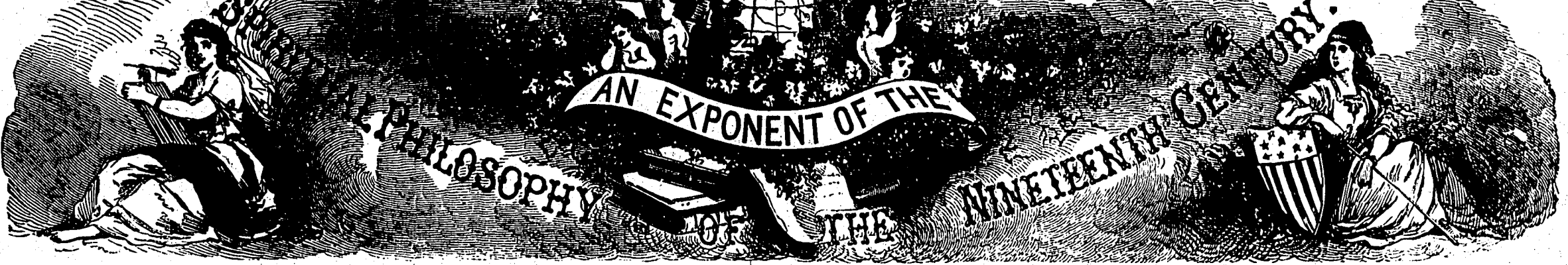


# BANNER OF LIGHT.



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## THE FINE ARTS.

### THE STORY OF FRANCESCA AND POLO OF RIMINI.

Written expressly for the Banner of Light.

Spiritualism in all ages has been the inspiration of the poet, the vision of the artist and the dream of the musician. Instinctively intuitive, clairvoyantly prophetic by Nature, the human spirit, ever aspiring beyond the material and transitory, has always evinced its innate though partly unfolded powers, and spurning the limitations of the mere physical, drawn by love, heralded by imagination, moved onward into the infinite and eternal in search of the Immortal and Divine.

Hearing that which no tongue can utter, seeing that no language can describe, and made conscious of the mystery of the incomprehensible Whole, the forms of art, whether born of the pen, the chisel, the brush, the singing voice, or by touch of instrument of music, are expressions of an inward and superior sense, the thought of which cannot be articulated in the vernacular, but must in music flow like Nature's tones, live in marble like the hills, blush and glow in color like the eastern and western gates of day, or breathe in poetic phrase a heaven-taught lesson in the dialect of the gods.

Translating thus the universal sense and significance, all genuine art is a revelation, all true artists vestals and priests at the shrine of Nature, in the temple of humanity. Stolid materialism is unconscious of the fact, and narrow, mole-eyed observation will not discover the secret of their influence, but although the poem may be a work of fiction, the statue an ideal form, the painting mythologic, and all music the soul of the shadow of a dream, still those who see the real will know that feeling ever precedes reason, and imagination bears the torch of intuition to cast the light of inspiration upon the toiling steps of beneficent and noble Science.

Spiritualists are friendly to and appreciative of art, as indeed they should be, in all its forms, since their science, philosophy and religion make it certain that every faculty and power which reveals itself in mortal conditions is the prophetic germ of preterhuman capacities, which are to be the absolute requisites of an exalted and happy supermundane immortality. Very little aesthetic culture would fit one for the barbaric glories of the Orthodox "New Jerusalem." "The Song of Moses and the Lamb," as conceived of by the vulgar, would be monotonous and offensive if heard forever by ears attuned to Beethoven. But the varied and complex life of the spirit-land we know will tax all our powers by its duties, even as its multifarious harmonies and loveliness will exhaust our best cultivated taste to realize its beauty, grandeur and completeness.

A natural immortality is the only real future life—the same laws govern them, the same Providence administers. Happiness, heaven, everywhere, always, are but the result and a consciousness of some good we have done, not ourselves, but others. The angels all are servants, "the greatest minister." It is wise to cultivate every power of body and mind. The measure of our development now is the measure of our efficiency hereafter. Our power for good is the measure of our right to happiness, and our happiness depends on a cultured capacity for enjoyment. Therefore we should foster and study art, not only for the sake of beauty in "the life which now is," but in thought of the profound, sublime magnificence, the more intense glory of "the life to come."

The foregoing observations have been suggested by a view and study of Ary Scheffer's wonderful painting of a scene from Dante's "Inferno," a good reproduction of which is herewith presented to the reader. The picture illustrates the story of Francesca da Rimini and her lover, Polo Malatesta, as told by Dante in the account he gives of the second circle of the infernal regions and what he saw and experienced there. The beautiful form in the foreground is that of Francesca, the unfortunate. The masculine figure she embraces is that of Polo, or Paul. The wonderful pathos of the female face, and the half-hidden anguish of the man, are expressive of the doom the poet has conceived for them. There he himself stands in his hood and mantle, sad-faced as he always was after his youth; near by, with the immortal laurel on his brow, is Virgil, his guardian spirit, his inspiration and guide through all the scenes of the awful underworld! In the distance restless spirits drift before the blast, walling their uneasy sorrow to the ear of Stygian night.

The episode which the picture represents has been popularized by Leigh Hunt's fine poem, "The Story of Rimini," and he says of this Danteque description, that it stands in the Inferno "like a lily in the mouth of Tartarus."

Ary Scheffer is a native of Holland, a Dutchman, hardly of the kind of men from whom so keen an understanding of so subtle a poet could be expected. He has been for a long time, however, a resident of France, and it may be that by the way of Gaul and the Franks he came on in the journey of his art into the spirit of Dante's poetry, which was the very soul of Medieval Italy. We subjoin portions of the text of Longfellow's translation of "The Inferno," as published in London in 1867, perhaps as literal a rendering of the original as language and sense allow:

"Thus I descended out of the first circle  
Down to the second that less space begirds,  
And so much greater dole, that goods to walling.  
There standeth Minos horribly, and snarls;  
Examines the transgressors at the entrance;  
Judges and sends according as he girds him."  
"I came into a place mute of all light,  
Which bellows as the sea does in a tempest,  
If by opposing winds 't is combated.  
The infernal hurricane that never rests  
Hurles the spirits onward in its rapine;  
Whirling them round, and, smiting, it molests them  
When they arrive before the precipice.  
There are the shrieks, the plaints and the laments,



FRANCESCA AND POLO.

There they blaspheme the Puissance Divine.  
I understood that unto such a torment  
The carnal malefactors were condemned,  
Who reason subjugate to appetite."

"After that I had listened to my teacher,  
Naming the dames of old and cavaliers,  
Pity prevailed, and I was high bewildered.  
And I began: 'Oh, poet, willingly  
Speak would I to those two who go together,  
And seem upon the wind to be re-light.  
And he to me: 'Thou'lt mark when they shall be  
Nearer to us, and then do thou implore them,  
By love which leadeth them, and they will come.'  
Soon as the wind in our direction ways them,  
My voice uplift I: 'Oh, you weary souls,  
Come, speak to us if no one interdicts it!'"

To his speech the spirit of Francesca replies:

"Love, that on gentle heart doth swiftly seize,  
Seized this man for the person beautiful.  
That was taken from me, and still the mode offends me.  
Love, that exalts me, and still the mode offends me.  
Seized me with pleasure of this man so strongly  
That, as thou seest, it doth not yet desert me.  
Love has conducted us unto one death:  
Oanna walleth him who quenched our life!"  
"And I began: 'Thine agonies, Francesca,  
Sad and compassionate to weeping make me.  
But tell me, at the time of those sweet sighs,  
By what and in what manner love conceded  
That you should know your dubious desires?'  
And she to me: 'There is no greater sorrow  
Than to be mindful of the happy time  
In misery, and that thy teacher knows.  
But if to recognize the earliest root  
Of love in us thou hast so great desire,  
I will do even as he who weeps and speaks.  
One day we reading were, for our delight,  
Of Lancelot, how love did him enthral.  
Alone we were, and without any fear.  
Full many a time our eyes together drew  
That reading, and drove the color from our faces;  
But one point only was it that we craved us:  
When as we read of the much longed for smile  
Being by such a noble lover kissed.  
This one, who never from me shall be divided,  
Kissed me upon the mouth all palpitating.  
Galeotto was the book and he who wrote it.  
That day no further did we read therein.'  
And all the while one spirit uttered this.  
The other one did weep so that, for pity,  
I swooned away as I had been dying.  
And fell, even as a dead body falls."

Certainly the artist has faithfully represented the idea and description of the poet. It is a story of love—love stronger than morality, and hence, in Dante's mind, accursed. But the story of Francesca and of her lover, even according to Dante, was that of a pair "more sinned against than sinning," unfortunate, hence tempted; tempted, hence sinful, as the spirit modestly confesses; and so Dante has them in hell—not in "Malabolge" with the utterly base, but in the second circle, suffering, tossed, weeping, but together. "He who never from me shall separate!" Love stronger than conventionalism, stronger than the sense of right, doomed to death, yet lasting beyond the grave; damned in the outer hell, yet stronger than all the tempests of the Inferno. Love, eternal love! presence, immortal presence! and yet subtly the poet has made that love and presence at once its own torture—their agony and an undying consolation.

To Dante heaven was more divine, since his Beatrice adorned it and would welcome him, and he could well imagine Francesca and Paul had their sorrow mitigated, and yet intensified, because they felt and saw each other's pain. Though, like other scholars, sectarians and partisans of his time, the feelings and thoughts of Dante were about equally divided between the classics of antique paganism, the dogmas of scholastic theology,

"The Romance was to these two lovers what Galeotto (Galahad, or Sir Galahad) had been to Lancelot and Queen Guinevere." In a translation less literal than Longfellow's the expression is as follows:  
"But at one point  
Alone we fell. When of that smile we read,  
The wished smile so rapturously kissed  
By one so deep in love, than he who never  
From me shall separate, at once my lips  
All trembling kissed. The book and writer  
Both were love's purveyors. In its leaves that day  
We read no more."

and local and general politics; yet he was, in a sense, a reformer. He turned the lightnings of Parnassus against "the thunders of the Vatican," the power of poetry to expose the crimes of the church. Popes and priests have choice locations in his "Inferno," doubly damned themselves in the very hell to which they assumed to hold the keys!

In a letter to Can Grande della Scala, Dante writes: "It is to be remarked that the sense of this work is not simple, but, on the contrary, one may say manifold: for one sense is that which is derived from the letter, and another is that which is derived from the things signified by the letter. The first is called literal; the second, allegorical or moral. \* \* \* The subject, then, of the whole work, taken literally, is the condition of souls after death, simply considered; for on this and around this, the whole action of the work turns. But if the work be taken allegorically, the subject is man—how, by actions of merit or demerit, through freedom of the will, he justly deserves reward or punishment."

In the case of Francesca and Paul, Dante, with the intuition of the poet, the reason of a philosopher, and the science, perhaps, of the Spiritualist, in regard to physiology and psychology, exemplifies the working of natural law in relation to unchastity and sexual promiscuity. It is the law of life, that sexual contact interferences the magnetic and spiritual spheres of all who thus approach each other; hence there is, in "things deformed, disarranged and gross," "adultery" (adulterium), improper, disorderly, unnatural mingling and blending. Diseases are but the outward expression of spiritual demoralizations, of magnetic degenerations, and consequent physical taint. Whatever is so thoroughly taken on and intimately blended as the life elements of sexual partners are, must be carried; whatever is so directly given must be left. Hence the libertine scatters his life beyond power of recall, and takes upon himself conditions impossible to throw off. Naturally, he is drawn confusedly in every direction, has no satisfactory central attraction, but is tumultuously whirled by the force of his own restless passions—

"The infernal hurricane that never rests."

As Shelley has written of London, we may say of that condition—

"This is hell, and in this smother,  
All are damnable and damned;  
We being damned, damn one another."

There was but one Francesca for whom Paul wept—but one Paul for whom Francesca grieved; hence the woe was tolerable. Imagine Paul haunted by a score of clinging, illit loves from discordant, heterogeneous natures, and Francesca thrown by gusts of tormented affection and passion from one to another of a crew of libertines, in whom only animal lusts held control. The picture is too horrible even for hell, but the reality is not too grotesque and awful for being lived by men and women whose distress should educate them into simpler, purer life. Herein is the most lesson of the painter and the poet; and if we express it more directly, it is only to vindicate the slandered philosophy of Spiritualism, and impress upon the minds of the erring not only that life on earth is made wretched by promiscuous sexual relations without love, use or compatibility, but that all sin against Nature bears its own bitter fruit, and sends us out of the body unhappy and afflicted, to expiate our own folly in the purgatory of undeveloped conditions and remorseful remembrance. It is true, there is a progress by experience, a development by suffering; but it is proverbially "a dear school."

It would seem that wisdom could at last be regarded, and truth considered, science consulted, harmony developed, and progress aided, until humanity is known by all for something more than animal. Whatever may be the confusion of the present, we are confident—

"'T is but the death-throe of the bad,  
The wasting of the wrong and ill;  
Whatever good the old-time had  
Is living still."

In that good let us rust and live, and ever add to it as our knowledge and power increase; so shall we conquer even our own imperfections, and "on the stepping-stones of our dead selves rise to higher things."

To recur to the poem, and remarks in regard to it: Carlyle—"Herons and Hero Worship," Sec. 3—says: "Dante's painting is not graphic only, brief, true, and of a vividness as of fire in a dark night; taken on the wider scale, it is every way noble, and the outcome of a great soul. Francesca and her lover—what qualities in that! A thing woven as out of rainbows, on a ground of eternal black. A small flute-voice of infinite wall speaks there into our very heart of hearts. A touch of womanhood in it, too—della bella persona, che mi fu tolta; and how, even in the pit of woe, it is a solace that he will never part from her! Saddest tragedy in these *alti quati*. And the racking winds, in that *aer bruno*, whirl them away again to wall forever! Strange to think, Dante was the friend of this poor Francesca's father. Francesca may have sat upon the poet's knees as a bright, innocent little child. Infinite pity, yet also infinite rigor of law: it is so Nature is made; it is so Dante discerned that she was made."

Boccaccio's account, translated from his Commentary by Leigh Hunt, "Stories from the Italian Poets," Appendix II, is as follows:

"You must know that this lady, Madonna Francesca, was daughter of Messer Guido the Elder, lord of Ravenna and of Cervia, and that a long and grievous war having been waged between him and the lords Malatesta of Rimini, a treaty of peace by certain mediators was at length concluded between them, the which, to the end that it might be the more firmly established, it pleased both parties to desire to fortify by relationship; and the matter of this relationship was so discussed, that the said Messer Guido agreed to give his young and fair daughter in marriage to Gianciotto, the son of Messer Malatesta."

"Now, this being made known to certain of the friends of Messer Guido, one of them said to him: 'Take care what you do; for if you contrive not matters discreetly, such relationship will beget scandal. You know what manner of person your daughter is, and of how lofty a spirit; and if she see Gianciotto before the bond is tied, neither you nor any one else will have power to persuade her to marry him; therefore, if it so please you, it seems to me that it would be good to conduct the matter thus, namely: that Gianciotto should not come blither himself to marry her, but that a brother of his should come and espouse her in his name.'

"Gianciotto was a man of great spirit, and hoped, after his father's death, to become lord of Rimini, in the contemplation of which event, albeit he was rude in appearance and a cripple, Messer Guido desired him for a son-in-law above any of his brothers. Discerning, therefore, the reasonableness of what his friend counseled, he secretly disposed matters according to his device, and a day being appointed, Polo, a brother of Gianciotto, came to Ravenna with full authority to espouse Madonna Francesca. Polo was a handsome man, very pleasant, and of a courteous breeding; and passing with other gentlemen over the court-yard of the palace of Messer Guido, a damsel, who knew him, pointed him out to Madonna Francesca through an opening in the casement, saying: 'That is he that is to be your husband!' And so, indeed, the poor lady believed, and incontinently placed in him her whole affection; and the ceremony of the marriage having been thus brought about, and the lady conveyed to Rimini, she became not aware of the deceit till the morning ensuing the marriage, when she beheld Gianciotto rise from her side; the which discovery moved her to such disdain, that she became not a whit the less rooted in her love for Polo. Nevertheless, that it grew to be unlawful I never heard, except in what is written by this author (Dante), and possibly it might so have become; albeit I take what he says to have been an

invention framed on the possibility, rather than anything which he knew of his own knowledge. Be this as it may, Polo and Madonna Francesca, living in the same house, and Gianciotto being gone into a certain neighboring district as governor, they fell into great companionship with one another, suspecting nothing; but a servant of Gianciotto, noting it, went to his master and told him how matters looked, with the which Gianciotto, being fiercely moved, secretly returned to Rimini; and seeing Polo enter the room of Madonna Francesca the while he himself was arriving, went straight to the door, and finding it locked inside, called to his lady to come out; for, Madonna Francesca and Polo having deserted him, Polo thought to escape suddenly through an opening in the wall, by means of which there was a descent into another room; and, therefore, thinking to conceal his fault either wholly or in part, he threw himself into the opening, telling the lady to go and open the door. But his hope did not turn out as he expected, for the hem of a mantle which he had on caught upon a nail, and the lady opening the door meantime, in the belief that all would be well by reason of Polo's not being there, Gianciotto caught sight of Polo as he was detained by the hem of the mantle, and straightway ran with his dagger in his hand to kill him; whereupon the lady, to prevent it, ran between them; but Gianciotto, having lifted the dagger, and put the whole force of his arm into the blow, there came to pass what he had not desired, namely, that he struck the dagger into the bosom of the lady before it could reach Polo, by which accident, being as one who had loved the lady better than himself, he withdrew the dagger and again struck at Polo, and slew him; and so leaving them both dead, he hastily went his way and betook him to his wonted affairs; and the next morning the two lovers, with many tears, were buried together in the same grave."

The poet Dante Alighieri, of Florence, died in the month of July, 1321, in the city of Ravenna, in Romagna, at the age of about fifty six. He was an honorable and ancient citizen, yet for political reasons only was he expelled and banished from Florence. He was a great and learned person in almost every science, a consummate poet and philosopher and rhetorician. His life, no less than his poetry, makes it evident that he was mediumistic, clairvoyant and prophetic, and in fact, as history records, his contemporaries and neighbors gave him credit for such, as fully as they could understand. A life of disappointment and suffering, while an exile and in poverty, doubtless aided in the development of that imagination and intuition that are so strangely, wonderfully and spiritually interwoven in his *Divina Commedia*.

## SPIRITUALISM ABROAD AND AT HOME.

BY DR. G. L. DITBON.

EDITORS BANNER OF LIGHT—The terrible state in which *la belle France* has found herself within the last few months may well claim our tenderest sympathies; but while we lament the destruction of property, of grand monuments, of noble works of art and of libraries, we must still more regret that the spirit-world has been flooded with a vile set of souls, whose aspirations would discredit the children of the gorilla and the nurlings of the Indian jungles. I have reason to believe, however, that while our dear ones in the spirit-world have now suddenly thrust upon them superabundant labor—the teaching, the raising up of that horde of miscreants which civil war has sent hence—they rejoice that the earth is being purified; that the war, brought about by the church, has recoiled in its virulence upon herself; that the power behind the throne must no longer be Jesuitism, but honest, outspoken righteousness.

During a momentary lull in the storm, the white-winged doves of peace floated away to all quarters from the ark of the people's hopes; the press sent abroad its glad messengers, as it were, upon the wings of the wind. *Le Concile de la Libre Pensée* reached me laden with good things, but they are generally so local and political in their character they would not much interest our Spiritualists. They are, also, to a large extent, too partisan, and, in their spirit, do no little injustice to Germany. Frenchmen seem to forget that the Germans were not the aggressors. They seem not to see that they were driven into the struggle to arrest German Protestantism and save Rome. Disraeli, with prophetic foresight, recorded in his *Lothair* a truth that was to find fulfillment in the Franco-German war. Rome was to be freed from the Papal yoke, not by fighting in Italy, but in France. I hope our French friends will ere long discover the true source of their misfortune (the only way in which they can profit by them), and will be fully conscious of the fact that to priestcraft and not to King William they are indebted for their discomfiture.

*La Concile* has a valuable letter from M. Alexandre Aksakof, giving an account of his efforts to bring out in Russian the principal works on Spiritualism in this country. And here I might make some lengthy remarks on ecclesiasticism, the curse of all countries, the leaden clog on the wheels of progress. When M. Aksakof wished to publish his translations, he was compelled to go before the *Censure ecclésiastique*, who, to avoid giving assent and yet evade the blame, referred him to the *Censure civile*, who referred him back to the former; which of course made an end to his efforts in that direction, and finally drove him to Germany, where more liberal sentiments (and hence less clerical) prevail, and where he was rewarded for his trouble by seeing in print his favorite American authors.

*Le Concile* relates a couple of predictions concerning the Dukes of Biron. The account is from a work published in Rouen in 1611. The first of these nobles made sport of the "divination" which Catharine de Medicis had caused to be much invogue at her court. He, however, finally consult-



ed a medium, who predicted, six months previous to the battle of Epernay, that he would be killed by a cannon ball. This affected him so much that he avowed to his friends that he never afterward heard a cannon fired without trembling and bowing his head. At Epernay he was seen to do the same, but the ball he attempted to dodge put an end to his life. His brother then became duke, and he likewise consulted a medium, but who, seeing a sad fate awaiting him, refused for a long time to reveal what he knew. The duke, perceiving, was finally told; but he flew into a passion and nearly killed the innocent prophet. Indeed, he left him, as he supposed, dead, and even removed the stairs to the humble apartment, so that no aid could reach his victim. As predicted, the duke died upon the scaffold on the 31st of July, 1862.

Deodoro Agrippa d'Aubigné, ancestor of Mme. de Maintenon, reports, in his memoirs, that he was called a prophet. The fact was, he had in his service a poor deaf and dumb boy, who, though repulsive in appearance, had great facility in expressing himself by his fingers, and by gestures. He was thought by some to be the devil incarnate, for he had the power of finding anything lost, revealing the place where anything was hidden, telling the quantity of money any one had in his pocket, giving the genealogy of families and predicting the future. One day, says d'Aubigné, I had the curiosity to know the hour when Henry IV. would take his promenade, the proposal he would entertain, the persons accompanying him, and the like; and, though far distant from the scene of action, all occurred to verify the boy's statement. On another occasion a member of the household demanded of him how long the king would live, and how he would die. He will live three years and a half, said he. He then told the name of the village and the street in which he would die, and the manner of his death. He also predicted events that would take place in the reign of Louis XIII.

I have just received a handsome pamphlet from Madrid, called *El Criterio Espiritista*. Above this title is a triangle enclosed by a serpent and surrounded by rays of light. In the center of the triangle is an eye, and beneath the whole "Nose Te Ipsum." This beautiful, all important inscription, borrowed from the portico of a Greek temple, may well grace the title-page of all spiritualistic literature. To know ourselves seems a pre-requisite to any great good one might desire to accomplish. *El Criterio* is evidently in very able hands. I have space, however, for only a single notice of its valuable contents, and that will be on an article relating to this country—to a spirit-picture, in fact, made by Benjamin West through the instrumentality of Mr. E. Rogers; and that, too, in a dark room in the space of one hour and a half. The picture thus taken was recognized as the grandmother of the gentleman (Mr. Gridley) in whose house it was produced. Another portrait, drawn in like manner, was recognized by no one, and was finally hung up in Mr. Gridley's store. After some time a spirit manifested itself at one of Mr. G.'s sittings and said, "My name is Horatio Gridley. It is more than fifty years since I left the world. I lived several years in Natchez. My only child still lives there. I am your father's cousin," &c. "The portrait in your store represents me as I was a short time before I passed to this higher and happier life. You can get information concerning me from your uncle, Mr. Gridley, of Brownsville, Tenn." Mr. G. subsequently wrote to his uncle, who not only corroborated all that the spirit had said, but gave the name (L. M. Patterson) of the daughter referred to as living in Natchez. Mr. G. sent a photograph of the portrait of the old gentleman to this daughter, who recognized it at once, though no hint was given to her concerning its origin or who it was supposed to be.

This phase of Spiritualism seems to be extending rapidly, and if people are too incredulous or too cautious to seek for spirit-pictures of their departed loved ones, they may have them appear, whether or no, upon their windows, as is happening in very many places. I have just received from Mr. Milleson a foretype of that child which he lately drew in a friend's house, and which was recognized even by the neighboring children, who came in and climbed up to kiss it as the portrait of their loved little friend whom they had lost in death, and of whom no likeness existed, and of whose earth life, in fact, Mr. Milleson was wholly ignorant.

I should also state that I have received another number of the *Zragozaan El Progreso Espiritista*. It contains a portion of a splendid discourse delivered before the Spiritual Society by its president. It has, also, several highly dignified and noble communications (from Cervantes, from Philip II, from Isabel I.), through the mediumship of Madam Dolores Portocarrero.

A good test was recently given here in Albany to a worthy medium, a Mrs. Smith. Her spirit-mother appeared to her one night, and announced that her brother-in-law's wife was very ill. It again appeared to her, and told her that the woman was passing away, and that, at a specified time, (within a day or two, I believe,) she would receive a letter corroborating the statement. Mrs. S. in the morning informed some friends of the vision, and said she was sure the announcement would prove true; and true it did prove in every particular.

I have been informed also by a gentleman from Washington, that he was indebted to the spirits for his wife's life. When in a very critical state, when her fair young spirit seemed to be spreading its bright wings for a higher flight, friendly angels gathered around her, gave minute directions how she should be treated, what medicine given, how friction should be applied, and who should apply it; and, when all the heavenly instructions had been minutely followed, the glad announcement came from the spirit land that "they could save her."

Albany, N. Y., 1871.

#### THOUGHTS FROM THE WORKSHOP.

BY C. H. BRADLEY.

Some one remarked in my hearing the other day, that the folly of our time was the desire to grow rich and famous by other means than labor with the hands. My observation and reason lead me to think the remark was essentially true. It occurs to me, in our longings for something higher, we overlook the humble but necessary rounds in the ladder that reaches up to the heights we desire to gain. All that is worth the name of riches or fame is obtained by slow and laborious toil with hands and brain. It is a necessary condition of true progress, and we often attain more real elevation by doing what our hands find to do to the best of our ability, than we should in useless repining, or in desiring something we are unwilling to obtain by patient labor. Proper physical labor strengthens and develops the brain, enabling us to grow in harmony with the necessities and aspirations of our whole being. Real wealth does not depend on the possession of material things; it is the consciousness of work well done, of moments improved, of active effort for the good of others, and the consequent development of our own souls. To be truly famous, is to deserve the kindly smile and good will of all, the fervent "God bless you!" the confidence of guiltless childhood and the respect of age.

Written for the Banner of Light.

#### OUR DARLING ADDIE.

In Memoriam.

BY MRS. C. A. K. POORE.

In quiet, on the green hill-side,  
Where lofty trees their branches wave,  
Where peace and solitude abide,  
There lies a little new-made grave.  
With flowers sweet as summer's breath,  
The lowly sacred mound is enshrined;  
Around it lies a laurel wreath  
By loving fingers fondly twined.

But sweeter, fairer, purer far,  
Than blushing rose or flow'ry wild,  
Was she whose form is resting there,  
A little, precious, darling child.  
The morning places above her head,  
Her requiem chant in dirge-like strain;  
But sadder yet above her dead  
We breathe our mournful, low refrain.

Our dear! Not so—no!—let living, bright,  
Naught that is lovely 'er can die;  
She plumed her wings for higher flight,  
As angels seek their native sky.

Not dead! Although each coming spring  
May deck her grave with verdure fair,  
Our loving hearts to her will cling,  
And keep her memory greener there.

Oh joy for her! that she has passed  
So gently o'er the swelling tide;  
Her little boat with moorings fast  
Is safely on "the other side."

And from those green Elysian heights,  
Eager, she beckons us to come,  
Our faltering footsteps she invites  
To hasten to our better home.

Worcester, June, 1871.

#### Free Thought.

##### PROFESSIONAL BIGOTRY vs. LIBERALITY.

BY J. J. JONES, M. D.

For a time, the atmosphere of the social and scientific world has been made redolent with the stench of corrupt principles, which the medical and theological bigots of our free country have aroused by their efforts to "subdue" every individual who, without obtaining their approval and permit, has had the presumption to "heal the sick" and relieve suffering.

Though this *ipse dixit* of inquisitorial tyranny may appear to crush Truth, 'tis in appearance only; for Truth, that white-robed angel of heaven, can no more be vanquished than can the fiat of God that directs her mission of progress.

The nobler and self-sacrificing elements of soul that prompt every true physician to adopt the means most potent to benefit his suffering fellow-creatures, regardless of selfish dogmas and musty lore, surely cannot be comprehended by these would-be rulers, or they would not have assumed a position which points them out as enemies to humanity; and were not their intellects of the same meagre calibre as their charity, they would have "suffered long and patiently" ere they had published their extreme selfishness and injustice.

While these inharmonious conditions have been undergoing fermentation, there has been a more direct and healthy development of the true principles of reform, which are perceived by those who observe the "signs of the times," and which are demonstrated in events similar to the "commencement exercises" at the "Eclectic Medical College of Pennsylvania" (Pine street, Philadelphia), which took place on the 25th inst., where, with music and flowers as concomitants, the degree of M. D. was conferred upon a large class of gentlemen—and ladies—or "females," as some are pleased to term self-sustaining women. And this honor was gained by these ladies without the loss of respect of any gentleman who participated in the same course of instruction which had fitted them for graduation; nor was their sense of propriety or true womanly modesty shocked by the knowledge they had acquired of the "human form divine."

Honor be to the Institute that granted them the facilities to acquire the qualifications necessary to fit them for the noble calling by them adopted—an Institute that teaches from the most scientific deductions of the age, fearing no new theories, but carefully investigating all, and sustaining the true, as it has done with that much-abused element, electricity, which, by research and experiment, has been placed beyond cavil among the most potent of therapeutic agents, as is frequently demonstrated by the wonderful cures effected thereby.

And so, onward will march the principles of progress, till the power to heal the sick will be an innate element of every soul; till woman learns and obtains her true "rights"; and till religion will become purified of bigotry and hypocrisy, and can no longer be a means of self-aggrandizement for the tyrant. Then, truly, will the "Saviour" have come, and the Bible worshippers' dream of a millennium be realized.  
Philadelphia, Pa., 1871.

#### WOMAN SUFFRAGE AGAIN.

EDITORS BANNER OF LIGHT.—In your issue of June 24th is an article on female suffrage that is deserving of notice. The writer says: "That a woman who is self-supporting, and who voluntarily accepts the hardships and privations endured by men in the pursuit of pecuniary independence, is entitled, if she wishes it, to the right of suffrage, I presume no one will deny." She also says: "Most women are dependent for support on the earnings of men—either on money procured by the exertions of living male relatives, or inherited from men now deceased, and earned by them while in the form. \* \* \* Are such women entitled to the right of suffrage, owing to the possession of such property? I think they cannot in justice claim that they are." The writer declares that there is a large class of women who seem to think that their being ladies exempts them from all care and work, and the husband and father has to support them in idleness; but she admits that, if woman is self-supporting, she ought to have the privilege of voting, if she demands it.

Any woman who has the care of household affairs, and a family of children to rear, is sure to have hardships and privations enough to entitle her to the privilege of citizenship without any restrictions. Woman, with all her arduous labors, can never be self-supporting if she has a husband, for all her earnings belong to him; she does not even own herself. Law and custom give the woman no remuneration for a lifetime of hard labor, because she is a woman. She cannot even control the destiny of her own children. The father can, and frequently does, by will or deed, convey his child into the hands of strangers.

If women are not self-supporting, I would ask, who supports the thousands of women that are employed in the mills and factories, in the workshops and clothing stores, in the families and schools of our cities and villages? How many women are there now supporting inebriated hus-

bands, and rearing children, who are looking forward to the time when they can raise their voices against their greatest foe, intemperance, by casting their ballot against that curse of our land—intoxicating drink! It is humiliating to me to ask for the ballot. I claim it as my right. Having served my family and country for over sixty years, I have learned that equal rights are the true heritage of every one, and it is only by usurpation that we are deprived of a voice in the government of our country.

One word for the good old Banner. I have been a subscriber for ten years, and shall continue to be as long as I stay in the form. I consider it the best paper I ever read, and one which will do good to all classes.

Yours for the truth,

Mrs. B. F. INGRAHAM.

Cazenovia, N. Y., June 18, 1871.

#### HOW CAN A SPIRITUALIST LIVE WITHOUT A SPIRITUAL PAPER?

DEAR BANNER.—How we shall best promote and spread abroad the grand and glorious doctrines of our heaven-born religion, is a very earnest and serious question for all Spiritualists to ask themselves. I wish to give my ideas in as short space as possible. We all feel the great importance of keeping every lecturer in the field we possibly can, of sustaining them both by the means to pay all necessary expenses, and above all in generous love and sympathy, for without the genial face of our good mediums, and the glorious truths they give us, life would hardly be a blessing.

And it is not too much to say that no age has sent forth to the world a set of men and women that have done so glorious a work, and so well adapted to the wants of humanity, as the mediums of the last twenty years. And what makes it so beautiful is, they come from among the people. But while this is all true, is there not another power more potent to lighten the masses, and bring them up into a higher condition? I think there is, and that power is the spiritual paper. In a recent trip among a good many spiritual families, I have been greatly pained in not finding a spiritual paper in the house. I cannot describe my feelings; for I feel almost sure that no person can long be without a spiritual paper without losing his interest in the good cause, and growing cold. Fill the house with the best books there are published, and they will not supply the place of a fresh weekly spiritual paper. Subscribe for all the newspapers the market affords, and without a spiritual paper, there is something lacking. Think of a professed Spiritualist taking a silly story paper, and no spiritual paper, with its bright genial face, to greet you every week. Dear friends, I do not want to be uncharitable—for without large-hearted charity we are greatly lacking—but I am pained, deeply pained, when I ask the question, How can a Spiritualist live without a spiritual paper? I have an earnest, an intense desire to see ten spiritual papers taken in every town where there is one now. If I ever ardently and fervently prayed for one thing above another, it is for the spread of spiritual papers, for they are the best educators of the people that can be put before them. Education in its true sense is the hope of the world, and I know of no instrumentality equal to a spiritual paper. Dear brother and sister Spiritualists everywhere, can we not quadruple the subscription lists of our grand, living spiritual papers? And we want to do it now. Do not wait a day. Whenever we meet a spiritual brother or sister, let us with a warm hand and a smiling face kindly solicit their names to our noble papers. The more I hear and see of Spiritualism the more grand and beautiful it appears; and I know of no way to send it into every family and every heart, but upon the golden wings of a spiritual paper.

Ever in love, your friend and brother,  
Cornell, Me. SEWARD MITCHELL.

#### A QUESTION FOR SCIENTISTS.

EDITORS BANNER OF LIGHT.—I would ask through your paper, first for myself, and second for others who may be as unfortunate as myself: Who are the self-styled or accredited scientific men of the present age? Presuming that you will name enough, and the best of them, to form a committee, who will be ready and willing to serve and enlighten the understanding of their fellow-men, less gifted and less cultivated than themselves, upon the most important subject that has ever agitated the minds of the children of men, and trusting that this honorable body are now in council, I propose that they at their earliest convenience publicly answer the important question, which the united body of the Church has continued for over twenty-two years to ask, viz., What is the real and true cause of what ignorant men and women call "spirit manifestations?"

Gentlemen of the scientific council, you, as lights to the world, cannot with propriety longer withhold an intelligent and scientific answer to this great question. You are now pressed to the wall, and the voices of untold millions cry in your ears, Tell us, if it is not the departed spirits, what is it? (or, what it is.) Remember, gentlemen, that your judges stand thick around you, and if you have no plea of scientific merit to assist you, you will be, by all the Christianized world, as well as all Spiritualists, condemned for your indecision and imbecility. If after proper and careful investigation you are forced against your previous judgment to accept the spiritual theory, fear not to proclaim to the waiting world the deep conviction of your immortal souls.

S. L. WALKER.

Poughkeepsie, N. Y.

#### ARE ALL MEN IMMORTAL?

EDITORS BANNER OF LIGHT.—While I am unreservedly a believer in phenomenal Spiritualism, I am not so sure that the great lesson the angels are trying to teach us is being properly understood. I know that many able exponents of Spiritualism live in disregard of most of the laws of this present life, feeling an abiding confidence in the immortal felicity of the coming change, while we feel assured that the adherents to the prevailing dogmas are to be surprised, when they cross over, to find their cherished creeds and tenets all a myth. Will we be less so, should we find the great lesson lost in our haste to embrace a pleasant "anti-hell" gospel?

There are fixed laws governing the animal and vegetable kingdoms, upon the observance of which depend their ultimate maturity and perfection. I mean an exception to the general law, or is he, too, amenable to it for his perfect development and individual immortality?

What we all desire to know, is the relation that this life (or condition) sustains to the next life (or condition). Can that which belongs to this condition, and should have been performed in this condition, (but having been neglected) be performed in the next? If it can be performed in the next, what use for the law of this? If it cannot be performed in the next, what will be the final result—an immortal barrier to immortal perfection? If an immortal barrier to perfection be raised in this condition, will not that same barrier oper-

ate against immortal individuality? Or, in other words, has not this God whom we serve power to "cast both soul and body into hell"? And would not the exercise of that power be "constitutional," and in harmony with the law of mind and matter?

Christianity has utterly failed to establish immortality. Have we established the fact that all men are immortal?

Yours for truth,

B. F. FARLEY.

Elmhurst, Jersey Co., Ill.

#### Banner Correspondence.

##### Wisconsin Pebbles.

BY J. O. BARRETT.

Palmyra, Wis., June 12, 1871.

Lectured here on Sunday, June 12, to the people in a grove. Stood on a dry-goods box four feet by four, for a pulpit. The voice of the Lord was in the wind and the rustling leaves of the oaks overhead. That was one of the gates to heaven. Palmyra was once a radical town, and the good seed is left. Bro. E. W. Stevens, an earnest apostle, is still working here, and all along the line of railroad, every station bringing up the "dry bones." Fidelity, fraternity—in honor preferring one another—"this is the spiritual trinity, the godhead we all should worship." A home at J. E. Brown's, a spiritual veteran, with his life companion; and a home, too, at Bro. O. F. Dodge's, once a Universalist minister, now a physician. He is successful, progressive, and the angels have him in charge. He is aided in the healing art by his gifted wife, one of the most reliable psychometric mediums in the State. Let this sister and all such improve these precious gifts, for they are the keys to the republic of heaven.

##### RAILROAD COGITATIONS.

Every Saturday (spiritual) lecturers going to their appointments (with the rest) are flocks of ministers on every important railroad in the country; some of them are shaved and "shavers" others bearded, others shabby, others elegant and well-dressed, others portly as saloon gentry, others long-faced, especially the neophytes just out of the theological breeding-pens, others soft-handed and soft-spoken, paying particular attention to the ladies (for the sake of seats in the ladies' cars) and most of them arrogant, lumber, unback-boned, living like leeches on "the blood of the cross" and the balance are gentlemen, well educated and practical, despite their creeds. Most of these laugh and joke and smoke—as if they did not believe in the resurrection—others are earnest and other Christians do at horse-racing or cock-fights, or human battles, after saying prayers. I have just heard one of them say, "The position of the church these days is precarious; the tenure of the minister is insecure; our people everywhere are becoming volatile; we need a more rigorous synod!"

Exactly. "A more vigorous synod!" Down with democratic rule and up with ecclesiastical monarchy! Give us a trinity in the Constitution, and a State religion, and we can enforce the Sabbath question, the Sunday school, and the authority of God in us vested!

The ministers! They conserve what we reveal as the cost of their perspiration. They repeat as parrots do. They work for the church, not humanity. *Cui bono?* Their art to aid Nature in her beautiful capitalizations, marks the coloring. Ere a child's mind begins to grow, a petrifying process is employed to convert it from a "nature" to a "nurture." So to ye ministers! Teach the trees how to grow, and the birds how to sing the psalms of Zion; and when you have learned good behavior toward God and man, get out of the world's sunlight!

##### ORION, RICHLAND CO.

A little town on the Wisconsin River. Spiritualistic inquiry is deep and strong as its now swelling currents. People came to hear the gospel, from all the country round, a distance of eight to ten miles, for a week evening lecture. Houses crowded—people outside listening at the windows. Orthodox and Spiritualists sat side by side, just as if they belonged to the same family of God. Lectured upon the Old and New—the fallibility of creeds and books and theologians, and the infallibility of God's Bible in the natural and human kingdoms. Closing, there came a flood of questions, from the Orthodox wing mainly. A Methodist minister is in a hopeful condition, for he desires to know something about God—who and what God is. After considerable trap-setting, that proved to spring back upon his own hands, he inquired if "God" was in flowers? "Why, yes, God is in the flowers! See how beautiful, how fragrant! Is not this the beauty and love of God blossomed out to teach us who and what he is? And in you, my brother, I find him again. Let us both be as beautiful and sweet as the flowers, and we will know more of God." This did not suit him; he was superior. Said he in reply, "God's power is manifest in the flowers; but do not believe God is in snakes and hogs and lice!" Poor, good brother! I pitied him as much as I did these Godless creatures. I told him he should not so insult the useful hog, snake, or louse even, that always grows where human filth or evil religion is.

##### PATCH GROVE, GRANT CO.

Decidedly the most radical place in the West—wide-awake, progressive, intellectual, and getting spiritual. Meetings every month, a library just purchased, worth two hundred dollars—this is what they are doing there. There the mediumistic speaker is filled with electric thought; for the very atmosphere is ablaze with inspiration when those large congregations of "liberals" gather in that brick academy on the hill.

##### "CHECKS AND BALANCES."

Rowdies sometimes mutilate my posters on the posts and buildings in towns where I lecture, and the "liberals" and the dear Orthodox brethren bless their souls!—smile at it, and give consent. "All right!"

A good brother, member of a Sunday school, at first disposed to endorse my views, but afterwards finding such procedure was "heretical," backed down; and to reclaim his good standing, at the session of the next Sunday school, rose up, and delivered himself after this style:

"I heard Mr. Barrett, the other evening, children, lecture on Spiritualism—that most dangerous doctrine gaining in our midst. I was so shocked! \* \* \* Something must be done to stay this current of wickedness. We should have laws—speaking of laws, I overheard the blasphemous words of this kind, the Christian people can defend community from this curse, by making use of the prison or the burning stake!"

Having got off so much manufactured bile, he sat down, so dignified, the sweat on his face, presenting a dingy lustre for "saints" to behold without veiling their eyes. The incident is a reminder of Bro. A. A. Wheelock's labors out in Bloomington, Grant County. There he was obliged to speak in a saloon; then in an old academy, abandoned to the owls. He dealt his firing with admirable execution. An old Scotch Presbyterian present said to some of the liberal folks, after the speaker had gone, "It was a awful, but I bless the Lord, Divine vengeance did not kill him on the spot. I think it would be doing God's service to take a broad-axe and hew that maun Wheelock down!"

The other evening, going to my lecture at an early hour, I passed by a little clump of men, one of whom, not knowing me, just then exclaimed: "Going to the Orange Outing to night, Bill?" "What the Masons?" said Bill.

"No, you fool!" chimed in another; "to the spiritual meeting in the schoolhouse."

Drawing nearer, I patted the brother on the shoulder, saying, "I am the Orange Outing! Come out to the show, gentlemen."

He looked me in the face, very intently, and all over, and coolly replied, followed by a shout, "Well, I guess I'll not take it back!"

It was a nice joke, and they came out and listened very respectfully. That was from the "un-churches"—so frank, without hypocrisy, and generous, after all.

##### Doings in Milwaukee, Wis.

Rev. Rowland Connor continues his good reform work in the Unitarian church. He commenced a series of conferences in May, to be held the first and third Sundays of each month, that prominent great object. At the first he stated the objects to be considered the reforms of the day; such as temperance, prison reform, education of criminals, and the amelioration of the oppressions of the poor generally—subjects that are

tabooed in church conferences. These subjects were approved by the speakers, and it was suggested that such a course would establish the church of humanity, which would be in harmony with the government of man, which we have. The Church of God is constantly becoming upon the government, to punish persons, because they do not worship its God to their satisfaction. Man's church will never call for the punishment of persons, but for their education and reform, and the protection of persons and society in their just rights. God's church agrees with the divine right of kings and rulers, and upholds them in their cruelty and despotism. Man's church agrees with the divine right of every person to life, liberty and pursuit of happiness, and upholds the government in maintaining these rights.

There is a communitistic society in this city which has had some notices of its meetings and doings in the daily papers; which has lately adopted a plan for establishing a humanitarian church. They have determined that money given to start such a benevolent institution should not be lost, but should be invested in real estate, and it, to work out not only the poorest of themselves and the poor, but also for those who pay the expenses and wish to enjoy a good home. It can be so arranged as to give better security for the support of families upon the decrease of a father than life insurance companies now give. Such a plan will work to benefit mankind by every needed reform; it will be the best school for the teacher and worker in harmony with man's highest reason, and in close connection and sympathy with the working classes, who are trying to free themselves from the oppressions of the monopolists. Unless such a church is established to inculcate humanity to man, God's church will continue to make countless thousands mourn by its inhumanity to man.

In Mr. Connor's second conference the question was considered whether Adam was the first man. In this conference the usual Scriptural and geological arguments were made, pro and con; but some passages were read from the Pre-Adamite chronicle, which showed that the oldest unprinted Hebrew bible contained many accounts of the sons of Adam and the sons of Ish. And no idea could be formed of what the original bible was by reading any existing copy, because it had evidently been so much changed previously; and the alterations since have been such that persons reading the modern English bible can form no real idea of what the oldest contains. This was shown by reading what Job's wife said to him in his greatest affliction: "Curse God and die!" But the most ancient text reads: "Humble thyself before God, for thou art dying." If this is so, it shows that she was as patient and faithful to God as Job, and that the learned and the oldest unprinted Hebrew bible, and other theological institutions have permitted a slander to go unrebuked upon one of the most faithful wives and mothers described in history or fiction, which places them on a par with the common clergy of the day, who slander and lie about Thomas Paine and other patriots of the revolution, and about the same old and new thinkers of the present time, and show the whole Christian clergy of our time to be like those of the age when Constantine made Christ the God of the Roman Empire—who taught, says Mosheim, to deceive and lie was a virtue—like emperor, like bible, like God, like church and like priests—nor can we expect such Christians to stop and think of the present time, and show the whole Christian clergy of our time to be like those of the age when Constantine made Christ the God of the Roman Empire—who taught, says Mosheim, to deceive and lie 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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 communications (condensed or otherwise) of correspondents. Our columns are open for the expression of free thought, 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 8, 1871.

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LETTER COLLECTOR, EDITOR,  
LEWIS B. WILSON, ASSISTANT.

Business connected with the editorial department of this paper is under the exclusive control of LEWIS COLBY, to whom all letters and communications must be addressed.

### Eternal Progression.

Other men say things equally true and impressive with Mr. Beecher's utterances, which are swallowed with so much avidity by a large portion of the public. It is not to be denied that he says things in a striking, original and pictorial way, which arrests attention, stimulates curiosity, and excites the imagination and the sympathies alternately. Aside from these strong and marked peculiarities of his—in other words, his way of expressing himself—it cannot be claimed that he is so very much in advance of others as to be regarded a leader in thought and speculation. In fact, he only shows signs of coming up by slow steps to where others have reached long ago. His chief merit lies in being able to carry along with him such a numerous body of followers—people outside of his church, much more than people in it. It is the power of his personal magnetism that challenges remark and admiration, not his advanced thought. One can easily see whether he tends, because the path he treads is direct and plain. He may even be unconscious of it himself, but he is only an instrument, and a powerful one, too, in higher hands. The spirits of heaven are using his great gifts to noble and visible ends. He is doing his allotted work well.

Thus much by way of preliminary to the titulations we are about to make from one of his recent discourses in Plymouth Church. His theme was the one which we have made the title of the present article. The vast majority of men, he remarked, have no idea of character. They have a few very poor rules for external action, but these do not amount to much. If you come where man has raised up a conception of character, has attained to habits of tenderness and sympathy; if you take even these conditions and subject them to ideal measurement, you will even then bear witness that, at the best, there is very little worth saying. Among the primary duties of man, he said, is the bringing out of his nature everything in it worth developing. We must take the seed which is given us, and make the most of it—cultivate it. Only about one-fifth of average man gets waked up and attended to in this world. If our bodies were developed as we develop our souls, we should have monstrous feet, huge hands, a great big stomach, and a little button of a head. The part of the human soul that should lie nearest communion with God is desolate. The greatest part of the human soul is uncultured. If you take an inventory of some men's natures, what do you find there? Like many houses you see—built five stories high—with a French roof of course. The parlors are only partially furnished, and, as you go on, every story grows worse and worse, and when you get clear up you will find that the attic is empty. He insisted that the next necessity for a man is organization. There must be unity, or life will be full of discord. Some men are strong, mighty, almost omnipotent in their physical nature. Their passions lay out and direct; you will find these men fond of art and beauty—but only to minister to these passions. There is harmony here. The animal governs the spiritual. Here and there you will find persons who are ruled by moral sentiment. All their social affections work toward duty and love. Between these two stand the great mass of mankind—those who are good to-day and bad to-morrow—without any definite moral or social purpose. He said he should just as soon think of flowers blooming without the sunshine as he should believe in any development that does not come from the Lord Jesus Christ. The moral nature of man must have its pabulum from God himself. It is possible for man, by sedulous culture, to form some idea of the direction of Omnipotence. Some men can reach reason and philosophy, but there is a state higher than that, by which, without the process of observation, men's souls jump at the truth. This, he said, is intuition. This is inspiration.

Then he set out with his felicitous illustrations, with which he makes the great truths which he individually apprehends understood by his hearers. Do you say—he asked—to the muscles of your leg "now get up and walk"? Take a man who has been sick for four months and look at him the first time he attempts to take a step. See the old baby get up. This bulge in the floor perplexes him. He is afraid to trust himself; but just look at him when he gets out-doors again and is able to perform the old joyful feats of an athlete. His body sees for him—his foot sees for him—every member works harmoniously. Look at a musician's fingers on the keys of an organ. He doesn't know what he is doing exactly, but the music comes. Look at the flute-player. It is the notes that flow up his fingers, evidently. A typesetter will pick up ten thousand letters without scarcely looking at them, and up will come the proof sometimes without a single mistake. These are the lower forms of intuition, where men cease to calculate, where we do not stop to think, where the truth flashes. Now men, he proceeded, are not in any respect finished, although many are on the right track. Very few there are who regard religion properly. What is the popular impression of religion? Is it beautiful or gawky? What do children think of ministers and deacons? What is the church? Largely a gaunt and barren cross, and for the most part without the revered association of him who came upon it. There is scarcely a single act that can be measured by any high standard; measuring character by any ideal possibility, how very ragged it is. The things which we think virtuous are so full of flaws that we scarcely wish to preserve them. If this be true, one of two things must take place. Change of position will not endow us with perfection. We pass from this world as children from a primary school. It did not seem to him that men so shrunken, so paralyzed, will when they die spring up as angels. We shall enter the Kingdom of Heaven in more senses than one, as little children enter

to go on with study and discipline; not such as we have here on earth—but that which will be equivalent to it and suited to our changed relations. We shall have another soil, another climate, another growth, but it will be growth. That which is left undone, must be done. A missionary to Labrador takes with him a seed from his native land, and planting it, nourishes it for ten years, but there is neither bud nor blossom. He takes it home. It is the same root, but another climate. The sun searches for the hidden things in it, and under these new influences there are blossoms and clusters of fruit. The fruit comes from the new soil. It would never have been developed in the old. All our present virtues, all our tendencies will begin again, and if we ever become perfect it will be where God's hand with artist touch will bring us to sympathy.

The Church, said Mr. Beecher, stands before God in regard to character in the same position as other men. No man will be saved because he has been baptized, and no church-member is any less a sinner, according to the genuine sense of sin. Being converted is only being begun upon. In the Church we are full of imperfections; and if we stand before God saved, it will be from his unspeakable love. If this be true, sin should be no reason of our remaining away from God. Some men say they dare not go to God; but there is no human being that is not an object of God's loving sympathy. It may be he looks with more pleasure upon a soul that has been developed into beauty, but as love precedes all reform, there is not a drunkard, not a gambler, but has the right to look up and say, God help me. If a man is a sinner, that is the very reason he should go to God. If men should not pray until they are good, no man would pray on the face of the globe. Nothing more disgusting one with the discord among sects, than a sense of the profound imperfections of all Christians of all sects. Quarrels among the rich and strong are had enough, but what must we think when we go to a plague hospital, and see fever raging against fever, and dropsy swelling with dropsy over emaciation. The Churches are all hospitals; and where is there one so good that can afford to be arrogant. One great household the earth—one great family the race. We are in the first low stages of growth, and no man is so grand that he can afford to be a censor in regard to others. The Church is full of sin, crimes and infirmities, but out of this shall yet come God's workmanship.

Now there is hope in this kind of preaching. It is radical. It touches the marrow. It puts away the dogmas and the superstitions, and goes straight to the mark. But we ask the reader to note the faithfulness with which it follows up the spiritual ideas, on the subjects of inspiration, intuition, the next world, and eternal progression. It admits that man can but begin his career here, and utterly discards the old crippling, frightful superstitions of hell-fire and eternal punishments. Verily Spiritualism is working in the churches with power, and Mr. Beecher is one of its chief witnesses.

### Spiritualism in the Old Dominion.

Truth and error in religious matters are battling all over the continent, and in no part is the struggle more apparent than in the South. We are each day, and from nearly every State, receiving news of people who, awakened from the moribund sleep superinduced by the priesthood upon all whom they can control, ask for a broader beam of the new morning which is gilding the moral heavens. Virginia seems at present to be receiving a spiritual baptism, as frequent reports we have from Portsmouth and other localities testify. All that is necessary is that our apostles learn to "despise not the day of small things," and to work for limited numbers—if need be—at first, for the seed once sown in the minds of a few in any community, cannot fail of producing many fold in the harvest which will surely follow.

J. M. Barnes, whose labors for the spread of free thought are well-known in the South and West, writes from Snowville, Va., that though the positions there are held by Campbellites, Methodists and Baptists in great numbers, and he and his freely-circulated publications are denounced as being from the infernal regions, "I find a demand for reform books, both of a religious and a scientific character, and repeated calls to go out to lecture upon science and preach. I have the Methodist churches [in most cases] open to me, and other churches over the country, and I always find a good turnout, a house-full. The intelligent, educated part of the people are not only ready to hear, but to think independently of a priest."

Our brother would like to have a co-laborer to occupy with him the field, where there is plenty of work, but "dare not ask one to come, for the pay will be but little, so far as cash is concerned." May success attend our brother, and all who like him are striving to give light instead of moral darkness. The ground to be canvassed is fruitful, as the success of Mr. Barnes testifies, in his two years' labors there, and those who have fancied Virginia to be hopelessly wrapped in the theologic darkness, will find "There is life in the old land yet!"

### Cheney and the Church.

It must be a very uncomfortable thing, in hot weather, to occupy such a post as the Rev. Mr. Cheney, of Chicago, occupies to-day, between cross fires from his bishop and the laity. A portion of the latter adhere to him and his ecclesiastical fortunes, while the bulk of the church-members, in Chicago and throughout the diocese, stand fast by the bishop and the rubric. "They are the rules of our church," once observed a square-toed Orthodox deacon, in a meeting called to consider a case of discipline, "and they must be obeyed, right or wrong." So with the canons of Episcopacy, under Bishop Whitehouse, of Illinois. He is a great stickler for the letter of things. Break over that, and for him the whole spirit of it is evaporated and gone. Mr. Cheney is advised by members of the Episcopal communion to leave the church if he cannot submit to the last thing of the very last rod of discipline. But that is not the point, and he realizes it. He prefers the Church, but protests against bigotry and superstition in its internal administration; and in order to test the freedom of a Presbyter to enjoy the right of an emancipated conscience, he resolves to stay inside the pale and exercise that freedom. His bishop unfrocks him for it. He does so with an eye to discipline, but does not see that it is sure to bring down ruin on his house. There is such a thing as purging until the stomach itself is gone. Then the sufferer may certainly know he is clean, if not before. Mr. Cheney's case is dividing the church it is anxiously attempted to save as a rigid unit.

### Closed during the Hot Weather.

The Public Free Circles at the Banner of Light office closed last Thursday, June 29th, in order to allow Mrs. Conant a vacation during the hot weather. They will be resumed on Monday, Sept. 4th.

Several boxes of delicious strawberries, fresh from the garden of Mrs. F. B. Felton, of Everett, were thankfully received by us last week.

### "Temporary Aberration" vs. Sewing Women.

In the New York Daily Standard for June 21st, we find an account of a man in that city named William Hoffman, who, starting with two others in an alleged enterprise for the manufacture of balnearial skirts, was enabled, on the strength of previous character and business acquaintances, to obtain credit for goods to the amount of over one hundred thousand dollars. To use the words of the paper referred to, the "goods were obtained, viz: from January to May, at five, four, three, two and one month's credit, making all due upon the same date. The way in which the business was carried on was remarkably simple. The packages containing the merchandise were never opened, but were sent out to auction, where they sold invariably at far less than cost price."

When the crash came—or rather the time for settlement—the "gentleman" aforesaid "failed," was seized and committed to Ludlow-street jail, under thirteen orders of arrest as the principal actor in a scheme for obtaining goods under false pretences, and his estate was thrown into bankruptcy. The Standard further says: "As soon as he was thrown into prison, this Montague Tige of balnearial skirts was visited daily by crowds of half-starved sewing girls who, with tears in their eyes, implored that he would pay them their wages; but Hoffman, with patronizing air, assured them that he had not a cent, and, sobbing bitterly, the poor girls withdrew to their homes."

A list of forty-seven poor girls whom he defrauded of their honest earnings, in sums of from five to thirty dollars, and which amounted in all to three hundred and seventy-two dollars—all wrung from the lives of his starving employees—is published in the above-named paper; also, the statement that the claims of the other employees made an aggregate of five thousand dollars. At last accounts, he—with the assistance of his wife and several friends—was endeavoring to persuade the members of the Commission of Lunacy, presided over by Commissioners Doty and Walter Roche, that he is or was insane. Our contemporary, in noticing the preliminary examination before the Commission, says: "The case is one of the most complicated that has ever been heard in a court of justice; and if the allegations made against Hoffman and his wife can be substantiated, one of the most colossal swindles on record will be brought to light, and one which will compromise many leading citizens of this city."

Here is a deliberate scheme by which a large number of honest and hard-working—in some instances, suffering—girls have been defrauded of their just recompense. The public knows the meagre pecuniary reward which such women can obtain in the best of times from their seemingly soulless employers. Early and late, to keep the wolf, hunger, from the door—and in many cases to support aged and infirm parents—these poor wretches of humanity must toil. Earth has no bloom for them, and in their despair, life no smile. What wonder, when desperation gets the better of reason, or some "financial irregularity" robs them of their just earnings, they become deaf to the lyrics of the angels of purity, and hear only the tempting whisper of fiends? Christian ministers, who to-day have the ear of the great mass of the community, ye who deplore the increase of the social evil, where is your influence?—where are your voices? Are you ranged in defence of these stricken daughters of toil? Bigots who are to-day scheming for the overthrow of religious freedom by the amendment of the United States Constitution, professedly "to checkmate the tide of infidelity and paganism flowing into our country from abroad, and corrupting still more the national mind," pause in your mad career, and hear the reproachful voice of the Christ-spirit, as he calls you back to the field of your legitimate duty! What shall you answer when you hear the—"Inasmuch as ye did it not to one of the least of these, ye did it not to me?"

### Spiritualism again in Court.

The advancing importance of our cause is in no way more clearly shown than by the various points of law which have been raised concerning it, and the frequent actions brought in the courts which have Spiritualism as their basis. The following paragraph is now going the rounds of the daily press, wherein is given an account of a prosecution of a spiritual physician, and his triumphant acquittal:

"On Friday, June 23d, in the Superior Civil Court for Plymouth County, Mass., held at Plymouth, the case of Luther T. Phillips vs. William Chasler came up. This was an action brought by the plaintiff to recover for injuries received from an unskillful surgical operation performed by the defendant. The defendant is a well known Spiritualist doctor residing in Kingston, and was contended by the defence that he can neither read nor write, and is entirely ignorant of medicine, that he never pretended to have skill of himself, and that his patrons well knew that his treatment was wholly dependent upon abnormal influences while in a trance condition, and that there was no responsibility beyond the acting in good faith to obtain the abnormal influence. The court (Judge Reed) ruled that where a party holds himself out as a Spiritualist doctor, he is only held to the ordinary reasonable means to procure the attendance of spirits at the time and place of the treatment—or that if the party so holding himself out to treat disease takes the ordinary means in use with such person to induce the attendance of spirits, he is not liable for damage of any kind while so treating his patients. The court then submitted the jury to decide whether the defendant treated the plaintiff while in the condition he contracted to be in, and if not, whether the plaintiff suffered injury from that treatment, and to what extent. They rendered a verdict for the defendant."

### Picture of a Spirit—More Evidence.

The Orleans American, printed in Albion, N. Y., publishes the following statement in its issue of June 22d:

I hereby certify that I had a daughter born in England, and died there in 1844, at the age of fifteen, and M. Milleson, of New York, and now stopping at South Barre, New York, a spirit-artist for the departed, has drawn a lifelike picture of said daughter and presented it to me without my knowing it was to be done and without any knowledge on his part that I ever had such daughter. I am sure it is a true likeness of my child.

Barre, June 19, 1871. HANNAH COTWELL.

We certify that we are well acquainted with Hannah Cotwell, and believe her to be truthful and reliable.

J. D. BUCKLAND.

A. M. BUCKLAND.

### Dr. Dutton's School.

The school under the supervision of Geo. Dutton, A. B., M. D., in West Randolph, Vt., will open August 28th for the admission of students in Physiology and other English branches. A special department, with physiological cabinet, and full course of lectures for giving instruction upon the preservation of health and the different systems of medical treatment at the present time, in connection with a regular academic course as preparatory. Circulars sent on application as above.

The Spiritualists' Union Picnic at Walden Pond Grove, Concord, Mass., will take place Wednesday, July 12th. If the weather is favorable, thousands will be there.

### Spiritual Phenomena in England.

There appears to be a steady growth of Spiritualism in England, and especially is this fact noticeable in its phenomenal phase. Now mediums are being developed in public and in private. Mrs. Emma Hardinge's lecturing tour has created an interest in the subject never before seen on the intellectual plane. The manifestations witnessed through the mediumship of Mr. Morse, Mrs. Guppy, Mrs. Barry, Messrs. Herne and Williams and D. D. Home are of such a nature that no candid mind can help pausing in utter astonishment. Mrs. Guppy, a very respectable lady and an excellent medium, and Mr. Herne, another remarkable medium, have of late been carried through the air by invisible power when in a trance state. We copy the accounts as given in the Medium and Daybreak as follows:

"We confess this is rather an astounding statement, but the truth must be told. The facts are as follows: On Friday morning last, Mr. Herne had called on a friend living at Caledonian Road. When near Thornhill Square, about twenty minutes past ten, he felt a peculiar sick sensation creep over him, and he became unconscious and knew nothing till he came to himself at Mr. Guppy's house, situated at 1, Melville Villas, Highbury Hill Park. Now for the other side of the narrative. Mrs. Guppy was in her little breakfast room when she heard Mr. Guppy coming down stairs; this was about a quarter to eleven. She went to meet him, and was in the act of speaking to him, when she turned round, and between herself and the window saw what appeared to be a large black bundle descending from the ceiling. She screamed out at the unusual occurrence, when Mr. Guppy stepped into the room as Mr. Herne was arising from the floor. He had been brought there by some unseen power. Mr. Guppy's curiosity was very much excited, and he at once made a thorough search of the house to see if by any means Mr. Herne could have gained access. He however found three doors shut at a securely fastened, through which any person would have had to pass before he could gain the inside of the house. As Mr. Herne revived, his heart beat violently and he suffered much from thirst. It would appear that he had been carried by spirit-power between the two places described, a distance of two miles."

The same paper of June 9th says: "The carrying of Mr. Herne to Mrs. Guppy's in open day, as reported by us two weeks ago, has been speedily followed by other cases, some of which are exceedingly well substantiated. On Saturday evening, as a circle consisting of about ten persons, and with locked doors, with Messrs. Herne and Williams from their medium's lodgings, at Lamb's Conduit street, after a considerable time an object was felt to come upon the table, and, when a light was struck, their visitor was found to be Mrs. Guppy. She was not by any means dressed for an excursion, as she was with a shawl and a bonnet, and had one of her hands and a pen in the other. The last word inscribed in the book was 'onions,' the ink of which was wet, and there was ink in the pen. When Mrs. Guppy regained her consciousness she stated that she had been making some entries of expenses, became insensible, and knew nothing till she found herself in the circle. A party of gentlemen accompanied Mrs. Guppy home, a delegation went in first, and questioned Miss Neyland as to how or when Mrs. Guppy had been missed. She said they had been sitting in the same room; Mrs. Guppy was making entries in her book, and Miss Neyland was reminding her of the items to be put down. Miss Neyland was reading a newspaper in the intervals of conversation, and when she raised her head from her reading Mrs. Guppy could not be seen. It was intimated through rap on the table that the spirits had taken her, and as Mr. Guppy has every confidence in the beneficence of those agents, Mrs. Guppy's abduction gave no concern."

Both Mr. Herne and Mr. Williams were carried the same evening. Mr. Williams found himself at the top of the stairs, the doors being shut all the while.

At the séance at the Spiritual Institution, on Thursday week, a young lady, who was a skeptic, was levitated. Her statement is given elsewhere. At Messrs. Herne and Williams's séance, at the same place, on Monday evening, a gentleman in a pot was brought into the room from the staircase window above, while doors and windows were closed. Mrs. Buras had a knife taken out of her hand, which 'Katie' (the spirit) said she would deposit at Lizzie's, meaning Mrs. Guppy. A gentleman had two spirit photographs taken from his hand and a cushion was carried from the room to the back room, where the séance was held, the door being shut. Mr. Williams's coat was taken off while his hands were being held. Mr. Herne was floated. Mr. Andrews, a gentleman who has not the use of his limbs, held a very interesting conversation with 'Katie,' who promised to try to benefit him. The generous sympathy of the circle was very apparent from their eagerness to help the distressed."

A letter from Northampton intimates that similar phenomena are being produced in that town. These facts are doing a mighty work in convincing hundreds of the power of spirits."

### "Angelic Messengers."

With the above title, the artist, Mr. Joseph John, of Philadelphia, exhibits, free of expense to visitors, at Williams & Everett's, Washington street, Boston, a fine oil painting representing a lady sitting in deep thought at a table which is ornamented with a garland of flowers. While holding some of the flowers in her hand, and contemplating God and Nature as in them exhibited, her spiritual vision is opened, and she sees the forms of two beautiful spirits standing by her side, apparently reading her thoughts with approval. The coloring of the flowers is perfect, and the contrast in the lady's dress is rich and striking. The spirit-forms are finely executed, being half-draped in a floating gauzy veil. As the motto for his picture, the artist has affixed the following:

Those of thoughtful nature find Superior kindred in the world of mind."

At the same place, Mr. John also exhibits another fine picture by himself, entitled "The Vision at the Grave." Two children are sitting in a country churchyard, while above them hovers a bright spirit-form, which the youngest watches with dilated eyes and lips that seem ready to exclaim "Mamma!" Both pictures are fine in conception and detail, and eminently worthy a visit from all who are interested in our philosophy or in really meritorious works of art. Mr. John is the designer and painter of the splendid engraving, "Guardian Angel," to be seen in our Free Circle Room.

### Some of our Workers.

Mrs. Paulina W. Davis, of Rhode Island, in her recent history of the Woman Suffrage movement in this country, speaks of three of our co-workers as follows:

"Mrs. Charlotte B. Wilbour, gifted in a high degree, calm in judgment and steady in purpose, is always a tower of strength."

"Mrs. Mary E. Davis has been from the first a most able and efficient worker, the more efficient that her winning, gentle manners, her courtesy and respect for the rights of others, have been unvarying. If not herself aggressive, she has never faltered in her adherence to the fullest truth; in this she is always sustained by Mr. Davis, who has never hesitated or temporized on any great question."

"Mrs. Cora L. V. Tappan is another whose name and reputation are national. She has spoken more frequently and to larger audiences, and on a greater variety of subjects, than almost any other lecturer never identified with any party. She has, nevertheless, done a great work in a most womanly way; she has practically protested against a false and unholy marriage, because purity and harmony were necessities of her life. She has constantly, by precept and example, presented the highest and purest ideal life. The author of many poems, her own life is a poem, in itself, of infinite sweetness and beauty, if report speaks correctly."

### Professor Mead and the Psychopathic Institute.

Some time since measures were adopted in a series of preliminary meetings at Elliot Hall, to establish a small institution under charge of Prof. Mead, a thoroughly educated gentleman and a physician of large experience, who understands fully all the former methods of treating insanity, but is desirous of trying the experiment of uniting these methods with that of magnetic and psychopathic treatment for the cure of mental aberration—which idea is totally rejected by the old-school institutions. It is sincerely to be hoped that the Spiritualists and philanthropists of Boston and vicinity will not let this golden opportunity pass by. Here is a gentleman of many years experience in the specialty, eminently fitted for the post of consulting and managing physician, who comes to us bearing letters of recommendation from the superintendents of some of the leading insane asylums in our country, and is willing to devote his time and talents in the effort to bring this department of the healing art to a higher perfection, and demonstrate the practical aid which Spiritualism is able to bring into the field.

Prof. Mead desires to establish a practical working institution in this vicinity; one in which, in addition to his own experience, he can give to his patients the concerted and harmonious action of magnetism suited to each individual case. The business of the enterprise—in a financial way—is to be lodged for the present with the Committee, and all money lent to these gentlemen for the object will be by them received and applied to the purpose designed, and be considered as advanced in a legitimate business transaction. Subscription papers for those desiring to furnish funds for the purpose, and with the above understanding, can be found with Phineas E. Gay, Allen Putnam, and at this office. Two gentlemen have subscribed the sum of \$500 each, and about \$500 more is pledged. It is earnestly hoped that others will come forward and lend to the institution the funds necessary to put it in running order. \$3000 will do it. Facts show that in a very short time the institution would be self-sustaining, and able to repay its indebtedness in a comparatively brief period. There is not the least doubt, if the Institute is once established, that it will rapidly become a favorite with the public, and a pecuniary success.

We would again urge our Spiritualist friends to renewed activity in aid of the project, while the services of Prof. Mead may be secured. It is not at all times that a physician so well qualified by long study, years of experience in the particular field under consideration, and a firm belief in the cause, can be obtained to superintend it. The institution is greatly needed at the present time, and the work of establishment seems to present itself to the unbacked as an incumbent duty.

### Whitewashing the Methodist Book Concern Frauds.

All the New York morning papers which refer to all the Lannahan trial condemn the suspension of Dr. Lannahan. The Tribune says the result of their action is obvious. No employee of the Book Concern who discovers anything wrong hereafter will tell of it if he values his place. The cardinal rule of business in that establishment is to keep things quiet; and the worst of offence that the agent or the assistant agent can commit is to let any scandal get out. It seems to be the determination of the majority of the committee that there shall be no genuine question at issue, lest the result prove detrimental to the concern. There is a large body of laymen interested in the welfare of this great Methodist institution, and to them it appears that the Concern is suffering detriment, not half so much from the charges of Dr. Lannahan as from an attempt of the committee to smother the charges instead of looking into them.

### A German Spiritual Paper.

The "Tafelrunde," the German spiritual paper which is published at Washington, D. C., has just completed the first year of its existence. After having struggled manfully through many difficulties which beset its path, its prospects are now gradually brightening. The "Tafelrunde" is at present the only exponent of their philosophy in the German language, and ought to be generously patronized by all Liberals, Americans as well as Germans, who speak or are learning that language. The German tongue is becoming of great importance in our country, and will probably some day be studied more than the now fashionable French. As is well-known, the "Tafelrunde" is endorsed by some of the most accomplished and intellectual Germans, many of whom are contributors to its columns.

The price of subscription to this paper is two dollars per annum. It is edited by P. L. Schickling, M. D., a very able and clear writer. The paper should be well patronized.

### Shraft's Music.

We are in receipt of the following named pieces of music, by the popular composer, Bernard Shraft (now a resident of San Francisco). The first is a song and chorus, dedicated "To those who are looking beyond the river," and entitled, "I will come to meet you, darling." It is really beautiful, and should be often sung in every Spiritualist meeting in the land.

"Yes, my darling, I will meet you, When your spirit takes its flight From that home of pain and sorrow Into heaven's eternal light."

Published by Oliver Ditson & Co.

"Golden Gate Schottisch," published by White, Smith & Perry, Boston; "Yankee Doodle, with variations," published by G. B. Russell & Co., Boston, and the "Hussar March," published by M. Gray, San Francisco, all by Shraft, are excellent compositions, and destined to become favorites.

### Foreshadowing the Fate of Theology.

The Liberal Christian, in an elaborate article upon the "Decay of Theology," closes with the following language:

"Unless the interest in Christian theology is revived; unless opinions are more respected; unless faith is more cultivated and understood; unless God is more known and worshiped and felt; unless sin is more dreaded; unless man's moral position is regarded with more concern; unless Christ's work is more profoundly studied and understood, not only liberal Christianity, but Orthodox Christianity, will soon be in ruins; and the gospel have to begin its work anew in a demoralized and atheistic world."

The Message Department of this issue of the Banner contains communications from the spirits of Thomas Garrett, late of Wilmington, Del., Thos. Ritter, Eliza A. Frazier, John Garfield, Lucy Hatch, Abraham Samuelson, of Louisville, Ky., Ellen Norcross, William Jeffries, Jonathan Williams, Rose Gerry and Daniel Thompson. The questions and answers are of general interest.

Warren Sumner Barlow's grand poem, "The Voices," has stirred up the ire of theologians more than any book given to the public of late.



**The Belvidere (N. J.) Seminary.**

This practical institution for the instruction of girls and boys, located at Belvidere, and under the popular management of Belle Bush and sister, continues to win golden opinions from those who examine into its merits. Everything within it, whether material surroundings or mental inculcations, is upon a liberal basis. The number of pupils is constantly on the increase, and the home element, which is sought to be cultivated, so as to render all the pupils contented and happy as children and youth, as well as ambitious and persevering as students, tends to bind teachers and pupils in harmony. The principle of teaching is founded—as reason and common sense dictate—upon the several capacities of the students, rather than upon any Prussian model; and physical exercise is blended in a judicious degree with mental labor.

We are glad to see that the excellences of this institution are being more and more understood, especially so by the press of the country. The editor of the *Williamsport (Pa.) Gazette and Bulletin* has recently visited the school, and gives his views concerning it in an article over a column in length, from which we make a few extracts. He says:

"It was our good fortune to visit a seminary in the town of Belvidere, N. J., a short time ago, and we believe the system in operation there much nearer a model institution for that (to many) odious place—a boarding school—than most of the kind. It was originally started for a girls' school (they will excuse us for not calling them 'young ladies') for we found there that rare girls in our American society—genuine girls—and many very fine specimens at that. Within a year or two the system adopted at that institution has attracted so much attention, that boys have almost been crowded upon the proprietors, and they have made arrangements for a limited number. . . .

The lessons are elaborated and explained for the purpose of having them understood. The pupils are encouraged by pleasant incentive, instead of forced by painful commands; the hours of recreation are pleasant and profitable. . . . Out of school hours, the garden, the field, the woods, are made play-grounds, wherein the professors and pupils obtain strength of body and improvement of mind by a study of Nature and its wonderful works. . . .

Another very important matter in this school is the discouragement, rather than the encouragement, of extravagance in dress. The attention paid to frivility, fashion and dress in so many boarding-schools for girls, is a very serious objection to them. Here the inside of the head is deemed of more importance than the outward adornments; the health of the body more so than the fashionable cut of the apparel. Health of body and mind is the aim of the institution, and great care is taken to observe the powers and faculties of both. . . . We have spent some space in the account of this school, because it is decidedly the most rational we have visited, and because the subject is of the greatest importance to those who are interested in education. . . .

The annual exhibition took place the last of June, and was highly creditable to pupils and teachers. The fall term commences in September.

**Movements of Lecturers and Mediums.**

Chas. H. Foster, the test medium, now holding séances in this city, at 18 Bulfinch street, will remain here but a few weeks longer. He goes to Saratoga next.

Mrs. E. A. Blair, spirit artist and test medium, has returned to Lawrence, Mass.

Miss Nellie L. Davis will visit in Kenton, Me., July 23 and 24; Glenburn, July 23; and Bradley (N. H.), July 23 and 24.

Geo. Dutton, M. D., will lecture in East Calais, Vt., July 9th.

Mrs. Sarah A. Byrnes has changed her address from East Cambridge to Wollaston Heights, Mass.

Mrs. S. A. R. Waterman will answer sealed letters, and sit for tests, communications or business, and will hold circles Tuesday, Friday and Sunday evenings, at 40 Beach street, Boston.

E. S. Wheeler addressed the Spiritualists of Springfield during the month of June. Much interest is awakened in that locality. The lecture season at this place closed with his engagement, till fall; but conference meetings will be held in the interim. Mr. Wheeler speaks in Marlboro, Mass., in October; is disengaged July 9th, 10th, and the month of September. Address 6, Gloucester Place, Boston.

Rev. W. H. Brunton spoke at Lynn, Mass., on the afternoon and evening of June 18th, being followed by Miss Jennie Leys as the next speaker engaged.

The analytical physician, Dumont C. Dake, M. D., will visit Waukegan, Ill., July 7th, and heal the sick at the Waukegan House, for a few weeks.

**Matters in New York.**

A correspondent writes, under date of June 27th, 1871: "On Sunday last, Thomas Gales Foster occupied the desk at Lyric Hall, and discoursed eloquently and logically, both morning and evening. Subject, in the morning, 'Trinity,' in which he quoted the eminent historian and essayist, Macaulay, as speaking of the Catholic or Romish Church as the most complete system of government in the world, complete in all its parts, thereby exercising a powerful influence over and control of its adherents; a church organization whose proudest boast is, that it is to-day the same as it was centuries ago, tolerating no changes in its government or in its dogmas. Assuming to be perfect, it admits of no progress, and claims to be infallible. . . .

He then referred to the several councils of the church to discuss and determine the dogma of the Trinity—giving evidence of great historical research and accuracy. In the evening, his subject was 'Universal Incarnation'—God incarnate in everything. . . .

I have not the time or inclination to give even a brief account of these able discourses, hoping that they will be reported in full, and sent to you for publication in the Banner.

The Spiritualists of this city and vicinity are to-day up the Hudson, at 'Bluff Grove, Fort Lee,' on a picnic. Mrs. Cora L. V. Tappan and Thomas Gales Foster are to speak; after which, music, dancing, etc."

**Blue Laws Revived.**

The following has been posted in West Roxbury, Mass. We leave our readers to make their own comments upon the spirit of religious intolerance it exhibits:

Notice.  
Extract from the General Statutes of Massachusetts, Chap. 81, Section 1. Whoever keeps open his Shop, Warehouse, or Workshop, or does any manner of Labor, Business, or Work, except work of necessity and charity, or is present at any Dancing or Public Diversion, Show, or Entertainment, or takes part in any Sport, Game, or Play, on the Lord's Day, shall be punished by a fine not exceeding Ten Dollars for every offence.

This Section of the Law will be enforced.  
By order of the Board of Selectmen.

San Francisco comes in ahead on dog stories. Dr. FAVOR told the Medical Association there of a canine with one body and two heads, each of which acts independently of the other, and barks each on its own responsibility! The tail shows no partiality, but wags whenever either head barks.

**ALL SORTS OF PARAGRAPHS.**

**CONTENTS OF THIS NUMBER OF THE BANNER.**  
First page: "The Story of Francesco and Polo of Rimini;" "Spiritualism Abroad and at Home," by Dr. G. L. Olson. Second: "Thoughts from the Workshop," by C. H. Bradley; Poem—"Our Darling Addie," by Mrs. C. A. K. Poore; Free Thought—"Professional Bigotry vs. Liberty," by J. J. Jones, M. D.; "Woman Suffrage Again," by Mrs. B. F. Ingraham; "How can a Spiritualist live without a Spiritual Paper?" by Seward Mitchell; "A Question for Scientists," by S. L. Walker; "Are all Men Immortal?" by B. F. Farley; Banner Correspondence from J. O. Barrett and E. W. Hoyt, Wisconsin, Virginia, Ohio, Kansas and Texas. Third: Poem—"Over the Hill to the Poorhouse," by Will M. Carleton; Report of the Northwestern Spiritual Convention at Decatur, Ill.; "A Sailor on the War-Path;" Notice of "Grand Union Picnic" by the Cleveland, O. Lyceum; Call for Quarterly Meeting in Michigan; List of Spiritualist Lecturers; Prospects. Fourth and Fifth: The usual amount of editorial matter, movements of speakers, items of spiritual progress. Sixth: Message Department; Donations in aid of our Public Free Circles; Married; Obituaries. Seventh: Business cards. Eighth: Warren Chase's correspondence; Cephas B. Lynn's "Western Locals."

Mrs. Jerome Perry, of South Hanover, furnished our Free Circle Room table last Monday with an elegant wreath of flowers; Mrs. Charles N. Hart, of Wakefield, D. N. Fort, of Harrison Square, Mrs. Orla Smith, of Stoughton, and Mrs. Merriok, of Somerville, also forwarded a liberal supply of beautiful flowers. Friends, we tender you thanks, in behalf of the invisibles who gather at these circles, for your tokens of kind remembrance.

Read the call in another column for all the Children's Lyceum in Ohio to unite in a grand union picnic the last of August or first of September.

The King of Sweden has been nearly killed by a "Vegetable Hair Restorer," and the chemists, of course, have found poison in it. The sugar of lead was all there was vegetable about it.

A generous man is like the sun which pours its light around it, even on the clouds which strive to obscure its beams.

Rev. M. B. Craven's "Criticism on the Theological Idea of Deity" aggravates thought and excites theologians.

J. H. Powell and family sailed from this port in the Cunard steamer Tripoli for Liverpool, Tuesday, June 27th. He will correspond for the Banner of Light on such matters in Europe as will be interesting to our readers.

The "Annual Picnic" of the Spiritualists of Brooklyn, N. Y., at the Boulevard Grove, near Broadway, takes place on Wednesday, July 12th.

**THE REVISION OF THE BIBLE.**—A motion was adopted in the Toronto Diocesan Synod, June 26, in favor of taking steps by which a concurrence of the Irish and Scottish Churches of the Colonial Church and Protestant Episcopal Church in the United States might be obtained for the work of revising the English version of the Bible, now going on under the authority of the Canterbury convocation.

The Lyman Family are to meet together, from every Territory and State of the Union and the Canadas, at Mount Tom, in Northampton, Mass., on Wednesday, the thirtieth (30th) day of August next, at eight o'clock A. M., to spend a glad day in the festivities of a grand reunion.

A young lady of Philadelphia has recently had her feet cut almost to pieces by the doctors, because she would persist in wearing high-heeled boots.

The tea-growers in the South and Southwest are extending their acreage so much that they claim that in a few years enough tea will be grown in this country to supply the home demand.

A little child at Ellington, Conn., is losing all her teeth, and her life is in danger, from eating too many worm lozenges.

Emma Hardinge's great work, "Modern American Spiritualism," is still commanding attention in England. It is the book of the age, and will ever be referred to as a standard work.

**A CASE OF PHOTOGRAPHY IN FALL RIVER.**—On Sunday last, Mr. J. E. Warner, a photographer of Fall River, was called by some parties who lived in Cherry street to take some pictures of a deceased child. The latter was placed in a chair, and over it was arranged an arch of roses, with one spring hanging down from the center. As we are informed by one who declared himself an eye-witness, several pictures were taken; and in the sixth, partly obscuring the pendant apron, appeared, clearly defined, the face of the child's mother, who has been dead several years. The statement comes with the assurance that there was no chicanery in the matter; and it is said the case, well authenticated, has created considerable local excitement.—*Boston Herald.*

There are 61,000 clergymen in the United States, who divide \$60,000,000 salary among them annually.

A merchant at Newburyport telegraphed an inquiry to Calcutta concerning his business, and received a reply at 3 P. M. the same day. What would our grandfathers have thought of such a statement as that?

Thomas L. Harris, of the Brocton (N. Y.) Community, is now in London.

Elder F. C. Evans, the great Shaker apostle of New Lebanon, went to England, July 1st, on a missionary tour, in company with J. M. Peebles, the well-known author and Spiritualist lecturer. Mr. Peebles goes out on business connected with "The Year-Book of Spiritualism" for 1872.

**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 Publications.**

With *UP THE BALZIE*, Oliver Optic—who now assumes his real name, William T. Adams—commences a second series of his popular "Young America Abroad." It takes the young lads through Norway, Sweden and Denmark, and shows the readers at home what is to be seen and enjoyed and learned in that high latitude of the civilized world. The fancy of conducting a party of boys through Europe, under the name of the "Academy Squadron," coasting all around the continent and land to pursue their inland investigations, is a happy one if well carried out. Mr. Adams has himself visited the countries he describes, has occupied months in traveling among the different people. Adding geographical and historical helps to the work of his eyes, he possesses the lasting value of accuracy while set off with gay narration and the embroidery of character. He will have done Europe when the present series is finished, and then he must either rest his pen or wish for other worlds to conquer. But we think that he has altogether too much "good boy" and "bad boy" to his story, and that Deaf would give him many a hint which genius would not be slow to improve upon.

**THE PARENTS' GUIDE**, or Human Development, through Inherited Tendencies, is the suggestive title of a timely little book from the press of S. R. Wells, of which Mrs. Harter Pendleton is the author. We have before us the second edition, which is proof of its popular acceptability. Good mothers are the one great need of America, and how to secure such is the declared purpose of the author of this little book. The author evinces experience and familiarity with her theme, and has taken special pains to adapt its treatment to the requirements of American women. Its mechanical dress deserves particular praise.

Leo & Shepard give their wide-spread parish of juvenile readers the second of the "Pleasant Cove Series," by Eljah Kellogg, under the title of *THE YOUNG DELIVERERS OF PLEASANT COVE*. It abounds in illustrations, and the dramatic character of the story will enlist the curiosity of all young people whose eager hands may secure it. Mr. Kellogg always aims to inculcate a valuable moral in his tales, and thus supplies a tonic under the pleasing cover of fiction.

Charles G. Leland having taken his well-known friend and protégé, Hans Breitmann, to Europe, just in time to take a personal interest in Kaiser William's historic doings, we have their verified and diversified record in this little volume from the press of Peterson, with a faithful picture of Hans, with cap, pipe and moustache on the cover. Besides the Breitmann experiences, there are twenty new Italian ballads, done as their author knows how to do them, and that is simply inimitable. This sequel to the original Hans should enjoy an equally wide popularity.

Peterson & Brothers have the continuation of Charles Lever's tales in *DAVENPORT DUNN*, with which all the admirers of Lever must be familiar. It is in readable shape, and will go well as a summer companion to many a place in the country and along the shore. Davenport Dunn is the seventh volume of the new and popular edition of Lever now publishing by the Petersons.

Leo & Shepard issue in handsome form, with paper covers, a translation of *THE WIFE OF A VAIN MAN*, by Marie Sophie Schwartz, the distinguished Swedish authoress. The work of translation is performed by Selma Borg and Marie A. Brown. This series of fresh Swedish novels are very attractive, and are having a wide and admired reading. This last one will increase the author's reputation in this country.

We have received from Superintendent Philbrick the Annual Report of the School Committee of the city of Boston for 1870, from the press of Mudge & Son, city printers. It makes a stout and imposing volume. Here is contained the whole story of our much-vaunted public schools for a year, both in theory and details. No one who takes the least interest in education could run over these fair pages and not experience a feeling of pride to note the almost perfection to which our school system has been carried.

**THE HERALD OF HEALTH** for July spreads a very generous table of contents, original and selected, from some of the freshest contributors to current literature. The Herald is doing invaluable service in its chosen field, its discussions and precepts being worth a great deal more than all the medicines.

**THE RADICAL** for July is vigorous and alive with a loaded table, its various papers elucidating many phases of experience and thought, and bringing the general reader in contact with many a bright and progressive mind. We recite the names of such contributors as J. Stahl Patterson, C. T. Brooks, J. Villa Blake, C. C. Sheekford, John T. Bagnon—who writes on "Theodore Parker in his Social Relations and Letters"—Z. W. Holland and F. P. Stearns. The several articles will commend themselves to different readers for distinct qualities which they will be left to discover and enjoy themselves.

**THE EXAMINER**, to whose timely appearance we referred in our last issue, is in its July number freighted full with an assorted intellectual and spiritual cargo. Mr. Towne, its accomplished and indefatigable editor, has apparently succeeded in establishing his magazine in the West, where it cannot fail to become a new power in the midst of a young and developing people. Frances Power opens the number with a most beautiful essay on Prayer, which is worth the widest and most thoughtful perusal. The *Narrative Pantheism* is a trenchant and bold discussion of the character of Jesus Christ, and must prove powerful criticism. Now Testament Types of Religiosity is a sketch that will compel reading. If it be once glanced at, and it richly deserves it. There is a Letter from Dr. Bartol, something from "The other side," and finally the immensely full and learned criticism of books, which comes from the facile pen of the learned editor himself. Nothing of value and note in our modern literature escapes review in this department, which is indeed a Review in itself. We sincerely congratulate our old friend Towne on having so bravely borne up with his new venture, until the most distinguished success now appears to be assured him. Few monthlies show equal freshness, force, variety and value.

**Spiritualist Lyceums and Lectures.**

**Boston.—Eliot Hall.**—On Sunday morning, June 25th, this hall was filled with a fine assemblage of spectators and a large number of interested children. Questions were answered, songs and duets were rendered, in which Minnie W. and Edna B. Dodge, Mamie A. and Hattie C. Richardson, Maria Adams, Edna Bragdon and Charles W. Sullivan took part, and marching and wing movements by the Lyceum completed the order of exercises. Mrs. W. L. Lowry has recently been elected Assistant Guardian of the Lyceum.

The regular monthly concert for the benefit of the organization will take place on Sunday evening, July 2d. The friends of the Boston Children's Progressive Lyceum, and the Spiritualist public generally, are informed that photographs of the old Quartette—which, previous to the decease of Mrs. Sarah A. Morton, consisted of herself, Miss M. A. Sanborn, Charles W. Sullivan and D. N. Ford, in the antique dress in which they sang the oft-encored, "When you and I were young, Maggie"—have been prepared in three sizes, one large, suitable for framing, the others cabinet and album sizes. These pictures (all the group being excellent likenesses) are for sale at this office.

On Sunday afternoons for the present Mrs. Bowditch will lecture, answer questions from the audience, and give tests at this hall. The circles given by this lady for the benefit of the Lyceum in Eliot Hall on Friday evening of each week, are said to be interesting, well attended, and satisfactory.

**Religio-Philosophical Club.**—This organization still continues (notwithstanding the "heated term") to hold its meetings every Sunday evening at the lesser hall, its members giving their attention to the consideration and discussion of important questions of a spiritual and progressive nature.

The Tuesday evening social gatherings in Eliot Hall have become a regular "institution" in the favor of those who visit them. Admission free. All interested in spiritual matters are invited.

**American Liberal Tract Society.**—An adjourned meeting of the friends of this reformatory publishing company will be held at Eliot Hall, Thursday evening, July 6th. Addresses by eminent speakers may be expected.

**CAMBRIDGEPORT.—Harmony Hall.**—The meetings of the Children's Progressive Lyceum will continue to be held at this hall during the month of July. It is earnestly to be hoped that the Spiritualists of the vicinity will see the necessity of assisting the few earnest men and women who are striving to carry on the movement. Only by united action can our cause in any locality be advanced.

Test circles are held at this hall on Tuesday and Sunday evening of each week for the benefit of the Association. Mediums are respectfully invited to attend.

LAWRENCE.—Webster's Hall.—Dr. John H. Currier, of Bos-

ton, addressed his former Spiritualist townsmen at this place, Sunday, June 18th and 25th, afternoons and evenings. The closing lecture on the evening of the 25th especially, was greeted with a large concourse of people. The exercises opened with singing, the reading of a poem by Deacon J. C. Bowker, and an invocation by Mrs. E. Kimball, of Billerica. After the Doctor's remarks, a closing invocation was offered by Mrs. B. Bailey, of Pembury.

I. P. Greenleaf, of Boston, follows July 2d, in the regular order of speakers engaged at this hall.

**New Subscribers.**

We have received since our last report one hundred and sixty-seven new names for our subscription books, forwarded by the following named friends: A. K. Carpenter sent fourteen; Cephas B. Lynn, ten; W. Richardson, four; R. D. Clark, two; Miss E. R. McNeil, two; C. H. Cobb, two; H. Snow, two; H. G. Geyer, two; and the following sent one each: A. H. Flanders, D. Goss, C. H. Whitney, Mrs. B. C. Sparhawk, J. H. Hater, J. Allen, H. A. Hill, Dr. J. E. Field, J. R. Bridges, L. O. S. J. Barrett, R. L. Weeks, Mrs. C. J. Ruggles, W. M. Miller, W. P. Bowser, G. F. Brown, C. A. Pond, Mrs. M. A. Girdle, N. J. Wood, W. H. Humphrey, C. S. Rowley, H. Harlow, Mrs. J. G. Capwell, E. A. Cunningham, C. S. Rowley, E. F. Gilbert, O. J. Larkin, W. T. Brown, J. Remington, S. Olney, Mrs. E. M. Weatherbee, Mrs. Dr. E. D. Smith, E. Bond, J. N. Holmes, P. Robinson, E. A. Hinson, C. M. Harlow, L. D. Smith, E. T. Thomson, J. M. Holdridge, Gen. J. L. Donaldson, W. S. Warren, C. D. Brown, R. Eaton, J. Huxwell, C. O. Klein, J. Brown, R. T. Whitten, S. Wood, Mrs. S. Waterman, H. L. Keith, G. Gether, A. G. Harris, J. Park, J. M. Davis, M. E. Tillotson, R. Ashley, J. B. Tomlinson, J. W. Kenison, J. Billings, Wm. M. Hastings, J. H. Whitney, J. Slaughter, N. G. Prescott, Mrs. M. Walker, O. Read, Mrs. J. S. Hoyt, F. A. Bangs, E. Holman, J. Padelford, Mrs. A. Tidale, F. J. Barlow, J. Brewer, C. W. Cross, H. Tuttle, S. L. Walker, A. Knudsen, Mrs. L. E. Pressey, I. Hoag, J. Morris, Mrs. R. B. Putney, J. C. Hopper, Dr. George Dutton, C. E. Bell, H. Schrevel, Mrs. D. P. Haskell, J. M. Ellis, Thos. A. White, J. Fogg, H. E. Fogg, Mrs. A. E. Meek, H. D. Smalley, J. H. Wimpey, R. Brooks, E. E. King, C. A. Haskell, Dr. D. White, R. T. Whitten, C. H. Barker, J. G. Pease, Marshall Bros., E. French, S. S. Chaffee, A. P. Conant, T. W. Threlby, G. Charles, D. Hewitt, Geo. Satterlee, A. Thayer, Mrs. C. L. Johnson, A. Livsey, Wm. S. Brown, Orin French, N. Robinson, J. Bly, L. Kingman, D. E. Bailey, J. H. Foster, A. Adams, A. Conn, George Kingsbury, Mrs. W. Hobar, Miss R. Gamge, A. Schwyer, Dr. A. S. Nelson, Dr. E. J. Shelton, J. H. Kling, O. Sweet and J. Chappel.

**New Music.**

Oliver Ditson & Co. have issued the following new musical compositions: "Polka," being No. 2 of the Golden Stars series, by L. S. Rosenberg; "The Troubadour" and "The Tomb," F. Campana's Musical Album series, words in Italian and English, by W. O. and J. E. Perkins; "Chiming bells of long ago," a splendid song, by George Cooper, music by C. F. Statutek; "Hurray Germania Polka," on patriotic German melody, by H. Cramer.

**Form of Bequest.**

We are in receipt of letters from friends in different parts of the country, suggesting that bequests be made to the Banner of Light, and also letters containing the agreeable information that several intend to replenish our treasury, but that the writers do not understand how such a document should be legally worded. We would respectfully suggest that, as the Banner of Light Publishing House is not an incorporated institution, those who desire to aid us pecuniarily, by donations of money or otherwise, in order thereby to strengthen us in the maintenance of our great and glorious cause, can do so in the following language:

"I give, devise and bequeath unto William White, Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, (here insert the description of the property to be willed,) a certain sum of money, to be paid to them, or to their heirs, assigns and assigns, to be used by them in such way and manner as they shall deem expedient and proper, for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

**To Western Master-Printers.**

A lad sixteen years of age, who has been acquiring an education up to the present time, desires to learn the printing business in some establishment in New York State or further West. He is very intelligent and energetic, of good moral character, and bids fair to make an excellent practical printer—as he has a special desire to learn that trade. Master-printers of either a newspaper and job office, or book office, wishing an apprentice, will please address a line to Wm. WHITE & Co., Banner of Light office, Boston, Mass.

**Grand Spiritual Picnic at Walden Pond, Concord.**

The first Grand Spiritual Picnic of Boston, Charlestown, Chelsea and vicinity, in connection with friends from Waltham, Hudson, Fitchburg 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 calling on the Committee. Ample arrangements have been made for the accommodation of the large numbers that usually attend such popular gatherings. Refreshments will be furnished gratis. 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. Other trains will leave at 11:15 and 2:35. All excursionists above Concord will take the regular train. Tickets from Boston, Charlestown, Somerville and Cambridge, \$1.00; children 50 cents; from Waltham, 80 cents; children 50 cents; Fitchburg, Lowell, and Boston, 65 cents; Marlboro' and Hudson, 85 cents; Acton, 60 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.

Dr. A. H. RICHARDSON of Charlestown, JAMES B. DONOHUE of Boston.

**Cape Cod Spiritualist Camp Meeting, at Nickerson's Grove, Harwich, Mass.**

The Annual Camp Meeting of Spiritualists on Cape Cod will be held at Nickerson's Grove, Harwich, commencing on Tuesday, July 25th, and continuing until Sunday evening, July 30th, 1871. Arrangements have been made with the railroad for a reduction of fare, and tickets from Boston to Harwich, \$2.00; children 1.00; from Waltham, 80 cents; children 50 cents; Fitchburg, Lowell, and Boston, 65 cents; Marlboro' and Hudson, 85 cents; Acton, 60 cents. Tickets for sale at the depots.

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Dr. A. H. RICHARDSON of Charlestown, JAMES B. DONOHUE of Boston.

**Spiritual Periodicals for Sale at this Office.**

**THE SPIRITUAL ANALYST AND SCIENTIFIC RECORD.** Published in Boston. Price 20 cents.  
**THE LONDON SPIRITUAL MAGAZINE.** Price 80 cents per copy.  
**HUMAN NATURE:** A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 35 cents.  
**THE MEDIUM AND DIVERSE.** A weekly paper published in London. Price 5 cents.

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

**THE PRESENT AGE.** 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 CHURCHMAN.** Published in Baltimore. Price 5 cents.

**THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE.** Published in New York. Price 20 cents per copy.

**BUSINESS MATTERS.**

**JAMES V. MANSFIELD, TEST MEDIUM,** answers sealed letters, at 301 Sixth avenue, New York. Terms, \$5 and four three-cent stamps. Jyl.

**MRS. J. STAATS,** 316 West 23rd street, New York City, examines from letters giving name and age. Terms, two dollars. Jyl.

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

**SPECIAL NOTICES.**

**HOW PLEASANT.**  
Oh how pleasant it is to hear  
When the morning's bright and clear,  
From a thousand tiny throats,  
Music in its sweetest notes!  
Oh how pleasant through the day,  
To see the children at their play,  
Picking here and there the flowers,  
In the summer's shining hours;  
To see the boys in handsome  
Coat, Pants, Vest, Hat and Shoes complete,  
Which they have bought at GEORGE FENN'S,  
Corner of Beach and Washington street  
July 8.—1w

**The Western Star of Clairvoyance.**  
MRS. A. T. MOTHERWORTH, the most celebrated Clairvoyant and Test Medium in the West, is now established in New York, and is prepared to receive visitors for consultation on business, as well as for investigation into the phenomena of clairvoyance and spirit intercourse, at her rooms, 69 2d Avenue, near 37th Street, New York City. July 8.

**HERMAN SNOW.**  
319 KEARNEY ST., (Up Stairs), SAN FRANCISCO, CAL.  
Keeps constantly for sale the  
**BANNER OF LIGHT,**  
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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. Conant.

The Banner of Light Public Free Circles closed Thursday, June 29th, in order to allow Mrs. Conant her usual vacation during the heated term. They will be resumed the first Monday in September.

Invocation.

To the Author of all that is, and was, and shall be, we address ourselves in prayer—not proposing to change thy laws, oh Soul of Worlds and Soul of Souls, but desiring to understand them, and that we may place ourselves in harmony with them, that thus we may make no discord in the grand symphony of creation. Mighty Spirit, we, like half-savages, stand in the vestibule of creative power, and wonder what that power is, and where it abides. Teach us, oh Mighty Spirit, teach us of thyself; not that thou art not daily, hourly, and momentally teaching us we pray to be taught, but that we are not always conscious of that power which is an ever-abiding presence with the soul. But open thou our consciousness toward thyself, and make us to know thee as our Father and our Saviour. Make us to have that faith in thee which amounteth to knowledge. And, oh God, may it please thee to give us power to aid those who are in the darkness of the human life—who are struggling with the superstitions and clouds incident to mortal growth. May it please thee to give us power to raise them from their darkened condition, to unfold their vision, to show them something of the wonders of the higher life; and thus shall thy kingdom come, and so thy will be done by us, wherever we may be. Amen.

Questions and Answers.

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

Q.—Will the preaching of Elder Knapp be likely to exert a beneficial influence in Boston, or otherwise?

A.—The promulgation of falsehood never tends to good.

Q.—Will the spirit please tell us what Christ meant when he said, "I am the resurrection and the life?"

A.—He meant, doubtless, that the truth which dwelt in him and was expressed by him was indeed the resurrection and the life; for such it is. The truths which he taught would become a resurrecting power to those who appreciated them and appropriated them to their use.

Q.—Has Spiritualism any defined or positive creed? If not, what is the Spiritual Philosophy?

A.—Yes; it has a defined and positive creed, which is this: the brotherhood of humanity, and the fatherhood of God; that you are all of one family; that you are all led by one Head.

Q.—(From the audience.) How does this differ from the Christianity taught by Christ?

A.—It does not differ; but Christianity as taught by Christ has a small foothold on the earth.

Q.—Is the Summer-Land a place and a state?

A.—It is both.

Q.—When the souls of the pure pass there, do they pass into a state where all evil and falsehood cease?

A.—If they are pure, it ceases for them, certainly; but the human soul is so constituted that it desires the companionship of souls dissimilar to itself. So, then, if a pure soul was constantly in the company of souls pure as itself, it would soon cease to be happy, because it would lose the joys which it might gain, as a soul, that accures from the expression of benevolent thoughts toward those who are not so well off, spiritually, as itself. In other words, hell and the state of unhappiness are absolutely necessary to heaven—at least, to the heaven of the majority of souls.

Q.—Are there different degrees of happiness in the future life?

A.—Certainly there are.

Q.—Is there future punishment for evil-doers?

A.—Every evil act and evil thought brings its own punishment, whether it be in this life or in the spirit-world; therefore there are degrees of punishment in the spirit-world.

Q.—Are we ever, or always, attended by guardian spirits or angels?

A.—Yes.

Q.—Has Christ ever spoken through a medium?—and if not, do you know any reason why?

A.—I will answer the first clause of your question, and in the affirmative. He has spoken through many; indeed, through numberless—more so than the sands upon your shores; for every truth that has ever been uttered since the days of Christ and prior to his existence here has been uttered through this same principle, this divine power of truth—truth which found expression through him—which was the man.

Q.—Is there either prayer or adoration in the spirit-world?

A.—Certainly; both. I would be sorry if it were otherwise.

Q.—What is the difference between trance, clairvoyant, and inspirational media?

A.—The difference is in the degree of spiritual power that is exercised upon them. What is termed an independent clairvoyant is one who, from his or her own spiritual resources, can behold spiritual things. A trance clairvoyant is one who is dependent upon the exercise of a foreign power upon his own powers in order that he may behold spiritual things.

Thomas Garrett.

It is now no longer a matter of wonder and speculation to me why some of our friends who went out from the body from the place where I hailed from, that they have not returned as they promised to, manifesting from your place; for I have learned that not one of them is possessed of sufficient will-power in this direction to return in this way—that is the secret. I used to say, "I wonder why it is they do not come," and I waited, and watched the Banner, hoping to see their names; but alas! they did not appear—I saw their faces before I did their names.

And I want to tell Bro. Warren Chase that it is now no longer a matter of wonder to me; I know all about it. I believed fully in Spiritualism before my change, and I would not have exchanged my faith in this beautiful philosophy for all the world. I would have been made poor, a beggar, and prostrated by disease, I would have suffered any kind of martyrdom, rather than have parted with that, it was so dear to me. I know now, in this beautiful world of light, why it was so dear, and I appreciate it more than ever. I see the good it is destined to bestow upon the world. I see now

that the slave owes his emancipation to this same power, this influx of spiritual truth that is flooding the land. Had it not been for that, he would have been a slave to-day, and perhaps for centuries to come; but it so happened that the party who desired the abolition of slavery was greater in the spirit-world than here, and when the proper time came, they sent their forces here and they struck at the root of the Oppress, and lo! it withered in an hour. And so, I have learned, it has been with all great reformations. They first originated in the spirit-world, and on the beautiful car of inspiration they were sent down here, and there were minds that caught the light, and were made aflame by it, went out among the masses, inspired the masses, till the chaff that they desired to get rid of was burned up. Oh I wish, I wish I could be back on the earth again with a young body, and be possessed of the knowledge, the experience that I have had during my short sojourn in this life; I think I could do some good. But as I can't, I will come as often as I can, and I will bless the world by giving my inspiration in favor of reform. I am Thomas Garrett, of Wilmington, Del. Good-day, sir.

Thomas Ritter.

I left a wife and two children, a son and daughter, in New York City, twenty-seven years ago; and I am trying to come into communication with them if I can. My name was Thomas Ritter. I died of fever twenty-seven years ago. Now I have never been able, before to-day, to come into communication with earthly conditions. [That is a long time.] Yes, I know it is a long time, but when compared with eternity it is a very short time. But I have been desiring for several years—earth time—to return and hunt up my wife and children. I don't know anything about them since I left them; I have not been able to trace them at all, or get a single thought from them. I know they are on the earth now, because I have searched through the entire spirit realm and don't find them; and I know by natural spiritual laws, they would gravitate to me if they had left the earth. So I know they are on the earth. [Very probably they suppose you are out of their reach.] Very likely; because what ideas we had upon the other life were very vague, and placed it a great way off; made a great gulf between them and the living, and I suppose that they may be in that same belief now that they were then. Perhaps it is strengthened—I don't know. And I throw out this sign, hoping it may reach them, and that I may have the pleasure of meeting them, as thousands of others do. My wife's name was Elizabeth; my daughter, Elizabeth; and my son, Thomas.

Eliza A. Frazier.

The earth and its conditions seem so strange to me I can't realize that I ever lived here. I am told that forty-six years have gone by on their annual rounds since I left the earth. I lived here ten years. Learning that my mother was soon to join me, and learning, also, that she would expect to find me a little child, I have made my way here, hoping to reach her and tell her she must look for me as a mother, and must not expect to find a ten years' old child who has dwelt in the land of souls forty-six years. Ere the summer roses have faded she will come to me, and I want her to come knowing she is coming to a world of variety, a natural world, a beautiful world, where souls grow, where they unfold, where they reach maturity if they pass out in childhood, even as they would when here. My name when here, Eliza A. Frazier. I dwell in Boston.

Johnny Garfield.

My father thanks you for publishing my message, and says he hopes by-and-by to be able to think it wise to give you a statement concerning the wonderful merits of that message. He told me to come here and thank you. Good-day.

Scéance conducted by Father Hawley; letters answered by William Berry.

Invocation.

Our Father Wisdom and our Mother Love, we would drink deep draughts of inspiration from thee, and grow wise and strong, ever believing that well doing is a necessity to our peace to-day and our peace forever; ever praying to seek first the kingdom of heaven—which is to seek to do right, whether in seeking we go for or against ourselves, and praying that we may have something to do, every one of us, something more than the mere cultivation of our own souls, something more than the mere attendance upon the necessities of our own being, for are we not all workers in thy garden, and wilt thou not call us to account if we fail to do right? We believe that thou wilt, and therefore it is that we seek to do well, that we strive earnestly, with all the powers of our being, to come nearer to thee, which is to come nearer to truth and wisdom and love; and thus shall we dwell in thy kingdom all the days of our lives, and be justified of thee, because we shall be justified of our own highest sense of right. And, oh, our Father and our Mother, may we ever be found worshipping and adoring thee in spirit and in truth. Wherever thou dost show us witness of thyself, there may we worship thee, fearing no evil. Amen.

Questions and Answers.

Q.—Is the tying of mediums by the spirits a sign of future bondage of the people of this country?

A.—No, and we are at a loss to conceive why your correspondent should ask such a question.

Q.—What did the apostle mean in saying that Christ was the first fruits of them that slept, when, if Spiritualism is true, myriads had waked from the sleep of death before he did?

A.—It is not supposed that the apostle had reference to that resurrection of the body to which the church refers in treating of that subject; but it is supposed that the apostle had reference to the demonstration of truth. Christ, he says, is the first fruits of them that slept. What does he mean? Well, the apostle, by the light of inspiration, understood that they were but spiritual sleepers. Christ demonstrated the power that the will, or the soul, had over matter, but he demonstrated it only to those who saw the manifestation, and to them he was the first fruits of the spiritual demonstration of those that slept. [You allude to his return, presenting himself to them?] Yes.

Q.—(From the audience.) It was stated some time ago that it was the opinion of the spirits that Napoleon would again rule France. Is it their opinion still?

A.—There are as many differences of opinion upon this subject as upon all others, in the spirit-world. Those who held to that opinion some time ago, hold to it still, and believe that their belief amounts almost to knowledge; that Napoleon, or one of his blood, will be back upon the throne of France, and that, for many years to come, it will

be ruled under the Napoleonic dynasty. There are others who believe that some branch of the Orleans family will ascend the throne. There are still others who believe that France has arrived at a condition from whence she can sustain herself as a republic, and will nevermore submit to a monarchical government.

Q.—Can the intelligence tell us how many spheres there are in the future state of existence?

A.—Just as many as there are different states of mind requiring different spheres; indeed, they are numberless.

Q.—I heard it stated last night that there were asylums—insane hospitals in the spirit-world.

A.—It is so.

Q.—Why do they have to have them there?

A.—Because there is a necessity for them.

Q.—Are those that leave the world here insane, insane as they arrive there?

A.—Not as souls, but as spirits they are, and in this way the insane persons, under some circumstances, need treatment. By the insanity which has impressed itself through the physical body to the spiritual body, the spiritual organs become diseased. Well, when the man or woman dies, they take that spiritual body with them, diseased or healthy, as the case may be; and if they take with them a spiritual body which has become diseased through insanity here, they are insane spirits there. Now I know you have been taught that there are no insane spirits. Well, there are no insane souls, but I make a great difference between the terms soul and spirit. The spirit is but a body to the soul—a mere ethereal body—which it takes with it at death; that is capable of being diseased, because it is capable of being destroyed; it is destructible; it dies in the spirit-world, and is replaced by one better fitted to the needs of the soul as the soul advances. So, then, we have asylums, hospitals, prisons, in the spirit-world; but they are not conducted upon the same plan that they are conducted upon here. We cure all our patients always—never send one away as incurable as they are all cured, every one of them.

Q.—Are there not different stages in the spirit-world, or in other words, transitions—what we term being born again?

A.—There are, as I have just remarked.

Q.—Is not spirit material, only in a refined sense?

A.—I have just been telling you it was. If it were not, it would not be destructible, and therefore capable of being destroyed.

Q.—As spirits grow old, do they lose the spiritual body?

A.—As they ripen they cast off the outward elements that have become a clog to their further advancement, and take on new ones, even as the butterfly leaves the chrysalis, and a beautiful winged thing soars toward the source of light.

Lulu Hatch.

[How do you do?] I don't know. [Well, have you got something to say to us to-day?] No—to my mother. I want to tell her that I want her to come and live where I do. I want to tell her I want her to come and live where I do. I don't want her to stay here; I can't spare her. [Why can't you?] 'Cause I want her. I like everybody, but I don't like them as well as her. I want her to come where I live. I am Lulu Hatch. [Where did you live?] In Brooklyn. [Do you remember how old you were?] Five years old. [Did you have any brothers or sisters?] No. [How long have you been away from your mother?] I have just gone. Tell mother I have got a beautiful bird where I live, and I have got a doll; a beautiful lady takes care of me, but I want her. [Do you remember your mother's name?] Caroline. Tell her, wouldn't you? [Certainly.] Little girl here said if I would come she would give me something when I come back if I wouldn't be afraid. [Were you afraid?] Yes. [You won't be afraid next time.] I want a pin. [Here is one; you have a nice baby there.] It has no arms. [The little spirit had been making a doll out of the medium's handkerchief.]

Abraham Samuelson.

[How do you do?] I am well, and I am glad it is over with me. I have been told that my friends who opposed me in my religious belief, my Spiritualism, have it that I committed suicide because I was a Spiritualist; that I was crazy on that idea. Well, they used to tell me so, but I knew better. I knew I was as sane as they were; and now, if they will take the trouble to look a little into my affairs earthly, not into those that related to the mind, into those that related to the body and to my personal affairs outside of the body, they will see ample cause for my doing as I did. Spiritualism had nothing to do with it further than this: My faith taught me that I was not to be eternally damned if I was a suicide; that I could rise out of this condition as speedily as I pleased; that I could effect a resurrection from darkness. I believed this through the teachings I had received from the spirit-world, and in that way it might have had an effect toward my doing as I did, but in no other way. I only come back to-day to urge it upon my friends to look a little into my affairs, to satisfy themselves that there was a cause aside from Spiritualism that caused me to commit suicide. I am Abraham Samuelson, of Louisville, Ky.

Ellen Norcross.

I wish to send back some word of greeting to those I have left. I died in Fernandina, Florida, of consumption. I was thirty-six years of age. My name, Ellen Norcross; before marriage my name was Ellen Waterhouse. I was born in Portland, Me. I tried to believe in Spiritualism, but I never thought much of it, so I went out into the country really whether it was true or not; but I said, I shall go into the life, and if it is true I will come back and report it so. My only object in coming is to inspire my friends with the faith, first in the hereafter—many of them have none—and next in the power of those who live in the here. Good day, sir.

William Jeffries.

I quite unexpectedly received a call from one of my relatives in England. I received the call two days since, earth time. By some means—I know not what—he has been informed that I have been communicating through the means of modern Spiritualism in America for some years, but that I have been communicating under an assumed name. It is a name I took and was recognized by when here. He asks: "Is not your name William Jeffries?" Yes, it is. He would know why I have not used that name in communicating here. For the best of all reasons: I am better known as "Pirate Gibbs." I should hardly have been recognized under any other cognomen. As

for doing him the service he asks for, I am ready to do it; and that there is another life he may be assured, and that he will receive just compensation for all the deeds of his earthly life. He may also be assured that if he has got any of this world's comforts to dispose of, and gives to the poor, and withholds from his relatives who don't need them—if he does this he may also be assured of satisfaction at the hands of his own soul hereafter. Good day, general.

Scéance conducted by Theodore Parker; letters answered by L. Judd Pardee.

Invocation.

Most Holy One, we return thee thanks for thy manifold blessings; and we pray for strength to bear life's crosses and to wear its crown. Amen.

Questions and Answers.

Q.—Do you think the quadrant that Capt. Ayling came so near perfecting ever will be consummated? and, if so, by whom?

A.—Capt. Ayling informs us that it is his opinion that his invention will be perfected in coming years, but by whom he cannot tell; nor would he if he could.

Q.—(From the audience.) What is the most dangerous power to the State and humanity, that of the church, or political power—to liberty?

A.—That depends upon what kind of political power is in use. Liberty means large freedom—the power to exercise one's faculties as he may please, politically or otherwise. The only way to get at the correct answer, in my opinion, is to draw a line between liberty as it exists hand in hand with ignorance, and liberty as it exists with wisdom. Under the guidance of wisdom, liberty is not at all dangerous; but when guided by ignorance it is the most dangerous of all conditions, and therefore it is that so few of earth's nationalities are fitted to be governed except by the one-man power.

CHAIRMAN.—Was not the question put in this form: which is the most dangerous to liberty, the church or the money power?

A.—That makes quite another question. Well, since the church and money power are one and inseparable, they are both equally dangerous. The church lives upon a golden basis. Take that away, she is nothing; she is a golden calf, having no breath whatever.

Q.—What will be the final result of the tremendous exertions put forth by the Catholic power on this continent?

A.—The spiritualizing of the Catholic Church, doubtless; not her extension, but her spiritualization.

Q.—Have you more hope in their spiritualization than you have in the Protestant denominations?

A.—No; for the Protestants likewise, one and all, have received a spiritual element, and it is working like leaven among them, and by-and-by they will all be fully leavened, and will have arisen out of their old dead sectarian condition into one of spiritual liberty and light.

Q.—Can the Catholic Church exist when she is spiritualized as she does to-day?

A.—In my opinion she can; but her growth toward that condition will be slow, but it will come from her centre, not from her circumference. The Catholic Church, at heart, is more spiritual than the Protestant Church. Underlying all her ceremonial there is more true Spiritualism than in all the Protestant faith.

Q.—There seems to be a general mistrust of the Catholic Church, fearing her power in a political sense. I really think that is what she is driving at.

A.—That there will be a war of ideas between Spiritualism and Materialism, between the forces underlying the various churches, is a truth which ere long will be demonstrated. But over all, there is a power that will bring each to a higher position. The Protestant Church need not fear the Catholic Church, and the Catholic Church need not fear the Protestant Church. There will be doubtless a contention between the churches and politics, between Church and State, if you please. It is claimed that there is a contention now, but in reality it is not at all. But when France shall rise out of the smoke and fog and ignorance that now hover over her, she will cast an influence upon all Europe for good, and the result will be more spiritual freedom, more religious freedom. The Catholic Church will see her follies and abolish them; the Protestant Church will be last to do this.

Q.—Will the Papal power ever rise again in the form of the State, as it has in the past?

A.—It is not so supposed.

Jonathan Williams.

I have only to say that I, Jonathan Williams, find Spiritualism to be true, and the power to return a fact. I disputed it here, but I have recently gone to the land of souls, where we all have the privilege of demonstrating this truth to our entire satisfaction. I am from Boston Highlands; age, eighty-one. Good-day, sir.

Rose Gerry.

I am Rose Gerry, of Old Cambridge. I was seven years old; I have been gone five years. I have tried all the five years to come back. [Is this the first time you have succeeded?] Yes, sir; and I want my mother, Mrs. Margaret Gerry, to know that there is a beautiful world beside this, where people go when they die, and they have better things there than here; and it is not a world of shadows, as the minister said, but it is a world of realities. This is the world of shadows, and this is the place where souls are sent to be punished for their bad deeds; and when they get out of this purgatory they are happier. Why, only think of it! There is not one single soul in all the world here that is perfectly happy; and doesn't that show you what you are here for? Mother used to say, if there is any worse purgatory than what we find in this world, she should think God was very unjust. And so he would be; but you see, it doesn't happen to be so. God is just; and the punishment which comes in this world is enough for anybody. So mother may be perfectly at rest, and feel that however hard her life is here, it is the hardest part of life. Of course we have some evils here, but compared with the evils you suffer here, they are nothing—you can skim over them as lightly as over smooth ice. If I could only make my mother know it! For there is nothing that will make her happier than to feel that after she gets through with this life, there is nothing so hard beyond. Do not forget my name, Rose Gerry.

Daniel Thompson.

My name was Daniel Thompson. I was born in Strong, Maine. At the time of the breaking out of the rebellion I was in Illinois, in La Salle. I enlisted out there, and went out to fight; I fell in one of the battles before Richmond, and my folks, my wife in particular, is tormenting herself with the idea that somewhere in God's universe I was located, and of course am unhappy, because I did not belong to any church, and did not make

any profession of religion. She was brought up a Baptist, and believed in those things that damned those that are outside of the church. But the real state of the case is, I am just as well off as if I had been inside of that coop. Excuse me for making use of this expression; it is just the one I used to make here, and I shall be recognized by it. I had no reverence for the religion that I saw going on in the world around me, and for this reason: I saw that the members of churches would cheat worse than anybody else; I saw that their religion was of no kind of use, except as a scarecrow to frighten away an imaginary devil; so, you see, I did as I did—kept outside of the church; and I am glad of it.

Now what I want for my folks—a wife particularly—to know that I am comfortably off—that I am doing well here in this life, and that I would not return for all the wealth on earth, unless I was obliged to. My last words to my wife were these: "Sue, keep up a good heart; I shall be back again all right." Well, I am back; I have been to her hundreds of times, and I am all right, and I want her to feel it so. Instead of pinning her faith to the church, pin it to me and God and Nature, and we will go along very well together, and it will be a team strong enough to drive straight to heaven, and steer clear of hell. Good day, sir.

Scéance conducted by Archbishop Whately; letters answered by William Berry.

MESSAGES TO BE PUBLISHED.

Tuesday, March 7.—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 Derry, N. H., to his son.

Thursday, March 8.—Invocation; Questions and Answers; Samuel Morris Wain, President of the Pennsylvania Society for the Prevention of Cruelty to Animals, to his son; Matthew Douglas, of Boston, to his son; John H. Adams, of Philadelphia, to his father.

Monday, March 13.—Invocation; Questions and Answers; John Burgess, of Lowell, to his son; Lena Martin, of New York City, to her parents; in Baltimore; Nancy Clark, of Boston; Johnnie Joyce.

Tuesday, March 14.—Invocation; Questions and Answers; Robert Barnes, of Evansville, Ind.; James Whorle, of East Boston, to his wife and children; Charles Moore, of Boston, to his wife; Charles Moore, of Boston, to his wife; Charles Moore, of Boston, to his wife.

Thursday, March 15.—Invocation; Questions and Answers; Benjamin French, of Lowell, to his son; William Hamilton, to Alice Franklin, Mass., to friends; William Hamilton, to Alice Franklin, Mass., to friends.

Monday, March 20.—Invocation; Questions and Answers; John P. Kench, of Livingston Co., La., to friends; Mary Talbot, of Boston, to her daughter; John N. Hatch, Jr., of Boston, to his wife; Jennie Jo's son.

Tuesday, March 21.—Invocation; Questions and Answers; Abraham James, to Mr. White; Clara Wilcox, of New York City, to her mother; Mrs. Ellen Wilcox, of New York City, to her mother; Michael Whitley, of Boston, to Mr. White.

Thursday, March 23.—Invocation; Questions and Answers; John Randall, of Hampton, N. H., to his mother; Margaret Taylor, of New Bedford, Mass., to her sister; Margaret Humphreys, of Germantown, Penn., to her brother.

Monday, March 27.—Invocation; Questions and Answers; Dr. Jonathan Bellows, of Walpole, N. H., to friends; Sarah Jane Adams, of Lawrence, Mass., to her sister; John Calvin Adams, of Philadelphia, to friends; John Adams, of Milan, D., to his mother.

Tuesday, March 28.—Invocation; Questions and Answers; Robert Chambers, of Edinburgh; Annie Mervin, of Cambridgeport, to her mother.

Thursday, March 30.—Invocation; Questions and Answers; Annie Reed, of Londonderry, N. H., to friends; Charles Frost, of Edward T. Taylor (Father Taylor), to friends.

Tuesday, April 4.—Invocation; Questions and Answers; Robert Duncan, of Scotland, to his brother; Mary Hester, to Sister Angela, of the Sisters of Charity, Boston; James Thompson, to his brother.

Thursday, April 6.—Invocation; Questions and Answers; Ellen Stephens, of Boston to her mother; Thomas Nichols, of Boston; Senator Lane, to a friend; Polly Reale, of Townsend, N. H., to friends.

Monday, April 24.—Invocation; Questions and Answers; Annie Hammond, of Cincinnati, to her mother; James Alexander, to his brother; John Adams, of New York City, to his wife; Baron Von Humboldt, to students contiguous to Boston.

Tuesday, April 25.—Invocation; Questions and Answers; Charles Clark, of Bath, Me., to his aunt; Thomas Gill, of Boston, to Mr. White; Charles Sheldon, to a friend in Alabama.

Thursday, April 27.—Invocation; Questions and Answers; John McElvaine, of Edinburgh, Scotland, to his brother; Andrew Moulton, of Concord, N. H., to his father; Charlotte Warren, to friends; John Lark, of New York City, to his mother; James Crocker, of Boston, to his mother; Miss Hannah, of London, Eng., to friends; Henry Wright, of Boston; Eleanor Stevens, of Philadelphia, to friends.

Tuesday, May 9.—Invocation; Questions and Answers; Clara Robinson, of Boston, to her mother; Samuel Warren, of Boston; Ludwig Andros, to Myrick Bon's.

Thursday, May 11.—Invocation; Questions and Answers; John Willey, of Kittery, Me., to his son; Capt. John Knowlton, to friends in Portsmouth, N. H.; "Belle White-Avake"; Maria Louise Bennett, of Payson, N. Y., to her mother.

Monday, May 15.—Invocation; Questions and Answers; Luther V. Bell, of Minneapolis, Minn., to his mother; James Connolly, of Boston, to his parents; Gen. Felix Zollicoffer, to friends in Virginia.

Tuesday, May 16.—Invocation; Questions and Answers; William Henry, of Boston; Adah Isaac Menken; Henry Judson, died in Switzerland.

Thursday, May 18.—Invocation; Questions and Answers; Sambo, to his master, Simon Brown, of Georgia; Blaise, a Moslem, from Beyrout, Syria, to Dr. Smith; Henry J. Raymond; Edith Walters, to her mother.

Monday, May 22.—Invocation; Questions and Answers; Andrew Strong, of California; Mary Elizabeth Waterhouse, of Portland, Me., to her daughter; Anna Williams, of Boston, to her mother.

Monday, June 12.—Invocation; Questions and Answers; Polly Merriam; Johnny Joyce; Adolph Snyder, to his father.

Tuesday, June 13.—Invocation; Questions and Answers; Mary Evelyn Holmes, of Auburn, N. Y., to her mother; Minnie Laurier, of Dayton, O., to her mother; John Hargrave, of Brattleboro, Vt., to friends; John Hargrave, of Brattleboro, Vt., to friends.

Thursday, June 15.—Invocation; Questions and Answers; William Hargrave, for his brother Philip Hargrave; Isaac Stinson, of Kansas; James Thompson, to his mother; Mary Agnes Remond, to her brother.

Monday, June 19.—Invocation; Questions and Answers; Elizabeth Webster, to her son; David Spencer, to his relatives; Alexander Stone; Nettie Wilcox, of Barnstable, Mass., to her mother.

Tuesday, June 20.—Invocation; Questions and Answers; Robert Bragg, of Hamilton, Canada West, to his family; Mary Cobbett, of Bath, Me., to her mother; Maggie Werner, to her uncle; Janus Brutus Booth.

Thursday, June 22.—Invocation; Questions and Answers; Henrietta Frances Leach, of Kingston, Mass., to her parents; John Barnard, to his brother; Margaret Frazier; Josiah; Eben Francis of Boston.

Monday, June 26.—Invocation; Questions and Answers; (a spirit controlled, but refused to give his name) Sonny, who of Nathaniel Hawthorne; John Hatfield, of Troy, N. Y.

Donations in Aid of our Public Free Circles.

Since our last report the following sums have been received, for which the friends have our warmest thanks:

**Monday, June 12.—Invocation: Questions and Answers**  
 Polly Merriam; Johnny Devos; Adolph Snyder, to his father; Adolph Snyder, to his mother; Ad







# Banner of Light.

## THE WEST.

Warren Chase, Corresponding Editor.

Office at his Spiritual Reform and Liberal Bookstore, 501 North Fifth street, St. Louis, Mo.

Copies of the Banner of Light, including back numbers and bound volumes, can always be had at this office.

## THE FACTS.

We have now more than thirty thousand well-attested, well-established and fully authenticated facts of communications, in various modes of intelligence, from an unseen source that universally declares of itself that it is from persons we count dead. No theory is better attested or more completely proven; yet, with all this, we have in this country nearly fifty thousand Christian preachers who, in various ways, ignore it. Some admit the facts, and attribute them to the devil, which they create for the purpose of covering these and other phenomena. Others deny them, or claim that they are not from spirits, if they do occur; while of course they cannot tell whence they come. Others pass them off easily as possible, not wholly denying them, but accounting them as either worthless, or tending to evil, insanity, or immorality.

Partially connected with, and somewhat depending on, the good will of these clergymen, we have about one-fourth as many scientists, of various grades and with varying intellectual capacities, who turn away with a sort of sneering contempt from these facts, and pretend that they belong to the province of the clergy, and not to the field of science; and since they have no theory to be supported by these facts, they have no use for them even if they are facts. If they were fossils, and could be used to support some theory of animal life, we would have scores of learned men after them; but as they only prove spirit life, of which we have no theory in science, and of which the church only needs faith and belief, on which she can hang five hundred creeds, they must therefore go begging for acceptance before the people, ignored by the churches and colleges.

How long this is to remain in this condition we cannot tell; but, certainly, in time, both church and college must yield to the facts that are constantly on the increase. There is certainly no need of longer keeping the spirit-life in the total darkness of Scripture and faith, when this is the cause of so many ridiculous theories of the conditions of that life, and when these theories cost so much and bring so little profit even to believers. We have not been able to discover any real advantage which a Christian has over an infidel, either in life or death, or in the life to come. If, on the other hand, we can open a reliable correspondence with our friends in spirit-life, we may be able to set aside the many errors of doctrine, and get, instead, information that will enable us to prepare for that life.

## SUBJECTS FOR THOUGHT.

Our Bro. Jonathan Koons, extensively known among the early Spiritualists as having for a time the most remarkable phenomena of our country—at that time in Ohio, but who has since removed to the West, but still has the spirits with him wherever he goes—writes us, commenting on our article in No. 12 Banner, present volume, entitled, "Facts for Thinkers," and sends us the following communication, which he says was written by an illuminated spirit band on a slate in a dark circle, and in presence of several persons, Dec. 24th, 1854:

- 1st. Nothing except truth is divine.
- 2d. Nothing exists but what is eternal in its elements, in the diverse planes of ponderable substance.
- 3d. All substances or elements that are susceptible of passing into corporeal forms, are the ponderable embodiments of the living essences of immortal life and sensation.
- 4th. At the same time it requires the universal whole of ponderables to embrace the universal soul of its imponderable and its living essences.
- 5th. But everything exists in the grand spheres of matter after their similar kinds and orders, wherein the most transcendental and sublimated spheres of immortality embrace the highest throne of Godly wisdom in transmutated conditions of spirit-life celestial.
- 6th. And the most sublimated conditions of matter are the primordial and supporting auxiliaries of the celestial extremes.
- 7th. And the intermediate conditions of matter are the laboratories of the whole, wherein their immortal and sublimated essences are concocted into conscious souls transiently, transcendently, from unconscious conditions into conscious states of existence.
- 8th. It is between the two grand extremes of centripetal points of physical gravitation terrestrial, and the centrifugal points of spiritual gravitation celestial, wherein the seemingly antagonistic elements of mind are displayed.
- 9th. Yet, notwithstanding, the immutable, absolute and unyielding laws and laws of matter unconsciously reduce the antagonistic whole into a reciprocating mentality and a conscious soul in transcendent conditions of immortal consciousness.

## BHAGVAT-GEETA.

This Ancient Hindoo Scripture, translated from the Sanscrit, a language written long before the Hebrew, and before there were any Hebrews, and before the date of creation, as given by Moses, is now before the people at a price and in a style that most persons can have it. Some years ago we bought all we could find at four dollars per copy, in paper covers and cheaply got up. Now Bro. Jones, of the Religio-Philosophical Journal, has got out an elegant edition, tastefully bound in cloth, and sells it at \$1.25, postage 12 cents, for which price we will forward it to any address. The book comprises eighteen lectures or dialogues between Kreesha and Arjoon, the former being the incarnate God from which is derived the Christ of Christianity, or idea of incarnation by which Jesus became the Christ of his church. In this old and wonderful book will be found most of the moral principles that are attributed to Jesus, and which no doubt came, as did his incarnation, from this earlier birth of a God in the person of a man. This book, and the Bible in India, with Colenso and the Pentateuch, will do much to open the eyes of the blind theologians if they will read them. This irreverent prying into old records that were made before the Christian "world was," is rapidly turning sectarian bigotry into ridicule among the more intelligent part of community. We tender our thanks to Bro. Jones for bringing out this important work in so neat and cheap a form, and feel sure he will find a very large sale among the liberal readers of our literature.

## THE CHURCHES OPENING.

Almost every day we see or hear of some honest church member inquiring after the truths and facts of spirit intercourse. Without efforts or arguments from Spiritualists, they are crowded or drawn by their spirit-friends, who are anxious to have them realize the difference between the husky faith of the churches and the real bread of true intercourse between the two worlds, bringing the knowledge that can satisfy the soul as no faith or belief can. If these honest inquirers are

supplied with proper books and proper advice and directions, they soon become interested so far that the priest cannot scare them out of the investigation of the subject. In most of these cases the preachers and zealous bigots begin early to prejudice other members against them by gossip and scandal, until the church-door is opened and they get out voluntarily or involuntarily.

"This generation has been warned of the near approach of the day 'that shall burn as an oven,' warned to prepare for that event; warned to repent and be converted; warned to flee from the wrath to come. The burning of a single dwelling with all its inmates is dreadful to think of; but who can describe the terrors of that great and general conflagration, in which the world and all that is therein shall be burned up? It is called 'the great and terrible day of the Lord,' 'the great day of his wrath,' 'the day of vengeance,' 'a day of darkness and of gloominess, a day of clouds and of thick darkness,' 'even very dark, and no brightness in it.' The darkness of night adds greatly to the horror of a conflagration, and we have this 'horror of great darkness' added to the terror of the great day of wrath and fiery indignation.

"Knowing therefore the terror of the Lord, we persuade men; but we are made manifest to you by us, we pray you, in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him."—World's Crisis.

The readers of the Banner and other liberal and radical religious papers can hardly realize that we have thousands of ignorant, stupid and superstitious persons who feed on such nonsense as the above. Every week we can find many columns of this wild, imaginary speculation on what is never to be realized, and has no existence out of deranged minds. How any one can be so foolishly bewildered in these days of general intelligence is to us strange and almost unaccountable; but when we review the whole system of Christianity, from its earliest inception to its present distracted condition, we find it has ever been a religion of the passions, or, as it is called, the heart; and this blind and wild expression of passionate religion, has filled the imagination with hughars equal to the nursery tales of the most ignorant families.

A sectarian paper recommends the use of the hands in hard work, doing Christ's will and bringing sinners to repentance. We should like to know what Christ's will is which we can do with the hands in hard work. We thought he recommended waiting, like the lilies, for food and clothing, and taking no thought for the morrow. We should also like to know how our hands are to bring sinners to repentance, and who the sinners are that are to be brought with the hands to repentance. The same paragraph also recommends the use of the tongue in confessing Christ, which we think a very poor use for that instrument. Using the knees for prayer is also recommended, but we do not think that was what they were designed for, if designed at all; the feet seem better fitted to stand on. All this seems to come from that old authority which says the chief end of man is to praise God and serve him forever, in which we never could see any practical utility or benefit to either party.

## A Spirit-Message Verified after Fifteen Years' Delay.

DEAR BANNER—About fifteen years since, Mrs. George D. Blake, of this city, received from her sister in Massachusetts the following printed message, with the information that it was cut from the Banner of Light, but stating nothing further:

FROM J. WATERHOUSE, FORMERLY OF PORTLAND, ME.  
I was practicing making bread, for I was a baker. That in the way I generally manifest myself, but you did not know me by that pantomime. I don't know you, don't know the medium, nor any one round her—but there are plenty of people I do know.  
For a number of years before I passed away I supplied the people with bread; not the bread of life, but the staff of natural life. I am anxious to convince my friends of the truth of Spiritualism, or, in other words, I am anxious to make them believe that spirit can manifest well as well as turn to earth. I am happy where I am, and not anxious to return to earth, although my life was rather a pleasant one. I have a sister; I want to say two or three words to her. She says for a living she is in a medium. As I was no like to have her devote a little of her time to developing her medium powers. I might come to her where she is, but I'll come to a stranger, through a stranger, and send it to her, perhaps it will be better received. A poor sermon preached by a smart speaker often does more good than a smart sermon preached by a poor minister.  
I lived in Portland. Were you ever there? A very fine place it is. I carried on the baking business there, no doubt, my old friends will be glad to hear from me. Tell them I am getting along well in my new position, and like my quarters much. Now you do not know whether I am telling you truth or not. Well, all I can say is, I was no house. I have a sister, and I give you the name of Ellen Waterhouse. If you want to know about me write to her at Portland, Me. Probably you will receive an answer. Girls that saw for a living do not have the chance to travel much, although she has been around some. As I was no call this way, I am generally, when I come to earth, found where I lived when there. Good day.

Although Mrs. B. had a brother Josiah in spirit-life who was, when here, a baker, and Ellen Waterhouse, a sister, lived in Portland, yet knowing nothing of the manner or through whom it was communicated, she laid it away. Nearly fifteen years have elapsed, and Ellen, still living here, went a few days since for a sitting with Mrs. E. A. Blair. After the medium was blindfolded and after Josiah had communicated to her, Mrs. Blake found the old message, and giving it to her sister, requested that it might be laid, folded, on the table, and that Ellen should ask the intelligence controlling whether it was a spirit-message, and if so, from whom it came and through whose mediumship it was given. This was done, when immediately the Indian spirit controlling said it was from the same brave of whom she had just been speaking; that he made the "big eat" while on earth; that it was given through Mrs. Conant, at the Free Circle Room in Boston, and immediately opened a drawer, and from a large number of photographs selected one of Mrs. Conant and said "She was the medium." The intelligence also said that Josiah wished that the truth of the message should be acknowledged as publicly as it was given, in justice to Mrs. Conant, and at his request I have done so. Josiah Waterhouse was a baker well known in Portland, having been, for some years before his departure to higher life, engaged in that business, and I am assured that the message was correct in every particular. I am assured, also, that the old message had not been mentioned in Mrs. Blair's presence, and had not been thought of until after Ellen had commenced her sitting.

Mrs. Blair's labors here are about closing. She has done a good work, and will be gratefully remembered by many who have, through her mediumship, communed with their departed loved ones and become convinced of the truth of spirit-intercourse. We hope she may return at no distant day. She may be addressed for the present at No. 34 Atlantic Block, Lawrence, Mass.

JOSEPH B. HALL.

Portland, Me., June 21, 1871.  
On referring to the files of the Banner of Light, we found that the message referred to was printed in No. 5 of Vol. 1, May 7, 1857.—Eds. Banner of Light.

Statistics show that there is about nine times as much coffee consumed in the United States as in Great Britain, and nearly three times as much tea consumed in Great Britain as in the United States.

## WESTERN LOCALS, Etc.,

REPORTED FOR THE BANNER OF LIGHT.

How delightful it is, while journeying along life's rugged road, to meet one with whom you can enjoy most pleasant converse—one whose very presence, perhaps, seems to add new chords of harmony to the enchanting melody of the spheres. When meeting such an one, the truthfulness of the following quotation is made plain:

"Some are never strangers, But soon as seen, the soul, as if by instinct, Springs toward them with resistless force, and owns Congenial sympathy."

Blessed is this sacred friendship. Often, it ripens into all the ecstasies of love. Heaven then comes down to earth! And when fate calls you away to distant localities, how golden memories of this congenial soul perfume your daily life! How frequent, in spirit, do you return to the old scenes! How you live over again and again the charmed moments of the by-gone cozy visits! And with thoughts of the individual—so dear to you—constantly in your mind, with what enthusiasm can you address these words to that person:

"How do I love thee? Let me count the ways. I love thee to the depth and breadth and height My soul can reach, when feeling out of sight For the ties of Being and Ideal Grace. I love thee to the level of every day's Most quiet need, by sun and candlelight. I love thee freely as men strive for right; I love thee purely as they turn from praise; I love thee with the passion put to use In my old griefs, and with my childhood's faith. I love thee with a love I seemed to lose With my lost saints; I love thee with the breath, Smiles, tears, of all my life! and if God choose, I shall but love thee better after death."

Now we have given up to this touch of sentiment because it came to us and made us happy, and also because we deem it eminently appropriate as a sort of preface to our notice of

THE PENTECOSTAL FEAST AT STURGIS, MICH., which took place the 16th, 17th and 18th of June, the occasion being the twelfth anniversary of the erection of the Free Church of that place.

The "June meetings"—as they are called—have a national reputation. The gathering this year was a glorious one. The church was crowded every session. Marked attention was given the speakers. Many felt the baptism of the Spirit.

It was a grand sight to see those immense audiences; now rapt in admiration as the sweet harmonies of song floated out on the air; now quiet and hushed into a holy silence, during the moments of prayer; now roused into a grand enthusiasm under the inspired words of our speakers. Ah! these meetings do one so much good! A touch of sentiment will come over the most unpoetical mind, upon recalling such scenes.

All who attended the "June meetings" this year, were baptized into things spiritual and divine. Even the bigoted Christians, who so far forgot their bigotry as to attend—even these Christians, who are generally as cold as icebergs, and as impervious to all that is mild and genial and loving and spiritual, even they felt the divine presence of the angels, and were actually wooed away into more cheerful mental and spiritual conditions.

A certain minister of Sturgis was so affected by what he heard at the Free Church, that on Sunday (18th) he surprised his congregation by preaching a first class, genuine spiritual sermon. That sermon will probably be "town talk" for the next six months. It astonishes people when any of the old-fashioned clergymen say anything really meritorious—so much so, that excited groups, on the streets and in the stores, discuss the matter, week after week.

## THE SPEAKERS.

J. M. Peebles, Mrs. H. F. M. Brown, Moses Hull and Giles B. Stebbins, were the speakers who were engaged for the occasion. Most happy were we to find Bro. Levi Dinkelspiel present. James Choate, another young brother adapted for the rostrum, put in an appearance at this meeting.

We immediately fraternized with Messrs. Dinkelspiel and Choate, our hair not yet very grey. We three young men, aspirants for excellence and usefulness on the spiritual rostrum, held a private convention, and talked after this fashion: Spiritualism is just the thing for young people of the present day. What lofty ideas it presents! How noble the tendency of its teachings! How it identifies us, in a certain sense, with mountain, hill and vale! All Nature seems near and dear to us; the stars are beautiful beacon lights pointing onward, not to chaos, but to distant organized solar systems rolling majestically along; the roar of the ocean is music to us, not a coarse, sullen growl; and so on through the whole chapter. In fact, by doctrinal Spiritualism we feel perfectly at home in God's universe. We learn that we are not "servants in the house of God," but, on the contrary, that we are welcome children of the Infinite, and that the best the universe affords is ours.

Bro. Dinkelspiel regretted "That there was not a school in which young media suited for the rostrum, could receive that mental discipline and culture so essential to success." Friend Choate said, "That idea has long been looked at from all conceivable standpoints by me." Our friendship for our young brothers changed into admiration as we listened to their talk, to which we gave a hearty amen!

Well, we three have decided that there is to be a school for young media—a preparatory school for the rostrum. We have the teacher all picked out, and everything—that is, everything but the money with which to run the institution. Who will correspond with J. M. Peebles on this subject?

But to the speakers who were at Sturgis. Prof. Putnam, a distinguished educationist, was present, and made some very interesting remarks. Mrs. Sarah Fox, of Sturgis, read an excellent essay, which was well appreciated. Mrs. A. E. Mossop, of whom we have spoken heretofore, favored the friends with some highly artistic singing; she also delivered a very fine lecture Saturday evening, the 17th. This sister should be called forth into the lecture-field. Societies, remember her. Miss Katy Buck and Master Frank Wait, both of the Sturgis Lyceum, each made most excellent declamations. The Rev. T. H. Stewart, of Kendallville, Ind., an avowed radical, delivered some grand speeches. Hon. J. G. Wait presided throughout the entire sessions with becoming dignity and grace.

## RESOLUTIONS.

Giles B. Stebbins, from the Committee on Resolutions, presented the following statements, which were adopted:

1. That the wisdom which knows and obeys the laws of physical health and purity, in food, drink, labor, marriage, and the self-control which leads to abstinence from all that is injurious, and to temperance in all that is healthful, are of high importance to banish evil habits—like the use of spirit, tobacco, and other practices which defile the body, enervate the mental and moral powers, and stain the soul's purity.
2. That the facts of spirit presence and communication are of great benefit, awakening thought, confirming the truth of immortality within us, calling for higher wisdom and allegiance to the truths of the soul, and emancipating from

bondage to authority, and belief in supernaturalism and miracles.

3. That we recognize and approve the liberal spirit and high aims of the Free Religious Association, which recently held its annual meeting in Boston, and should any of its speakers again visit the West, we tender them our aid and cooperation in their efforts to educate the people in religious freedom.

4. That since universal justice demands equal rights and opportunities for all, and since it is true not only in the Hebrew Book of Genesis, but also in the nature of things, that "it is not good for man to be alone," and since the equal cooperation of man and woman in Church and State is required for the best comprehension of the needs and the best development of the powers of humanity, we approve of suffrage for woman, and will earnestly aid all efforts for such recognition in our National Constitution, and such changes in the organic law of our State as may secure the ballot for woman.

5. That while we appreciate the valuable labors of traveling lecturers, we believe that it is well, when feasible, for spiritual societies to make more permanent engagements with their speakers, giving time for closer acquaintance, fuller statement of views, and more lasting benefits.

6. That we will oppose by voice and pen and ballot any amendment to the Constitution of the United States, the purpose of which is for the recognition of any God or any system of religion.

## NEWS-APPROPRIAL.

The entire spiritual press of this country was represented at the Sturgis meeting. Moses Hull was determined to put every body into the Crucible; Col. D. M. Fox said that his paper would give people an idea of the "Age" in which they lived; Bro. Peebles wanted all to know that he was an "American Spiritualist"; Levi Dinkelspiel was of a "Religio-Philosophical" caste of mind, like unto the Journal, for which he was soliciting subscribers; Mrs. H. F. M. Brown waved her Lyceum Banner, and many gathered around her, and listened to her words, and left her some money, so that their little ones could have the best children's paper in the world; we unfurled the glorious old Banner of Light—which is read weekly by one hundred thousand people, and which circulates all over the world—and told all we knew about it; and the way the names rolled in demonstrated to us that we did not talk in vain.

Many were the questions asked us relative to the health of Messrs. White, Colby, Rich and Wilson. Several who had visited the Banner office remembered the genial clerk, Mr. Dudley, and inquired for him. Messrs. Editors and members of the firm, the Western people want to see you!

All regretted to learn of Mr. Colby's poor health. We have numerous messages, full of the tenderest sympathy for him.

Correspondents will please address us, Sturgis, Michigan. OCEANUS B. LYNN.

## Matters in Europe.

Troubles in the Montmartre and La Villette districts still disturb the tranquility of the Parisian mind. The Republic holds out under Thiers, who, though a monarchist in principle, still declares to the Assembly that he wishes to sustain that form of government which is for the good of the people. Marshal McMahon remains in command of the French forces. Constant quarrels arise between the German officers and soldiers, and the citizens. The trial of Rochefort has been postponed, for fear that the returned Imperialist might take that opportunity to declare for the Emperor Napoleon. Bourbaki has completely recovered from his wounds, and been appointed to a command at Lyons. The present effective military force of France consists of 400 batteries and 4043 guns. The Oriental and Levantist leaders cautiously await events. Bismarck has made an imperative demand for the payment, now overdue, of the first instalment of the indemnity, which amounts to five hundred million francs. French bank-bills tendered for the payment of the claim have been refused.

In England a slight cloud of difficulty seems to arise. Bismarck wants to purchase Belgium, but Earl Granville refuses to listen to any proposal, and is perfectly unmoved by Bismarck's representation that it is imperatively necessary that the Heligoland shall become a German island. The ground taken is that the possession by any other power is a standing menace to the German coast; but Granville declares that the island never was a German possession, and that England is not obliged to govern by Bismarck's measures for the German Empire.

The Rhine has overflowed its banks in the Tyrol district, so as to cause considerable suffering and loss.

## Delegates.

EDITORS BANNER OF LIGHT—Allow me a word through your journal. I am in receipt of letters asking if Illinois is going to call a State Convention and send delegates to the National Convention. Dr. S. J. Avery, the President of the State Association, informs me that the Association is dead. Let it be understood that each active Local Society, and each Progressive Lyceum of any State, Territory or Province, which has no General Association, shall be entitled to one delegate for each fractional fifty members.

H. F. M. BROWN.

## CRITICISM ON THE THEOLOGICAL IDEA OF DEITY.

CONTRASTING THE VIEWS ENTERTAINED OF A SUPREME BEING BY THE ANCIENT GREEK SAGES, WITH THOSE OF MOSES AND THE HEBREW WRITERS; AND BLENDING ANCIENT JUDAISM, PAGANISM AND CHRISTIANITY INTO A COMMON ORIGINAL.

BY M. B. CRYVEN.

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CHAPTER II.—Same subject continued, in connection with the doctrine of immortality being embraced by Pagan nations before it was by the Jews.

CHAPTER III.—Changeability and inconsistency of the Hebrew idea of God; Contradictory statements of different Biblical writers in regard to seeing God, etc.

CHAPTER IV.—Angelic communications with the Hebrews; Jewish idea of the spirit of the Lord; View of Deity in connection with the history of Joseph, etc.

CHAPTER V.—The Greek conception of Deity; Christian Missions; Images not supposed by Pagans to be Deities; Christian worship contrasted with Paganism; Various opinions of God; The worship of the "Lords of the Hosts" prevalent among all the Pagan nations of antiquity, etc.

CHAPTER VI.—The Indian belief in God more spiritual than the Hebrew; Hebrew cult of pronouncing curses; Irrelevant ideas of Deity entertained by the Greeks; Pagan philosophy contrasted with Pagan Christianity and Judaism; Trinity of Pagan origin, etc.

CHAPTER VII.—The Curse of Balaam; Ancient Sacrificing; Miracles and the Prophecy of Balaam; Gideon's Judgement; Israel's perverseness; The Lord's anger with them; Character of Balaam reviewed by various Theologians, etc.

CHAPTER VIII.—Slaughter of the Midianites; God's friendly feeling for the Moabites; Israelites compared with "enthusiasms in dedicating spoils to deity"; Plundering by the Israelites consistent with their idea of God; Israelites compared with Mormons, etc.

CHAPTER IX.—Judaism and Paganism blended together in the narrative of Jonah; Repentance changed from deed to man; CHAPTER X.—The Lord and Satan placed on a social equality in the book of Job; Curses of the original Serpent in the person of Satan; Views concerning Job and the book that bears his name by various Theologians.

CHAPTER XI.—Satan and his supposed influence Theologically the work of God; Origin of Evil; Moral depravity of the human race; The curse the result of Adam's transgression, with quotations from and criticisms on various Theologians.

CHAPTER XII.—Same subject continued; Inference that the Bible furnishes no reliable evidence that the moral affairs of the world are controlled by a Being of Almighty Power and Infinite Goodness; Incomprehensibility of God, etc.

CHAPTER XIII.—View of the Devil, as incorporated into the works of the great writers of the Bible; The Serpent vindicated; Tree of Life; Satan a myth, etc.

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