the mold (I mean his frail body—his spirit went to the angels). The other sick child—three times pronounced by the doctors past possible recovery—by the spirit magnetism of the friends visible and invisible that assembled at the funeral services of Frankie, I verily believe, aided by the skill of the doctor and the tender nursing of a good Samaritan woman, was saved; yet he lingered many weeks. During all this sickness and trouble, my wife, who had been secretly for a full month, also fell sick, but fortunately got better, and now she is these troubles at home, aggravated by troubles of a business character, are at the root of my own sickness.

We shall leave behind our oldest son, who is in a prosperous way, and who professes America; the rest will voyage back with us.

Frankie's remains rest in the "little mound by the willow" in Cambridge Cemetery, but his spirit, we feel, will accompany us.

It is not possible to lose all interest in America, when we must remember constantly that the poets Longfellow and Lowell, and the University of Harvard, great and worthy, are all linked in our souls with the grave of our child. I cannot offer other than these sad experiences on this occasion, or I would do so cheerfully.

There is no Atlantic that can divide spirits devoted to a common work. Let this knowledge sustain me, and let me tell it where the earnest worker lays his hand to the plow. England and America are spiritually one. There can be no separation, the world over, in the spiritual sense. Often during my stay in America my heart longed to go home, and I know if I am spared on the other side of the Atlantic my heart will be in America. Affections and friendships live in exile and will affect the life. I leave dear and loving friends behind. Was it not for the sake of my dear ones, that I came to America? I have advanced considerably during the time I have been here. As you feel pleased to listen to details of English Spiritualism, so will English Spiritualists be pleased to hear of American Spiritualism. I trust I shall be able to enable me to do justice to you. I shall soon be to you just as you are.

He closed by sincerely thanking his friends for their generosity and kindness to him.

Remarks of Mr. Denton.

Prof. William Denton, always eloquent, on this occasion closed himself. He commenced by saying that his friend Powell was going to a country which was saddled with an aristocracy, where the best that they never did any work, neither they nor their fathers, was still heard.

He said that he was going to a country where Church and State were the authority, and religious miracle supreme. "I don't know," continued Mr. Denton, "but I shall have to commiserate, as I cannot help pitying him, for I know he is going back to fight. He free soul can live in England, and enter the field of reform, and escape a conflict more terrible than Radicalism maintains in America. I have tried England, and, after due reflection, resolved to breathe the free air of America. I have never regretted it. I have often said that I am an American, born the wrong side of the water. According to physiology our bodies become new every seven years, therefore I am three times an American. You are Americans from necessity. I from choice. England is far behind America in freedom of speech. Yet she is a solid country; every step she takes in advance she maintains. Her railroads are solid; there are no wooden bridges in England; they are going to break or burn. 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May 6.



This paper is issued every Saturday Morning, one week in advance of date.

In quoting from the Banner of Light, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open to all, and we do not think, when not too personal, but of course we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance.

## Banner of Light.

BOSTON, SATURDAY, JULY 1, 1871.

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LAWIS B. WILSON, ASSISTANT.

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### The Camp Grant Atrocity.

The speech of Gen. Sherman at the Indian Council at Okmulgee, in the Indian Territory, where a federation of red men are engaged in establishing a republican government after our own pattern, is remarkable for the manner in which he sought to strike terror into the minds of the Indians as well as to lend encouragement to their efforts at civilization. This was on the sixth day of June. After paying the Indian speakers a compliment for their skill in debate, he described the unsafe condition of the Arapahoes, Apaches, Cheyennes, Camanches, and other uncivilized tribes. They were in the way of the great thoroughfare leading from Mississippi to the Pacific shore, and, in their wanderings, they frequently come in collision with parties of American people. His hearers clearly understood how little it was for any power to seek to stand in the way of the expansion and growth of the white race. Their brethren have been crowded out of one State after another. The Seminoles from Florida, the Cherokees from Georgia, the Shawnees, Osages and Wyandottes from Kansas, and still the American people, aided with constant accessions of population from all parts of the world, were yet spreading and forever demanding fresh territory to found homes. The delegates that he was addressing represented the tribes who had the country secured to them by treaties with the United States. It was as fair and as fine a country as the foot of man ever trod. The population of that territory did not exceed sixty thousand persons, and it was fully capable of supporting in abundance sixty million people. It was a finer country than Kansas or Nebraska, and it was equal in fertility to Illinois. This splendid country belongs to the Indian forever, and he was compelled to tell his hearers so. It was the remnant of what they had received for lands which they had previously vacated. For all that, he lets out the deadly secret of their fate by saying to them that he believed in the white race. He knew the American people were aggressive and perhaps violent, but he would have it understood that they vindicated their aggressiveness by their increasing industry, energy and careful ends, to which they applied all that they acquired. He could see no reason why the Indian should not be equal to the white man. His body was equally robust and his brain as large. But still the white race was in their way. The Indians might learn much from us in matters of government and civilization, but for all that they were doomed. That is the doctrine substantially preached by the General of the Army of the United States to the tribes he has gone out to conciliate.

Now let us look at the latest illustration of the doctrine that the Indian must get out of the white man's way—must go down before him. It is to be found in the atrocious Indian massacre at Camp Grant, the story of which has been the theme of the public horror and indignation for some time past, and the particulars of which, set forth in a truthful and entirely dispassionate manner, we take from a private letter by an eyewitness of the scene. Camp Grant, let it be remembered, is in Arizona, and the Apaches women and children are the victims. The horror is worse even than the Plevan massacre by Sheridan's order, or the Chivington massacre of some few years previous. The American who can read this account without being moved with an indignation surpassing language, must be destitute of heart and humanity. These are the fearful particulars:

"Let me explain to you exactly the circumstances of the massacre. The Apaches, you know, have always been considered the most hopeless of Indians, and have always refused to treat with the Government or go on any reservation. The post commander at Camp Grant, Lieut. Whitman, believing they could be much improved by a systematic course of kindness, had gradually induced five hundred of them, commencing with a few starving old women, to come into camp near the post and accept food and work. Contrary to all expectation, they seemed grateful, and disposed to make terms with the Government at last; the men were obedient to the slightest suggestion from their new-found friend, and women and children seemed gay and contented; he spent hours explaining to them, through his interpreter, their duties to the country, and told them they would be taken care of if they would only be peaceable and industrious. They comprehended the situation at once, and had made a brave beginning toward improvement, and were even willing to put in to the great crop of corn. But the notorious Apache at peace was no good news to the white adventurers, whose living depends entirely on the few thousands of hunted and ignorant savages, and accordingly a party of white men, who prefer hostile Indians as more lucrative, at and near Tucson, formed the humane plan, by attacking the peaceful camp near us, and killing every man, woman and child they could lay hands on. A messenger was despatched to Lieutenant Whitman, telling him his protégés were in danger, and he sent immediately to warn the friendly red men of their peril. His messenger was too late—the burning huts and the ground strewn with bodies of butchered women and children were all there was left of the first earnest attempt to civilize the Apaches. It was an awful sight. The survivors fled to the fastnesses of the mountains. Word was sent to them to bring in their wounded to the post for care, and they did so, the principal chief being first to come in. He was naked, and when he held out his hand for the usual shake he was so choked he could scarcely speak. Almost like a human being, wasn't it? Pointing to his naked and solitary condition, he said, 'This is my family!' three wives and seven children being killed before his eyes in the space of five minutes. The rest came straggling in one by one, stripped of their clothing, their hair pulled out or cut off, and seemed entirely heart-broken. This slaughter was the end of their first attempt at accepting the white man's protection.

"Bring us back our children," they said to the post commander, "and we will go away from the white man's sight." Thirty of the young and pretty squaws had been carried off to a desolated captivity. When the commander told them he would do all he could, it seemed to them like mockery. The chief said:

"If you had lost your children, and asked me to take them, I should have said, No, or I should have got them for you at once, or lost my life trying to."

Your ways are not our ways, and I can only

say I will do all I can for you," responded the commander; "you know what I have done for you before."

"You know us so well," replied the chief; "you know what our ways are. If our people are killed, we find the parties guilty if we can. If not, we kill anybody we meet except our sworn friends. You know we have never told you a lie, and you have never lied to us; and now we tell you again, we will keep quiet, and see what the great government of yours will do for us. We know, too, that the men that killed our kindred do not wish us to be at peace, and that they hope to drive us off. After we wait for your government, we must have our revenge. If it does not avenge our loss, we will come and tell you, our friend, before we do anything, that you may not be able to say, 'Those Apaches that I fed, that I worked for, whose children I buried that they would keep the peace.' We cannot be at peace when our children are captive and our families killed by our enemies." What can be done under such discouragements to civilize the Indian? Among a people who make money off his warlike propensities when at peace, how can any Christianizing process succeed? I am no advocate of Indian salubrity of character; but, viewing the above unprovoked butchery of well-behaved Indians, are you not compelled to admit that the red man is quite as desirable a neighbor as the majority of frontier pale-faces?

Let us pursue this subject a little further, now that the American people are fully aroused to the frightful character of this occurrence, and feel how truly they must stand responsible for it in the eyes of the world. Gen. Stoneman has just been removed from command in Arizona. He says of the people of that Territory that they are made up of Mexicans, miners, half-breeds, traders, and a few farmers, all of whom have grown fat on the money they combine to make the government expend there. Congress voted three millions for the Indians in Arizona, and to enable the army to keep order there. There are three white men to every Indian. One-eighth of all the cavalry, and one-fifth of the entire army of the United States, is concentrated there. And the Apaches are but a feeble people, worn down to starvation point, and subsisting only on squirrels, owls and rats. Three millions of dollars to suppress attacks from such a tribe, when it is plain that nothing goes toward feeding them! Gen. Stoneman had, by careful management, reduced the expenditures from three millions to one, and, in slang phrase, "that's what's the matter." He was cutting off the supplies of the white robbers, the representatives of that industrious, order-loving race whom Gen. Sherman so menacingly extolled in his warlike speech at Okmulgee.

Gen. Stoneman says he knew the Apaches in 1846. Their warriors rode together seven hundred strong, splendidly mounted and equipped, their lances bright and glancing. They were enemies only to the Mexicans; the Americans they treated with a chivalrous courtesy. None of the emigrant parties through Arizona to California ever took harm at their hands. But in consequence of contact with white traders, who foment war in order to get rich off it, they are beggared, starving paupers. And it was a few hundred of their wives and children who were barbarously murdered by the whites, while they were still under the protection of the American flag. Shall that flag henceforward be responsible for such a disgrace?—or will the American people demand instant and overwhelming retribution on its rapacious authors?

### "Betsey and I are Out."

The controversy which followed the appearance of "Rock me to sleep, mother," seems about to repeat itself in the experience of this widely read and deservedly popular poem, which has been copied into this and nearly every other newspaper published on the continent. So far, three claimants are presented for the honor. First in the list comes William M. Carleton, the author under whose name it was published; then we are informed by the New York Standard that "the Wm. M. Carleton who writes such excellent poems for the Toledo Blade, and which are copied into Harper's Weekly, turns out to be Petroleum V. Nasby," and now another claimant—this time a lady—appears on the field.

J. W. Weston, advertising agent, 42 John street, New York, in a recent letter to the Standard, declares that the poem "was written by Mrs. French, who resides at No. 145 32d street, between Lexington and 3d avenues. Mr. Carleton paid her the small amount of two dollars to attach his name to it"—at least, he has been so informed by responsible parties.

The Daily Standard's reporter waited on him for further information, and "Mr. Weston was found to be a gentleman of pleasing manners, who stated that he had been an advertising agent in this city for the past twenty years. He said he had no objection to his name being mentioned in the matter. 'The lady in question,' said he, 'is a Spiritualist, and is supposed to be a very powerful medium; and her poetic effusions are supposed to be under the inspiration of the late George D. Prentice, editor of the Louisville Journal, who died some four years ago.' The lady herself, on being called on, emphatically stated that the poem was hers, and the answer to it was in Messrs. Harper & Brothers' hands. It is alleged that the poem came to Mr. Carleton at a sitting with the medium, and that, having received the price asked for the séance, the lady did not feel like disputing the possession of the poem she had given while entranced, but resigned it to her visitor.

All the above is doubted or contradicted by Joseph Wesley Harper, and also Mr. Conant, who manages the editorial matters of Harper's Weekly. The first-named gentleman says he received a call from an individual—who neglected to leave his name—during which the stranger alleged that the poem had been written by Mrs. French during a trance. "All I have to say is, that we are ready to take from her as much of that kind of poetry as she can write." Mr. Conant said the same story had been told him by the strange gentleman aforesaid, but that the poem had reached him from Hillsdale, Michigan. It has been stated that an autograph letter from Carleton respecting the money paid is in the possession of Mrs. French; and pending its production by her for the settlement of this case of comparative veracity, the matter rests in profound mystery. We shall report further developments.

### Westward, Ho!

Our young friend, Cephas B. Lynn, started on another lecturing tour through the West last week. His address, for the present, will be Sturgis, Mich. Mr. Lynn will represent the Banner of Light at the forthcoming National Convention to be held in Troy, N. Y., in September. He is ready to answer calls to lecture in any part of the country. We trust he may be kept at work. Our young speakers should receive every encouragement.

### Denver, Col.

Warren Richardson sends us a few cheering words from Denver, Col., and four subscribers. Thanks, friend Richardson; may you prosper and be happy.

### Interesting Testimony.

All through the years we may discover the evidences of the existence of Spiritualism, throwing down its rays with more and more distinctness upon the human race. It is idle for unbelievers to fling at it, as but a revelation of yesterday; it has been making itself known just as fast as humanity was prepared for it, and blazes out with such brightness to-day simply because the time was come for its reception. Mortals were nearer to that state in which the unseen could make themselves known to the seen. We notice a remark of the taunting character in the New Church Independent, in the course of a lecture delivered at Fall River by P. K. Lovatt, on Mental Sexuality. The course of the argument conduces to a belief in the sexuality of souls, on which the lecturer dilates with interest, whether we assent to his positions or not. He even attempts to explain the connection of woman with modern Spiritualism, styling it "a delusion" in passing, and thinks to account for the larger number of mediums among females, by assuming that they are of comparatively feeble intellectual power, not being able to compete with Davis, Edmonds or Talmadge. This is a notion of Swedenborgianism, which is really only the half-way house to Spiritualism.

In reference to this almost unaccountable but always singular habit of the Swedenborgians and Quakers to underrate and deny Spiritualism, we find some very pat observations by Judge Edmonds himself, in the course of a letter recently received from that gentleman. He speaks of the same peculiarity, and proceeds to show the foolishness of such a denial on their part, when their whole history abounds with evidences of their close dependence upon Spiritualism as a basis and inspiration. But we will give the reader, without further comment,

### JUDGE EDMONDS'S LETTER.

EDITORS BANNER OF LIGHT—You are as well aware as I am that there are no more inflexible opponents to Spiritualism than are the Quakers and the Swedenborgians, both of whose sects are nevertheless founded on the same thing. In moving my library the other day, I came across a book which I had not looked into for several years, and in which I found a passage I had marked, and which, as it may interest your readers, I proceed to copy for you.

The book was published in London in 1712, and like the books of those times contains a long title, viz.: "A Journal of the Life, Labours, Travels and Sufferings (in and for the Gospel) of an Ancient Servant and Faithful Minister of JESUS CHRIST, JOHN BANKS, with a collection of his EPISTLES and PAPERS. Written in Testimony to the Truth, and published according to his desire in his Lifetime for future service."

The book has a preface by William Penn, which is dated "London, the 23d day of the 12th month, 1711;" and, among other manifestations, contains this:

"About this time (1677) a Pain struck into my Shoulder, which gradually fell down into my Arm and Hand, so that the Use thereof I was wholly deprived of; and not only so, but my Pain greatly increased both Day and Night; and for three or four days I was unable to stir out of my bed, and my Arm and Hand began to wither, so that I did seek to some Physicians for Cure, but no Cure could I get by any of them; until at last, as I was asleep upon my Bed in the Nighttime, I saw in a Vision that I was with dear George Fox, and I thought I said unto him: 'George, my Faith is such that if thou seest thy way to lay thy Hand upon my Shoulder, my Arm and Hand shall be whole throughout.' Which remained with me, after I Awakened, two Days and Nights, (that the thing was a true Vision,) and that I must go to G. F., until at last, through much Exercise of Mind, as a near and great Trial of my Faith, I was made willing to go to him; he being then at Swarthmore in Lancashire, where there was a meeting of Friends, being on the first Day of the Week. And sometime after the Meeting I called him aside into the Hall, and gave him a Relation of my Concern as aforesaid, shewing him my Arm and Hand. And in a little time, we walking together all night, he turned about and looked upon me, lifting up his Hand and laid it upon my Shoulder, and said: 'The Lord strengthen thee, both within and without. And so we parted, and I went to Thomas Lovers, of Marsh Grange, that Night; and when I was set down to Supper in his House, immediately, before I was aware, my Hand was lifted up to its Office, which I could not for some time afterwards, which struck me into a great Admiration, and my heart was broken into true tenderness before the Lord; and the next day I went home, with my Hand and Arm restored to its former use and strength without any Pain. And the next time that G. F. and I met, he readily said: 'John, thou meant to go to me; I was waiting for thee well, in a little time. Well, said he, Give God the Glory, to whom I was and still am bound in Duty so to do.' &c. Yours, &c., J. W. EDMONDS.

P. S.—On the fly-leaf of the book I find this written:

"HANNAH MARKS JUNNER, Her Book of Baris, Barton, in the County of Northampton, the 16th day of the 4th month, 1750."

That fly-leaf has been mended by a piece of newspaper pasted on, on which I read this much:

"PROVIDENCE, Saturday, October 8, 1803. Sailed from Newport for New York on Sunday last, the sloop Aurora, Capt. Henry Cahoone. Passengers in the Aurora, the Hon. Christopher Elery, Samuel J. Potter and Nehemiah Knight, Esqrs., Members of Congress from this State, and the Hon. Phineas Bishop, Esq., Representative from Massachusetts. They—"

### Rev. J. L. Hatch versus the Young Men's Christian Association.

This gentleman, who some time ago was arrested for distributing liberal tracts at the door of Tremont Temple, and who considered himself to be a member of the "Young Men's Christian Association," claimed to have been forcibly expelled from the rooms of that Association on the 15th of March last by L. P. Rowland and others, and proceeded to bring a suit for damages against them in the Municipal Court before Judge C. J. Bacon. On account of the absence from the city of some of the parties at the time it was brought up, the case was deferred, and was finally argued on the 14th of June—Edwin Morton for the plaintiff (or the Commonwealth), C. T. Russell and C. O. Read for the defendants.

After hearing the evidence, according to the daily press, the court held that Mr. Hatch, at the time of the alleged assault, had not become and was not a member of the Association, and was not entitled to visit the rooms—any license as to the public to visit them having been revoked as to him by the notices he had received—and that no more force was used by the defendants than was necessary to eject him from the premises, and ordered the defendants to be discharged.

### "Boston Infidelity."

D. S. Snodgrass, of Jefferson, Texas, writes: "Please keep your Boston Infidelity to yourselves." We can't do it, friend Snodgrass; it will spread among all thinking, intelligent people, and is especially prevalent in those communities where the creditless assume the right to all do the thinking for others. "Boston Infidelity" already holds in check the evangelical army of bigoted priests and laymen who are striving to gain Constitutional power to enforce acceptance of church dogmas or the walls of a prison.

### Superior Mental and Physical Manifestations.

We are pleased to know that opportunity now offers to witness a very superior class of spiritual manifestations, at the private residences of such of our citizens as desire to test for themselves, or exhibit to their friends, the remarkable phenomena, which have now passed through the stage of merely exciting wonder and astonishment, to that of challenging scientific attention and profound thought.

Mr. Henry Bastian is the medium, and we are pleased to introduce him here as a modest, quiet and intelligent gentleman, who commands respect for his own qualities, as well as interest in the manifestations which occur in his presence. He is accompanied by Mr. Ira Davenport, whose experience of varied physical manifestations is probably larger than that of any other one man, and who says of Mr. Bastian that he is every way qualified to give just that kind of evidence which to sincere investigators must prove conclusive.

At a private séance held on Tuesday evening last, at the residence of Charles Wing, Esq., in Charlestown, four voices, differing as much in all essential characteristics as would the speech of any four mortals, held intelligent and familiar conversation with the visitors, while the mouth of the medium was filled with water. Musical instruments floated about the room, being played upon softly at times, touching the visitors, and again bells, tambourine, guitar and harmonicon played in concert, while the medium was bound fast to his chair. While thus bound, chair and medium were both lifted upon the table. While firmly bound, hands and feet, paper being placed on the floor, and the position of his feet being determined by marking around them with a pencil—a coin being placed on the toe of each foot; also upon the top of each knee; also upon each hand, as the arms were tied across the breast; also upon the head—the guitar was instantly taken from the table, and while floating about the room most delicately vibrated by some exquisite touch, immediately succeeded by a loud clash of instruments, and a call for light, when a solid iron ring was found upon the medium's arm, but the position of the feet and the coins undisturbed. The séance occupied some two hours, and was entirely satisfactory to all present.

It is not the intention of these gentlemen to give public hall exhibitions, but rather to present to thoughtful and cultured persons, under the protection of their own private residences, opportunity for studying these phenomena. We commend their intention to the favor of our citizens.

### The Music Hall Meetings, Boston.

These Spiritualist meetings, under the efficient supervision of L. B. Wilson and others, have not only become a standing institution of Boston, but they are pushing their moral power outward toward every point of the compass. Not in this country alone is their healthful influence felt; but Spiritualists in England and upon the Continent, reading the reports of these Sunday meetings, published in the Banner of Light, feel strongly moved, and like the apostles of old, "thank God and take courage." No voiced thought, if touched with the fires of inspiration, or published word, if rooted in the divine soil of the soul, is lost. Somewhere and somehow will their wakening echoes bless human hearts forever. But cannot his Sunday school in Music Hall, like those of the Unitarians in the morning, be made free? Bars of scrip are not just the invitations to call in the masses to angel feasts. Are there not plenty of noble, generous Spiritualists in Boston and vicinity to initiate and perfect such an arrangement? Surely, no genuine Spiritualist would "sponge" his Sunday school. Subscriptions are better than admission fees. All should share the pleasure of subscribing. Pockets are good testers of sincerity. The music furnished by the quartette at these meetings is excellent. The practiced ear richly enjoys it—J. M. Peabody in the American Spiritualist.

We are gratified in being able to assure Bro. Peabody that next season the doors are to be thrown open free to the public. The subscription list to defray the expenses is being signed willingly by generous souls, who are ever ready to do what they can to help spread the light and truth of Spiritualism among the people. But the list is not full yet, and others can "share the pleasure of subscribing," by calling on Mr. Wilson, at this office, and adding their names to the list. All subscribers will have checks given them which will entitle them to reserved seats. Music will also be furnished by a quartette, not less proficient than the last. Those wishing to secure the seats previously occupied by them, or others desiring seats, should hand in their names at once. Checks for seats will be ready for delivery in September. The course of lectures will begin the first Sunday afternoon in October, with the renowned Emma Hardinge.

### Dr. H. F. Gardner's Plenic.

On Thursday, June 29th, the First Grand Union Plenic of the Spiritualists of Eastern Massachusetts for 1871 will occur at Island Grove, Abington, under the well known and popular management of H. F. Gardner, M.D., of Boston. In his announcement he calls upon all interested in Spiritualism or Radicalism to attend and participate in the festivities of the occasion. Prominent and able speakers will contribute of their best to increase the natural pleasures of the occasion by the presentation of a mental feast. Those fond of dancing will also have their share of that enjoyment.

Special trains will leave the Old Colony Depot, Boston, at 8:45 and 12 o'clock precisely for the Grove. Those on the line of the railroad outside the city, and all interested, are referred to the Doctor's advertisement for fare, &c., to be found on our fifth page. All who desire to pass a pleasant day amid the shades of one of the most beautiful groves, and by the shores of one of the finest sheets of water devoted to the public use for picnic purposes in the State, should make it a point to attend the proposed excursion.

### The Life Beyond.

One of the most interesting discourses—and upon an important subject—given in Music Hall last winter, was by Thomas Gales Forster, controlled by the spirit of Prof. Edgar C. Dayton. It was suggested by the remark of Rev. W. H. Alger, in his forenoon sermon in the same place, in regard to the possibility of a life hereafter: "What lies beyond the veil I know not." Mr. Forster announced for his text, "Spiritualism, or 'what lies beyond the veil'?" tested by the accepted rules of philosophic inquiry, and then proceeded, in a masterly manner, to remove Mr. Alger's thick veil, and give his hearers glimpses of the beyond. As the discourse is printed on our first page, we advise all to read it and judge for themselves.

### Appointed Justice of the Peace.

Gov. Claflin, with the advice and consent of the Council, has appointed Dr. H. F. Gardner, of Boston, Justice of the Peace for the counties of Middlesex, Norfolk and Plymouth, in addition to that of Suffolk, which position he previously held. This will accommodate Spiritualists living in those Counties, when they wish to be united in marriage, but desire to have the knot tied by one of their faith.

### Charles H. Foster, Test Medium.

This justly celebrated medium for the manifestation of spirit identity is at present in Boston, and is located at No. 18 Bulfinch street, where he is very successful in demonstrating the certainty of an after-life to the numerous applicants who fill his parlors, and one after another take their seats at the table by his side. Here is an opportunity for any skeptic who may honestly desire in his heart to be convinced, to investigate for himself, and we would earnestly recommend such to Mr. Foster. Those also who, firmly rooted in the faith, still take pleasure in direct communion with spirit-friends whenever to be obtained, will find in this medium a channel of communication surprisingly free from obstruction.

On Monday afternoon, June 19th, Mr. Foster was engaged in giving a private sitting for several gentlemen at the house above named. The falling rain and the still locality tended to bring a feeling of quiet over the spirit, but the medium was quick and active in his impressions and speech. A student of a neighboring Divinity School was occupied at the table with Mr. Foster. The medium asked the student what he especially desired. "An answer to this," replied he, drawing a letter from his pocket. Mr. Foster placed the missive against his forehead, and immediately said he could not answer it, as the letter had been written by another person than the student, which fact he immediately acknowledged. Scraps of paper—such as have been frequently described—were lying upon the table. Upon these the names of nine persons—living and dead—were written by the student—and then rolled tightly together and mixed up in apparently undisturbable confusion. Mr. Foster immediately selected the right one, though at the time of the preparation of the pellets he was some distance from the table engaged in lighting a cigar near the fire-place. The initials of the friend called for by the student then appeared in scarlet letters upon the palm of the medium's hand.

The tests of spirit presence given by the medium, as appealing directly to the personal history of the others were also remarkable. The initial letters of a mentally-desired name appeared correctly on the back of Mr. Foster's hand, a spirit wrote its name upon a piece of paper which was held, with a pencil, under the table, and many questions written on the slips and folded so that the medium could not read them, were rapidly and correctly answered. Those who desire to be astonished and surprised at the speed and regularity of the spiritual telegraph which our times have given us, should improve the opportunity to visit Mr. Foster before he leaves the city.

### Fall River, Mass.

The lecture season in Fall River closed June 11th, Cephas B. Lynn being the speaker. Meetings have been held regularly in Pocasset Hall since last October. Some of our best lecturers have spoken there. Public meetings will be resumed next November, for which month the services of Miss Nellie L. Davis, the popular young lecturer, have been secured.

Dr. E. S. Wilbur, a resident of Fall River for some years, is laboring earnestly for the upbuilding of Spiritualism. He possesses strong magnetic powers. Some of his cures have been really wonderful.

Arthur Hodges, the young test medium, has been doing the work of the spirit among the friends at Fall River. Testal tests! how the masses call for them! Many people have been convinced of the truth of spirit communion through Mr. Hodges's mediumship. He is a reliable medium, and we recommend him to the public.

### "The Mental Cure."

This able work, from the pen of Rev. W. F. Evans, continues before the public as the clear exponent of a system of thought as applied to disease which is to revolutionize the medical systems in the future. It is a book of 364 pages, having for its object the demonstration of the power of the mind upon the body, and a plain statement of the psychological method of treatment for disease. Drs. J. R. Newton, the renowned healer, and A. S. Hayward, psychopathist, recommend it in the highest terms, as one which should be widely and carefully read.

We have only a few copies of the edition left, which we are selling at \$1.50, postage 20 cents. This book is undoubtedly doing as good a work for suffering humanity as anything of the kind ever published.

### Camp Meeting on Cape Cod.

Arrangements are already in progress for making the annual meeting at Harwich a profitable and delightful season of spiritual exercise and growth. The best speakers that can be obtained are always invited, and heretofore audience and speakers have alike contributed to fill the grove with the harmony of good feeling, so that, socially and intellectually, the Cape Cod Camp Meeting has a most enviable reputation. The meeting will commence on Tuesday, July 25th, and continue six days. The arrangements of the committee for the railroad fare, board, lodging, &c., will probably appear in our next paper.

### Going to Europe again.

Our co-laborer, J. M. Peabody, starts for Europe in a few days, on business matters. May success attend him. In the American Spiritualist of June 17th, he makes the following announcement:

"Over the waters. We sail for Liverpool about the 1st of July, not for the purpose of lecturing in England, but to gather facts for the Year-Book, 1872; to consult with the trans-Atlantic friends concerning a World's Convention of Spiritualists; to arrange for the publication of Higgins's Anaclypsis, and other business matters."

### Plenic and Camp-Meeting at Walden Pond, Concord.

Attention is called to the notice in another column of the proposed plenic by Dr. A. H. Richardson and James S. Dodge, at this grove, July 12th; also to the camp-meeting to commence Aug. 15th. Those who attended the plenic and camp-meeting of last year will hardly require a renewed invitation, and those who have not visited the pond and grove should do so without fail, as a good and profitable time may be expected.

### "Talks about Health."

By Dio Lewis, M.D., is one of the most valuable little books ever published; and what is more remarkable, considering its usefulness, it is already quite popular among all classes. Its low price places it within the reach of almost every one.

### New York City.

Thomas Gales Forster is lecturing Sundays in New York, with good success. "He is preaching Spiritualism," says a correspondent, "to the entire satisfaction of his audiences."

The second edition of "Bhagvat-Geeta" is now in press, the first being nearly exhausted.



## ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER.—First Page: "Spiritualism, or What lies beyond the Veil?" tested by the accepted rules of Philosophy Inquiry; Free Thought—"The Spirits Concerning Spirits," by Mrs. Maria M. King. Second: "Spiritualism and Free Religion," by George Lynn; "Has our Earth passed its Meridian?—Is it going down in old age?" by Austin Kent; Poem—"The Deacon's Prayer," by Thomas R. Hazard and Laura H. Hatch; "A Strange Presentation," "Prophecy Fulfilled," by Josiah Jacobus; "Harry Bastian, Physical Medium," by S. H. Wortman; "A Curious Photographic Phenomenon," J. H. Powell's Valedictory, and remarks of Prof. Wm. Denton at the farewell meeting at Elliot Hall, Boston. Third: Banner Correspondence from Kansas, Indiana, Ohio, Alabama, New York, Virginia, Illinois, Delaware, Minnesota and Ontario; Poem—"Evening Soliloquy," by Minnie P. Drake; Letter from Laura Cuppy Smith on California and Nebraska; Opinions of the Press on Spiritualist Publications. Fourth and Fifth: The usual Editorials, News Items, Movements of Lecturers, etc. Sixth: Messages; Poem—"A Page from Life," by Grace Leland; List of Spiritualist Meetings; Obituaries. Seventh: Business Cards. Eighth: Warren Chase's Correspondence; "Preaching against Spiritualism," by Joseph B. Hall.

The Spirit Message Department in the Banner this week is worth the attention of every reader.

George S. and "Birdie" Wiggins, of "Cliff-tangle," sent to our office several elegant bouquets for "the unseen friends" who gather around Mrs. Conant's table at our Public Free Circles. The invisible unite with us in returning thanks for these floral gifts.

The fourth edition of A. J. Davis's "Fountain of Jets" will soon be issued. It is more popular than ever.

Geo. A. Sawyer, Esq., of Dorchester, Mrs. L. Smith, of Stoughton, and Mrs. A. S. Washburn will please accept thanks for elegant bouquets for our Free Circle table.

The Massachusetts Woman's Suffrage Association will hold a mass meeting in the grove at Framingham on the Fourth of July, at 11 o'clock A. M. James Freeman Clarke is President, and Julia Ward Howe, Chairman of Executive Committee.

To eat or not to eat ice cream—that is the question which suggests itself after reading the following, which is just now floating around the press: "Ice cream has a very injurious influence upon the functions of the stomach. As soon as it becomes melted and digested, it becomes a powerful heating material, producing a violent reaction, and leaving the membrane in a loaded or congested condition."

Darwin's "Descent of Man" is popular in Europe. Already five German translations of it have appeared in Germany and Austria.

It has been truly said that man is like a house with a thousand rooms, and goes through life with many of them unopened. The finest toned keys of the mysterious instrument often remain untouched, but we do not believe that they the less exist. Somewhere he will know the pleasure the untouched chords might have given here.—Boston Transcript.

Two new novels, "Delaplaine," by the author of "Warwick," and "The Widow," by the author of "Widow Goldsmith's Daughter," will be published by G. W. Carleton & Co. this week.

Weston, in his four hundred miles walking match in New York, accomplished the great feat of walking one hundred and twelve miles in twenty-three hours and forty-four and one-quarter minutes; and then continuing his walk, he accomplished in thirty-five and one half hours one hundred and thirty-four miles, and four hundred miles in five days, having eighteen minutes to spare. He made the last mile in eleven minutes and seven seconds, showing but little signs of fatigue.

The article in the Banner of Light of May 20th, from Wm. N. Stocum, entitled "God and Nature," is worth the price of a whole year's subscription to the paper, for it strikes at the very foundation of the question.—Seward Mitchell.

AN IMPORTANT VOLUME ANNOUNCED.—We see by the "Banner of Light" that this firm so well known to Spiritualists is to have ready for the fall sales a work entitled: "Immortality Demonstrated, through the Mediumship of Mrs. J. H. Conant," with an autobiography of the Medium. We prophesy for this book an immense sale. The "Banner's" sixth page and Circle Room are the only public channels open weekly to the spiritual world for identification and communication. Mrs. Conant is known in connection with Spiritualism throughout the enlightened world. We have an article already prepared for our next issue, treating of her mediumship.—American Spiritualist.

Never ask a person to apologize because you have run an umbrella stick into his eye. He has done all that can be reasonably asked in furnishing the eye.

A writer in the New Orleans Times says that not many months ago, as a gentleman was about to plunge into a forest stream for a pleasant bath, he saw far down on the pebbly bottom a terrible encumbrance of himself; lifeless limbs awaying with the tide; a white, drowned face with staring eyes and blue lips. It was but a second, and the vision faded, but with a cold shiver he turned away. A few weeks ago came the news of his death. He fell from the deck of a vessel one stormy night in crossing the Atlantic.

Mary J. Holmes's novel, "Millbank," has sold to a greater extent than any other novel of this season.

Ralph Waldo Emerson, in a lecture in Detroit, said that "Foreyote Wilson, the young American poet who died not long since, had written two poems which were among the finest in American literature, 'The Old Sergeant' and 'In State,' but no others of merit. Oliver Wendell Holmes was so much struck with them that he wrote everywhere, inquiring for their author. Learning that he lived in Louisville, he inquired there, and also at Chattanooga, and at last was informed that he lived next door to himself, at Cambridge, Mass. Not one in Cambridge knew anything of him until that time." Wilson was a Spiritualist and a fine inspirational medium.

MILK AS A PREVENTIVE.—A red-lead manufacturer of France has discovered that the use of milk at their meals, which he has made obligatory on his workmen to the extent of one litre daily, preserves those employed in lead works free from any symptoms of lead disease.

"Infidel" has come to mean one whose religious opinions differ from the one who uses the term, and is oftentimes an unintentional compliment of a high order.

## Movements of Lecturers and Mediums.

A. T. Foss lectures before the Marlboro' and Hudson societies June 25th, and Parker Pillsbury July 2d.

Mrs. Laura Cuppy Smith has returned from California, where she has had a brilliant career as a lecturer. On her way, she stopped at Omaha and lectured there several months, and gave great satisfaction. On Sunday, June 10th, she lectured before the First Society of Spiritualists in Chicago. Her address is, care of the Religio-Philosophical Journal, Chicago.

Mrs. S. A. R. Waterman, psychometrist, has returned to Boston, and will, for the present, hold circles for tests, at 46 Beach street, on Tuesday, Friday and Sunday evenings of each week.

Mrs. C. Fannie Allen lectures in Pembroke and Hanson July 9th and 10th; in Plymouth, July 23d and 30th; in Stoneham, during August.

Prof. J. G. Fish has located at Avon Springs, N. Y., and is engaged to speak one Sunday in each month at the following named places: Byron, Batavia, Leoni and Albion.

W. F. Jamieson has concluded his Michigan lecturing labors. He next goes to Mazepa, Minn., where he will speak the first three Sundays of July, and will also deliver the Fourth of July oration, under the auspices of the Liberalists' Association at Mazepa. Permanent address, 204 W. Madison street, Chicago, care of Present Age.

William Denton will lecture at Harwich Port on Sunday, July 9th, at half-past ten in the morning, and two in the afternoon.

Ell F. Brown, Missionary of the American Association of Spiritualists, will answer calls to organize Lyceums, or to lecture. Address, Dayton, O., until August.

Mrs. Abbie W. Tanner will speak in Hartland, Vt., July 21 and Aug. 6th; in Somers, Ct., July 9th, 16th, 23d and 30th.

Dr. H. P. Fairfield will speak in Lunenburg, Mass., Sundays, July 9th and 16th. He will also receive calls and make engagements to lecture East or West, wherever his mediumistic services may be required. Societies wishing to engage this speaker for the fall and winter will address him at once, at Ancora, N. J.

Mrs. Jennett J. Clark has been lecturing in Horticultural Hall, Worcester. Her discourses were very acceptable—so writes a correspondent.

Mrs. Laura DeForce Gordon is about to start upon a lecturing tour to Oregon and Washington Territory, via the California and Oregon Railroad to Portland.

## Concerning Delegates to the National Convention.

EDITORS BANNER OF LIGHT—I wish, through the columns of your widely circulated journal, to call the attention of those having in charge the interests of Children's Progressive Lyceums and Spiritualist associations in the State of New York to the published call for the Eighth National Convention, to be held at Troy, N. Y., Sept. 12th and the three following days.

According to that call, "each active State organization of Spiritualists shall be entitled to one delegate for each fractional fifty members of such organization and of each working local society and each Progressive Lyceum within such State. Each active local society or Lyceum of any State which has no general association shall be entitled to one delegate for each fractional fifty members."

It will be observed, this National Convention is to be composed of delegates elected by the State associations, where there is one; otherwise by local organizations.

The New York State Spiritualist Association is to hold its Annual Session at Albany, Saturday and Sunday, Sept. 2d and 3d, and in accordance with the above requirements, will at that time elect delegates as set forth in that call; and in order to do so understandingly and acceptably, all associations and Lyceums in this State are earnestly requested to report to P. I. Oum, Esq., Secretary, at Rochester, previous to Sept. 1st, the whole number of members, with the names of members to be selected as such delegates. It is very desirable that all sections of the Empire State should be represented by delegates in this Eighth Convention; and to that end, we invite Spiritualists from all parts of the State to forward to A. C. English, Treasurer, Batavia, the membership fee of one dollar, that opportunity may be given to select members from various parts of the State as delegates.

For the information of many, it may be proper here to add that this State Association was organized at Rochester, in 1867—Warren Chase, President; that he was re-elected in 1868, at Buffalo, at which time a missionary work was inaugurated, based upon a membership fee of one dollar; that this membership fee is devoted almost exclusively to that purpose; and to this fund we invite contributions from all parts of the State.

J. W. SEAYER, Pres. N. Y. State Association.

## The Banner of Light for Three Months on Trial.

On receipt of seventy-five cents we will send the Banner of Light three months, on trial, to all new subscribers who remit the above sum; and will also mail to their address, free of charge, one copy of Warren Sumner Barlow's grand poem, entitled "The Voice of Prayer." The book contains thirty pages, is elegantly printed in large, clear type, on fine tinted paper, and bound in white enameled covers.

We are impelled to offer these accommodating terms to meet the generally expressed desire on the part of many who wish to take the Banner a short time on trial. We give the book as an additional inducement to subscribe for the oldest established paper in the world advocating and demonstrating the Spiritual Philosophy.

Friends, now is the time to lend the Banner a helping hand, and spread broadcast the great truth of spirit communion and a general knowledge of Spiritualism.

P. S.—Be particular in writing plainly your name, the town, county and State where you wish the paper sent. Address Banner of Light, Boston, Mass.

## New York.

The Annual Picnic and Excursion of the Children's Progressive Lyceum and Spiritualists of New York and vicinity, will take place Tuesday, June 27th, 1871. The steamer Thomas E. Bule, Capt. G. W. Annett, will take the party to Elm Grove, Fort Lee, on the Hudson River; leaving Christopher street at ten A. M., and 34th street at quarter past ten. The grounds are replete with every convenience, and the view from the bluff is unsurpassed in the country. Speaking, music and dancing, with such other entertainments as are usual to such occasions, may be expected. Tickets for gentlemen, fifty cents; ladies and children, twenty-five cents; Lyceum members, free. Tickets can be had at Lyrio Hall on Sunday, or at the foot of Christopher and 34th streets, on the morning of the excursion. F. E. Farnsworth, Manager; Dr. D. M. Martin, Conductor of the Lyceum.

N. B.—Should the 27th prove stormy, the excursion will be postponed to Wednesday, the 28th.

## New Publications.

THE BHAVAT-GITA; or, Dialogues of Krishna and Arjuna, in eighteen lectures, with notes. This little volume is a translation from the Sanscrit, by Charles Wilkins, in the service of the East India Company. The Religio-Philosophical Publishing Company, of Chicago, issue it. This extract from a famous poem of the Hindus, four thousand years old, is a specimen of the literature, mythology, and morality of the ancient Hindoos. It is richly worth wading through the obscurities, redundancies and false ornaments of this famous poem, to taste the flavor of morality preached by its author.

Somerset for July makes a capital companion in the car, on the sea, and in the summer solitudes, having abundance of variety, talent, art, and taste in its industrious composition. We cannot speak in too high praise of its beautiful illustrations. In wood, J. T. Healy furnishes the opening article, on "Philadelphia," which is greatly heightened in interest by the profusion of its wood cuts. "Jaunt in Japan" is a timely and readable sketch. Dr. Bushnell contributes a thoroughly original article on Free Trade and Protection; his daughter likewise furnishes a paper on a "Fête Day at Malmston." Samson's Riddle to the Philistines is solved. Mr. McFarland writes on Chinese Labor. "Back-Log Studies" is the title of a delicious essay by Mr. Warner, author of "My Summer in a Garden." Of stories proper, we have "Wilfred Undermbered," "The Gunpowder Plot," "My Husband's First Love," and "Elson's Mother." The verses are by Stoddard, Dunn, English, Miss Hopkins and Baker. Dr. Holland brings up the reserves with some most readable editorial pages, which give point and pith to the rest of the enterprise.

THE GALAXY for July is renewed in its outward appearance, and corresponds to the act in its internal quality. It begins, the twelfth volume with the present number. Literary critics cannot speak in other than the highest terms of the contents of the present number. The notable piece is that of Justin McCarthy, on "Republicanism in England," showing how rapidly the mother country is coming under the rule of the people themselves. DeForest's tale of "Overland" is concluded with this issue. Mr. Edwards keeps on with his "Ought We to Visit Her?" which is as full of point and vivacity as ever, and a thoroughly readable story. "The Wickedness of New York" are shown up in another paper. "Recollections of an Old Woman" will be read with pleasure. Besides the foregoing, there is a liberal assortment of poems, and a sketch or two, with the usual excellent editorial miscellany, and the "Club Room" of Don Platt, which abounds with humor and wit, ending a first-rate number in a first-rate way.

THE ATLANTIC is especially varied and vigorous for the midsummer month, and will attract marked attention as a triumph of a number. Bret Harro makes his first appearance as a regular contributor, in "The Poet of Sierra Flat." Mr. Field's "Whispering Gallery," devoted to Dickens's letters to Prof. Feltton, is juicy and appetizing. Saxe, Wilkins, George Elliot and Longfellow furnish the poetry for this number. John Hay tells of Spanish bull-fights in "Castilian Days." Clarence Kingsketter's "Mountainneering in the Sierra Nevada." De Forest and Caroline Chesbro's continue their respective stories. Mr. Huxley tells delightfully of "Their Wedding Day." R. H. Dana, Jr., gives a sketch of the John Brown family in the Adirondacks, and Col. Higginson descends brilliantly on Baypo. We have not been regaled and stimulated with a better magazine than the July issue of the Atlantic.

LIPPINCOTT'S MAGAZINE opens a new volume with the July number, and offers a list of contents quite worthy of the interesting occasion. The opening piece is a poem on Independence Hall, illustrated. It is followed by Baltimore Beauty, Robert Chambers, Vernal Pictures, A Province Rose, The Settlement of Maryland, The Wasmann of Wagnman's Lodge, Student Rambles in Prussia, Enlightened to Death, Public Libraries, An Intile, Wild Ireland, Monthly Gospel, Literature of the Day, and a Social Supplement. It is a skillfully chosen variety of prose and verse, from approved and distinguished poets, a large share of the prose being of rare and instructive interest. If Lippincott maintains this promise of vigor and variety throughout the new volume, it will need no approval from any one who pretends to an acquaintance with excellent magazine literature.

Loring publishes A Lost Love, by Ashford Owen. It is done up in dainty form. Young ladies are most likely to feel an intense interest in this fresh story, and with them it cannot but be popular.

A second book from the same enterprising publisher is DAVID WARD'S WORK, by Mary W. McLain; a book intended first to excite general interest, but particularly to urge on and help along those who, feeling the artistic instinct within them, are hesitating from timidity or want of instruction, to cultivate it. Much practical knowledge of art is ingeniously worked into this little story, which is dedicated in fit words to Dr. William Rimmer, of this city, the friend of many a hesitating young artist like Daisy Ward.

PETERSON'S LADIES' NATIONAL MAGAZINE for July is a gem in engravings and fashion plates, being as brilliant as any fair summer wanderer or lounge could ask. It is particularly rich in patterns in this number, while its letter-press, consisting of tales, essays, and poems, merits the praise it is receiving.

"AND LET THEM BE FOR SIGNS" is the title of a suggestive little pamphlet by W. H. Gannon, which is for sale at this office for ten cents. It is an explanation of portions of the Hebrew Scriptures.

THE ARKANSAS JOURNAL OF EDUCATION for June has come to hand. Published at Little Rock.

THE EXAMINER, Mr. Towne's monthly, has just come to hand. We shall notice it more fully in our next issue.

THE NURSERY for July is rich and finely illustrated.

OUR YOUNG FOLKS for July is a splendid number.

## Spiritualist Lyceums and Lecturers.

Boston.—Elliot Hall.—Notwithstanding the pouring rain on Sunday morning, June 18th, a very commendable number of children and a majority of the officers of the Progressive Lyceum were at their posts. The grand Banner March, singing by the Lyceum, recitations by several misses, a song by Charles W. Sullivan, target march, and closing song by the Lyceum Quartette, completed the exercises. During the session it was announced that a dance would be given at No. 40 Beach street, in the evening, for the pecuniary benefit of Mrs. S. A. R. Waterman; and that Mrs. Buffum, Hodges, Mr. Davenport and other mediums would be present.

The Tuesday evening societies—held free each week at this hall—are well attended and pleasant occasions. All interested in spiritual matters are invited to attend.

Circles by Mrs. Dowditch.—This lady continues to give, on Friday evening of each week, test circles at this place, for the benefit of the Children's Lyceum meeting regularly at Elliot Hall.

T. M. Carter, so long and favorably known to the Spiritualist public as the Musical Director of the Boston Children's Lyceum, and the leader of its orchestra, has of late organized a band to be known as "Carter's Band," which will furnish music to the public, either military or orchestral, as may be desired by its patrons.

John A. Andrew Hall.—Sunday morning, June 11th, this hall was the scene of an interesting spirit-circle given by Mrs. Mary Carleton. The singing by Mrs. Stone—formerly Miss Mianie Proudy—was good. In the afternoon, we are informed by a correspondent, "Mrs. Sarah A. Ford conducted the meeting. Several questions relating to the laws governing the spirit-realm, and to the powers that spirits possess over the elements among which they dwell, were answered with great fullness of detail, and in a intelligence appeared to be familiar with the results of modern science." The exercises at this hall on Sunday morning and afternoon, June 18th, were identical in nature with those of the meetings as heretofore.

CLARENDON.—Harmony Hall.—Interesting sessions of the Lyceum regularly occupying this hall are held Sunday mornings, and every effort is being put forth to sustain the organization. On the evening of Thursday, June 15th, a social gathering for the benefit of the school took place at the hall, exercises consisting of recitations by Margaret Pearson, Miss Abbie Goss, songs, music and reading by Miss Foster, of Temple Hall Society, Boston, a dramatic sketch, dancing and a collection. Among the pleasant episodes was a visit of some thirty members of the Boylston-street Spiritualist Association, who came over in a private conveyance, and added largely to the interest of the occasion.

## The Austin Kent Fund.

Since our last acknowledgment the following donations have been received for the support of our destitute and invalid brother, Austin Kent, of Stockholm, N. Y.:

"Cash" Mrs. M. Lotthrop, Woburn, Mass. . . . \$2.00  
W. A. Miller of Macon, Ga. . . . 1.00  
A Friend . . . . . 50

\$8.50

## Matters in Europe.

The calm—temporarily, at least—which has followed the late exhausting war, foreign and intestine, must be very grateful to the citizens of Paris, as well as to the whole republic of France. Filled with light and hope, the French people, each hoping to entrap the buzzing fly of the popular opinion, but there stands at the helm of state, and a Republic is the acknowledged government—however long it may last. The state of siege declared in Paris expired on Friday, June 10th, and many thousands of people have returned from the distant quarters whither they had fled, to take up their abode in the city. It is said that some of the more rabid communists—such as are left alive—contemplate emigrating to America. Marshal McMahon is reported as about to resign. Trochu, now that the Germans are gone, has found his tongue, and asserts himself to have been a very brave and skillful general.

Germany—or Berlin rather—was intoxicated with delight on the 10th, by the festivities attending the triumphal entry of the army and the inauguration of the equestrian statue of public hero, Frederick William the Third. The weather was favorable and the city crowded with people, who had been thronging in for a fortnight previous. The streets on the line of march were superbly decorated, and platforms erected to accommodate the thousands of spectators. The procession was one of the most magnificent of modern times. It was taken up by corps and standards, were carried. The column of troops, headed by the Prussian Guard, was mainly composed of detachments representing every regiment which took part in the war, each bearing its regimental colors. Early in the morning the army, Austria is placed to a peace policy. Spain is reported as in a disturbed condition politically. Russia and Sweden are conversing diplomatically with reference to the latter's desire, for scientific purposes, to annex the Spitzbergen Isles.

## Grand Picnic.

The First Grand Union Picnic of the Spiritualists of Eastern Massachusetts for 1871 will be held at Island Grove, Abington, on Thursday, June 29th. All Spiritualists and Radicals are invited to attend and participate in the festivities of the occasion.

Prominent speakers will address the multitude. Special trains will leave the Old Colony Depot, Boston, at 8:45 and 10 o'clock, and arrive at the Grove. Fare from Boston and return, including dancing—Adults \$1.00; Children 50 cents.

The friends from the following way stations will take the regular trains to and from the grove at the following rates: Harrison Square, Adults, 70 cents; Children, 40 cents. Neponset, " 65 " " 35 " Quincy, " 60 " " 30 " Braintree, " 55 " " 25 " South Braintree, " 45 " " 25 " Taunton, " 105 " " 65 " Dighton, " 145 " " 75 " North Bridgewater, " 40 " " 20 " East Bridgewater, " 40 " " 20 " Bridgewater, " 55 " " 30 " Middleboro', " 70 " " 35 " Raynham, " 50 " " 25 " Hattis, " 50 " " 25 " Plymouth, " 75 " " 40 "

No exhibitions allowed on the grounds. Tickets to be obtained at the stations.

Be sure and ask for Excursion Tickets. If the weather should be unfavorable, that this will be one of the largest and most interesting gatherings ever assembled in this famous grove. Come one and all, and bring the children, that for one day they may enjoy the fresh air and sunlight of the country.

H. F. GARDNER, M. D., Manager.

Boston, June 1st, 1871.

## Grand Spiritual Picnic at Walden Pond, Concord.

The first Grand Union Spiritual Picnic of Boston, Charlestown, Chelsea and vicinity, in connection with friends from Waltham, Hingham and other localities, will take place at Walden Pond, Concord, on Wednesday, July 12th. Able speakers and mediums will be present, and all are cordially invited to attend. Speakers will be furnished with free tickets by the Executive Committee. Ample arrangements have been made for the accommodation of the large numbers that usually attend such popular gatherings. Richardson's Band will furnish music. No extra charge for dancing. Refreshments may be had at the grove at reasonable prices.

Excursion trains will leave Fitchburg Depot at 8:45 A. M., making stops at Charlestown, Somerville, Cambridge and Waltham, and returning at 11, 2:15 and 3:35. All excursions above Concord will take the regular trains. Tickets from Boston, Charlestown, Somerville and Cambridge \$1.00; children 50 cents; from Waltham, 80 cents; children 40 cents; from Fitchburg, Mass. and Towns, 50 cents; from Shirley, 60 cents; from Groton and Littleton, 65 cents; from Marlboro' and Hudson, 85 cents; from Acton, 90 cents. Tickets for sale at the depots.

The Massachusetts State Spiritualist Camp Meeting will be held at this grove, commencing Tuesday, August 15th, and continuing for six days. Full particulars will be given hereafter.

Committee of Arrangements,

Dr. A. H. Ruggles, of Charlestown,

JAMES S. DONAGH, of Boston.

## Notice to Subscribers.

A BANNER OF LIGHT, which contains the most valuable and interesting articles, should be careful to always state the place to which the paper is mailed; and the same care should be exercised when a change of location is desired. By particularly attending to this, our mailing clerk will be relieved of a great amount of extra labor in hunting through the thousands of names upon our books before the name required can be found and the alteration made; whereas, if the full address is given, he has only to consult his alphabet of towns to turn direct to the name upon the subscription book. A little care saves much labor.

## Spiritual Periodicals for Sale at this Office:

THE SPIRITUAL ANALYST AND SCIENTIFIC RECORD. Published in Boston. Price 20 cents. Adams & Co.'s Golden Rule.

THE LONDON SPIRITUALIST MAGAZINE. Price 80 cts. per copy. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 35 cents.

THE MASSACHUSETTS SPIRITUALIST. A weekly paper published in London. Price 5 cents.

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by S. B. Jones, Esq. Price 5 cents.

THE TALENT ADE. Published in Chicago, Ill. Price 5 cents.

THE LYCEUM BANNER. Published in Chicago, Ill. Price 5 cents.

THE AMERICAN SPIRITUALIST. Published at Cleveland, O. Price 6 cents.

THE CHRONICLE. Published in Baltimore. Price 5 cents.

THE HERALD OF HEALTH AND JOURNAL OF EVANGELICAL CULTURE. Published in New York. Price 30 cents per copy.

## BUSINESS MATTERS.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth avenue, New York. Terms, \$5 and four west third stamps. Jyl.

MRS. J. STAATS, 310 West 28th street, New York City, examines from letters giving name and age. Terms, two dollars. Jyl.

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

## SPECIAL NOTICES.

## THE SUMMER MONTHS.

The Summer Months will soon be gone! Their hours are flying fast! Let those their flight who would not mourn. Improve them ere they're past. May there be no away from home. The Summer Months to spend. Find pleasure wherever they roam. And may the boys all have good "CLOTHES." Coat, Pants, Vest, Hat and Shoes complete. We will have them made at our Corner of Beach and Washington street. July 1.—1w

## HERMAN SNOW.

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## Message Department.

Each Message in this Department of the Banner of Light was spoken by the Spirit whose name it bears through the instrumentality of Mrs. J. H. Conway.

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

**The Banner of Light Free Circles.**

These Circles are held at No. 158 Washington Street, Room No. 4, (up stairs), on Monday, Tuesday and Thursday evenings. The Circle Room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Seats reserved for strangers. Donations solicited.

Mrs. Conway resides on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock P. M. She gives no private sittings.

Donations of flowers for our Circle-Room are solicited. The questions answered in the Banner of Light are often propounded by individuals among the audience. Those read to the controlling intelligence by the chairman, are sent in by correspondents.

**Invocation.**

We praise thee, Oh God; with all the powers of our being we praise thee; for these powers are inspired to praise thee by that goodness which thou hast implanted in every living soul. And we strive mightily to come nearer to thee, and to comprehend more clearly thy laws and thy power. We strive mightily to lay away our ignorance, our selfishness, and all the evils of our lower natures. We do not forget that every living soul must become its own saviour; we do not forget that every living soul must pray for itself and praise for itself. Yet in behalf of those who mourn we would pray; for those who are oppressed by the cares and responsibilities of human life, around whose souls are clustered the mists and fogs of religious ignorance and superstition—for such we pray. And we ask that angels of mercy, bearing the lamp of truth, may enter within their sphere, and may illumine the darkened chambers of their being, calling them out from the tomb of the past, inspiring them to praise, to love and serve, to honor thee. Oh thou Infinite Spirit of Good, let us feel thy presence nearer this hour than ever before. Let it come as a consciousness in our inner lives, making us rejoice anew in thee; and forever and forevermore shall the soul sing its song of praise, and rejoice in thy loving kindness. Amen.

**Questions and Answers.**

**CONTROLLING SPIRIT.**—If you have questions, Mr. Chairman, I am ready to hear them.

**Ques.**—(From J. R. W., of Memphis, Tenn.) Please explain the cause of the physical difference between the white and negro races.

**Ans.**—To natural science, the cause is very apparent; and it is this—that the negro race, as a majority—those who have not in any degree amalgamated with the white—are still in close relationship to the animal world. They stand many degrees lower in the scale of humanity than the white race stand; but they stand precisely where the white race stood millions of years ago. So, throw away your pride, come down from your high pedestal, oh you soul in a white body; for you can claim no more than the negro can claim. He ranks in the same line of human life that you rank in. He is only several degrees lower; but by his coming up in your footsteps, and by-and-by, through change of climate, and all the various conditions that make up physical variety, the animal will give place to the spiritual and intellectual, and he will be as high in the scale of humanity as you now are, and will continue to follow in your footsteps. You are only a little in advance of him. I know that there is a certain theory extant which determines that the negro is not of the same race; that he is a distinct human being from that which the white man belongs to. Relatively considered, this may be true; but considered in the light of the great general law of animal life, it is not true.

**Q.**—At our last meeting in this place, a communication was received from E. H. Union, who often discoursed most eloquently on the subject of temperance, yet was himself an unfortunate victim. Would he now, or would the intelligence here-to-day, treat the infirmity he was subject to as a disease? and if so, is it moral or physical?

**A.**—The disease of temperance—for such it is—has nothing whatever to do with the moral law. It is purely a physical, physiological and psychological fact, and should be treated as such.

**Q.**—(From a lady in the audience.) I would prefer a request to the presiding intelligence. I am indebted to one in the spirit-life for a service faithfully and promptly fulfilled. Not knowing whom I may be addressing, or if the spirit of whom I speak be known to the intelligence present, I deem it advisable to indicate unmistakably whom I mean. I know her as Maggie—Maggie Dane, I think, is her name; and though we would speak of her here as merely a girl of sixteen, she is known in the sphere where she dwells for her large capacities and great-heartedness, and for her valuable institution she has founded and administered, for the reception and rearing of orphan babes and children. It is this magnificent girl that I request the intelligence present would visit, and express to her my sincere thanks for the deep happiness she gave me in bringing little Andrew to me, when his young heart was gladdened by being able to speak with me. I refer to the little boy who controlled here on Monday last.

**A.**—I shall bear your thanks most gladly. First, because we seldom receive thanks from this side of life for any thing we may do for you here. I do not speak with reference to myself, but I speak with reference to those kindly intelligences in spirit-life who are perpetually bringing you glad tidings of great joy, who are cheering your hearts, who are aiding you in countless ways, and to whom you give no return of thanks. There is a vast company of intelligences known as Indians—they were known as such here—they have been instrumental in unfolding the flower of mediumship in thousands of media on the earth. You call upon them, you that believe in their power, daily, hourly, almost momentarily, for aid; but you treat them now as you did when they were here; take of their means and give them no return. In scarcely one instance is there even an "I thank you" from your side of life. An ancient philosopher once said that they who tell us of our faults are our best friends, and I believe it is a truth; ay, I know it is. So then bear with me if I tell you of your faults. This is but one of them, and there are many more falling in the same line, with reference to this spiritual philosophy. In behalf of the young lady, who I know will be gratified at receiving what I shall bear her from yourself, I thank you for your thoughtfulness; for the flower of love that has bloomed upon the altar of your heart, and that will never fade upon the altar of her heart, whereon it will soon bloom as I plant the seed.

**Horatio Harris.**

I am here to say to those I have left here, who are still very dear to me, that I have found a con-

dition of life since passing through death, which to my senses is quite as tangible as the life I have left; that I should be glad to open a correspondence with them, with a view to satisfy them of the reality and power of spirit return after death, and its power to communicate with those who are alive. But I ask that they exercise great caution in the selection of an amanuensis, or mouth-piece, because the best I am told are none too good; the best can scarcely transcribe our thoughts correctly; therefore those who are not the best we should avoid. My name, Horatio Harris, of Boston Highlands.

**Alice Dillaway.**

I have been gone six months to-day, and this is the first time I have got the courage to come back. My name was Alice Dillaway. I died in Baltimore, Md. My mother thinks that perhaps we can come back, but she doesn't know, and I have been trying all this time to get back. The minister at my funeral said, "There is no light"—meaning where I had gone. It is not true at all, for there is light there; for we would get tired of day all the time. We do have night, and we have rest, and we get tired. [Just as we do here?] Why yes, sir; and I don't want mother to think that I am living in a blaze of light all the time; I should get blind. [You must try to impress her with the truth.] Well, I have tried to, but I couldn't. [Perhaps you can do better after she gets your message.] And he said that such as I were continually in the presence of the Saviour. So we are, but not the one he means; because I have never seen him but once; and I don't think the ministers know anything about where I live at all. [I think they are somewhat in the dark myself.] They had better wait till they come before they say much about it. My mother thinks he has told the truth, and that there is no light; and that I am in the presence of the Saviour all the time. It is not so; I am more with her than anybody else. I do not need any Saviour at all. I am going to be saved any way; and if mother will go somewhere where I can speak with her, I will tell her all about it. I have got so much to tell her; but I only got a chance to come here, to tell her I could come, and wanted to, and that I wasn't away off living with somebody I never knew. [You are with her most of the time?] Yes, sir. I wouldn't be happy if I had been taken away from her. [Who visits your mother with you?] Well, Aunt Olive comes most—sometimes grandmother does, but I live with her. I might go away with others and live, because there are splendid places where children could live, but I want to stay with her, and it doesn't make any difference whether I am here or there. We are spiritually together just the same, and I want her to know it, and not to cry about me any more, and not to think that I never rest, and it is always day, and all that. It isn't true at all. I know mother is always disappointed if she has been told anything about a place where she is going, and it has not been correct; and she doesn't like it so well; and I want her to know before she comes to live with me just what kind of a place it is. I do not want her to believe anything more than the ministers say, for they don't know anything about it. If I was not only nine years old, I know better about it than they do, because I am living there. Good-day, sir.

**Senator Lane.**

"Will Senator Lane, of Ohio, communicate with his friends?" is the question which has reached me in my new life. I answer, Yes, I will be glad to communicate with my friends, and will do so through Mr. Mansfield or Mr. Foster, and through no one else.

**Invocation.**

Oh God, we thank thee for the lessons of wisdom and love which thou art forever bearing to our souls. We thank thee, Oh Lord for the handy volume of Nature, which, being a divine revelation from thyself, is therefore infallible; better than all creeds, than all written bibles, than all the opinions of men or nations. We thank thee, Oh God, for these exhibitions of thy love, (referring to a bouquet of flowers on the table), for upon every tender petal thou hast inscribed a lesson for all souls. The maiden appropriates it to herself, and becomes wiser and better therefor; the student takes it and analyzes it, and comes nearer to thee; the man of science finds in it a revelation wondrously beautiful, and he, too, comes nearer to thee; therefore for the flowers, Oh God, we thank thee. For all the lessons which we find in this volume of Nature, Oh Mighty Spirit of Nature, we thank thee; and we only ask that the light within our souls may be sufficiently bright to enable us to behold the good, the beautiful and the true which thou hast revealed to us. We thank thee, Oh God, for the experiences of mortal life, whatever they may be—for the darkness and the light, for sickness and for health, for sorrow and for joy. And we pray thee that when such come to our souls, we may recognize them as from thee, and praise the giver always. We thank thee, Oh our Father, for the gift of modern spiritual truth, which seems to have been sent like a comforter to those who are sorrowing, longing to know of the other life, and we ask that they who have received it may not only find peace and joy and satisfaction in having obtained it, but may they let their light shine, placing it upon the mountain of truth, giving to the world as from thyself. And unto thee, Oh Soul of Beauty, Harmony and Power, ever be our thanks uprising as the dew rises toward the centre of this solar system, that it may descend again in blessing upon the thirsty earth. Amen.

**Questions and Answers.**

**Ques.**—In it not in the power of spirits to produce refined but powerful physical manifestations in the light, in such a manner that the so-called scientific minds will be forced to give spiritual matters the attention they deserve?

**Ans.**—Under some circumstances it is in the power of disembodied spirits to produce that class of manifestations in the light, but it is not often that these necessary conditions can be obtained. They are the exceptions, not the rule.

**Q.**—If the spirits have such power, is it not time to manifest it with a force which shall arouse the world?

**A.**—It is not for us to determine when the proper time shall have arrived, since we are all in the hands of a power, a force outside of ourselves, that is constantly directing us, whether we will or no. That power it is which will deter-

mine concerning this, as concerning all other conditions of life.

**Q.**—(From a correspondent.) Will the time come when the States along the Eastern coast will be submerged by the ocean?

**A.**—Will the time come? Yes, doubtless it will; judging from past experiences that the earth has received, it must come. Men of science, geologists particularly, have determined that after land has been in the condition to sustain vegetable life and animal life for a certain series or cycle of years, by the necessity of its life it must again become submerged and pass into a state of comparative rest, that it may thereby recuperate its exhausted forces, for if it did not it would become unfit to sustain any kind of life except the mineral, and would therefore produce what to scientific men would be understood by a retrograde motion of Nature, which they do not admit.

**Q.**—Can you give any probable approximation of the time it will take.

**A.**—There are those who declare that in about four thousand years water will entirely cover the face of this continent. For myself I don't know.

**Q.**—(From a correspondent.) I am a reader of, though not a subscriber to, the Banner of Light. I see in the issue of Nov. 19th that the first question about the contracting of cordage ends upon being wetted, cannot be answered. I think it is because the diameter of ropes increases upon becoming moist, like other things; and as the strands were spirally wound around the body of the rope, the length must contract as the diameter increases. Is that the proper solution?

**A.**—I think it is.

**Henry Wisner.**

It is now about nineteen months since I closed my eyes to the scenes of this life, and opened them to the realities of the better life. At that time I expected that almost as soon as I found myself a free spirit I should be able to come to this place and report myself; but, like every other promising spirit, I found that there are several Calvaries to climb, many crosses to be borne—for some of us—it is not the case with all—we can gain the much-wished-for object, the power of return.

I knew as well as mortal can know, that this glorious spiritual philosophy was a truth. I saw those whom the living call dead, before my change, many times. I held communion with them; they demonstrated their presence to me, and to others through me beyond the possibility of doubt, and I went out from this life to the glorious reality of the other life, full of something more than faith and hope—I had knowledge. I did not go out in darkness—I went in light; and I said to those dear to me, who were still in the dark, When I get free, I will return and give you an assurance that Spiritualism is true. My last words here were, "I shall soon be better." They were in answer to, "Do you feel any better?" I felt that my change was nigh—that I should soon be free.

I am fully aware of the needs that exist among my friends for a knowledge of Spiritualism, but I have learned in this new life that they who receive this spiritual truth without hard study and honest and serious investigation, are like mushrooms, which spring up in a night and wither in an hour. And so it is that the spirit-world allows you to plod on, and struggle through the mists and fogs of the want of faith, sometimes almost hopeless, and anon cheered by a single ray of light, and then darkness clouds your vision. But finally, if you persevere, the promised land beacons in sight—its glorious realities are thrust upon you even while you remain in the valley and shadow of mortality. That that is worth having, brother, is worth laboring for; so I counsel the friends I have left—my parents, my brother, my sister, my wife—to seek on, fearing nothing so much as the condemnation of their own consciences—keep at peace with themselves—and if they are at war with all the world, they need fear no evil.

I know that Spiritualism is true. I have solved the problem; I have drank of the waters of life, and I rejoice to be able to return, throwing my life into the scale to cheer them in the darkness of this life.

I am Henry Wisner, of Albany, Oregon.

**Ella Estella Libby.**

I want to tell my mother that I have found a home in the spirit-land so beautiful that it only needs her presence there to make it more than paradise. I should be very unwilling to return here to live again, even though I might have all the blessings which earth can give. Tell mother I did not suffer in passing through the change, and I want her to feel happy that I have gone to the beautiful spirit-land, and be willing to wait here in this life till her proper time has come; and when it has, feel sure that I shall meet her, and that she will never wish to return to earth to live again. [Where were you from?] Boston; I lived here fourteen years.

**Andrew Gray.**

I died in 1841. My name was Andrew Gray. I was seaman on board the ship "Athens." We sailed from the port of Portsmouth, N. H., on the 17th of November, and on the 20th we encountered a severe gale, and I was blown from the rigging and was drowned; and as my dear old mother thinks, went to hell. But I have come back here to prove that although part of the account is true, part is not. I have never seen any more hell in this second life than I saw in the first one, or a hundredth part as much. Poverty compelled me to follow the seas. I was better able to obtain a living in that way than by any land service.

I don't know but what all the religions that there are in existence on earth are true, but all that I ever heard of teach of things which we have tasted death do not realize in this life, and in that respect they are untrue. My mother believes that all those who died outside of the church, who did not believe in the saving grace of Jesus Christ, are to be damned in the other life, and she has been miserably unhappy ever since my death. But now, as she falters on the confines between this and the other life, she says: "Oh! if I could know that my boy was not in hell I could die in peace." I have made the effort to come here, hoping to reach her, and expecting to, and to inspire her with a hope, at least, that I am all right. Since it is a fact that there is salvation for all, my mother has no reason to fear in my case. I lived as honest a life here as most men live; I did not believe in any kind of religion, and I used to say that I doubted the existence of a personage they call God. Well, there, I did, and I do to-day. It is just as much a creation of the fancy to me to-day as it was then; but I do believe in the existence of a Divine Overruling Spirit that cares for us all. My years here in this life numbered twenty-seven.

**Mary Gothe.**

From the beautiful land of souls I come, that I may inspire those of my faith with the belief in

the power of the departed to return to those who are left. My name, when here, was Mary Gothe. I died on the 13th of August, 1838, in the State of New York. I was a Sister of Charity, ministering under the auspices of the Order of St. Joseph. My only object in returning is to prove to those who know me, if possible, the power that the spirit has after death, and the truth of this beautiful theory, and to assure them that it is one of the fundamentals of our mother church, and has ever been our brightest light; been the window through which she has received her inspiration and her power; and were it withdrawn from her to-day, she would crumble into nothingness. My years in this life numbered but eighteen.

**MESSAGES TO BE PUBLISHED.**

**Tuesday, Feb. 28.**—Invocation: Questions and Answers: Thomas Garrett, of Wilmington, Del.; Thomas Ritter, of Elmira, N. Y.; John Smith, to Charles May; Eliza A. Frazer, of Boston, to her mother; John Garfield, to Mr. White.

**Wednesday, March 2.**—Invocation: Questions and Answers: Lila Hatch, of Brooklyn, N. Y., to her mother; Abram Sampson, of Louisville, Ky., to his friends; William Jeffries, died in Fennell, N. H., to his friends; William Jeffries, died in Fennell, N. H., to his friends.

**Thursday, March 3.**—Invocation: Questions and Answers: Jonathan Williams, of Boston Highlands; Rose Grey, of Old Cambridge, to her mother; Daniel Thompson, to his wife. **Friday, March 4.**—Invocation: Questions and Answers: Lord Palmerston, Prime Minister of England; Patrick Foley, of Boston, to his children; Carrie Augusta Jackson, of Boston, to her father; Dr. Sylvanus Brown, of Derby, N. H., to his son.

**Thursday, June 8.**—Invocation: Questions and Answers: Samuel Bacon, to William G. Haskell, of Galesburg, Ill.; Thomas DeWolf, of Canada, to his son; John Melville, of New Orleans, to Capt. William H. Melville.

**Monday, June 12.**—Invocation: Questions and Answers: Polly Merriam, of Johnson, N. Y., to her father; Mary Evelyn Jones, of Auburn, N. Y., to her mother; John Harvey, of New York, to his friends; William Jeffries, died in Fennell, N. H., to his friends.

**Monday, June 19.**—Invocation: Questions and Answers: William Hamford, for his brother Philip Hamford Isaac Hamford, to his daughter; David Spencer, to his daughter; Alexander Stone; Nettie Wilcox, of Barnstable, Mass., to her mother.

**Written for the Banner of Light.**

**A PAGE FROM LIFE.**

BY GRACE IRLAND.

Say, which will you be, oh beautiful Ave—  
The old man's darling, or the young man's slave?  
She looked at one—on his head gleamed the snow;  
The other stood by with youth all aglow.  
In the eyes of one pure tenderness beamed,  
While passion alone from the youth's eyes gleamed.  
She was but a child, and she could not see  
Twixt love and its semblance what odds there may be.  
"My home wants an angel," the old man said;  
"A home and a cross!" the young man plead.  
She had much to give, and she gave it all  
To the young man's earnest, persuasive call.  
Into the gray locks the silver crept fast;  
But too soon the youth's dream of love was past—  
And the young wife hides 'neath a pallid smile  
Grief that is sapping her life all the while.  
Ah! Averil! will you rue the day  
When you sold your fate with your own say?  
Be patient, Heaven waits, where all wrongs shall cease,  
And your soul shall learn its lesson of peace!

**SPIRITUALIST MEETINGS.**

PUBLISHED EVERY OTHER WEEK.

**ANDREW, MICH.**—Regular Sunday meetings at 10 A. M. and 7 P. M. in Old Fellows Hall, Main Street. Children's Progressive Lecture meetings at same place at 12 M. Mr. C. Case, President.

**ANDOVER, O.**—Children's Progressive Lecture meetings at Morley's Hall every Sunday at 11 A. M. J. S. Morley, Conductor; Mrs. J. A. Papp, Guardian; Mrs. E. T. Coleman, Assistant; Mrs. J. A. Papp, Guardian; Mrs. E. T. Coleman, Assistant; Mrs. J. A. Papp, Guardian; Mrs. E. T. Coleman, Assistant.

**BOSTON, MASS.**—Elliott Hall. The Children's Progressive Lecture meetings at 10 A. M. D. N. Ford, Conductor; Miss Elizabeth J. Whittem, Librarian; George Broom, Musical Director.

**CHICAGO, ILL.**—The First Society of Spiritualists and Friends of Progress meet every Sunday, at 10 A. M. and 7 P. M. at Constitution Hall, 100 N. Dearborn Street. Admission free. Mrs. H. T. Thomas, Inspirational speaker; F. L. Crane, President; F. P. Baker, Secretary; Miss Alice Hall, Organist.

**CLEVELAND, O.**—The First Society of Spiritualists and Librarians meet every Sunday at 10 A. M. and 7 P. M. at the Lyceum Hall, 288 Superior Street, opposite the Post Office, morning and evening, at the usual hours. D. U. Pratt, President; Joseph Gilson, Secretary. Children's Progressive Lecture meetings at 10 A. M. and 7 P. M. at the Lyceum Hall, 288 Superior Street, opposite the Post Office, morning and evening, at the usual hours. D. U. Pratt, President; Joseph Gilson, Secretary.

**CINCINNATI, O.**—The Society of Progressive Spiritualists hold meetings every Sunday morning and evening in Thompson Hall, 10 N. Y. Street, P. O. box 88, Secretary.

**CHICAGO, ILL.**—The Spiritualists hold meetings every Sunday in the hall corner of West Randolph and Jefferson Streets, Lyceum Hall, 100 N. Dearborn Street, P. O. box 88, Secretary. Mrs. J. A. Papp, Guardian; Mrs. E. T. Coleman, Assistant; Mrs. J. A. Papp, Guardian; Mrs. E. T. Coleman, Assistant.

**CANTON, MASS.**—The Friends of Progress hold their regular meetings on Sunday afternoons. C. C. Colby, President; A. W. Pickering, Secretary.

**DOVER, MASS.**—Meetings will be held in Union Hall, Upham's Corner, every Sunday and Thursday evening, at 8 o'clock. Mrs. Floyd, regular speaker.

**DEANVILLE, N. Y.**—Spiritualist meetings are held the first and third Sunday of every month. Mrs. E. Williams is engaged to speak until the first of March.

**HAMMOND, IND.**—Meetings held every Sunday at 10 A. M. at the Spiritualist Hall on Third Street. P. N. Parkhurst, President; Gerry Valentine, Secretary. Lyceum at 1 P. M. Merrill Parkhurst, Conductor; Mrs. J. M. Peabody, Guardian.

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**MIDDLEBORO, MASS.**—Meetings are held in Soule's Hall every other Sunday at 10 A. M. and 7 P. M. at the Lyceum Hall, 288 Superior Street, opposite the Post Office, morning and evening, at the usual hours. D. U. Pratt, President; Joseph Gilson, Secretary. Children's Progressive Lecture meetings at 10 A. M. and 7 P. M. at the Lyceum Hall, 288 Superior Street, opposite the Post Office, morning and evening, at the usual hours. D. U. Pratt, President; Joseph Gilson, Secretary.

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**The Western Star of Clairvoyance.**  
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June 24.—2w\*

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# Banner of Light.

THE WEST.

Warren Chase, Corresponding Editor.  
Office at his Spiritual, Reform and Liberal Bookstore, 601  
North Fifth Street, St. Louis, Mo.  
Copies of the Banner of Light, including back num-  
bers and bound volumes, can always be had at this office.

## SWEDENBORG ON VISIBLE SPIRITS.

In the Adversaria of Swedenborg may be found his testimony—given partly in explanation of passages of Scripture, and partly from his own knowledge of facts occurring in his superior and highly illuminated condition—that spirits from the other life can assume temporarily, visible and tangible bodies, and that they have power, when permitted, to materialize part or all of their forms, so as to be seen and felt by us. Now, this is a fact which many of us know from our own experiences (unless our Advent brethren are right, and it is "the devil"); and when we can add as high and reliable Christian authority as Swedenborg, it certainly ought to give sufficient credit to induce our Christian brethren to examine the facts, and compare with the Bible testimony. Swedenborg says this is not miraculous, but done by a natural law and Divine permission. The Divine permission we consider the same as that which allows us to dance or sing or write, and not especial; but this eminent seer evidently had an idea of a strict and absolute monarchy in the spirit world, and hence required permission and especial messengers, such as he considered himself. Whatever may be said of this truly great and good man's mistakes or errors, he was certainly the most logical and rational Christian writer that the world had then produced, and gave a philosophy that covers nearly the entire ground of our present experiences in Spiritualism. We do not believe that the church which has been founded and built up on his teachings is as near his experiences and testimony as the Spiritualists are; and he certainly could not have designed his broad and comprehensive philosophical religion to be dressed up in the swaddling clothes of a narrow creed, and put out to sectarian nurses. The heavens were opened to him, and closed after him; so his followers built on his books, and not on his facts, many of which are as real to us as they were to him; and why we should take faith and ignore facts, we cannot understand, unless it is a part of the great Christian system, in which we have no confidence. That we have taken hold of spirits' hands, and carefully examined them, we know. That these hands cannot be long retained in tangible matter, we have the best of evidence; and so far as we have tested the matter, they cannot be as readily materialized in the light as in the dark, nor retained as long. Why this is so, we do not know, and have had no satisfactory reason given. Neither do we know why the artist cannot bring out his picture in the light as well as in the dark, nor why the rooster crows at about one o'clock at night, although the wise men have thoroughly discussed the subject, while ignoring entirely the materialization of spirit-forms, which the clergy generally join them in ridiculing.

## SENTENCES OF THE COURTS.

We clip the following from the sentence of Judge Prim to Patrick Duffee, who is to be hung for murder in St. Louis:  
"Whatever may have induced you to commit this deed of horror is known to him who sees and knows all things; and if, as I hope and trust, conscience has still a hold and power over your heart, let not its voice remain unheeded, but devote your few remaining days to a review of your past career and to a contemplation of the dread future; so that, when the supreme moment shall have arrived which is to unveil eternity, you may be prepared, by sincere repentance and contrition, to appear before your Maker, cleansed of your sins and washed of the blood with which your soul is stained."

It seems to us about time this gassy gammon of the old English laws and ceremonies was abandoned by our courts and improved jurisprudence. If God saw the act of murder, knew the motive and consequence, and could have prevented it, and did not, it would seem that he was accessory, and the judge should make a note of that fact if he referred to God at all. "Unveil eternity"—what sense or meaning can there be to such words put together judicially? They may have a legal meaning, but have no literary or scientific meaning; and we suppose they are like some sentences used in the theological literature that are void of common sense. "Appear before your Maker"—what sense in this? Is he not before him all the time, as he was when he committed the crime which the judge intimates God saw? Appear before an omnipresent Being by going through the gallow's gate—nonsense! A soul stained with blood—figurative language, we suppose. If the person is cleansed, purified and forgiven, why hang him? Do we not need such pure people here? Why hang those God has forgiven? If a criminal can be converted and made into a saint, or fitted for a residence in heaven with the pure and good, why may we not keep him here with the Christians, who are no better than the saints with whom he is to associate as soon as he is hanged? Wash blood off a soul—what sense in using such language in a court record? The fact is, these old forms of striking terror into the hearts of criminals by such extravagant and absurd utterances, spoken with the dignity of a judge in court, are played out, and do not have the effect they once did. The victim in this case is said to have looked on and listened with cold indifference, and remarked, at the close, that it was all right, and if he must die, he would die like a man. Perhaps he will; but he acted like a brute, or worse, in the murder for which he was sentenced. Murder for murder, or, as Bro. W. H. says, cure evil with evil, is the law at present.

## AN UNJUST SYSTEM OF TRADE.

The traders in St. Louis, large and small, and even hucksters, market men and bar keepers, all repudiate the use of pennies and two and three cent pieces, and bring everything up to nickels and scrip. The consequence is that three cent daily papers have to be sold for five cents, a glass of soda or lemonade, for which one or two cents would pay a good profit, is sold for five cents, and not half as much is sold, and enormous profits taken from the poor and rich alike on what is sold. Apples and peaches must be sold for five cents or two or three for the nickel, according to quality, and the poor children are deprived of many a little taste they might get for a penny or two. But worst of all is in the markets, where you must get five cents' worth of lettuce or radishes or any little article, when one or two cents would pay for all needed. In the dry goods and groceries, also, the prices are all regulated by fives, as if that was our lowest coin. It works great injury to the poor, and is bad to all parties except those who sell what the people must have. Take, for instance, a soda fountain, where the liquid sold does not cost one cent per glass; if sold at three,

twice as much would be sold, and the profits be ample at two glasses for five cents. Lager beer sells enormously, especially on Sunday, at five cents, and would be sold at three if we had the currency; but it is doubtful if this would be any advantage to the poor, as there is enough of it drunk now. Meats in markets must be regulated by the five cent standard, with all other articles, greatly to the advantage of a few and disadvantage of the many. Whether we are to keep that system in the "future great city," we cannot tell, but if so, it will be at the expense of justice and a wrong to the poor, as they are mostly the parties that are compelled to buy in small quantities.

## THEORY AND FACTS.

A distant friend writes us his word of thanks for our brief notice of the Divining Rod, and says his own experience of many years proves the turning of the rod and its reliability, and that he knew an old man who followed locating wells and underground streams and springs successfully for many years, and made a handsome fortune from it. This friend thinks there is something of mediumship and something of magnetic and scientific attraction in the cases. Probably there is enough of the former to give it the ridicule of scientists, who never regard facts till they need them to prove some theory. The wise teachers must first make out a theory, and then they are ready to grasp facts to support it; but before they have a theory that requires the facts, they are worthless and only subjects of ridicule. Volcanoes and the increasing heat in boring artesian wells were readily grasped to prove the igneous theory, even though the deep sea soundings did not go in the same direction. Day and night and the seasons were soon seized by the advocates of the Copernican theory, although they had before been treated as special arrangements of God for man's convenience and his own rest from day's work and a week's work. The phenomena of the human body were readily brought in to support Harvey's system of the circulation of the blood, and they soon overthrew the ridiculous opposition. The haunted houses and a thousand other facts witnessed for ages and laughed at by those who had no theory to cover them, are now taken in and accounted for by Spiritualism. Dreams, visions, somnambulism, ghosts and ghost-seen are all in a line of facts covered by our new philosophy, and both the facts and philosophy are ignored by the wise savans, that hold the same relation to them that the Catholic Church and teachers of the flat earth theory did to Copernicus and Galileo, or the old physicians to Harvey and Hahnemann. Science, which has ever had to contend with the church and overcome it with its theories by calling in facts, in this case of Spiritualism—which sprung up outside the schools as well as the church—has now got the church at its back, and both are arrayed alike against the new discovery and its multitude of facts, but the Truth will conquer both church and college.

## CALL AND SEE US.

To the many Spiritualists and liberal-minded persons who visit St. Louis we desire to introduce the largest and best assortment of LIBERAL, SPIRITUAL, PHYSIOLOGICAL, PHRENOLOGICAL and REFORM books that can be found in any State west of New York, comprising many rare and valuable works that are not kept in any store in St. Louis. We have now been located and in the business here nearly two years, and long enough for the public who did not know us personally to learn that we are in a permanent and substantial business, and mean to deserve the western patronage as well as to supply a liberal community with the best books, pamphlets and papers that are in market, or, at least, such of them as are generally excluded from the counters of the popular booksellers for heretical sentiments. It must, however, be understood that we keep none of the vulgar, yellow-covered trash that can be found on the streets at the toy-stands.  
We have just refitted our store and moved our shelves into the west room of the same building, 601 North 5th street, second floor, a larger and more convenient one than the other, and where we shall be glad to see and hear from all who are interested in the greatest work of this age—enlightening the public mind on the life beyond the grave. We are also prepared to assure the many who are alling that, on receipt of two dollars, with look of hair from patients, and hand-writing, with age and sex, we will return clairvoyant examination and prescription, made by one of the oldest and best mediums in the country. Among our new works are the Hollow Globe, price \$2, postage 20 cents; Bhagvat Geeta, \$1.25, postage 16 cents; Bible in India, \$2, postage 20 cents; Descent of Man, Darwin, \$4, postage 48 cents; (two volumes); bound volumes of Banner of Light (two volumes in one), sent by express on receipt of \$5; Spencer's and Storer's medicines, &c., &c. Give us a call.

## STILL ANOTHER GONE.

Our old and esteemed friend, N. E. Daggett, of Elgin, Ill., as we see by the Religio-Philosophical Journal, has lost his foothold on earth and gone up with the spirits. Many years ago we met this bold and faithful witness, who was brought out of the coldest and most negative condition of skepticism by the invincible proofs he obtained in his own family while trying to detect the tricks and prove there were no spirits. Like our own case, Bro. Daggett had no evidence of life after death, until it came through mediumship, and when he got that evidence he used it to the best advantage he could, as we did, fearless of the rabble or the persecutions of the churches, which we had both faced in the days of our infidelity to their authority. We had no thought of his going before us to the Summer-Land, but since he has, we hope to get some word from him on subjects about which we have so often conversed. As we so often chronicle the departure of our co-laborers, we wait our own transition, and never mourn as our Christian brethren do, nor fear as they do the trial.

## HEALING THE SICK.

We are glad to announce to our friends in and about St. Louis, that Dr. J. D. Stillman, of Memphis, one of the most faithful and successful healers in the West, is now in our city, where he will for a short time attend to all who call on him and need his services. His rooms are two doors west of our office, where he has secured the elegant parlors in the old Emancipation Institute of the United States, but recently occupied as a boarding house. The success of the Doctor in the South has given him a reputation there that cannot fail to bring him into notice in St. Louis, which is still largely Southern in the elements of its population. The Doctor is thoroughly posted in the Brinkley College ghost story, and can give those who desire them the facts in the case.

"The Science of Evil," by Joel Moody, has created more interest and comment from the public press than any other book of the season, except Darwin's "Descent of Man."

## PREACHING AGAINST SPIRITUALISM.

EDITORS BANNER OF LIGHT.—There seems to be a sort of panic among the Orthodox theologians, in relation to the "New Dispensation." They have hitherto affected to consider the subject as a delusion, and have paid but little attention to it in their pulpits. The steady and rapid strides made by the spiritualistic philosophy, however, have alarmed them, apparently, and the clergy men, all over the country, are hurling their dire anathemas at the bright heads of our angel friends. Dr. Carver, in Portland, denounces them as doctrines of demons, and now we find in the Omaha Tribune of the 5th inst. a lengthy report of a sermon preached on the evening of the 4th, by Rev. J. W. Daniels, pastor of the First Baptist church of that city, from Isaiah viii: 19-20.

We rejoice to see these evidences of awakening in the churches. It is a cheering sign of progress, and indicates that even in the bosom of Orthodoxy are elements of progression. The point now reached is, that even the saints do not dare deny the "work of spirits," but the step in advance which they have taken, is the assumption that these spirits are all evil. There is hope that when they shall have fairly investigated the matter they will no longer insult their own intelligence, and make a devil of their God, who, if omnipotent, is scarcely less than that, if he permits the spirits of wicked men to return to earth to lead us poor mortals down to hell, while the spirits of good men are not permitted to come too and try to lift us higher. Mr. Daniels, in his sermon, frankly admits the truth of spirit intercourse. We make the following extracts from his sermon:

"Many of the manifestations imputed to spirits are the results of mesmerism, sleight-of-hand and deceptive artifice. The clairvoyant state in which the so-called mediums hold their services, is often induced, not by the spirits, but by the secret use of drugs."  
"That some who claim to be mediums use deception, we freely admit, but we have never known an instance where the clairvoyant state was 'induced by drugs.' It matters little, however, whether that peculiar condition known as clairvoyance is induced by mesmerism, or drugs, or spirits, so that it is really induced, and the spirit vision of the subject be opened. Will the Reverend Divine tell his hearers what mesmerism, what clairvoyance is? Again he says:

"But in numerous instances, the wonders are, doubtless, the work of spirits. This is attested by thousands of credible witnesses in America and England. All of the theism and most of the history and religion of the heathen world is sustained by intercourse with finite spirits. \* \* \* The New Testament history of demoniacs is an incontrovertible evidence of the reality of spirit intercourse. Also the account of the damsel out of which Paul cast the spirit of divination. All Pagan authors, poets, philosophers and philosophers express the opinion that the oracles, divining spirits and demons, were all spirits of dead men. Philo, the Jewish historian, says the souls of dead men are called demons."

Mr. Daniels, however, does not agree with the true definition of the word demon, which is simply "spirit, either angel or fiend," but assumes that the correct definition accepted by the early Christians, is that given by Josephus, that "Demons are the spirits of wicked men," and goes on to say: "These familiar spirits are represented as unclean, and in our version of the Scriptures, justly styled devils. Christ gave his apostles power over all of them, not to enable them to engage in the abominable work of the 'developing mediums'—getting spirits into human beings, but with the express command to cast them out."

Now let us see where this doctrine leads him. He says Christ gave his apostles power to cast out devils. True, and they did it, and Jesus himself after his death appeared as a spirit (will Mr. Daniels say "demon"?), to the eleven and gave them a charge:

"Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues. They shall take up serpents; and if they drink any deadly thing it shall not hurt them: they shall lay their hands on the sick and they shall recover."  
Mark, Jesus a spirit appeared to mortals and commanded them for all coming time to "preach the gospel to every creature," and the signs to follow were not only to follow these apostles, but also they who believe. They shall cast out devils, they, as well as the apostles or preachers, "shall lay their hands on the sick and they shall recover." And it is recorded that these signs did follow for several hundred years. Now our point is this: If these spirits are all devils, as assumed by Mr. Daniels and his associates, and not only the apostles, but they who believed, are given power by the "holy demon," Jesus Christ, to "cast them out," why in the name of Heaven does he not, if he preaches the gospel and believes it, exercise the power granted to him, prove the divinity of his mission, demonstrate to the world that "the Lord is working with him," AND CAST THEM OUT? If he does not, we commend to his prayerful consideration the text: "These signs shall not follow them that believe not, and he that believeth not shall be damned." Again he says, "If evil spirits held intercourse with men, why may not good spirits do the same?" I answer that by asking another question, If wicked men get drunk and commit trespass, assault and battery, why may not good men indulge in the same unlawful sport?

This is a pitiful evasion that did not satisfy the mind of the preacher, if it did his audience. Of course a good man can get drunk if he wants to, and a great many good men do. The law by which spirits commune with mortals is universal, and has no exception. If Moses and Elias (spirits) appeared to the disciples (mortals) on the Mount, were they "demons or spirits of wicked men"? If Jesus appeared to Mary Magdalene after he was murdered on the cross by the religious bigots of his time, was he a "spirit of a wicked man"? If good spirits appeared to mortals then, why not now? Mr. Daniels has admitted too much for his argument when he says "the history of the New Testament furnishes incontrovertible evidence of the reality of spirit intercourse"—for that proves that spirits, both good and evil, held intercourse with mortals then, just as they have done ever since, and do still. Why the command—"Try the spirits, and see whether they be of God," in other words, and see whether they be good or evil, if no good spirits were allowed to commune with mortals?

The reverend speaker closes with the following brilliant specimen of oratorical invective:

"Spiritualism is a terrible fact; I believe in it; I believe in it just as I believe in Beelzebub, the prince of devils. I believe it to be the work of evil and seducing spirits. I believe God condemns it; that it is radically anti-Christian in character, and that its tendency is evil and only evil; and that constantly for the last twenty years it has been causing insanity, ruining families, encouraging 'free love,' licentiousness and infidelity, and threatening a harvest of demoniacs as terrible as ever inflicted the world. Our duty is to set our faces against it everywhere; to warn all to spurn it as they would a viper; to have nothing to do with it, and to let it alone before it is meddled with."

Our space will not permit a lengthy review of this remarkable confession of faith, as we would like. It sounds marvellously like the manner in

which the blessed Jesus was denounced by the scribes and pharisees of olden time, when he went about doing good. They accused him of "casting out devils by Beelzebub, the prince of devils"—of preaching sedition and error. They sought to slay him because he told a poor sick man to "take up his bed and walk" on the Sabbath, and persecuted him all the more bitterly because he mildly replied to them: "My Father worketh hitherto, and I work." The spirits come doing the work of our Father, and then that believe, not only cast out devils, but they raise them up; they preach to spirits in prison, as Christ is said to have done, and break their chains; they lay hands on the sick, and they recover; and yet this man dares to assume that God condemns them. They demonstrate immortality, and yet it is "anti-Christian in its character," for the last twenty years it has been ruining families, encouraging 'free love,' licentiousness and infidelity!" Has it, indeed? Does the Church of Omaha "ruin families and encourage free love, licentiousness and infidelity," when "families in it are ruined," and the practice of free love and licentiousness are exposed among its bright and shining lights? Is his church to be condemned because some of its members go astray? Is Spiritualism that terrible fact—to be indiscriminately condemned because, as in the church, some men and women assume the garb of heaven in which to better serve the devil or their own evil propensities?

We cannot enlarge faith. Let Mr. Daniels exorcise the power given by Christ to those who believe in the true Gospel and cast out these devils, nor let them alone to do their fearful work, or be a little careful lest he himself be found "fighting against God."

If he really feels as he talks, he must be willing to try and convince his fellowmen of their "terrible" error; and we are assured that there are those in Omaha who would like to meet him in fair discussion. Our good friend, GEN. ESTABROOK, we opine, would not refuse such an opportunity.

JOSEPH B. HALL.

Portland, Me., June 12th, 1871.

## Letter from E. S. Wheeler.

DEAR BANNER.—June in Springfield gives plausibility to the name of this embowered city. Of late, the atmosphere has been serene and the fields a glory. You have my sympathy while you toil at Ixion, which must turn every week; but I will not add to the labors of Sisyphus the torments of Tantalus by any elaborate description of the natural beauties by which I am surrounded.

It may be interesting and cheering to say that the friends of Spiritualism have steadily supported meetings for some six months past. The work was set in motion by our zealous friend, Harvey Lyman. Previously, for some time, a free conference was maintained, but not largely attended. Now, fair and intelligent audiences gather to hear the lectures, and a considerable degree of general attention is created.

Susie Willis, Agnes Davis, E. S. Wheeler, I. P. Greenleaf and Jennie Leys have been here, and of late I am speaking again, and, as you are aware, am to finish the month in the place. And now, to come to the point, and use you, as so many have got in the habit of doing, I will say, although I had decided to favor myself by a vacation from the 25th of June to the 23d of July, (the first of my two Sunday engagements at Stafford Springs, Conn.) yet I find myself so well, and without so poor, that I should be glad to speak the 23, 24 and 25th of July, within any moderate distance. Societies which depend on casual contributions to pay their speakers, and are unable to become responsible for a fixed compensation, need not address me. When they become poor as I am, I will go and speak for them gratuitously. To save trouble, I may remark that twenty-five dollars is the smallest sum I can or will speak for, with my accommodations; and must increase the demand where the journey is long and the engagement short.

Having been imposed upon quite enough by such people, I want to hear from no irresponsible, dishonest, self-constituted committees; but with honorable persons I have been and will be magnanimous as far as my ability allows. Believing the time has come for a reform in the way speakers are often treated, I make the above statement, not as a gauge for others, but as my terms and conditions for the year to come.

Sincerely yours, E. S. WHEELER.

Springfield, Mass., June 15, 1871.

## American Liberal Tract Society.

The annual meeting of this Society was held in Elliot Hall, June 2d, 1871, the President, William Denton, presiding. The records of the last meeting were read and approved. The Society then proceeded to the election of officers, and the action of the Executive Committee in changing the name of the Society from Massachusetts to American; also changing the meetings of the Executive Committee from monthly, as heretofore, to quarterly. The meetings of the Committee were held on the first Thursdays of January, April, July and October. The Treasurer, William A. Dinkley, presented a report showing the Society free from liabilities, and with a small balance in the treasury. The Secretary, Albert Morton, presented a report showing the work accomplished since the commencement in August, 1870, giving the number of pages published in that time as 707,795, which have been widely distributed, nearly every State in the Union, Nova Scotia, Canada, Mexico and Australia having sent orders. Remarks in relation to the work were made by Messrs. Denton, Dole, Williams, Richards and others. Albert E. Carpenter was appointed General Traveling Agent for the Society for the ensuing year. The funds and tract sales such business for the Society as pertains to the office. A communication from Dr. H. F. Gardner was read, manifesting great interest in the work of the Society, but declining to present before the meeting. The meeting was then adjourned to the first Thursday of the next year. The Committee for Nomination of Officers reported as follows: For President, Wm. Denton, Wellesley; Vice Presidents, L. S. Richards, Quincy, H. S. Williams, Boston, Miss Mary Dole, Boston, Mrs. J. B. Dodge, Chelsea; Secretary, Albert Morton, Boston; Treasurer, Wm. A. Dinkley, Boston; Chairman of Executive Committee, M. T. Dole, Charlestown; Trustees, P. E. Gay, Daniel Farrar, Geo. W. Smith, John Woods and G. W. Morris, all of Boston. The Committee recommended that the remainder of the Executive Committee be elected at an adjourned meeting. On motion, the report of the Committee was accepted, and the above-named officers were elected for the ensuing year. The Committee were directed to present a list of names for Executive Committee at the adjourned meeting, which will be held in Elliot Hall, Thursday, July 6th, at 7 P. M. Adjourned.

ALBERT MORTON, Secretary.

## New York—Mediums' Convention.

The Quarterly Convention of Mediums and Speakers was held at Bldgway, Orleans Co., May 27th and 28th. The Convention was organized by electing George W. Taylor, of Collins, President. The meeting was the largest of any held since its organization, and the interest manifested was unprecedented. The Convention was held in the Western New York. Among the speakers present were Bro. Taylor, Seaver, Fish, Haven, and Mr. and Mrs. Woodruff. At the Sunday morning meeting a committee was appointed to select a subject to present to the controlling influence of Bro. Fish. They gave as the subject, "Original Sin, consequently the necessity of an Atonement." All that we can say of it, it was handled in a truly logical and scientific manner, and for an hour and a half the audience was held in breathless silence. Each session of the meeting showed an increase of numbers, and on Sunday afternoon the large hall of the Ridge-way House was literally packed with an earnest, interested audience of workers. Good music was interspersed throughout the Convention.

The next Quarterly Convention will be held at Leroy, Genesee Co., the first Saturday and Sunday (3d and 4th) of September next, where the friends are assured a welcome reception awaits them.

Lockport, N. Y., June 10, 1871.

An English medical journal says that women will not confide information as to their more delicate complaints "to female physicians, though these latter know how it is themselves in many cases. The perverse ladies prefer consulting a tyrant man."

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