

{WM. WHITE & CO., } Publishers and Preprietors. } BOSTON, SATURDAY, JULY 8, 1871.

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

## 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 outward 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.

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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 preterbuman capacities, which are to be the absolute requisites of an exalted and happy supermundane immortality. Very little asthetic culture would fit one for the barbarle 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 altuned 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 multiform 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 then, the same Proviven, every



FRANCESCA AND POLO.

and local and general police; yet he was, in a In that sood let s rust and live, and ever add sense, a reformer. He turned the lightnings of to it as our knowledge and power increase; so Parnassus against" the thunders of the Vatican;" [Bhall we conquer even our own imperfections, the power of possy to expose the crimes of the and "on the stepping stones of our dead selves church. Popes and priests have choice locations rise to higher things."

in his "Inferno," doubly damned themselves in To recur to the poem, and remarks in regard to the very hell to which they assumed to hold the it: Carlyle-"Heroes and Hero Worship," Sec. kevs!

ject is man-how, by actions of merit or demerit, away again to wail forever! Strange to think, through freedom of the will, he justly deserves reward or punishment."

3-says: "Danté's painting is not graphic only, In a letter to Can Grande della Beala, Danie brief, true, and of a vividness as of fire in a dark writes: "It is to be remarked that the sense of night; taken on the wider scale, it is every way this work is not simple, but, on the contrary, one noble, and the outcome of a great soul. Franmay say manifold: for one sense is that which is cesca and her lover-what qualities in that!  $\Lambda$ derived from the ietter, and another is that which thing woven as out of rainbows, on a ground of is derived from the things signified by the letter. eternal black. A small flute-volce of influite The first is called literal; the second, allegorical wail speaks there into our very heart of hearts. or moral. \* \* \* The subject, then, of the whole A touch of womanhood in it, too-della bella perwork, taken literally, is the condition of souls sona, che mi fu tolta; and how, even in the pit of after death, simply considered; for on this and wee, it is a solace that he will never part from around this, the whole action of the work turns, her! Saddest tragedy in these alti quai. And But if the work be taken allegorically, the sub the racking winds, in that aer bruno, whirl them

invention framed on the possibility, rather than anything which he knew of his own knowledge. Be this as it may, Polo and Madouna 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 como out; for, Madonna Francesca and Polo having descried 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; hut 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 hefore it could reach Polo, by which accident, being as one who had loved the lady better than himsolf, 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."

NO. 17.

The post 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 phiosopher 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 cotemporaries 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. DITSON.

There they blaspheme the Puissance Divine. I understood that unto such a torment

The carnal malefactors were condemned, Who reason subjugate to appetite." o o o o o o o o o "After that I had listened to my teacher, Naming the dames of old and cavaliers, Pity prevailed, and I was nigh bewildered. And I began : 'Oh, poet, willingly Speak would I to those two who go together, And seem upon the wind to be so light.' And he to me : 'Thou 'it 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 sways them. My voice uplift I : 'Oh, yo weary souls, Come, speak to us if no one interdicts it i' " 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 ta'en from me, and still the mode offends me. Love, that exempts no one beloved from loving, Seized me with pleasure of this man so strongly

where, 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 Maltesta, 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 nost 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, wailing 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 Dantesque 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 Mediceval 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 goads to wailing. There standeth Minos horribly, and snarls; Examines the transgressions at the entrance : Judges and sends according as he girds him." 0 0 ò ·

"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 Hurtles the spirits onward in its rapine ; Whirling them round, and, smiting, it molests them When they arrive before the precipice. There are the shricks, the plaints and the laments,

That, as thou seest, it doth not yet desert me Love has conducted us unto one death ;

Caïna waiteth 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 concede That you should know your dublous 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 ne day we reading were, for our delight. Of Launcelot, how love did him enthrall, 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 o'ercame us: When as we read of the much longed for smile Being by such a noble lover kissed, This one, who ne'er 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 if 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 Danté was that of a pair " more sinned against than sinning;" unfortunate, hence tempted; tempted, hence sinful, as the spirit modestly confesses; and so Danté has them in hell-not in "Malabolge" with the utterly base, but in the second circle, suffering, tossed, weeping, but together. "He who ne'er from me shall separate!" Love stronger than conventionalism, stronger than the sense of grave; damned in the outer hell, yet stronger than all the tempests of the Inferno. Love, eternal love! own torture-their agony and an undying consolation.

To Danté heaven was more divine, since his Beatrice adorned it and would welcome him, and ne 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 scholastics, sectarians and partisans of his time, the feelings and thoughts of Danté were about equally divided between the classics of antique paganism, the dogmas of scholastic theology,

\*"The Romance was to these two lovers what Galeotto fellow's the expression is as follows :

"But over the second se

the intuition of the poet, the reason of a philos. pity, yet also influite rigor of law: it is so Nature. opher, and the science, perhaps, of the Spiritualist, in regard to physiology and psychology, ex- | made." emplifies the working of natural law in relation to unchastity and sexual promiscuity. It is the

magnetic and spiritual spheres of all who thus deformed, disarranged and gross," "adultery ' (adulteration), improper, disorderly, unnatural mingling and blending. Diseases are but the 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 libertakes 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 informal 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 Pau wept-but one Paul for whom Francesca grieved; hence the woe was tolerable. Imagine Paul haunted by a score of clinging, illicit loves from discordant, heterogeneous natures, and Francesca thrown by gusts of tormented affection and pas sion 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 right, doomed to death, yet lasting beyond the 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 inpresence, immortal presence! and yet subtly the most lesson of the painter and the poet; and if poet has made that love and presence at once its the slandered philosophy of Spiritualism, and we express it more directly, it is only to vindicate 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 explate our own folly in the purgatory of undeveloped conditions and progress by experience, a development by suffering; but it is proverbially "a dear school."

It would seem that wisdom could at last be re garded, and truth considered, science consulted, (Gallshault, or Bir Galahad) had been to Launcelot and harmony developed, and progress aided, until huueen Guenever." In a translation less literal than Long- manity 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-three of the bad, The wasting of the wrong and ill; Whatever good the old-time had Is living still."

Danté was the friend of this poor Francesca's father. Francesca may have sat upon the poet's In the case of Fransesca and Paul, Dante, with knee as a bright, innocent little child. Infinite is made: it is so Dante discerned that she was

Boccaccio's account, translated from his Commentary by Leigh Hunt, "Stories from the Itallaw of life, that sexual contact interfuses the ian Poets," Appendix II, is as follows:

"You must know that this lady, Madonna approach each other; hence there is, in "things 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 outward expression of spiritual demoralizations, 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 discoursed, that the said Messer Guido agreed tine scatters his life beyond power of recall, and 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 hither 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 hand some 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 husremorseful remembrance. It is true, there is a band!' 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 (Danté), and possibly it might so have become; albeit I take what he says to have been an | vogue at her court. The, however, finally consult-

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 nurslings of the Indian jungles. I have reason to believe. however, that while our dear ones in the spiritworld 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 he Jesuitism, but honest, outspoken righteousness.

During a momentary full in the storm, the whitewinged 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 Pensie reached me laden with good things, but they are generally so local and political in their charactor they would not much interest our Spiritualists. They are, also, to a large ext-ut, 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 misfortunes (the only way in which they can profit by them), and will be fully conscious of the fact that to priesteraft 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 ecclesiastique, 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 s 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 in 1602.

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 bow-

ing his head. At Epernay he was seen to do the

same, but the hall he attempted to dodge put an

end to his life. His brother then became duke,

and he likewise consulted a medium, but who, see-

ing a sad fate awaiting him, refused for a long

time to reveal what he knew. The duke, persist-

ing, 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 re-

moved 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,

Theodore Agrippa d'Aubigné, aucestor 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 damb boy, who, though

repulsive in appearance, had great facility in ex-

pressing himself by his fingers and by gestures.

He was thought by some to be the devil incar-

nate, for he had the power of finding anything

lost, revealing the place where anything was hid-

den, 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 proposals 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

I have just received a handsome pamphlet

from Madrid, called El Criterio Espiritistà. Above

this title is a triangle encircled by a serpent and

surrounded by rays of light. In the centre of the

triangle is an eye, and beneath the whole " Nosce

Te Ipsum." This beautiful, all important inscrip-

tion, borrowed from the portico of a Greek temple.

may well grace the title-page of all spiritualistic

literature. To know ourselves seems a pre-requi-

site to any great good one might desire to accom

plish. 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 ar-

ticle relating to this country-to a spirit-picture,

in fact, made by Benjamin West through the in-

strumentality 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

drawn in like manuer, 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 scances and said, " My name is Hora-

tio Gridley. It is more than fifty years since I

My only child still lives there. I am your father's

cousin," &c. "The portrait in your store repre-

sents me as I was a short time before I passed to

mation concerning me from your uncle, Mr. Grid-

ley, 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 por-

trait 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 sup-

This phase of Spiritualism seems to be extend-

ing rapidly, and if people are too incredulous or

too cautious to seek for spirit-pictures of their de-

whether or no, upon their windows, as is happen-

posed to be.

the reign of Louis XIII.

#### LIGHT. BANNER $\mathbf{OF}$

## 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's enshrined ; Around it lies a laurel wreath By loving fingers fondly twined.

But sweeter, fairer, purer far, Than blushing rose or flow'ret wild. Was she whose form is resting there, A little, precious, darling child,

The meaning pines above her head, Her requiem chant in dirge-like strain ; But sadder yet above our dead We breathe our mournful, low refrain,

Our dead! Not so-but living, bright. Naught that is lovely e'er can die; She plumed her wings for higher flight, As englets 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 mem'ry greener there.

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

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

Worcester, June, 1871.



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, 't is in appearance only; for Truth, that white-robed angel of heaven, can no more be vanquished than can the flat 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 fellowwhose house it was produced. Another portrait, 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 left the world. 1 lived several years in Natchez, 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

this higher and happier life. You can get infor- 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 Pennsulvania," (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 parted loved ones, they may have them appear, | them for graduation; nor was their sense of propriety or true womanly modesty shocked by the

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 ourse of our landintoxicating 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 wixty 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 WITH-OUT 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 pco ple. But while this is all true, is there not another power more potent to leaven the masses, and bring them up into a higher condition? I think there is, and that power 's the spiritual paper. In a recent trip among a good many spiritual famiies, 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 n't 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. SEWARD MITCHELL, Cornnille, Me.

A QUESTION FOR SCIENTISTS.

ate against immortal individuality? Or, in other words, has not this Goi whom we serve power to "out but hund and hode into bell"? And would gested that such a course would establish the not the exercise of that power be " constitutional," and in harmony with the law of mind and matter?

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

Yours for truth, B. F. FARLEY. Elsah, Jersey Co , Ill.

# Banner Correspondence.

## Wisconsin Pebbles. BY J. O. BARRETT.

Palmyra, Wis., June 12, 1871. Lectured here a few Sundays ago, to the peohe, 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 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 this line of railroad, every where stirring up the "dry bones." Fidelity, fraternity-" in bonor 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. C. F. 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 re-liable psychometric mediums in the State. Let this slater and all such improve these precious gifts, for they are the keys to the republic of heaven ieaven.

## RAILROAD COGITATIONS.

Every Saturday (spiritual lecturers going to appointments with the rest) are flocks of ministers on every important railroad in the counry; some of them are shaved and "shavers,' others hearded, others shabby, others squint and blear-eyed, others portly as saloon gentry, others long-faced, especially the neophytes just out of the theological breeding-pens, others soft-handed and soft-pated, paying particular attention to the ladies, (for the sake of seats in the ladies' car and most of them arrogant, limber, un-back, 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 infant or adult damnation—the same as other Christians do at horse-racing or cockfights, or human battles, after saying prayers. I have just heard one of them sny, "The position of the church these days is precarious; the tenure of the minister is insecure; our people every-where are becoming volatile; we need a more

rigorous synod!" Exactly! "A more vigorous synod!" Down with democratic rule and up with ecclesiastic monarchy! Give us a trinity in the Constitution and a State religion, and we can enforce the Sab bath question, the Sun lay school, and the authori y of God in us vested!

The ministers—the ministers! They conserve what we reveal as the cost of their persecution. They repeat as parrots do. They work for the church, not humanity. Cui bono? Their art to id Nature in her beautiful cuptalizations mars the coloring. Ere a child's mind begins to grow, the coloring. Lies a onlid s mind begins to grow, a petrifying process is employed to convert it from "nature to grace." Go tol ye ministersi go 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. Spiritu-alistic 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. House crowded — neople outside listening at the win-dows. Orthodox and Spiritualists sat side by side, just as if they all belonged to the same fami-ly of God. Lectured upon the Old and New-the the infallibility of God's Bible in the natural and the infattonicy of Gold's Blobe in the bactrai 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 I" worship God in flowers." "Why, yes, God in the flowers! See how heautiful, 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 dowers, and we will know more of God." This did not suit him; it was too impersonal. Said he in reply, "God's power is manifest in the flowers; but I "God's power is manness in the nowers; out I do n't 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 bad religion is.

were approved by the speakers, and it was sug-gested that such a course would establish the church of humanity, which would establish the church of humanity, which would establish the church of God is constantly calling 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 per-sons, 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 govern-ment in maintaining these rights. There is a communistic society in this city 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 infallient self.

be lost, but should be invested in real estate, and intelligent, self-supporting workers be put upon it, to work out not only a home for themselves and the poor, but also for those who pay their expenses and wish to enjoy a good home. It can be so arranged as to give better security for the sup-port of families upon the decease of a father than life insurance companies now give. Such a church will work to benefit mankind by every needed reform; it will be established by 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 monopo-lists. Unless such a church is established to in-sure man's 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 ge-ological arguments were made, pro and con; but some passages were read from the Pre-Adamite Man, which showed that the oldest unprinted Hebraic bible contained many accounts of the sons of Adam and the sons of Ish. And no idea could be formed of what the original hible was by reading any existing copy, because it had evident ly been so much changed previously; and the lterations since have been such that persons reading the common English hible 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, i shows that she was as patient and faithful to God as Job, and that the learned professors of Audo-ver, Yale, 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 the present time, and show the whole Christian clergy of our time to be like those of the age when Constantine made Obrist 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— This Constantine Christianity is the only kind This Constantine Christianity is the only kind that has ever had any power in the world, or has any at this time. It was established by the sword, and has lived by the sword, and will die by the sword, as our prophets say. I deem it my duty to thank Mr. Allen Putnam and the editors of the Banner for publishing an account of Prof. Hare's scientific demonstrations of Subtruction L here's scientific demonstrations

of Spiritualism. I have read from his book, in our conferences, the accounts of his experiments, and shown the diagrams, and requested skentics and Christians to show where they were defec-

tive. But the answers I received were, He was in his second childbood-imbecile. Now if one whose scientific reputation was so high, whose whose scientific reputation was so high, whose head so clear, experiments so accurate, and life so pure, could not escape the falsehoods and maledictions of Christians, we must not expect any good persons to escape their nersecutions when demonstrating the truths of Spiritualism; nor can we expect such Christians to stop pro-claiming their doctrines; and in order to nullify their effects we must establish the church of hu-manity, and show the people a better way of givmanty, and show the people a better way of giv-ing their money to increase the happiness of themselves and others. Spiritualisti shall we reason together to learn how well we are pre-pared to enter the humane church, and see how soon we can establish one in every city and vil-bars in the lead? lage in the land? H. S. BROWN, M. D.

#### Virginia

PORTSMOUTH. — A correspondent writes, June 16th, that highly successful scances are be-ing given at this place, by Mrs. Hattie J. French, a clairvoyant physician and test medium. "Our

ing in very many places. I have just received from | knowledge they Mr. Milleson a ferreotype 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 Zaragozan El Progreso Espiritista. It contains a portion of a splendid discourse de livered 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 Portican.

A good test was recently given here in Albany to a worthy medium, a Mrs. Smith. Her spiritmother appeared to her one night, and appounced 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 dured by men in the pursuit of pecuniary indeits bright wings for a higher flight, friendly angels gathered around her, gave minute directions how she should be treated, what medicine given, how also says: "Most women are dependent for supfriction should be applied, an I who should apply | port on the earnings of men-either on money it; and, when all the heavenly instructions had procured by the exertions of living male relabeen minutely followed, the glad announcement tives, or inherited from men now deceased, and came from the spirit land that "they could save | earned by them while in the form. \* \* \* Are her.'

Albany, N. Y., 1871.

## THOUGHTS FROM THE WORKSHOP.

## BY C. H. BRADLEY.

day, that the folly of our time was the desire to ness; but she admits that, if woman is selfgrow rich and famous by other means than labor supporting, she ought to have the privilege of 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 have hardships and privations enough to entitle the ladder that reaches up to the beights we desire her to the privilege of citizenship without any rethe 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 ele-vation by doing what our hands find to do to the best of our ability, than we should in useless re-blances are in desiring something we are upwilpinings, or in desiring something we are unwil-ling to obtain by patient labor. Proper physical abor 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 To be truly famous, is to deserve the own souls kindly smile and good will of all, the fervent "God bless you!" the confidence of guiltless child-hood and the respect of age.

had acquired of 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 exper-

iment, has been placed beyond cavil among the most potent of therapeutical 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 selfaggrandizement for the tyrant. Then, truly, will the "Saviour" have come, and the Bible worshipers' 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 enpendence, is entitled, if she wishes it. to the right of suffrage, I presume no one will deny." She 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 exonerates them from all care and work, and the Some one remarked in my hearing the other | husband and father has to support them in idle-

voting, if she demands it. Any woman who has the care of household affairs, and a family of children to rear, is sure to her to the privilege of citizenship without any restrictions. Woman, with all her arduous labors, can never be self-supporting if she has a hushand, 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 dops, by will or deed, convey his child into the hand 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 work-

shops and clothing stores, in the families and schools of our cities and villages? How many

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 fellowmen, 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 mublicly 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 accept the spiritual theory, fear not to proclaim to the waiting world the deep conviction of your S. L. WALKER. immortal souls. Poughkeepsie, N. Y.

## ARE ALL MEN IMMORTAL?

EDITORS BANNER OF LIGHT-While I am un reservedly 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, fee'ing 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 isms 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. Is man 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

#### PATCH GROVE, GRANT CO.

Decidedly the most radical place in the Westwide-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 medium-istic 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 nosts and buildings, in towns where I lecture with vulgar words; and the dear Orthodox breth-ren-bless their souls -smile at it, and give con-sent. "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 delivered himself after this style:

"I heard Mr. Barrett, the other evening, chil-dren, lecture on Spiritualism—that most dangerous doctrine gaining in our midst. I was so Something must be done to shocked! you are forced against your previous judgment to stay this current of wickedness. We should have laws - special laws -- enacted all over the land, that, in cases of this kind, the Christian people can defend community from this curse, by making use of the prison or the burning stake

Ing 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, pre-senting a dingy lustre for "saints" to behold without veils on. The incident is a reminder of Bro. A. A. Wheelock's labors out in Blooming-ton, Grant County. There he was obliged to speak in a saloon; then in an old academy, aban-dowed to the own. doned to the owls. He dealt his firing with ad-mirable execution. An old Scotch Presbyterian present said to some of the liberal folks, after the speaker had gone, "It was awfull-such blas hemy! I wonder Divine vengeance did not kill him on the spot. I think it would be doing God's sarvice to take a brood-axe and hew that maun Wheelock doon !"

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 Orang Outang 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 Orang-Outang ! 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 lis-

tened very respectfully. That was from the "un-churched"—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 com-menced a series of conferences in May, to be held the first and third Sundays of each month, that promise great usefulness. At the first he stated -an immortal barrier to immortal perfection? If an immortal barrier to perfection be raised in women are there now supporting inebriated hus- i this condition, will not that same barrier oper- pressions of the poor generally-subjects that are

city has never had such a shower of good things. Her public tests are in nearly every instance ad-mitted on the spot; her challedges to the occu-pants of pulpits are not accepted. Many of her cures are looked upon as miraculous. For instance: A lady, Mrs. C., was told by her physician that she must lose her eye within a week, and no nower could save it. After some two weeks' med-ical attendance, the eye was worse than at first, and being persuaded to call on Mrs. French, she received one half hour's treatment, and 'went on her way rejolcing'-healed. She openly proclaims her thanks to Mrs. French, and in every instance declares her sight perfectly restored. This is only one of the many cases where success has attended her treatments. She is also a reliable test and business medium, and during her stay has been the means, in the hands of the angels, of giving light to many who were in the dark in relation to our beautiful philosophy. Although surrounded by bigotry and prejudice, (in some cases even to persecution) she has brought the theory of Spirit-ualism to the hearts of many who were thirsting for the truths of its teachings."

#### Wisconsin

LA CROSSE .- E. W. Hoyt, writing from this place, June 15th, says that there are a considerahle number of Spiritualists in his neighborhood. and that many secretly cherish the belief. He speaks in the highest praise of the success attendtional medium, in his labors among the people. Many remarkable cures have been effected through his instrumentality; in some cases when given over by a council of regular physicians, in-dividuals have been raised up from the portals of the grave, but few return, as the healed one of old, "to glorify God," or thank the medium. "Another healing medium, Eli Hoyt, is residing here. It is his intention to make this a speciality as soon as he can close his present business. I claim to be a Spiritualist for this reason: First, I am fully con-vinced that there is a life after death; and second, because Spiritualism is the only thing that can give man any idea of that life. Man may grovel all the days of his earth-life among the thorns and underbrush of the so-called divines of the age, but if he does not look higher he never will e the roses or drink in the fragrance of the better land."

#### Ohlo.

SOUTH NEWBURY .-- R. H. Ober, under date of June 16th, sends us the following: "On Sun-lay, June 11th, I attended the yearly meeting of cay, June 11th, I attended the yearly meeting of Progressive Friends, at Waterloo, N. Y. Miss Powell, sister of A. M. Powell, made the first address in the morning. Subject: 'The Training 'of Children, and Dress.' Mr. Potter, of New Bedford, Mass., spoke on 'Special Providence.' George Taylor followed with strong arguments for Spiritualism. Mrs. Middlebrook, of Connecti-ert addressed the assembly non. Spiritualism out, addressed the assembly upon Spiritualism and Woman Suffrage. Mr. Kingsbury, Mrs. Coleman, Dr. Orvis and others followed. The meeting was successful and highly interesting.

#### Kansas.

COLUMBUS.-J. H. Marshall writes us, June 3th: "The cause is flourisbing with us. Our cir-13th: "The cause is nourisoing with its. Our che-cles produce quite a shuffling among the dry bones of Orthodoxy. The spirits controlling give us very fine discourses through the organism of a young man who is fast being developed, and promises to make an excellent trance medium."

#### Texas.

SABINE PASS.—Susan J. Finck, writing, May 31st, says: "We are quite isolated here, and are unable to get the assistance of a test medium. There are many believers in Spiritualism here (also many skeptics). The soil is indeed favora-ble her are here the media essistance." ble, had we but the needed assistance."

Vile and abandoned characters are not intimate with those who are not intimate with them.

## JULY 8, 1871.

#### BANNER OF LIGHT.

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## OVER THE HILL TO THE POORHOUSE.

## BY WILL M. CABLETON.

Over the hill to the poorhouse I'm trudgin' my weary way— I, a woman of soventy, and only a trifle gray— I, who am smart an' chipper, for all the years I 've told, As many another woman that's only half as old.

Over the hill to the poorhouse-I can't quite make it clear ! Over the hill to the poor house-it seems so horrid queer! Many a step I 've taken, a tollin' to and fro, But this is a sort of journey I never thought to go.

What is the use of hespin' on me a puper's shame? Am I lazy or crazy?--am I blind or lame? True, I am not so supple, nor yet so awful stout; But charity aint no favor, if one can live without.

I am willin' an' anxious an' ready, any day, To work for a decent livin', an' pay my honest way; For I can earn my victuals, an' more too, I 'll be bound, If anybody only is willin' to have me round.

Once I was young and han'some-I was, upon my soul-Once my checks was roses, my eyes as black as coal; And I can't remember, in them days, of hearin' people say, For any kind of a reason, that I was in their way.

'T aint no use of boastin', or talkin' over free-But many a house an' home was open then to me; Many a han'some offer 1 had from likely men, And nobody ever hinted that I was a burden then.

And when to John I was married, sure he was good and

smalt, But he and all the neighbors would own I done my part; For life was all before me, an' I was young an' strong, And I worked the best that I could in tryin' to get along,

And so we worked together; and life was hard, but gay, With now and then a baby for to cheer us on our way, Till we had a balf a dozen, an' all growed clean an' neat, An' wont to school like others, an' had enough to eat.

done; Only perhaps we humored 'em, which some good folks con-

demn-But every couple's childr'n 's a heap the best to them.

Strange how much we think of our blessed little ones!-I'd have died for my daughters, I'd have died for my sons: And God, he made that rule of love; but when we're old and gray, I 've noticed it sometimes romehow fails to work the other

way.

Strange, another thing : when our boys an' girls was grown, And whon, exceptin' Charley, they 'd loft us there alone; When John, he nearer an' nearer come, an' dearer seemed

The Lord of Hosts, he come one day, an' took him away from me.

Still I was bound to struggle, an' never to cringe or fall-Still I worked for Charley, for Charley was now my all; And Charley was pretty good to me, with scarce a word or

Till at last he went a-courtin', and brought a wife from

She was somewhat dressy, an' had n't a pleasant smile-Bho was guilte conceity, and carried a heap of style; But if ever I tried to be friends, I did with her, I know; But she was hard and proud, an' I could n't make it go.

She had an edication, an' that was good for her; But when she twitted me on mine, 't was carryin' things too fur ; An' I told her onco, 'fore company, (an' it almost made her

sick.) That I never swallowed a grammar, or et a 'rithmetic.

Bo't was only a few days before the thing was done— They was a family of themselves, and I another one; And a very little cottage for one family will do, But I never have seen a house that was big enough for two. An' I never could speak to suit her, never could please her

eye. An' it made me independent, an' then I did n't try; But I was ierribly staggered, an' felt it like a blow, When Charley turned agin me, an' told me I could go. I went to live with Susan; but Susan's house was small, And she was always a bintin' how snug it was for us all; And what with her husband's sisters, and what with chil

dren three, 'T was easy to discover there was n't room for me. An' then I went to Thomas's-the oldest son I 've got-For Thomas's buildings 'd cover the half of an acre lot; But all the childr'n was on me-I could n't stand their

And Thomas said I need n't think I was comin' there to

buss. An' then I wrote to RoLecca, my girl who lives out West;

And to Isanc, not far from her-some twenty miles at best; And one of 'em said 't was too warm there for any one so And t' other had the opinion the climate was too cold.

So they have shirked and slighted me, an' shifted me

So they have well-nigh soured me, an' were my old heart

out; But still I 've borne up pretty well, an' was n't much put

Till Charley went to the poor-master, an' put me on the town.

Over the hill to the poorhouse—my childr'n dear, good-by ! Many a night I 've watched you when only God was nigh; And God 'll judge between us—but I will al'ays pray That you shall never suffer the half I do to-day. —[Harper's Weekly.

**Report of the Northwestern Spiritual** Convention,

Held at Smith's Opera House, Decatur, Ill., on Friday, Saturday and Sunday, June 2d, 3d and 4th, 1871.

son of all lessons for the world to learn is, that no man or State has a right to make the belief or creed of another; that the most sacred right of every individual is the right to think for himself in all questions of conduct, government and religion. The world has yet to learn that it cannot deny this right to man without establishing the most wicked of all slaveries, without taking away the most precious of all human rights. Yet in this wicked cause of suppressing thought and declaring what men might believe, have the Church and State been engaged in all past time. In this cause they have piled high the faggets and made broad the scaffold. In this cause have they employed the inquisition, the rack and the dungeon. By this course have they made the martyrs of all ages, caused innumerable wars and massacres, filled the earth with blood, and hung across the heavons a scroll of darkness. And yet the human mind would

Dr. W. M. Stephens read the following address: The les-

think. They could crush the opposition of Galileo, but the earth wou'd move. They could, by art, education and promses of great rewards, secure the adherence of many, but in all ages there have been souls loyal to God and man, who claimed free thought and free speech as their birthright, and who would rather suffer at the stake and be tortured by all the arts that priests could invent, than give up these most precious rights. This lesson in freedom the world has never learned, al-

though God has written it in the nature of man and traced it in blood and fire across the history of the ages. The pligrim has hardly landed upon the rocky coast of New England, a fugitive from the religious persecution of the Old World, ere he commences to hang Quakers, burn witches and anish Baptists.

This spirit of intolerance is inherent in the nature of all creeds. It is their nature to put chains upon thought, and say to man: Stop here-dare not to advance further! The ore baseless the creed the more intolerant the believer. Could be trust his creed to evidence and the reason of man, he would not appeal to ignorance, force and law to sustain it. He knows and feels that the tissue of his creet is baseless as the fabric of a dream, and will not stand the daylight of human reason, or he would not wish to entrench himself behind the ramparts of law and compel men to accept it or suffer persecution. Creeds have had their day. With all free minds they must be among the things that are past,

and they are gradually passing away with all men. No human mind can make the barriers to bind another, because no two minds are alike in structure, knowledge and

experience; because man is progressive, and the truth of toay may become the error of to-morrow; because it enslaves and distorts the mental vision; because it teaches men to hate, to persecute, to cast out and despise those who have the manhood to think for themselves, and in so doing reject the creed. If this is so, what basis can we make for union r common work, for organization? Is there no common platform upon which we all can stand and work for the causo of God and the good of humanity? We answer, there is. When Jesus was asked, "Which is the great command

ment in the law," he replied : "Thou shalt love the Lord thy God with all thy heart, and

with all thy soul, and with all thy mind. This is the first and great commandment. And the record is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.'

In other words, the sum and substance of his law is "love to God and love to man." From these two can be deduced the whole duty of man. They are the whole burden of the teachings of the New Testament, and are repeated over and over again in every manner of expression, so that all could inderstand. " He that loveth God, loveth also his brother. Ifo that sayeth he loveth God and hateth his brother is a liar. Do good unto all men. Never do ovil that good may come. Avongo not yourselves. Love your enemies; bless them that curse you, and do good to those that hato. Have peace one with another. Follow peace with all men. Lay aside all malice." Do those bigots who endeavor to put their creed in the Constitution of the land, love their fellowmen? Do they love their neighbors? Are they not seeking to establish their own dogmas and put burdens upon others which they themselves would not bear?

These two commandments make the only creed upon which all humanity can stand. It is as broad as the earth. includes the truth of all creeds, the wisdom of all ages. With it we can say with all men who love God and man, Come with us, and we will do you good. We ask of you no test; believo what you can; receive that for which you have the mind and the evidence; God himself can ask no more. But he who loveth not his fellow, cannot work, with us in any good cause ; yet we reject him not, for if he can do a good act, he can learn to love. On these two points there can be no difference of opinion. They are axioms in morals and religion-received by the intuitions of all men. So much have men been under the rule of hate and passion in past ages, that very fow have ever been found to act upon these axioms. A few higher and better natures have shone, glimmering through the darkness around them, whilst the mass have been absorbed in sense and passion. These rules of

MRS action have been omitted in the creeds of all past ages-although taught by Jesus himself in the strongest terms man can use-and in their place have been put such dogmas as election, free grace, predestination, trinity, &c .- dogmas

Resolved. That we rejoice in the common school system of our land, and will labor to extend its usefulness by keep-ing it free from sectarianism, so that no one can complain thereof. That he who would intrude his religion upon our free schools, violates the spirit as well as the letter of our laws, and is guilty of an act of injustice and intolerance. Resolved, That the recent effort to suppress Birlitualism by the arresting of mediums and menacing our public speak-are only accurates in in ronawing our efforts of in yours. ers only encourages us in renewing our efforts to its propa-

Resolved. That our thanks are due those noble souls who have come to the rescue of healers from persecution by law in illinois, Michigan and Wisconsin, by preventing the passage of the infamous bill to protect empiricism, called the Medical Bill.

Evening Session .- Convention was called to order at halfpast seven. Thirty minutes' time was allotted to each speaker.

Dr. Underhill dolivered an address on mesmerism and clairvoyance, showing how they and Spiritualism were connected.

E. W. Huntington, of Charleston, was called to the stand and remarked that he had nover seen any spiritual maulfestations, but that he could not see why he should not be lieve modern manifestations that he read of in spiritual papers, as well as the manifestations recorded in the Bible. D. W. Hull made some remarks based on the Sth chapter f Romans.

Mr. Stoddard, while under spiritual control, gave utterance to a few eloquent words.

Adjourned until 9:30 A. M. Bunday. Sunday Morning Session .- The Convention was called to order by the Vice President.

Mrs. Teft, of Atlants, and D. W. Hull, were appointed to all the vacancies of other officers who were not present. The report of the Finance Committee was read and adoptd, after which Ray. Mr. Briggs, of Bloomington, formerly a Universalist minister, delivored an eloquent lecture. He was followed by Mrs. Wilcoxson, when the Convention ad-

journed until 2 o'clock r. M. Afternoon Session .- The mooting was called to order by the Vice President.

The programme for the afternoon was Conference. Trance lecture by Mr. Dinkenspiel, of Louisville, Ky. Ho

was followed by Mrs. Wilcoxson. Adjourned until 7 o'clock in the ovening.

Evening Session .- The meeting was called to order at 'clock by Vice President Benjamin Righter, when the following resolutions were unanimously adouted :

Resolved, That our unanimons thanks are due the city press, and particularly the Daily Magnet, for the liberality and kindness shown us in publishing the proceedings of this Convention

Resolved That we extend our heartfelt thanks to the Spiritualists of Decatur for their kindness and hospitality in on-tertaining us during our stay at this place. *Reenlock*. That our thanks are due the owner of this hall, Mai. E. O. Smith, for his kindness in tendering to us the use

Resolved, That the thanks of the Convention be given to the society of Decatur for the kind request that we meet here again another year.

The remainder of the evening was occupied with lectures by Rev. D. W. Hull, Mrs. Addio L. Ballou and Mrs. Wilcoxson, after which the Convention adjourned sine die.

Excellent music was furnished throughout the Convention by a volunteer choir. It is to be hoped that great good will result from the assembling of the Convention and the free Interchange of ideas among those who attended.

## A "Sailor" on the War-Path!

This article is not intended to portray the stirring achievements of any son of Neptune, but to announce-to the abhorrence of every lover of free thought, free speech and free schools-the persecution and discharge of a young lady school teacher in the State of Michigan, by a party of zealots-some ignorant and some otherwise-for daring to have her own ideas on religious sublects. In a late number of Bro. Hull's paper, the Crucible, and in the Northwestern Department of said paper-W. F. Jamieson, editor-appears a statement which appeals to every true lover of justice, not only as a wrong done to an individual. but as a prophecy of what will become the general rule, if, by any political action, it should happen that a religious test might legally be applied to our public servants. Bro Jamieson says:

"The Protestants conduct themselves as if they own the schools, and all the United States be sides. Miss Emma Holton attended my course of lectures; that, and being a Spiritualist, was her only offence. In the eyes of Octhoulox Chris-tians, that is enough to condemn her."

The following "Christian " document was there fore prepared and signed by the "mothers in Is rael" residing in her neighborhood:

To the Directors and Board of Trustees :

We, the undersigned, do earnestly protest against your continuing as teacher of our children one of avowed infidel sentiments.

SAILOR,	MRS	LOVELESS,
BORN,		HELEN WILLIAMS,
BOND.	66 ·	H. HIGINBOTHAM,
JACKSON.		J. M. WILLIAMS,
AT DEPT COUR		M Cook

## Grand Union Piculc.

The Children's Progressive Lyceum, of Cleveland, Ohio, extends to all sister Lycoums a friendly greeting, and re-quests their assistance in a great project. It is our purpose to gather together as many of the Lyceums in Ohio as possible, and spend a day in social enjoyment, that those who are ongaged in this beautiful work may become better acquainted with each other, and so be able to work more in unison, and to devise means to further the great cause of enlightenment for the youth of our age, to emancipate them from the religious trammels of the past, that they may grow in physical strength and spiritual beauty, and become instrumental in the advancement of human progress.

For this great purpose we invite all the Lyceums in the State of Ohlo to join us in a grand union picule about the last of August or first of September, as is most convenient for thom. Suitable accommodations will be in readiness for them and such delegations from other States as may wish to be present, and if they will but assist us by their numbers and their talent, a demonstration will be made worthy the glorious causo wo represent. Several prominent speakers will be ongaged.

We wish to make this the best demonstration of the kind ever made since Spiritualism dawned upon the world to releem it from bigotry and superstition, to convince mortals of their immortality, and restore to the arms of sorrowing, despairing mourners their loved ones, made better, purer by their change from this sin-tempting world to the beautiful one above.

Vory respectfully we solicit replies from the various Lycoums stating their wishes in regard to the programme for the day, and, we hope, assuring us of their presence, for without their hearty cooperation our plan will prove a failiro.

We have none too much time to make the necessary proparations, and so request immediate answers, and will gladly furnish all information required.

Earnessly hoping that our plan will meet the approbation of all Lye-um lovers, we leave its success with them.

All communications addressed to C. I. Thacher, Conductor of Children's Progressive Lycoum, 130 Bank street, or Emma Allen, Corresponding Secretary, 217 St. Clair street, Cleveland, Ohio.

Apiritualists of Eaton Rapids and Windsor, Michigan.

Michigan. The friends of Eternal Progression of Eaton Rapids and Windsor, Mich., and vicinity, with hold their First Quarterly Meeting at the Chenev Schoolbouke, or at the grove in the neighborhood, on the 15th and 16th of July next. Mrs. L. A. Pearsall and others will be present to address the meeting, Provision will he made for friends from a distance Prof Bal-ley will be present to sing and play the organ. Come, friends, and we will have a good time in keeping the wheels of pro-gress in mation. JANEXABILEY, President. Windsor, Mich., June 8th, 1871. [The Present Age and R. P. Journal please copy.]

## LIST OF LEOTURERS.

PUBLISHED EVERY OTHER WEEK.

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

formed.] J. MADISON ALLER, East Bridgewater, Mass. MARY A. AMPHLETT, Inspirational, care Dr. C. Bunkley, Davion, O. MBS. N. K. ANDIOSS, trance speaker, Delton, Wis. O. FANNIR'ALLYN Will, speas in Pembroke and Hairson, Mass., July 9 and 16; in Plymouth, July 23 and 30; in Stone-ham during August. Address, Stoneham, Mass. Miss. M. A. ADAMS, trance sneaker, Brattleboro', VI. HARRISON AUGIA, Charles City, Iowa. REV. J. O. BARRETT, Glenbeulah, Wis. ELI F. BROWN, Missionary - i the American Association of Splittanilsts, will answer calls to organize Lyccums of to lecture. Address, Dayten, O., until August. Miss. II. F. M. BROWN will answer calls to locture and re-elvo subscriptions for the Banner of Light. Address, Chica-Miss. WARM A BUNKES will speak in Milford, July 2. Ad-dress, Walston Heights, Wass. Mass. Bunk Liz J. T. BRIGHAM'S address, Elm Grove, Cole-rain, Mass

dress, Walston Helehrs, Wass. Mus. NELLE J. T. ISRIGHAN'S address, Eim Grove, Cole-rain, Mass. Mus F. Buun, inspirational speaker, hox 7, Nouthford, Conn. DR. JAMRE R. Balter, LaPorte, Ind., box 394. ADDIE L. BALLOU, inspirational speaker, Chicago, Ill., care R. P. Journal.

DR. JAMER R. BAILEY, LETOPIC INC., 103, 204. ADDIE L. BALLOU, INSPIRITIONAL SPORKEY, Chicago, Ill., CATO R. P. JOURNAL. MRS. A. P. BROWN, St. Johnsbury Centro, Vt. DR. J. H. CURHER, 39 Wall street, Boston, Mass. MRS, LORA S. CRAIG Will spork in Bradford, N. H., one-fourth the time. Address, Newport, N. H. WARER CHASE, 601 North Fifth street, St. Louis, Mo. ALBENT E. CARPENTER, Care Banner of Light, Boston, Mass. DRA M. CLARE, Boston, Mass. Care Banner of Light, Boston, Mass. DRA B. CHILD Will lecture at convenient distances from Boston. Address 50 School attreet. MRS, LACIA H. COWLES, Civile, O. J. P. GOWLES, M. D. will lecture on "Human Tempera ments." Address 50 School attreet. GEORGE E. CLARE, NS Harrison avenue, Boston. MRS, LACIA H. COWLES, Civile, O. J. P. GOWLES, M. D. will lecture on "Human Tempera ments." Address, Ottawa, HJ, box 1374. GEORGE E. CLARE, NS Harrison Agent, Berk-or, WTSAMSWC: CAIS to lecture. MRS, MARISTA F. CRUSS, trance Speaker, Bradford, Mass. MR, M. C. CONNELLY, LOUISVIER, Melford, Minn, DR. JAMES COOPER, L'ellefontaine, O., will lecture and take subscriptions for the Banner of Light, MISS, ELLE A. CHAMBERIAN, Melford, Minn, DR. JAMES COOPER, L'ellefontaine, O., will lecture and take Subalizer DOTEX, Pavilien, 51 Temont street, Boston, MISS, ELLE A. CHAMER, JO Chapman street, Boston, Mass. PROF, WA, DENTON, Wellesiy, Mass. MISS BALER D. DAVIS, corner Harvard and Ellery streots, Campridgebori, Mass

Mites Aunas at 17270, to the centres in Kenduskeng, Me., July Miss NELLIE L. DAVIS loctures in Kenduskeng, Me., July 9; in Glenburn, July Ré in Bradley, July 23 and 30. Address, Box 323, care A. P. Lake, Lowell, Mass. A. H. Dakhow, Waynewille, B. Dr. D. D. Davis, inspirational, 66 Leverat st., Boston, Ms. Two: Drews result. Louisville, Ky., inconscious trance

## Reported for the Banner of Light.

Friday Morning Session .- Convention opened according to the usual form, at 101 o'clock. Hiram Brown was elected Chairman; Benj. Righter, Vice

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President; Peter S. Replogle, Secretary; Dr. Stevens, As sistant Secretary.

A Business Committee was selected, which consisted o Messrs. E. Sprague, J. S. Barney, James Snarr, Mrs. Addie Ballou and Mrs. M. J. Wilcoxson.

Mrs. Wilcoxson, in an earnest and faithful manner, stated the object of the Convention, etc.; after which, Dr. Under hill delivered a brief address.

After a report of the Business Committee concerning the afternoon and evening sessions, the meeting adjourned till 2 o'clock r. M. of the same day.

Afternoon Session .- Convention called to order by the President, Hiram Brown.

The time was devoted to a conference meeting and trans action of business pertaining to the speakers' fraternity; said meeting was opened with remarks by Dr. Underhill, of Chicago, prefaced with a poem descriptive of the "Summer-Land."

Mrs. Mary J. Wilcoxson then followed with a short ad dress, calling attention to the great necessity which existed for provisions being made by which overworked and worn out mediums might find a welcome home when necessary to retire from the field to recuperate their powers and health. She also made a zealous appeal to the liberal minded to awaken to the great peril which threatened ou liberties, in the attempt, by the Orthodox, to draft some pe cullar forms of their faith in the constitution of the United States.

Mrs. Addie L. Ballou followed with remarks in reference to the superstition of the age, which banished mediums from home and relatives in consequence of their religious opinions: and referred to the relic of barbarism which existed in the ninetcenth century, and which developed itself in Chicago, through the influence of the Chicago Tribune, in the suit against mediums for practicing their healing powers and their gifts of clairvoyance. She closed her remarks with an appeal in behalf of overworked mediums.

On motion, the Convention adjourned until half-pas soven o'clock.

Evening Session .- Meeting called to order by the Chair man, who stated that the evening's exercises would consis of short addresses by different speakers.

Dr. Underhill recited a poem entitled "The True Preach-"; after which, he made a short but elequent defence of the Spiritual Philosophy.

Rev. E. Sprague, of Brownsville, Neb., was next introduced, and discussed the question: "Why has Spiritualism come into the World ?"

Mr. Levi Dinkelspiel, a Jewish lawyer, gave his experience as a Spiritualist, stating that one year ago, while practicing his profession, some of his friends were holding circles, through which he became interested in this new religion and adopted it as his faith. He was not willing to acknowledge spirit communion until his deceased mother appeared to him and told him of that future existence. Thenceforward he was a firm believer in spirit communion, and braved the persecution of relations and friends, who have driven him from them because he had manhood to openly avow what he believed was true.

The Convention then adjourned, to meet at half-past nine o'clock A. M. of next day.

Saturday Morning Session .- Meeting called to order by Vice President Benj. Righter. Fifteen minutes' time was allotted to each speaker. A few remarks were made by Dr. Underhill, J. D. Stoddard, while under spiritual control, gave some encouraging words to the audience, admonishing them to go on in their good cause.

about which all men may and will differ, and which non ro ceived, and at the same time hated both God and man. "On these two commandments hang all the law and the

prophets." These words are uttered to show their comprehensive meaning. He whose heart beats with love to his fellowman, can never stray far from the path of right and duty. He does justice to all mon, and oppresseth none ; he spreads happiness around him; he delights not in strife and warscenes of blood and carnage-and would prevent these terrible scourges of the human race. He rejoices in free institutions as the most precious of all legacies to man. Whilst he claims freedom for himself, he grants it to all others. Hav-

ing charity for all, he can work with all for the good of all; and as far as in him lies the power, he has confidence in the justice, goodness and righteousness of God's government, and reposes in serenity and hope that he will ultimately work out all things for the good of man.

Let me, then, commend to you, as the basis of free organi zation, upon which all can meet and work and sustain each other in that work, these two commandments, included in the sentiment of "love to God and love to man." The Convention then adjourned till afternoon.

Afternoon Session .- Upon the relissombling of the members at the time appointed, the Committee on Resolutions

rendered the following report: Whereas, An effort is now being made by various religious Whereas, An effort is now being made by various religious denominations to form an Evangelical alliance for the following purposes, viz.: to gain increased power and authority over the minds of the people and the rising gen-eration, and, by religious thralldom and monopoly, subvert the original intention of our national charter, and the price-less inheritance of civil and religious liberty deeded to us by our fathers; therefore, *Resolved*, That we will, with voice, pen and ballot, oppose such destruction of our constitutional rights, and do protest

By our mathesis, therefore, Resolved, That we will, with voice, pen and ballot, oppose such destruction of our constitutional rights, and do protest against the introduction of any clause into our constitution which can ever lead to a union of Church and State. Resolved, That crime is the result of the inherited pas-sions of our ignorant ancestors, and the lack of proper edu-cation in the present systems of society; that the Christian religion of the Orthodox churches is no guarantee against crime, inasmuch as it still insists upon murdering men by the rope, in addition to its decrees of future punishment, and inasmuch as it does not practically recognize the hu-mane toachings of the Nazarene, but discards them, and insists upon the efficacy of bilnd belief and mere form. Resolved, That the building up and supporting of cost-ity, luxurious temples and churches, engenders dangerous destructions in society, creeds and aristocracy which is fatal to true democracy, and is subversive of the principles of uni-versal justice and humanity; that it diverts large sums of money from the use of the laboring classes, increases the non-productive element in society by increasing a fat and caleriod residencies, can subversive of the principles of and-

non-productive element in society by increasing a fst and salaried priesthood, as witnessed in the Roman Catholic non-productive element in society by increasing a fst and salaried priesthood, as witnessed in the Roman Catholic church, Established Church of England, and the Greek and Mohammedan churches. It makes sorfs and subjects and martyrs of the people, claims a temporal sovereignty which is sure slavery to the laboring and producing classes, pays no revenue to the government, claims, as an ecclestastical body, exemption from all civil courts and trials by jury; claims office and the control of our public funds, the regulation of the people. It is are also and triaducting the regulation of our schools and universities; and, in fact, the undisputed right to stop the free thought of the people. It builds up a false and fraudulent morality, by accepting such practices as are not founded on republican principles, and in act def asving men in the sovereignty and strength of a liberated manhood, it chains them to the dogmas and decrees of a proud and tyrannical priesthood. It has never founded a framed, ostraclead and foully misrepresented the cause of a free thought, and those inmortal heroes who gave to all nations and created of a pread of a medes of ment own conscience—Paine, Jeffreen, Ham-10, of the source of the

lton, Franklin, and those noble compatriots who now sit in ngress of our ascended heroes and martyrs.

the congress of our ascended nerves and martyrs. Resolved, That Spiritualism has awakened more investi-gation in the last year than for several years before. Resolved, That the wonderful increase of good mediums to meet the increased domand for light gives us much joy. Resolved, That the progress of this cause is promoted by good mediums, and means for their growth and development hould be encouraged. Resolved. That we appeal to all true Spiritualists to pro-

tect and encourage mediums by welcoming them to their homes, and thus giving true sympathy and protection.

ALBERT COOK, " M. C BAKER. " A. T HOWE M. A. GREEN, "L. E. MARTIN, S. BULLARD, "ESTHER PIERCE."

The Mrs. Sailor who headed the list was the wife of the Rev. John Sailor, pastor of the Presbyterian Church of Allegan. According to Bro. Jamieson, she sent the following model note to the Board, that she might screen her husband from any responsibility:

"GENTLEMEN-The mothers alone have been consulted; the gentlemen can speak for them-selves. My own husband is entirely ignorant of the matter. I am alone responsible for the active part I have taken. I felt it my duty. If the Lord be God, follow him; if Baal, serve him.

MRS. M. B. SAILOR. Allegan, April 7, 1871."

But the reverend gentleman, though "wise as serpent," does not appear to have been as 'harmless as a dove." Mr. Otis L. Holton, father of the young lady, makes the following statement:

"I find that Mr. Sailor did, some time previous to the protest [by the Christian mothers], speak to one of the Board something to the effect that he did not think it advisable to have Miss Holton he did not think it advisable to have Miss Holton teach any longer. When asked his reason, he replied, '*Because she is a Spiritualist*' The next inquiry was. Had that anything to do with quali-fying a teacher? The subject was talked before the Board, and the charge decided not worthy of notice."

The action of the "Orthodox heresy hunters," led on (in secret) by a clergyman who "screened himself behind a few women-an average example of clerical courage"-and the final surrender of the School Board, afford excellent examples of the true Christian spirit. We are told by Bro. Jamieson that the charge that she is too young is without foundation, as she is eighteen years old, which is the legal age in Michigan. "Not a word is or can be urged against her as a teacher. She ranks as one of the best and most successful in the State. Her scholars highly esteem her. By nature and culture she is admirably fitted to be an instructor of youth;" but she does not believe in the peculiar religious notions of her sixteen accusers, therefore she must be crushed.

Do these blind partisans hope to win the favor of their Deity by such expressions of hatred? If he is pleased with them, and they are indeed walking "after the manner of their God." we have nothing to say other than he is a creature of man's superstitious imaginings, and shall pass away when the full sun of reason in religion shall irradiate the hearts of the masses. Give us rather the God worshiped by J. G. Whittier when he sings-

"Not Thine the bigot's partial plea-Not Thine the zealot's ban; Thou well canst spare a love of Thee That ends in hale of man !"

A wife's love is the golden chain which unites her to her husband; it has a thousand delicate links, forged by sympathy, self-respect and mutual confidence; sever but one of them, and the chain is as completely broken as though a hundred were destroyed.

A. H. DARBOW, WAYNERVILLE, D.
 D. B. DAYS, INAPARTONAL, 66 LEVERTI SL., BOSTON, MALENTI DINNERSPIEL, LOUINVILL, 66 LEVERTI SL., BOSTON, MALENTI DINNERSPIEL, LOUINVILL, KY., RECONSCIOUS TRANCE SPEARCY, WILL AND THE CONTROLMMENT SCIENCE SCIENCE, AND THE SCIENCE S

MRS. EMMA HARDINGE, 6 Vassall Terrace, Kensington, W.,

AIRS. EMMA ILARDINGR, 6 VASSAII Terrace, Kensington, W., London, Eng. Mosses Hult, will speak in listile Creck, Mich., June 25, Address, 166 West Baltimore street. Baltimore, Md. D. W. Hult, Inspirational and normal apcaker, Hobart, Ind. Iritan C. Hows, Los 80, Fredonia, N. Y. Mus. S. A. Honrow, East Saginaw, Mich., care K. Talbot, Mus. S. A. Honrow, Inspirational, Owensville, Cal. Miss, L. RUTCHISON, Inspirational, Owensville, Cal. Miss, M. S. Townskerb Hoanker's address, during July and August, Bridgewater, VI.: Neptember and October, Lynn, Mass.

MIRS. C. H. HUTCHISON, Inspirational, Ownerville, Carl R. Albor. MRS. M. S. Townszexb. HoanLey's address, during July and Auguat, Bridgewater, Vt.: September and October, Lynn, Mass.
CHARLES HOLT, Warren, Warren Co., Pa. Dr. E. B. HOLDEN, Inspirational speaker, No. Clarendon, Vt. Dr. J. N. HODES, trance, S Henry street, Basilmore, Md. Mrss, A. L. HAGER, Inspirational, Mount Clemens, Mich. Mrss, A. L. HAGER, Inspirational, Mount Clemens, Mich. Mrss, A. D. HUZE, VI. 22 East Muldison street, Basilmore, Md. Mrss, M. A. C. HEATH (formerly Brown) will answer calls to lecture and attend funcials. Address, Middlescx, Vt. JAMEB H. HARRIS, DOX 99, Abington, Mass.
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**BANNER OF LIGHT:** 

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OF THE

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#### 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, titillates 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 whither he tends, because the path he treads is direct and plain. Heimay 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 alloted work well.

Thus much by way of preliminary to the titations 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 don't amount to much. If you come where man has raised up a conception of character, has atwitnesses. tained 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 seebuilt 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 barmony 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 Omniscience. Sime 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 do n'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 | erett, were thankfully received by us last week.

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 rela-

tions. We shall have another soil, another clime, 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 never opened, but were sent out to auction, where 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. pretences, and his estate was thrown into bank-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 plored that he would pay them their wages; hut human being that is not an object of God's loving Hoffman, with patronizing air, assured them that sympathy. It may be he looks with more please he had not a cent, and, cobbing bitterly, the poor ure upon a soul that has been developed into girls withdrew to their homes." beauty, but as love precedes all reform, there is not a drunkard, not a gambler, but has the right frauded of their honest earnings, in sums of from to look up and say, God help me. If a man is a five to thirty dollars, and which amounted in all sinner, that is the very reason he should go to to three hundred and seventy-two dollars-all God. If men should not pray until they are good, wrung from the lives of his starving employeesno man would pray on the face of the globe. is published in the above named paper; also, the Nothing more disgusts one with the discord statement that the claims of the other employees among sects, than a sense of the profound imper- made an aggregate of five thousand dollars. At fections of all Christians of all sects. Quarrels last accounts, he-with the assistance of his wife among the rich and strong are bad enough, but and several friends-was endeavoring to persuade what must we think when we go to a plague hos- the members of the Commission of Lunacy, prepital, and see fever railing against fever, and sided over by Commissioners Doty and Walter dropsy swelling with superiority over emacia- Roche, that he is or was insane. Our cotempotion. The Churches are all hospitals; and where rary, in noticing the preliminary examination beis there one so good that can afford to be arrogant. fore the Commission, says: "The case is one of One great household the earth-one great family the most complicated that has ever been heard in the race. We are in the first low stages of growth, a court of justice; and if the allegations made and no man is so grand that he can afford to be a against Hoffman and his wife can be substancensor in regard to others. The Church is full of tiated, one of the most colossal swindles on sins, 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 Verily Spiritualism is working in the churches

Spiritualism in the Old Dominion. Truth and error in religious matters are battling the lyres of the angels of purity, and hear only all over the continent, and in no part is the strug- the tempting whisper of fiends? Christian mingle more apparent than in the South. We are isters, who to day have the ear of the great mass each day, and from nearly every State, receiving of the community, ye who deplore the increase of news of people who, awakened from the mephitic the social evil, where is your influence?—where sleep superinduced by the priesthood upon all are your voices? Are you ranged in defence of whom they can control, ask for a broader beam of these stricken daughters of toil? Bigots who are the new morning which is gilding the moral to day scheming for the overthrow of religious heavens. Virginia seems at present to be receiv- freedom by the amendment of the United States ing a spiritual baptism, as frequent reports we Constitution, professedly "to checkmate the tide have from Portsmouth and other localities testify. All that is necessary is that our apostles learn to try from abroad, and corrupting still more the "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 turn-out, a house-full. The intelligent, educated part of the peop'e are not only ready to hear, but to think independently of a priest."

## 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 balmoral 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 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 ruptcy. The Standard further says: " As soon as

he was thrown into prison, this Montague Tigg of halmoral skirts was visited daily by crowds of halfstarved serving girls who, with tears in their eyes, im--

A list of forty-seven poor girls whom he derecord 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 straight to the mark. But we ask the reader to instances, suffering-girls have been defrauded note the faithfulness with which it follows up the of their just recompense. The public knows the spiritual ideas, on the subjects of inspiration, in- meagre pecuniary reward which such women can tuition, the next world, and eternal progression. Obtain in the best of times from their seemingly It admits that man can but begin his career here, soulless employers. Early and late, to keep the and utterly discards the old crippling, frightful wolf, hunger, from the door-and in many cases superstitions of hell-fire and eternal punishments. to support aged and infirm parents-these poor walfs of humanity must toil. Earth has no bloom with power, and Mr. Beecher is one of its chief 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 of infidelity and paganism flowing into our counnational 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.

## "Temporary Aberration" vs. Sewing

## 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. New mediums are being developed in public and in private. Mrs. Emma Hardinge's lecturing tour bas 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. Berry, Messrs. Herne and Williams and D. D. Home are of such a nature that | pathic treatment for the cure of mental aberrano candid mind can help pausing in utter astonishment. Mrs. Gappy, a very respectable lady school institutions. It is sincerely to be hoped and an excellent medium, and Mr. Herne, another remarkable medium, have of late been carried ton and vicinity will not let this golden opportuthrough 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 state-ment, 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 min-utes 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. Gun py's house, situate at 1. Moreland Villas, Highbury Hill Park. Now for the other side of the narrative. Mrs. Guppy was in her little break-fast room when she heard Mr. Guppy coming down stairs; this was about a quarter to eleven. She went to meet him, and way in the act of speak-ing 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. Gup-py's curlosity was very much excited, and he at ce made a thorough search of the house to see if by any means Mr. Herue could have gained ac cess. He however found three doors shut at d se of the house. As Mr. Herne revived, his heart heat violently and he suffered much from thirst. It would appear that he had been carried by spiritpower between the two places described, a distance of two miles."

## The same paper of June 9th save:

open day, as reported by us two weeks ago, has een speedily followed by other cases, some of which are exceedingly well substantiated. On Saturday evening, as a circle consisting of about nine persons sat with locked doors, with Messrs. Herne and Williams, at these mediums' lodgings, 61 Lamb's Conduit street, after a considerable time au 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 withbaud and a pen in the other. The last word inscribed in the book was 'onlons,' 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 exshe found herself in the circle. A party of gen-tlemen accompanied Mrs. Guppy home; a deputation 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 frs. Guppy was making outries 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 raps on the table that the spirits had taken her, and as Mr. Guppy has every confidence in the benefi-cence 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 seance 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 scance, at the same place, on Monday evening, a geranium in a pot was brought into the room from the staircase window above, while doors and windows were closed. Mrs. Burns had a knife taken out of her hand, which 'Katle' (the spirt) said she would deposit at Lizzie's, meaning Mrs. Guppy. A gen-tleman had two spirit photographs taken from his hand. A cushion was carried from the front his hand, A cushion was carried from the front room to the back room, where the searce 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 gentle-man who has not the use of his limbs, held a very interesting conversation with 'Katle,' who prom-und to the to be off him. The converse summa-

## Professor Mead and the Psychopathic Institute.

Some time since measures were adopted in a series of preliminary meetings at Eliot 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 psychotion-which idea is totally rejected by the oldthat the Spiritualists and philanthropists of Bosnity 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 magnetizers suited to each individual case. The business of the enterprise-in a financial wav-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 curely fastened, through which any person would purpose, and with the above understanding, can have had to pass before he could gain the inside 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. \$5000 "The carrying of Mr. Herne to Mrs. Guppy's in | 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 inpenses, became insensible, and knew nothing till stitution is greatly needed at the present time, and the work of establishment seems to present itself to the unshackled as an incumbent duty,

## Whitewashing the Methodist Book Concern Frauds,

All the New York morning papers which refer at all to the Lanahan trial condemn the suspension of Dr. Lanahan. 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 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. Lanahan 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 vnich is published at Washington. D. C., h 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 our philosophy in the German language, and ought to be generously patronized by all Liberalists, 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.

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 deathtrance, will find "There's 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. "Them are the rules of our church," once observed a squaretoed 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 tingle 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 allow Mrs. Conant a vacation during the hot weather. They will be resumed on Monday, Sept. 4th.

REF Several boxes of delicious strawberries. fresh from the garden of Mrs. F. B. Felton, of Hv-

The advancing importan 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 231, in the Superior Civil Court for Plymouth County, Mass., held at Ply-mouth, the case of Luther T. Phillips vs. William Chandler came up. This was an action brought by the plaintiff to recover for injuries received by the defendant. The defendant is a well known Spiritualist doctor residing in Kingston, and it 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 use 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 in-duce the attendance of spirits, he is not liable for want of skill while so treating his patients. The case was submitted to the jury upon the question 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 England, and died there in 1844, at the age of fi-teen, and M. Milleson, of New York, and now stoppling 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 knowl edge 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 he truthful and reliable. J. D. BUCKLAND. and reliable. A. M. BUCKLAND.

#### Dr. Dutton's School.

The school under the supervision of Geo. Dutton, A. B., M. D., in West Randolph, Vt., will reopen 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. office closed last Thursday, June 29th, in order to 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.

ised to try to benefit him. The generous sympa-thy of these good spirits was very apparent from their eagerness to help the distressed. A letter from Northampton jutimates 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 approbation. 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 engrav ing, "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 F. 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, apoken more frequently and to larger automose, 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 pro-tested against a false and unboly marriage, be-cause purity and harmony were necessities of her the the becomparately by precent and examlife. 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."

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

#### Shrafi's Music.

We are in receipt of the following named pieces of music, by the popular composer, Bernard Shrafl (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 Shrafl, are excellent compositions, and destined to become favor-

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; un-less sin is more dreaded; unless man's moral position is regarded with more concern; unless Obrist's work is more profoundly studied and understood, not only liberal Obristianity, but Orthodox Ohristianity, will soon be in roins, and the gospel have to begin its work anew in a demoral-ized 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, Lulu 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 theologists more than any book given to the public of late.

#### BANNER OF LIGHT.

## 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 ist live without a Spiritual Paper?" hy Seward 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 Procrustean 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 Bulviews concerning it in an article over a column in length, from which we make a few extracts. He 53**y**8:

"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 hoarding school—than most semi-maries of the kind. It was originally started for a girls' school (they will excuse us for not call-ing them 'young ladies,' for we found there that rara auis in our American society—genuine girls —and many very fine specimens at that). With-in 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

The lessons are elaborated and explained for The lessons are elaborated and explained for the purpose of having them understood. The pupil is encouraged by pleasant incentive, instead of forced by puritanic commands; the hours of recitation are pleasant and profitable. \* \* \* Out of school hours, the garden, the field, the woods, are made play grounds, wherein the pro-fessors and pupils obtain strength of hody and immovement of mind by a study of Neture and improvement of mind by a study of Nature and its wonderful books \* \* \* wonderful books.

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Another very important matter in this school is the discouragement, rather than the encouragement of extravagance in dress. The attention ment of extravagance in dreas. The attention paid to frivolity, fashion and dress in so many boarding chools for girls, is a very serious objec-tion to them. Here the inside of the head is deemed of more importance than the outward adornments, the health of the body more cared for than the fashionable cut of the apparel. 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 take an interest in education."

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

## Movements of Lecturors and Mediums.

Chas. H. Foster, the test medium, now holding scances 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 lecture in Kenduskesg, Me., July 2d and 9th; Glenburn, July 23d; and Bradley (Union Hall), July 23d and 30th,

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 46 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',

## ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER. First page : "The Story of Francesca and Polo of Rimini;" "Spiritualism Abroad and at Home," by Dr. G. L. Ditson. Second : "Thoughts from the Workshop," by C. H. Bradley; Poem-" Our Darling Addie," by Mrs. C. A. K. Poore; Free Thought-" Professional Bigotry vs. Liberality," by J. J. Jones, M. D.; "Woman Suffrage Again," by Mrs. B. F. Ingraham; "How can a Spiritual-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 Deca-

tur, Ill.; "A ' Sailor' on the War-Path:" Notice of 'Grand Union Picnic" by the Cleveland, O. Lycoum; Call for Quarterly Meeting in Michigan; List of Spiritualist Lecturers; Prospectus. Fourth letin has recently visited the school, and gives his and Fifth : The usual amount of edit rial 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 : War-

ren 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. Ford, of Harrison Square, Mrs. Otis Smith, of Stoughton, and Mrs. Merrick, 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

"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. Oraven's "Oriticism 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 the 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 thirtleth (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.

## New Publications.

With UP THE BALTIC, 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 objoyed 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 landing to pursue their inland investigations, is a happy one if well carried out. Mr. Adams ha 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 has made up a digest, in dramatic form and suirit, of travel. that possesses the lasting value of accuracy while set off teen ; Cephas B. Lynn, ten ; W. Richardson, four ; S. D. Clark, with racy 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 sigh for other worlds | Fianders, D. Goss, C. H. Whitney, Mrs. B. C. Sparhawk, J. to conquer. But we think that he has altogether too much H. Harter, J. Allis, H. A. Hills, Dr. J. E. Field, J. R. Bridges, "good boy " and " bad boy " to his story, and that Defoe 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. Hos ter 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 sucure 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 mochanical dress deserves particular praise.

Lee & Shepard give their wide-spread parish of juvenile enders the second of the "Pleasant Cave Series," by Elijah Kollogg, under the title of THE YOUNG DELIVERERS OF PLEAS-ANT 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 fletion.

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

Peterson & Brothers have the continuation of Charles Lever's tales in DAVENFORT DUNN, with which all the admirors of Lever must be famillar. It is in readable shape, and will go well as a summer companion to many a place in the country and along the shore. Davenuort 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 covors, a translation of THE WIFE OF A VAIN MAN, by Marie Sophie Schwartz, the distly guished Swedish authoress. The work of translation is performed by Selma Borg and Marie A Brown. This series of freeh Swedish novels are very attractive, and are having a wide and admired reading This last one will increase the author's repute 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 Mudgo & Son. city printers. It makes a stout and imposing volume. Here is contained the whole story of our much-vounted 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 generou 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

THE RADICAL for July is vigorous and alive with a loaded able, its various papers elucidating many phases of experience and thought, and bringing the general reader in conact with many a bright and progressive mind. We recite the names of such contributors as J. Stahl Patterson, C. T. Brooks, J. Vila Blake, C. C. Shackford, John T. Sargentvho writes on "Theodore Parker in his Social Relations and Letters "-F. 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 n our last issue, is in its July number freighted full with an ceeded in established his magazine in the West, where it

ton, addressed his former Spiritualist townsmen at this place, Sundays, June 18th and 25th, afternoons and evenings. The closing lecture on the evening of the 25th espe cially, was greeted with a large concourse of people. The exercises opened with singing, the reading of a poom 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. Balley, of Penbody. I. P. Greenleaf, of Buston, 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. E. Carpenter sent fourtwo; Miss E. R. McNesl, two; C. H. Cobb, two; H. Snow, two H. G. Goyser, two; and the following sent one each: A. H. . G. S. J. O. Barrett, R. I. Woeks, Mrs. C. J. Ruggles, W. M. Millor, W. R. Rhodes, G. F. Brown, C. A. Pond, Mrs. M. A. Grindle, N. J. Wood, W. H. Humphrey, C. A. Fowler, O Harlow, Mrs. J. G. Capwell, E. A. Cunningham, C. S. Rowloy, E. F Gilbert, O. J. Lufkin, W. T. Brown, J. Remington, 3. Glancy, Mrs. E. M. Weatherbee, Mrs. Dr. E. D. Smith, E. lond, J. N. Holmes, P. Robinson, E. A. Hinman, C. M. Harow, R. L. Smith, E. T. Thomson, J. M. Holdredge, Gen. J. L Donaldson, W. S. Warren, C. D. Brown, R. Eaton, J. Haswell, J. C. Klein, J. Brown, R. T. Whitten, S. Wood, Mrs. S. Waorman, H. L. Keith, G. Genther, A. G. Harris, J. Park, J. M. Davis, M. E. Tillotson, R. Ashley, J. B. Tomilnson, J. W. Kouison, 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. Tisdalo, F. J. Barlow, J. Brewer, C. W. Cross, H. Tuttle, S. L. Walker, A. Knobloch, Mrs. L. E. Pressey, I. Hong, J. Morris, Mrs. R. B. Putney, J. C. Hooper, Dr. George Dutton, C. E. Bell, H-Schevenell, Mrs. D. P. Haskell, J. M. Ellis, Thos. A. White I. Fogg, H. E. Fogg, Mrs. O. E. Meek, H. D. Smalley, J. H. Wimpey, E. Brooks, E. E. King, C. A. Haskell, Dr. D. White R. T. Whitten, C. H. Barker, J. G. Pense, Marshall Bros., S F. French, S. S. Chattie, A. P. Conant, T. W. Tineloy, G. Charles, D. Hewitt, Geo. Satterleo, A. Thayer, Mrs. C. L. Johnson, A. Livezey, Win. S. Brown, Orin French, N. Robinson, J. Bisby, L. Kingman, D. E. Balley, J. H. Foster, A Adams, A. Coan, George Kingsbury, Mrs. W. Hobart, Miss R. Gamage, A. Schweyer, Dr. A. S. Hudson, Dr. E. J. Shelton, J. H. Kibby, G. Sweet and J. Chaapel.

### New Music.

Oliver Ditson & Co, have issued the following new musial compositions : "Polka," being No. 2 of the Goldon Stars series, by L. Streabbog; "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 O. F. Shattuck ; " Hurrah Germania Potpourri on pat-'rlotie German melodies," by II. Cramer.

## Form of Bequest.

We are in receipt of letters from friends in different parts of the country, suggesting that bequests he 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 Beston, Massachusetts, Publishers, [here insert the de-scription of the property to be willed.] strictly upon trust, that they shall appropriate and expend the same 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 ac quiring 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 assorted intellectual and spiritual cargo. Mr. Towne, its | newspaper and job office, or book office, wishing accomplished and indefatigable editor, has apparently suc- an apprentice, will please address a line to WM. WHITE & Co., Banner of Light office, Boston,

## SPECIAL NOTICES.

HOW PLEASANT.

Oh how pleasant 'tis to hear, When the morning's bright and clear, From a thousand tiny throats, Munic in its sweetest notes i-

5

July 8.-1w The Western Star of Clairvoyance.

M 198 A. T. MoDERNOTTE, the most celebrated Chairvoy-ant and Test Medium of the West, is now established in New York, and is prepared to receive viators for consultation on business, as well as for investigation into the phenomena of clairvoyance and point intercourse, at her rooms 689 2d avenue, near 37th street, New York City. July 8.

## HERMAN SNOW.

319 KEARNEY ST., (Up Stairs,) SAN FRANCISCO, CAL., Keeps for sale the IS A IN N IS IS O IF 121 (311 T, And a general variety of

Spiritualist and Reform Books, M Eastern prices, Also Adams & Co.'s Golden Pens, Planchettes, Spence's Positive and Negative Powders, Orton's Anti-Tohneco Preparation, Dr. Storer's Nutritive Compound, etc. Catalogues and Circulars mailed tree. . . Remittances in 8. currency and postsge stamps received at par. Address HERMAN SNOW, P. O. Box 117, San Francisco, Cal.

## LIBERAL, SPIRITUAL AND REFORM BOOKSTORE. Western Agency for the sale of the BANNER OF LICETT,

AND ALL

LIBERAL AND SPIRITUAL BOOKS, PAPERS AND MAGAZINES. Also, ADAMS & Co.'s

GOLDEN PENS AND PARLOR GAMES. The Magio Comb, and Voltaio Armor Soles,

Dr. Storer's Nutritive Compound, SPENCE'S POSITIVE AND NEGATIVE POWDERS Congross Record Ink, Stationery, &c.

WARREN CHAME & CO., 601 North Fifth street, (corner Washing No.

ton Avenue,) Nt. Louis, Mo.

## FREE PROGRESSIVE BOOKSTORE. D. S. CADWALLADER.

No. 1005 Ruce street, Philadelphia, Pa., Keeps constantly for sale the

BANNER OF LIGHT. And a general assortment of SPIRITUAL AND LINERAL BOOKS,

Papers and Pamphlets. Also, I ibrarian for The Connecting Link Library, a Circulating Library of Spirit-Books. Has for sale BI yatte Water from David's Well.

## AUSTRALIAN DEPOT

LIBERAL AND REFORM BOOKS, And Agency for the Banner of Light.

W. H. TERRY, No. 06 Russell street, Melbourne, Australia, Itas for sale all the works on Spiritualism. Liberal and Re-form Works, published by William White & Co., Boston, U. S., may at all times be found there.

## RICHARD ROBERTS.

BOOKSELLER, No. 1026 SEVENTH STREET, ABOVE NEW YORK AVEBUE, WASHINGTON, D. C.,

Keeps constantly for sale the BANNIER OF LIGHT, And a full supply of the

SPIRITUAL AND REFORM WORKS Published by William White & Co.

Notice to Subscribers of the Hanner of Light-Your stention is called to the plan we have adopted of placing figures at the end of each of your names, as plinted on the paper or wrapper. These figures stand as an index, show-ing the exact time when your subscription expires: i. e., the time for which you have paid. When these figures corre-spond with the samber of the volume and the number of the paper itself, then know that the time for which you paid has expired. The adoption of this method renders it unnecessary for us to send receipts. These who desire the paper continued, should renew their subscriptions at least as carly as three teft and right of the date.

## ADVERTISEMENTS.

Each line in Agate type, twenty cents for the frst, and afteen cents for every subsequent in-

Section: SPECIAL NOTICES.—Thirty cents per line for first insertion and twenty-five cents for sub-sequent insertions. BUSINENS NOTICES.—Thirty cents per line, each insertion, set in Minison, measured in Agate. Payment in all cases in advance.

For all Advertisements printed on the 5th

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 Forster 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 to-day is 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 sub ject 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 Forster 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. 84. Extract from the General Statutes of Massachusetts, Chap. 84. Bocton 1. Whoever keeps open his Shop, Warehouse, or Workhouse, ordozes any Mannero f Labor, Busheess, 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 punched by a fine not exceeding Ten Dollars for Gvery offence. every offence.

Wary ondered. This Section of the Law will be enforced. By order of the Board of Selectmen. WM. MACCARTY, Clerk.

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 the paper sent. Address Banner of Light, Bosbarks.

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 photog-rapher of Fall River, was called by some parties who lived in Oherry 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 sprig hanging down from the centre. As we are informed by one who declared himself. an eve-witness, several pictures were taken; and in the sixth, partly obscuring the pendant sprig, 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

COVOTS. 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 ton, Mass.

and developing people. Frances Power Cobbe opens the number with a most beautiful essay on Prayer, which is

worth the widest and most thoughtful perusal. The Nazarene Fanaticism is a trenchant and bold discussion of the character of Jesus Christ, and must provoke powerful criti clam. New Testament Types of Religiousness 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 Towno on having so bravely

BOSTON .- Eliot Hall -On Sunday morning, June 25th, this hall was filled with a fine assemblage of spectators and a large number of interested childron. Questions were answered, songs and ductts were rendered, in which Minnie W. and Edna B. Dodge, Mamie A. and Hattle C. Richardson, Maria Adams, Etta Bragdon and Charles W. Sullivan took part; and marching and wing movements by the Lycoum completed the order of exercises. Mrs. W. L. Lovejoy has recently been elected Assistant Guardian of the Lycoum. The regular monthly concert for the benefit of the organiration 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 an tiquo dress in which they sung the oft-encored, "When you and I were young, Maggio"-have been prepared in three sizes, one large, suitable for framing, the others cabi not 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 ecture, 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 ovening 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 neetings 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 natters are invited.

American Liberal Tract Society .- An adjourned meeting f the friends of this reformatory publishing company will bo held at Eliot Hall, Thursday ovening, July 6th. Addrosses by eminent speakers may be expected.

CAMBRIDGEFORT .- Harmony Hall .- The meetings of the Children's Progressive Lyceum will continue to be held at his hall during the month of July. It is earnestly to be hoped that the Spiritualists of the vicinity will see the ne cessity of assisting the few earnest men and women who are striving to carry on the movement. Only by united acion 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-

Grand Spiritual Picnic at Walden Pond, Concord.

The first Grand Union Spiritual Picnic of Boston, Charlos-town, Chelsea and vicinity, in connection with friends from Waltham, Hudson, Fitchburg and other localities, will take place at Walden Pond, Concent, on Wedneedny, July 12th. place at Walden Pond, Concord, on Wedneeday, July 12th. Able speakers and mediums will be present, and all are cor-dially invited to attend. Speakers will be furnished with free fickets by califing on the Committee. Ample arrange-ments have been made for the accommodation of the large humbers that usually attend these popular gatherings. Richardson's Band will furnish music. No extra charge for dancing. Refreshments may be had at the grove at reasonable prices. Excursion trains will leave Fitchburg Depot at 8:45 A. M., making stops at Charlestowa, Somerville, Cambridge and

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congratulate our old friend Towno on having so bravely borno up with his new venture, until the most distinguished success new appears to be assured him. Fow monthles show equal freshness, force, variety and value. Spiritualist Lyceums and Lectures. Spiritualist Lyceums and Lectures.

Cente: Marburg and Language of Version of Version and Pickets for sale at the depots. The Massachusetts State Spiritualist Camp Meeting will be held it this grove, commoncing Tuesday, August 15th, and continuing for six days Full particulars will be given hereafter.

DR. A. II RICHARDSON of Charlestown, JAMES S. DODGE, of Boston.

Cape Cod Spiritual Camp Meeting, at Nicker-

Cape Cod Spiritual Camp Meeting, at Nicker-son's Grove, Harvich, Maus. The Annual Camp Meeting of Spiritualists on Cape Cod will be held at vickerson's Grove, Harwich, e amencing on Tuesday, July 25th, and continuing until Nanaay evening, July 30th, 1811. Arrangements have been made with the rati-road for a reduction of Jare, and tickets from Boston to Har-wich and return may be obtained for \$3, at the Baurer of bight office, Boston, and only there. A large number of the ablest speakers upon Spiritualism have been invited, and will novice to particulate with us in this social and intellectual feast. Good board and lodgings cas beobtal, ed upon arrival. DOANE KELLY, X H. MAALL, HEBAAN SNOW, T B. BAKKE, W. B. BAKKE, W. B. KELLY,

#### Spiritual Periodicals for Sale at this Office :

THE SPIRITUAL ANALYST AND SCIENTIFIC RECORD. Pub-lished in Boston. Price 20 cents. THE LONDOR SPIRITUAL MARAZINE. Price 80 cts. porcopy. HUMAN NATURE: A Monthly Journal of Zoistic Sciences and Incolligence. Published in London. Price 25 cents.

THE MERICULA, AND DATERIAL, A wookly paper published In Loudon, Price 5 cents. THE RELATO-PRILOSOFHICAL JOURNAL: Devoted to Spirit-galism, Published in Chicago, Ill., by S. S. Jones, Esq. Price 8 cents.

THE PRESENT AGE. Published in Chicago, Ill. Price S

THE GRUCIELE. Published in Baltimore. Price 5 cents.

THE GRUGIELE. PUBLISHED IN BARIMOND. THES COULD. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CUL-TURE. Published in New York. Price 20 cents per copy.

## BUSINESS MATTERS.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth avenue, New York. Terms, \$5 and four three-cent stamps. Jy1.

MRS. J. STAATS, 316 West 28th street, New York City, examines from letters giving name and age. Terms, two dollars. Jul.

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

CF Advertisements to be Renewed at Con-tinued Rates must be left at our Office before 12 M. on Monday.

GEORGE P. ROWELL & CO., 40 PARK ROW,

AND S. M. PETTENGILL & CO., 37 PARK Row, Are our authorized Advertising Agents in New York.

S. B. BRITTAN, M. D., TREATS CHRONIC DISEASES by the use of sublic remedies. He has devoted many years to the scientific dy and practical application of

Electricity and Magnetism as Remodial Agents. Professional services and board for the summer may be had

t his own residence. Address, 166 Clinton avenue, NEWARK, N. J. amis-July 8.

"ANNUAL PIONIC"

Of the Spiritualists of Brooklyn, N. Y., Al Boulevard Grove, near Broadway, On Wednesday, July 12th, 1871.

DANCING at 10 A M.; tickets 50 cents. Green Gales and Dekalb-avenue cars pass near the grove from Fulton Ferry. Iw-July 8. Cerry.

## MRS. CRESSON, M. D.,

Practicing Physician and Healing Medium, NO. 1726. North lith street, Philadelphia, Pa. Particular Mattention given to the treatment of diseases incident to women. Office hours, 3 to 5 and 7 to 9 r M. Iw-July 8.

ECLECTIC MEDICAL COLLEGE of Pennayls eventa. Lectures commence October 2, 18-1. Frestor the course, 530, No other expenses. Said for Announcement. JUNEFII SITES, M. D., Deau, 514 Pine St., Philaselphia, Pa. July 8,-12w

MRS. BELL BOWDITCH, Business, Test and Medical Medium. Scances Sunday and Thursday even-ings at 74 o clock. Residence, 337 Harrison avenue, Boston. Joly \* -4w\*

MRS. C. H. WILDES, (formerly Mrs. Arm-stead,) Test Medium, 554 Washington street, Boston, Private Scances, 9 1 + 12, 2 to 5. Cheles, Sunday and Friday aftermoons, at 3 o'clock.

aftermoons, at 3 o'clock. Iw\*-July 8. MISS M. T. NHELLIKAWER HOLDS Test Uffelse every Sunday and Thursday evening, ts o'clock admission, 25 cents. Private sittings given every. day, except Sundays, \$1,60, at 202 Bradway, South Boston. Iw\*-July 8.

Roston. Iw-July 8. MRM. A. W. IBREDLING, CLAIRVØYANTAND HEALING MEDII'M, rolleves paln without medicine. Residence, No. 44 Entaw street, East Roston. Iw-July 8.

MRS. E. DESMONDE, M. D., Lacties' and Chil-dren's Physician, No. 12 East II th St. mar 31 avenue, New York. Clairvoyant Examinations made. 3w-July 8.

SPANISH MAGIC SALVE. A BK for it at the Druggists'. If they have not got it, ad-dress C. WILLARD SIMMONS, South Boston, Mass. Price 25 cents. Agents wanted 3mis- May 20.

DRUNKARD, STOP!

C. C. BEERS, M. D. 12 East 12th street, New York, and 56 New Hadson street, Boston, has cured over the Thousand with a romedy given him through SPIRIT, AID. Send stamp for evidence.

TAMABELING CURED FOR LIFE, MONTH-TOLY I. STAMABELING CURED FOR LIFE, MONTH, N. A. STAMABELING CURED FOR LIFE, MONTH, N. A. Bond street, apposite Grand Centrel Hotel, New York. We, the undersgued, take great pleasure in asjing that Dr. N. A. MONES has sured us of tak distressing imil-dy We will cheerifully answer any proper questions in recard to his remarkable and rapid cures. Son of James II Anderson, Br., with Devilla & Co., 459 Broadway; B Hall, 121 Church street; Daniel Kleinherger, 455 Broadway; B Hall, 121 Church street; Daniel Kleinherger, 455 Broadway; B Hall, 121 Church street; Daniel Kleinherger, 455 Broadway; B Hall, 121 Church street; Daniel Kleinherger, 455 Broadway; B Hall, 121 Church street; Daniel Kleinherger, 455 Broadway; B Hall, 121 Church street; Daniel Kleinherger, 455 Broadway; B Hall, 121 Church street; Daniel Kleinherger, 455 Broadway; B Hall, 121 Church street; Daniel Kleinherger, 455 Broadway; B Hall, 121 Church street; Daniel Kleinherger, 455 Broadway; B Hall, 121 Church Street; Daniel Kleinherger, 455 Broadway; B Hall, 121 Church Street; Daniel Z1 Pearl street; Henry Kinn (3 sons), 222 Ewen street, Broakya. No Charge until a Cure is effected. June 24.-21cowls **PATENTS**, HOW TO OBTAIN PAT-MUNN & CO., 31 Dark How, New York, Solicitors of Ameri-and Foreign Patents; twenty-four years' experience; publishers of the Scientific American. 3mis-July 1.

THE LYCEUM BANNER. Published in Chicago, III. Price THE AMERICAN SPIRITUALIST. Published at Cleveland, O.

#### BANNER $\mathbf{OF}$ LIGHT.

# Message Department.

Each Message in this Department of the Banner of Light we claim was spoken by the Buirli whose name it bears through the instrumentality of

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Mrs. J. H. Conant, Mrs. J. H. Conant, while in an abnormal condition called the trance. These Mossages indicate that spirits carry with them the charac-toristics of their earth-life to that beyond—whether for good or evil. But these who leave the earth-sphere in an unde-eloped state, eventually progress into a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive —no more -ao more.

## Special Notice.

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 propos ing 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 momently teaching us do we pray to be taught, but that we are not always conscious of that nower 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 thes 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. Feb. 28.

## Questions and Answers.

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

QUES .- Will the preaching of Elder Knapp he likely to exert a beneficial influence in Boston, or otherwise?

ANS .- 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 accrue from the expression of benevolent thoughts toward those who are not so well off, spiritually,

time came, they sent their forces here and they Q.-Can the intelligence tell us how many struck at the root of the Upas tree, and lo! it spheres there are in the future state of existence? withered in an hour. And so, I have learned, it has been with all great reformations. They first of mind requiring different spheres; indeed, they originated in the spirit world, and on the beauti- are numberless. ful car of inspiration they were sent down here, and there were minds that caught the light, and asylums-insane hospitals in the spirit-world. 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

can, and I will bless the world by giving my in- has impressed itself through the physical body to spiration in favor of reform. I am Thomas Gar- the spiritual body, the spiritual organs become rett, of Wilmington, Del. Good-day, sir. Feb. 28.

## Thomas Ritter.

searched through the entire spirit realm and ble; they are all cured, every one of them. don't find them; and I know by natural spiritual the earth. So I know they are on the earth. [Very | term being born again? 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 ual body? I may have the pleasure of meeting them, as thou-

heth; my daughter, Elizabeth; and my son, Thomas. Feb. 28.

## 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 Feb. 28. Boston.

## Johnny Garfield.

My father thanks you for publishing my message, and says he hopes by-and-by to be able or 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. Feb. 28.

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

that the slave owes his emancipation to this same be ruled under the Napoleonic dynasty. There power, this influx of spiritual truth that is flood- are others who believe that some branch of the ing the land. Had it not been for that, he would Orleanist family will ascend the throne. There have been a slave to-day, and perhaps for centu- are still others who believe that France has arries to come; but it so happened that the party | rived at a condition from whence she can sustain who desired the abolition of slavery was greater | herself as a republic, and will nevermore submit in the spirit-world than here, and when the proper | to a monarchical government.

A.-Just as many as there are different states

QR.-I heard it stated last night that there were 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 short sojourn in this life; I think I could do some this way the insane persons, under some circum-

good. But as I can't, I will come as often as I stances, need treatment. By the insanity which 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 I left a wife and two children, a son and daugh- diseased through insanity here, they are insane ter, in New York City, twenty-seven years ago; spirits there. Now I know you have been taught and I am trying to come into communication with that there are no insane spirits. Well, there are them if I can. My name was Thomas Ritter. I no insane souls, but I make a great difference bedied of fever twenty-seven years ago. Now I have tween the terms soul and spirit. The spirit is but never been able, before to-day, to come into com- | a body to the soul—a mere ethereal body—which munication with earthly conditions. [That is a lit takes with it at death; that is capable of being long time.] Yes, I know it is a long time, but diseased, because it is capable of being destroyed; when compared with eternity it is a very short it is destructible; it dies in the spirit-world, and time. But I have been desiring for several years is replaced by one better fitted to the needs of the -earth time-to return and hunt up my wife and | soul as the soul advances. So, then, we have asychildren. I don't know anything about them lums, hospitals, prisons, in the spirit-world; but since I left them; I have not been able to trace | they are not conducted upon the same plan that them at all, or get a single thought from them. I | they are conducted upon here. We cure all our know they are on the earth now, because I have patients always-never send one away as incura-

Q .- Are there not different stages in the spiritlaws, they would gravitate to me if they had left world, or, in other words, transitions-what we

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 spirit-A.-As they ripen they cast off the outward

sands of others do. My wife's name was Elizad cerements 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. March 2.

## Lulu Hatch.

[How do you do?] I do n't know. [Well, have annual rounds since I left the earth. I lived here you got something to say to us to-day?] No-to ten years. Learning that my mother was soon to my mother. I want to tell her that I want her join me, and learning, also, that she would ex- to come and live where I do. I want to tell her I pect to find me a little child, I have made my want her to come and live where I do. I do n't way here, hoping to reach her and tell her she want her to stay here; I can't spare her. [Why must look for me as matured, and must not ex. [can't you?] 'Cause I want her. I like everybody, pect to find a ten years' old child who has dwelt but I don't like them as well as her. I want her in the land of souls forty-six years. Ere the to come where I live. I am Lulu Hatch. [Where summer roses have faded she will come to me, and | did you live?] In Brooklyn. [Do you remember I want her to come knowing she is coming to a how old you were?] Five years old. [Did you world of variety, a natural world, a beautiful have any brothers or sisters?] No. [How long world, where souls grow, where they unfold, have you been away from your mother?] I have where they reach maturity if they pass out in just gone. Tell mother I have got a beautiful bird childhood, even as they would when here. My where I live, and I have got a doll; a beautiful name when here, Eliza A. Frazier. I dwelt in lady takes care of me, but I want her. [Do you remember your mother's name?] Caroline. Tell her, won't you? [Certainly.] Little girl here said

if I would come she would give me something when I come back if I would n'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 handkershief.) March 2.

## Abraham Samuelson. [How do you do?] I am well, and I am glad it

for doing him the service he asks for, I am ready any profession of religion. She was brought up a to do it; and that there is another life he may Baptist, and believed in those things that damned be assured, and that he will receive just compensation for all the deeds of his earthly life. He state of the case is, I am just as well off as if I may also be assured that if he has got any of this had been inside of that coop. Excuse me for world's comforts to dispose of, and gives to the making use of this expression; it is just the one poor, and withholds from his relatives who don't I used to make here, and I shall be recognized need them-if he does this he may also be assured by it. I had no reverence for the religion that I of satisfaction at the hands of his own soul hereafter. Good day, general.

Scance 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 March 6.

### Questions and Answers.

Ayling came so near perfecting ever will be consummated? and, if so, by whom?

would he if he could.

Q.-(From the audience.) What is the most day, sir. dangerous power to the State and humanity, that

of the church, or political power-to liberty? A.-That depends upon what kind of political nower 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 to-

ward that condition will be slow, but it will come

ward 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 Ohurch. Underlying all her ceremonial there is more true Spiritualism than in all the Protestant faith.
QR — 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 robust, and the Catholic Church, and the Catholic Ohurch. There will be a war of ideas between is a power that will bring each to a higher position. The Protestant Church. There will be a war of ideas truth which or fear the Protestant Church. There will be a fart of general there, of Succession. Catholic Church, and the Catholic Ohurch need not fear the Protestant Church. There will be a war of ideas hetween the forces is a contention between the churches and political the robust of the catholic Church, and the Catholic Ohurch need not fear the Protestant Church. There will be a more free political the rocation; Questions and Answers; Taway Stelen, May 2 — Invocation; Questions and Answers; Taway Gardner, of Succession, to his mother; Miss. Therewill be the churches and political the protestant Church. There will be the churches and politics, between Church and State, if you please, It is claimed that there is a contention now, but in realisting the there is a contention now, but in section. The protestant Church. There will be the churches and politics, between Church and State, if you please, It is claimed that there is a contention now, but in realisting the there is a contention now, but in the section. There will be the there is a contention now, but in the protestant is a political that there is a contention now, but in the content the protestant the churches and politics

those that are outside of the church. But the real saw going on in the world around me, and for March 2. 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 carecrow 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 is for my folks-my wife particularly-to know that I am comfortably offbear life's crosses and to wear its crown. Amen. that I am doing well here in this life, and that I would n't return for all the wealth on earth, unless I was obliged to. My last words to my wife were these: "Susie, keep up a good heart; I shall QUES .- Do you think the quadrant that Capt. | 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 ANS.-Capt. Ayling informs us that it is his her faith to the church, pin it to me and God and opinion that his invention will be perfected in Nature, and we will go along very well together, coming years, but by whom he cannot tell; nor and it will be a team strong enough to drive straight to heaven, and steer clear of hell. Good March 6.

> Séance conducted by Archbishop Whateley; letters answered by William Berry.

## MESSAGES TO BE PUBLISHED.

Tuesday, March 7.-Invocation; Questions and Answers; Lord Palmerston, Prime Minister of England; Patrica Foley, of Boston, to his children; Carrie Augusta Jackson, of Bos-ton, to her father; Dr. Sylvanus Brown, of Derry, N. II., to blason.

b) Torn rainderston, rinkers, Carrie Augusta Jackson, of Boston, to his follow, it of the son.
 Thursday, March 9.—Invocation; Questions and Answers; Samuel Morris Wall, President of the Pennsylvania Society for the Prevention of Gruelty to Animals, to his conlaborers; Matthew Dougan, of Boston, to his brothers; Aurie Meyers, of Philadelphia. to her father.
 Monday, March 13.—Invocation; Questions and Answers; John Rogers-n. of London. to his brothers; Aurie Meyers, of Thiladelphia. to her father.
 Monday, March 14.—Invocation; Questions and Answers; John Rogers-n. of London. to his anni: Lena Morris. of New York City, to her parents, in Baitimore; Nancy Clark, of Boston, Johnne Johnne Jolce.
 Tuesday, March 14.—Invocation; Questions and Answers; Robert Barnes, of Evansville, Ind.; James Whorfe, of East Boston, to his wife and children: Hattle Moore, of Boston, to Mrs Charlotte Moore; Charles Scott.
 Thursday, March 16.—Invocation; Questions and Answers; Jonn & P. Kenchin, of Loving: Questions and Answers; Jonns P. Kenchin, of Loving, On., La, to friends; Mary Talbot, of Boston, to his wife: Jennie Jo<sup>-</sup>nson.
 Musaday, March 21.—Invocation; Questions and Answers; Jonns P. Kenchin, of Livingston Co., La, to friends; Mary Talbot, of Boston, to her daughter; John N. Hatch, Jr, of Boston, to Haw Mie; Jennie Jo<sup>-</sup>nson.
 Tuesday, March 23.—Invocation; Questions and Answers; John Randall, of Honkinton, N. H., to his mother: Enrily Talbot, of Boston, to her daughter; John N. Hatch, Jr, of Boston, to her Marker 23.—Invocation; Questions and Answers; John Randall, of Honkinton, N. H., to his mother: Sarret Humphreys of Germantown, Penn., to her sister; Margaret Humphreys of Germantown, Penn., to her store; Margaret Humphreys of Lawrence, Mass, to her sister; Margaret Humphreys of Lawrence, Mass, to her sister; Margaret Humphreys, March 23.—Invocation; Questions and Answers; Robert Chambe s, of Lawrence, New York City, to frie

Joston, to her patents; Dather Sweeney, of Deroit, John to his brother. Monday, April 10,-Invocation; Questions and Answers; Eldora Reed, of Londonderry Xt, to her parents; Charles Frost: Fdward T. Taylor (Father Tavlor), to friends, Tursday, April 11,-Invocation; Questions and Answers; Robert Duncan, of Scotland, to his brother; Mary Pierault, to Sister Angella, of the Sisters of Charliy, Boston; James Thommson, to his brother.

Thompson, to his brother. *Thursday, April* 13. – Invocation; Questions and Answers; Eliea Stephens, of Boston to her mother; Thomas Nichola, of Roston; Senutor Lane, to a friend; Polly Scarie, of Town-

JULY 8, 1871.

as itself. In other words, hell and the state of unhappiness are absolutely necessary to heavenat 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 augels? 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 ques tion, 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 nower 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. Feb. 28.

## 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 n't come," and I waited, and watched the Banner, hoping to see their names; but alas! they did n't 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 n't 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

## 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 ourselves, and praying that we may have something to do, every one of us, something more than more than the mere attendance upon the necessities of our own being, for are we not all workers if we fail to do right? We believe that thou wilt,

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 be justified of our own highest sense of right. And, oh, our Father and our Mother, may we ever be found worshiping and adoring thee in Ky. spirit and in truth. Wherever thou dost show us witness of thyself, there may we worship thee, fearing no evil. Amen. March 2.

#### Questions and Answers.

QUES.-Is the tying of mediums by the spirits country?

ANS.-No, and we are at a loss to conceive why your correspondent should ask such a question. when, if Spiritualism is true, myriade had waked from the sleep of death before he did?

A .- It is not supposed that the apostle had refthe church refers in treating of that subject; but here. Good day, sir. 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 sniritual 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.

opinion still?

world. Those who held to that opinion some time | William Jeffries?" Yes, it is. He would know

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 the kingdom of heaven-which is to seek to do affairs earthly, not into those that related to the right, whether in seeking we go for or against | 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. Spiritualthe mere cultivation of our own souls, something | ism 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 in thy garden, and wilt thou not call us to account this condition as speedily as I pleased; that I could effect a resurrection from darkness. I beand therefore it is that we seek to do well, that lieved 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 shall we dwell in thy kingdom all the days of upon my friends to look a little into my affairs, to our lives, and be justified of thee, because we satisfy themselves that there was a cause aside from Spiritualism that caused me to commit suicide. I am Abraham Samuelson, of Louisville, March 2.

## 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 a sign of future bondage of the people of this 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 not knowing really whether it was true or not; but I Q-What did the apostle mean in saying that | said, I shall go into the other life, and if it is true Christ was the first fruits of them that slept, 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 erence to that resurrection of the body to which the other life to communicate with those who live March 2.

## 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; and he wishes to know if I am indeed his cousin, and if I have power, such as he has been informed I have, will I not exert it in his behoof, Q-(From the audience.) It was stated some to enlighten him concerning the hereafter that he time ago that it was the opinion of the spirits that has so soon to enter upon. Well, he has been cor-Napoleon would again rule France. Is it their rectly informed in many respects. I have been communicating, but not altogether under an as-A.-There are as many differences of opinion sumed name. It is a name I took and was recogupon this subject as upon all others, in the spirit- nized by when here. He asks: "Is not your name

ago, hold to it still, and believe that their belief | why I have not used that name in communicating amounts almost to knowledge: that Napoleon, or here. For the best of all reasons: I am better one of his blood, will be back upon the throne of known as "Pirate Gibbs." I should hardly have it is destined to bestow upon the world. I see now | France, and that, for many years to come, it will been recognized under any other cognomen. As

politics, between Church and State, if you please.<br/>It is claimed that there is a contention now, but<br/>in reality it is not absolutely so. But when France<br/>shall rise out of the smoke and fog and ignorance<br/>shall rise out of the smoke and fog and ignorance<br/>that now hover over her, she will cast an influ-<br/>ence upon all Europe for good, and the result will<br/>be more spiritual freedom, more religious free-<br/>dom. The Catholic Church will see her follies<br/>and abolish them; the Protestant Church will be<br/>last to do this.<br/>Q.-Will the Papal power ever rise again in the<br/>form of the State, as it has in the past?<br/>A.-It is not so supposed.Henry Wright, of Boston; Cuestions and Answers;<br/>Thuraday, May 9.-Invocation; Questions and Answers;<br/>Maria Louiss Bennett, of Farciteville. N. Y., to her mother;<br/>James Connelly, of Boston; to his bother.<br/>Tuesday, May 16.-Invocation; Questions and Answers;<br/>James Connelly, of Boston; Adah Isaacs Menken; Henry Jud-<br/>Kins, died in Switzerland.<br/>Tuesday, May 18.-Invocation; Questions and Answers;<br/>Sambo, to his master, Simon Brown, of Gooris; Joses, n<br/>Monday, May 22.-Invocation; Questions and Answers;<br/>Amirew Strong, of California; Mary Elizabeth Waterh Juse;<br/>of Portiand, Me, to her mother;<br/>Monday, Jame 12.-Invocation; Questions and Answers;<br/>Marke 5.

## 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. March 6.

## 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 he; but you see, it don'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 lot is here, it is the hardest part of life. Of course we have some evils there, but compared with the avila 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 n't forget my name, Rose Gerry. March 6.

## 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 n't belong to any church, and did n't make

Andrew Strong, of Christmar, Jany Enzadetti water Juse, of Portinuad, Me, to her daughter; Anna Williams, of Boston, to her mother. Monday, Jane 12.—Invocation; Questions and Answers; Polly Merriam; Johnnw Jolce; Adoluh Snyder, to his father. Tuesday, June 13.—Invocation; Questions and Answers; Mary Evelina Holmes, of Auburn, N. Y.; Baron Yon Hum-boldt: Minnie Lauriet, of Layton, O., to her mother; John Harvey, of Bratileboro', Yt., to friends. Thursday, June 15.—Invocation; Questions and Answers; William Haneford, for his brother Philip Hanaford: Isasc Simmone, of Kansas; Joseph A. Thompson, to his mother; Mary Agnes Hembold, to her brother: David Spencer, to his relatives; Alexander Stone; Nettle Wilcox, of Barnstable, Mass, to her mother. Tuesday, June 20.—Invocation; Questions and Answers; Robert Bragg, of Hamilton, Canada West, to his family i Mary Cobbett, of Bath, Me., to her mother; Maggie Werner, to her uncle; Junius Brutus Booth. Thursday, June 22.—Invocation; Questions and Answers; John Barnard, to his brother; Maggie Werner, to her male frances Leach, of Kingston, Mass, to her parents; John Barnard, to his brother; Margaret Faller Ossoli; Eben Francis of Boston.

#### **Donations in Aid of our Public Free** Circles.

Since our last report the following sums have been received, nds have our warmest thanks

tol whiten end mondo men		in manual of the second of the	
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## **Married**:

On the evening of June 18th, at his residence in Bellefontaine, Ohio, by Dr. James Cooper, Mr. Moses Mathews of Cuyahoga County to Mrs. A. A. Samples of Bellefontaine.

#### Passed to Spirit-Life :

From San Bernardino, Cal., Feb. 21st, 1871, Betty Singleton, in her 65th year, at the residence of Mr. George Lord.

Our sister passed onward in full belief of a conscious exist-nes beyond the grave. She was an ardent believer in the mmortality of the soul, as vouchsafed to us through Spirit-alasm. T. A. G. [Philadelphia and Pittsburg papers please copy.]

From Almond, Wis., May 19th, M. C. Bent, formerly of Cavendish, Vt., of quick consumption, after an illness of a few veeks.

weeks. Bro Bent was an earnest worker in the cause of Spiritual-sm up to a few days of his death. His funeral was attended by a large concourse of friends and believers. May the light rou have tried to cast over the pathway of others, dear brother, be reflected upon your own sweet communion with becaused bard the angel band.

From Los Angeles, Cal., May 26th, Louisa A., consort of Rodney Montague, in her 58th year.

Rodney Montague, in her Söhb year. Our beloved sister bore her long and exhausting il'ness with a fortitude and patience scarce over witnessed. Her faith, ay, knowledge of the after-life, served to soothe and comfert her in her last momen's The writer, by her request; official-ed at her funeral. Our sister could truly exclaim: "On death, where is thy sting? oh grave, where is thy vintory?" THOMAS A. GARET.

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How delightful it is, while journeying along

life's rugged road, to meet one with whom you

very presence, perhaps, seems to add new chords

of harmony to the enchanting melody of the

spheres. When meeting such an one, the truth-

Springs toward them with resistless force, and owns

Blessed is this sacred friendship. Often, it ripens

to all the ecstacies of love. Heaven then comes

down to earth! And when fate calls you away to

distant localities, how golden memories of this

How you live over again and again the charmed

moments of the by-gone cosy visits! And with

thoughts of the individual-so dear to you-con-

you address these words to that person:

For the inds of Being and ideal Grace.

I love thes to the level of every day's

Most quiet need, by sun and candlelight.

I love theo with the passion put to use

I love thee with a love I seemed to loso

I shall but love thee better after death.

ate as a sort of preface to our notice of

erection of the Free Church of that place.

I love thee freely as men strive for right;

I love thee purely as they turn from praise;

In my old griefs, and with my childhood's faith.

With my lost saints. I love thee with the breath

Now we have given up to this touch of senti-

ment because it came to us and made us happy,

and also because we deem it eminently appropri-

THE PENTECOSTAL FEAST AT STURGIS, MICH.

which took place the 16th, 17th and 18th of June,

the occasion being the twelfth anniversary of the

The "June meetings"-as they are called-have

national reputation. The gathering this year

was a glorious one. The church was crowded

every session. Marked attention was given the

It was a grand sight to see those immense andi-

ances: now rapt in admiration as the sweet har

monies of song floated out on the air; now quiet

and hushed into a holy silence, during the mo-

ments of prayer; now roused into a grand enthu-

siasm under the inspired words of our speakers.

Ah! these meetings do one so much good! A

touch of sentiment will come over the most un-

All who attended the "June meetings" this

year, were baptized into things spiritual and di-

vine. Even the bigoted Christians, who so far

forgot their bigotry as to attend-even these Chris-

tians, who are generally as cold as icebergs, and

as impervious t 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

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 seruion 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

poetical mind, upon recalling such scenes.

speakers. Many felt the haptism of the Spirit.

Smiles, tears, of all my life | and if God choose,

" 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

stantly in your mind, with what enthusiasm can

But soon as seen, the soul, as if by instinct,

Congenial sympathy."

"Some are never strangers,

can epicy most pleasant converse-one whose

# Banner of Light. THE WEST. Warren Chase, Corresponding Editor.

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

## THE FACTS.

We have now more than thirty thousand wellattested, 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 countryat 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 substances. 3d. All substances or elements that are suscepti-

ble of passing into corporeal forms, are the pon-derable embodiments of the living essences of 4th. At the same time it requires the universal

whole of ponderables to embrace the universal soul of its imponderable and its living essences.

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 re pent and be converted; warned to flee from the fulness of the following quotation is made plain: wrath to come. The burning of a single dwelling with all its inmates is dreadful to think of: the mining of a town or city is still more dreadful 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 ven-'a day of darkness and of gloominess, a congenial soul perfume your daily life! How fre-clouds and of thick darkness;' even very quent, in spirit, do you return to the old scenes! geance 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 conflagra

ion, and we have this 'horror of great darkness

added to the terror of the great day of wrath and hervindignation. 'Knowing therefore the terror of the Lord, we persuade men.' As though God did beseech you by us, we pray you, in Christ's stead, he ye reconciled to God. For he bath 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 fuolishly 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 passional religion, has filled the imagination with hughears equal to the nursery tales of the most ignorant families.

TT 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 lilles, 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 litted 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 ister 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, MP. I was practicing making bread, for I was a baker. That is the way I generally manifest myself, but you did not know me by that pantomime. I do n't know you, do n'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 Us but the steff. of

the matter, week after week. THE SPEAKERS.

conditions.

J. M. Peebles, Mrs. H. F. M. Brown, Moses Hull and Giles B. Stebbins, were the speakers who people with bread; not the bread of life, but the staff o were engaged for the occasion. Most happy were natural life. I am anxious to convince my friends of the ruth of Spiritualism, or, in other words, I am anxious to we to find Bro. Levi Dinkelspiel present. James make them believe that spirits can manifest as well as re-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. Choate, another young brother adapted for the rostrum, put in an appearance at this meeting. We immediately fraternized with Messrs. Dink-

bondage to authority, and bellef 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 coperation 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 hallot any amendment to the Constitution of the United States, the purpose of which is for the recognition of any God or any system of roligion.

NEWSPAPORIAL.

The entire spiritual press of this country was represented at the Sturgis meeting. Moses Hull was determined to put everybody 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" casts 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 of fice remembered the genial clerk, Mr. Dudley, and inquired for him. Messrs. E litors and members of the firm, the Western people want to see

All regretted to learn of Mr. Colby's poor health We have numerous messages, fall of the tender est sympathy for him. Correspondents will please address us, Sturgis,

lichigan. CEPHAS B, LYNN.

#### Matters in Europe.

Troubles in the Montmartro and La Villette districts still disturb the tranquility of the Parisian mind. The Republic olds out urder 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 Buskin that form of government when is for one government are people. Marshal MeMahon remains in command of the French forces. Constant quarrels arise between the German officers and soldiers visiting Parls, and the citizens. The trial of Rochefort has b en and still is deferred, report say-ing because he has secrets in his possession which will damage many now in office in the Versailles government, if published. The great review of 100 000 men at Long Champs has also hean noxtuned. for fear that the rotuned imped as also been postponed, for fear that the returned Impe-talist regiments should take that opportunity to declare for rialist regiments should 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 artillery force of France con-sists of 400 batteries and 4043 guns. The Oriennist and lealtimatist lenders cautiously await events. Bismarck has made an imperative demand for the payment, now overdue, of the first installment of the indemnity, which amounts to five hundred million francs. Brench bask-bills tendered for the payment of the claum have been refused. In Eugland a slight cloud of difficulty seems to arise. Bis-marck wants to purchase Heligoland, but Earl Granville refuses to lithen to any propead, and is perfectly unmoved by Bismarck's representation that it is importively neces-sary that Heligoland shull become a German island. The

by Bismarck's representation that it is imperatively neces-sary that Heligoland shall become a German island. The ground taken is that its 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 be governed by Bismarck's measures for the safety of the German Empire. The Rhine has overflowed its banks in the Tyrol district, so as to cause considerable suffering and loss.

## Delegates.

JULY 8, 1871.

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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 transauimated conditions of spirit-life celestral.

6th. Aud the most subtending conditions of matter are the primeval 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 scals transitorily, transcendentally, from unconscious conditions into conscious states of existence

8th. It is between the two grand extremes of contripctal points of physical gravitations terres-trial, and the centrifugal points of spiritual gravita-tions celestial, wherein the seemingly antagonistic elements of mind are displayed. 9th. Yet, notwithstanding, the immutable, abso-

lute and unvielding laws and involuntary forces 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 foward it to any address. The book comprises eighteen lectures or dialogues between Kreeshna 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 Pentatuch, 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 hon est 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 States.

the sews for a livelihood, and she is a medium. I would The to have her deviate a little of her time to developing her medium powers. I might come to her where she is, but if I 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 ser-mon workhold by noor builter.

non preached by a poor minister. I lived in Portland. Were you ever there? A very fine Ilived in Portland. Were you ever there? A vary fine place it is. As 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 falsebood. Well, call me J. Water-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 sew for a living do n't have a chance to travel much, although she has been around some. As I have 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 spiritlife who was, when here, a baker, and Ellen Wa-

terhouse, 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 in-

telligence 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 assured that the message was correct in every 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 spiritintercourse. 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

elspiel 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 ideals it presents us! 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 sub ject?

But to the speakers who were at Sturgis. Prof. Putnam, a distinguished elocutionist, 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 higher life, engaged in that business, and I am delivered a very fine lecture Saturday evening, the 17th. This sister should be called forth into particular. I am assured, also, that the old the lecture-field. Societies, remember her. Miss message had not been mentioned in Mrs. Blair's | Katy Buck and Master Frank Wait, both of the presence, and had not been thought of until after | Sturgis Lyceum, each made most excellent declamations. The Rev. T. H. Stewart, of Kendallville, Ind., an avowed radical, delivered some grand sneeches. 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 spirits, 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 tea consumed in Great Britain as in the United | truth of immortality within us, calling to higher wisdom and allegiance to the truths of the soul, and emancipating from

EDITORS BANNER OF LIGHT 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.



## ON THE THEOLOGICAL IDEA OF DEITY CONTRASTING THE

VIEWS ENTERTAINED OF A SUPREME BE ING BY THE ANCIENT GRECIAN SAGES, WITH THOSE OF MOSES AND THE HEBREW WRITERS;

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CHAP. 3.-Changeability and inconsistency of the Hebrew idea of God; Coutradi-tory statements of different Biblical writers in regard to seeing God, etc.

CHAP. 4 — Angelic communications with the Hebrews; Jew-ish idea of the split of the Lord; View of Diety in connection with the history of Jephthah, etc.

CHAP, 5.—The Hindoo faculty; Christian Missions; Images not supposed by Pagans to be Delties; Christian worship con-trasted with Paganism; Various opinions of God; The wor-shio of a Suprome Being prevaient among all the Pol, theistic nations of antiquity, etc.

ations of antiquity, etc. CHAR, 6.—The Indian belief in God more spiritual than the Hebrew: Hebrew cu, tom of pronouncing curses; Irrolevan ideas of Deity entertained by the Propiets; Platonic philoso phy contrasted with Pauline Christianity and Judaism; Trin-

CHAP, 7.-The Curse of Balaam; Ancient Sacrificing; Mica-iah and the Prophets of Baal; Gideon's Judgehip; Israel's perversences; The Lord's anger with them; Character of Ba-laam reviewed by various Theologians, etc.

CHAP. 8.-Qlaughter of the Midianites; God's friendly feel-ng for the Mosblites; Israelites compared with heathens in edicating spoils to Peity; Plundering by the Israelites con-istent with their ideas of God; Israelites compared with formens, etc.

CHAP. 4.—Judaism and Paganism blended together in the marrative of Jonah; Repentance changed from God to man. CHAP. 10 — The Lord and Satan placed on a social equality n the book of J b; Curse of the original Sergentin the person of Satan; Views conce ning Job and the book that bears his name by various Theologians.

CHAP. 11.—Astan and his supposed influence Theologically the work of God; Origin of Evil; Moral Depravity of th-hu-man race, and God's curse the result of Adam's transgression, with quotations from and criticisms on various Theologians

with quotations from and criticisms on various Theologians Cn vr. 12.—Same subject continued; Inference that the Bi ble furnishes no reliable evidence that the moral affairs of the world are controlled by a Beng of Almighty Power and Infi-nite Goodness; incomprehensibility of God, etc. CHAP, 13.—View of the Devil, as incorporated into the works of Divinity; Verscity of the Serpent vindicated; Tree of Life; Satan a myth, etc.

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