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The Becture Room.

The Law and Order of Spiritualism. A LECTURE BY E. S. WHEELER. In Music Hall, Boston, Sunday, March 5, 1871.

Reported for the Banner of Light.

INVOCATION.

Most holy angels, oh ye great and good and beautiful souls who have made earth the heaven it is fast becoming, hear our prayers. Unable to comprehend an Infinite Mind, we offer our supplications to you. Great souls that have blessed the world, condescend to bless us. Martyrs, beroes, patriots-ye who have inspired in all times the hearts of men, give us your sympathy, your Buddha-all ye who have gone before us, understanding the experiences of the life in which we live, and the richer, riper wisdom of the life beyond, be unto us the angels of the Father whom we cannot comprehend, and bestow upon us your inspiration. From the deep ocean of your spiritbaptism. Reach down from the heaven above us the white hand of angel inspiration, and guide us through the scenes of earth-life to a heaven of restful labor evermore. Come to us, Socrates, Plato, Jesus, Mahomet, Ann Lee, Washington Channing, Elizabeth Browning, Theodore Parker -all who have lived, all who have suffered, all who have inherited angelic life and passed into the inner court of the temple of the Infinite. Come to us, and bring to-day the holy shewbread of the sanctuary, and break it upon the curb stone to feed the multitude of the present age. Hear us as we ask for strength and wisdom, and give, in answer to our practical prayer for help, that assistance which you well know is

our necessity. Amen. ADDRESS. The apology of Brutus was, "I love not Carar

less, but Rome the more." It is my apology, that I love not institutions the less, but the truth the more. When Christianity had made perfect her conquest of the "mistress of the world;" when the temples of Rome had become closed to the worship of the gods, and devoted to the new faith, there still remained a mighty figure of Jupiter, looking down from his lafty all tude upon the inner temple. On one occasion, a great mass of correct and lucid statement of the same, to ensure the people, animated by a common impulse, went forth, under the instigation of their Christian teachers, on a tour of destruction, and swept toward this temple. They entered it, and, filled | cover truth-it is not enough to make it clear in with the fresh enthusiasm of a new fanaticism, statement; appreciation and the power to hold it became iconoclasts, throwing down and destroy- when gained are involved in its successful propaing all they had worshiped in the past. Here gation. Ralph Waldo Emerson writes: stood the shouting multitude, and there rose the sublime, grand old Jupiter, the marble, ivory and gold wrought by the hand of Phidias! He looked down upon them with his mighty eyes, as well a god might look-"Jupiter the Great"-so great, so high his godlike head, so near the soaring roof, that the sculptor must explain "there was no one temple, however great, which could fitly contain Jupiter." Looking upon that image sixty feet above them, the great crowd became all at once navchologized. Their old awe and fear returned. Had there been at the time a single voice to command them to their knees to worship, they would have involuntarily obeyed, and the history of the world would perchance have had a page of a different character in its record. But while they were thus looking on undecided, a drunken blacksmith, with his face and brawny arms sooty from the forge, reeled in among them, and, swinging that he has found. We need the baptism of the his ponderous hammer around his head, hurled it spheres and the sympathy of love to give this at the statue. The sacrilegious missile struck the | truth; to call men and women, and fill them with front of God; it shattered the marble brow of Jupiter, and out poured therefrom-a colony of rats! The doom of Paganism was settled forever.

Permit me-myself a blacksmith, a veritable graduate of the forge and machine shop, grim from contact with actual work, drunken, perhaps, with the wine of a new inspiration - to come among you, even as my prototype; for, trust me, fully elaborated. As one said, not long since: no marble front of creed is broken that has not "Spiritualism has conquered a peace." But peace rats in the brainless skull! I love not the institution less, but truth the more: not less the order and the system of all that has been and is now | more often beneath the weight of sloth and luxuaround us, but more the essential truth that under each form forever exists, though still unseen. directions. The man is looked upon in the com-But while I make this my apology, while I solicit | munity as a fool who stands up before the people thus your forbearance, it is not to iconoclastic and declares Spiritualism not to be a fact. Its work that I would most devote myself; and, | various phenomena are all acknowledged. Those least of all, if I were an idol-breaker, would I who should deny them would be phenomenal stand upon this platform and essay the work here | themselves—they ought to be put on exhibition as so thoroughly performed by others. Least of all curiosities. Prof. Phelps, of Andover, himselfwould I think that the blow of my feeble hammer | even the stupid Elder Knapp believes in the excould vie with those whose ponderous strokes, istence of the phenomena; these men, who trust ringing from this anvil of thought-the platform | in the devil so freely and entirely, concede the of Music Hall-have made the Orthodox world | whole ground; and Prof. Austin Phelps, D. D., in tremble. [Applause.] I remember where I stand. I know the influences that throng around us in 1870, writes: "At this point candor requires some this fitting hour. I know what words of fire have | concessions to Spiritualists on the part of their opwarmed this atmosphere; I know how flerce the ponents. We must concede to them a certain basis of blaze here centered upon the crucible in which | phenomenal facts; * * * it is hardly worth while antiquated errors have been dissipated to clouds to spend much time upon any theory scientists of disappearing vapor. It is not here that I have yet advanced; * * * elements and laws of would work as an image-breaker, or for the overturning of the old. Looking back into the past and fingers are tough witnesses to facts. as far as my experience runs, I need not summon | Spiritualism is apparently right in claiming that before you the memory of all the mighty men a residuum of fact remains which goes straight to whose voices once made these walls profoundly the point of proving the presence and activity of echo. Standing here, I do not forget that the extra human intelligence. For one, I must concede floor beneath my feet is yet almost warm with the | this," &c. tread of those who have hurled Olympian destruction upon the embattled ranks of error and this Doctor of Divinity? "On lame and impotent oppression. Following these, breathing an atmo-Parker, let me say his work was well, was com-Alpha of this argument—this labor; of its Omega faithfully performed. [Applause]

turn; to outline, at least, even if unable to build the new structure that is yet to be reared on earth, not ostensibly to God, but actually to humanity; to outline the grand, universal system of the future. Taking my stard as a Spiritualist and as an advocate and teacher of that system, however unworthy, it seems to me that the time has gone by for a work that is solely destructive; that the analyzer has almost established his perfect working-the iconoclast made a success of his vengeance. Not for one moment let it be thought that I consider the one or the other completely done. While sacred mysteries are audaclously delfied, the work of the critic is not ended; while an infernal theology endures, neither has the iconoclast fulfilled his duty; but I think the time has come for us, as Spiritualists, to look with love, your wisdom in this hour. Mighty ones of a broad generalization over our experiences, and years gone by-Pythagoras, Zorosster, Confucius, outline for ourselves and for the world the system that is to obtain in the immediate future. I hold this to be necessary. We are told that it matters not what men believe, but I understand that as man's theological and religious ideas are, so must be the life of the individual-of society; and as society may be, so must be the character ual life, let flow upon us the waters of a celestial of the government, reacting again—as it doesupon personal human happiness. I hold, therefore, that the systems of the past have been insufficient to meet the wants of the race, and incomplete as to their provisions. I need not go into the examination of that ground, for the fact has been already proved by human example. It only needs for me, in absolute demonstration, to proclaim that Christianity is a failure, to utter but two words: Paris! Berlin! It is the afternoon of the nineteenth Christian century, and two powerful and Ohristian nations are to day tasking all their ingenuity of governmental activity and milltary skill to destroy each other in the quickest possible way. That is an example of the power lessness of Christianity which the world can read

"The time is ripe and rotten ripe for change.
Then let it come."

I have no dread of that which is called for by the instincts of humankind.

We need a new religion, a new theology, a new government, a new State, a new society, a new personal baptism, and a free and full develop ment of individual character. This is the predicate. This necessity, by the universal law of supply and demand, we must recognize. I used to think, when I was younger, that all that was negatery rise the discovery of the truth, and a its reception. I thought all men had reason, and would make use of it for themselves in determining what is right. But it is not enough to dis-

> "Whenever I the man shall s I know the man that shell hear me. To him my speech I make."

But I was guilty of the folly of making my unappreciated speech before anyhody; not as casting "pearls before swine," because I would not so degrade humanity by comparison, but because those whose fibre of constitution was different from mine could not appreciate me. Your ideas cannot be mine, nor mine yours. You do not use my brain, you cannot think my thoughts. You may think grander and nobler ones than mine, or be unable, on the other hand, to come to my level; but, at all events, it is necessary that I discover truth myself, and then it is only my highest appreciation of it that the soul shall receive. This is the task of the teacher—to so place the truth before men that other souls shall see the jewel our thought, till we energize the age and move the universe.

How few are fitted for the work of teachers. It is time that we crystallize our views; it is time we begin to define our thought. Spiritualism has had its hearing for a quarter of a century past, and has ever existed; it is time its teachings were is more dangerous than war. Sometimes nations are stricken down upon the field of battle, but ry. We have conquered a peace, it is true, in all "The Advance," Chicago, Thursday, June 231, Nature cannot create mind ; * * eyes, ears

But what is this D. D.'s conclusion? the dose of conclusion," the Davil! Strange that with "The sphere made aflame by the spirit of Theodore Gates Ajar" beside his own hearthstone, he sees only hell through open doors to spirit-land! Hear pletely done. [Applause.] To him I refer as the this Orthodox "Daniel come to judgment." "Why should we not stand upon the admitted principle of a Denton-I affirm that his mission is being of philosophy, that we are not bound to go beyond a sufficient cause for a given effect? We may push | necessary; he who sees with spiritual vision Bouth Boston, how could I do it, unless I could

personal devil. How stands the case now?" Dr. that which he sees. And when the Church speaks Hammond, of New York, provides bromide of of faith in God, intuition manifests its existence potassium as a cure for mediumship, and Austin within every one who has attained to such a Phelps recommends, "Advance, June 16th, 1870," degree of spiritual development as to be unfoldprotoxide of iron into their blood "for the same | ed into barmony with bimself and universal purpose, and for exercise to "push to the front truth, so as to be capable of musical vibrations to devils, mundane and supernal, M. D. and D. D., that the instinct of the brute is only an inherited have all been too hard pushed already by the habit, and that the intuitions of the human spirit spirit of the age. This divinity quack declares, are, with our conscience, but the result of past Spiritualism is not a science," * * not religion, not good morals, * * not good sense."

We have more profitable business in hand than devil-pushing. If Prof. Phelps wishes to amuse the dotage of the Church in that way, "there is no law against it." But Phelps, Knapp, Hammond and the devil to the contrary not withstanding, we build upon the facts he cannot deny, taking these phenomena for the basis of our logical super-

But my friend, A. J. Davis, says also, "Spiritulism is not a religion—it is a significant fact, only " am glad to see schism in this new church! My friend Davis and I disagree. Spiritualism, I affirm, is a fact-the world acknowledges; Spiritualism, I affirm, is a knowledge—the world besitates; Spiritualism, I affirm, is essentially a science—the world grows tumultuous and denies; but Spiritualism, I further affirm, is naturally a philosophy, and Spiritualism I know is positively a religion. It is to elaborate, and, as far as I may, demonstrate this thought, that I s'and before you this afternoon. Some of you believe in missions; t seems to me to be my mission to give expression to this thought, and to demonstrate this view of Spiritualism as in harmony with Nature. In the past we have deductive dogmatic theology-in the present we have inductive scientific demonstration. It is too great an insult to humanity to say that all that has been believed in the past is untrue-that all which the world receives as religion has no actual basis in fact. I hold religion to be the perception of universal truth, goodness and beauty, and an appreciation of our relations to the same, with the consequent morality. To know the good, the true, the beautiful-to appreciate them, and to apprehend our relation to them, is, to my mind, to be religious; and out of that religion grow every possible conception of duty and development of moral excellence. Such a religion Spiritualism ik.

In the past theology has been declared independent of science. The reasoning of religionists has been purely deductive. I acknowledge the truth of the idea of "the eye of faith;" it is the third degree of clairvoyance—the instinct, that is to say, the intuition of the human spirit. Here, in the faculty of the seer, the medium and prophet, we have the horizon of ideas. We live on planes, and grow through strata, and when we rise to the plane of an idea by progress through the strata of existence, the ideas and principles of that plane dawn upon our intuition as stars ascend across our material horizon. These ideas are the basis of our deductive speculations-the fixed stars of our spiritual astronomy! Well is it for us if no disease, no perversion, no prejudice displace the position, destroy the focus, and cloud the lens of this mighty telescope of reason, the

intuition of the spirit. Still that which we call God is invisible, incompreheusible. We may intuitively recognize "the Over-soul" as a truth: we can discover God as a fact only in the form of law; law is method. God is a Methodist; he "geometrizes." The facts and phenomena of Nature reveal the nature and form of law-the character of principle. This is the order of Infinite Life-the manner and movement of Deity. Method, manner, is the index of character. Thus natural law is a revelation from and of God; and so we may reason inductively from the granite to a God, and lay the stable foundation of our system in the dual method of reason, deductive and inductive.

Upon such a double basic wall we may build to the heaven of heavens, while angels come to us and aid with heart and hand the structure which we rear.

We have the assumption by the church of all spiritual power as exercised among men. Taught by the eye of faith, prophets and seers proclaimed the glories of their vision: were told they did not need the demonstration which they so much asked for. The true priesthood stood above the populace in their spiritual dignity, and from that plane of intuition made their high statement as of absolute truth. Were they right or were they wrong? I affirm they were right. To him who has knowldge, demonstration is unnecessary. There are those—men and women—who are self-conscious of immortality-who are self-conscious of the existence of the Divine Soul; there is that within the spirit which echoes to the voice of truth, as one well attuned instrument vibrates to a kindred tone in another; and to those who are awakened to this experience, demonstration seems an impertinence. Speak a truth, and every attentive soul on the plane of that truth will answer back so I will make my remarks on this point as brief with the thrill of conviction-but all mankind will not respond. We live in strata; some of us are subterranean; some of us live on the surface, while a part are in the air. Those who are | view them through the telescopic tube; but if I subterranean live on subterranean diet; those upon the surface have their peculiar mental food, countless animalculæ, I must use the lens of the and those in the air, so to speak, have theirs. Each place has what is needed. There are truths | necessary only to look above and beyond for the beneath you and around you which you can ap- fundamental principles of Nature and life-never preciate and discern the bearing of, and there are into the domain of facts or below material surtruths above you yet to be revealed, and you cannot appreciate any revelation of those beyond of our faculties, which satisfies our intuitions, and in darkness, and the darkness comprehendeth it through the senses, can be relied on by an intellinot." And so you ascend through the stratifica- gent spirit. tions of existence, and when you rise to the level of another truth, you shall hear its echo in your

To him who has intuition, demonstration is un- was speaking to the Institute for the Blind in

a personal devil." Alas, doctors and its voice. Is this doubted, denied? Are we told education and hereditary transmission of prejudice? Even so. But we are not ready yet to concede all that—it seems no more than a half truth at the most-while we seem to recognize that Nature, or, if you will, God, has implanted in the brutes an instinct, as a constitutional part of their organization. This faculty awakens in the emergencies of their lives, and in danger and distress is their Providence, Saviour and Redeemer. It is the compans, sextant and quadrant—the whole science of navigation to the birds of passage; it is the home magnet of the carrier dove, the guide of the buffalo, antelope and horse of the plains Slavery and artificial care may suppress its action for a time, as the poor abused beast of the horsecar loses the manners of the untamed steed of the wilderness; yet when this is past, and the animal reverts to Nature's wildness, the play of instinct

> "For Nature ever faithful is To those who trust her faithfulness;
> When the forest shall deceive me,
> When night and morning lie—
> When sea and land refuse to feed me, It will be time enough to die!'

Shall we concede all this to the beast and bird, and deny a similar power to man-to that human kind, in whose make-up all the force and quality of every type and element is caught back and folded, embodied, compressed, condensed and incorporated, joined and amalgamated into its exstence, as the symbol of the Infinite, the compendium of the whole? Never so! Humanity is the conservator of all that has been developed on any lower level of life. The element, the power remains, and the same law governs its action. The exigencies of the brute and bird are the emergencies of an animal life. Man has conquered the material—he forecasts the seasons, and by intelligent labor provides for himself and his dependents. The crucial experiences of his life are n connection with the spiritual. It is not a question of meat and drink, of seeds, sunshine and water, but interrogations as to right and destiny, of conscience, of immortality, or crime and death problems that nover vex the brains of brutes. Intellect, thought, is cot petent to manant the every day affairs of life; bix beside the color of your mate, the grave of your child, at the funeral of your friend, the winter and starvation of your soul overtakes you; then it is spiritual intuition, the human instinct awakens, and by it we are led on ward to the sunny lands of hope and trust, the equatorial seas of calm, serene certainty 'Death is swal'owed up in victory!"

"The eye of faith" the Church speaks of, is really the third degree of clairvoyance. To take, by virtue of this spiritual vision, cognizance of things around us, is the function of the first degree. For instance: If I am here, and active in that degree, I can tell you about the furniture in your homeor about the children or the dog upon the hearthstone, in houses where I have never been, which are miles away. The second degree deals with something more imponderable in its nature. It is this second degree that is used in the diagnosing of diseases; but no person merely by use of the second degree ever made a perfect clairvoyant examination. Then there is the third or intuitional degree; and each of the degrees is to be divided into three phases, and these divisions are not fanciful. Thus in the first and second degrees we find simply the perception of that which is material, a cognition of form, substance, quality and condition, in relation to that which is in common consideration ponderable or imponderable, palpable or impalpable, as the case may be; but in the third degree the seer discerns thoughts, detects ideas and discovers principles, even as forms of beauty, outwrought from living marble on yonder wall, are visible to us now. This is a glimpse of the infinite arcana. The three degrees of clairvoyance may therefore be denominated perception, vision, intuition—the last akin to prophecy. It is this faculty of clairvoyance that leads men to realize new mental conceptions; "original" ideas (so-called) are born, and reasoning deductively upon these, theories and systems are elaborated. Had we perfect person, in perfect conditions, no more would be required. But neither exist outside of the imagination; hence every vision of the seer, every announcement of the prophet must be tested by reference to the actual, to the facts; and thus in duction is discovered to be the indispensable ad junct of intuition and deduction. Either, an equal wing of the Spirit, moving toward Eternal Truth.

But as I look at yonder dial,

"I plainly see Time is a thief, And steals from me;"

as possible. I trust in the telescope, but I also believe in the microscope. If I would survey the heavens, and fix the parallax of the stars. I must would peer into the water-drops, to behold their microscope. In times past men have thought it faces; but only that which comes within the scope your own capacity to receive. "The light shineth is demonstrated by reference to facts, as observed

I can say to this audience, this cushion is red, and all will agree with me. Having the same senses I have, I easily induce them to believe me. If I

I stand here, then, to construct and not to over- | to the front, then, the old biblical doctrine of a | needs not the exterior eye to demonstrate to him | reach them through a knowledge and experience common to the blind and myself? He who speaks in the clairvoyant condition too often talks to blind persons; hence the need of a common ground of science and of induction therefrom, as the basis of a common Religion. It is not that the institutions of the past have been altogether the consequence and embodiment of error. Tear away from the enshrouded form of every creedal statement of any system that which is mythical, that which in the course of time has gathered over it, and heneath all disguises you will find the speaking countenance of truth and beauty. Every sectarian dogma entomb, a truth as its "core idea."

> I remember one day walking in your city. I saw beavy-loaded wagon passing. On it were vast planks, clamped together with iron. I saw the strong team stop, watched while the heavy planks were struck off-a wagon-load of matting and rags was removed and laid aside, and that which was left went up and up and up; and by-and by, at the ip, more planking and matting was removed, and then quantities of plaster came tumbling down. If you wish to see the core idea of that dogma. there it stands to day—Ceres—the statue on your Horticultural Hall, grante formed, glinting in the sunshine. [Applause.] So with all dogmas; their core ideas were born of the glory of the spirit, but the ambition or ignorance of their discoverers and teachers has enveloped and swathed them with the rags, plaster and planks of ecclesiastical assumption and arrogance. It is in our power to reveal them to the discerning gaze of the present. [Applause.]

I affirm, then, all that Jesus is said to have taught; all that Paul preached; all that Mahomet wrote; all that Buddha spoke; all that Socrates and Plato gave forth. In essence, as regards the underlying principle, ignoring mere verbiage of expression, I carnestly affirm it all! I reach, as far as my hand may, down the centuries, and know the great minds of the past as fellow travelers along the road of progress which we tread to-day. They say: "We prophesied of the present time; we saw the truth of all time, and incorporated it as far as the organic development of our ago would allow." I believe in their honesty, and, with the qualification I have made, I believe in their intuitions, their sincerity, their institutions, their churches, their Bible-in everything that ever was believed, and when they have reached their climax and end, I believe in a great deal more than they ever even imagined! [Applause.] I am Catholic-not a Roman, though, nor a Christian Catholic, but a "humanitarian" Catholic, for it is ours to build in unison for mankind. The chulckes work through the telescope, looking ever upward toward the Real; scientific investigators, throughlihe microscope scanning the Actual. The religious ideas of the past, exist as the fossils in the ancient rocks-deposited one by one; and time after time, by the force of circumstances, not made in the rock at the first, at the command of any creative Jehovah. So these thoughts are deposited within the strata of moral history. But the conception of the clairvoyant, the visions of the seer, are the sources of truth; and, as we find our heads above the water and reaching into the fresh air of a heaven on earth, we are led to see new truths, and, thus stimulated, to reason still further in the path of induction.

The church uses a style of teaching which is natural and characteristic of it; but the expanding intellect of mankind has, to a great extent, outgrown its influence. I would not hastily tear down any church. I know the need of such organizations among certain classes of mankind. know how many millions there are that need the holy water of the Catholic Church. If sacred scap were added to the holy water, it would be more beneficial to some. I know how many millions there are who never have any of the beauty of inspiration in their lives except they obtain it through this channel of church worship. I feel for the Catholic priest as I see him break the bread of life to his heterogeneous flock. I see the work he is doing amid the clouds of poverty and mental darkness, and I feel rather like lifting up his hands-as Aaron and Hur upheld those of Moses on the hill at Rephidim-than eager in bearing them down! I believe they and their followers are not totally depraved. Some of them may be better men than I. When free-thinkers will make the same sacrifices for what they hold as true as these churchmen, this will be a better and happier world! [Applause.]

Do you remember the savan who, in one of his stellar researches, discovered a most remarkable constellation, which filled him with horror for the time being? This gentleman found, on examination, that a spider had swung himself across the tube of his telescope, and, dangling there before the lens, led the disciple of science to descry a mighty spider struggling over half the sky, and stretching out his long arms as if to claim the planets as his prey. So men look through the telescope of intuition by "the eye of faith," and there perceive—if they do not examine the glass beforehand, and see that no form of bigotry, no cloud of prejudice obstructs their outsight - a mighty spider of theological error-an angry, arbitrary God sitting astride the universe, ready to devour us all! We must examine the views offered us, and take the average of the observations made. No one squint across the mental firmament can convince the self-balanced mind. Kepler, caught up into heaven, there heard a voice saying that the squares of the interstellar spaces were to each other as the intervals of musical annotation; and, coming to earth out of his vision, he, after thirty years' labor, found his intuition to be truth, by proving it in the world of slow-moving scientific fact. This is a practical age. We come not so much to break the head of Jupiter as to prove the vitality of a faith that made such a statue possible. We come not to destroy that which is true and good, but to build, ourselves, upon the same basis. Many who endeavor to expound to us the conclusions of the prophet or seer fail to convince us, because they

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teach dogmatically and not otherwise. Religion can no longer successfully shut out science. Sci ence and religion go hand in hand in our day. That science that is not baptized in the glorious spirit of a natural religion must forever fail of full development and usefulness; and that religion which has not science as its basic foundation is incapable of arresting the attention or retaining the interest of the true thinker. The two must blend; and Spiritualism is the perfect system formed by the union. It puts forth the two grand ideas comprehended by positive science and natural religion; it is hospitable to the past and to the present; it unites the prophet and seer on the one side, and the modern scientist on the other.

Spiritualism is hospitable to all thought; to all fact, just as this continent is hospitable to all mankind. Spiritualism, not Christianity, is to be the continental religion. America is an excellent place to have the conceit taken out of one's self! It is an admirable place in which to dissolve creeds and pulverize sects. Eastward New York welcomes Europe. Westward San Francisco is invaded by Asia. "The star of empire" hangs over the great Rocky Mountains. Joss jostles Jesus, and in the fierce friction of our democracy the superficial elements of thought and life" melt with a fervent heat," and the excresences of character are worn away to roundness, while the obdurate materials of sectarianism are pulverized to form the soil of the future harvest. All the nations, all the thoughts of the world meet and mingle here, and comparison, criticism and selection are the order of the time and place. The conservation of the good, "the passing of the wrong and ill," becomes inevitable. Spiritualism is no modern invention, but in America alone it has found that cosmopolitan intelligence, that atmosphere of freedom in which its modern evolution became possible. As each science has its basis of facts, so the facts and phenomena of Spiritualism are the basis of inductive reason in relation to matters of religion, as found fundamentally in all the creeds upon our centinent. Within all these dogmas is an eternal truth, and we must demonstrate it to the comprehension of all. We can only do so by referring to the absolute and actual. All truth must receive the support of the world of fact. Spiritualism is a perfect unitizer and cohesive agent among the many parts of the mighty whole. There is no God, in its ministrations, waiting to interfere with the actions of natural law-no devil watching to swallow the major part of humanity; all things move by unalterable and eternal laws: the grain of dust is held by the same law by which the planets march around the central sun, or the sun itself around the centre of attraction. That which we see yonder must coincide with what we see here. Geology and Genesis may contradict each other, but geology and truth must ever agree in declaring the verity of the same thing. [Applause.] It is said that Joshua commanded the sun and moon to stand still in the Valley of Ajalon, that his hosts might further pursue their barbarous work of slaughter; but we have it to consider whether they obeyed or not, in truth. We must see that the sun moves on its axis in obedience to law, and then think if indeed, in reason, the command of Joshua did stop its swift career. In reverse, as this biblical statement is, to the teachings of the science of astronomy, as to the movement of the earth and other planets, it yet exhibits a test by which men may estimate their powers of belief. But the true thinker, placing reason before faith, must reject it. There is truth on one side and dogmatic assertion on the other; as we examine the matter we shall discover the fact that the sun is all right and the dogma all wrong. [Applause.] The sun must move, and the dogma be laid aside.

Spiritualism bridges the gulf in the pathway which all the nations of the earth must tread, between dogmatic assertion and reasonableness in religious matters. Huxley, Tyndall, and all the rest of those men who flaunt in the clear air of intellectuality the banner of materialism, are, perhaps unwittingly, playing into our hands and fighting the battle of truth better than we can fight it. Says Mr. Huxley, in his grand way, substantially this: "We are looking into an illimitable gulf. Our faculties can only reach so far into the darkness that surrounds us. Before science can make any material advance, there must be something analogous to a new set of faculties provided in the mind." Spiritualism provides these faculties. Spiritualism presses against the forehead of certain susceptible subjects any fragment of humanity, or human labor, and lo! psychometry comes forth to claim its place, giving a correct delineation of the characteristics, or description of the circumstances involved. Exactly the witness that Mr. Huxley desires, we possess. We close our eyes and see wonders; we close our ears and listen to the music of the spheres. The labors of the scientist and the man of literature are akin -both depend upon the imagination. Without imagination no scientific discovery is ever made. says Mr. Youmans at the Dickens banquet. What is imagination? Mr. Tyndall asks the same thing. All the men in the front rank of science refer to imagination. We know that that which they mean by imagination is intuition; and that by their labors science is being gradually led to the appreciation of this fact, and is building up into spiritual truth "better than they knew."

Our system is a dual one. Looking out, with the eye of clairvoyance it discerns eternal things; looking down, with the eye of science it discovers material actualities. The system we advocate, by the eye of the senses discovers facts; these facts by observation become knowledge; by classification, knowledge becomes science; by the processes of reason, a philosophy becomes logically developed, and from the philosophy comes forth a new and glorious religion, as naturally as perfume rises up from the rose. But the rose gives not forth its fragrance without the dew and sun, and so we need the fructifying influence of love and the nourishing power of sympathy to so develop this faith, led by whose sublime mandate we give forth the perfume of our earthly lives into the air of heaven. We stand upon the margin of two worlds-part of the world and part of the skies; we have at once intellect and intuition. Let us see that we make proper use of these instrumentalities, and the best, that even in the present life we may join in the song that the angels are singing, "Upward and Onward!"

BENEDICTION.

May sound physical health and good common sense, the inspirations of the angel world and the exercise of your own intellects, lead you through the pathways of science to the groves of philosophy, to the glorious temple of a natural religion, there to worship God in the only true ritual-tre service of a common brotherhood. Amen.

Two young women, members of the next graduating class at Westfield Normal School, have been offered situations at a salary of \$1000 each, and all of them will have good situations ere the term closes.

He who marries a pretty face only is like a buyer of cheap furniture—the varnish that caught the eye will not endure the fireside blaze.

free Thought.

RE-INCARNATION, OR PRE-EXIST-ENCE OF THE SOUL.

BY W. H. KING

EDITORS BANNER OF LIGHT-Having never yet seen in print any argument upon this subject satisfactory to me, I make this attempt. Knowing my inability to do the matter justice, I will present my thoughts for what they are worth, hoping thereby to arrive at the truth.

As the majority of the race consider that the soul of man is eternal, and will, therefore, ever exist in some form, either as man or in some other individualized form unknown to this human condition, it would be useless to occupy space in its proof. But if the soul is ever to exist, reasoning from analogy, it must have ever existed, for all that we see in Nature has a beginning, and also has an end. We mark the same in all human conditions. The infant is born, expands to maturity, and, unless cut down by disease, ends its earthly life with old age. "Man cometh forth as flower, and is cut down; he fleeth as a shadow, and continueth not." Hence we arrive at this conclusion: that the soul of man is the intelligent part of him, or the life-principle-that which manifests through the physical matter, out of

which all human organizations are formed. Every reflecting mind must concede that these human machines are moved by some power outside of and far above matter-some motive force that has intelligence, and by this intelligence has power to collect material, and from its knowledge of Nature's laws form it into human organisms, noble, grand and wonderful.

It being a philosophical truth that no matter can be lost to the earth, we at once arrive at the conclusion that all we see in Nature, either in vegetable or animal form of life, cannot be lost—cannot die, but only changes its condition, or the form in which it is presented to the mind, whether as the blade of grass, the beautiful flower, or the majestic symmetry of man. "Death is but another name for change." We change from one condition, that we may assume another.

When we consider Nature, and the laws which govern all material matter, it is impossible that an eternity can be an outgrowth of the human form, for this we know is material matter: that it will die or change, and resolve itself back into the native elements out of which it was originally composed. Can a rose be produced by planting a thorn bush? No-for that would be in violation of all the laws governing matter; neither can we, by planting a grain of mu-tard seed in the soil, produce a kernel of wheat or any other grain, except the same kind which was planted. The laws of Nature, which are immutable, must govern from the time of its germinating in matter until its maturity; and like must produce like in all of Nature's manifestations. Now if such are her laws which cannot be questioned-how can it be possible for an eternal or immortal soul to be an outgrowth of the material, human form, which is as sure to die or change as any other form we see in Nature? Can the fruit of the mortal, or that which is produced from it, be eternal? Not without violating all we know of Nature's laws.

Hence the soul either existed previous to the human infant form, as an individualized intelligence, and knew what it was doing when it took advantage of Nature's laws, and entered an orvidual could not be made responsible for somehould be the author of the crime, and not the instrument used in committing it.

Again: If man was projected by God in the manner before stated, he must be a part of God himself, and must have existed as long as he has had an existence; and he being infinite, or without beginning, then the soul must be infinite also; and if any wrong has been done, it was an infinite wrong, because the act was performed by an infinite being; and as there are no limits to infinitude, there can be no limits to the act or its consequences. Hence, the punishment must be infinite also; and as no finite being can suffer an infinite punishment, then there must be an infinite being to suffer for the law violated. This is the position of the theologians, who assert that God (or Christ) is the only being who is of sufficient magnitude to be able to bear the fearful consequences. His being, according to their theory, the author of everything in existence, is still another reason why he should suffer punishment of so vast a nature.

Being one of those who believe that the soulhas ever existed, and will ever continue to do so, I will divide man, or his attributes and powers, thus define them: the soul eternal, the soul mortal, and the body physical.

which has ever existed as an individual intelliwill, for the better demonstration of my posiion, call it the "Father."

or spiritualized matter consequent upon the refining furnace of human conditions, which we will call the "Son." It is this attribute of the with much of the inharmony which surrounded belongs to that class of influences known to our mediums as undeveloped spirits; and it is much to be regretted that so large a number of our media do not better understand them. They go to spirit-life with the same passions, desires and appetites that belonged to them in their earth-life; the only way they can throw them off is to return to the plane of humanity and leave them there, as it was there they found them. In this manner they can be lifted up and changed to higher conditions in spirit-life. Is it possible that a medium can be found, if properly understanding this condition of the soul, who would refuse to aid it in he or she may perhaps require the same aid from some medium when the bour of change arrives.

The body physical is the human form in its earthlife-the casket which has been called together by the "Father," from material matter, to hold the jewel while it is doing what it can for the

the "Holy Chost." Hence we have the soul eternal, soul mortal, and body physical, or "Father, Son and Holy Ghost "-or three in one.

With this definition of the soul, we arrive at the conclusion that in man is embodied all the attributes which theology has ever represented as being the composition of God. This eternal soul or father of our human form is the only individual God we shall ever know, in this or in the future state of existence, and is that divine part of man which, being also infinite, knows all that it can desire to know, not only of its own heing, but of all other forms of life, after it has cast off the shackles of the soul mortal. It is through this infinite power of the soul eternal that it takes on human forms at will; and thus we have existed many times in human form, and will continue to do so as often as the divine in our nature sees an opportunity to do a good to this or any other planet to which it may be attracted. Nature's laws being immutable and unchangeable, it is only requisite that the soul, in order to form a human body, should produce such conditions as would enable it to take advantage of the law, and thus attract to itself matter, thereby forming a human body at will.

I am of the opinion that there is no such thing as progression for the soul eternal; and it is a question involving much doubt, when we are considering matter, as to whether it can be changed in its conditions; but if so, this change may not be progress, for all that composed the matter before the change is not lost or destroyed, but still exists in some form as matter. If the soul eternal could progress, it would not be divine or infinite, for then there would be a point to be obtained, which would at once destroy the infinite or eternal attributes of the soul, because it would find a imit or end of its powers. This spirit of man, or the soul mortal, is, as was stated above, the condition growing out of the human or earth-life, or the spiritual part of the human casket, being nothing more than matter refined or spiritualized. The refining of the material matter of the planet was one of the reasons, if not the only one, that induced the soul eternal to take on a human form.

When the soul has completed its work-or in other words done all it can for the planet, in its condition, as a soul mortal—then it will lay aside the spirit form in substantially the same manner that it did the human form. This will be the second death, or important change, to the eternal soul. Then it will stand out in its infinite or divine character. This spirit form must be matter, or it could not be seen; and if matter, it would make no difference how spiritual it becomes, if would be matter still, and if borne away from the earth by the soul to any other locality or planet beyond the earth-sphere, then the earth would be robbed of that which belonged to it. Instead of ts growing more refined and better, it would con tinually change to a more gross condition, if souls were constantly taking from it matter as fast as t could be refined or spiritualized. But if this position be correct, you may ask,

Who is the Controller of the universe of worlds? Is there no central head? Is there none to govern and guide the millions of worlds which surround us? I answer yes; and will try to explain. First, all eternal souls being divine and infinite in their individual character, are in perfect harmony with each other, but still retain their individuality. For instance, the highest conception of beauty to one soul, is to project the rose in its fragrance and beauty in the most perfect manner the material essence of the planet will permit. Another soul ganism through which it could manifest itself, or conceives in its modesty that the humble violet at the time of its conception it was thrown off in its lowly condition would be more levely and from the God of Nature, and individualized by powerful to cheer some immortal soul, while some infinite power outside and independent of locked in its human cage, and so manufactures the soul. This last cannot be, for then the indi- that. Still another soul believes it can do more good by calling from the elements found in the thing, the production of which it had nothing to muck and mire of the sluggish stream, the lily in do with? It would also destroy the individuality all its purity, fragrance and beauty. But in order of the soul, and throw upon God, or the Infinite to project this illy, there must be a soul to manu-Power which created, the full responsibility of facture the muck and mire in which the root is all acts or crimes, degrading humanity to a mere planted; still another to collect the water above machine or agent through whom they were pro- which it shall rear its beautiful head; another to duced. If any one is to be punished for crime, it call forth the root with its fibres drawing its nourishment from this soil; another the storms and winds to buffet and sway it, almost at times engulfing it. Thus is produced this most beautiful of all flowers. Again, some other soul sees more usefulness in the mighty oak, in all its strength and grandeur; another sees greater heauty in the rippling brook, the majestic river. or the vast ocean. And so on through all the varied stages of nature, either in the vegetable or animal form of life. Each is stamped with the individuality of some eternal soul, and seeks this or that mode to manifest itself in the matter of the planet. All these souls being divine, are in perfect harmony, thus making up the great Knowall-things, or the God-Head, and they in council are the rulers and controllers of all things belonging to the planet as long as they are individually attracted to it.

Huntington, L. I., 1871.

ARE WE LIKE THE FOOD WE EAT?

EDITORS BANNER OF LIGHT-In your issue of May 6th you give a lengthy extract from a for the purpose of better conveying my thought, pamphlet entitled, "Social Evils: Their Causes and Cure," by Mrs. Maria M. King, one of a series into three distinct parts or manifestations, and published by Wm. White & Co., with commendation; and you say "the subject is important and the author treats it philosophically." The burden The soul eternal is that infinite part of man of it is, that "people are like the food they eat," and the climax of the assertions is a terrific ougence, and which will ever continue to do so; and slaught upon the use of swine's flesh, because "it fattens upon scrofulous elements, is a scavenger by nature, attracting from the atmosphere, soil, The soul mortal is the spirit of man as it is vegetation and water, the louthsome element, which, often seen by clairvoyant mediums, partaking of in the human system, develops itself as scrofula, and the form of the human organization, out of which generates many other diseases. It wallows in the it has grown; or, in other words, it is the purified ditch, absorbing this element from the mire. It ranges the forests and fields in its wild state, as Nature's efficient agent for secreting this poison from the earth, air and vegetables. Man, in using soul that carries to spirit-life the earth-conditions, it for food, eats what is Nature's effort to extract from the substances designed for his food before it in the human form. A spirit so circumstanced | he takes them. Thus he defeats her benevolent design in the production of the swine." The author assigns to poisonous reptiles the same office, that of extracting poisons, &c., and to eat them would alike "defeat Nature's object in creating

This, you say, Messrs, Editors, is a "philosophical treatment of an important subject." That the subject is an important one none will deny, and hence its treatment should be so regarded; and I would say, in order that our philosophy may be commended, that such extraordinary propositions as these-that the office of the reptile is to absorb poisons from the surroundings; that the natural throwing off these inharmonious conditions? I function of the swine is "only this and nothing hope not. It is this condition that the divine part | more;" that thereby the flesh becomes diseased and has taken on for the good of our planet-for its is unfit for human use, in that it imparts those development and progress. Let each reflect that | poisons and diseases; that people that use it are or become low and swinish; and generally, that people become like what they eat-should be very strongly supported by evidence before they are promulgated from such a source.

I have observed for a long time that it is very common among Spiritualists, and among many progress of the earth-planet, and may be called others - vegetarians, water curists and the like

idea swallows up all others, and where some wellnursed fantasy, yelept intuition, supplies the old method of reasoning from experience—to insist that people are like the food they eat; and, making every time a special adaptation of their assertion to the swine, they say if you eat the flesh you become swinish; and for this reason they hold swine's flesh, as food, in holy horror; and now we | without needlessly assuming to elevate untenahave a final clincher, (by way of assertion, at | ble theories, wild vagaries and transparent ableast, though it is given as a reason,) that the swine is a mere scavenger, whose office in Nature is to absorb the poisons and diseases, (much as they say of the mad-stone.) and bear them away from humanity, (as the scapegoat of the sins of the people,) and hence, if we eat him, we are swallowing not only the "poor beastle" proper, but also aggregated and concentrated poisons and diseases there-

From all my reading and observations I have only this: That swine's flesh may, like any other one thing, be injurious to some few at all times; and, on account of its richness and in the manner may be injurious to some others; while it is not injurious to the many, if properly used.

The human hody is much like a steam engine. The power which propels is to be derived chiefly from carbon, and the amount required bears a relation to the external cold and the burden that is to be carried, the labor that is to be done. Hence it is that you may take a man from the tropics, where he lives on thin vegetables, and carry him northward, and the further you go and the more he has to do, the more fat will be require, till he will desire and eat tallow and drink clear oil. In this latitude he requires the vegetables and meats to be mixed, and the fat and lean of his meat, according to the mode of his life and the quality and extent of his action-the more positive his energies, the more need of the richer aliment. This is but common science, supported by general facts and experiences, and if any fail to recognize it, I believe they are they who are living a negative, unpractical life, and who permit one favorite idea to overshadow all others, and disturb the balance and righteousness of their judgment.

Please to permit me to make a few suggestions as to these assertions, and the reasons adduced, and state what I deem to be logical deductions from the premises of the pamphleteer.

It is said that the swine absorbs poison from the surroundings, and is itself poisonous. What does the chemist say of this? Does he, in his analysis. find poison in pork which he does not find in other meats? I have never heard of it, and yet it should be so, if the assertion be true. The serpent is pointed at in support of this theory, as though no one would deny it, but I deny that there is any poison in the general system of the serpent. The flesh of the rattlesnake is as harmless as that of any animal. The poison from the tooth was not as such in the blood, and simply segregated from it; but it is a new combination of elements provided by Nature for self defence when in danger.

What does science say, on the other hand, about the surroundings being relieved of poison by the presence of serpents and swine? Does a purification succeed to this precipitation of poison upon them? But this would follow on this theory, and the presence of snakes and bugs should always be provided for as absorbents and vehicles of poison. The ancients, who kept serpents as playthings, and the Mexicans who domiciliate hogs with their children, are wise, and the practice of killing snakes has been very foolish, for in every one we kill we remove a "poison extractor," greatly to our detriment, and thus "defeat Nature's object in his creation." We must have now, by this revelation of "medical science." much more respect for the worshipful regard of the ancients for the serpent as an embodiment of wisdom, for we now see that if he were not really very wise n himself, still he typified the wisdom and the benevolence of Nature in her tender provisions

"The swine is a scavenger by nature." Well, principle of all matter. what if he is? Does it follow that the product is | 2. God is the spirit of the universe. ture's other works. The city scavenger gathers and carries to the gardens, and the product therefrom is flowers, potatoes and grapes; and when men partake of them what have they to say about the low elements-for the lower the elements the better the fruit? There has been a reconstruction, but it is none the less perfect than has been done through the swine. Considering the swine as a scavenger indeed, and the use that we are able to make of his entire organism, from shout to hoof and bristle and blood, should we not say that really he is "an institution" most wonderfully well contrived in the divine enonomy of Nature to gather up the waste, the offal and the crumbs, now worthless, and reconstruct them into the useful and the valuable, at the cheapest rates, and on the shortest notice?

But what is it about men's feeding on low elements, (and the swine pointed at as being of low elements.) and hence that the partaker of swine's flesh will be low, vicious, and like unto it? That man may be affected by what he lives on is no doubt true, but is the effect such as is pointed out by this author? and is not the mode of living and of using of vastly greater import? The savage eats raw meat, it is said, but it is not so clearly a truth that the eating of raw meat makes him a savage, as that, being a savage, he eats his meat raw. What constitutes a "gross or low element"? Why is the hog pointed at especially as occupying a low plane—because he wallows in the mire? But the wheat that is so much commended has its roots permanently there, and, as to the swine's wheat. If there is anything in the proposition that that which is low in the scale of being will, as food, produce a correspondingly low being, and is better than the frog; the horse is better than the fish, and man is better than the bullock. Still further it is averred that a low state of

morals is a consequence of using swine's flesh. and that is the ground-work of the "social evil." (It is a good thing that the cause of this is at last dormant, whilst another's thought is poured in discovered, and such excellent proof is furnished by that people who would not use swine's flesh, n that they were always so free from the aforesaid vice and all other low propensities.) This | and Letters. proposition-that the partaker of swine's flesh, dead is affected by his low propensities when alive-involves this also: that he is advantaged by his intellect and instincts, which are high as compared with the vegetable; and also, if we are like what we eat, if we wish to fly, we should live on birds; if to swim, on fishes; if to sing, on night. ingales; if to be strong, on lions; if to be cunning, on foxes; if to be wise, on dogs, horses and elephants: but much better than all, on man himself; and the ultimate of the reasoning would be, that those who dined on Christian missionaries rapid improvement. And observe, also, that this

to be green and milky. Now, Mesers. Editors, if Spiritualism stands on sanity."

particularly among those where some one monster any better basis than other religions (or phases of religion), it is because there is more of science in it. and it is for this feature that it has my love for the present, and my hope for the future. Although you have approved, I fail to see the "philosophy" of the assertions referred to. If such strange things can be proved, let the evidences be given. for Spiritualism has burdens enough to carry, surdities. Even ten and coffee come under the ban, and so might a thousand other things as well, for assertions that require only the propulsion of the quill, and a vivid imagination, may as well cover a thousand subjects as one. I have heard the like of these for years, and I am prompt. ed to write not only on account of the pamphlet, but also on account of the reckless adoption of improved theories, and their unphilosophical advocacy or admission everywhere. This moment I seen no general truth in these propositions; but think of a reason for it, and that is, that while we have advanced beyond the old landmarks of knowledge in our facts of the spiritual philosophy, we are inclined to give up all landmarks. and extent of its use, (too often gross, no doubt,) But this is all wrong. "Prove all things, hold fast to that which is good," and let our religion stand on a scientific basis.

Down in the State of Hoggiana, a few years go-and I think it was soon after our human but inhuman dwellings were brightened by the stearin candle—early one morning, as they met. Dr. Barrow said to Squire Shoat, "Well, neighbor, have you heard the news?-we have become the light of the world!" "Yes," said Squire Shoat, "and a burning shame it is, too. Still, no doubt we shall receive some compensation in this, that now we shall have distinguished consideration with our master whom we so greatly and faithfully serve, in that we contribute to the enlightenment and culture of his mind, as well as the nurture and pungrundity of his body!" In view of such remarks-which it must be admitted were eminently just-it is proper that all propositions to denose the swine from his present high and real position in the kingdom of uses be philosophically considered before their adoption. E. S. HOLBROOK.

Chicago, May 24th, 1871.

Written for the Banner of Light. LITTLE DARLING JENNIE TO MAMMA

BY WILLIAM BRUNTON.

I know you lové me, mamma dear, You love your own sweet darling pet: Come, let me kiss that failing tear, For I can kiss and love you yet! You've sown my little grave with grass, And set the sweet white marble stone, A scroll 'round which the lilies pass, And word is writ, "I'm still your own!"

And there you come on sunny days, And bring me bright and blooming flowers, And sound again that soothing praise: "Our little darling still is ours!" Yes! then you think I stand close by, Or run about with childish bound. Or mount on silver wings and fly In bird-like joyance round and round

Then speed we home with heartfelt glee, And there I greet and kiss you all, And do so love myself to see My little picture on the wall! From cushion seat and lily leaves I smile and show my little face, I smile away the care that grieves, And bring you comfort, hope and grace!

How sweet to live in heaven like this, With home below and home above, Two homes, yet one-two homes of bliss, Of awastest bliss and awastest love! Oh mamma dear, here, here I rest, Till you and all of us shall be In spirit-life, in spirit-blest, Amid the happy, pure and free! Boston, 1871.

SUGGESTIONS.

1. There is one God. God is the animating

spirit is made intelligible to intelligent beings. 4. Each form of matter is an expressive charac-

ter, expressing the mind of the spirit, 5. Progression is the result of the refinement

of matter.

6. Refinement of matter is the inevitable re-

sult of the action of spirit upon it. 7. The apparent progression of spirit is only the manifestation of spirit through more refined matter.

8. It is the law of matter that must be obeyed for the higher manifestations of spirit. 9. It is of material bodies that spiritual bodies

are born. 10. The immortal spirit is clothed upon from refined matter drawn from our natural bodies. 11. As the bee extracts honey from the rose, so

does the spirit extract the refined matter from our bodies. 12. If the law governing our material bodies be disregarded, wherewith will our spirits be

clothed? 13. It is the spirit and body that form the individual in this condition; also, it must be the spirit and body that constitute our individuality in the

next condition. 14. Is there not danger of our individuality being lost in the next condition, by disregard of the spirit wants in this?

15. Is individual immortality a fixed fact, or is it something to be sought after through obedience to the law of mind and matter?

16. Does the fact of spirits surviving the discoluplane of being, it is vastly superior to that of ton of the earth-body establish the fact of their immortality?

B. F. FARLEY. Elsah. Ill.

as food, produce a correspondingly low being, and vice versa, then any flesh is better than any vegethink too little. I will answer for it. There are table. The hog is better than the oyster; the dog few educated girls of eighteen who have not read few educated girls of eighteen who have not read to religious. more books than I have; and as to religious books, I could count upon my fingers in two min-utes all I have ever read—but they are mine. Multifarious reading weakens the mind more than doing nothing, for it becomes a necessity at last, like smoking, and is an excuse for the mind to lie and runs through, a clear stream over unproductive gravel, on which not even mosses will grow. It is the idlest of all idleness, and leaves more of impotency than any other .- F. W. Robertson's Life

> The Earl of Fife, having unsuccessfully tried very approved way of preserving his game from poachers, at length told the people that they might shoot as much as they liked. From that day to this "not a gun was heard" over all his large estates. How much more effective is the course pursued by the Earl than was the law which made poaching a capital offence punishable with death!

"You are insane," said a father to his son when embracing Spiritualism. "Quite likely," was the would be very piously inclined, and on the road of reply; "honesty, benevolence and the free expression of religious convictions have come to index insanity, while hypocrisy, sailing on with the popwould like wise be true: that those who should eat ular current, close-fisted, pinching penuriousness green core in the milk would become to look and and downright dishonesty are considered proofs of THE MOUNTAIN HEART'S EASE.

BY BRET HARTE.

By scattered rocks and turbid waters shifting, By furrowed glade and dell, To feverish men thy-calm, sweet face uplifting, Thou stayes, them to tell:

The delicate thought, that cannot find expression. For ruder speech too fair;
That, like the petals, tremble in possession,
And scatters on the air.

The miner pauses in his rugged labor, And leading on his spade, Laughingly calls unto his comrade neighbor To see thy charms displayed.

But in his eye a mist unwonted rises,
And for a moment clear,
Some sweet home-face his foolish thought surprises,
And pauses in a tear.

Some boyish vision of his Eastern village, Of uneventful toil. Where golden harvests followed quiet tillage, Above a peaceful soil.

One moment, only, for the pick uplifting, Through root and thre cleaves, And on the muddy current slowly drifting Are swept the bruised loaves.

And yet, oh poet, in thy homely fashion Thy work thou dost fulfill; For in the turbli current of his passion Thy face is shining still.

INDIANA.

Annual Convention of State Spiritual Association.

Reported for the Banner of Light,

The Fifth Annual Convention of the Indiana State Spiritual Association assembled at Masonic Hall, in the city of Indianapolis, Ind., June 10th, 1871, pursuant to a call issued by the Board of Trustees. The President, Samuel Maxwell. not being present, Agnes Cook, of Richmond-Vice President-took the chair, and called the Convention to order. Many of the delegates not having arrived, no business was attempted. After some general remarks and instructions pertaining to the accommodations of delegates, adjourned to meet at 11 o'clock r. M.

Afternoon Session,-After some little delay, the President arrived, and called the Convention to order. The minutes of last year were read for the information of delegates.

Upon motion of Eli F. Brown, the President appointed the following committees, viz.: a committee of five to take into consideration a change in the Constitution, as follows: Dr. J. W. Westerfield, Dr. J. L. Braffett, Eli F. Brown, Mrs Esther Eldridge and Daniel W. Hull: five on Business and Financo, as follows: Jacob Eldridge, James Hook, Mrs. Hannah Evans, Dolla C. Owens and J. W. Westerfield; the following five on Resolutions: Kersey Graves, Addie L. Ballou, Mrs. Mary A. Ellis, Mrs. Martha Hurlburt and Daniel

The following report was made by the Business Committee: evening service at 8; music by Warren Harris, after which, a lecture by Prof. E. Whipple. On Saturday, 17th, business meeting from 81 o'clock A. M. to 101; balance of time until noon to be devoted to conference.

Dr. J. K. Bailey moved that a committee of nine be anpointed by the Chair to nominate officers for the coming year, and also to nominate delegates for the next National Convention, to be held in Troy, N. Y., on the 12th of September, 1871. Adopted.

The rest of the session was devoted to conference. After music and song by Warren Harris, short speeches were made by D. W. Hull, Mr. Huddleson, James Hudson and Dr. J. L. Braffett. Another song and music, and Convention

adjourned until 8 o'clock in the evening. Evening Session. - Convention assembled at appointed time-President in the chair. Music by Bro. Harris. A motion of James Hook prevailed to appoint a Finance Committee of five, separate from the Business Committee.

Prof. E. Whipple, of Clyde, Ohio, then entertained the Convention by an interesting address on "The Conflict between Science and Theology;" after which, D. W. Hull, of Hobart, Ind., followed in a short but telling speech on the same subject.

The President then announced the following names as composing the committee to nominate officers and delegates: Dr. A. C. Hallock, Samuel Stratten, E. F. Brown, Dr. Garr. Allen Pence, Mrs. Martha Hurlburt, Mrs. Esther Eldridge and R. S. Tenny.

After music by Bro. Harris, Convention adjourned, to meet to-morrow, at 81 A. M. Saturday Morning Session .- The Convention assembled

at appointed time, and was called to order by the President. Minutes of previous day read and approved. The President then announced the following names as

cle by article, and, after some changes, was adopted as follows:

PREAMBLE.

We, the Spiritualists of Indiana, in Convention assembled, for the purpose of forming ourselves into an association for disseminating the truths of spirit communion, demonstrating the fact of the continued existence of men beyond the grave, and their power to still hold intercourse with those of earth, have no creed to offer other than that man should live in accordance with his highest intuitions Believing, as we do, in the laws of progression, we regard all the avenues of knowledge, investigation and usefulness as the right of every individual, there being no absolute or universal standard of truth and right; and in religion every person should rely upon his own private judgment And, to effect such an organization, we do hereby adopt the

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ART. 1. This Association shall be known as the Indiana State Association of Spiritualists. ART. 2. The objects of this Association shall be to promote

the organization of local societies of Spiritualists and children's Progressive Lyceums; the establishment of liberal schools of education and charitable and reform institutions, free from sectarian bias or influence; the promulgation of Spiritualism, the philosophy of life, and the collation and publication of statistical and other information upon the progress of the work and the cause of human disenthrallment from every form and kind of slavery, dogmatism and

ART, 3. The officers of this Association shall consist of a President, two Vice Presidents, Secretary, Treasurer, and Finance Committee of six persons, who, together with the President, Secretary and Treasurer, shall constitute a Board

of Trustees,
Ant. 4. It shall be the duty of the President to preside over all meetings of the Society, to sign all orders on the Treasurer, under the Board of Trustees, and to perform such other duties as usually devolve upon such officer.

ART 5. It shall be the duty of the Vice Presidents to aid the President in the discharge of his duties, and, in his absence, to assume the duties of his office. ART. 6. It shall be the duty of the Secretary to keep a

record of the proceedings of the Association and Board of Trustees, and to draw up all calls and notices of meetings. ART. 7. It shall be the duty of the Treasurer, after giving such bonds as the Trustees require, to receive and disburse the funds of the Association, under the direction o the Board of Trustees, upon orders signed by the President and Secretary, and to render to said Trustees semi-annually, or as often as may be desired, an account of all moneys re-

ceived and disbursed for the Association. ART. 8. It shall be the duty of the Trustees to call all meetings of the Association, to have in charge the property belonging to the Association, and to perform all other functions usually devolving upon such officers, and report their doings to the annual meetings of the Association. Five of the Board of Trustees shall constitute a quorum. The Trustees shall have power to fill all vacancies in office until

the next annual meeting of the Association. ART 9. Any person who shall favor the objects of this Association, who lives within the State, or who is a member of some local society within the State, may become a member by signing the Constitution.

ART. 10. All officers shall be elected by ballot, by the members of this Association, by a majority vote. The President, Vice Presidents, Secretary and Treasurer for one year; the six members of the Finance Committee for three years; to be elected in such a manner that two vacancies shall occur every year. All nominations shall be in open convention. Not more than two members of the Board of Trustees shall be elected from any one county.

ART. 11. This Association shall hold annual meetings at such time and place as shall be designated by the Board of

These Articles may be emended at any annual meeting of the Association, by a two-thirds vote of the members present, providing that all emendments shall be presented in writing at one meeting, and lie over until the next session of the meeting.

DY-LAWS AS EMENDED.

1. Each local liberal society and Children's Progressive Lyceum in the State shall be entitled to three delegates and one additional member for each ten members over twenty; and each county where no society exists, shall be entitled to three delegates to all the meetings of the Associa-

2. It shall be the duty of the delegates to report the con dition of the society and counties which they represent, and to being up from local societies any suggestion in regard to the general work of the State.

3. The business of the Annual Convention shall be con ducted by the delegates and members in attendance.

James Hook, of Terre Haute, then presented the following resolution, which was laid upon the table until afternoon: resolution, which was laid upon the table until afternoon:

"Whereas, The late Robert Barnes, of the city of Evansville, in this State, has by his will left, for the purposes set forth in said will, a largo amount of property, moneys and effects, located in the city of Evansville and County of Vanderburgh; and to execute and carry out, in effect, the will of the testator, so placed the property and effects in trust in the hands of this Association, to be by the Trustees duly executed in accordance with the provisions thereof; therefore.

fore, Resolved. That the Indiana State Association of Spiritualists do hereby accept the trust; and in view of its magnitude, and the confidence imposed in us by the late Robert Barnes do hereby pledge the faith of this Association for the faithful execution of the same.

Several short speeches were made in regard to finance, while the committee were raising funds to defray expenses. The Business Committee reported as follows:

Saturday afternoon, from 12 to 32 o'clock, business; from 3} to 5, conference and miscellaneous business; in the evening at 8, address from Addie L Ballou. Sunday morning, from 81 to 101 conference; from 101 to 12 lecture; from 2 P. M., conference and closing business. In the evening, lecture and scance by Miss Lizzle Koizer, of Cincinnati, Convention then adjourned, to meet at 11 P. M.

Afternoon Session .- Convention assembled according to adjournment, and went into an election of officers for the coming year, with the following result:

President-Samuel Maxwell, of Richmond. Vice Presidents-Mary A. Ellis, of Indianapolis; Dr. F. M.

Beck, of Delphi. Secretary-J. R. Buell, of Indianapolis,

garet Hurlburt, of Kokomo.

Treasurer-John W. Westerfield, of Anderson. Finance Committee-R. B. Tenny, of Evansville; A. C. Hallock, of Evansville; James Hook, of Terre Haute; Jacob Eldridge, of Indianapolis; Agnes Cook, of Richmond; Mar-

The resolution pertaining to the Barnes will was then taken up, and after remarks from several members, was unanimously adopted.

The following resolution by Prof. Whipple was also : hotgoba

Resolved. That we gratefully appreciate the noble and mu-Resolved. That we gratefully appreciate the noble and munificent spirit, which prompted the late Robert Barnes to give his entire earthly possessions for the establishment of a school for the education of the children of the poor; and we not only hall this magnificent bequest as the greatest public blossing this State was ever the recipient of, but we also accept, with feelings of honest pride, the responsibility which Mr. Barnes has intructed to the Trustees of the Indiana State Association of Spiritualists.

The Convention then adjourned, to meet at 8 o'clock in the evening, and listen to a lecture from Addio L. Ballou, of Terre Haute.

At 8 r. M. a large audience assembled and listened atten tively to a very interesting and able lecture from Addle L. Ballou, upon "Errors of society and work of reformers." Adjourned, to meet at 81 o'clock Sunday morning for conerence, and lecture at 101 o'clock.

Sunday Morning Session .- Convention assembled at 81 o'clock, according to adjournment, Prosident in the chair. Provious minutes read and approved.

After music and song by Bro. Harris, Kersey Graves, Chairman of Committee on Resolutions, presented the report of the Committee. The following are the Resolutions as adopted by the Convention:

as adopted by the Convention:

1. Resolved, That we view modern Spiritualism, in its moral and practical sense, as containing every subject appertaining to the happiness, interest and destiny of man, both in this life and that which is to come.

2. Resolved, That we deem the education and moral training of the young the surest way to cradicate crime and dissipation from our land, and that we, as radical reformers, feel it our duty to do all in our power to give such proper education to the children of the present day, as is to be found in our Lyceums and our beautiful Philosophy.

3. Resolved That the late attempt to suppress the labors of our mediums, by passing and enforcing laws subjecting them to arrest and fines, and the suspension of their labors, is unjust and disgraceful, and one against which we carnest-ly protest.

4. Resolved. That any attempt to unite Church and State

constituting the Finance Committee during the Convention: Jacob Eidridge, Louisa Pence, Dolla C. Owens, Jonathan Bond and Daniel W. Hull.

The committee on emendation of the Constitution made their report, which was received, and the committee continued. The Constitution as emended was then read, article by article, and, after some changes, was adouted as following the continued.

5. Resolved, That as reformers, it is our duty to observe closely the politics of our time, and to vote with no party or sect, and no man for any office whatsoever not known to be actuated by liberal and humanitarian principles.

The following report was made by the Nominating Committee: The meeting upon proper investigation decided that there were twenty four active Local Societies and Lyceums in the State, and over one hundred members of the State Association, thereby entitling Indiana to a representation of twenty-seven delegates in the Convention of the American Association of Spiritualists, to be hold in the city of Troy. N. Y., commencing the 12th day of September, 1871. The meeting therefore appointed the following delegates: D. W. Hull, of Hobart: A. C. Hallock, Evansville: J K. Bailey, Laporto; Eli F. Brown, Richmond; Alten Pence and Louisa Pence, Terre Haute; J. L. Braffett, Agnes Cook and Lucretia M. Brown, Richmond; Gardner Knapp, New Albany; Mary A. Ellis, Indianapolis; Sarah J. Gill and James Layton, Richmond; Jacob Eldridge and Maggie Morgan, Indianapolis; Jabez Nixon, Salem; Dr. Garr, Franklin; Mr. and Mrs. James Hook, Terro Haute; Amelia H. Colby, Winchester; Mrs E. M. Beck and Seth Hobbs. Delphi; Chas. Yeakle, Lafayette; as, H. Hudson, Terre Haute: Mrs. Esther Eldridge. olis; Joshua Trueblood, North Harristown; I. S. King,

apons; Joshua Trueblood, North Harristown; I. S. King, Indianapolis.

A resolution was passed requiring the Secretary to make out a certificate for all of the delegates, and send it to the Secretary of the National Convention, and authorize the delegates in attendance from this State to fill any vacancies hich may occur.

Further business was postpoucd until afternoon. Music Further business was postpoind until alternoon. Music by Warren Harris; after which the Convention was enter-tained by an able discourse from Daniel W. Hull, of Hobart, on "Progression of Religion;" after which Convention ad-journed, to meet at 2 r. m.

Convention met at the appointed time, The President being absent, Mary A. Ellis, Vice President, called the meet-

ing to order, but the Prosident soon arriving, took the Chair. A short time was consumed in discussing the eligibility fone of the delegates chosen to the National Convention. hich ended by a withdrawal, and another was supplied to Prof. E. Whipple, of Clyde, O., then took the stand, and

rave an able and ecleptific lecture on "The Old and Nev

The Convention then passed the following resolution: The Convention then passed the following resolution:

Resolved. That the thanks of this Convention be given to
the cluzons of this place, the various papers of the city for
their courtesy and lengthy reports of our proceedings; and
also to such railroads as have extended the same courtesy
of half fare to our delegates which they have been in the
habit of according to more popular bodies.

The Secretary was instructed to publish the proceedings
of the Convention in the various spiritual papers.

The business of the Convention being ended, it adjourned
until 8 o'clock in the evening, at which time a secunce was
to be held by Miss Lizzie Keizer, of Cincinnati, Ohio.

Nunday Kerning.—Between three and four hundred per-

to be held by Miss Lizzic Kelzer, of Cincinnati, Ohio. Sunday Kvening.—Between three and four hundred persons assembled to witness the scance of Miss Kelzer. A short lecture was given by Addic L. Ballou upon spiritual topics, after which the scance was given. The medium perhaps has no superior in her phase of mediumship. A large number of spirits (some forty or fifty) were described in various parts of the audience: the medium igenerally giving the full name Nearly all of those described were recognized by persons in the audience. The scance was a success every way—professionally and pecuniarily.

After the scance, Addic L. Ballou again addressed the audience for a half hour, in a very shie and eloquent appeal in behalf of the truths of our philosophy.

The President then by a few words of thanks and adieu, declared the Convention adjourned to meet again at the call of the Board.

of the Board.

Receipts of Convention, \$148,54.

J. R. Buett. Sec. Ind State Spiritual Association. P. S.—The Convention as a whole was a very good one; everything passed off pleasantly. The speakers gave gen-eral satisfaction, and sufficient money was raised to pay all

The Board of Trustees assembled at 8 a. m. on Monday, and after arranging the financial matters of the Association, ordered that A. C. Hallock, R. 8. Tenny and James Hook be and are hereby appointed a Business Committee to transact such business as may be necessary in the prescution of the Barnes will case, and such other matters as may legitimately arise therein. The Treasurer being absent, Jacob Eldridge was appointed Treasurer pro tem.

Attest: J. R. Buzli, Sec'y.

[Other Spiritualist papers please copy.]

Spiritual Phenomena.

REMARKABLE CASES OF CLAIRVOY-ANT SIGHT. BY. A. S. HAYWARD.

Some twelve years ago a young man left the town of R-, Vt., for the West, with the intention of making it his home. After selecting a farm he returned East for the funds necessary for its purchase—some fourteen hundred dollars. On his way back he made use of the railroad cars and stage coaches as far as public conveyance would carry him, and then was obliged to take private conveyance, or travel on foot to the loca tion selected. He promised to write to his brother, who was left at home, as soon as he arrived, but that relative not hearing from him at the expiration of three weeks, became anxious as to his safety, and yielding to the desires of some of the friends, visited a person in the town who possessed the gift of "clear seeing," to consult with her as to the fate of his missing brother. This lady, who was a member of the Methodist church. and did not believe in Spiritualism, notwithstaniiing her mediumship, became unconsciously entranced, and while in that state described the tranced, and while in that state described the road as far as the cars and coach went, and then pictured the absent brother's taking passage in a reply, 'Christ's disciples were but waterment's twagen with three other persons and the nature of the route, which was somewhat aside from the of the route, which was somewhat aside from the regular roads through a piece of woods. She said they killed him about the centre of the two mile journey through these woods, and threw his body between two fallen hemlock trees, and that a lock of his hair was now frozen into the ice where the body lay over one night. She said next day

his body was thrown into a pond near by. The remaining brother was so well satisfied in in his mind as to the truth of something very serious having happened, that he determined to make the journey of some twelve hundred miles to ascertain the full nature of what had taken place. On arriving, he found everything as had been described. At the end of the public conveyance he hired a man to take him to the spot, and to his astonishment found the lock of his brother's hair as before mentioned. Having secured it, he went to look for the rond, and found its bottom to be covered with deep mud, in which it was impossible to reach the body. So perfect, however, was the description given him by the clairvoyant of the parties who wrought the deed, that he recognized the men as soon as he saw them. On his complaint they were arrested, and one of their number turning State's evidence, they were convicted, and sentenced to State Prison for life for the crime One of the men has since died; the other still remains in prison.

The brother of the murdered man, the lady and many others acquainted with the facts, are still living witnesses to the truth of clairvoyance, in which they firmly believe. I am acquainted with I we brought back the paper, lawyer, and fetched the parthe lady. Gaining a knowledge of these factsome time since, I thought they should be made public, as additional proofs with which to convince the minds of the skeptical. Here was a rovelation made by a person who did not believe in Spiritualism, to parties mostly Methodists.

Another case almost as wonderful as the above occurred nearly at the same time: A robbery was committed in a small village in the vicinity, and and see if she could not detect the thief. She obeyed the summons, and was placed in a room in the hotel whither by common consent all the her hand, that she might find the guilty one; and at last one person, who had always stood well in twas n't bound to state particulars to that man, the estimation of the community, was accused by But it's right you should know, parson, about our change her as he was passing. She said: "You took the goods." He tried to ridicule the assertion, but she, under a powerful influence, seized hold of him and told him if he did not own the theft, she would detain him till he did. He finally confessed. and the goods were restored. Several other cases

You see, when we come to division, there was things that would not divide of a like nature have occurred in her experience Clairvoyance is revealing the thoughts of many hearts, and murderers, robbers and hypocrites To go with one or the other, but just kept whimperin' low, tramble at its revealation. tremble at its revelation.

Banner Correspondence.

Massachusetts. WINCHENDON.—"Lizzie" writes to us, under a recent date, giving her ideas on the vexed question of the marriage relations. From her letter we make the following extracts: "A great deal has been written upon this subject-much that is good and some that is bad, according to my judg-ment. For one, I cannot feel that withdrawing the legal form of marriage is making a movement for the better. * * * I have known cases for the better. * * T have known cases where after getting a divorce the same parfies have rushed into the marriage relation again, thinking they had learned something by past experience, but have found themselves in a worse condition than before. My opinion is that people should be both spiritually and legally married; it should be a solemn contract on both sides, and patter should expect negrection in this world. neither should expect perfection in this world." While some act in life from conscientious rules, our correspondent fears that the general mass of our correspondent tears that the general mass of humanity could not be trusted so fully as some reformers desire; such a step she thinks would open the floodgates of licentiousness, and bring darkness rather than added light to envelope our advancing civilization. She says: "How necessary that husband and wife should live in harsary that husband and wife should live in har-mony, bearing with one another's faults, and striving by love to overcome them, and not be al-ways seeking for those things that shall cause unhappiness, and bring the mind to bear upon it until the unborn child shall be stamped for a lifetime with these same feelings. I do not deny that there are marriages that should be annulled, the parties being in no way fitted for each other, and the responsibilities of married life never having been thought of by them. I do not say our laws are the best we can have; I think they might. be better, but some law we must have" Our cor-respondent closes by advising all to bear with the troubles arising in married life, for experience mainly shows that imperfection exists in all, and a withdrawal from one relation will demonstrate a withdrawal from one relation will demonstrate ere long the same or worse difficulties in the new partner, who was dreamed as the soul of perfection. "This borne in mind, love will be what it should be; all faults will be readily forgiven; then in harmony can the wedded work for the good of their own family, and all around them."

Rhode, Island. PROVIDENCE.—Dr. Bascom writes, informing us that he has been a believer in and an advocate of spirit communion "from the first of what are called the 'Rochester knockings'" He sends an account of a vision which he saw about seven-

een years since:
"I seemed to be on the bank of a river about twenty rods wide. The bank on which I stood was but a few inches above the water, but the opposite had a gradual rise of about ten feet. The river was visible for many miles; it had many angles; it rushed onward over and around many rocks, foaming and throwing appay in all direc tions, but as it approached it became more calm. As it passed me it had the appearance of a mirror. While occupied in my mind as to what this should mean, I perceived a commotion in the water be-low, and an Indian approached me paddling a cance, which I entered at his invitation. As I looked, a breach appeared in the river bank a few rods above, about six inches wide, from which a stream flowed through what to me appeared an endless plain. I heard a voice saying, This little stream is to cover that plain, or in other words the whole world. Three men shortly appeared the whole world.' Three men shortly appeared on the river bank to oppose the running of the We'll love each other better, and try our best to agree.

small stream. One to me seemed a Catholic priest; the second an Old School Presbyterian, the third a Baptist. The first approached with an armful of wood shavings, which he placed against the breach, and with a vim he applied his feet. One shaving after the other followed his feet. One shaving after the other followed his brother chip, until the poor man found himself in the mud alone. With a long groan he retired from the contest. The stream was now grown much wider and deeper. No 2 advanced; with a long face, a peculiar sigh, and uclifted vision, he placed his bundle of straw, to which he applied his boots until nature gave way, and he left with the same result as No 1. It was now laughable to see No. 3 Off went his coat, upwent his sleaves, and with fork in hand he and went his sleeves, and with fork in hand he applied the hay. He would stamp, then shake his fist, then stamp again, then take a rest. He continued until his clothing above the water was as wet as that within it. Thus he toiled on until his hay was mostly gone; he began to tremble, flud-ing himself so deeply immersed that there was danger of losing himself or being consumed by the infidel' stream. He then made one grand effort, and reached the dry land in safety. All three, with uplifted hands, then offered up a short prayer. I then made an attempt to reason with them thus: 'Friends, if you wish to stop the flow of that stream you must first place brush in the breach, and on the brush pack stone; then fill in with gravel or clay. By thus doing you can make it as firm at that point as any other in the bank.' They responded: 'What do you know, sir? Have we not made it our lifelong study to understand in regard to the welfare of humanity? extending its borders and overflowing the plain, according to the prophecy of the voice.

Connecticut. STAFFORD.—A correspondent, writing June 28th, informs us that "I. P. Greenleaf, of Boston, has just closed a month's engagement at this place, to the acceptance of all. On Sunday morning, June 25th, the services were omitted on account of the funeral of Hosea Phinney, late of New York City, held at the Universalist church, The rives on the occasion were performed by Rev. G. V. Maxham, Bro-Greenleaf being present. In the afternoon the spirits through his organism, reviewed the discourse of the Reverend in the morning, who had spoken very liberally, but only based his remarks on imagination, having no knowledge or reality—as the disciples of Spiritualism have—for his ground work. The dritt of the spirit's remarks—which lasted some two hours—was an exposition of the philosophy of death, and that exposition was complete. Many who had listened to both sermons, declared the contrast between the Reverend's imagination and the spirit's knowledge to be most striking and effectual. Mr. Greenleaf, while at the funeral, saw the epirit of the deceased standing beside his coffin, and a spirit behind Rev. Mr. Maxham, whom he described so accurately that he was re cognized as R-v. Hosea Ballou-for whom the deceased was named-who formerly preached in that church."

From the Toledo Blade, BETSEY DESTROYS THE PAPER. Sequel to "Betsey and I are Out."

BY HELEN BARRON BOSTWICK.

son here.

To see that things are regular, settled up fair and clear;
For I've been talking with Caleb, and Caleb has talked

with mo,. And the mount of it is, we're minded to try'ence more to 'agreo.

So I came here on the business—only a word to say— (Caleb is staking pravines, and could n't come to-day,) Just to tell you and parson how that we changed our mind; So I'll tear up the paper, lawyer—you see it was n't signed. And now, if parson is ready, I'll walk with him toward

it was thought advisable to send for this medium I want to thank him for some things—'t was kind of him to come. He's showed the Christian spirit, stood by us firm and true: We might n't have changed our mind, 'squire, if he 'd been a lawyer too.

people came and passed before her, each taking There i how good the sun feels, and the grass and blowin trees!— Something about them lawyers makes me fit to freeze.

We 'd been some days a-waverin' a little—Caleb and me—And wished the hateful paper was at the battom of the sea; But I guess 't was the prayer last evening, and the few words we said,

That thawed the ice between us, and brought things to a

There was our twelve-year-old baby-she could n't be satis-Then there was grandsire's Biblo-he died on our weddingday; We could n't halve the old Bible—and should it go, or stay? The sheets that was Caleb's mother's, her sampler on the

With the sweet old names worked in-Tryphene and Eunice and Paul-

It began to be hard then, parson, but it grow harder still, Talking of Caleb established down at McHenrysville; Three dollars a week 't would cost him—no mendin' nor sort of care, And board at the Widow Meacham't—a woman that wears

Still we went on a-talkin'; I agreed to knit some socks freeks; And he was to cut a doorway from the kitchen to the shed— "Save you climbing steps much in frosty weather," he said.

false hair.

He brought me the pen at last—I felt a sinkin'—and he Looked as he did with the agur. In the spring of sixty-three. T was then you dropped in, parson; 't wan't much that was

lo children, love one another!"—but the thing was killed stone dead. I should like to make confession; not that I 'm going to say The fault was all on my side—that never was my way; But it may be true that women—though how it is I can't

Are a trifle more aggravatin' than men know how to be. Then, parson, the neighbors' meddling, it was n't pourin' oil, And the church a laborin' with us, 't was worse than wasted

And I 've thought, and so has Caleb, though maybe we are wrong, If they 'd kept to their own business we should ha' got along. There was Deacon Amos Purdy, a good man, as we know, But had n't a gift of laborin', except with the scythe and hoe; Then a load came over in peach time from the Wilbur neigh-

"Season of prayer" they called it—did n't do an atom of I'll tell you about the heifer, one of the kindest and best,

That Brother Ephraim gave me the fall he moved out West:
I'm free to own it riled me, that Caleb should think and say
She died of convulsions—a cow that milked four gallons a But I need n't have spoke of turnips, need n't have been

And said hard things, and bluted as if 't was all my loss ; And I'll take it all back, parson, that fire shan't ever break Though the cow was choked with a turnip, I never had a

Then there are plints of doctrine, and views of a future state, I'm willing to stop discussin'—we can both afford to await; 'I won't bring the millennium sconer, disputin' when it's Although I feel an assurance that mine's the Scriptural

But the blessedest truths of the Bible I ve learned to think do n't lie In the texts we hunt with a candle to prove our dectrines by, But them that come to us in sorrow and when we're on our So if Caleb won't argue on free will I 'll leave alone the de-

One notion of Caleb's, parson, seems rather misty and dim; I wish if it comes convenient you'd change a word with him, It do n't quite stand to reason, and for gospel is n't chan, That folks live better in heaven for having quarreled here. I've no such an expectation. Why, parson, if that is so, r vo no auen an expectation. Tray, parson, it that is so, you need n't have worked so faithful to reconcile falks below. I hold another opinion, and hold it straight and square, if we can't be peaceable here we won't be peaceable there.

But there's the request he made, you know it, parson, about Bein' laid under the maples that his own hand set out, And me to be laid beside him, when my time comes to go, As II—as if—don't mind me! but't was that enstrung me so. And now that some scales, as we think, have fullen from our eyes.
And things brought so to a crisis have made us both more

LETTERS FROM THE PEOPLE! WHAT THEY THINK ABOUT

DR. STORER'S VALUABLE MEDICINE,

NUTRITIVE COMPOUND!

FEMALE RESTORATIVE. BLOOD PURIFIER,

TONIC AND STRENGTHENING

AGENT. GENERAL RESTORATIVE.

POPULAR FAVOR.

The "NUTRITIVE COMPOUND" has already made its way into every State and Territory of the Union, and testimony from a large number of patients demonstrates that this excellent medicine supplies a great need, and is destined to become the

MOST POPULAR REMEDY IN AMERICA!

We shall not publish the names of our correspondents sho send as their acknowledgments of the great benefit re who send as their acknowledgments of the great belief re-ceived, unless by their special permission or desire, as the nature of many of the diseases cured is such as to ren-der the publication of personal certificates undesirable; but a few fragmentary sentences from letters in our pos-session may show in what estimation the Nutritive is held;

A Physician's Testimony--"Panacea for all Female Complaints."

"Last Pall I sent for a few packages of your 'Notrative Compound, which I used in my practice, and which I found to prove more than you claim for it. I consider it infinitely superior to all other medicines in the diseases for which it is recommended. In fact, I esteem it a complete panagea for a line in the diseases for which it is recommended. In fact, I esteem it a complete panagea for a line in the complete panagea for a line in the complete panagea for a line in the complete panagea. The medicine is low as possible, on account of many unable to pay, and I wish to benefit the suffering poor as well as the more opulent."—D. C. D., M. D., Newark, N. J.

" Takes Out the Old Aches and Stiffness."

W. Y., of Grand Rapids, Mich., himself 72 years of ago W. Y., or frant Rapids, Mich., himself 72 years of ago and a magnetic healer, reporting other cases, rays: "I sm taking some myself, and it takes out the old aches and attiffness consequent upon second childhood, like a charm. After taking it three or four days I marathe more in one mour than I used to in one and a half hours before; hence, the more punification of the moon through the lungs, besides all the other good work that is going on in the old-system."

Doing Wonders."

"Dean Sin-Your medicine is noine wonders for my wife. She has taken only two packages of your valuable medicine, and her health is better than it has been for ten years."—G. P. H., Groveland, Mass.

Superior to "All the Doctors and all the Medicine."

This is a case of Chronic Prolapsus of some twenty years's standing, such as there are but few to be found in all the medical records—with a great deal of enlargement and, of course, a great deal of suifering. The medicine, which she has taken now about two weeks, is making quite a revolution in her general health—completely reversing the tendency to cold extremittes, accelerating the circulation so as to produce a fair pulso at the wrist, where there has been scarcely may perceptible for years—and she says, with all the doctors and all the medicine she has taken for years, she has naver found anything like this. "In my practice I find a great many, especially females, who are troubled with diseases for which your medicine is recommended, and for which it recommends itself. The dozen you sent me are all which it recommends itself. The dozen you sent me are all gone, and as I shall use them in my practice, send three dozen more by express."— W. Y., Grand Rapids, Mich.

'I Wish Every Sick Woman Had It!" "I have used but one package, but my health is so much improved that I have recommended it to another lady, who is using it with beneficial results. I think it a very valuable medicine, and total every new woman had it. Please send six packages."—Mrs. C. M. S., Minnesota.

"The Very Thing They Want."

"My ago is seventy-four, and I have been diseased from the crown of my head to the sole of my not. Your medicine has helped me very much, and I think it can't fail of helping others. I see so many room suppression women, and your medicine is the very thing they want. I send you the money for seven packagos."—Mrs. H. G., Bronson, Mich. Forty External Ulcers Cured.

"I am very much better, and shall take the Nutritive until I get ontirely well. From the first of July until November I had forty external ulcers. Since taking the Compound they are cured, and I have had but one. Surely it is worth more than its weight in gold to me,"—Mrs. K. A M., Litchfield County, Conn.

"Superior to Anything I Ever Used!" "Dn. Stonen—Having tried your Nutritive Compound for myself and family, I desire to say that it is far superior to anything that I ever used, and I do sincerely and strongly urge all sufferes from natural or female complaints to forward \$1\$ to you for a trial package. My husband, who is a Medicine Agent, recommends your Compound to all who are suffering from complaints to which females are subject."—Mrs. C. G. B. Skelbing, Mo. -Mrs. C. G. B., Shelbina, Mo.

"All that it Claims to be."

"This is the fourth package I have sent to you for, and can truly say that the 'Nutritive Compound' is all that it claims to be."—II. L., Orleans, Mass.

"Your medicine is all that is claimed for it."—Dr. T. J. L.,

Your medicine is the best medicine for a sick woman that there is in the whole world."-H. M., Maine.

Just What I Need."

A distinguished authoress and lecturer writes, after using two packages: "I send enclosed \$5, for which send me your Compound. I am convinced that it is just what I need. I recently met two ladles who have been taking the Com-pound, and both speak well of it. Mrs. E., of Westheld, N., sald to me, 'I wish I could tell Dr. Storer how much good his medicine has done me.'"

"Your medicine has wrought a great change in me. My "Your medicine has wrought a great change in me. My digestion is improved, and my hands and feet, which were always cold, are now warm and often perspire. My Irlends notice the change in my complexion for the better. I tell my friends that I think with one more package I-could draw a bilster with my hands."—Mrs. C. M. H., Indiana.

"The 'Nutritive' agrees with me in every particular. Since using it I have had but very fittle pain or bad feeling in the bunches in my breast, which makes me hopeful that the Nutritive and wash will disperse them. The medicine has a pleasant effect on my nervous system."—Mrs. L. B. S., Connecticul.

"May blessings and honor be awarded you for its dis-

Connecticut.

"May blessings and honor be awarded you for its discovery."—J.P. S., New Orleans.

"I have already used one of the packages for which I sent to you, and nearly the other, and have already received very great benefit. Many disagreeable complaints have been entirely cursed by its use. I have recommended it to three of my friends, who, after a fair trial, are also greatly helped. I write this in justice to Dr. Storer, who deserves (with the tgood spirits) the thanks of suffering womanhood. If he wishes, he is at liberty to publish this."—Letter to the Banner of Light.

ner of Light.

"We have been troubled with the Erysipelas in our family this winter. We were induced to try it, and the result has been improved health."—J. L., Connecticut.

"I have used two boxes of it already; it has helped mo very much. I have not been so well for five years, and now I think I shall get well "—Mrs. V. II. T., Minnesota.

"The, 'Nutritive Compound' which I sent for is doing my wife and the present of good."

wife good; more than six months with a clairvoyant of good reputation. Sendme six packages."—J. W. M., Wisconsin.

THE "NUTRITIVE COMPOUND"

Is NOT IN BOTTLES, but paccages, which, when dissolved in water, make ONE PINT of itestorative.

Full directions for use accompany each package of the Restorative. Mailed, postpaid, on receipt of the price.

Price \$1,00 per package. \$5 for six packages; \$9 for twelve. Address.

> DR. H. B. STORER. Office 60 HARRISON AVENUE, BOSTON, MASS.

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

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

Bunner of Light.

BOSTON, SATURDAY, JULY 15, 1871.

Office in the "Parker Building," No. 158 WASHINGTON STREET, ROOM NO. 3, UP STAIRS. AGENCY IN NEW YORK,

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WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH.

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

The Paris Commune.

The International-which is the name of the general workingmen's society of Europe, having its ramifications extended through all the chief towns and cities of the Continent, and likewise in England and the United States-has issued an address in vindication of the character and conduct of the defeated Paris Commune, which has been receiving the execrations of the civilized world. The explosion of passion in which that famous organization went out of visible existence has caused it to be associated with all that is incandiary, revengeful and detestable. It went down in a perfect wreck of public buildings and monuments, amid the conflagration of palaces. theatres and museums, the sack of churches, the massacre of human beings, and the smoke and uproar of the most terrible strife that was ever recorded. There were eighteen thousand persons killed in Paris during that historic battle of eight successive days. The streets were torn up, the walls were stained with gore, dead bodies of men and women were lying unburied on every side, fires were bursting forth everywhere, and a pall of dun smoke settled down over the doomed city, as if in mercy to hide the horrors of that fratricidal strife from the pitying eve of Heaven itself. It was a terrific social convulsion, occurring at the close of a devastating war, out of which France came thoroughly conquered.

But there was reason in this madness, and that is the explanation of this Address from the Council of the organization that answers for the conduct of the Paris Commune. The purpose of the Commune was to bring up the working class of France to the level of those who claimed the exclusive right to political ascendency. Its leaders, among whom were not a few men of the clearest intellect and unqualified philanthropy, believed that with the collapse of the empire had come the hour for holdly asserting the claim of labor to a place of influence and power. They sought to emancipate the elements which were struggling for birth in an old and effete society, and to combine them for effective service in the new social system. It was in the interest and name of labor that they put forth all their efforts and were ambitious. They thought the few had long enough appropriated the products of the many. They were weary of the servitude that practically accompanies the wages condition, when all exercise of political power is denied it. The second empire had cruelly disappointed their hopes, after it had been erected into a power by their assistance. Paris and its operatives had been exhausted of their riches to empty large fortunes into the laps of contractors and companies, and the great laboring class was working out the nous pledge, without a rift in the clouds to let through a gleam of hope for its own condition. When, therefore, the nation went stumbling along without a head, its armies prisoners in a foreign country, and its self-appointed agents mortgaging its vast resources as security for the crushing indemnities laid on it by Prussia, the leaders of the Commune thought it was time to strike home a blow for freedom and authority.

This was what aroused the fears of the respectables and traditionals who composed the Versaillist party. Rather than witness a rising of the people in their own behalf, to establish and operate a government of their own, they struck hands with the conquerors of France to put down Frenchmen. Anything but emancipated Labor as the new potentate of France. If neither Imperialism nor its cast-off rags were to be had, better far an alliance with the victor, though the disgrace of the alliance were ten times what it was. And so the army of the temporary Thiers government, aided by the Prussians, laid close siege to Paris, and kept in the democratic spirit it dared not suffer to run over into the provinces. It hoped to starve and hombard to death what it could not kill with reasoning and would not meet with concessions. The hostile batteries of Frenchmen opened fire on Paris and its population, being directed chiefly against the houses in which the inhabitants were quartered. The Commune was taught by the Prussians to retain prisoners as hostages, and held sixty-four priests, including the archbishop of Paris. Again and again did the leaders offer to Thiers an exchange of prisoners, expressing their readiness to exchange the archbishop and several priests besides for Bianqui alone, who was in the hands of the Versaillists. But Thiers would never accede to the proposal; and the archbishop, with the rest, was shot in requital or the murder of the Commune leaders. The Address charges the massacre upon the government of Thiers, alleging that he would not exchange Bianqui because it would give the Commune a head, and preferred the corpse of the archbishop as a better card than his living body.

The conflagrations are defended on similar grounds-that the despair of the defenders was fitly signalized by the outbreak of flame and the ruin of the public edifices. Was it worse, asks the Commune, for us to destroy brick and mortar than for Frenchmen outside the walls to make havoc of human lives? The leaders were determined that the restorers of the old Capital system, that had always held Labor in bondage, should enter Paris, if at all, to find it destitute of buildings for their official occupancy; and hence the firing of the Tuileries, the Hotel de Ville, and the other public edifices that were wrecked in this common rain. The Vendome column was pulled down to signify that there was no further need of pillars and monuments to commemorate triumphs whose day was gone forever. It is a terribly powerful proclamation the Communists make in this address, and their efforts at exculpation will create a profound impression on the civilized world.

The Music Hall lecture by Ed. S. Wheeler, and other articles in this issue of the Banner, will well repay perusal.

Resurrection and Recognition.

We do not take up an exchange of any wide repute, in which we are not reminded of the change in the public sentiment that is going on all the time, and at a rapid rate, too, respecting the belief in the nearness of the two worlds. No religious address seems entirely free from allusions to it. The spiritualistic faith is more and more working itself, like leaven, into the body of men's thoughts and opinions, until now we find that a general relief is experienced when an assembly feel at liberty to express their emancipated belief in their own free way. We read with much interest and satisfaction a discourse on the Death, the Resurrection, and the Future Recognition of Friends, delivered in the Methodist Church, in Candor, N. Y., and reported in the Owego Gazette, on the occasion of the funeral of Judge Baragar. The speaker was I. V. Mapes. Esq. He discussed the nature and cause of death: the question of a literal, or fleshly, resurrection; and the problem of the recognition in another world. His treatment of each of these themes was so clear, calm and philosophical, and pervaded with so large an element of reason and humanity, and withal of so comprehensive a view of the grand problem of life, death and immortality, that it could not have been listened to without leaving a profound and lasting impression. We wish the same truths could everywhere be as lucidly and impressively presented.

On the subject of the recognition of friends in another sphere, the speaker maintained that all depended on the permanence of our sympathies. Like would attract like still. The old earthly bodies would be cone, and nothing but the spiritual attributes and qualities would be capable of recognition; hence, as he argued, "there must be some mutual relations, affinities and fitness to awaken the same emotions upon approaching each other's sphere, or we shall neither know nor be known." Again he rea-oned, that we are made here to love and depend on each other. The longer, the more profoundly we know and admire the good, and the more our being becomes intertwined with theirs, the more intensely we desire to be with them always and the more awful is the agony of separation. This he receives as Nature's testimony, God's silent avowal that we are to meet in eternity. And he asks if the fearful anguish of bereavement can be gratuitous-if the yearning prophesies of the smitten heart can be all false. This belief in reunion is an instinctive faith of humanity. Therefore it may be accepted as divinely ordered and true. Think-said the speaker-of the unfathomable vearnings, the infinite ecstasies of desire and faith from age to age, swelling in the very heart of the world, all set on the one hope of future union, and who then can believe that God will coldly blast them all? They are innocent, holy,

meritorious, and unspeakably dear. In remarking on the particular office to which he was called in that time and place, Mr. Mapes proceeded to speak of the deceased as one who had for a long time been interested in the philosophy of Spiritualism, and had felt fully satisfied that the spirits of the departed have access to us. and strongly influence our feelings and our lives. This, he added, had also been the conviction of the Judge's whole family; and it was therefore their special desire that at his funeral that belief should find recognition. And he added, argumentatively, that there was no need of manifesting any great surprise at this belief, because it is taught throughout the Bible, from Genesis to Revelation, and a large proportion of the clergy of former years have taught the same theory. does Dr. Adam Clarke, Rev. John Fletcher, Henry Ward Beecher, and Harriet Beecher Stowe. Mrs. Stowe, in a long article published in the though suffering from a bronchial difficulty, and Phrenological Journal, and elsewhere, asserts it as the common belief of the clergy of former because they are reasonable, humane and instinctive with the nature.

The Working of the Leaven. From time to time we are encouraged to com-

ment on the steady and visible growth of the liberal sentiments that are irresistibly changing the character of the popular religion. Unwittingly, but not the less effectually, the secular press is doing valuable service in this direction. It of drals handed down to ours from the middle ages. course stands on the church-steps still, but its felt a sense of refreshment at reading an article of till two o'clock, for dinner. this more onen tendency in the columns of the Ohio State Journal, a leading paper in that powerful Commonwealth. It remarked that Jesus was freshment hall. After some two hours passed in severely criticized, while in the flesh, by the Scribes and Pharisees, who thought him a person of loose notions; but they had no actors in those days to be sent around the corner for burial, and the Rev. Mr. Sabine would have had occasion to lift his that time. Christ like wise was what people would now style loose in dispensing his charities. He did not stop to ask if a person was "evangelical." He did not perform the bread and fishes miracle come to earth to-day, and find a starving crowd. he would not, like some dispensers of charity, pick

was Sunday or some other day in the week. The State Journal thinks he would be very likely to get into trouble with the Ministerial Association of Cincinnati, which will have young men Tract Society, referring, among other things in feast on dry sermons or starve and go to hell. It its history, to the recent refusal of the Massachumay be in part the fault of the young men, but it | setts Legislature to incorporate it. tells the ministers they need not hope for the slightest success until they do something to make themselves actually interesting to sinners. They organization. He also referred to the refusal of must preach to draw if they expect to accomplish | the Massachusetts Legislature to incorporate the anything. They are themselves mainly responsible, it holds, for the unregenerate condition of these young men about town, who are not to be all | movement. He spoke of the number of publicaat once brought into sympathy with divine things | tions by the society-twelve in all-by some of by any number of measured-off sermons on justification by faith. Its description of the preaching of one of these sermons is amazing. "Ouce in a while," it adds, "comes a man who startles the congrégation by talking to them;" and that pays for all the noisy bell-ringing that has called them together. Now if the right sort of preaching is not to be had on Sundays, the Journal asks if it is not better than gambling and beer-drinking to entice them to a good Sunday library, stored with excellent books. Is not an exclusive diet of Theological Seminary rather too much? We should venture to answer in the affirmative, and to ex- higher than I," he gave utterance to a want felt press the hope that this common-sense, human way of looking at serious matters may in good felt the want of strength in our weakness, of time lead to the development of a better style of light in our darkness, and felt that it was not character all round. .

The Davenport Brothers are requested by their father to inform him where a letter will reach them. Address him at 196 Harrison avenue, Bos-

Great Gathering of Spiritualists. On Thursday, June 20th, Dr. H. F. Gardner, of Boston, inaugurated the picnic season, as far as the Spiritualist fraternity is concerned, by a large and enthusiastic gathering-the attendance numbering its thousands-at this popular camping ground. The clouds in the morning, which alarmed some timid ones by signs of rain, gradually dispelled, and the people from the adjoining country turned out in large numbers, arriving at the grove on foot and in teams from considerable distances. The quadrille hand discoursed music for those who desired to while the hours away in the dance: the pond-smooth as a mirror in the morning, and ruffled by a fresh, cool breeze in the afternoon—greeted many voyagers pleasantly as they sailed, rowed or "paddled" over its surface; the howling alley and "hall of refreshments" had a charm for some visitors; and the congregation at

In the morning, after some opening words by Dr. H. F. Gardner, in which he congratulated those assembled on the beauty of the day and the pleasures in store for them, M. V. Lincoln was introduced to preside over the meeting, and made a brief address. Mr. D. H. Hamden, Mrs. Helen Grover, of Hampshire Hall, Boston, and A. E. Giles, E-q., followed, his remarks touching on striking manifestations of unseen intelligence which he had witnessed.

the speakers' stand was entertained by the re-

marks of many able lecturers.

Mr. Giles was followed by Dr. A. H. Richardson, of Charlestown, who made a brief speech, declaring that the "uses of adversity" were for the healing of the spiritual nature; that each trouble understood and profited by was another round mounted in the ladder of eternal progression.

Dr. H. P. Fairfield then addressed the audience to some length upon "Spiritual life and spiritual intercourse," taking for his text Hebrews viii: 10-

"For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind and write them in their hearts; and I will be to them a God, and they shall be to me a people

And they shall not teach every man his neighor, and every man his brother, saving, Know the Lord; for all shall know me, from the least to the greatest.'

This, to the mind of the lecturer, was a prophecy of the incoming era of spiritual communication, when all should know the Lord, needing not the voice of priest or church to tell of him. The knowledge of God's laws, written in our hearts to-day, was telling us that we came here on earth as naturally as a potato or a kernel of grain, and should go from thence just as naturally. It was telling us that each had the same element within-in degree-which God had; while he, being infinite, produced infinite results, we being finite, produce finite results proportioned to our state. The law of God, written in our hearts to day, was teaching us the great lesson of individual independence. The reason the church is so poor and weak as she is to-day is that she has forgotten her own sake and does everything for Christ's rake. But we have learned that our sake is bad enough off and Christ's sake is well enough off, therefore we must work for the benefit of our own souls. In the coming time all should know God, "from the least to the greatest," because each would be a God unto himself. The knowledge of immortality given by Spiritualism could only have been furnished by those who had experienced the change called death; no mortal ever could have discovered it, and our faith, which is a natural one, is destined in years to come to give the world better men and women, better husbands and wives, better mothers and fathers-a John Wesley asserts it in all its fullness. So natural God, natural parents, and a natural race of children without the mark of Cain!

John Wetherbee then addressed the assembly, said that he had lately given up public speaking, and taken to the pen, which was said to be times, and blames them for omitting its declara- "mightier than the sword." He referred facetion in modern times." Thus do we fall in with thously to the trials and disciplinary experiences sentiments of a truly spiritualistic character on portrayed by Dr. Richardson, and said that, while every side. They are, as we have observed, fast they were no doubt good in their effects, yet he working their way into the body of popular belief, (Wetherbee) would "dodge" as many of them as he could. He was pleased with what Dr. Fairfield had said of the naturalness of Spiritualism. If our faith did not demonstrate its certainty, the natural course of reason would point to the existence of a future state which should right the wrongs of this. He spoke of the geologic periods of earth's history, and said man's religious progress reminded him of them-the fossil Saurians of the theologic system being the mighty cathe-

Dr. Gardner then gave the notices regarding barks are of a different sound. We some time since | the trains, and announced the exercises as closed

The company dispersed, some seeking the woods to spread their tables, some repairing to the rethe quiet enjoyment of the scene and the satisfaction of the physical appetite, the audience again assembled at the stand, where Dr. Gardner, presiding, gave notice that he should arrange for a gathering at this grove on Sunday, August eyes in horror very frequently if he had lived at 6th, to be called a Grand Mass Meeting of the Spiritualists of New England. He hoped to so arrange matters with the railroad companies that those desiring could come down on Saturday previous, and remain over till the following Monday for Jews more than Gentiles, Scribes more than (if necessary), at reduced rates. Prof. Denton Pharisees, Publicans and sinners. If he were to and other able speakers would attend. A union excursion and clam-bake for the Spiritualists of Boston and vicinity, in company with those of out the Protestants from the Catholics, or ask if it | Providence, R. I., at Rocky Point, he had found on inquiry, would be so expensive as to render it impracticable. The Doctor then closed with an earnest call for aid for the American Liberal

A. E. Carpenter, agent for said society, being introduced, exhibited the plan of action of the society, and hoped additional efforts would be put forth to increase the efficiency of the new the most talented advocates of liberal thought, and the success attending their distribution. He also referred to wonderful spiritual phenomena seen by him in his journeyings in New York State, to the recent Convention in Vermont, and the ascent of Mount Mansfield, and made some eulogistic remarks in memory of Henry C. Wright.

Miss Lizzie Doten was then presented by the chairman, and proceeded to address the large assembly with eloquence and power. When the Psalmist had said, "Lead me to the rock that is at some time in the history of every soul. We within ourselves or in the world around us; and this idea was the foundation of all the religious systems that ever existed among men. Spiritualism to her was a religion, whatever others might consider it; if it was not, she would be content to

sounded his trumpet, but forever and forever. If it was not a religion, then life was a lie, and God a dream and delusion. She held to the necessity of each individual preserving an independent po sition in this regard. What was truth to her was perhaps not truth to any other mortal, and what was the truth of to day might he the falsity of to-morrow. As individuals on earth must preserve their own centres of gravity, else they would topple over, be acted upon by the strong attraction of Mother Earth, and fall to the ground; ed as modest and quiet, conversing freely with and as no other person could preserve those centres or physical balances for them-for no two the dulcimer. The influence comes upon both at persons could stand on the same point at the near the same time, generally between sundown same time-so the soul must preserve its own and dark, and first manifests itself by both of spiritual centre of gravity, or its spiritual balance, by a life in accordance with the highest laws of its being. Spiritualism taught this better than any other religion in the world. Not they dance upon the comb of the building, apthe wealth of the Indies could bring her back to the husks on which the churches feed. Huxley, Tyndall and other scientific lights, while affecting to despise Spiritualism, were yet, insensibly to themselves, proving it to be true by their closefiner vibrations which they demonstrated as be-

Dr. H. P. Fairfield continued the train of his remarks in the morning. Spiritualism was natural, practical and radical. The churches had they never thought of turning the leaf of God's text book, and fluding on the next page syllables, and further on words of wisdom. The Bible to him was as a hickory nut. Those who worshiped it were likely to gain nothing by nibbling around the outside shell. He would crack it beneath the hammer of truth, and eat of the kernel within that shell.

Mrs. Sarah A. Floyd, of John A. Andrew Hall, Boston, next came forward. She referred to the parted. The truths taught by the angels in their communion were for the elevation and purifica- have been lost at sea:" tion of humanity, from the least to the greatest. Each soul must take that which seemed truth for tucky. Capt. Bryant, the San Francisco Chroniiself, and not lean upon the statements of ancile tells a curious story of a dream which Capt. itself, and not lean upon the statements of an-

Mr. E Wilder, President of the Massachusetts State Spiritualist Association, gave notice that that body would meet in convention at Plymouth, some Saturday and Sunday in September nextparticulars to be given hereafter.

Dr. Gardner, in a few pointed and earnest remarks, called attention to the fact that A. E. Carthe Exchange this evening, and did not hear of penter, an agent for the Banner of Light, was on the ground and ready to receive any names which piled: 'Well, I am here, and there 's Louisa by the ground, and ready to receive any names which her mother. When Mrs. Knipe awoke the Capmight be handed him. The Doctor's remarks were tain, he exclaimed: 'Let me be! Oh, why did heavily applicated and there is Louisa by heartily applauded, and as a result of his efforts we have to thank him for a handsome accession of new and renewed subscriptions. of new and renewed subscriptions.

J. Madison Allen thought it beneficial at times to trace what had been done for the advance of the race in times past. "Man, know thyself," to him was an important duty. His remarks closed with a poen

Dean Clark read Lizzie Doten's poem: " Words Cheer," after which he said he had for a time laid aside the robe of a public speaker, and was praying with his bands and feet for that physicalstrength which he had expended in labors for the advance of the spiritual cause. Whatever others convince skeptics. The table commences to rise, strength which he had expended in labors for the might think. Spiritualism to him had always been a religion. He was inclined to criticize some of A. J. Davis's declarations in the "Fountain: with Jets of New Meanings." He urged a greater har- it was announced that there were eight spirits mony in the teachings of the apostles of the new truth, and favored the smile of love in introducing our philosophy rather than the frown of com-

Dr. Gardner also criticised the assertions of A. now. Why, he had heard it prophesied some fif. own vine and fig tree a wiser man." teen years ago that in five years they would cease but through all these years there had been an increase instead of a diminution. There would be spiritual manifestations-physical or otherwiseas long as there was a necessity for such manifes-

tations. John Wetherbee, in one of his characteristic Orthodoxy or Swedenborgianism were religiousit was one way for the expression of man's religious feelings—they were organized for the same purpose in another. He proclaimed his belief in the truthfulness of spirit phenomena. If such things seen, could not be believed, then the testimony of the human senses on any subject must be regarded as good for nothing.

The meeting then adjourned with a song; the cars for Plymouth and the Boston train started away, the heavily loaded wagons and express teams commenced to diverge from the ground, and evening, quiet and solitary, replaced the bustling crowd of the day.

Women as Justices of the Peace.

The appointments of Mrs. Julia Ward Howe, of Boston, and Mrs. Stevens, of Cambridge, as Justices of the Peace, being recommended by the Governor, exceptions were taken in the Executive Council, which led to the reference of the question to the Supreme Judicial Court of Massachusetts. The full bench of that body has declared that a woman cannot be a Justice of the Peace, using the following language:

"By the Constitution of the Common wealth, the office of Justice of the Peace is a judicial office, and must be exercised by the officer in person, and a woman, whether married or unmarried, cannot be appointed to such an office. The law of Massachusetts at the time of the adoption of the Constitution, the whole frame and purport of the instrument itself, and the universal understanding and unbroken practical construction for the greater part of a century afterward, all support this conclusion, and are inconsistent with any other. It follows that if a woman should be formally appointed and commissioned as a Justice of the Peace, she would have no constitutional or legal authority to exercise any of the functions appertaining to that office."

Mrs. Severance as a Psychometrist.

We have before spoken of the remarkable psychometric powers possessed by Mrs. A. B. Severance, and printed the testimony of others to the same effect, and below we add one more, from Judge O. S. Poston, who writes in a private note from Harrodsburg, Ky., as follows:

DEAR BANNER—During the past twenty years have been interested in investigating the capacities of the human soul in clairvoyance and spiritual mediumship In none have I felt more interested than in the psychometric delineation of character and clairvoyant reading of the future. No greater evidence of spiritual power is manifested than in the prophetic foreshadowing of the future of our lives. I have found psychometry useful in ascertaining the character and purpose of those with whom I have personal and business associations.

To those who are desirous of investigating such matters. I can recommend with confidence Mrs. A. B. Severance, of Whitewater, Wisconsin, as a consider it; if it was not, she would be content to lie down in the grave, not only till the archangel cure a full defineation of character, &c.

"Astonishing Demonstration at Frankfort, Ill."

Under this head the daily press informs us that Frankfort, Franklin Co., Ill., is excited over the curious phenomenal exhibition witnessed in the conduct of two young ladies, daughters of James Williams, residing eight miles from that city. The manifestations commenced about April 1st. The young ladies are aged sixteen and eighteen years respectively. During the day they are representany one. "They are fond of music, and play upon them breaking into a run" They then seem to become excited, and execute "feats that the best acrobats could hardly perform. Scaling the house. parently with perfect ease and impunity." They have a language which they use in conversing with each other, and which they seem to understand; but the spectators, of which there are said to be some fifty or one hundred every night, candrawn material experiments in that world of the not fathom it. This, if true, is a remarkable case, but can easily be accounted for on the ground ing beyond the ken of the mere unaided physical | that the girls have become the mediums of two undeveloped spirits, who, ignorant of what their duty was in this world, have returned, and being met by no instructors, but merely by curiosity, are tempted to pander to it. The presence made a mistake in their teachings, which com- of a vital magnetizer, in cases of this kind, would menced the alphabet of revelation, and went act like a charm; the reason of the spirits' coming from a to x, y, z. and-! But there they stopped; could be ascertained, the ends they seek to accomplish understood, and the difficulties removed.

A Vision.

A correspondent cuts the following paragraph from the New York Daily Times, and sends it to us, with the remark that, "if every case of spirit return and manifestation of its presence were collected, the world would be astonished at the array of facts establishing to every unprejudiced mind the reality of spirit existence. I append present beautiful scene, and the lessons it im- one of the latest authenticated statements concerning the brig 'Kentucky,' since known to

'In connection with the missing brig 'Ken-Bryant's father-in-law. Capt. Knine. had about the time she is supposed to have been lost. It narrates that Mrs. Knipe awoke one night, and discovered her husband talking in his sleep, with his right arm extended as if to shake hands; and that he related to her that he saw Bryant at the bedside, shook hands with him, was astonished at his unexpected arrival, and asked: 'How is this, Bryant, that you are here? I was down at

A Skeptic's Statement.

A writer in the Chenango American, published at Greene, N. Y., gives an account of a circle for physical manifestations, which he was induced to attend from mere curiosity. The room not being darkened, he had an opportunity of seeing what was going on. After relating many incidents, he closes thus:

"Now we witness another demonstration which, slowly at first, but soon every leg is off from the floor. Higher, higher it rises, until the most skeptical person present was heard to say, 'there is something about it mysterious.' About this time it was announced that there were eight spirifs present, and it was suggested that they might raise the table with a person on it, which was done, first with one, then two, then three, and finally four average-sized persons were raised while standing on the table at the same time, without any apparent physical aid in the least. This demonstration was considered sufficient to J. Davis, Judge Edmonds and others, that the convince the most skeptical, after which the circle spiritual phenomena would cease, or were ceasing | broke up, each one returning to the shade of his

"The Fountain: with Jets of New Meanings."

This book continues to attract universal attention, is known by reputation in many quarters where it has not even been reen, and is read by widely different classes of minds, with, of course, peeches, closed the meeting and the picnic. To different conclusions. The best way to decide on him Spiritualism was a religion, just as much as the merits of any work is to read it carefully for one's self, for it is a matter of great certainty that what is truth or error to our friends may not be the same to us. The book will be sent from this office on receipt of price-\$100, postage 16 cents -to any address, and should be perused by all. A correspondent, Ira H. Curtis, writing from Hartford, Ct., says of the writer of this work:

Perhans it would be but justice for me to state that A J. Davis, the Harmonial Philosopher. while in Hartford, claimed to be a clairvoyant. That he sometimes saw and conversed with spirits is true, but his lectures were the result of clairvoyant perceptions. His 'Harmonial Philosophy' embraces and includes modern Spiritualism. I have not seen his late work, ['The Fountain: with Jets of New Meanings,'] which would have to differ very much from the above in order to be a recanta-

A Card from Mr. aud Mrs. Austin Kent.

In publishing the following card, we will again remind our readers that Bro. Austin Kent is an entirely helpless invalid, and would be destitute were it not for the contribution of a few hundred dollars from generous souls during the past two years, which of course has only been sufficient to scantily supply his necessities from week to week. We trust he will not be forgotten during his sojourn with us. Read the following card and contribute your mite:

EDITORS BANNER OF LIGHT-Will you permit Mrs. Kent and myself to renew our thanks to your patrons for their continued charity? We fear a few, like the widow in the Testament, give in their poverty. We beg them not now to do this. We hope and think it will not be necessary. If the good souls who can spare a little without robbing themselves will continue from time to time to remember us, we think it will make us tempo-rally comfortable. We trust these will not forget us during the year coming.

Truly and gratefully yours,

LOUISA AND AUSTIN KENT.
Stockholm, St. Lawrence Co., N. Y., June 27, 1871.

A Strong Picture.

The panic in "Rock Island" stock, which recently ruined so many speculators and convulsed Wall street, New York to such a degree, seems to have stirred up a "Reverend" of sufficient boldness to apply the correct terms in the case. The following-according to the daily press-is a summary of his discourse on Sunday, June 25th:

"The Rev. H. D. Northrop, in the course of his sermon from the text, 'The way of the trans-gressor is hard,' referred in strong terms to the gressor is nard, referred in strong terms to the Rock Island stock transactions last week. He said that the 'cliques' and 'corners' in which stockbrokers engage are neither more nor less than gambling, and a man who 'bulls' or 'bears' the market for the purpose of robbing his fellows to be been able to the purpose of robbing his fellows. is no better than the man who robs his wife and children to try his fortune at cards. If by accident one of these monsters reached the New Jerusalem he would ask his way to Wall street, and if there was no such place in the sacred city he would go to hell rejoicing."

Charity.

Happy is the man who hath sown in his breast the seeds of benevolence; the produce thereof shall be charity and love. From the fountain of his heart shall rise rivers of goodness, and the streams a lecture in the Music Hall Course, by Ed. S. shall overflow for the benefit of mankind. He assisteth the poor in their trouble; he rejoiceth in or Preëxistence of the Soul," by W H. King; furthering the prosperity of all men. He censureth not his neighbor; he believeth not the tales of envy | Holbrook; Poem-"Little Darling Jennie to Mamand malevolouce; neither repeateth he their sianthem from his remembrance: revenge and malice have no place in his heart. For evil he returneth not evil; he hateth not even his enemies, but requiteth their injuries with friendly admonition The griefs and auxieties of men excite his compassion; he endeavoreth to alleviate the weight of their misfortunes, and the pleasure of success rewardeth his labor. He calmeth the fury, he healeth the quarrels of angry men, and preventeth the mischiets of strife and animosity. He promoteth in his neighborhood peace and good will, and his name is repeated with praise and benedictions.

Poud, Concord.

With this fine sheet of water and the grove surrounding it, the pleasure seeking public has become so fully acquainted, in the past seasons, that an additional word in praise of the beautiful scenery, the excellent boating and bathing privileges, &c., &c., seems almost a surplusage. Dr. A. H Richardson of Charlestown, and James 8. Dodge, of Boston, will open the popular course of Spiritualist excursions, which for several years they have carried on, by a picnic party at this place, on Wednesday, July 12th, particulars of which may be found in another column. Let every one who can find the time to spare attend this gathering. Good speakers will add mental pleasures to the delights of the scenery; Richardson's Band will furnish music, and a general good time is inevitable.

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A Good Field for a Spiritualist Missionary.

We are informed by a correspondent-Mrs. M. P. Keeler-who writes us from Rockville Centre, Queens County, Long Island, N. Y., that a five field for effort in spreading our cause exists in that vicinity. A new railroad, the "South Side," has been opened, which runs through some thirty eight towns and villages on its way from New York City. The people in the neighborhood are totally ignorant of the phenomena of Spiritualism, though they have incidentally heard of the philosophy, but cannot understand the matter without demonstration. Our correspondent says: "Any person engaged in this work will find my door open to welcome him or her, and then the next step to take for the advance of the cause can be decided upon. Such person in coming will stop at Pearsall's Corner, then ask to be shown to Mrs. Mat. | man, residing in Elkhart County, same State, had thew P. Keeler's-ten minutes' walk from depot."

Spirit Messages.

The Banner this week contains a message from the spirit of Lord .Palmerston in reference to the death of Prince Albert, of England; also, messages from the spirit of Dr. Sylvester Brown, late of Derry, N. H., respecting his will; Samuel Morris Waln, in reference to the Society for the Prevention of Cruelty to Animals; Patrick Foley gives important information to his son and daughter; Carrie Augusta sends a message to her father, James Jackson, of Boston; Matthew Dougan has something to say of interest to his brothers: Annie Meyers responds to a call from her father.

The Belvidere (N. J.) Seminary.

This first class school for youths of both sexes is announced to open its fall term on Wednesday, September 13th. It is the best liberal school of the kind we know of in this country; and we advise all who have the true interests of their children at heart to place them in this seminary if they can. A New Jersey editor, after giving an object of his brothers, George and Daniel, who are September 13th. It is the best liberal school of account of the anniversary exercises, says: "In reference to the school, we but recent the sentiment of our entire community when we declare that the management of it by the Misses Bush that the management of it, by the Misses Bush and their assistants, meets with universal approbation."

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 Both Methodist and Congregational parsonages 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 covers.

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

Friends, now is the time to lend the Banner a helping hand, and spread broadcast the great Eng., one hundred and fifty spirit pictures. They 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 press. The Medium and Daybreak, alluding to the paper sent. Address Banner of Light, Boston, Mass.

Form of Bequest.

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

I give, devise and bequeath unto William White, Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed,] 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 acquiring an education up to the present time, de-

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER. First page: "The Law and Order of Spiritualism," Wheeler. Second: Free Thought-"Re-incarnation, Are we Like the Food we Eat?" by Judge E. S ma," by William Brunton; "Suggestions," by B. ders. He forgiveth the injuries of men; he wipeth | F. Farley. Third: Poem-"The Mountain Heart's Ease," by Bret Harte; Report of the Annual Convention of the Indiana State Spiritual Association; Spiritual Phenomena - "Remarkable Cases of Clairvoyant Sight," by A. S. Hayward; Banner Correspondence from Massachusetts, Rhode Island and Connecticut; Poem-" Betsey Destroys the Paper," by Helen Barron Bostwick. Fourth and Fifth: Matters Editorial, Current Items on Matters of Interest, Sixth: Spirit Message Depactment; "Married;" "Passed to Spirit-Life;" Calls for Spiritualist Two-day Meetin s at Eaton Rapids, Mich., and Albion, N Y.; List of Regular Spiritualist Meetings. Seventh: Advertisements. Grand Spiritualist Picuic at Walden | Eighth: Warren Chase's Correspondence; "Western Locals," by Cephas B. Lynn.

The Spiritualist Lecturers' Club has a card in another column, to which we call especial at-

A grand mass meeting of Spiritualists is announced by Dr. Gardner, in another column, to take place on Sunday, August 6th, at Island Grove, Abington. Prof Denton and other eminent speakers are to be present.

We acknowledge the receipt of a trunk of clothing from a friend in the country, the property to be disposed of for the benefit of our Circle Room or for any other purpose we may deem advisable. We tender thanks to the lady donor.

"Mine Lager" carried the day in Boston, at the polls July 1st. Although Chelsen is "dead," it is not on its bier.

CEPHAS B. LYNN.-To the surprise of everyhody this active young worker put in an appear-ance at the Sturgis meeting. He had gone to New England to spend the summer, but so charmed has he been with the broad, expansive fields of the West, and the still larger hearts of those who own them, that an irresistible impulse seized him to go to Sturgle, and on West. The Banner of Light finds a noble worker in Conbas. He has the faculty not only of adding to its interest writ-ing up things, but of rendering himself omnipreseut in an audience, and every one learns in a few moments that he is agent for the "oldest spiritu-al paper in the world." His talk is to the point. He would make a good revivalist.—Crucible.

When a p'okpocket pulls at your watch tell him you've no time to spare.

THE "CHAUNCEY BARNES" who murdered Miss Anna Dwight on June 22d, at Stone Lake Schoolhouse, Ind, and then shot himself, was a young parents living-his father being a farmer-and was until recently a clerk in a grocery-store at White Pigeon, Mich. He therefore could not be THE Chauncey Barnes known to so many of our read-

Japan teas are considered by many judges unhealthy. They are adulterated in Japan, but the transportation to this country, change of climate. etc., cause them to be additionally deleterious. Oolong is considered the healthiest ten used.

THE HOFFMAN TRIAL.—We clip the following from the New York Standard of a recent date. Having given the commencement, it is but just that we publish the conclusion;

"On Monday the examination of William Hoffman, of 354 Broadway, the dry goods merchant and author, was concluded before the Lunacy Commission, presided over by Hon Walter Roche and Robert Doty, Esq., at the Supreme Court Chambers. * * At the conclusion of the evi-dence the jury again withdrew, and, after an ab-

The census of New York City is completed, and numbers 942,292 inhabitants.

Randolph Centre, Vt., is getting liberalized, according to the St. Albans Messenger. There are three churches in the place, and no ministers; for several weeks the churches have been closed, and there will soon be a need of missionary work, also mail to their address, free of charge, one copy are empty. Twenty years ago there were nine, clergymen in town.

The Knights of Pythias Journal prints the adfine tinted paper, and bound in white enameled dress of M. B. Dyott, delivered at the recent dedication of the Temple, a higher branch of the Order of Progress, and speaks of Mr. Dyott as follows: "Having the pleasure of being personally acquainted with him, we are glad of the opportunity which presents itself to us to say a word or two in his favor. We have found Bro. Dyott to be a high-toned gentleman in every sense of the word."

> Miss Georgiana Houghton, spirit artist, has placed on exhibition in Old Bond street, London, are all symbolical, and were painted by her while under the control of spirits. The paintings have attracted much attention, particularly from the the papers, says: "We are pleased to observe that several of the notices speak in a respectful manner of the lady and her strong-minded devotion to truth. While the themes of her drawings are apparently a puzzle, most of the critics confess that the manner of their execution is something wonderful."

> THE VOICE OF PRAYER. - Warren Sumner Barlow, author of "The Voices," has "lifted up his voice like a trumpet" once more. This time, he entitles his book "The Voice of Prayer." convince the reader.—The Crucible

Mr. Bergh, the New York philanthropist, obtained three hundred and twelve convictions for cruelty to animals last year, and had five hundred disabled horses turned out to grass.

The Howe family are to have a gathering and celebration at Harmony Grove, South Framingham. Mass., on Thursday, August 31st, 1871. The services will commence at ten o'clock A. M.

Mr. George Filer, one of the most respectable and best-known citizens of Belchertown, though guiring an education up to the present time, desires to learn the printing business is some establishment in New York State or further West. He is very intelligent and energetic, of good moral character, and bids fair to make an excellent practical printer—as he has a special desire to learn that trade. Master-printers of either a newspaper and job office, or book office, wishing an apprentice, will please address a line to WM. White & Co., Banner of Light office, Boston, Mass. proved every opportunity to defend his faith.

New Publications.

THE SPIRITUAL ANALYST for July is a manifest improve ment on previous issues, offering a table of contents that will challenge general admiration. The talent and industry of the editor are conspicuous throughout the number. Mr. Toohey leads off with an article based on the inquiry, "Is Christianity a Finality or a Pailure ?" and this is followed by a goodly list of sterling articles on Communion with Nature; Poetry, its Development and Uses; Illumination, or the Sleep-Walker: Where are the Dead ? Consciousness, by John Plerpont; Biblical Spiritualism; Scientific Record; Reports and Notes; and Literary. The Analyst is of the true magazine stame and spirit, and displays a freshness and vigor that promise good fruits for its future.

THE SUNDAY QUESTION, and Belf-Contradictions of the Bible, by S. S. Jones, is a hand-book on the subject it presents in so many of its leading points, aiming to show the inconsistency of selecting one day out of the seven for devotion, rost and worship, and of instituting laws to keep it holy. It is the result of the effort made in Chicago a few years ago, by the clergy of that city, to enforce a strict observance of the Sabbath by law, which effort, however, was signally defeated. The Religio-Philosophical Journal took an active and influential part in the discussion at the time along with the other city papers, and its contributions to the same are embedied in this nest and convenient pam

GOOD HEALTH is one of the necessary publications of the day, and we believe is doing more good than many a magazine of far greater pretensions. It is always clearly printed and its articles are various, terse, timely, and of practical value. Indeed, it would be impossible for any person of ordinary intelligence to peruse a single number without positive benefit. His ignorance or sluggishness in respect to important matters of life and living would be cleared away; or if not that all at once, then he would certainly become s awakened to a sense of law in living, that he would inevita bly seek to know that of which he is ignorant.

The June issue of the NATIONAL QUARTERLY REVIEW, O which E tward I. Sears, LL. D. is the Editor, is one of superior fullness, freshness, and true intellectual energy. It contains ten articles, as follows: European Nationalities and Races; The Religion and Ethics of Spinoza; Anonymous and eudonymous Authors and Works: The Russian Advance in Asia; Financial Basis of Society; What the English Intellect has done during Victoria's Reign; Age and Vicissitudes of the Earth and its Inhabitants; Mayor Hall's Mesange and our Municipal Administration; Notices and Criticisms; and Insurance. We have no abler or sounder review in the country. It discusses living questions with cander, vigor, and learning; and on purely literary themes its word s as good as authority. The great movements of the sgo and society are presented and analyzed on its pages with freedom, illustrating them with pertinent and powerful facts aken from human experience, and setting them off to the nterested reader with the attractions of genuine learning and a profound love of sweet but robust literature. The National Quarterly always appears as a welcome guest upon our table, and its contents are perused with lasting satisfac-

J. L Hammett has for sale, in neat pamphlet edition, GOOD SELECTIONS, in Prose and Poetry, for use in Schools and Academies, Home and Church Sociables, Lyceums and Literary Societies, by W. M. Jelliffe, teacher of elocution. The title of the Selections describes their purpose, which we should judge they are admirably adapted to serve. From the press of J. W. Schermerhorn & Co., New York.

ZERUE THROOP'S EXPERIMENT, by Mrs. Whitney, is handsome little book from Loring's popular press, and a story of everyday experience, told with grace, keen wit, in bright shining phrase, and in every paragraph to the point. It is one of the prottiest, most portinent, and perfeet little modern dramas of common life we have read in many a day. In this book Mrs. Whitney has released herself from all the conventional constraints of authorship, and let out her story right into the face and eyes o your consciousness. The story is full of genuine fibre: in pathetic and powerful together; presents its successive in cidents with a marvelous naturalness that is the perfection of force; and kneads in its moral, gaily and rapidly, into its body, so that no one is put to the sorry trouble of thinking to look around for it. We think this little brochure the most significant and promising of all that the talented author has yet written, and worth universal perusal, which we hear it is receiving.

THE BOSTON DIP, and other Verses, by Fred. W. Loring, is another of the issues of Loring's press, containing the entire list of Society Verses which its author has yet written. Many of his verses onjoy a wide and deserved celebrity, although the noem that gives the title to the present book has never before been in type. The whole collection is one of well-turned, polished and pleasing verse, that should decide its author's future intellectual work.

Loring likewise publishes George MacDonald's story of THE PORTENT, a story of the inner vision of the Highlanders, commonly called the second sight. The type is exactly ummer reading, in the in summer sequestrations. The present tale is marked with power in all its parts, and its inspiration proceeds from the clairvoyant experience which all believers in Spiritualism at once understand. We need but refer to this controlling element in the story. MacDonald is speculative imaginative, creative, analytic, and in characterization possessed of remarkable power. His pure and elevated style bears out the rest admirably. He pursues the path of his story without deviation, concentrating the reader's attention more and more, and awakening the most intense sym pathy with all his efforts.

THE LYCEUM MAGAZINE, edited by the Boston Lycoum Bureau, for July, has been received. It contains the Bureau's third annual list of lecturers.

HOME AND HEALTH for July is well filled with short and spley articles. Published in New York.

New Music.

Oliver Ditson & Co. have just published-"Le chant du Berceau." (gradle song) a composition for piano, by E Ketterer; "Tyrolean Song without words," for piane, by E. Pabst; "A Midnight Song," words by T. Buchanan Read, music by Jos. L. Roeckel; "Happy hours of long ago," words by Wm. Winter, music by M. Keller, dedicated to Miss Vienna Demorest. The title-page has a fine lithographic portrait of this fair songstress.

Spiritualist Lyceums and Lectures.

BOSTON .- Eliot Hall .- The regular monthly concert o the Boston Children's Progressive Lyceum took place Sunday evening, July 2d. The exercises, in point of execution were successful, and the occasion was highly entertaining. Attention is called to the free Tuesday evening sociables at this hall, to which all friends of the cause are cordially invited.

Mrs. Bowditch gives scances at Ellot Hall, on each Friday evening, for the benefit of the Lycoum. She will lecture at this place Sunday afternoon, July 9th. John A. Andrew Hall -The circles and conferences in the

morning, and addresses by Mrs. Barah A. Floyd in the afternoon of each Sanday, continue at this hall, and are well attended, the interest being on the increase. We are in formed that Mrs. Carlisle will give a scance at this hall on Sunday morning, July 0th.

Temple Hall -The Children's Progressive Lyceum holding its meetings each Sunday at this place, 18 Boylston street, at twelve o'clock, still carries on its exercises to the acceptance of good numbers of spectators, and the interest of those participating. Its present Board of Officers, as furnished, consists of J. W. McGuire, Conductor; Mrs. H. Dana, Guardian; Mrs. Anna E. P. St. John, Musical Di

Matters in Europe.

The French Government is very much pleased with the success of the recent review at Longchamps, and the eager ness with which the new loan has been taken up. The Jour nal Official remarks: "We have shown Europe an army of 100,000 strong, valorous and ably commanded, which has saved the cause of civilization. We have also called for two milliards of money, and have been offered five milliards.

The nation evidently recovers."

The recent elections prove the struggle in the Assembly to be between the Monarchists and Republicans—both these parties having received large accessions, which the Imperialists have failed to do.

alists have failed to do.

Sixty thousand masons are engaged in Paris in repairing the damaged buildings, and erecting new ones.

Orders have been issued from the German headquarters forbidding officers of the army of occupation from entering Paris. All the German forces now in France are consolidated into one organization under Gen. Manteuffel.

The Wurtemberg troops made their triumphal entry into Stuttgart, the capital, Jone 20th. The city, which was crowded with people from all parts of the kingdom, was splendidly decorated, and at night was brilliantly illuminated.

Grand Spiritual Picnic at Walden Pond. Concord.

Pond, Concord.

The first Grand Union Spiritual Pienic of Boston, Charlestown, Chelses and vicinity, in c nuection with friends from Waltham, Hudson, Fitchburg and other localities, will take place at Walden Pond, Concord, on Wednesday, July 12th, Able speakers and mediums will be present and all are condaily invited to attend. Speakers will be furnished with free tickets by calling on the Committee. Ample arrangements have been made for the accommodation of the large numbers that usually attend 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. Excursion trains will leave Fitchburg Depot at 8:45 A. M., making stops at Charlestown, Somerville, Cambridge and Waltham. Other trains will leave at 11, 2:15 and 2:35. All excursionists above Concord will take the regular trains. Tickets from Buston, Charlestown, Somerville and Cambridge, \$100, children 50 cents; from Waltham, 80 cents, children 50 cents; Fitchburg, Leominster, Mason and Town send, \$100; Shirley, 90 cents; Groton and Littleton, 65 cents; Marlboro' and Hudson, 85 cents; Acton, 60 cents. Tickets for sale at the depots.

The Massachusetts Sixic Spiritualist Camp Moeting will be held it this grove, commencing Tuesday, Angust 15th, and continuing for six days. Full particulars will be given hereafter.

Diagnostic for the superior of the particular of the particul

Dr. A. II Richardson of Charlestown, James S. Dodge, of Boston.

Spiritualist Mass Meeting.

A Grand Mass Meeting of Spiritualists will be held at Island Grove, Abington, on Sunday, August 6th, 1871, to consider the present aspect and wants of the spiritualistic ovement, and to take measures to spread information in regard to our teachings among the people. All friends of human progress are invited to attend.

Special trains will run from Boston, Plymouth, Pall River and Taunton, and way stations. Prof. Denton and other eminent speakers will be present and address the multitude upon subjects appropriate to the day and occasion. Particlars next week. Let all New England be represented. II. P. CARDNER.

Boston, July 4th, 1871.

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

The Annual Camp Meeting of Spiritualists on Cape Codwill be held at Stekerson's Grove, Harwich, a muencing on Tuesday, July 20th, and continoling nutil. Sunsay evening, July 20th, 1871. Arrangements have been made with the rull-road for a reduction of brie, and tokets from Boston to Harwich and return may be obtained for 37, at the Banner of tight office, Boston and only there. A large number of the ablest speakers upon Spiritualism have been invited, and will be present dering the meeting. The public are cordishly invited to particloste with us in this social and intellectual feast, Good board and loadings can be obtail, ed upon arrival.

DOANE RELLY,

Z. H. SMALL,

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E. DOANE, JR.,

Arrangements

W. B. Kelley. Cape Cod Spiritual Camp Meeting, at Nicker-

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Jy15

SPECIAL NOTICES.

WHAT WE ADMIRE. This world we very much admire, It has so much of beauty in it, So much of Joy the heart to inspire, And make it pleasant every minute;

And make it pleasant every minute;

We much admire its fil-ids of green,

To quaff its -weet and below air,

To waze upon each summer seem

While Nature seems so young and fair,

Another thing we much admire—

A Boy well "Dressed" from head to feet,

Who bought of Fenno his attire,

Corner of Beach and Washington street.

July 15.—1w

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Tour stiention is called to the plan we have adopted of placing digures at the end of each of your names as pinted on the paper or wrapper. These figures at and as an index, showing the exact time when your subscription expires: i.e., the time for which you have paid. When these figures correspond with the number of the volume and the number of the paper itself, then know that the time for which you paid has expired. The adoption of this method renders it unnecessary for us to send receipts. These who desire the paper continued, should renew their subscriptions at teast as early as three weeks before the receipt-figures correspond with those at the left and right of the date.

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Message Pepartment.

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

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

Special Notice.

The Banner of Light Public Free Circles closed Thursday, June 20th, in order to allow Mrs. Conant her usual vacation during the heated term. They will be resumed the first Market and Sustain Public McLoaym September.

Invocation.

Thou Beautiful Spirit, our God, who hath hallowed this day and this hour, and made them beautiful, may it please thee to bestow upon us that truth which shall make us free. May it please thee to inspire us, thy children, who are here-the living and the dead-with thy wisdom, which shall forever burn upon the altar of the soul, lighting it through eternity. May it please thee to baptize us with that love which shall own all men and women as of thee, and therefore very good. And unto thee be the spoken and unspoken praises of our souls forever. Amen. March 7.

Questions and Answers.

CONTROLLING SPIRIT. - Your questions, Mr. Chairman, I am ready to hear.

QUES-God made man, and pronounced him good. Why did he repent him that he made

ANS .- We have no evidence that our God ever did repent of anything. The written opinions of men are nearly all valueless so far as this God is concerned, because, at most, they can but be of use to the writers, to the few who may stand spiritually upon their sphere of thought; and, furthermore, all that ever bas been written concerning this God has been written by those who were in the confines of the flesh-who dwell in the shadow of mortality-who live in the fear of death - and who can see no further than the boundaries of their material senses permit them to see. Therefore whatever they may write concerning this God, can be, at best, only an approximation to the truth-an effort to obtain it; while

the truth itself may be millions of leagues away. Q.-(From a correspondent) Is it probable this earth will ever cease to produce mortals as it does at the present time?

A .- Science teaches that this earth (and all other planets) is possessed of a soul and mortal part. It also teaches that the matter composing that which is apparent to physical sense is constantly growing. And what does this mean? Why, it means that it is leaving a crude material. and growing into the spiritual. Nature is a wondertul machine, and it is perpetually grinding matter finer and finer, finer and finer, until at last, reasoning from analogy, it must occur in the experience of this planet, as in those that have preceded it, that there will come a time when it can no longer give birth to animal life, when the spiritual only can be sustained upon its surface; and then it will pass out of its material orbit into a spiritual orbit, and be lost to ecientific observation in this world.

Q - Can the intelligence give us any sort of an account of the place, the manner and the cause of the death of Sir John Franklin?

A .- I can give you no better information than has already been given by Capt. Hall; that is reliable-absolutely so. QR .-- I, for one, don't know what is Capt.

Hall's account.

A .- There are written records of his explorations. Doubtless you will find them in all your book shops.

QR.-One reason why I ask-I was at a certain place, and where a certain medium represented the death of Sir John Franklin. I thought I would like to know if it was correct.

A.-Since I was not present on that occasion, of course I could not, by any possibility, be a judge of the case.

Qu.-It was there said that he got between two pieces of ice, and froze there.

A .- Which I think was not the case. March 7.

Lord Palmerston.

I am pressed back into this life by the call which ever resounds through my own soul to confess the crime of murder, that I may wash from my soul's garments those horrible stains. that are apparent to every spirit, whether they be wise or ignorant, in the world I have entered. I have weighed my soul, so far as its deeds are concerned, in the balances of justice, and it has been found wanting.

Before passing to the spiritual side of life, I silenced my conscience by an abstract belief which is at present wholly unsatisfactory to me. It was this: I believed that my crime was justifled of God because of the motive prompting to the act-because of those conditions and circumstances which would underlie the act; but here, in the clear light of heaven, I see my mistake, and forever my soul calls upon me to return, to confess my crime, and from the sphere of earth, where the crime was committed, seek pardon at the hands of my God-of my God, my highest sense of right and justice that I have outraged. I believed that the good of the nation demanded the course I took. I believed that he upon whose body I committed the crime was a great stumbling block in the way of the nation-to its passage on to a higher and more popular place among the nations of the earth. So I silenced my conscience, and was the instigator of the plot which resulted in his death. I refer to Prince Albert, of England. Does it astonish you? He died, the world says, a natural death; but I say differently. He died by poison.

The highest good of our Queen demands this confession from me; it is her right, for the nation looks critically upon her in her seclusion, and wonders why she turns her back upon those who are considered England's best friends.

I have no intention of mapping out the precise circumstances leading to the death of this good man. I flud it sufficient for me to say that I, Lord Palmerston, Prime Minister to England, was the chief instigator in the plot. And here, from the sacred soil of our common mother, I pray for forgiveness-for that pardon which I know can alone come from within, not from without, I have been long away, because the pressure forcing me back was not strong enough to overcome my prejudice of return; but, like a little child suing for pardon, I am here to day, confessing my crime, and hoping that I may from this hour live a new life, and do, under all circumstances of life, as the best instincts of my nature shall dictate.

Patrick Foley.

stand a great deal higher than we do; and perhaps they do.

Well, sir, I am back here not to confess any crime at all, for I tried to live an honest life while us into greater harmony with that law. All true I was here-I did the very best I could; and if I was mistaken in the way I did, why, there is a good God that never puts us down because we are mistaken, if we do the best we know how to.

I have a son and a daughter here on this side that I want to reach, if I can. My name was Patrick Foley. I have been gone from this earth | it can make vocal utterance of its prayer. It does a little better than two years. I died a Catholic. and I come back a Catholic, because I have not seen anything in the other life to make me to see that there is anything better for the soul to lean upon. Faith! there is not for mine, at all events There is errors in the church, but there is more good than there is bad, so I will hold on to it a while longer.

Now my son is about making a move, which, if he makes it as he has in his mind to do, it will be the very worst thing for him to do. He thinks of having it all his own way, but he will find out that it will not be so at all; it will be all somenot get anchored anywhere else to his satisfaction here in this life. He had better wait-hold on to

And to my daughter. She thinks of going to the old country for the sake of bringing out a favorite cousin, who is sick, as she thinks, to be doctored in this country. Now the truth of the thing is, the cousin is dead-is dead, and the brother, who is writing to my daughter and getting money from her all the time, don't let her know it, because he knows the money will stop. So she had better stop the money, and stop thinking about going there, too. And if she wants any information about these things, go to Father Mc-Carty, and he will give it, not so as we who have been here ourselves, but he will give all she can

(To the Chairman.) May the Lord bless ye, March 7. and the angels watch over ye!

Carrie Augusta Jackson.

[How do you de?] I am pretty well. [Whom do you want to send a message to?] To my father. [What is 'your father's name?] Jackson-James Jackson, of Boston. Mother and I are dead, and he thinks about us, and wishes he could know where we are. Mother could not come, and I thought I would. My name is Carrie Augusta Jackson. I was six years old; I died of sore throat and fever; mother died of consumption; little George, that is with us, he did n't live here at all, but he lives with us now. And we want father to know that we have a beautiful home where we live, and that it is n't anything like what grandfather used to say it was. [How is it different?] Well, it is different because we was n't taken up to God and judged, and the streets aint paved with gold, and there is trees, and there is water and sunshine and birds, and there is everything we should have here, and a good deal more, and people do n't sing all the time. Well, grandfather said they did; he told me so; he knows better now. [Is he with you?] No; he don't live with us, but he is dead, and I asked him, since I saw him here, what made him tell such a story, and he said it was the best he knew. I don't blame him, but I don't want father to believe it any more.

My father is a horse-shoer, and I don't want him to hurt horses when he does it. He must be awful careful. He loses his patience when they don't stand still. He must n't do it, because it is wicked. Tell him I am there sometimes, and I don't like him to do it-it makes me feel bad. it is under the cushion in the old easy-chair-he will find it there. And he need n't think we took it and put it there, for we did n't. It slipped out of his pocket when he was asleep, and it went down behind. The cushion will come out, and he will find it there. And mother sends her love, and I want him to be good-never to swear nor do anything wicked, because we want him to live with us when he comes. March 7.

Dr. Sylvanus Brown.

I am told that my son is dissatisfied with the disposition that I made of my earthly means; that he is endeavoring to set aside my will and get an action from the court, which, I return here to-day to tell him-if I am not greatly mistaken-he will fail in. Then, if he should be successful, he will find that every dollar he obtains in that way will be other way than by symbols, and therefore it is so thoroughly oiled that it will slip easily through his fingers. He had better take my advice and let matters remain as they are. The will was my through media by symbols then, as they often do will, and, if he respects my memory, I ask that now. This is one of them-it is but a symbol he will respect my will and seek no longer to set | containing the idea, and it is the business of those it aside. There is no justice in the movement he to whom the symbol is given to ascertain what is making. Dr. Sylvanus Brown, of Derry, N. H. | the idea is. March 7.

Invocation.

thou God, the Soul, we, thy children, have assembled here, the living and the dead, that we may worship and adore thee by studying the philosophy of life, by mounting the spiral staircase that leads to thee, that overcomes ignorance and sin. and makes the soul at one with thee. Thou Infinite Spirit, ever present, ever lovely, we may approach to perfect prayer and praise, but we understand our ignorance and our weakness, and we know that thou art beyond our comprehension. We may reach out toward thee in our forever and forever thou wilt bless us; thy loving kindness, thy tender mercy will be forever our shield, and thou wilt forever fold us in the mantle of love and bear us onward, forever onward through eternity. May the loving angels gathered here be blessed in their endeavors. May they inspire anew those holy purposes and stronger reachings out toward thee. May they dispel the gloom that hovers around some of these human hearts, and show them the sun that is shining mid the clouds of earth. And to thee, ob, beautiful Spirit of Love, be endless praises. March 9.

Questions and Answers.

safety?

ANS.—To the enlightened Spiritualist of the present day, surely the word vision would answer better, for such it was.

Q.-(From the audience.) What availeth gray-

A .- Prayer is the lever by which we are raised tell, but I believe God is with us." Now I can [How do you do?] Faith! I am well, then. to the condition whereby we may receive holy answer the question; and I want them to feel it as

hovel. So, you see, it is very easy for the poor an effort of the soul to come nearer to God, and and ignorant of this life to occupy the places that therefore it is of use, it avails us much, it brings have been occupied by those who, they think, us into a condition to be blessed, to be able to receive those things for which we ask. It does not change the purposes of God, or infinite law, but it changes our relationship to that law; it brings prayer necessarily makes us better, and therefore it is of the highest use to the soul. Q.-Is it necessary that it should find expression

in words? A.-Under some circumstances it is necessary, because the soul is dissatisfied with itself unless

the blessing sought for any quicker, but it satisfies the soul.

Q.-I should like to ask how Matthew, Mark, and Luke obtained their knowledge of what was said by our Saviour in the Garden of Gethsemane, on the eventful night of the betrayal, whereas John makes no record of it?

not make the prayer any better; it does not bring

A .- It is a well-known fact to some biblical scholars-not to all-that all these several books making up the New Testament are of uncertain parentage; and it is believed, and has been pretty thoroughly demonstrated, I believe, by some, that body else's way, and he will come out every way the writings credited to these various authors worse off than he went in. So he had better re- were such as the real writer could gather up from main as he is; and of all he does, don't break | miscellaneous written narrations and records of away from the Catholic Church, because he will the things relating to the man Jesus. His followers-those who believed on him, particularly the Essenians, who had the most faith in him, were in the habit of making records of that that they heard about him, and all that they witnessed of him, and those who gathered up the sum of them were credited with them - to Matthew, Mark, Luke and John-but it is a matter of doubt whether either of those personages had anything, directly or indirectly, to do with those accounts.

Q.—The record claiming that he rose entirely alone, how came they to have any knowledge of what was said, or what transpired; of his prayer and of the sweating of blood? That is the question I wished to have answered.

A .- I think you are mistaken with reference to that record. I think he was not alone. Nordoes take care of and understand. She knows him it say so, if our memory of the earthly record serves us right.

QR.—The record, as I read it, is, he went away alone and prayed, and returned, and found his disciples asleep-again he went alone and prayed, and again returning, he found them asleep. A .- And all the while it is supposed that they

were in the garden with him and very near him. Qu -About a stone's throw, the record says. A.—It is possible that his prayer might have been a vocal one, and so distinct that they might have heard him; and again it is possible that they might have received their information from the hosts of angel attendants that were always in

get at the truth from any earthly record. Q.—Does an individual's faith or belief here, af-

waiting upon him; but really it is not possible to

fect his happiness eventually? A.-Relatively it does, but otherwise it does not. If a man believes in eternal damnation here, he goes to the spirit-world, and he is relatively unhappy-he is related to that idea-the idea drags him down. Instead of expecting a blessing at the hands of infinite blessing, he expects curses at the bands of infinite evil. In this sense it af fects him in the after life.

Q .- Will the time come when he will be just as happy as if he believed the other way? A.—Yes.

Q.—Do the spirits have a greater knowledge of Deity than we have in the form? A.-No. they do not.

Or.—One would naturally suppose that the advantages in the spirit-world were greater for searching and finding out God than here.

A .- Yes, the advantages of the soul are greater in all things in the spirit-world, and yet speaking in the absolute, the soul knows no more of God in the other life than here. Here the enlightened soul understands God to be the power that pre-Tell him he will find the silver half-dollar he lost; serves it, in which it lives, moves and has its bebe got it from a dead rebel, and lost it since he came home—since mother and me died. Tell him forsooth it cannot analyze God: it may theorize concerning him, and philosophize and speculate, but that is all.

Q.—Was John the revelator a Spiritualist? A .- If he was the author of the Book of Revelations, we should presume that he was both, and a medium also.

Q-How are we to accept that communication if we accept him as a medium under spiritual

A .- How are you to accept it? As fallible, to

be sure, containing much of good, much of truth, but somewhat of error.

Q .- What were his four and twenty beasts that be saw?

A .- The people who existed upon the earth at the time of his writing could be educated in no that these symbols are introduced into all the writings of the teachers. The spirit-world taught

Q.-Following that analogy, what are we to learn from the sea of glass mingled with fire? A.—Simply the condition of the spirit-world Thou wondrous Whole, whose body Nature is, and of mind in conjunction with matter, as he March 9. saw it clairvoyantly.

Samuel Morris Waln.

My chief mission in returning to earth to communicate is, first, to give a word of cheer to the members of the different Societies for the Prevention of Cruelty to Animals, who may be Spiritualists. I was President of the Society in Pennsylvania, and an honorary member. I believe, of the Massachusetts Society, and I rejoice to be able to return informing those who are interested prayers and in our praises, but that is all. But in the grandest of all movements since the days of Jesus, that this movement was first inaugurated in the spirit-world, and was communicated to receptive minds on earth, and has been watched over and guarded with tender solicitude since its first inception here. Indeed, there has been no movement on earth that the angel world has watched over so tenderly and so anxiously since the days of Jesus as this movement; and there is no possibility of its losing ground, for its sheet anchor is in heaven, and it proposes not only to benefit our relations in the lower kingdom, but it proposes to benefit humanity; for one cannot establish kindly feelings toward the brute creation without establishing corresponding ones to-Ques.-What interpretation are we to put upon | ward humanity. This movement is considered the word "dream," as mentioned in Matthew, in | by the spirit-world as one of the great wings of relation to Joseph fleeing with the child Jesus for reform which will urge you on nearer to God, and nearer to all goodness here and hereafter.

Some of my friends who were members of the Society in Pennsylvania, who were Spiritualists, used often to say to me: "Mr. Waln, don't you believe that the angel-world is in this movement with us?" I used to answer: "Indeed, I can't You know it is but a step from the throne to the influences, blessings such as we seek for. It is something more than a belief, and to never for a

moment despond, fearing that their cause may die out for want of aid, for it never will. It can call to its aid a legion of angels, who can, if they wish, empty the pockets of those who have much of this world's goods, in order to sustain this great movement. When the first mind caught the strain on earth and began to send out vibrations, when this thought took shape and form in words, I am told that there was a grand celebration in heaven; that the benevolent minds of all the spheres congregated togother and rejoiced over the birth of this idea on earth. Now, then, he of good cheer, and hand in hand with God and the angels, go forward fearing nothing. I am Samuel Morris Wain. March 9.

Matthew Dougan.

[How do you do?] Faith, I don't know at all how I do.

Well, sir, the story I have to tell is very soon told. I am not happy in the other world because my two brothers that are left here are not willing to take care of their mother, an old lady nigh on to eighty. I took care of her while I was living, and they have managed all I left; it was n't much, to be sure-only about three hundred dollars-but they got it all, and now they won't do a thing for her. And I come back to say to the priest that he shall refuse to absolve them unless they will do what is right by their mother. I went away a year ago this month. My name was Matthew Dougan. I went from Boston. I do n't come back claiming to my brothers that I was always right myself; but I say this much: It will be better for them to do pretty near right here, because if they do n't they will be sorry for it in the world where I am. [You had better give their names.] James and Daniel; and I want the priest to refuse to absolve them when they come to him, because it is right. [Will the priest get your message?] Yes, I know he will. Good day, sir.

Annie Meyers.

[How do you do?] I am pretty well; I was sick when I was here. I had the lung fever, and that's why I died. My name was Annie Meyers. I lived in Philadelphia. My papa was an engineer. He ran an engine on a railroad; and he wants to know if I am alive. And I am; and I have seen old Aunt Sibley. She did n't tell me to get out of the way, as she used to here. Father used to say, if she ever went to heaven she would be obliged to have it all alone, because she would n't want anybody near her. [Did you find her living in a house alone?] Yes, she lives alone; and it is a horridlooking place, too. She had a nice place here, but she would n't give anything to anybody, and she Dokonstra. Mass.—Meetings will be held in Union Hall. she would n't give anything to anybody, and she was cross to everybody, and when she died she found she had not got any place in the spirit-world, and she has been trying to get one, and she has got a poor-looking place. [It will take her some time to get a good one] Yes, sir; because she is lazy. She did n't put forward her faculties to work for good. She is lazy. Papa always used to say she was awful lazy, she was. He used to live with her, and he knows all about her; and I thought perhaps he would like to hear about her. But I do n't live with her; oh! no, I do n't live with her. Nobody lives with her; and I do n't go near enough to her to have her tell me to get out of her way. [You will feel better, perhaps, if you try to help her up.] No, sir; she do n't want any body to help her; she won't let anybody. When she was sick she did n't want anybody to come near her just as long as she could move. She did not like people near her; but tell father she has not got all heaven to herself. I have got a good share of it.

I am nine now. [How old were you when you passed away?] I was eight. March 9.

Séance conducted by Margaret Fuller Ossoli;

MESSAGES TO BE PUBLISHED.

letters answered by C. H. Crowell.

Monday, March 13.—Invocation; Questions and Answers;
John Rogers-n. of London to his son; Lena Morris, of New
York City, to her parents, in Baltimore; Nancy Clark, of
Boston; Johnnie Joice

Boston: Johnnie Joice
Tuesday, March 14.—Invecation; Questions and Answers;
Robert Barnes, of Evansyllie, 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;

Mrs. Charlotte Moore; Charles Scott.
Thursday, March 16—Invocation; Questions an' Answers;
Benjamin French, of Lowell, to his bother; Therin Hill. of
Franklin. Mass., to friends; William Hamilton, to Alice
Vaughn Hamilton
Monday March 20.—Invocation: Questions and Answers;
Jones P. Kenchin, of Livin, ston Co., La., to friends; Mary
Talbot, of Boston, to her daughter; John N. Hatch, Jr., of
Boston, to his wife; Jennie Jo'nson.
Tuesday, March 21.—invocation; Questions and Answers;
Ahram James, to Mr. White: Clara Wilmot, of New York
City, to her mother; Mrs. Ellen M. Robinson, of Norwich,
Conn., to friends; Michael Donally, of Boston to Mr. White.
Thursday, March 23—Invocation; Questions and Answers;
John Randall, of Hookinton, N. H., to his mother: Emily
Taylor, of New Bedford, Mass., to her sister; Margaret
Humphreys, of Germantown, Penn., to her brother.
Tuesday, June 21.—Invocation; Questions and Answers;
Mrs. Smith, of Elliot Almshause, to Mr. G.—; Ramuel Bowen,
of Provi. enc., R. 1.; Adele Stuart, to her parents.
Thursday, June 29.—invocation; Questions and Answers;
Charlie G. uid. of Gloucester. Mass., to his mother; William
Leary, of Fa'l River, "ass.; William Thackeray, to Thomas
Phillips; Alice Cook, died in New York City.

Married:

At the residence of the bride's father, Wednesday evening, June 14th, by the Rev. Addie L. Ballou, Annie S. Graham of Cincinnati to Oliver S. Garrettson of Buffalo.

Passed to Spirit-Life:

From Grand Rapids, Mich., on the 19th of April, Eddle P. only son of Ebenezer W and Caroline F. Barnes, aged 7 years only son of Ebenezer W and Caroline F. Barnes, aged Tyears.

He passed from the earth-form to the spirit life by being crushed by the falling of a sand-bank beneath which he, in company with two of his little associates, was playing, and whose mortality ended in life with his.

We taid tenderly away the form we had learned to love, a fair casket of a bright, pure spirit gem, and though full of sorrow and sympathy, we felt that

The blow that from its form of clay

Bas wrenched the immortal part away.

Throws back the shining sates that stand

On the fair confines of the land.

In which the disenthralled of earth

Awaken at their second birth

Yet thrill with more than mortal pain.

Yet thrill with more than mortal pain, The loving hearts that linger here. And cannot break—oh bleeding hearts Live on to know you 'li meet again.

And spirits unto spirits hear Sweet takens of the love they share; And not the form of clay snall bar Your vision through those gates ajar.

From East Otto, Cattaraugus Co., N. Y., April 29th, 1871. Thomas G. Larabee, aged 54 years and 10 months. Thomas G. Larabee, aged 54 years and 10 months.

Almost eleven years had he been affilieted with paralysis of the lower limbs, caused by an "celdent which broke the back bone and crushed the spinal cord at the fracture. But smid all his sufferings—which were extreme at times—"spiritualism was his only hope and consolation; and often when interrogated upon his belief his reply would be," If all this suff-ring which I have endured had been necessary to bring me out from the oil of thooky views which I used to entertain, and convert me to the beautiful truths of Spiritualism, most gladly would I have suffered."

"And I sit and think, when the supert's gold."

ould I have suffered."

"And I sit and think, when the sunset's gold Is flushing river and hill.and shore.
I shall one day stand by the waters cold, And hist for the sound of the boatman's oar. I chall catch a gleam of the flapping sail, I shall hear the boat when it sains the strand, I shall hear the boat when it sains the strand, I shall pass from sight with the boatman pale. To the better shores of the Summer' and. I shall know the loved who have gene before. And joyfully sweet will the meeting be. When over the river, the beautiful river, The angel of death shall carry me."

E. M. Huddlest

E. M. HUDDLESTON.

Spiritualists of Eaton Rapids and Windsor, Michigan.

The friends of Eternal Progression of Eaton Ravids and Windsor, Mich., and vicinity, will hold their First Quarterly Meeting at the Cheney Schoolhouse, or at the grove in the neighborhood, on the Isin and 18th of July next. Mrs. L. A. Pearsall and others will be present to address the meeting. Provision will be made for friends from a distance Prof. Balley will be present to sing and play the organ Come, friends, and we will have a good time in keeping the wheels of progress in motion.

JABEZ ASHLEY, President.

[The Present Age and R. P. Journal please copy.]

A Two Days' Meeting at Albion, N. Y. At an Assembly of the Spiritualists of Orleans County to day, it was resolved that a Two Days' Meeting he held in Alblon, the 22d and 23d days of July, commencing at 10 o'clock A. M., and that J. G. Fish and Loo Miller be engaged as speak ers. Entertainment for friends from a distance will be pro-

SPIRITUALIST MERTINGS. PUBLISHED EVERY OTHER WEEK.

ADRIAN, MIGH.—Regular Sunday meetings at 10% A. M. and 7½ P. M., in Odd Fellows' Hall, Main street. Children's Progressive Lyceum meets at same place at 12 M. Mr. C. Case, President.

President.

ANDUVER, O.—Children's Progressive Lyccum meets at Morley's Hall every Sunday at 11 M.A.M. J. 8 Morley, Conductor; Mrs. T. A. napp, Guardian; Mrs. E. P. Columan, Assistant Guardian; Ilarriet Dayton, Secretary.

BUSTON, MASS.—Eliot Hall.—The Children's Progressive Lyccum meets at 10 A.M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to M. T. Dole, Secretary.

John A. Andrew Hall (formerly Dr. Adams's Church).—
Test circle in Grenoon at 10% o'clock, by Mrs. Mary Carlisle, medium. Speaking in the afternoon at 2% o clock, by Mrs. B. A. Floyd; music by Miss Minnie Prouty. Scats free.

Temple Hall.—The Buylston-street Spiritualist Association meets regularly at this place (No. 18, up stairs,) each Sunday. Circle morning and afternoon, evening, lecture.

Hampshire Hall, 538 Wathing! in street—Free progressive meetings. Sundays, at 3 P. M. Miss Helen Grover, Conductor.

Baltimark, Md.—Lyric Hall.—Tho. First Spiritualist

meetings, Sundays, at 3 P. M. Miss Helen Grover, Conductor.

Baltimork, MD. — Lyric Hall. — The "First spiritualist Congregation of Baltimore", hold meetings on Sunday and Wednesday evenings. Children's Progressive Lyceum meets overy Sunday at 10 a. M.

Lyceum Hall, Baltimore street, opposite Post-Office arenue, The Maryland State Association of Spiritualists hold meetings in this hall. Levi Weaver, President; Jacob Weaver, Vice Pres.; George Broom, Secretary; Wm. Leonard, Treasuror. Children's Progressive Lyceu n No. 1 meets every Sunday morning at 94 o'clock, and every Thuraday evening. Levi Weaver, Conductor; Mrs. Rachel Walcott Guardian; Mrs. Eliza eth J. Wilhelm, Librarian; George Broom, Musical Director.

Brooklyn, N. Y.—The Children's Progressive Lycum.

Cal Director.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets at Sawyer's Hail, corner Fulton Avenue and Jay street, overy Sunday, at 10\} A. M. J. A. Wilson, "Ondunctor; A. G. Kipp. Assistant Conductor; Mrs. Ade E. Cooley, Guardian of Groups. Lecture at 3 P. M. by Mrs. E. F. Jay Bullene.

Bullene.

BRIDGEPORT, CONN.—Children's Progressive Lycoum meets every Sunday at 1 r. m., at Lyceum Hall. J. S. Shattuck, Conductor: Mrs. J. Willson, Guardian; Dr. Porter, Librarian; Edgar G. Spinning, Busical Director.

BATTLE CREER, MICH.—The First Society of Spiritualists hold meetings at Stuart's Hall every Sunday, at 10 M. A. M. and 7 M. P. M. A. P. Averill, President; J. V. Spencer, Secretary; William Merritt, Tressurer.

CHARLESTOWN, MASS.—The Children's Progressive Lyceum meets in Wasning'on Hall, No 16 Vsin street at 10 A. M. every Sunday. Benj A. Fisher, Conductor; C. A. Abhott, Assistant do.; Mrs. C. Carr, Guardian; Miss Carrie F. Cutler, Assistant do.; W. M. Dinsmore, Musical Director; Miss Gertrude Carr, Assistant do.; John G. Abbott, Mrs. Cutler, Mr. a.d Mrs. John Nich. J., Guards. All communications should be addressed to Benj. A. Fisher, Secretary.

Cambil. Deffort, Mass.—Children's Lycoum meets every Sunday.

CAMBRIDGEFORT, MASS.—Children's Lycoum meets every Sunday at 10½ A. M., at Harmony Hall, Watson's Building, Main street. W. H. Bettinson, Conductor; Miss A. R. Martan, Guardian.

tain, Guardian.

CLEVELAND, O.—The First Society of Spiritualists and Liberalists hold regular meetings every Sunday at Lyceum Hall, 298 Superior street, opposite the rost Office, morning and evening, at the usual hours. D. U. Pratt, President; — Lown, Vice President; Dr. M. C. Parker, Treasurer; Joseph Gilison, Secretary. Children's Lyceum. meets in the morning at Temperance Hall, 1-4 superior street. C. J. Thatcher, Conductor; Emory Olds, Assistant Conductor; Mrs. S. M. Thompson, Guardian: Aliss Saran Files, Assistant Guardian; George Wiltsey. Librarian; Mr. Price, Musical Director; George Young, Secretary.

CINCINNATI, O.—The Society of Progressive Spiritualists hold meetings every Sunday morning and evening in Thompson's Music Hall. G. W. Kates, P. O. box 568, Secretary.

CHICAGO, ILL.—The Spiritualists hold meetings every Sun-

W. Pickering, Scoretary.

Doroniester, Mass.—Meetings will be held in Union Hall, Upham's Gorner, every Sunday and Thursday evening, at 8 o'clock. Mrs. Floyd, regular speaker.

Dransyller, N. Y.—Spiritualist meetings are held the first and tuird Sunday of every month. Mrs. E. A. Williams is en gaged to speak until the first of March.

gageu to spe-k until the first of March.

HARMONTON, N. J.—Meetings held every Sunday at 10½

A. M., at the Spiritualist Hall on Third street. P. N. Parkhurst, President; Gerry Valentine, Secretary. Lyceum at 1

P. M. Merrill Parkhurst, Conductor; Mrs. J. M. Peebles,
Guardlan.

Hingham, Mass.—Children's Lyceum meets every Sunday afternoon at 2 o'clock, at Temperance Hall, Lincoin's Build-ing. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian HOULTON, ME.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings. LYNN, Mass.—The Spiritualists hold meetings every Sun-iay afternoon and evening, at 3 and 7 p. m., et Cadet Hall. LOUISVILLE, KY. — Spiritualists hold meetings every sunday at 10 A. M. and 71/2 P. M., in Weisiger Hall, 4th street. LOWRLL, MASS.—The First Spiritualist Society meets in Weils Hall Lectures at 23 and 7r. M. Jacob Nichols Presi, dent; J. S. Whitney, Corresponding Secretary; N. M. Greene, Treasurer, Children's Progressive Lyceum meets at 10% A. M. George B. Goodale, Conductor; Mrs. Caroline M. Smith, Guardian.

LONG LAKE, MINN.-The "Medina Society of Progressive Spiritualists" hold meetings in the North School-House the fourth Sunday of every month, at 102 A. M. and 2 P. M. Mrs. Mary J. Colburn, speaker.

LA PORTE, IND —The Association of Spiritualists hold meet-ings every Sunday at Huntsman's Hall. Lyceum at 10½ A. M. Conference at 4 P. M. Warren Cochran, Cor. Sec. MILAN, O.—Society of Spiritualists and Liberalists and Children's Progressive Lyceum, meets at 11 A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

MARLBORO', MASS.—The Spiritualist Association hold meetings in Berry's Hall every Sunday at 13 P. M. James Lowe, President; Mrs. Sarah S Foster, Secretary. Milbord, Mass.—Children's Progressive Lyceum meets at Washington Hall, at 11 A.M. J. L. Buxton, Conductor; Mrs. Cordella Wales, Guardian; Mrs. Mary Bacon, Musical Direct-or; H. S. Bacon, Corresponding Secretary.

MILWARDER, WIS.—The First Society of Spiritualists hold meetings every Sunday in Bowman's Hall. Social conference at 2 P. M. Address and conference at 74 P. M. H. S. Brown, M. D., President.

MIDDLEBORO', MASS.—Meetings are held in Soule's Hall every other sunday at 13 and 63 P. M. MANCHESTRE, N. H.—The Spiritualist Association hold meetings every Sunday atternoon and evening, at Lyceum Hall. Stephen Austin, President: F. H. Saunders, See'y.

Morrisania, N. Y.—First Society of Progressive Spiritual-ists—Assembly Rooms, corner Washington avenue and Flith street. Services at 34 p. k. NEW ALBANT, IND.—The Society of Progressive Spiritual-ists hold meetings every Sunday at 2 and 7 p. m. J. Kemble, President; Isaac Bruce, Vice President; A. R. Sharp, Record-ing Secretary; A. C. McFadden, Corresponding Secretary; J. W. Hartly, Treasurer.

W. HERLIY, Treasurer.

NORTH SCITUATE, MASS.—The Spiritualist Association hold meetings the second and last Sunday in each month in Conlhasset Hall, at 10½ A. M. and 1½ P. M. Progressive Lyceum meets at the same hall on the first and third Sunday at 1½ P. M. D. J. Bates, Conductor; Deborah N. Merritt. Guardian; M. C. Morris, Secretary. Speakers engaged:—Mrs. N. J. Willis, July 9; Mrs. Juliette Yeaw, July 23; N. S. Greenleaf, Aug. 13.

Aug. 13.

Aug. 13.

Autor, Mass.—The Friends of Progress meet every Sunday at Templar's Hall, at 2 and 6 P. M.

New York City.—Lyric Hall.—The Society of Progressive Spiritualists hold meetings every Sunday in Lyric Hall, 6th avenue, near 41st street. Lectures at 10½ A. M. and 7% P. M. P. E. Farnsworth. Scoretary. P. O. box 5679. The Children's Progressive Lyceum meets in the same hall at 3½ P M. Dr. D. U. Martin, Conductor.

Masonic Hall.—The Spiritual Conference meets every Sunday at 2½ o'clock in Masonic Hall, 13th street, between 3d and 4th avenues.

NEWBURYPORT, MASS.—The Children's Progressive Lyceum meets in Lyceum Hall every Sunday at 2 F. M. T. C. Carter, Conductor; Mrs. F. N. Landford, Guardian; J. T. Loring, Sec-retary; A. Lanc, Treasurer; D. W. Green, Librarian. NEW ORLEANS, LA.—Lectures and Conference on the Phi-lonophy of Shiritualism. every Sunday, at 10% A. M., in the hall, No. 94 Exchange place, near Centre street. William R. Miller, President; J. H. Horton, Secretary.

Miller. President; J. H. Horton, Secretary.

Portland, Me.—Children's Progressive Lyceum meets at Reception Hall, at 10% A. M. Capt. T. P. Beals, Conductor; R. I. Hull. Assistant Conductor and Treasurer; Mrs. T. P. Beals, Guardian; Miss M. Elia Bonney, Musical Director; Alphonso Yeaton, Librarian; Miss Abbie Farrow, Secretary. PUTNAM, CONN.—Meetings are held at Central Hall every sunday at 13 r.m. Progressive Lyceum at 103 A.m. PAINESVILLE, O.—Progressive Lyceum meets Sundays at 10 A. M. A. G. Smith. Conductor: Mary E. Dewey, Guardian.

A. M. A. G. Smith. Conductor: Mary E. Dewey. Guardian.
PLYMOUTH. MASS.—The Spiritualist Association hold meetings every Sunday in Leyden Hali. L. L. Bullard, President; Alice B. Sampson, Treasurer. Children's Progressive Lyceum meets in the same hali. L. L. Bullard, Conductor; Alice B. Sampson, Guardian; Clara Robbin, Librarian; Miss. Lydia Benson, Musician.
RENSSELAER. IND.—"Society of Progressive Spiritualists" meet every Sunday, in Willey's Hali, at 10; A. M. I. M. Stackhouse, Secretary.

ROGERGED, LL.—The First Society of Spiritualists.

ROCKFORD, I.L.—The First Society of Spiritualists meet in Brown's liall every Sunday evening at 7 o'clock. STOAMORE, ILL.—The Children's Progressive Lyceum meetat the Universalist Church every Sunday at 4 P M. Harvey A. Jones Conductor; Miss Agnes Brown, Guardian; Agrippi Dowe, President of Society; Curtis Smith, First Vice President and Tressurer; Mrs. Sarah D. P. Jones, Corresponding and Recording Secretary.

SPRINGFIELD, MASS.—Spiritualist Association hold meetings every Sunday in Franklin Hall, at 2 and 7 p. n. Speakers desiring to address said Society can write to Harvey Lyman. San Francisco Cal. — Spiritualists and other Liberal Thinkers meet for conference and discussion every Sunday afternoon at 2 o'clock, at Dashaway Hall, on Post street. SACRAMENTO, CAL.—Spiritualists hold meetings every Sunay at 2 o'clock, in Pioneer Hall, 7th street. Mrs. P. W. tephens, speaker.

SALEM, MASS.—The Spiritualist Society hold meetings every Sunday at Lyceum Hall, at 23 and 7 r. M. Walter Harris,. President; Henry M. Robinson, Secretary; Mrs. Abby Tyler, Treasurer.

TOLEDO, O.—Meetings are held and regular speaking in Old Masonic Hall. Summit street, at 7½ P. M. All are invited free. Children's Progressive Lyccum in same place every Sunday at 10 a. M. C. B. Eelis, Conductor; Miss Elia Knight, Guardian.

Guardian.

VINELAND, N. J.—Friends of Progress meetings are held in Plum-street Hall every Sunday at 10 A. M., and in the evening. President, C. B. Campbell: Vice Presidents, Charles Butler, Susan F. Fowler: Recording Secretary, H. H. Ladd; Corresponding Secretaries, John Gage, D. W. Allen: Treasmert, S. G. Sylvester. The Children's Lyceum meets at 12 P. M. Dr. D. W. Allen, Conductor; Mrs. H. H. Ladd, Guardian; C. B. Campbell, Musical Director; Lucius Wood, Assistant do.; B. F. W. Tanner, Lit carian; Henry Wilbur, Assistant do. Speakers desiring it address said Society should write to the Corresponding Secritary.

WORGESTER, MASS.—The Spiritualists hold meetings every Sunday, afternoon and evening, in Horticultural Hall.

YAYES CITY, LLL.—The First Society of Spiritualists and

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

[We would respectfully request all interested in spiritual meetings to forward us a correct list of officers and other matters pertaining thereto, as it is only by individual as-sistance that we can hope to make our announcements re-

Mediums in Boston.

DR. J. R. NEWTON,

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MRS. ALBERT MOBTON, (Formerly Mrs. E. C. Littlejohn,)

MEDICAL, Business, Test and Prophetic medium. Letters
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Analysis of ores. No. 26 Hanson street, Boston. 1f—June 17.

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AT NO. 226 HARRISON AVENUE, BOSTON.

TETHORE requesting examinations by letter will please en close \$1.60, a lock of hair, a return postage stamp, and the address, and state sex and age.

July 1.

MRS. A. C. LATHAM,

MEDICAL CLAIRVOYANT AND HEALING MEDIUM,

193 Washington street, Boston. Mrs. Latham is ominently successful in treating itimors, Rheumatism, diseases of the Lungs, Kidneys, and all Billous Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. iw*-Jnne 24.

BUSINESS CLAINVOYANT, in rear of 225 Tremont street, B. B. Ston. Hours from 10 A. M. to 4 P. M. Will attend to calls evenings and Sundays. W"—July S.

REEMAN HATCH, Magnetic Physician and Psychometrist. No. 8 Seaver place, opposite 286 Tremont street, Boston. Office hours, 9 a. M to 4 P M. Patients attended at their residences if desired. Rheumantsm, Neuralgia. Dyspepsia, and all diseases of the brisin, nerves, lungs and circulation successfully treated. Monroe treatment given. July 1.—4 w.*

MRS. M CARLISLE, (formerly of Charlestown,) Test and Clairvoyant Medium, 94 Camden street,
Boston. Will attend calls at private residences for circles
cyenings. Swe-June 17. MRS. M. A. PORTER, Medical Chairvoyant

No. 8 Lagrange street, Hoston, Rooms will be open only on Mondays, Tueslays, Thursdays and Fridays after June 1st. MRS. BELL BOWDITCH, Business, Test and Medical Medium. Scances Sunday and Thursday evenings at 71 o clock. Residence, 337 Harrison avenue, Boston. July 8-4w*

M RS. L. W. LifuH, Trance, Test and Heating Medium, has removed to 163 Court street, Boston. Circle Tuckday and Sunday evenings at 72 o'clock.

July 8-2w'

M RS M. E CATES Healing, Developing and Writing Medium, No. 21 Charter street, Boston. Hours from 9 A. M. to 9 P. M. June 3. MRS A. BABBITT, Medical Clairvoyant, Business and Test Medium, No. 14 Indian street, Room 6w*-June 24

MRS. ELDRIDGE, Test, Business and Medical Clairvoyant, 1 Oak street, Boston. 4w*—June 24.

SAMUEL GROVER, HEALING MEDIUM, No. 23 Dix Place (opposite Harvard street). 3m*—June 10.

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is under heaven; whereof I, Paul, am made a minister.—Col.1:23.
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MRS. E. DESMONDE, M. D., Ladies' and Children's Physician, No. 139 Feet 114th St. 112-24 and Children's Physician No. 139 Feet 114th St. dren's Physician, No. 132 East 117th St., near 34 avenue, New York. Clairvoyant Examinations made. 3w-July 8.

CHRISTIANITY:

Its origin, nature and tendency, considered in the light of astro-theology. By REV. D. W. HULL.

Be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I, Paul, am made a minister.

Banner of Light.

THE WEST.

Warren Chuse, Corresponding Editor. Office at his Spiritual, Reform and Liberal Bookstore, 601 North Fifth street, St. Louis, Mo. bers and bound volumes, can always be had at this office.

IMPORTANT ITEMS.

We take the liberty of placing this private letter before our readers; first, because it raises some questions of importance which we have often met with; and second, because its candid manner of stating the queries requires of us, and all who can aid us, as candid explanations as we can give. We are personally acquainted with the writer, and know him to be a clear and close reasoner, and one as free from prejudice and superstition as any in our ranks, and we hope our friends in both worlds will, through the Banner, give him and others all the light they can on these subjects:

DEAR SIR—I have been feeling for some time as though I would like to sit down and have a long talk with you but as we cannot personally, I avail mixelf of pen and paper. You will recollect that I gueried a little, when you was at our house, as to whether spirits were conscious of giving information to most ils; or whether mediums were simply in rapport with them, or with facts that had been, and simply wrote out their impressions thus obtained, which to them might appear real, but yet obtained without volition on the part of spirits. I instanced the cases reported in "Denton's Soul of Things," where various animals of the past iges were represented as feeding on peculiar vegetation, sea ing even how it tasted, &c., &c. Now it is not to be presumed that the spirits of these animals were intentionally giving any such information to the psychometrist or medium, and if not. that evidence have we that the men of those has barous ages voluntarily engaged in giving the facts or suppositions therein delineated? And if there was no volution on the part of those characters, what evidence have we that any apirite are conscious of giving mediums any information what ever, though there may be abundant evidence of their continued existence?

When at our house you wrote for the Banner a short article raising the query, but I have not seen

In 1862 my youngest son was drowned, and the next year my second son sickened and died. In 1867 my daughter passed away, and in 1870 my wife also passed away, and in 1870 my wife also passed away. My two sons were firm Spiritualists, as also my wife. My daughter, like her father, not without doubts, yet she said she would come back if she could. I have looked through the Message Department of the Banner for something from them, but not a word comes. When you was here you stated that Mumber took spirit-pictures—no mistake. I wrote to him for such as he has to sell, and obtained them. They are something nice, though I cannot see what the spirit of Dr. Rueb wants of spectacles "over there," or the Mobican Chief of his quiver of arrows.

or the Mobican Chief of his quiver of arrows.

Neither can I see how deception could be brought to bear in producing those pictures. Neither can I see how Mumber could be en rapport with the old bodies of those persons so as to re-produce them without their volition.

As I was auxious to get my departed family spirit-pictures in a group, I wrote Mumler about t, (when I sent for the pictures,) who replied that its pictures were mostly recognized, but not all He had taken them in groups as high as thirty. I have not yet sent for any, but I think I shall. If successful I shall prize them highly; if not, the expense is not much. I have frequently seen Mansfield's mediumship highly extended, and so I sent a sealed letter; addressed the different members of my family, beginning with the one that was drowned, addressing him as "My son," folwas drowned, addressing him as "aly son," following by calling the given name of each, in the same order in which they passed away. The answer and scaled letter never reached me; probably the mail was robbed. Some two weeks after I wrote to know what the matter was, which brought a letter of regrets at my not receiving the answer. Subsequently Mansfield gave my son a chance to rewrite the answer, which I received; and, as I kept a copy of the sealed letter, I found the answer was in the order of the queries, though the answer purported to be written by my son— he writing for himself and in behalf of the others, stating what they said, &c. Now here is where the difficulty comes in again. My son was conscious of imparting information, or he was not. If he was not, who is? If he was conscious of acting a brother, a sister, a mother, or not. In his answers he recognized no such relationship, but recognized their names only—no more than the simple reading of the sealed letter would disclose to any one. The want of the peculiar ties of consanguint ty, especially when writing in behalf of a mother, militates much against the theory of conscious action in this case. I do not believe he opened the sealed letter; he read it while sealed, answered the queries (seriatin), but left doubts of relition on part of the writer. Respectfully, D. S. P.

in the infinite variety of being, no two are alike, and hence the powers and capacities of no two are alike, in this world nor in any other. As an instance, a daughter once made an earnest appeal to her father in spirit life, and sent the sealed message to Mausfield, and a brother, also in spiritlife, to whom no allusion was made, wrote a complete answer, signing his name and beginning with " Dear sister, father is here, but as he cannot control this medium, I will answer your letter.' &c. All were unknown to the medium, and lived in a distant State: We have often had similar experiences. Not long since an Indian (spirit) went with us on an excursion into the woods, as an escort and guardian, as he offered to do before we started (so we are reliably informed, but we could not see or converse with him). He said he could not see in the ground, nor see the object for which we were looking, but said a squaw was present who could give more reliable directions, but she could not give us the information. They said some spirits could, but such were not in reach of us, and the search was fruitless. We are well catisfied that, in some cases, the influence is merely impressional and often by the involuntary influence of the spirit; not always, however, as we have some of the most direct and reliable information from our spirit-friends. There seems to be some my sterious law controlling the matter that has much to do with the state and condition of our own minds, and not to be overcome by any will or voluntary action on our part. What we most earnestly and honestly seek we most seldom find, while the careless and indifferent are frequently overwhelmed with reliable facts and testimony. Skeptics, for some reason, are often left long in doubt and perplexity, while those who need no more evidence have it in abundance.

We think no one rule or law governs the whole realm of intercourse between the two worlds Some cases are as our brother suspects, and others are not. The case of his answer may be one in which another spirit answered for the son,

PROPHECY.

Riley C. Nash, of Dubuque, Iowa, wrote us some time before the burning of Paris that a spirit, purporting to be an Italian, had told him two years before the late war in France that it would occur, and the nation be abandoned by its government and that Paris would be burned. He also said at the end of this century there would not be a crowned head in Europe, and that we shall soon have another war in this country, beginning as a political and ending as a religious war, in which the Catholics will gain the religious ascendency and have a short success and then a final destruc- much.

tion. We think he is mistaken in his calculations of time for decapitating monarchy, and that he also mistakes the nature of our coming conflicts. If we were to have war the Catholics could scarcely have more or better success than the Commune did in France, but they may gain the ascendency tain criticisms that we have read, of late, in jour-Over the other sects of Christians.

TO THE YOUNG MEN AND YOUNG WO-MEN OF AMERICA."

Through the Publishing House of S. R. Wells. in New York, our old friend, L. U. Reavis, has just had issued—neatly executed—a book of forty pages with the above title.* This work contains much valuable advice to the young of both sexes, and is better for the male than female, because the author is better acquainted and knows more of the life struggles of his own sex. It is especially addressed to those born in poverty and having to paddle their own canoes, as we had to when young, and as the author has; hence to us it would have been extremely valuable in early life, and will be to others if they read it and heed it. We most heartily recommend it to the young of both sexes, and especially to young men. Having said this with a full appreciation of its truth, we take also the liberty to critizise one or two items which are left rather too much in the rough and unfinished state to do the good they should do, In addressing the girls on the subject of marriage, on page twenty-one, he says, "There are rarely any who ought to marry under eighteen, and as a general rule all ought to marry under twentyfive." This of course would be understood to apply only to those who were not physically unfit for marriage, and to such we would apply our remarks. In the older States, as well as countries, there is a large preponderance of females, and of course many cannot marry if they desire it ever so much. As society now is constituted, females have no right to look up and seek suitable companions, however necessary or desirable marriage may be for them. There are many men who will not marry, however much effort may be made to induce them, because they will not bear the responsibilities of a family, but will seek promiscuous female society, and leave the burdens of life on others, so far as families are concerned. These three causes compel a large, respectable, and physically perfect number of females to live without doing what our author says all ought to doand he does not tell them, or us, how to overcome these obstacles. They cannot emigrate and hunt up companions, and would be despised if they did. But we will quote further: "Young woman, when you have reached the age of eighteen, if you have a good constitution, health and good sense, and know how to work and are not luzy, make up your mind to marry as soon as you can suit yourself with a companion." Of course she will be the judge of these qualities in herself, and suppose she makes up her mind accordingly and resolves to marry, he says next: "As to who you should marry is a question for you to decide." Now this is not the case at all, since all she can do is to go to balls, to church, to theatres, to parties and parades, and show herself as one in market, and whospever espies and fancies her for a wife she may take if she can, with a fair chance, if she rejects the first offer, of never getting another. She has no alternative but to sell herself to the one that will take her, even though he be little else than a bottle of liquor and a box of cigars, with a stove-pipe hat on, and a few dimes and dollars to start life with. He gives them excellent advice on selecting husbands, but unfortunately they have no choice in selecting, but only to wait and take what offers, and too often there are no offers, or only those that are worse than none. How, under our present corrupt social system, young women are to adopt this excellent advice is beyond our knowledge and beyond the book. True, the author says further on, that a woman has as good right to seek a husband as a man has to seek a wife, &c. As an abstract right no one will dispute it; but woe to the girl that does it; she will be called "narrow" and "illiberal" just because you out by all respectable acquaintances and called have been true to both logic and facts. bad names. There is no use in trying to natch up our social system. Nothing but such radical changes as will make woman equal and equally independent with man in marriage and out of it. will remedy the evil, nor will that till she gets her half of the property, of which she now holds the foolish and extravagant fashions, and do busi-We account for all these cases by the fact that, Then she can live without man and marriage as well as man can, and will not be compelled to go to market as soon as she is marriageable, and watch for a purchaser to carry her to some place she is to call home, which is often more like a place that begins with the same letter spelt short. er. For thirty years we have studied this subject persuaded that woman's rights are not all in-

> O This book can be obtained of Warren Chase & Co., 601 North Fifth street, St. Louis, Mo., for \$1 (in cloth), postage

WESTERN LECTURES.

volved in voting nor in marriage.

We are glad to learn that our Bro. Dean Clark thinks of spending the fall and winter in the miles distant, is the nearest railroad station. Southwest, and is ready to make monthly engagements to lecture during that time. We most heart-Illinois and Missouri, where he and many more formation in this line. are needed to preach the inspired gospel of life unto life, with the "ministry of angels realized,"

"The Circular," the organ of the Oneida Perfectionists, gives an interesting account of the expulsion of tobacco from the community about sighteen years ago. The "tobacco devil," as they call it, was not attacked with laws nor by-laws, but by moral and religious force, strongly seconded by the women with the love-element; and in less than one year, the most inveterate smokers and chewers were fully converted, and none have yet become backsliders. Whatever may be said of the faults of this people, they have many virtues no other Christians can boast of. Tea, coffee and swine's flesh are also left out of their culinary department; but they have a most delicious beverage for tea, made from the strawberry leaf, properly selected and cured for use.

The Salt Lake Tribune thinks PARADISE is not good place for farmers, as the grasshoppers have eaten up the wheat crop and are devouring the trees. We never had a very exalted idea of the Paradise where Jesus said he and the thief would go the day they were executed, reither have we of the one this paper refers to, which is some where in Cache County, wherever that is, the paper does not inform us. The general opinion about Paradise is, that it is out from the earth omewhere in space, and it has long been known that grasshoppers rise in immense numbers and soar away out of sight in the air, and for aught we know to the contrary, they may go to the Christian's Paradise.

DARWIN says, "Selfish and contentious people will not cohere." Query: Is this, or some other. the reason that Spiritualists cannot cohere, cooperate and organize for practical work? He also so many young people, full of thought and ambi-Something can be effected without it, but vastly more with, hence we do little when we should do

WESTERN LOCALS, Etc., REPORTED FOR THE BANNER OF LIGHT.

BIGOTRY.

What constitutes a bigot? Judging from cernals devoted to Spiritualism, it is fashionable to consider earnestness as synonymous with big-

Spiritualism is too great a blessing for many souls, and for this reason: there are hundreds of individuals who, when connected with the churches, were possessed of zeal and genuine enthusiasm. They sacrificed something for their faith; they were identified with philanthropic movements; they ably supported the papers devoted to the diffusion of the "gospel;" they were delighted at the formation of new instrumentalities by which a liberal measure of light could be spread among the people; in fact, in all that pertained to the public duties and private benefactions of a true religioni t, they were not found wanting. But now they have adopted a new system of thought. The old supernaturalism has been cast off. Fear is no longer the motive power. And because the dread of eternal punishment is annihilated, many superficial minds seem to think that, in casting that idea away, they also cast away the spirit of concern for the welfare of humanity that so gilds with glory the temple of religion, and makes glad hungry souls the world over. But this is not so. The charities and educational enterprises of the church are not dependent upon the dogmas of the popular theology for existence-far from it. They come up from the human side of man's nature. Consequently, though we reject the old dogmas of theology, still we should realize that a unity of the spirit exists, sufficient to cause us to band ourselves together and pursue the mission of the generous philanthropist and the universal educator. Few realize this fact. The many have discarded the old supernaturalism, and along with it, the practical tendencies that came into being in spite of its influence. They have settled down into a state of indifference and carelessness absolutely astonishing, and have exchanged forms of supernaturalism - nothing more - so far as their religious convictions are concerned; and of the two, the older type is the better one. Though it drives men into work by arguments on sin, depravity, death and nunishment, still, there is one consolation: something is accomplished! But with this superficial class, the new system of thought has no inspiration in the line of public charities or personal sacrifice for the blessed purpose of enlightening the world. The new system possesses the divine energies to work in 'hat direction, but it appeals to the higher planes of man's spiritual being when requesting his cooperation. Under the old regime, it was, Do good for fear of punishment. Modern thought says, Do good because it is pleasant to so do. Such talk is too much for some minds; it is above them. It is the sunlight; they are pale, flickering stars, and they burn on for a short time, and then die out in consequence of laziness. Now, then, we say again, Spiritualism is too great a blessing for many

ROULS. A few words more. These shiftless ones, not content with wallowing in the mire of selfishness themselves, must cry out that a wful word, "Bigot!" when any one, fired with the spirit of the hour, advocates unity, system, clear analytical statement, and the upbuilding of great fraternities, so that an orderly, progressive, spiritual life may come to all within the circle of such organizations. And when you try to show wherein a certain system possesses excellence and superiority over certain ideas that are interesting the people; when you take especial pains to say that your chosen faith harmonizes with these other ideas fully, up to certain limits, and that you admire the advocates of the ideas that you are contrasting with your own, then it is very hard to be

If these things-love of order, system, etc .constitute "bigotry," then put us down as a bigot; more than that—as an individual who desires to become a first-class bigot.

"THE SPIRITHAL ANALYST."

This magazine, issued monthly, is now under less than one eighth. She will then soon abandon | the editorial supervision of Prof. J. H. W. Toohey. The June number is full of interesting matter. ness and dress for it as rational beings should do. The man in the "easy chair" talks like a clearheaded philosopher, possessing all the method of the scientist, and the sunny wit of the natural humorist. The "Scientific Record" is valuable, and then there are able essays, and a choice selected narrative. We shall anxiously look for the "Analyst" as the months come and go, for we feel confident that within its folds we shall find with a close observation of society, and are fully calm, dignified, progressive and scientific statements on the all-important theme of Spiritualism. We hope to see an essay on "Mediumship," before long, in this publication.

LEONIDAS, MICH.

June 231, in company with Bro. J. M. Choate, of Boston, we journeyed to this place to talk the new theology to the people. Leonidas is a quiet country town in St. Joseph Co. Mendon, six

The season is well advanced. The crops look promising, especially the wheat. Corn, also, is ily recommend him to the friends, and hope his excellent. That is all we remember of what the services will he early secured in Kansas, Iowa, farmers told us, so we cannot offer any more in-

> Saturday night (231) we delivered a lecture in Good Templar's Hall to a very attentive audience. There were many Methodists present. The church people are starving on the trash peddled out by the clergy. How they do relish Spiritualism! There were signs of hunger for spiritual ideas on the part of the free thinkers and Spiritualists of Leonidas also. No speaker had visited the place for some time, and so we were heartily welcomed.

> A speaker was needed in Leonidas, just at that time. Some of our friends had grown careless, and crispy, and monotonous; they had neglected to renew their subscriptions for the Banner, and other of our papers, consequently they were not up with the latest thought. To the best of our ability we evolved order out of chaos that Saturday night.

> On Sunday the speaking was in a grove. We held two sessions. A large gathering was in attendance. Bro Choate delivered an impressive address detailing his experience as a medium. and speaking of his benefactor, J. M. Peebles, in terms of highest praise. Bro. Choate is adapted for the spiritual rostrum, and our prayer is that good spirits in the flesh will aid him, until he can stand firm in the blessed path of a minister of the holy doctrine of Spiritualism.

Our young speakers must receive assistance! It is right for them to expect it.

Sunday night Good Templar's Hall was crowded, and the series of meetings concluded with the best of feelings all round. It did us good to minister to the friends. How we do rejoice to meet tion, deeply interested in Spiritualism.

Leonidas should have a Children's Progressive Lyceum. But the trouble is, there is no suitable

place in which to meet. The Methodist Church, which was erected by people of all denominations, with the understanding that it was to be a free church, is closed to everything modern and progressive. If you will sing a song anywhere from eighteen hundred to six thousand years old, you can go into the Methodist Church at Leonidas and speak. We prefer to sing modern songs.

We must be just; they do open this church to Spiritualists on funeral occasions, and then the house is crowded by the church people to hear the spiritual philosophy. But the Spiritualists of Leonidas all have it laid down in their "wills" that they must not be carried into the Methodist Church to have their funeral sermons preached.

Somehow or other this fact must have reached the ears of the Mathodists, for there were many of them at our meetings, evidently feeling that every chance for hearing something about Spiritualism must be improved.

Years ago Mr. Peebles preached at regular intervals in this section of country. Tenderly is his memory yet cherished by the people.

Dean Clark, while acting as missionary for the Michigan State Association of Spiritualists, visited Leonidas, and organized a spiritual society. He did his work well, but the friends failed in theirs. Consequently, during our visit, it was decided to touch the idea of organization again. The question of building a free church had been agitated during the meetings. Many earnest responses were elicited in favor of the idea. On Sunday night (25th) we presented the following preamble to the audience, and secured over twenty signers:

THE INDEPENDENT AND SPIRITUAL SOCIETY. We the undersigned feeling the necessity of a religious organization, free from the trammels of sect or creed, do hereby unite together as the First dependent and Spiritual Society of Leonidas, Michigan.

Believing in eternal progress, we hind ourselves to no individual's conception of truth, in this or

ny ago, as a finality.
It is our aim to maintain a free platform, from which we can listen to the honest conviction of human beings, irrespective of creed or nationality. As seekers after true religion and a knowledge spiritual things, it shall be our special purpose to investigate all phenomena that tend to reveal information relative to the fact of life after the death of the physical body.

It is our belief that whatever purifies the emo-tions, exalts the ideals and apiritualizes the affections of our common humanity, is acceptable to God as an element of grace for the salvation of

We invite to our organization every earnest seeker after truth and apiritual freedom The next day the following persons were elected officers of this society: President, Mrs. L. T. Clement; Vice President, Hattle Bishop; Secretary Horace Robinson; Treasurer, Daniel West. Six persons were also elected to constitute a Board of Trustees. It was decided that each member should pay a certain sum once a month, for the next six months, to the treasurer of the society. At the next business meeting of the society the subject of building a free church will be thoroughly discussed, and measures will be taken to carry forward the project.

Let there be a grand rally through St. Joseph's County! When we learn that a free church is completed in Leonidas we shall feel like breaking forth into song and prayer,
CEPHAS B. LYNN.

Affairs in New York. [From our Special Correspondent] NEW YORK July 3d, 1871.

Yesterday Thomas Gales Forster (who has recently received a commission, and is now entitled to the prefix Rev erend.) preached at Lyric Hall, morning and evening, to a large andience. During the absence of Rev. Mr. Frothingham in Europe, his Society have a vacation, and we Spiritualists occupy the large hall mornings as well as evenings N. Frank White, so well-known to members of our faith, is in this vicinity, and yesterday afternoon spoke at Brooklyn.

The subject of Mr. Forster's morning discourse was Church and State; evening the following passage from the Book of Job, "If a man die shall he live again?" both of which were ably considered, to the edification and entertainment of his hearers. In the morning the approaching anniversa ry of our national independence was referred to; the histo ry of that great epoch in human affairs given, in connection with an historical account of the connection of Church and State, the struggles which led to that despotic consumms tion, and the effort toward the severing of the unholy bands Snoke of Constantine as the "crimson-handed emperor: gave the history of the struggle in this country to dissolve the connection between the Church and State: date of the statutes of the several States effecting this grand object, and that the old Commonwealth of Massachusetts was the last to do this, which she did about forty years ago, and that the most encouraging sign of the growth of free principles was in the fact that so many minds were uncompromising ly opposed to the union of "Church and State," although a strong party were laboring to effect it by a change in the Constitution, which if ever successful, will be the destruction of religious liberty in America. People were still persecuted for their religious convictions, not, as in times past, with the rack and fire, but with the poisoned venom of misrepresentation and slander. At this point the speaker made a noble and eloquent defence of the spiritual mediums, vindicating them from the false charges often made against them by the ignorant, bigoted and malicious. But the days of such trials were numbered on the recent advent of Spiritualism, the epitome of all religions, and a majority of the members of the thirty thousand churches in this land were secretly, if not publicly, knowing to the fact of spirit-

Thus have I endeavored to give a brief synopsis of this able discourse, conscious of the fact that it is imperfect, and in no wise does justice to Mr. Forster or the subject of discourse; and I beg of you, if you have a better report, to consign this to your waste-basket.

The picnic of last week was a success, save in the fac that Mr. Forster was indisposed, and unable to be present and speak. Mrs. Tappan was the only speaker, and all enjoyed themselves.

The growing evil of the times in the ranks of Spiritualists, is not a tendency to materialism-that is bad enough-but in neglecting the Progressive Lyceums for children, of taking no special interest in their spiritual culture, thereby compelling the Lyceums to subside, and the young minds to seek instruction and companionship elsewhere - too often in the schools of the old theologies. People who hoast of the possession of a higher truth, a clearer light, a new inspiration, and glory in their escape from the bigotry and superstition of the past, who congratulate themselves upon having a more perfect freedom, yet neglect the children and force them, from the very necessities of their nature. not having anything better, to follow in the paths they have themselves abandoned and look back upon with horror, are not consistent, are not humane, and deserve to be talked t as Mrs. Tappan did in her address at the picnic, of which

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