

## The Lecture Room. ing? what shall be that grand harmony? We WHAT IS LIFE?

n. m

he. ow Cal w. on

ges on-or-stic

the ant )so-rin-

ica-ici's 13g

feel 18 in con-with

the an, ality rson s his

cally - hu-sion, ins. ie Bi-of the I Infi-

o the ; Tree

:O., at ngton

D.

N.

 $\mathbf{N}$ :

вотп

Bishop Clarke, ire hero om that he error ommon present rest and section ie argu-studying

CO., at shington ti

and

CON-

CO., at the

rations

BOOK,

IN:

hich fact is

ling. Price

ed and

shers, WM. OCKATORE, IN New York 119 Nassau

GISTUS:

FROM THE

HE KEY;

eautiful type, ge and cover; ment to any

to be in the person in the offers, doubt-can nowhere d astounding s. Alchemista, ons from the Smaragdine Spiritual Phi-stands second

o the trade. TE & CO., at Washington

ALISM!

nal experience mediums, by a us culture, is prily to disam interests the horough meth evitably adopt to experiments

al of the best books which the

BOOKSTORE,

RGED, JUST

R-LIFE."

e paper, bound ostage 12 centr as are ordered ublishers, WM BOOKSTORS

DAVIS. ormation of the

ator.

T MOST

THE

BDEK!)

Jets!

(8,"

i,

 $\nabla T$ 

38.

A LECTURE BY MER. NELLIE J. T. BRIGHAM,

Reported for the Banner of Light. INVOCATION.

Oh thou Eternal Spirit, our Father, we know that at all times we are in thy presence; we know that we need not seek for thee, for thou art always with us, and that if our eyes do not see thy power and thy love, it is because the evil lies within us-because the shadow, not the daylight, is ours. As the sun shines upon the earth, so does thy spirit forever cast its light upon us; and yet, as in the dwelling places of our natural lives, that it is to live forever, and in a higher condiwhenever the windows are covered with dust we tion. Wby, these people talk about a body that cannot see the sunshine, so when around our is perishable, and a soul that lives forever. They spirits is gathered the dust of skepticism and in- talk of living and dying, and then say that God difference, all the wrong is with us, and we fail made an earth for man to live in; that he placed through it to appreciate thee-to recognize thy him here, conspired against him by circumstances presence. Truly the pure in heart shall see God, he could not control, and then loaded him with for man's mind is like the pool whose surface is free from foreign substances; the stars of heaven will look down upon its placid waters and reproduce themselves there. So, when our hearts are pure, the bending arch of thy perpetual love-the overhanging, resplendent heaven of thine eternal presence-is mirrored in the placid waters, and then we see God in our interior selves. We thank thee, oh, our Father, that the road of the future is hidden to our sight; for each event is the parent of discipline to the soul. In our hour of gladness we would offer a song of thanksgiving, for who can forget that thy love giveth all happiness; and in the sorrow of our souls we would look upward to thee. In all the peculiar trials of life we may fail sometimes to recognize thee, but, under the stormy waves of this ocean of the human heart, there is always the profound deep that is untroubled, even as the heart of the sea is silent in the depths of its purity; and, down in the untroubled quietude of our souls, we can feel to see thy love, and, seeing it, can we fail to be grateful? We thank thee, then, for that which thy mercy has given; for the memory of life's beauteous completion, for all things which thy love doth send we would be duly grateful. Teach us, then, through thine host of attendant spirits, to be pure in heart, to strive after that which is noble and true, and to pray to thee, not alone in sounding words but in the wisdom of our thoughts | ume of Nature can never be marred by man; it and the goodness of our deeds, forever. Amen. ADDRESS.

What is life? This is the question that the child asks and man repeats. What is life? The poet has said:

"Tell me not, in mournful numbers, Life is but an empty dream."

know something of that which is here; who can tell us of that which awaits us? A physician is supposed to know something about the human hody; the geologist is accredited with being able to trace in rock and fossil the history of the globe In Music Hall, Boston, Sunday, Feb. 12, 1871. in which we have our being; astronomers are supposed to be able to read some what of our Father's brilliant bandwriting which he has inscribed or the heavens above: but the fathers of the oburch

do not know anything about our hereafter. They have no idea concerning that which is to be, and so they tell us we had better let our minds rest, evjoying the present, and leaving events in the hands of him who " doeth all things well." And that might do, if we were to live on earth forever. It may satisfy the mind for the present, but it does not satisfy any soul that feels within itself curses, and even cursed the ground that, by its production of tares and brambles, man's toil in clearing and cultivating it might be the more sevère. They demonstrate that the God of love is a God of hate, whose heart overflows with curses for his children. But they tell us we are to live here a little while, and then comes the hereafter. They do not assert that life is a blessing to us-as they represent it, it seems a curse-but they say that only a very small part of humanity shall be happy hereafter, possibly that only a small part is to exist even. Over the rest hovers God's curse, inherited from the first error committed by man Now we are also told that God brought death into the world to punish man's sins. But we must review this statement in the light of Nature and spirit unfoldment. Theologians say: "Here is death in the world. It came because of the sins of our first parents. If the history comes down to us-figuratively it may be-itsevidence still seems to point to the fact that death came into the world because of man's sin," Now we know that God is the spirit of life and light. Theology says God created the law; we say the law is uncreated. If, then, we look at Nature we find her laws are eternal, unchanging, "the same yesterday, to-day and forever;" " without variation, or the shadow of turning." Now, if God is the God of Natureand we suppose he is-what he writes in the volcan interpret life with its meanings and changes, as it exists in every form on earth. By reference to the science of geology, we find

by its revelations, inscribed by the finger of Nature upon rocky tablets, the facts that that which we have been accustomed to call death has always been in the world; that man was not the first creation, but a later appearance upon the

declared that "this world is all a fleeting show.", fect, and see that the one link has another, and much nearer heaven. We must look around till When we go to Nature, and see the eternity of yet another attached to it?-and so, do you not, we find a key that will open the door, and then matter in all its changes in the past, and the acknowledge in that simple fact that spirits prophesied changes for the future, she becomes to prove to you-that they can see independently of us a perpetual inspiration; she says to us; " Bethe body-that there is a reality of spiritual exhold how I plan; as you gaze on earth, mantled istence-a spiritual body? in the glories of the summer time, behold, sudden-So man begins to understand natural life, and ly in the forest there bursts out a fire, and the he finds that, inside of the material body, there is leaves wither and the trees are destroyed; succulanother, as palpable to spirits as the physical one dering ruins mark the place where before were is on the earth. All our surroundings are as tan

the green banners of the wood," And she says: gible to us as yours are to you . Do not point Behold, man calls that destruction, but it is not. dustward to the earth, and go down to the grave. The ashes here scattered shall enrich the soll, and which has closed over your loved ones, oh doubtthe next crop will be the better for the seeming ing mourner. They are not there. When man ruin." And Nature also says that in all the wide sees what he calls death, the angels behold the and infinite domain of matter there is no such hirth of another spirit. We have said that man thing as destruction. She shows us her broad is a trinity-the body, the spirit and the soul composing it. There are, in each of these, attributes, western prairies, with sheets of crackling fire powers and capabilities belonging to them all. sweeping along their bosoms, and further on, she The body calls to the spirit continually, in its points us to the depth of soil resulting from the most authoritative manner "Come down to the debris of a thousand such experiences. Nature says: "Behold how I have planned; and men selfsame level with me;" but man hears; through have said: 'See the destruction.'" Nature again the mists of sin and evil, calling with the voice of shows us her Autumn and her Winter; and an angel, the life of the soul, crying, "Come up as we stand on such days as this [referring to higher-come up higher!" and it is still calling forevermore, bidding him-either in material life. the severe snow-storm then going on] and gaze or beyond the river of change-"Come up higher on the fields and hills covered with snow, in our hearts we may say: "Here is an embodi- still!" So, in this unending, this beautiful afterment of destruction; the beautiful flowers of last field of existence, man is forever aspiring; and Summer are dead, and Nature has covered them beyond this grand combination of himself, there are angels whose voices come down to him from with the white shroud of the falling flakes." But higher skies, calling him to still further ascend. Nature says: "Behold, oh doubting mortal, how, Now, when man learns concerning his life, he under the safe protection of the snow, the forms finds that, narrowed as it is by earthly circumof life are adding to themselves new beauties, stances, in the very nature of the case, and in which they shall show when the Spring unlocks harmony with the laws of demand and supply, their prison doors and sets them free upon her vernal plains." there must be another life for that which is here

Without sound of saw or hammer-as the temto expand and grow in. ple of Solomon is said to have been constructedminding not the wrath of the wintry day, but uncomes to us in "mournful numbers" the wall of those who cannot see any good. They still reder the snow the roots of the flowers are living, and preparing themselves, in their night of rest. iterate, "This world is all a fleeting show;" but we do not believe it, because, through all our for the glory of the opening year. Just so in life: lives, the voice of Nature is saying there is a use so there comes to us the change that men call death, and these blind students of the soul tell us for everything-hidden, perhaps, but waiting for us to find it out-waiting for us to apply the comthat the grave closes on humanity; that "Here is fort to our spirits. One says, "What is the use of its great curse. The world has been cursed with all our disappointments and troubles?" Why. the production of that which will bring pain to man, suppose you could not sin; suppose you had man; man himself has been cursed with labor, and has had laid upon him the last and greatest never been and could not be mistaken-what curse, whose name is death!" Now when we learn would there be to separate your soul from the soul of the infinite? Your very imperfections are what life is; when we see within the circle of its the atmosphere in which your spirit works itself beautiful truths that whatever is, has a blessing for us, we find that that which we call death is out, and grows brighter and brighter, though only a change in our development-the throwing never reaching Infinity. off from the spirit of this cumbrous mantle of dust. that point in which we all shall occupy the same

And so life teaches us that man shall live forever! But can it demonstrate this? From time to time proofs have been given you, and at this time we will not multiply them; but we only refer you to that beautiful law of spirit seeing. main. Why, a gardener might as well think that Now, many learned men will tell you that they all his improved strawberries, apples and peaches

we shall find a grand storehouse which our trouble has led us to. All ye who have mourned over some dear one,

hecause-gone beyond the earthly shadows, do you know that from this trouble there arises a prayer? Turn from the grave, drink in the good which affliction brings to those who read it aright; look upon the sunlight, and then through every drop of your tears shall shine, as through a prism, a thousand rainbows of resplendent joy and hope and glory! So with human life. There the trouble seems to be for you to assimilate your trials with the demands of reason. Men say: "We strive as best we may to do the best we can, but ofttimes we fail by the way. Now," they say, why is it?" Why? because you are humanthat is the reason! Do you not know that progress is never straight ahead? That cannot be. Progress, like all motion in the universe, is always in pulsations or waves. Sound comes in that shapelight reaches the sensorium in that way. Just put your ear at the pipe of an organ when the wind has nearly ceased from it and the sound is faint and slow, and you may count the vibrations; but when the music is rolling fast along the tube the vibrations are too rapid to be counted, and seemingly blend in one flood of melody. Now that which is true of all earthly motion, is true of man's progress; and whatever is true of one man is also true in this regard of another; fortuous pathways, apparent descents through valleys and ascents of hill sides, are included in that progress, but the road leads always forward. So when you come to that part of your lives wherein you no longer see the blue heavens above you, but apparently are sinking down in sorrow and weakness. the spirit should not despair; these trials will teach you something if you will but heed themyou may learn your weak points, and how to strengthen them, through this severe discipline.

And now, as life is so full of meaning, we tell you we have only touched upon it. We know what your trials are, and how many are yet to rise before you; but if you ask for light and truth you shall find them; the light of Spiritualism shall prove to you the eternal existence of man's identified nature, and show you that law of compensation which teaches that life is everlasting through its flat. By this light, life shall become to you a grand and noble reality, and you shall realize that while you are singing its sweeter or its deeper notes, the angel voices are always joining with you.

And now a word to those who are starting this question of life as regarding modern Spiritualism. Sometimes you find discrepancies, and sometimes you find a lack of interest which you cannot fail to see; and when you perceive that there are many souls that have embraced this beautiful philosophy and do not for a moment think that its teachings must be shown by the purity of outside life and character, you must remember that many who have received the light have not become inwardly developed to its beautiful standard. On the other hand, how many do we find in the general walks of life who say they will not accent our religious ideas, our liberal principles, because they feel them to be dangerous; they say, Give us a God of anger; one who will fill us with fear, and thus keep us within the path of moral rectitude. If not, we shall not be so correct -the bar is removed, and our natural instincts will have full sway." In such cases we would say an angry God is needed; they require the iailor-they need voices on each side to make them walk the straight and narrow path of honor. and we are glad they are not captivated by Spiritualism. [Applause.] But when we find such souls, as these, who see the beauties of Spiritualism and yet feel the need of some restraining nower, we can trace the matter to educational bias: they have been taught that there was nothing for them to do-that they owed all the debt to God, but Christ in his loving kindness had paid it all; and they must remain true to their allegiance lest they bring down the wrath of their former creditor. Some people dare not come into our midst, because they are not brave enough to face the opposition and scorn of their fellows in the church, in doing what they ought for the truth. Some who have accepted the faith of Spiritualism are yet so influenced by the fear of church power in society that when they come to us they cannot be said-as was told of the three personages of old-to come out without even the smell of fire in their garments. But gradually to such souls there comes the inner meaning involved in life.

It has seemed to man that he comes forth to live but a little time on earth, with the peculiar trinity of his own nature: the outer, the interior, and the immortal-the body, the spirit, and the soul. He knows of the few short years through which he has passed; he thinks he knows what the present is; but of the future-who can tell of it? It seems to him that the past through which he has been living is like the root of the tree; the present is its trunk; but who can look above among its branches and see the blossoms and the fruitage? A certain class of people have schooled and educated themselves for the direct purpose of answering among men the question of what life is, and these minds, presumedly skilled in the matters of the soul, we might suppose could instruct us properly; but though they have labored through the centuries, and given shapes and forms and creeds clothed with unmeaning words, though they have thought themselves wise in declaring that man is God's greatest failure, yet, in regard to the matter of the future, who can guide us? that some he elected to everlasting happiness, yet these men felt called upon to devote their not parliamentary."

But the restless soul of humanity kept at work, the earth, is an undeniable fact of science; or earth, and yet cannot disappoint the Lord; if we are to be happy beyond the grave, or not, we other adventurous spirits inquired: "What is the and the clergy were fain to acknowledge that | change. man had something to do with the matter, after they could decide the questions themselves. You end the matter? No; you have only commenced it. That men live and love after their earthly lives are over; that this existence is but a short, | is man, that thou art mindful of him?" And again, preparatory stage, out of which at last they shall we'are told that "man was made to mourn," and conclusions in the human soul.

Now in these you are getting the key-note; if in view of this gloomy prospect, many people join you are comprehending the prelude, what shall heartily in the asseveration of the old hymn: "I

and the second secon

But with all his knowledge, with all the infin- ladder of development, and is the highest of all ence of inspiration, he did not tell us what life is. | natural unfoldments. It is demonstrated by this science, that before man lived there was first the mineral, then the vegetable, then the animal. order of matter-each changing for the better, and none retrograding. Through all these changes-or death to the particular forms-is to be traced the law of Nature as surely as

"The granite rocks disorganize To feed the hungry moss they bear."

With the first existence of matter in the form of cooling rocks, came death, or change, upon this globe. The sand upon the seashore tells us the tale. Back, along the history of the world, all things have been continually changing-dying, as we might express it, for they seem to man to crumble and decay, and these terms are but other expressions for the term death. As with the mineral kingdom, so with vegetation; changes are constantly going on in this realm; all is decaying-all is being reproduced. Nature goes on with her eternal and infinite diversity, and every change proves that her law is the law of life as well as of progress. Leaving their epitaphs upon Why, they are honest enough-some of them-to | the coal and in their rocky mausoleums, the primiconfess that they do not know what awaits man | tive forms of life are teaching us the fact concluin the hereafter. The one class has told us that sively that before man came on this planet these man's destiny was fixed from the beginning; that existences must all have lived and moved-and God decided the matter, when it entered into not only lived, but have died, to give place to that great creative mind to bring men into being; those better qualified for the duties of advancing time. So with the animals who existed before and others he condemned to eternal misery; and | man; these were able to bear the atmosphere-to exist amid its noxious vapors-when man could not lives to declaring to the race what was right in for a moment. And we would ask of the old thereligious matters. And when man's reason arose | ologic leaders: Where was the Adam and Eve of and asked concerning this, they answered, "This | the mineral stage, whose error brought death into is wrong; you can know no more than we; it is the world? for that what we call death did make its appearance with the first cooling crust of

saying, "If this matter is decided, so that nothing where was the Adam and Eve of the vegetable can save us, or nothing can bring us damnation, | kingdom, who brought death into it? for its work why, there is nothing left for us to do; if it is so is surely shown through all the past. And so on settled, we can go on sinning upon the face of the | with the race of animals. The fact is clearly demonstrated, that as all these existences came here before man, so death came with them, as the shall be; it is no matter of our own." And then | result merely of natural law; and when man came, the same law that reaches from the lowest to the use of supporting preachers? Can they tell who bighest of which we can conceive, held man also of us is elected, or not? No, they cannot; and we in its arms, and his fate was the same as that of certainly have no use for them." These ques- those before him. But in him exists an independtions began to force themselves upon the people, ent spirit, which makes him rise superior to the

That which men have called death, is only negall. and this class of people flourished over men ative-the left hand, the shadow side of life, and all the declarations of Paul, when they said that is just as necessary in Nature as is the positive, which we call life. That which we call destrucare answered by the venerable church, and, when | tion is only the negative side of up-building; it is you have asked the question of the priest, do you | only that life which goes on in the shadow side. Man, gazing upon it, because he cannot see it, weeps and mourns, and asks the question: "What go into a world that lasts forever, are intuitive that this world is but a fleeting land of shades; that it is given us filled with sighs and tears; and

be the authem that the angels are forever sing- | would not live alway." And another poet has | body also? Cannot we reason from cause to ef. stair, thus making of it a ladder to raise us so | low running vine called ivy."

It is remarkable that they can believe so much, they would all be one; when Nature's laws deand not any more; but, in saying so much, do cree that they will always remain themselves, they not acknowledge, indirectly, still more that and never become alike. So with the children is yet unknown? What is clairvoyance? The of mortality; diversified as they are, so shall they vision of the human soul. What is it in man that still remain; though their sympathies may be sees or hears? It is not the man physical. It is one, they are never in any danger of becoming not the ear which hears, for then the man en- one by a loss of their identity. For instance: tranced could hear what is going on around him, you may stand on a railroad, and, gazing along when he is notoriously oblivious to such things. the track, see a place where the apparently con-What is it that sees when the eyes are tightly bandaged? It is the spiritual vision of man; and to you as if the two lines of track actually do bethe man who dies has this spiritual vision open so that he may see what is going on around him; though unseen to his mortal eye. It is the power behind the throne," mightier than the you, standing in this world of doubt and uncerthrone itself, that sees and understands; it is this | tainty, and looking out into the world of eternal power behind the material man which sees or progression and unfoldment, ask the question, hears independently of the use of physical organs. Now, if man sees independently of the body, we ask, "What is it that sees?" And the answer naturally comes-"It is the spirit-the we have seen in the above example never apinner man-that gives evidence that it sees." There are some most remarkable manifesta-

tions produced in the presence of modern mediums. Most wonderful manifestations of skill oneners. So we find that Nature's identity of and direct sight are given in perfect darkness, as you very well know. Now, there are people who say they will not believe these manifestations till they see them in the light. Are they so shortsighted, as Spiritualists, that they cannot see that what man could not do in the dark can yet be produced at these seances with the greatest rapidity and precision? At the request of parties, on such occasions, articles are thrown with unerring power across rooms where the meetings are convened, reaching those intended without breaking or injuring anything lying between them and their object. Could you do it in the darkness? No: because, in order to do this, if at all, you must see. But there is some power present, having the faculty to see through this extreme darkness, which does these feats. You have other mediums, who, with closed eyes, and several bandages of cloth fastened over them, are enabled to execute pictures of fruit, flowers, and other objects, much more rapidly and in better style, for the time employed, than they could be shall you then stand in the light of this good that by a person in the form. How is this done? By the power that sees without the person's eyes. Now, when this takes place, do you not admit, with us, that there is such a thing as the spirit vision?-and if you admit that, do you not also admit more? Suppose you could find a single rose-leaf-what does that leaf infer? Why, if you have the leaf, there must be a rose; if there is a rose, that necessitates a bud-then a bush, and that a root. That one leaf tells the whole story. Then, again, if a man should find upon a Southern, battle-field a single bone, he does not

believe in clairvoyance and spiritual sight seeing. would sometime reach a point of perfection when verging straight lines seem to meet. It will seem come one, but you know that this is simply an optical delusion; and yet, as they pass away in the distance, they still seem to become one. So If we grow better and better, shall we not finally reach the last point of progress, and become merged in one?" No. The two rails that proach each other; and so with two souls that possess like simpathies - they never approach each other, and never are molded into eternal life is indestructible, and that the beauty of each lies in diversity.

But as we look around us in this life there

But one save, "If you tell us that we are al-

ways progressing, shall we not sometime reach

plane, and there will be nothing more for us to

learn?" No; that time will never come. You

are identities to day, and so you will always re-

When you suffer, therefore, there is comfort in the thought that sometime in the great future you shall know why you suffer; that sometime in the hereafter, through the law of compensation, the voice of the angel world shall teach you why you were placed upon the cross of trial; it shall show you there is nothing that comes to earth's children without the will and permission of a merciful God. And thus you will forget to take up the dismal hymn:

#### "This world is all a fleeting show, For man's delusion given.

But we fully believe that there are many peo ple upon this earth, who take a gloomy satisfaction in multiplying their woes, and thinking they are successful in the martyr business, as they consider it. You are never alone in your sorrow. If you are freighted with a heavy load, there are those who have borne a burden just as hard; and comes from trial? No; rather, bravely turning your faces sunward, you will wisely wait till the glittering arrow of sunshine shall pierce the gloom, and then shall you see that never once has our Father forgotten to love you.

So life with its new meaning stands before us; in all our experiences there has been use. There are temptations around us perhaps, and one person says in the great calm of sorrow: "There is nothing that we can do. If God has seen fit to afflict us, we must bear it," and so he wonders why it is that his trials are so heavy, and his need to be a prophet or a spiritual medium to neighbor's so light. Another person, amid the read its story. If it is only a bone from a finger, trouble of his life, stands firmly to the blast, sayhe knows by it that there must have been a ing: "Let it do its worst. We can endure it." hand, a body-yes, and a spirit to inhabit that Now neither of these positions are right. Here body. So, if we grant that there is a spiritual comes a temptation: we can lie down beside it in eye, does it not follow that there is a spiritual our weakness, or step upon it as upon an altar

So with loving thoughts and noble deeds we can still progress and forever learn more of the true meaning of existence. We can see that we begin it on earth; that that which we call death is only an event in that existence; and that throughout a boundless eternity the soul expands, as here in these fleeting moments of mortal time; and that there, as here, it will become conscious of the highway of progression winding on and upward, leading to higher spheres and grander aims. [Applause.]

ANTIDOTE FOR POISONS -A farmer writes; It is now over twenty years since I learned that sweet oil would cure the bite of a rattlesnake, not knowing it would cure other kinds of poison. Practice, observation and experience have taught me that it will cure poison of any kind, both on man and beast. The patient must take a spoonful of it internally and bathe the wound for a cure. To cure a horse it requires eight times as much as for a man. One of the most extreme cases of snake bites occurred eleven years ago. It had been thirty day's standing, and the patient had been given up by his physician. I gave him a spoonful of the oil, which effected a cure. It will cure bloat in cattle caused by fresh clover. It will cure the sting of bees, spiders or other insects, and persons who have been poisoned by a

#### LIGHT. BANNER OF

# free Thought.

2

LETTER FROM EMMA HARDINGE.

EDITORS BANNER OF LIGHT-Having been engaged in a rapid and busy tour through the provinces of England for the last six weeks, and that in places where, I am sorry to say, your esteemed journal finds no readers, I have not seen the various notices with which, as I am informed on my return to town, your correspondents have honored my remarks on the marriage question. The existing conditions which called forth those remarks fully prepared me for the "wrath to come" which might be expected to follow, all of which would have passed by me unheeded, did I not find, in the slight glance which I have been able to take of the issue of June 17th, a letter from a Mr. Jonathan Grimshaw, which calls for correction, as, without in the least, as that gentleman affirms, lamentably "damaging." or even touching "my cause," it involves a remarkable misapprehension. I have not the paper at hand in which my letter appeared, nor, in the midst of pressing business and absence from home, could I find it; and unless there is something in the context of that letter which more fully explains my meaning, Mr. Grimshaw has a perfect right to protest against the explanation which he derives from the passages he quotes; and I hasten to make him the amende honorable by acknowledging that my expressions were most clumsily chosen, liable to the misapprehension into which he has fallen, and that they quite perverted my real meaning, which was that the Episcopal denomination is the only form which is acknowledged by this country as the State Church, in which, for private and personal reasons, it became highly expedient that I should be married. That 1 did not sufficiently make this meaning plain, I can now perceive. Writing, as I do, in this overtaxed, fast English life of mine, I penned my sentences too hastily to convey my real meaning, and herewith apologize to Mr. Grimshaw and every worthy nonconformist throughout the civilized world whom my ambiguous phrase has unwittingly wronged. England, as every schoolboy knows, tolerates all forms of creedal faith, and ceremo nials performed in accordance with the belief of any creedist are held legal. I do not believe in the mummery of any creed, and simply chose the Episcopal form because it accorded the nearest to the Stite Church of England, which, for certain legal reasons, I found it necessary to conform to. And now, my apologies made, permit me to notice two other points.

How the English regard the religion of Spiritualism, and how respectfully they would treat the sacraments of their "ministers," may be best appreciated by noticing the leading article of the "London Daily Telegraph," of June 24th. I enclose the article in question, and trust you, Messrs. Editors, will kindly find space for inserting a few of its paragraphs; and I here beg to add that this is a specimen of the animus of the leading press generally against Spiritualism, and that their tone has been materially heightened in bitterness by the crowds that have thronged my Sunday meetings for the past few months, and the extraordinary and most generous reception which the people of the large provincial towns have lately given me.

And now to my second point. Mr. Grimshaw suggests that my private and personal reasons' have nothing to do with my public life, and that I have only to bid the hornets that buzz around me "mind their own business" to get rid of them; that my private life cannot affect" my cause," etc, etc., etc. 1 have not the honor of Mr. Grimshaw's acquaintance, nor do I know what position he fills; but these remarks convince me that he is not a "public person," or, if he is, that he is not the public exponent of an unpopular cause, like Emma Hardinge. The real fact is, that no person who has the said unpopular cause to uphold publicly has any private life at all. I can only say this has been my case for many years past; and, what is still worse, not only are my own private affairs wrested from me and made public property when and wherever they can be seized, but the private lives of others are hurled at me and my cause with unsparing pertinacity. I do affirm. as the result of my fourteen years' experience as a public lecturer, that there has not been a scandal, public or private, or hardly an eccentricity cropping up amongst the spiritual ranks, which has not, at some time or other, been arrayed against me, during my advocacy of Spiritualism, as a reason why it could not be true, or why it must be immoral and worthless; and these are the reasons, Messrs. Editors, why I have dared to protest against the licenses claimed by many as their own right, but which are most unhappily visited not only upon the cause they happen to be allied with, but also upon the unfortunate exponents of that cause. T insist upon it, that in the present youthful and unpopular aspect of Spiritualism, we can none of us, who are Spiritualists, commit a single act against which society chooses to protest, which the said society will not visit upon every hapless individual who belongs to Spiritualism, and as the public speakers are the most easily assailed, so have they the heaviest brunt of this warfare to endure. Mr. Grimshaw's way of getting rid of intrusive meddlers does not apply to an unfortunate target for public opinion whose private affairs every one chooses to take in hand. The conservatives taunt me for being too liberal; the radicals (especially the Spiritualists) don't confine themselves to taunts, but hurl invectives and denunciations against me unless I am as lawless as themselves. while not only my business, but that of every one else belonging to the ranks of Spiritualism, are arrayed against the cause itself, with a recklessness of which it is evident to me Mr. Grimshaw has but very little conception; for example, I have for many years past sustained relations of personal friendship with yourselves, Messrs. Ed. itors, and having written for your paper, even from its earliest years, I feel a personal interest in its success. Grieved to find it made no appearance in the houses of numerous well-informed English Spiritualists with whom I have recently been sojourning, I have endeavored to advocate its claims to be seen and read, but I have been met on every side with the articles of some of its correspondents, to whose opinions strong objections were urged, but who were straightway assumed to be representatives of the opinions generally of the Banner of Light and its editors. Only as recently as the issue of June 10th, a letter from a lady containing her peculiar views on the marriage question, (views which I beg, emphatically, to declare I do not hereby offer the slightest opinion upon,) has been handed about amongst those who never seemed to me to have seen the paper before, or taken an interest in it, but who, suddenly awakened to the view of a remarkable specimen of what they term the morals of Spiritualism, allege that as good and sufficient reason for declining to admit the paper into their house. Am I answerable either for the state of things complained of, the persons and lives ob-

jected to, or the publication repudiated? Person- arrays her person with the fruits of another's inrin up the evidences of how much and how constantly other persons' business is charged upon me, and how, in many instances, my best and most strenuous efforts are defeated by the shortcomings of others, Mr. Grimshaw would have more reason to sympathize with my appeal against the radicalism of Spiritualists and Spiritualism, as a direct injury to myself and my cause, than to suggest that we should content ourselves and others with minding each his own business. If this advice could be enforced upon the world generally as the rule of its action, I, for one, would say "amen" to so wise a conclusion; until it is, I have no more comments to offer on planation above offered of my erroneous words, an explanation as fully due to Mr. Grimshaw as to myself, I remain, Messre, Editors,

Yours for the truth. EMMA HARDINGE. 6 Vassal Terrace, Kensington, London, England.

#### THE RIGHTS OF CITIZENS.

MESSRS. EDITORS-Will you allow me to reply to some statements contained in a short article upon "Woman Suffrage," by Eliza Morton, date June 24th, of the Banner of Light, and to present some thoughts not new? That " most women are dependent upon the earnings of men," is not, I claim, the fuct. Arraying the women who, as mothers and housewives, either perform the manifold duties of housekeeper, cook, laundress, nurse, dressmaker and tailoress, or a part of these, and aided by one or two hired persons; then the large hody of hired domestics of all departments-the nurses, dressmakers, sewing-women, working either independently or in subordinate positions; the not small army of school-teachers, and those employed in manufacturing establishments, and the women engaged in literary or professional pursuits, who are self-supporting, are not a goodly proportion of women self supporting? If not, why? Would they not be could they demand equal pay for equal performance? The point involved in the relative value of immediately remunerative labor and that which is indirectly such, is a question which must determine the po sition of men and women as workers. The wife and mother who, with economy and wise expenditure, presides over household duties, and performs or secures their performance in a well-orlered home, is equally a producer of the subsistence, and the profits of the husband's industry outside, and lacking the saving machinery of which-in various ways known well to single men-he could not acquire. Further, the writer says, "To those of my sex who are willing to lead iust such lives as are led by men—to work, as far as their strength permits, at such occupations as men pursue, and are content to endure the hardships consequent upon roughing it in the world," &c., such may demand the right of suffrage.

This statement scemingly implies that only the occupations of men are labarious, are work, and only their burdens hardship. Will any man claim that the burdens of maternity are to be chosen in lieu of those falling to the lot of his sex? Especially will any father who possesses sufficient intelligence and heart to justify him in being such, allow that his hardships outside are more arduous than the mother's inside the house? All women are not mothers and wives, it may be said. Neither are all men husbands and fathers. wealth-producers or self-supporting. . That women, to be equally entitled to a voice in the constitution of those laws by which they are governed, and a privilege of citizenship guaranteed by the Constitution of our Government to all persons born or naturalized in the United States, "should lead just such lives, and work at just such occupations as men," is a logic so weak it cannot have enjoyed the benefit of exercise. Men exercise the elective franchise because they are " citizens " of the United States, not by virtue of their value them can be baited into such labor as, in any to society as industrious and wealth-producing other connection, receives a substantial remupersons. Should the qualification of self-support ing be made a condition of its exercise, would not a large number of male citizens be disfranchised? Are there not men who owe their support to the earnings of ancestry? and, also, men who owe their support to their wives? The terms on which the hallot is demanded for women are-"the same qualifications as those of men." It is the aristocracy of sex of which they complain, and which they seek to abolish. The majority of women who actively esponse the cause of woman suffrage neither theoretically nor practically advocate the "justice of woman's indolence and dependence." but are claiming for her equal opportunities for independence; moreover, are trying to infuse into the sentiments of women a disgust for the vapid, useless, inane life of the so-styled "lady." For one, I would hold up both hands for the exclusion of all idlers, regardless of sex, from the exercise of the elective franchise not only, but from the approbation of intelligent human beings-all useless people who intentionally wring from the toil or purse of others the means of support, while they count it derogatory to their dignity or social standing to contribute by labor to it, and the welfare of society. The aristocracy of idleness is contemptible, degrading, and indirectly fruitful of much vice. The false sentiment prevalent owes its rise and hold upon womankind, however, quite as much to the teaching and influence of man as woman. cerned. It is by no means rare to hear men express disapprobation of the independent and self-supporting education of women. How many fathers suggest the instruction and training of daughters in some trade, profession or art which shall ensure pecuniary independence, as a necessity to their education? It is common to hear the ex pression, My wife shan't work ! meaning particu larly that she must not follow any occupation which is lucrative or which seems to imply a de sire for pecuniary independence. The manly protest of a husband who is desirous to protect a wife from over-exertion and exhaustive labors added to those of the household, is of course a laudable sontiment. But it is undeniable that many men esteem it a reflection upon their high standing and their prerogative as the owners and controllers of the means of subsistence, that their wives and daughters should, in the ordinary acceptation. work. The divineness of work is to be taught in the future unfoldment of moral and social science, its necessity to the highest perfection of being. But the demand that women shall be exempt from all the follies, sin and ignorance, which are held no disqualification to man's enfranchisement, is illogical, unjust and false to the principle of freedom. A woman who claims indolence as a prerogative of ladyship, has no perception of the grandeur of womanhood; neither has a man who will answer to the cravings of womanhood for opportunity to express itself untrammeled: "Do n't you have everything you want?" meaning personal apparel and perhaps luxurious adornment The woman who cats the bread of idleness and like a mechanic too busy to take care of his tools.

ally I am not, but publicly I am made responsible dustry, practices an injustice toward her supportwhether I will or no; and if it were worth while to | er, which recoils upon herself in dwarfing all those qualities which constitute the worth and glory of womanhood. But the elective franchise is not based upon the qualifications of manipees-simply upon that of a human being "resident in these United States, born or naturalized " Neither are the industries and labor of men the whole wealth-producing element. The value of the art of housekeeping is not one of the "lost arts," but one which will attain a specific value in the "good time coming." In that future, when all individuals will aim at self-support, the varied industries inside the home will rank in equal value with those outside. The right of women to vote inheres in the fact that the marriage question, save to refer back again they are "persons" and "citizens," precisely as to the letter I wrote upon it. "What I have writ- men vote because they are "persons" and "cititen, I have written," and should write over and zens," not because they have wealth or produce over again; and with this statement, and the ex- it, not because they work or are idle, are good or bad, ignorant or learned. L. B. CHANDLER.

Boston, 1871.

#### THE PICNIC, CAMP MEETING AND CONVENTION BUSINESS.

Spiritualists, though fighting often against organization, and refusing to cooperate in practical efforts, are generally social in nature and fraternal in spirit. To this is due the success of the various camp meetings, conventions, etc., which are held, from time to time, at various points.

How much Spiritualism or the good of Spiritualists is advanced by these occasions is a question. A variety of opinions are entertained; but one thing seems evident, and that is, that they fail of their greatest usefulness when brought about for merely local convenience, or made, under individual management, entirely subservient to personal advantage.

It is a necessary concomitant of the disjointed inorganic confusion so many consider the chief good of the present, that individuals should do that which we have no public means of carrying forward; and as they take the risk of the enterprise, no one should complain if they seek to retain the profits, if there are any. If tickets to a Spiritualist picnic are thirty per cent. dearer than hose of a Methodist excursion to the same place. is because Spiritualists are willing to pay a rofit to that amount, rather than support any fraternal organization which, by insuring cooperaion, could command economy and success.

So the whole matter is reduced to the level of a mere speculation, where certain risks and possible profits are balanced in the scales of selfish ness before any one takes the lead as a getter-up of such assemblies. There may be a wish to enable all "to have a good time," but to make it pay is the vital consideration. Few are willing to labor for the eclat of successful management merely. The consequence is, sympathy is diverted, and our reunions lose their spiritual aroma, and become as flavorless as the fare of the mercenary boarding-house in comparison with the love-made dishes of home!

Being thus transferred to the department of usiness, no one is blamable for remembering that business is business;" but, even so, it should not be forgotten that there are honorable and even courteous ways of doing so unspiritual a thing as trade. One of the great attractions at all these gatherings is avowedly the speaking, which is perfectly proper, and profitable to all parties concerned except the speakers. Not an advertisement appears, but "prominent," "cele brated," "distinguished," "eminent," "eloquent" lecturers are announced; and yet, in New England, I have never known any one engaged and paid but Wm. Denton, though the Massachusetts Association, after its last Convention, sent a few dollars to its professional speakers also.

I cannot learn 'that' these managers take any nains to secure the exceptional talent they advertise so freely; hence the announcement is a fraud and the sequel often a swindle. The assumption seems to be, that, by offering speakers car tickets, and possibly bread and cheese, the very best of neration in a well-filled purse. It is idle to attempt to draw comparisons between Spiritualist lecturers and priests. There is nothing in common. The lecturers have not the "backing up" the priest is sure of; there is no insurance, no provision for them. They are. not paid as the speaker on the platform of the literary lyceum-in fact, are the worst paid workers of the kind in the world, all things considered, but expected to be as virtuous as a Capuchin, as zealous as St. Paul, as shrewd as a Jesnit, as learned as Humboldt, as eloquent as Wendell Phillips, while content with the poverty of a barefooted begging Friar, and to have a passion for "boarding round," like a rural school-teacher! Now, if the managers intend to use the reputation of speakers to further their plans, in the name of simple justice let them pay liberally for what they make free with! Let them correspond with and engage the speakers they want; then advertise them by name, so the people may know what to expect, and the managers be safe from impositions upon their hospitality. Fully impressed that the whole method in relation to speaking must be revolutionized, unless the speakers are to fail of their highest usefulness. I take the liberty of calling attention to this point at issue, as others need to be noticed, not in a

Written for the Banner of Light. GOD AND CHAOS. Or the Universe an Infinite, Elernal, and Harmonious Unit.

## BY GROBOR MATES.

Was there a time when chaos reigned Throughout the limitless expanse? And was creative power attained Through an eternity of chances If so, by whom ? and what the wondrous source, Of such intelligent, creative force?

From empty depths of vast abyss Did vacuum from vacuum call A universe of worlds like this, Enacting laws to govern all? Or did vast nothingness conceive a thought,

From which this wondrous universe was brought? Unless from nothing something came Infinite something always was;

And-call it Nature for a name, Or Matter, Spirit, God, or Cause It is but one-the undivided sum Of all that was, or is, or is to come.

Less than the whole, is but a part ; A part is finite, great or small; Though call it Head, or Hand, or Heart, A perfect whole includes them all. If Nature is the body-God the soul, These two, 't would seem, are parts; then what the whole

That which is greatest must be God! And what is greater than the whole-That which embraces all. from clod. To angel, seraphim, or soul?

If God is all, as thus we plainly see, The same was true from aye, and e'er must be. And hence, if chaos ever reigned,

Then chaos reigned in God alone; And God was chaos-unattained, And unattainable his throne-His basic throne, of wisdom, will, and love; Supreme in all, through all, and all above

The uncaused unit of all cause. Thus stands this self-existent whole : Self-moved, by self-adjusting laws, Without a starting point, or goal; Extensive as unlimited extent; Expending force for force, and hence unspent

Atoms and worlds, and suns in space Like molecules in the blood careering, Complete in turn their destined race And part, to join new forms uprearing And thus the grand procession ever moves, In harmony with muto atomic loves.

Yet mute alone to outward ears, For inward senses catch the strain, That floats along the endless years In one unbroken, grand refrain. It is the song the marching atoms sing As unto forms love-laden life they bring.

The song of life the atom sings, Is one with that by angels sung: For atoms form the finest strings, With which the grandest harp is strong

And what are angels more than atoms strung To give the harmonies diviner tongue?

Divinest harmonies that fill And permeate the boundless whole; And which, like falling dews, distill In softest music on the soul : While souls attuned to catch the grand refrain In soul responses, echo back the strain.

And thus life's anthem onward floats, In ceaseless strains of melody; While seeming discords swell the notes Of that unbroken harmony Which sweeps the strings of God's eternal lyre,

In each succeeding sphere an octave higher This anthem marching stars have sung

Through all the past eternity; And on, for aye, it will be rung, By infinite fraternity. Wondrous fraternity | nor great, nor small, For all are one in God; and God is all !

#### CALIFORNIA.

"The Spiritual Delusion Dying Out." "The Spiritualists have a hall also, for some spirit purpose. This is the only one we have ound on the coast. This delusion is dying out in the place, and all over the country likewise; still it drage its dying body slowly along, often bespoted with blotches of mortification in open acts of vice.'

ve is a quotation from editorial remark The ab in "The Pacific," of June 1st, 1871, a Congregational organ published in San Francisco, Cal., to which I am a subscriber. The place where he found the spiritual hall is Astoria, Oregon, I wish, through the columns of the Banner of Light, to inform the friend that there are more spiritual halls on the coast; and I venture to predict if "S. V.," the writer of the above, lives to see 1881, he will be enabled to report many spiritual halls on the coast, " for some spirit purpose." The purpose will be to disseminate the pure and unadulterated truths of the angels, so that the scribes and Pharisees of our times-"S. V." being one of them-may learn that something more is needed on earth, to day, to save mankind than costly edifices or churches, professional priests or show and parade.

|| مسر ||

to B: ro ni sh be di S: ca

ef al Weldph ga gI n a a b sk u i

「「「「「「

books of doubtful authority, written by fallible men, in the dark ages of the past; ours, upon the revelations of to-day, written by seers and proph. ets among us, also by the handwriting of spirits of men and women, proving the genuineness of their productions in many different ways. Ours comes in our own age of wonders, and is adapted to our wants. We do not wish to attire ourselves in the garb of the ancients; we prefer our modern costume. How is it with you, render? Do you prefer the uncertainties of the past to the living verifies of to day? We leave it with you to decide, having no fears of the result.

"It drags its dying body slowly along, often bespotted with blotches of mortification in open acts of vice." We would answer: There is an old proverb which says, "Those who live in glass houses should not throw stoles." "S. V." would do well to pluck the beam from his Orthodox eye, that he may the more clearly see the mote in the eye of the "delusion."

No vice in your congregations?-among your ministers? No trials for seduction? No trials for rascality of every type among your holy selves? Oh no! you are all pure, holy, righteous! Consistency, thou art truly a jewel, but rarely found! Again we would quote from him who was great among his brethren in his day: "Let him that is without sin among you cast the first stone." So, brother, purge yourself anew of your impurities; cherish charity, cultivate reason and common sense, and investigate before condemning the most beautiful, soul-cheering and world. redeeming philosophy ever given to men.

Yours truly, THOS. A. GAREY, Los Angeles, Cal.

## MAINE.

Semi-Annual Convention of Spiritual. ists.

The Spiritualists of Hancock County held their Third Semi-Annual Convention in Ellsworth, at the Methodist Church, on the 24th and 25th of June, 1871.

In the absence of the President, the meeting was called to order by the Secretary. A. F. Burnham, Esq., of Ellsworth, was chosen President pro tem.

The choice of officers for the ensuing year being in order, their election was proceeded with, with the following results: A. F. Burnham, President; Molbory Kingman, of Mariaville, Secretary; Mrs. Lavina Moore, of Elleworth, Corresponding Secretary; M. Kingman, A. F. Burnham and Livy Penny, Committee on Resolutions, and Wm. Somerby of Ellsworth, S. O. Vyles, of Verona, M. Kingman, of Mariaville, Decatur Gray and Rufus Ames, of Orland, E. L. M. Allen and D. P. Marcycs, of Mt. Desert, H. A. Clough, of Waltham, Livy Ponny, of Hancock, John R. Bridges, of Castine, Eliphalet Parker, of Bucksport, Augustus Stephons, of Bluehill, Edward H. Perry, of Surry, and H. P. Wardwell, of Penobscot, Committee of Arrangements; Nathan Moore, of Elisworth, Treasurer. Convention adjourned, to meet at two o'clock P. M.

Afternoon Session .- Met according to adjournment. Exercises commenced by singing. The time was then very interestingly occupied by remarks from Charles White, of Sangerville, Dr. G. B. Hopkins, of Portland, Mrs. Mary J. Wentworth, of Knox, Dr. J. E. Jordan, of Stockton, and Mr. Blake, of Portland. Mr. E. Blair, of Vermont, was then introduced, who stated that Mrs. E. A. Blair, the medium would, if desired, go upon the rostrum, be blindfolded, and paint in presence of the audience, sometime during the Convention. It was then arranged that Sunday afternoon, at one o'clock, be the time for Mrs. Blair to exhibit her wonerful power as a medium. Singing by Mrs. Wentworth. Adjourned till evening.

Evening Session .- The exercises consisted of short ad dresses and singing.

Sunday Morning.—Exorcises commenced at nine o'clock A. M. Agreeable to a request of one of the mediums the provious evening, it was announced that the time of the forenoon would be devoted to an "experience meeting" in which many partook, making the services very interesting. Afternoon Session.—At one o'clock the house was filled to overflowing to witness the manifestations through Mrs. Blair, who came upon the restrum, was blindfolded by a committee chosen from the audience, and painted three beautiful flowers on three separate sheets of paper, in about thirty minutes. These exercises added very much to the interest of the Convention. Mr. and Mrs. Blair are truly doing a great work in awakening the skeptical mind to the realities of the Gouvention. Mr. and Mrs. Blair, are truly doing a great work in awakening the skeptical mind to the realities of the Gouvention. Mr. and Mrs. Blair, are truly doing a great work in awakening the skeptical mind to the realities of the Gouvention. Mr. and Hrs. Blair, are truly doing a great work in awakening the skeptical mind to the realities of the Growention is we shore. Mrs. Went-worth, entranced, spoke from these words: "If a man die, shall he live again ?" Dr. Hopkins then gave us a short but very interesting leason upon that all-important sub-jact, the philosophy of life. Mrs. Wentworth recited a peem. The President then declared the meeting closed. Thus ended a very interesting and, we think, profitable Convention. It is expected that we shall have another meeting in October next, of which due notice will be given herestire. Mariaville, July 4, 1871. Sunday Morning .- Exercises commenced at nine o'clock

consorious spirit or selfish disposition, but in the name of justice and in the interest of all con-

E. S. WHEELER.

#### PUTTING ON PANTS.

Shorn of its golden rings is the dear head He's getting quite too old, papa has said, To wear his hair so like a girl's, Hanging down his back in ouris, And so to day I cut them one by one, To make my baby seem more like a son. His little frocks and bibs I 've put away, For papa says it's foollah to delay Putting on pants—he thinks it well To have a child dressed so that one can tell

Whether it really is an heir or no, And so my darling into pants must go.

The protty, tinted toes and sea-shell heel And the chubby, dimpled knees I must conceal In thick, still pants, and boots with copper toes, For papa says, "Do n't mind how fashion goes; When he was young, some fifty years ago. The boys were dressed for sense and not for show."

So, little plaids and ribbons, fare you well; ne other mother-heart mayhap may tell How hurts my own to make my boy grow old; Some other treasured nock perhaps may hold A box of golden curls, and shoes, and frocks, And little toeless bits that once were socks.

And gathered there are tender hopes and fears, An other's loving prayers and happy tears, A tiny little box with all that's left Of baby—but papa's bereft Of reason, nearly, and is wild with joy Over the pants and boots and baby boy.

THE LAW OF KINDNESS.-Would you have influence with those who look to you for guidance and instruction? Bear with you the law of kindness. Would you command their respect? Let your words, though they may inflict pain for the time, drop kindly from your lips.

A man too busy to take care of his health is

"This delusion is dying out." Delusion! Happy delusion this-too glorious and grand to die: this "delusion" that comes to us to day in the same

way and manner that it came to Moses and Joshna and Jeans. The same law by which the angels descended and ascended in the days of Jacob, still allows the return to earth of the spirits of "just men made perfect," as well as the undeveloped souls of spirit-land. This law, governing the return of the spirit, is the same now as of old, and has never been repealed. We claim that the true God-such a God as Paine worshiped-is unchangeable, is the same to-day as of yore, and allows his ministering spirits to return to earth and manifest to us, that groping, priest-blinded souls may be redeemed from the errors of a mangiven gospel.

This" delusion" gives us back our dead, and proves beyond a doubt the power of the spirit to survive the shock of death upon the dissolution of the physical body. Do the labored essays and learnedly written sermons of the ministers of the flock represented by the " Pacific" prove this fact? We think not. This "delusion" tells of the condition of the emancipated of earth, of our home in "The Father's house of many mansions," of the soil, the climate, the scenery and conditions surrounding the spirits of our friends, who have simply gone on before "To prepare a place, that where they are we may be also." This "delusion " robs us of a Saviour, it is true, who can forgive our sins, and declares with the voice of angels: "Oh son of man, thou must save thyself; salvation is based upon progression, and that in turn upon the faithful discharge of every duty."

"Is dying out!" What a glorious jubilee the churches would have, if it were true that Spiritualism was dying out. "Dying out?" It is adding to its votaries hundreds of thousands, in all parts of the civilized world, and organizing family circles in almost every house of freethinkers in the land, where friends departed give unmistakable evidence of their identity. "Dving out!" No, friends! It lives, and is nourished by angel hands; for it is written-"Error is mortal. and cannot live, and Truth is immortal, and cannot die."

The creeds of the churches are founded upon

Mariaville, July 4, 1871

## NEW JERSEY

Organization of a Spiritualist Society. The following named persons met, according to appoint-ment, at William Mitchell's house, Vineland, N. J., May 12th, ment, at William Mitchell's house, Vineland, N. J., May 12th, and organized by the appointment of J. Wilde, Chairman, and J. Jennings, Secretary, the object of the mesting being to form a Bpiritual Society, and adopt a Preamble and Constitu-tion. Accordingly the Preamble and Constitution given below were unanimously adopted: W. Mitchell, Mrs. P. B. Mitchell, J. Jennings, Mrs. M. J. Jennings, J. Wilde, Mrs. F. L. Wilde, Mrs. M. Wood, H. R. Doane, Mrs. H. Mitchell, F. Goodale, R. M. Adams.

TREAMBLE AND CONSTITUTION OF THE FIRST SPIRITUAL SOCIETY OF VINELAND, N. J

SOCIETY OF VINELAND, N. J. We, the undersigned citizens of Vineland, believing the book of revelation has not been closed, and that all the ave-nues through which inspiration ever came are freely open to all, and that we can better receive that inspiration, and ap-propriate it to our advancement and that of mankind, in knowledge, wisdom, purity and holiness, and thereby answer life's great end, by associating corselves together under the name of the First Spiritualist Society of Vineland, do hereby adout the following Constitution: adopt the following Constitution :

#### CONSTITUTION :

CONSTITUTION: Board of Directors-How Compared and when Chosen-Art. 1.—There shall be chosen on the second Sunday in May, each year, a Board of Directors, consisting of a President, Vice President, Secretary, Treasurer and three Trustees, who shall manage the affairs of the Association, subject to in-struction from a majority of the members present at any regular meeting, and shall hold their offices for one year, and until their successors are elected and in case of the death. until their successors are elected, and in case of the death withdrawal, removal or resignation of any of said board, their places may be filled by election at any regular meeting there-

President-His Duties-Art, 2,-The President, or in pls absence the Vice President, shall preside at all meetings of the Association or Directors; said meetings to be conducted in accordance with the ordinary rules of order governing ublic bodies.

public bodies. Sceretary-Duties of-Art. 3.—It shall be the duty of the Secretary to receive all moneys of the Association, to keep a record of all the business transactions of the same to pay over to the Treasurer all moneys belonging to said Associa-tion, taking a receipt therefor, and to keep a record of all moneys received, and to whom and for what purpose pair

moneys received, and to whom and for what purpose paid out; to carry on the correspondence of the Society, unless otherwise specially provided for, and perform all other duties usually devolving upon such officer in similar associations. *Treasurer—Dutics of Art.* 4.—The Treasurer shall hold all moneys of the Association, subject to the order of the Board of Directors, and shall make a report in writing to the Asso-ciation, at the close of his term of office, and at any other time that the Society or Board of Directors shall require. *How to Become a Member—Art.* 5.—Any person may become a member of the Association, by receiving a majority voto of the members present at any regular meeting, and signing

he members present at any regular meeting, and signing the Constitution.

Meetings-when held-Art. 6.-Society meetings will be Meetings-when held-Art. 6.—Society meetings will be held on Sundays, and such other days as the Society may direct; and the Boord may call meetings at any time, whore ever they deem it expedient, by posting notices at three con-splcuous places five days previous to the day of meeting; seven members shall constitute a quorum for the transaction of any business brought before the Society; none but mem-bers can vote on questions of business of the Association. How Meetings are to be Conducted-Art, 7.—Meetings may take any desirable form, having for their object the investi-gation of the facts and phenomena of Spiritualism, reform and the sciones, both from the physical and spiritual standpoint, for the development of its members into a higher life in har-mony with such facts; in all investigations and discussions, no personal criticism or disputation shall be allowed.

mony with such facts; in all investigations and discussions no personal criticism or disputation shall be allowed. Expelled-how-Art, 8.-Any member guilty of immoralconduct, or conduct not in harmony with our Preamble andConstitution, who shall, after being kindly remonstrated with,persist in such conduct, may, when the Society have becomesatisfied of his or her guilt, be expelled by a majority vote.Constitution-how Amended-Art, 8.-The foregoing Pre-amble and Constitution may be altered, or amended, by arote of two-thirds of the members present at any regularmeeting; provided that notice of such proposed alteration,or amendment, should have been given at a provious regu-lar meeting.ar meeting.

Adopted unanimously, May 12th, 1871. J. WILDE, President. J. JENNINGS, Secretary.

71,

fallible pon the proph. spirits

ness of

Ours

idapted

irselves

modern

Do you

b living

u to de-

R, often

in open

blo ga 8

n glass

lox eye,

te in the

ng you

o trials

ur holy

shteous!

t rarely

im who

y: "Let

the first

of your

180n and

)ndemn.

d world.

AREY.

ritual.

beir Third

Methodist

was called

q., of Ells.

g in order,

lowing re-

ingman, of

Ellsworth

rnham and

. Somerby

an, of Ma-

d, E. L. M.

Clough, of

Bridges, of

ustus Steand H. P. ionts; Na.

ention ad-

ment. Ex-

then very

8 White, of

rs. Mary J.

ckton, and

was then

o medfum.

folded, and

luring the

afternoon

it hor won-

Contworth.

short ad-

ine o'clock

adjums the ime of the eeting " in ateresting. as filled to

as filed to bugh Mrs. olded by a ited three or, in about och to the are truly pind to the the after singing

singing. Mrs. Went-

a man die

us a short ortant sub-recited a ting closed.

profitable

e anothe

Il be given

lociety.

to appoint-, May 12th,

irman, and

g being to d Constitu-siven below B. Mitchell,

E. L. Wilde

F. Goodale

PIRITUAL

lieving the all the ave-

ely open to on, and ap-nankind, in

eby answer under the

, do hereby

Chosen day in May, President,

ustees, who ject to in-sent at any

the death,

board, their eting there-

t, or in his meetings of conducted

governing duty of the

i, to keep a ame, to pay id Associa-ecord of all

urpose paid ety. unless other duties

ociations. hall hold all f the Board to the Asso-t any other

require. nay become

brity vote of and signing

igs will be Society may time, when-t three con-

of meeting;

o but mem-

ociation. eetings may the investi-, reform and

standpoint

r life in har

discussions,

wed. of immoral reamble and strated with,

have becom ority vote. regoing Pre-tended, by a

any regular i alteration,

avious regu-

President.

transaction

Would

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

## Banner Correspondence.

#### Letter from N. Frank White.

DEAR BANNER-My intentions were good to DEAR BANNER-My intentions were good to write up an account of my Southern trip, as I went along, for your columns and the eyes of cupied in the new field of the Southwest. I had no spare moments, and now I am back again in the quiet of my New England home, with the time past when a sketch of the trip would be interest-ing. As I sit here, however, I go back, in fancy, to the adjeus of the North Carolina friends, the ride across the bills and through the valleys of ride across the bills and through the valleys of South Carolina, Georgia and Alahama, and the varied experiences of the never-to-be-forgotten nights and days of that ride. There comes before me a confused jumble of off-the-track joltings, tedious delays, missed connections, and their le-gltimate consequences, crowded accommodations, with innumerable specimens of the "genus homo"

over again, in imagination, the hungry hours passed because the slim purse was empty the ar-rival in New Orleans at last, and the genial, whole-souled greetings from those who had only known me by name. Their kindly welcomes and a few days' rest there was an oasis in the desert of care and anxiety that was all about me. Across the Gulf to Galveston still other warm friends the Gulf to Galveston, still other warm friends and other welcomes, and the work commenced in Texas. How it all comes to me again!

I should like so much to go over the particulars, to tell of the work in Houston, Hempstead and I abouid inte so many or the first of the work in Houston, Hempstead and Brenham, on the line of the Texas Central Rail-road, over which, through the courtesy of its ge-nial President, Gen. Baker, I had a free pass; I should like to relate the varied adventures that befel me during my extended trip by stage, bun-dreds of miles further, to Austin, Bastrop and San Antonio, in the interior; but space forbids. I know my work was done faithfully, and its I know my work was done faithfully, and its

I know my work was done faithfully, and its effects conspicuously manifest. I was never idle, and the new ground was often hard to break, but I had some assistance from big-hearted men and women; and, although I came back to New Or-leans the first of May, depleted in purse, dilapi-dated in costume, and worn in body and mind by pecuniary anxlety, I do not regret my visit. I had, it is true, by the advice of a Texan of wealth, given up a good engagement in New York City, and my family at home were obliged, in conse-quence, to suffer great pecuniary inconvenience. I had also learned the lesson which, by the way, most pioneers I think have learned—the disagree-able but perhaps necessary lesson—that not much assistance cumes from the sources which wealth assistance comes from the sources which wealth and loud professions make appear full of promise, but from those in poor and moderate circum-stances mostly; yet, in spite of all this, I can only look back upon the fertile prairies and beautifully undulating hills and valleys of that rapidly grow-ing State with pleasure. I shall ever cherish Ing State with pleasure. I shall ever cherish with affectionate remembrance many who assist-ed to make my visit useful and pleasant, and hope that those who were able to do so much, yet did so little, when the pocket was approached at least, will be led by the dear invisibles, whose commu-nion they profess to cherish, into a true concep-tion of their duty until their deeds will at least correspond to their zervie. correspond to their words.

Space will not permit me to name here the many true hearts away off in those Texas cities and towns, who were so ready to lend their en-couraging voices and helping hands to lighten my

and towns, who were so ready to lead their en-couraging volces and helping hands to lighten my labors, and it is not necessary. The good angels have and will again bless them, for it was their work they did. They know they have my beart-felt thanks. Would they had the means ! theirs would be no stinted ald! To those who would labor in Texas and through the South, I can say there is a great field open and the harvest is ready; the people are waiting for the new thought, and you will have earnest listeners. If you can give your time, and have no one at home depending upon you for support, in the name of humanity go with your words of blessing; but do not, in justice to your families, if you have them, go on uncertainties. Place no de-pendence upon great professions, or you will most likely learn, as I did, that while those who would can will not. Is this always to be so? Why, in humanity's name, cannot some of our moneyed humanity's name, cannot some of our moneyed men, who have been blessed by this communion, open their hearts and pockets and help on this work? We, as speakers and mediums, are willing to labor, but we are poor and cannot do all alone. While my Texas trip has, I am satisfied, offectually "broken the ice" and opened the way for the further presentation of free thought in re-ligious matters; and while I am more than satis-fied with the result in that direction, I have more than ever, I am sorry to say, been made to real-ize the meanness-or littleness, to use a milder the monopart of those whose circumstances in life are such that they might be mighty helpers in the great harvest field of thought. One of these mon in Texas—one, too, who had encouraged my long tenrast there while he had plonty of encourage

## who were holding circles once a week. They

were ready for an organization. The avowed Spiritualists here are not numer-ous, nor are they overburdened with wealth; yet they are anxious to do what they can for their own advancement and the dissemination of a own advancement and the dissemination of a knowledge of immortality, and have organized the "Progressive Spiritualists' Association of Waco, Texas," for the purpose of a united effort in a harmonious, free and open discussion upon liberal and progressive principles by all who may wish to participate. In the absence of lecturers, some party, each week, will be chosen to give an essay or address, not to exceed thirty minutes, which may be followed by volunteer -peeches of ten minutes, on the same subject of the discourse. The present officers of this Association are: G. B. Dutton, President; Mrs. S. F. Breed, Vice President; S. F. Breed, Secretary; J. R. Dutton, Treasurer; and three Trustees, viz: Mrs. M. H. Dutton, Mrs. L. A. Dutton, and D. P. Stevens. The meetings are attended with an increasing interest. Many persons are investigating. A

interest. Many persons are investigating. A spark from our torchlight lit some ten miles from here, which has kindled a whole neighborhood, and good work has begun. There are over a dozen copies of the Banner of Light, fifteen or twenty of the Lyceum Banner, soveral of the Religio-Philosophical Journal, also some of the American Spiritualist, and many liberal books in the Waco community. We also have before the Association the matter

of organizing a Lyceum. Will some one inform us of the expense of a Lyceum equipment of hooks, etc., for a hundred children? S. F. BREED,

a new, well-lighted, commodious hall for our prosperous Progressive Lyceum, and for lectures. We have a Conductor devoted to his position, of-ficers and leaders interested in their all-impor-tant work, and groups of bright and happy chil-dren, who are being developed as only the Ly-ceum system can do, free from narrow and blight-ing creeds, and who, we confidently trust, will prove to be the noble, true, brave women and men of the future, and the hone of the race. We wish the Lyceums of Boston and Chicago could have a " union picnio," or could meet, com-pare progress, take each other by the hand, ex-press to each other congratulations for their great

press to each other congratulations for their great privileges, and mutually pledge that their exam-ple, influence, and life if need be, shall all be consecrated to the glorious cause of co-working with the Lyceums in the Morning-Land, and making their beautiful philosophy real and practical in their every-day lives. We have long felt in Chicago the want of a good

We have long felt in Chicago the want of a good home for Spiritualists visiting the city, or passing through it. At present friends must either pay hotel price, which you know, to most of us, is quite at variance with slender means, or be indebted to the chance hospitality of those who would gladly "entertain angels unawares" if convenient for them to do so. Dr. Cleveland, whose advertisement appears in another column of your paper, is a magnetic healer of no ordinary ability. His wife is a superior clair oyant, and has great skill in diagno-ing diseases, particularly those of women. They will make it very pleasant and comfortable for the felends who wish to find a congenial at-mosphere while among strangers, and their terms of bread are moderate.

of board are moderate. Yours in the bond of our noble faith,

A BBY W. BAKER. 1371 Madison street, Chicago, July 6th, 1871.

Minnesota. J. L. POTTER'S REPORT.—My report for June is as follows: Places visited, Farmington, Minneap-olis, Osseo, Elk River and Princeton, Number of lectures delivered, fifteen; number joining Associ-ation, six; amount taken in collection and yearly dues, \$37,15; traveling expenses, \$2,05. The Spiritualists at Osseo are building a new

hall; they dedicated the same to humanity and the spirit-world June 18th. Everything passed off smoothly, and our cause received strength ma-terially and spiritually. At Elk River, Bros. Ful-lers and Cleeland are building a hall, that was used June 25th for our lectures; it will be open to Spiritualism and the spirit-world, for Messre, Fullers are the leading Spiritualists in the place, and will not shut its doors against us, neither will they prevent their Orthodox friends coming in and listening to the lectures, or tripping the light fautastic toe with us poor deluded Spiritualists on the Fourth, or at any other time they may feel a desire for better things than theological husks. Our cause is gaining ground dally in Minnesota. Many are adding us to day that have not given

the subject a passing thought heretofore. Bro. F. L. H. Willis has at last said what I wish

every Spiritualist in the land could realize. Hear him: "I believe it to be the fault of Spiritualists everywhere, that we are not respected in all our rights."—Present Age, July 1st. That is true so far as my observation goes; and I have had this as my motto for several years: No compromise with theology of any kind, liberal or otherwise. If the Spiritualists would work together as one he had plenty of encourag and for the upbuilding of our cause, letting all side issues alone for the time being, Orthodoxy could not stand before us five years-for we can beat them in the circle-room, or at court, in the halls of legislation, and on the rostrum. The only places they can beat us are in State Prisons and the asylums for insane. I am willing to be beaten there there, We are having an interesting time here, large audiences every night, and not an Orthodox to "molest or make us afraid," for the worst opposer of our faith has been badly scared by (table-tipping in his own bouse. A young lady was the medium, whom he knows is not a humbug. He being the head man in the Congregational Church to say he say the table more without the Church, to say he saw the table move without the lady or any one else touching it, does not hurt our side at all, but has done him some good. Thus

#### THE SURPRISE.

" She is dead!" they said to him. "Come away; Kiss her and leave her; thy love is clay." They smoothed her tresses of dark brown hair; On her forehead of stone they laid it fair; Over her eyes, which gazed too much, They drew the lids with gentle touch;

With a tender touch they closed up well The sweet, thin lips that had secrets to tell; About her brows and her beautiful face They tied her yell and her marriage-lace,

And drow on her white feet her white slik shees, Which were the whitest no eye could choose! And over her bosom they crossed her hands-Come away," they said, "God understands!"

And then there was silence, and nothing there But silence, and scents of eglantere,

And jasmine, and roses, and rosemary, And they said, "As a lady should lie, lies she."

And they held their breath as they left the room With a shudder, to glance at its stillness and gloom.

But he who loved her too well to dread The sweet, the stately, the beautiful dead,

He lit his lamp and took the key And turned it. Alone again-he and she,

He and she ; but she would not speak, Though he kissed, in the old way, the quiet check.

He and she; yet she would not smile, Though he called her the name she loved erewhile,

He and she; still she did not move To any one passionate whisper of love.

Then he said, "Cold lips, and breast without breath ! Is there no voice, no language of death, Dumb to the car and still to the sense,

But to heart and to soul, distinct, intense? See now; I will listen with soul, not ear; What was the secret of dying, dear?

Was it the infinite wonder of all That you ever could let life's flower fall ?

Or was it a greater marvel to feel The perfect calm o'er the agony steal?

Was the miracle greatest to find how deep, Beyond all dreams, sank downward that sleep? Did life roll back its record, dear.

And show, as they say it does, past things clear ? And was it the innermost heart of the bliss To find out so what a wisdom love is?

Oh, perfect dead ! Oh, dead most dear ! I hold the breath of my soul to hear !

I listen, as deep as to horrible hell, As high as to heaven, and you do not tell ! There must be pleasures in dying, sweet. To make you so plack from head to feet! I would tell you, darling, if I were dead, And 't were your hot tears upon my brow shed. I would say, though the angel of death had laid His sword on my lips to keep it unsaid.

You should not ask valuly, with streaming eyes, Which of all death's was the chiefest supprise;

The very strangest and suddenest thing Of all the surprises that dying must bring."

Ah, foolish world ! Oh, most kind dead ! Though he told me, who will believe it was said ? Who will helieve that he heard her say, With the sweet, soft voice, in the dear old way:

"The utmost wonder is this-I hear, And see you, and love you, and kiss you, dear;

And am your angel, who was your bride, And know, that though dead, I have never died."

#### Dr. II. Slade in Greenfield, Mass.

A correspondent, "H. A. B.," writing from this locality, informs us that at the invitation of several of the Spiritualists of Greenfield, Dr. Slade came there July 1st, and remained two days, during which time his rooms at the Mansion House were visited by from seventy-five to one hundred people, a large portion of whom witnessed the celebrated slate test. Many of the investigators purchased slates at the bookstores, and having obtained messages, carried them away. "An accordion, borrowed of J. H. Hollister, was played upon in the presence of a dozen of our citizens, and in the plain sight of many, while the Dactor held the instrument by the end opposite the keys." Chairs and tables rose in the air, and people were moved by an invisible power while sitting in chairs. "Loud raps were heard in various parts of the room, in quick response to questions. Several of our most skeptical citizens held their own slates while the messages were written, the room being fully lighted, and Dr. Slade sitting on one side with both hands on the top of the table. The slate was held under the table-leaf, and close against it, the distance between the top of the slate and the under side of the table being not

#### SPIRITUALIST MEETINGS. PUBLISHED EVERT OTHER WEEK.

ADRIAN, MIGH. -- Regular Sunday meetings at 10% A. M. and 73 P. M., in Odd Fellows' Hall, Main street. Children's Fro-gressive Lyceum meets at same place at 12 M. Mr. C. Case, Fresident.

ANDOVER, O. - Children's Progressive Lyceum meets at Morley's Hall every Sunday at 114 A. M. J. S. Morley, Con-ductor; Mrs. T. A. 5 napp, Guardiau; Mrs. E. P. Coleman, Assistant Guardiau; Harriet Dayton, Secretary. ANGURA, N. J.-The "First Spiritualist Society of Ancora" hold meetings each Sunday at 4 P. M. H. P. Fairfield, Fresh-dent, Children's Progressive Lyccum meets at 10% A. M. Eher W. Bond, Conductor; Mrs. Emmeline E. S. Wood, Guardian.

Guardian. Boston, MABS.— Elioi Hall.—The Children's Progressive Lycoum 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 foremon at 104 o'clock, by Mrs. Mary Carible, medium, Speaking in the atternoon at 24. o'clock, by Mrs. Mary Carible, Biss Minule Pronty. Senis free. Temple Hall.—The Boylston-street Spiritualist Association meets regularly at this place (No. 18. up stairs,) each Sunday. Circle moming and afternoon, evening, lecture. Hampshire Hall, SS Washington street.—Free progressive meetings, Sundays, at 3 P. M. Miss Helen Grover, Conductor.

meetings, Sundays, at 3 P. M. Miss Helen Grover, Conductor, BALTINGRE, MD.- Lyre 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, Ballimore street, opposite Post-office arcnue. The Maryland State Association of Spiritualists hold meet-ings in this hall. Levi Weaver, President; Jacob Weaver, Vice Pres; George Broom, Scretary; Wm. Leonard, Trens-urer. Children's Progressive Lyceum No. 1 meets every Sunday morning at 34 o'clock, and every Thursday evening. Levi Weaver, Conductor; Mrs. Rachel Walcott, Gunrdian; Mrs. Elizaoeth J. Wilhelm, Librarian; George Broom, Musi-cal Director. al Director.

cal Director. BROOKLTN, N. Y.—The Children's Progressive Lyceum meets at Nawyer's Hall, corner Fulton Avenue and Jay street, overy Sunday, at 10<sup>4</sup> A. H. J. A. Wilson, Conductor; A. G. Kipp, Assistant Conductor; Mrs. Ada E. Cooley, Guardian of Groups. Lecture at 3 P. M. by Mrs. F. F. Jay Bullene.

Bullene, BRIDGEPORT, CONN.—Children's Progressive Lyceum meets overy Runday at I. P. M., at Lyceum Hall, J. S. Shattuck, Conductor: Mrs. J. Willson, Guardian; Dr. Porter, Libra-rian; Edgar G. Spinning, Musical Director. BATTLE CREEK, MICH.—The First Society of Spiritualists hold meetings at Stuart's Hall every Suminy, at 10% A. M. and 7% P. M. A. P. Averill, President; J. V. Spencer, Secre-tary; William Merritt, Tressurer.

CAMBRINGAROUT, MASS. - Children's Lyceum meets every Sunday at 10<sup>1</sup>/<sub>2</sub> A. M., at Harmony Hall, Watson's Building, Main street. W. H. Bettinson, Conductor; Miss A. R. Mar-tain, Guardian.

tain, Guardian.
CLRVKLAND, O. — The First Society of Spiritualisis and Liberalists hold regular meetings every Sunday at Lycenn Hall, 288 Superior street, opposite the 'ost Office, morning and evening, at the usual hours. D. U. Pratt, President; — Lown, Vice President; Dr. M. C. Parker, Treasurer; Joseph Oillson, Secretary. Children's Lycenn meets in the morning at Temperance Hall, 184 Superior street. C. J. Thatcher, Conductor; Brony Olds, Assistant Conductor; Mrs. S. M. Thompson, Guardían; Miss Sarah files, Assistant Guardian; George Wilksey, Librarian; Mr. Price, Musical Director; George Wong. Wiltsey, Librarian Young, Secretary.

CINCINATI, O.-The Society of Progressive Spiritualists old meetings every Sunday morning and evening in Thomp on's Music Hall. G. W. Kates, P. O. box 568, Secretary,

CHICAGO, ILL. -The Spiritualists hold meeting every Sun-day in the ball corner of West Randolph and Jefferson streets Lyceum meets at 11 A.M. Condactor, Mr. J. C. Thus: Guard-lan. Mrs. Dye; Assistant, Mrs. Arnold; Musical Director, Mr. E. A. Blackmer, Laura C. Smith lectures at present, com-mencing at 71 P. M.

E. A. BIACKMET, LAURA C. Smith fectures at present, commencing at 71 P. M. GARTHAGE, MO.—The friends of progress hold their regular meetings on Sunday afternoons. C. C. Colby, President; A: W. Pickering, Sceretary. DORCHESTER, MASS.—Meetings will be held in Union Hall, Upham's Corner, every Sunday and Thursday evening, at 8 o'clock. Mrs. Floyd, regular speaker. DEANSVILE, N. Y.—Spiritualist meetings are held the first and third Sunday of every month. Mrs. E. A. Williams is en gaged to speak until the first of March. DBS MORES, IOWA.—The First Spiritualist Association will meet regularly each Sunday at Good Templar's Hall (West Side), for lectures, conterences and music, at 103 A. M. DELAWARE, O.—The Progressive Lyceum at 19 P. M. DELAWARE, O.—The Progressive Association of Spiritual-its hold regular meetings at their hall on North street every Sunday at 74 P. M. Children's Lowen meets at 103 A. M. Wm. Willis, Conductor; Mrs. H. M. McPherson, Guardian. FORDORO', MASS.—Torgessive Lyceum meets aver y Sun Gaudian. FOXBORO', MARS.-- Progressive Lyceum meets every Sun-day at Town Hall, at 103 A. B. C. F. Howard, Conductor; Mrs. N. F. Howard, Guardian,

Mrs. N. F. Howard, Guardian. GREAT FALLS, N. H.—The Progressive Brotherhood hold meetings every Sunday evening, at Union Hall. HAMMONTON, N. J.—Meetings held every Sunday at 104 A. M., at the Spiritualist Hall on Third street. P. N. Park-hurat, President; Gerry Valentine, Secretary. Lyceum at 1 P. M. Meridi Parkhurst, Conductor; Mrs. J. M. Peebles, Guardian.

Guardian. HINGHAM, MASS.—Children's Lyceum meets every Sunday afternoon at 2 o'clock, at Temperance Hall, Lincoln's Build-ing. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian. Houtron, ME.—Sleetings are hold in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings. LYNN, MASS.—The Spiritualists hold meetings every Sun-day afternoon and evening, at 3 and 7 P. M., at Cadet Hall. LOURDULE, K.Y. =Children's Environments Levis meeting LOUISVILLE, KY.—Children's Progressive Lyceum meets in Central Savirys Bank Hall, Market street, near 4th. E. R. Apartier, President of Society 3. Conscaler, Secretary Meri ngs surnended till October. Speakers encared : J. M. Peeblee Juring October: Thomas Gales Forster during November. uuring October: Thomas Gales Forster during November. LOWRLL, MAS3.—The First Spiritualist Society meets in Weils Hall Lectures at 23 and Tr. S. Jacob Sichols, Fred, dent; J. S. Whitney, Corresponding Secretary; N. M. Greene, Trensurer, Children's Progressive Lyceum meets at 10% A. H. George B. Goodale, Conductor; Mrs. Caroline M. Smith, Guardian.

LONG LAKE, MISN.-The "Medina Society of Progressive Spiritualists" hold meetings in the North School-House the fourth Sunday of every month, at 104 A. M. and 2 P. H. Mis. Mary J. Colburn, speaker.

LA PORTE, IND.—The Association of Spiritualists hold meet-ings every Stunday at Huntsman's Hall. Lyceum at 103 A. M. Conference at 4 r. M. Warren Cochran, Cor. Sec. MILAN, O., Bociety of Spiritualists and Liberalists and Chil dren's Progressive Lyceum, meets at 11 A. H. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

MARLBORO', MASS.-The Spiritualist Association hold meet-ings in Berry's Hall every Sunday at 19 r. M. James Lowe, President; Mrs. Sarah S. Foster, Secretary.

Forty External Ulcers Cured.

LETTERS FROM THE PEOPLE! WHAT THEY THINK ABOUT

3

## **DR. STORER'S**

VALUABLE MEDICINE, THE

## NUTRITIVE **COMPOUND!**

A6 0. FEMALE RESTORATIVE, As a **BLOOD PURIFIER**,

TONIC AND STRENGTHENING AGENT,

As a 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, who send us their acknowledgments of the great benefit received, unless by their special permission or desire, as the nature of many of the diseases cured is such as to renn as to ren-undesirable; der the publication of personal certificates undesfrable; 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 Fall I sent for a few packages of your 'NUTRITIVE COMPOUND, which I used in my practice, and which I found to prove more than you claim for it. I consider it MFINITELY superior to ALL other medicines in the discases Instantial, adjusted to ALE other modelines in the discusses for which it is recommended. In fact, it esteem it a com-plete paraceta for ALE PENALE CONTACTS  $\circ$   $\circ$   $\circ$   $\circ$  fdesire to get the medicine as 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., Neu-ark. N. J.* ark, N. J.

"Takes Out the Old Aches and Stiffness."

W. Y., of Grand Rapids, Mich., himself 72 years of ago and a magnetic heart, reporting other cases, says: "I am taking some myself, and it takes out the old aches and stiffness consequent upon second childhood, like a charm. After taking it three or four days I measure score; hence nous than I used to in one and a half hours before; hence the none runivication or run moon through the lungs, headed and the other good work that is going on in the old system."

#### Doing Wonders."

"DEAR SIN-Your medicible is DOING WONDERS for my wife, Sho 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' standing, such as there are but low to be found in all the medical records—with a great deal of chargement, and, of course, a great deal of suffering. The medicine, which sho has taken now about two weeks, is making quite a reco-lution in her general health—completely reversing the ten-dency to cold extremities, accelerating the circulation so as a recoluse a fur nulse at the wrist where there has been to produce a fair pulse at the wrist, where there has been scarcely any perceptible for years—and she says, with all the doctors and all the medicine she has taken for years, she the doctors and all the medicine she has taken for years, sho has never 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 tent me are all gone, and as I shall use them in my practice, send throw dozen more by express."—W. Y., Grand Rapids, Mick.

#### "I Wish Every Sick Woman Had It!"

"I have used but one package, but my health is a 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 with every size 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 discased from the crown of my head to the sole of my yoot. Your medicino has helped no very much, and I think it can't fail of help-ing others. I see so many room surprarise wowen, and your medicine is the very thing they want. I send you the money for seven packages."—Mrs. II. G., Bronson, Mich.

Ing words, and talked loudly in the public places, when it came to material aid was sadly deficient. But my heart could only pity him, so significant was the contrast between him and a poor widow in the same city, who forced upon me her mite a five dollar gold-piece, and grieved that it was not more. I speak from an experience of twenty-one years,

urney ther

and know, if I know my own heart, I do not want to shirk from labor; but I am growing discour-and enduring hardships, while those who are overloaded with wealth and comforts, and luxuries even, appear so indifferent and are so offi-clous in their consoling information that "spirits do not wish their mediums to make money!" If

the people will not protect us, it is time that we began to protect ourselves. I must not, however, intrude more upon your space. I speak plainly of my Texas trip, because many are inquiring of me, and because the true Spiritualists of Texas earnestly desired me to do so when I left. I spend the remainder of this month at my

home, Seymour, Conu., where letters will reach me. August and September my address will be Boston, Muss., care Banner of Light. I have not Boston, Miss., care Banner of Light. I have not yet decided upon my course after that, for the fall, winter and spring, but am ready now to re-ceive calls from North, East, South or West. Shall respond to those who apply first, and go where the pressure is strongest. Wherever I go I intend to be active, for my soul, as ever, is in the work. Segment Comp. July 10, 1871

Seymour, Conn., July 10, 1871.

#### A New Physical Medlum.

As if in answer to the call for more physical demonstration in proof of the claims of Spiritual-ism, there seems to be an increase in the number of physical mediums. Though physical demon-strations are not necessary to the satisfaction of the converted and those whose belief comes nat-The converted and those whose bener comes nat-birally, yet there are those who cannot see, feel, or thear in spirit. These need physical, material ar-guments, to force a passage to their incrusted feel-ings. Want will make its supply. The increased supply of mediums, therefore, argues want and

I have recently been favored with seeing the de-I have recently been havored with seeing the de-velopment, and subsequently the manifestations in the presence of another physical medium-Mr. Neal Codman, Hillsboro Bridge, N. H. These man-ifestations are in part of the Read character, which they equal in every respect. He uses no cabinet, but is securely bound, handcuffed, &c. His coat has been taken off while I have had hold of it trying to keen it on A finger-ring is put in of it trying to keep it on. A finger-ring is put in a chair near by, and a handkerchief on a table. The handkerchief is drawn through the ring, twisted and tied up in knots to the ends and thrown ten feet across the room. He is tied up with a rope. The rope is taken off, made into a ball and thrown at some one's feet. Aside from these physical manifestations, he is

an excellent test medium. He describes, personi-fles, gives names and circumstances with great rapidity, to the identification of the spirits their friends present. With good care of himself, he promises to be one of the most gifted and usehe promises to be one of the state of the st

Organization at the South.

the work goes on in Princeton. Let us unite our strength friends, work together, and we shall certainly win in the eud. J. L. POTTER. Princeton, Minn., July 1st, 1871.

New York.

PEN YANN.—Charles Beach writes: "Let us try to rid the world of the false idea of saints and sinners as divisions of society, and commence the work—so Godlike—of lifting up and alding him work—so Godlike—of lifting up and alding him who shall be found in a prison, wherever it may be—whether in a State prison or the prison of ignorance. Let all do what they can to lessen crime and help the prisoner out of prison. God in the prisoner may, in consequence of a false education, commit an error and do a wrong. It would be strauge if he did not, since God on 'the throne' has committed so many, if the record be credited. One act of injustice I wish to mention, as it should command the attention of all. It is this; when a brother has erred, and is sent to the this: when a brother has erred, and is sent to the prison, he is immediately set to work at some business, and often earns more than his expenses. Now, since his family, which he may have left outside, is supposed to be innocent, and deserving no punishment, but often receiving the greater; and since they were dependent on the prisoner for their daily food and clothing, I think the proper prison system should be to keep a strict account of each prisoner's work, and what he can

#### earn more than his actual expenses while there should be paid over to his family." Mississippi.

Mississippi. MERIDIAN.--W. W. Shearer. in a recent busi-ness letter, writes as follows: "We are on the eve of establishing, in our place, a society for the truthful investigation of such theological subjects as may be brought before us. Cannot tell what success we shall have, but helieve that just at this time had we a good lecturer for a few weeks it would prove a great source of benefit. I know a good test medium could do well here, for a while, and should one feel inclined to come South during the summer or fall, my house would be a during the summer or fall, my house would be a home, free of expense, for such an one. I do hope, before winter, to be able to put in motion some thing that will remove the scales from the eyes of the religious fanatics of our place."

#### California.

Organization at the South. DEAR BANNER — Knowing you are always anxious to keep your readers advised of every step taken to advance our cause, and by request of our Association, I inform you of the spiritual movements in Waco and violity. I have been working only in a quiet way since. my two years inbor in Michigan spiritual organ-izations, some two years since. Have been in Waco nearly four months; found a number of true, fearless and ardent workers in Spiritualism, CAILTAND.—From a private note by Mrs. E. OAKLAND.—From a private note by Mrs. E. H. Fuller McKinley, we extract the following: "My time has been crowded during the past three years, in this State, with lecturing and bealing the alck. Though my heatt turns fondly to pleas-ant memories and loving hearts in dear New sources, must be my home. I contemplate giving a course of lectures at San Francisco soon."

more than quarter of an inch. In this narrow space the little fragment of pencil, moved by unseen hands, wrote out the messages."

Our correspondent says that one" of the most striking manifestations given was the writing, by a spirit friend, upon a slate previously purchased by himself-Dr. Slade not touching it-of a message to a prominent citizen, from his little daughter, wherein she told of her unrecognized nearness to himself and her mother, and spoke of "grandma's" solicitude for the health of his wife. The name of the little one was correctly given. The table which was used was one belonging to the land. lord of the Mansion House: both the Doctor's hands were in plain sight upon the top of the table, during the writing of the message, and every " hook " whereon a skeptle might hope to suspend a doubt as to the fairness of the conditions was removed. The impression left by Dr. Slade among Greenfield people, was highly favorable, and our correspondent hopes he will repeat his visit at an early dav.

Mrs. N. J. T. Brigham acceptably addressed the Spiritualists of Greenfield Sunday evenings during July.

WONDERFUL SAGACITY OF A DOG .- The following story, strange as it may appear, is vouched by several witnesses whose testimony is unim-peachable. A short time ago a female Newfoundpeachable. A short time ago a female Newfound-land dog was in the habit of coming to the house of a lady in this city, who would throw to it pieces of cold meat which the dog would eat, and, hav-ing satisfied its hunger, go away again. So con-firmed did this habit become, that at a certain hour daily the lady would expect the dog and the animal would put in an appearance. A few days ago, before feeding her, the lady said to her, "Why do n't you bring me one of your pupples?" repeat-ing the question several times as she stood at the window, the dog looking at her in the face with an expression of intelligence, as if it understood every word the lady said. The next day, to the lady's astonishment, at the usual hour the dog rean expression of interligible, its in it interaction every word the lady said. The next day, to the lady's astonishment, at the usual hour the dog re-turned, and, lo and behold ! was accompanied by a little puppy. The lady fed both dogs, and then took up the puppy into the window, when the old dog scampered off and did not return for three days. At the end of that time the dog again ap-peared, when, after feeding it, the lady said, "Next time bring all your pupples; I want to see them;" and yesterday morning, sure enough, the dog re-turned accompanied by three Newfoundland pups. Several of the neighbors saw the whole trasac-tion, and declared that they considered this one of the most wonderful profs of the sagacity of the dog they have ever known. Where the dog came from and to whom it belongs is not known, but we have the name of the lady and also of but we have the name of the lady and also of those who were eye-witnesses to the occurrences as narrated by us.-Portland Press.

If we were only half as lenient to the living as

we are to the memory of the dead, how much happiness might we render them, and how much remorse might we be spared when the grave has closed over them.

The merit of actions consists not in doing extraordinary actions, but in doing ordinary actions extraordinarily.

A woman's pride and a sailor's guide - The needle.

Milpour, 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; 11. S. Bacon, Corresponding Secretary.

MIDDLEBORO', MASS .- Meetings are held in Soule's Hall every other Sunday at 12 and 62 P. M.

MANCHESTER, N. H.—The Spiritualist Association hold meetings every Sunday atternoon and evening, at Lyccum Hall, H. C. Sullivan, President; F. H. Saunders, Sec'y.

Hall, H. C. Sullivan, President; F. H. Saunders, See'y, MORRISANIA, N. Y.—First Society of Progressive Spiritual-ists—Assembly Rooms, corner Washington avenue and Fitth street. Services at 35 p. M.
 NEW ALBANY, 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. B. Sharp, Record-ing Secretary; A. C. McFadden, Corresponding Secretary; J. W. Hartly, Treasurer.

mg Necretary; A. C. McFadden, Corresponding Secretary; J. W. Hertly, Treasurer. Norm Scituzte, Mass.—The Spiritualist Association hold meetings the second and last Sunday in each month. In Con-hasset Hall, at 104 Å. H. and J. P. M. Progressive Lyceum meets at the same hall on the first and third Sunday at 14 P. M. D. J. Bates, Conductor; Deborah N. Mcritic, Guard-ian; M. C. Morris, Secretary. Speakers engaged:—Mrs. Juli-ette Yeaw, July 23; N. S. Greenleaf, Aug. 13. NATICK, MASS.—The Friends of Progress meet every Sun-day at Templar's Hall, at 2 and 6 P. M. Nkw Yonk Cirry.—Lwie Hall.—The Society of Progress-ive Spiritualists hold incetings every Sunday in Lyric Hall, 6th avonue, near 41st street. Lectures at 104 A. M. and 74 P. M. P. E. Farnsworth. Secretary, P. O. box 3679. The Children's Progressive Lyceum meets in the same hall at 33 P. M. Dr. D. Martin, Conductor. Masonic Hall.—The Spiritual Conference meets every Sun-day at 2 o clock in Masonic Hall, 13th street, between 3d and 4th avenues.

th avenues.

NEWBURYPORT, MASS .- The Children's Progressive Lyceun NEWBURYFORT, MASS.—The Children's Progressive Lyceum meets in Lyceum Hall every Sunday at 2 P. M. T. C. Carter, Conductor; Mirs. F. N. Landford, Guardian; J. T. Loring, Sec-retary; A. Lane, Treasurer; D. W. Green, Libharian. NEW ORLEANS, La.—Lectures and Conference on the Phi-losophy of Spiritualism. every Sunday, at 10% A. M., in the ball, No. 94 Exchange place, near Centre street. William R. Miller. President; J. H. Horton, Secretary. NouwALE, O.—The First spiritualist Association hold meetings every Nunday at 1M and T o'clock P. M., at St. Charles Hall, Main street. Ira Lake-Agent. Osaso, Mins.—Children's Progressive Lyceum meets at Singer's Hall every other Sunday, at '07 A. M. Mrs. Mari J Coutourn, Conductor, Mrs. Susio Thayer Curtis, Guardian of Groups.

OMARS, NED.—The Spiritualists hold meetings in the old Congregational Church, under Realek's Opera House, en-rance on 16th street, every Sunday. Conference at 2 P. M. Jecture at 74 P. M. Atmission free.

Lecture at (Jr. a. Admission free. PORLAND, MR.-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. Ella Bouney, Musical Director; Alphonso Yenton, Librarian; Miss Abbie Parrow; Secretary, Appliants tenting, this are a set of the second sec

Lydia Benson, Musician. Sratsoffst, Mass.—Spiritualist Association hold meet-ings every Sunday in Franklin Hall, at 2 and 7 p. M. Speakers desiring to address said Society can write to flarvey Lyman. Spansoffst, ILL.—The Children's Frogressive Lyceum meets every Sunday morning at 9 o'clock in Capitai Hall, Southwest corner Fifth and Adams streets. W. I. Planck, Conductor: Mrs. E. G. Planck, Guardian.

Someter, and E. V. Finner, utarunan, SAN FRANCISCO CAL. – Spiritualists and other Liberal Dhikers moet for conference and discussion every Sunday liternoon at 2 0 clock, at Dashaway Hall, on Post street.

alternoon at 2 o'clock, at Dashaway Hall, on Post street. SAGRAMENTO, CAL.-Spiritualists hold meetings every San-day at 2 o'clock, in Pioneer Hall, 7th street. Mrs. P. W. Stephens, speaker. BALEM, MASS.-The Spiritualist Society hold meetings ev-ory Sunday at Lyceum Hall, at 2j and 7 P. M. Walter Harls, President; Henry M. Robinson, Secretary; Mrs. Abby Tyler, Treasurer.

WORCESTER, MASS .- The Spiritualists hold meetings every Sunday, afternoon and evening, in Horticultural Hall. YATES CITT, ILL.-The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 2 p. N.

ce the Nutritive worth more than its weight in gold to me."-Mrs. K. A M., Litchfield County, Conn.

#### "Superior to Anything I Ever Used !"

"Dn. Stongen-Having tried your Nutritive Compound for myself and tamily, I derive to say that it is far superior to anything that I ever used, and I do sincerely and strongly unge all sufferers from natural or female complaints to for-ward St 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., Shethana, 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 is claims to be."-II. L. Orleans, Mass. "Your medicine is all that is claimed for it."-Dr. T.J. L.,

"Your medicine is an enter a second provide the sec

## "Just What I Need."

A distinguished authoress and lecturer writes, after using A distinguished autorices and rectifer writes, after oblig two packages: "1 bend onclosed \$5, for which send me your Compound. 1 am convinced that it is just what I need. I recently met two falles who have been taking the Com-pound, and both speak well of it. Mirs. E., of Wentheld, N. Y., said to me, 'I wish I could ted 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. Hy digestion is improved, and my hands and feet, which were always cold, are now warm and often perspire. My friends notice the change in my complexion for the better. I tell my friends that I think with one more package I could draw a blister with my hands."—Mrs. C. M. H., Indiana. "The 'Nutritive' agrees with me in every particular. Since using it I have had but very little pain or bad feeling in the hunches 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.

This a preasant energy and honor be awarded you for its dis-connecticul, "May blossings and honor be awarded you for its dis-covery,"-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 revelved very great benefit. Many disagreeable complaints have been entirely cured 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 good spirits) the thanks of suffering womanhood. If he wishes, he is at liberty to publish this."-Letter to the Bas-ner of Light.

wishes, he is at liberty to publish this."—Letter to the Bar-ner of Light. "We have been troubled with the Erystpelas 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 me very much. I have not been so well for five years, and now I think I shall get well."—Mrz. V. H. T., Minnesota, "The' Nutritive Compound ' which I sent for is doing my wife good; more than six months with a claircoyant of good reputation. Send me six packages."—J. W. M., Wuccoutin.

## THE "NUTRITIVE COMPOUND"

Is NOT IN BOTTLES, but packages, which, whom dissolved in water, make ONE PINT of Restorative.

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 69 HABBISON AVENUE, BOSTON, MASS

For sale Wholesale and Retail by William White & Co, at the Banner of Light Office, 158 Washington street, Boston, Mass. May 6.

### 4

# ing, 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 correspond-onts. Our columns are open for the expression of free thought, when not too personal; but of course we cannot undertake to endorse the varied shales of opinion to which our correspondents give utterance.

EF This paper is issued every Buturday Morn



#### "Fortune Tellers."

True to the observation of Macaulay, that Eng land is seized with a terrible spasm of virtue once every seven years, when the one who happens to be "caught" is made the scapegoat for the sins of all the rest, the London authorities have been making a raid of late on the so-called fortune tellers, male and female, who ply their vocation within the limits of that metropolis. The result of this miscellaneous foray upon a 'band of senseless impostors" has been the condemnation of some half-dozen of them to hard labor for several months - which is all very proper, as the law stands and is interpreted. Upon the heels of this transaction, and as if it were the entering wedge of an ulterior intent, the London Telegraph, in its issue for June 24th, comes out in a flaming leading article in favor of pushing this experiment still further. Assuming, with an impudence that would be sublime if it were not rather infernal, that the religion of Spiritualism is intimately related to such practices as have been punished under the law, and that the one merely telescopes into the other, it holdly proposes that all mediums shall be dealt with after the same fashion, styling them, in its Newgate vocabulary, "dark-cabinet impostors,"" knotted-rope rogues," and by every other vile name that comes most readily to the tongue of the facile gallows reporter who writes for the Telegraph's readers.

This is marching on with much too long a stride. It will not do to class the scances at the residences of such persons as Mr. S. C. Hall with the "charlatanry" of those who cast one's future in the wrinkles of their palms, or discover a fortune or a husband in the grounds of a tea-cup. As a Spiritualist journal of London distinctly declares, if the law is to be used as a machine of torture instead of a method of securing justice, and its penalties are to become spikes nailed into barrels for rolling people in, it is quite time it was understood that it is a twist-game that two sides can play at, and the game might as well begin now as later. There is a remedy at law against libeling one's neighbors; and to throw out, in this malignant manner, that an honest and worthy medium, who is believed in by the worthiest and wisest people who live, is only deserving of a seat in the dock and a sentence at oakum-picking, is surely a libel so scandalous and gross that it should be met by a challenge of its utterer before a bench of justice. These rash persons who are so very forward to crack the whip of the law over the heads of others, whom they choose to regard as inoffensive even under insults and enforced disabilities, can never be brought to realize the meaning of malignant language until it is forced down their own throats, by legal methods, for their difficult digestion. Let them have the other side of the law, and thus understand the balance of justice. The Telegraph wants all spiritual 'safe on the treadmill" with the "fortune-telling cheats and impostors." It demands that similar proceedings shall next be entered upon against the "religiouists," whom it charges with impostor's tricks in assuming to be in relation with the "supernatural." "There are a thousand and one "of these "humbugs." it avers. "When." it impudently inquires. "shall we hear that the detectives have instructed fashionably-dressed females to trap and bring to justice the spirit-rapping impostors?" And then a feeble protest from its royal mouth: "We do not refer (oh, no, certainly not!) to the cultivated and earnest men who are patiently investigating certain phenomena which may or may not at some future date furnish the world with astounding revelations both in psychology and physical science, but to the mere quacks and charlatans who earn a handsome income by pretending to make tables dance jigs, and tambourines or guitars play in the air," etc., etc., The fine discrimination made in favor of science by this most cultured, religious, moral, and science-devoted writer, should extort a very grin of humor from the countenances of all his accomplished and truth-loving admirers. If ever there was charlatanry in anything, it is in that style of editorial teaching. If ever there was an impostor outside the criminal dock, it is such an one as devotes his brains to the composition of such mischievous trash. But it is promptly echoed by such a paper as the Boston Journal here at home. It endorses the doings of the London authorities, which we do not pretend to dispute the propriety of so far, and then makes a feeble push for mediums in this country. It cites the case of a crazy fanatic in Lansingburg, N. Y., whom no person of a quantum of brains need be told by a justice is an impostor, and from him as a sample runs on to demand, by inference, the punishment of all the mediums in the country. Were it a simple and sincere desire to protect the people against abuses of the kind instanced, that would be one thing; but it is too obvious that the meaning and intent is to excite a general prejudice and hubbub against Spiritualists and their mediums at large -to bring popular odium, if possible, upon a religion that its ecclesiastical allies have never been able to shake. In endorsing and commending the language of the Telegraph, it endorses also the recommendation of that paper to proceed with a full head of malignity, under cover of law, against all those who believe in what it seeks to convey under the head of "the supernatural." If this be the issue invoked, we think the law, on whose aid so much stress is menacingly laid, will be as efficient for the protection of Spiritualists as the selfstyled Orthodox. But this all betrays the animus of the class that would break the force of the grand truths of Spiritualism with material agencies. They will find that they are doing the very work they think they are obstructing.

## The Beauty of Maternity.

We like Mrs. Julia Ward Howe in her public addresses, for the sufficient reason that to eloquence she adds learning, and to real power she unites the affection of spiritual grace. However hard and positive sie designs her statements, they are invariably interfused with a glow of sympathy, warmed with accents of genuine emotion, and illuminated with the hope that springs eternal in the human breast. In short, without being herself a professed optimist, her fine and impressive discourse decidedly tends to make others so. Her address in New York, some little time since, on the dignity and beauty of maternity, was exactly adapted to arrest the loose and ruinous notions on that sacred subject to which fashion gives currency, and to impress the female mind with a fresh force on the necessity that commands a holy obedience, on woman's part to Nature's divine laws. "What," she asks, "shall we say of the fashionable discredit of maternity? of society's turning its power of inuendo and depreciation against the sacred source of its own life?" She could remember, in her own early married life, that expectant maternity implied a sort of social disgrace, to be concealed from observation just as long as possible. It was the right thing to have but two children to a family, if even any. A large family was esteemed a misery. Yet she said she had seen this all proven untrue; she had seen beauty made more beautiful, and dignity lifted to majesty by the anticipation of that new life in which the mother receives a portion of the youth and freshness of her child. And this truth-for it is one-ought to sink deep into every heart, and drive out the low and sensual prejudices that inspire ante-natal crime. Parentage, as Mrs. Howe truthfully says. is the absorbing interest and occupation of the most vigorous period of human life. She advises recreation on the mother's part, during gestation, but she regards study as a far better restorative than dancing or making fashionable visits. Here is the important thing to know the mother cannot elevate and improve her own mind during this period without likewise increasing her power of aiding the young minds of her children. Culture of every sort is as useful for them as for her. It is a real science to rear children rightly. Hygiene has set itself up in the nursery. Ventilation, careful diet, exercise and precept have driven out the old and killing nightmares of closeness, frequent medication and punishment. It is strange that just when the most enlightened methods of rearing children have been satisfactorily established, the distaste for bearing children at all should have risen to a positive social mania. "No children" may be posted on many a door of many a silent house. Life, says Mrs Howe, ought to be made harmonious and beautiful from its very beginning. Order, politeness, love, should each be taught as naturally as walking is essayed and accomplished. We are in debted to the patient, home-loving Germans for much invaluable knowledge on the subject of children's nurture and discipline, but they have

never yet taught the art or the propriety of seeking to evade the discharge of the holiest duties imposed on the human family. The "O. B. F." Creed.

In the Index appears an attempt to demolish Spiritualism by arraigning it as a pure superstition. Of course it is from the pen of O. B. Frothingham, whose mind would reject any faith but one of O. B. Frothingham's construction. We say this without the consciousness of the slightest ill feeling toward him or anybody else. Assuming that Spiritualism is nothing but a superstition, he declares, with the sanctified zeal of another Isaiah, that its foes " will pursue it into its hiding-places, seize it at the very doors of the altar, and mercilessly slay it in the presence of its idols, and on the floor of its sanctuary. Temples from which it cannot be exorcised will be pulled down. Beliefs from which its virus cannot be washed, extracted, or expelled by any disinfecting agent, will be

#### Grand Spiritualist Picnic at Walden Pand, Concord.

#### On Wednesday, July 12th, one of the largest and most harmonious assemblages of Spiticualists ever gathered at this well-known grove enjoyed the splendor of the fine weather, the grateful shade of the woods, skimmed along the blue waters of the pond, or clustered around the meeting stand to hear such words as were offered by the speakers in attendance. Notwithstanding a threatened rain at about the time of starting in the morning, the people continued to pour in, making the movement a success, despite the frowning elements. In a comparatively short space of time, however, the clouds passed away, and a beautiful day was the consequence.

Arrived at the grove, those attending proceeded to select such of the natural attractions of the scene as suited them best-many resorting to the dancing-hall, where Richardson's Band furnished the music. Those desiring to hear speaking were called to order at about eleven o'clock by Dr. A. H. Richardson, of Charlestown, who with a few appropriate words welcomed them to the festivities of the occasion. He was followed in an eloquent manner by Dr. H. P. Fairfield, M. V. Lincoln, M. Clapp, I. P. Greenleaf, of Boston, Albert Stegeman, of Allegan, Mich., Abbie M. Burnham, and Prof. Stearns; after which, adjournment and dinner came in for consideration.

Considerable time was occupied in the partaking of internal comforts-many availing themselves of the fine arrangements offered by the superior restaurant located on the grounds, and others regaling themselves under the broad roof of the new wooden building erected by the Fitchburg Railroad on the site of the old speakers' tent, so well known to those attending last year's Spiritualist camp meeting. During the intermission, Prof. Stearns gave some examples of his power as a psychologist to an impromptu audience on the platform.

At two o'clock the meeting was again called to order, Dean Clark presiding. Dr. H. P. Fairfield made the first address, basing his remarks on Pilate's question to Jesus, John xviii, 38th verse: What is truth?" He referred to the light of the spiritual revelation, working to-day in the hearts of men, as being the truth which had lived through all the ages. The darkness which enveloped some minds was, however, sad to behold. How many blinded by sectarian education were passing over the border land of death, and waking the echoes of the higher world by such questions as, "Have you seen the devil here?" "Where is God?" or. 'Is this heaven?" The great result of Spiritual ism was to elevate and give force to the inner and higher natures of men and women, so that they should shine forth so powerfully as to rule the outer, or in other words, it was leading the inner man and woman to become the outer in all the affairs of life.

Mr. Emerson, of Worcester, followed. To his mind this gathering was for the interchange of thought, and the acquirement of deeper spiritual knowledge.

Dr. Richardson gave notice of the grand Mass Meeting of the Spiritualists of New England, to be held under the management of Dr. H. F. Gardner, at Island Pond, Abington, Sunday, Aug. 6th, [of which see notice in another column] and hoped a full attendance would signalize that occasionthe spiritual field being large enough to contain all movements for the benefit of the cause. He also spoke of the forthcoming Massachusetts State Spiritualist Camp Meeting, which would be carried out by James S. Dodge and himself, at Walden Poud, commencing August 15th, and continuing six days. [For further particulars see notice in another column.]

Mrs. Helen Grover, of Hampshire Hall, Boston, next addressed the meeting. Spiritualism, to her, taught that every one was a part of God, and through the tortuous path of disciplinary experiences was tending back to him again. Spiritualism was the embodiment of freedom and truth.

Dean Clark then introduced Albert Stegeman. of Allegan, Mich., treating in a brief preliminary burned like tainted clothing. We must, at all speech on the labors which to his knowledge Mr. costs, be rid of superstition. It is a plague which 8. had performed in Michigan for the cause, and no sanctity can justify, which no faith can neu- the persecutions he had been forced to endure in

riedly endeavoring to shake the orumbs from the cloth after the evening meal, throws out and loses the silver spoons, which mayhap have therein concealed themselves. She closed with a wellreceived inspirational poem of some length, based upon the word "Friendship," which subject was handed in, during her remarks, from the audience.

After a few closing words by the chairman, and singing by the audience, the first train for Boston was announced, and most of the company embarked for their homes with hearts laden with pleasant memories. Great credit is due Messrs. Richardson and Dodge and the Fitchburg Railroad Company for their indefatigable labors for the comfort and enjoyment of their guests.

#### "The Battle of the Brutes."

The Mayor of New York having put a stop to Mr. Fresident Bergh's taking out the horses from a street car, whenever found to be unfit to draw their load, on the plea that it is an obstruction to nublic travel not to be tolerated, Mr. Bergh appears with a righteously indignant protest in the form of a letter to the Mayor, which is no less addressed to the public, in the course of which he thoroughly examines and controverts the position of the Mayor, and makes a most effective appeal for the rights of the poor dumb beasts of which he is the self-appointed and resolute champion. "I would not," says he, "inconvenience any one in the discharge of my duty to the law and to these lowly servants of ours; but I am resolved not to discriminate between persons and corporations, rich or poor." By corporations he means the powerful avenue railroad companies, who work down their poor horses to the verge of death, allow them little time for feeding, overload the cars they are made to draw, and subordinate mercy itself to their own greed. Mr. Bergh rightly insists that it is not himself, or his society, that obstructs public travel, but the rich car compa pies that are responsible for it. He protests that he will not make or enforce the law against an unconscious offender who is driving a coal-cart, while suffering the "great and rich corporations to pursue their systematic cruelties with impuni-

Since the recent return from Europe of Mr. Angell, the President of the "Massachusetts Society for the Prevention of Ornelty to Animals," that gentleman has published in the papers a statement of the condition of the Society, and an accompanying appeal for the help it so urgently needs. There are bat two persons to do all its work in Massachusetts; which includes publish-ing a paper, distributing it, collecting and paying bills, a wide domestic and foreign correspondence, in addition to that with one hundred and fifty agents in the State, listening to complaints, keeping the Society's accounts, going before committees of the city, State and national governments, looking after needs. There are but two persons to do all its fountains, drinking troughs, and cattle cars, talks interminable with railway officers and street paving committees, and other miscellaneous labors that cannot readily be recited. The Massachusetts Society spent more money last year than it received. It is to hold a fair toward the close of at Harwich, Cape Cod, will commence its sesthe year in this city, for the purpose of presenting | sions. From year to year, as the social and intelits claims more impressively before the people of lectual character of these out door meetings bethe State, and to replenish its exchequer. But if comes generally known, the desire to attend them the benevolent and humane portion of our popu- increases among the people, and we have therelation earnestly desire to see the aims of the So. | fore good reason to expect a larger assembly than ciety carried out, they must lose no time in con- ever this year. Ample accommodations to board tributing generously to a common fund that will all that come, have been made with private place it firmly on its feet for active and aggressive | houses and at the hotel; and those who wish to operations. Here is an opening for all to manifest | camp out, can take tents with them and swell the that spirit of benevolence and humanity which is the token of civilization. The sentiment of kind- village. Many of our best speakers seek recreaness to animals deserves to be inculcated among the first in the human heart.

#### Co-operative Homes.

Mr. Josiah Quincy's recent efforts to enlist the attention of our workingmen and direct it to a project for securing homes by the payment of a in the spiritual field, social communion, and genial small sum down, and monthly installments of a enjoyment of all that makes camp-meeting life moderate amount, appears to have met with suc- attractive. Personal acquaintance is made becess; and a meeting a short time ago, of individuals designing to become members, was attended with happy results. An organization wa effected, officers chosen, and a plan of operation duly blocked out. The whole thing is perfectly simple. The object is, to save the difference between the mere interest on the value of a house, such as can be built for a reasonable sum within reach of Boston, and the exorbitant rents now demanded and paid by those who are helpless to resist. In a certain number of years that difference is expected to pay entirely for the house. The point is, then, to secure credit for the laboring man. until he can earn enough by his industry to pay off his obligation. Any man could have a home on such terms; and it is proposed to put it into the workingman's power to do it, by organizing a coöperative banking fund, each subscribing member to pay in two hundred dollars, and afterwards so much per month until his entire debt is canceled and he has a home to show for it. These cooperative banks have been very successful in Germany, and in 1867 their transactions amounted to nearly one hundred and sixty millions of dollars.

The Way Friends Help the Banner. Several months since, our worthy brother, S. L. Walker, of Poughkeepsie, N. Y., wrote us as follows:

"For years I have steadily been impressed with the idea that great good would result to your interests-first-and to the higher interests of Spiritualism, by your advertising the Banner of Light in many of the popular papers throughout he country. That we may all have an opportunity to lay up treasures by giving the bread of life to those around us, I propose to Spiritualists in every considerable village or city, to form themselves into a committee of the whole, and raise (by a trifling subscription from each) a small fund, with which to advertise properly the Banner of Light. Why, I verily believe that not more than one-quarter or third of any community have ever heard of the paper, and much less of its great power and popularity. Advertise the paper, keep the great subject of spirit intercourse before the people, speak of the Message Department and of the convincing estimony that the departed do return, and, above all, prove to the world that we are not only a power, but are boldly nonest in declaring that power.

Just so long as Spiritualists allow their timidity and conservatism to keep them in the background, just so long will ignorance and superstition cry humbug, the devil, infidelity and foolishness. I for one am willing to take the bull by the horns; you propose, and I for one will act."

Bro. Walker's energetic spirit, not content with the mere suggestion, proceeded to put it in practice. He prepared an advertisement (which we copy below), and had it inserted in the leading daily and weekly papers of Poughkeepsie; and now we have to thank him for an additional number of new subscribers from that section. Our friends in other parts of the country, who have our glorious cause at heart, and wish to aid the Banner and spread the truths of Spiritualism, have the experience of Bro. Walker to show that his experiment is a success. We feel grateful to all those who endeavor to strengthen our hands by extending the circulation of the Banner. The following is the advertisement prepared by Bro. Walker, and inserted in the Poughkeepsie papers:

#### **BANNER OF LIGHT!**

An Exponent of the Spiritual Philosophy of the Ninetcenth Century.

THIS Paper, which has been established for fifteen years, is one of the most interesting and instructive over published on the American Continent.

The Message Department, a page of Spirit Messages Department, a page of Spirit Messages from the departed to their friends in earth-life, given through the Mediumship of MRS, J. H. CONANT, proving direct spirit inter-course between the mundane and super-mundane worlds, is, without doubt, the most intensely interesting, in-spiring and instructive paper ever read by the human family. To spread this glorious Banner of Light over broader fields, the publishers new propose to send this EIGHT PAGE WEEKLY PAPER for THREE MONTHS ON

BANNER OF LIGHT,

Boston, Mass

#### Camp Meeting on the Cape.

On Tuesday next the annual spiritual festival number of canvas walls that compose the camp tion, as well as opportunity to teach the philosophy of Spiritualism, at these somewhat informal and altogether social meetings-feeling willing to contribute of their substantial thought and best inspiration, for the general pleasure; and also to share the pleasure of listening to their co-laborers

Rev. Samuel J. May died at his residence in Syracuse, N. Y., July 1st. He led a useful life, and was noted as a reformer.

tralize. It were better that very sacred and dear beliefs should go than that this enemy of all rational belief should remain. Let us prefer to have no other world than to have another world full of teasing, troublesome, meddlesome beings who interfere with the rational order of the world we dwell in." The last emphatic expression is precisely the wish recently uttered by Mr. Alger in Music Hall.

We certainly go for tearing down the temples of uperstition which Mr. Frothingham so hates the sight of, and shall expect to see him fall, hammerand tongs, upon the Orthodox Church establishments, to begin with. They have been a nest for superstition as long as they ought. It is one object and aim of Spiritualism to dispossess the foul tenant, and let the light of spiritual day in at the windows. We say again, let Mr. Frothingham begin his valiant work on the fortresses and citadels, and not waste his strength, and show his inconsistency, in driving at Spiritualism, which is the open antagonist of all superstition. Let him proceed against Orthodoxy-not join hands with it against us. He admits "it is not a belief in the real existence or actual presence of spirits that constitutes superstition. but-belief in their direct agency in the control of human concerns." Oh! A distinction without a difference at all. Sympathizing spirits may be at our sides, then, and it is all right; but the moment they lisp a word about our affairs in this life, interested as they of course are in us, it is all wrong. Such is the gospel ac-

cording to Mr. Frothingham. Ho is afraid the people will somehow become imposed upon, as they doubtless oftentimes may be. But is that any more perilous to the human soul than to swallow without a question the teachings either of Orthodoxy or Mr. Frothingham?

#### Another Spiritualist Fair.

The subject of getting up another Fair by the Spiritualists of Boston and vicinity is being seriously talked of. The plan and objects are

stated thus: the Fair to be held in Eliot Hall, early in December-two-thirds of the proceeds to be devoted to the continuance of free spiritual shall be selected previous to the Fair. With such of harmonious action, the Fair would prove even a greater success than that of last season. No time should be lost in getting ready, if another Fair is

to be held so soon. Salem.

The Spiritualists of Salem, Mass, hold free conference meetings in Goodell Hall, at half-past five o'clock P. M., Sundays.

The Spiritualists of Onondaga Co., N. Y., cipal speaker.

consequence.

Mr. Stegeman proceeded to say that nothing he could do could repay the debt he owed to Spiritualism for what it had done for him. Choosing the word "Re-formation" as his subject, he proceeded to give his views-radical ones-on matters of diet. dress, etc. He spoke highly of the appearance of the Boston Children's Progressive Lyceum, whose session on the Sunday previous he had attended, and thought that it was the duty of all to set pure and perfect (as may be) examples to

the young. He counseled the abandonment of the field of abstruse metaphysics, and the substituting of greater efforts to embody our philosophy in better lives. Dr. H. B. Storer, of Boston, thought that indi-

viduality was the lesson taught by Spiritualism; that each should be governed by his or her highest conceptions of duty, and that no man or woman had a right, in the name of any reform, to draw lines of demarkation between what should be relatively considered as the true and good, and the opposite. He believed the sentiments of Dr. Dio Lewis, who had said it was well for a man or a woman to eat that which, on experiment, was found to agree with him or her. The right accorded by Spiritualism as regarded mental food should apply as well to the physical wants. The same idea he also applied to dress. Each man should be individually convinced of error, in practicing any habit, before he gave it up. Spiritualists, as Spiritaalists, were not called upon to give in their adhesion to any reform, till individually satisfied of its merits and practicability.

Fannie B. Felton, of Everett, followed in a lively train of remarks, expressing the same views as to freedom in matters of dress and food. She had always found in her mediumistic experiences that she was led to eat what she required for the work in hand. The crowning beauty of Spiritualism, to her, was its unwavering inculcation of the right of

private judgment. A. E. Giles, Esq., of Boston, also supported the two previous speakers, and referred to the effect, upon the after career, of ante-natal influences. Mrs. Susie A. Willis, of Lawrence, believed in meetings in Music Hall, and one-third to the sup- getting rid of all undeveloped conditions while port of the Children's Lyceum in Eliot Hall; the in the physical form-which was preferable to funds to be placed in the bands of trustees who carrying them into the future state. She also counseled fearless independence, and a willing-

> William Brunton, of England, was next introduced. He was glad of the freedom of expression which Spiritualism had given; for thought was better spoken than locked up in the breast, gathering wrath like the lava tide of Vesuvius, and our lives needed ventilation so netimes as well as our abodes.

Dean Clark then read a poem entitled "The Graham System;" after which, he presented behold their eleventh annual grove meeting at fore the audience C. Fannie Allyn, who said the Phenix, Sunday, July 30th, forenoon and after- systems of the past had failed because they noon. Mrs. A. M. Middlebrook will be the prin- taught uniformity instead of individual freedom. | yet, received a communication from those de-They were like the careless housewife, who, hur- parted ones still held dear in memory.

Miss Leys in Stoneham, Mass. The Stoneham Amateur. of July 8th. says:

"The lectures of Miss Jennie Leys at Harmony Hall, last Sunday afternoon and evening, were well attended by an interested and appreciative audience. Miss Leys, although young, and has been in the lecture field but about one year, is one of the most powerful lecturers of the age. Her arguments are deep, lucid, yet plain and unmistakable—every statement and argument open to the severest criticism of reason, science, phi-losophy and religion. No candid person can listen to her thorough reasoning without being conscious that there are many things in the boundless arcana of Nature yet to be learned by man, and that his highest conceptions of the Deity are yet vague, and often absurd, ridiculous, and inconsistent with the prerogative of a Supreme governing principle."

#### A. A. Wheelock.

We learn that this well-known worker, and managing editor of the American Spiritualist, is on his way East. He will probably attend the various camp and grove meetings in this vicinity -Harwich, Abington, Plymouth, Walden Pond. etc., so that the many friends in attendance upon The Mass Meeting at Island Grove. these places will have a good opportunity of hearing him. He is an earnest and eloquent speaker. and will doubtless contribute much to the interest of these out-door meetings. Societies wishing for his services will address him care of this office.

#### Spiritualism in Georgia.

A gentleman writing recently from Valdosta Ga., says that a certain amount of knowledge concerning the spiritual faith has manifested itself in that quarter, and that the subject, once presented, seems to cling to the mind, determinng the individual to investigate and know more. He believes that a good and reliable test medium would be welcomed cordially and well repaid by the people there, many of whom have never, as

ole time to spreading the glad tio likely thus to become better known and more generously appreciated and ministered unto by those who enjoy these truths, while successfully laboring to accumulate wealth or competence in the ordinary walks of life.

May the spirit of fraternity and mutual helpfulness abound among Spiritualists, and their camp meetings be a means of increasing personal respect among those who take part in them, as well as a higher estimate of the great reformatory work in the interests of which they are held.

We are informed that tickets from Middleton and return, can be obtained for \$2,25; Tremont, \$1,70; Wareham, \$1,60. No tents can be hired on the ground; persons wishing to camp out must bring them. Board and lodging in the neighborhood, S1.25 per day. Tickets for the round trip from Boston are \$3 each.

#### Another Indian Massacre.

A party of eleven citizens of Prescott, Arizona, having heard that the Anaches had run off a herd of stock owned by some herdsmen in that Territory, started off in pursuit, determined to wreak vengeance. At a certain point they were joined by five persons more, and still further on they came up with a detachment of United States cavalry, who were out hunting Indians, commanded by Lieut. Morton. All together pushed forward with a hot purpose. Finally they struck the trail, followed it up for twenty miles, and just past midnight came upon a rancheria, which they surrounded, killing twenty-one of its occupants. They then moved forward with stealthy haste to another rancheria, which they surprised on the following day, killing twenty-three Indians. This they proceeded to do as often as they found any traces of Indians. In all, fifty-six red men were slaughtered for the theft of a few horses-which is severe punishment for such a crime. Is this the new peace-policy that has been professedly inaugurated? Is the Indian Department the supreme manager of the tribes and their troubles, or have they been unaccountably handed over to the War Department, as this fresh massacre would seem to imply?

Dr. Gardner has so far completed arrangements for the grand Mass Meeting of Spiritualists, on Sunday, August 6th, at Island Grove, Abington, that we are enabled to announce that special trains, stopping at all way stations, will run to the grove, from Boston, at 9:15 and 12:45; Plymouth, at 8:30; Fall River, via Middleboro' and North Bridgewater, at 7:45; Taunton, at 8:30; South Scituate, at 8:40. By this arrangement the Spiritualists of a large section of the State will be able to attend en masse ; and as liberals and radicals are invited to join us, we expect a great multitude. Full particulars will appear in the next issue of the Banner.

Prof. Wm. Denton and several others of our prominent speakers will address the assembly. An original poem will be given by Miss Lizzle Doten.

a basis and objects to work for, and the stimulus ness to abide by our own acts as approved by conscience, whatever might be the decision of the world.

### JULY 29, 1871.

#### BANNER OF LIGHT.

#### Derivation of the Names of the Mouths, with their Signification.

January was so named by the Romans, and derived this appellation from Janus, a heathen deity with two faces, because on the one side the first day of January looked toward the New Year, and on the other toward the Old.

February derived its name from Februa, a feast held this month in ancient Rome in honor of the manes of the deceased.

March was the first month among the Romans, being named from Mars, the god of war. Marriages made in it were superstitiously accounted unhappy.

April is derived from Aprilis or Aperio-"I open;" because the earth begins to open her bosom for the production of vegetables.

May was so called from Majores, out of respect to the Roman Senate.

June is said to have been named Junius, in honor of the youth of Rome.

July is derived from the Latin Julius, in honor of Julius Cæsar, and was previously called Quintills, as being the fifth month.

August, originally called Sextilis, received its name from the Emperor Augustus, on account of are making to have the event pass off with greater several of the most fortunate events of his life having occurred during this month.

September obtains its name from its position in the Roman year-the seventh month-Septem, seven, and the termination ber like lis in Aprilis, Quintilis, Sextilis. This same rule applies to Octo-ber Novem ber and Decem ber-or eighth, ninth and tenth months from March.

#### Movements of Lecturers and Mediums.

Mrs. A. P. Brown of St. Johnsbury Centre, Vt. will speak in Canaan, Vt., July 25th; also near there, Aug. 6th; in Lawrence, Mass., Aug. 20 h a two days' meeting in Albion, N. Y., July 22d and 27th; in Stoneham, Mass., Sept. 3d, 10th, 17th and 234. We regret the notice came too late for and 24th. Would like to make engagements for October.

Levi Dinkelspiel's address is Decatur, Ill., P. O. box 209.

The noted analytical healer, Dumont C. Dake, M. D., will visit East Saginaw, Mich., Everett House, July 20th, and will heal the sick for a few weeks.

A. E. Carpenter is lecturing in Maine. He spoke in Portland Sunday, July 15th.

ir of r. s. a. y. arEN

od W ill er a.' in te

nđ

al

эв-өl-

)**8-**

m

**re**-

an

rđ

ste

to.

the

mp

68-

80-

nal

z to

est

o to

618

hial

life

be-

16W

rote

are

lore

by

ally

e in

oful-

amp

l re-

well

vork

eton

iont,

d on

must

bor-

trip

zona,

herd

'erri-

reak

pined

they

CBV-

nded

ward

trail,

, mid-

ound-

7 then

other

owing

y pro-

ces of

ghter-

916**7**68

0 new

gurat-

man-

e they

ar De-

eem to

rove.

ements

nalists.

Abing-

special

run to

Plym-

o' and

t 8:30;

ent the

will be

nd radi-

at mul-

he next

of our

sembly.

Lizzie

Rev. Wm. Brunton speaks in the Spiritualists' Hall, at Harwich Port, on Sunday, July 233. Europe, and only returned a few weeks since, He will also attend the camp meeting at Harwich, commencing on the Tuesday following.

Miss Lottie Fowler is at the Mansion House, Baltimore, holding séances. The American reporter has made her a visit, and a "first rate notice."

Miss Helen Grover has closed her rooms in Hampshire Hall, Boston, for the season. At pres- ning, of London, England, formerly an Episcopaent she is located at 22 Oxford street, Portland, Me.

Charles H. Foster, the test medium, has left Boston for Saratoga.

#### Westward, Ho!

We learn that our young brother, Dean Clark, purposes to return to the West to lecture during the coming fall, and to the Southwest during the winter. If his arrangements are completed, he intends to start about September 1st, and is desirous of making engagements as soon as possible, to avoid waste of time and means. Being better adapted physically and in other respects for constructive and systematic labor, where his fine social powers can combine with his eminent qualities as a lecturer, he wishes to make at least monthly engagements, as a rule, and solicits immediate application from those who may desire his services for the ensuing season.

To those who have heard this earnest champion nothing need be said in commendation; but to those who know him only through his facile pen we may properly say, he is a fluent, forcible and eloquent speaker. He thoroughly understands our philosophy, is able to defend it against any of its enemies, and explain it, in its scientific, religious and practical bearings, to its friends; and, combining a good degree of scholarship with an exalted inspiration, he is one of the most useful and efficient speakers in the field. We hope our Western friends will at once sesure his services, and aid him in his mission of in this Commonwealth. Mrs. Livermore made an good to humanity. While his multitude of friends in the East would like to retain him, his inspiring guides point westward; and, with proper encourage. ment, thither he will take his way. Address him at this office.

### ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER. -First page : "What is Life?"-a lecture by Mrs. Nellie J. T. Brigham. Second : Free Thought-"Letter from Emma Hardinge;" "The Rights of Citizens," by L. B. Chandler; "The Picnic, Camp Meeting and Convention Business," by E. S.

Wheeler; Poems-"Putting on Pants," and "God and Chaos," by George Kates; "The Spiritual Delusion Dying Out," by Thomas A. Garey; Semi-Annual Convention of Spiritualists of Maine; Organization of a Spiritualist Society in New Jersey. Third : Banner Correspondence; Poem-"The Surprise;" "Dr. H. Slade in Greenfield. Mass.;" "Wonderful Sagacity of a Dog;" List of Spiritualist Meetings. Fourth and Fifth : Usual editorial matters, items of interest, etc. Sixth : Message Department; Obituaries. Seventh : Advertisements. Eighth : Warren Chase's editorial correspondence, and Cephas B. Lynn's "Western Locals."

The programme for the Great Spiritualist Camp Meeting at Walden Pond Grove, Concord, will be found in another column. Preparations satisfaction, if possible, than a similar one did last vear.

THE OBER FAMILY PICNIC. - The Chardon (Ohio) Democrat. of July 12th, contains an account of the Ober Family Picnic at South Newbury, Friday, June 30th, on the farm of R. H. Ober and D. M. Allen. R. H. and C. L. Ober and their families, from Boston, were present, together with one hundred other members of the family. They all had a general good time.

The Spiritualists of Orleans County held insertion in our last issue.

DEATH OF "LITTLE TAD."-The thousands who remember little "Tad Lincoln" at the White House, in the early days of the rebellion, will hear with regret that he died at Chicago, on Saturday morning, July 15th, of dropsy of the heart, at the age of eighteen years. He was a great favorite, and his childish indifference to the great events which were then transpiring were often so peculiarly manifested that "Little Tad" became the pet of all. He accompanied Mrs. Lincoln to

when the disease manifested itself. THE FALL OF PARIS -A great deal of excitement was created in religious circles in this country, when a convention of Philadelphia Presbyterians resolved that the destruction of Paris was simply God's manner of avenging the memorable massacre of St. Bartholomew. Dr. Manlian of Oxford, but the present Roman Catholic Archbishop of Westminster, as might be expected, differs rather essentially from this opinion, though in providing a substitute he does not apparently achieve any more satisfactory results. In a sermon delivered by him on the twenty-fifth anniversary of Pio Nono's accession, he said that the subject might be a painful one, or else he would dwell on "the manifestation of a divine scourge in a neighboring city-the very city where the Syllabus was prohibited."

Rev. Edward Sullivan, rector of Trinity church, Chicago, considers "the buying and selling of Sunday papers a more pernicious violation of the Sabbath than the buying and selling of liquors." It's easy guessing which he patronizes.

A Chinese Young Men's Christian Association has been organized in San Francisco. It starte with a membership of forty Celestials.

A man was recently on trial in Indianapolis for injuring an infant by kicking over the carriage in which it was riding. The court dismissed the accusation as frivolous, but fined the colored nursegirl fifteen dollars for profanity in the streets. What a mockery of justice!

ADVANCING,-The "Woman Cause" makes another quiet step forward. Mrs. Livermore addressed the pupils of the Prescott School, East Boston, Monday, July 10th, at the annual exhibition-the

#### New Publications.

of a remarkably attractive book from the pen of that pro- this season, will be held at Elm Park, 92d street, ductive tale-writer, T. S. Arthur, and the enterprising press of George Maclean, Boston. It is a tale filled in with sketches of character, and its crowding incidents hurry on the reader to its conclusion with almost breathless interest. Mr. Arthur is an old and familiar favorite with American readers, old and young. He is the writer on domestic morals, Few, if any, have surpassed him in real effect in his chosen "Orange Blossoms" abounds in fine and powerful touches of nature, which are calculated to leave lasting impressions on the mind. Its numerous actors, as the author depicts them, are living, breathing men and women, who tell the story to the reader in the passages of their lives which have been selected with so skillful a hand. To heighten the effect of the story, its pages are diversified with five full-page illustrations, after designs by superior artists, and are prefaced by an accurate and very striking ikoness of Mr. Arthur, engraved on steel by Rice. Tho book is sold only by subscription, and is to be obtained only at No. 3 School street, Boston, or of agents. It cannot but prove a crowning success to the long and successful career of the distinguished author.

THE LIFE THAT NOW IS, is the happy title of a collection of timely sermons by that well-understood and widely admired preacher, Robert Collyer, which are printed in a very neat form by Horace B. Fuller. A fine profile portrait of the gifted preacher adorns the front. The toples treated are various, and the work is done well. There are thoughts -living thoughts-rather than speculations, up and down these suggestive pages, and every reader will be the better and the richer for their perusal. They form a perfect treas ury of human wisdom and love.

THE DURATION AND NATURE OF FUTURE PUNISHMENT, by Henry Constable, Prebendary of Cork, is published in paper covers by Chatfield & Co., New Havon, from the second London edition. It is called a new view of Fature Punishment. though not a whit more merciful in assuming that the wicked are to die forever in their sins-and this is to be their punishment. It is only substituting for eternal punishment eternal annihilation ; and this is considered a fresh fruit of Orthodoxy, that is all the while studying up terrors instead of mercies for the human soul.

THE GALAXY for August shows us a fine profile portrait of John Stuart Mill for the frontispiece, and the subsequent strong collection of literary papers. Lady Judith goes on so does the Nether Side of New York ; an illustrated article on the Mediterranean Bolar Eclipse follows; Rose Terry contributes Three Ghosts; Elihu Burritt writes on the Two Burdens of War ; Mrs. Edwards perseveres with "Ought We to Visit Hor?" we have An Evening with Swinburne ; At Isella, is by Henry James, Jr.: there is a paper on Signature Hunting; and, with the poetry, the editorial miscellany is lively, various, and brilliant-all making a superior summe number.

THE AMBRICAN ODD FELLOW appears this month under new and most encouraging auspices. Mr. Orange Juild. proprietor of that well-known and popular publication, the American Agriculturist, has taken the presidency of the American Odd Fellow Association, and it is now placed upon a surer basis than over before. The magazine is destined to come one of the most attractive and entertaining publications of the age, and as a fraternity and family magazine is calculated to prove exceedingly popular everywhere. The contents of the current number are rich and varied, and include several elegantly illustrated articles. The A. O. F. is sure to succeed. Published by the A. O. F. Association, No. 90 Nassau street, New York.

PETERSON'S LADIES' NATIONAL MAGAZINE for August is a perfect armory of new fashions, patterns, receipts, designs, and hints of style, together with a choice collection of literary productions. It keeps up its reputation at high mark, MERRY'S MUSEUM brings out any quantity of pleasant things for boys and girls, for July, and they will welcome it as a wonderful help in their current vacation. Its articles are numerous, to suit the most exacting juvenile appetite, while for illustrations it is unsurpassed by similar publications.

Adams & Co. issue a neat little magazine, descriptive o the pleasures they offer the family circle, under the name of "SPORTS AND GAMES : a Magazine of Amusement." The present is No. 3.

George Sand's "Lost ALDINI," a love story, is published n continuation of her romances, in cheap paper-cover form, by Peterson & Brothers.

#### Lyceum Gathering.

The East Abington Lyceum and a delegation from the North Scituate Lyceum spent a social and profitable day together at Sagamore Hill, Nantasket Beach, on Tuesday, 18th inst. Conductor Gurney and his able assistant, Mr. Holbrook, did all in their power to make the occasion one long to be remembered. Dancing, swinging, bathing and sing-ing were indulged in by the assemblago. The Misses Lottle and Hattle Douel, of the East Abington Lyceum, deserve especial notice, by singing several songs admirably.

The Abington Lyceum numbers more than two hundred members, and is in a flourishing condition.

The Second Picnic ORANON BLOSSONS, Fresh and Faded, is the attractive title Of the Spiritualists of New York and vicinity, for near 8th Avenue, on Tuesday, July 25th, 1871. The exclusive use of this beautiful retreat, so easy of access by the Eighth Avenue cars, has been secured for the day. The gates will be open from ten A. M. to ten P. M. Uutil two P. M. the time will be devoted to social intercourse, and such festivities as are appropriate to the occasion, From two to four o'clock the platform will be devoted to addresses, songs and recitations. Mr. Thomas Gales Forster and other speakers are expected to be present. At four P. M. a hand of muslo will be in attendance for dancing, which will be continued until ten o'clock, with an intermission from six to seven for supper. Tickets of admission, 50 cents each; to be had

at the gate of the Park. Children half price. P. E. FARNSWORTH, Manager.

W. S. BARNARD, Floor Manager. E. S. CREAMER, Treasurer.

#### The Bauner of Light for Three Months ou Trial.

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

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

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

P. S.-Be particular in writing plainly your name, the town, county and State where you wish the piper 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 Publishing House is not an incorporated institution, those who desire to aid as pecuniarily, by donations of money or otherwise, in order thereby to strengthen us in the maintenance of our great and glorious cause, can do so in the following language:

"I give, devise and bequeath unto William White, Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the de-scription of the property to be willed,] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall descu expedient and proper, for the promulgation of the doctrine of the immortality of the soul and ts sternal progression."

#### To Western Master-Printers.

A lad sixteen years of age, who has been ac-quiring an education up to the present time, de-sires to learn the printing business in some es-tablishment in New York State or further West. He is very intelligent and energetic, of good moral character, and bids fair to make an excelto learn that trade, Master-printers of either a newsnaper and job office, or book office, wishing an apprentice, will please address a line to WM. WHITE & CO., Banner of Light office, Boston, Mass.

Notice. A Three Days' Meeting will be held at Lowell, Lake County, Ind., on the 4th, 5th and 6th days of August, 1811. F. V. Wil son, M18. Colby and other eminent speakers will be in attendance. All Sniritualists and others are invited, and a good time may be expected. By order of Committee.

Spiritual Periodicals for Sale at this

## RICHARD ROBERTS,

BOOKSELLER, No. 1026 SEVENTH STERRET, ABOVE NEW YORK AVENUE, WASHINGTON, D. C., Keeps constantly for sale the

5

BANNER OF LIGHT, And a full supply of the SPIRITUAL AND REFORM WORKS

Published by William White & Co.

LIBERAL, SPIBITUAL AND REFORM BOOKSTORE Western Agency for the sale of the BANNER OF LIGHT,

AND ALL LIBERAL AND SPIRITUAL BOOKS. PAPERS AND MAGAZINES. Also, ADAMS & CO.'S

GOLDEN PENS AND PARLOR GAMES, The Magic Comb, and Voltaio Armor Soles, Dr. Storer's Nutritive Compound,

SPENCE'S POSITIVE AND NEGATIVE POWDERS Congress Record Ink, Stationery, &c. WARREN CHASE & CO.,

No. 601 North Fifth street, (corner Washington Avenue,) Mt. Louis, Mo.

J. BORNS, PROGRESSIVE LIBRARY, 15 Southampton Row, Bloomsbury Square, Holbarn, W. C., Lundon, Eng.

KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

Notice to Bubsce there of the Bismuer of Light. - Your stitution is called to the plan we have adopted of placing figures at the end of each of your names, as printed on the paper or wrapper. These figures stand as an index, show-ing the exact time when your subscription expires: i.e., the time for which you have paid. When these figures corre-spond with the 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. Those who desire the paper continued, should renew their subscriptions at least as early as three left and right of the date.

## A D V E R T I S E M E N T S.

Each line in Agate type, twenty cents for the Brst, and fileen cents for every subsequent in-sertion. NPECIAL NOTIOES.—Thirty cents per line for first insertion and twenty-five cents for sub-sequent insertions. BUNINESN NOTICES.—Thirty cents per line, each insertion, set in Minion, measured in Agate. Payment in all cases in advance.

TP For all Advertisements printed on the 5th puge, 20 cents per line for each insertion.

TH Advertisements to be Renewed at Con-tinued Rates must be left at our Office before 13 M. on Monday.

GEORGE P. ROWELL & CO., 40 PARK ROW, 8. M. PETTENGULA, & CO., 37 PARK Row, Are our authorized Advertising Agents in New York.

SPIRITUALISTS' HOME.

ROOMS TO LET, by the day or week, at MRS, WESTON'S, 46 Beach street, Boston. 48 W-July 29.

**PREEMAN HATCH**, Magnotic Physician and street, Boston. Office hours, 9 A. M. to 4 r. n. Patients at-tended at their residences if desired. Rieumatism, Scuragin, Dyspepsia, and all diseases of the brain, nerves, lungs and circulation successfully treated. Monroe treatment given. July 29.-4 w

MRS. C. H. WILDES, (formorly Mrs. Arm-stead, Test Medium, 551 Washington street, Boston, Private sources, 9 to 12, 2 to 5. Circles, Sunday and Friday afternoons, at 3 o'clock.

MRS F. C. DEXTER, Clairvoyant, Business and Test Medium. Examines persons by a lock of hair, heals by laying on of hands. Price 31. 494 Tremont street, corner of Dover street, Boston. Hours 9 A. M., 4 P. M. July 29.-4w\*

## PATENTS. AMERICAN AND EUROPEAN.

MUNN & OO. CONTINUE to give optimions in regard to the Novelty of Inventions, Free of Charge, make Special Exami-nations at the Patent Office, prepare Specifications, Draw-for Letters Patent at Washington and in all European Coun-jultant Charles and Assignments, and prosecute applications for Letters Patent at Washington and in all European Coun-jultant Charles and Assignments and in all European Coun-jultant Charles and the New Patent Law for 1570 furnished Prec. Address,

MUNN & CO., 37 Park Row, New York. Mar. 11.-13teowis

S. B. BRITTAN, M. D.,

TREATS CHRONIC DISEASES by the use of subtile remedies. He has devoted many years to the scientific study and practical application of

Electricity and Magnetism as Remedial Agents. Professional services and board for the summer may be ha at his own residence.

Address, 166 Clinton avenue, NEWARK, N. J. 3mis-July 8.

#### The True Religion of Jesus-"Kindness of Heart to All."

For some two or more years past, I have become more and more convinced that all the external forms and systems of worship adopted by the sectarian churches, are utterly foreign to the religion taught by Jesus of Nazareth; and that they, of all peoples, religions and tongues, who are ever ready to offer their mite for the good of every individual being of God's creation, including even the brutes, reptiles and insects, if it be only the word of kindness or look of sympathy, are those for whom the more beautiful mansions are prepared above.

Some few days since, whilst my mind was unusually impressed in this direction, I called to see that excellent medium for spirit communication-Mrs. Rockwood, No. 14 East Springfield street, Boston. I had given no expression to what had been passing in my mind, either directly or indirectly; but no sooner had Mrs. R. become entranced, than she said, "I see a chaplet placed on your brow, and on it is written Wealth. I see this removed, and replaced by another, and on it is written Fame. I see this again removed, by a most beautiful spirit, and replaced with another, more enduring than all others, and on it is written, ' Kindness of heart to all.' " H.

#### New Subscribers.

Since our last report the old patrons of the Banner of Light have sent us the names of eighty-nine new subscribers. A. E. Carpenter sent seven ; S. Bates, six ; J. Feather, three ; J. F. Piper, two; E. F. Rehm, two; D. Ball, two; H. Blood, two; E. R. Spurrier, two; and the following one each: L. Hunt, O. G. Chase, C. N. Vann, H. Brown, Dr. Wm. C. Ziegler, C. H. Kirkwood, D. Pearson, H. H. Arnold, George Fleke, C. I. Kinsey, Mrs. M. P. Keeler, Dr. J. Cooper, J. D. Powers, J. Thom, N. E. Mulford, T. Remick, Capt. W. B. Cox, Mrs. G. W. Mackenzie, J. Jackson, M. Dees, Mrs. H. R. Smith, Mrs. L. Taylor, Mrs. S. Gillis, J. Schieffelin, S. T. Wright, B. F. Wiggin, W. Wood, T. Lothrop, J. H. Satterly, G. W. Folsom, Mrs. S. E. Holt, T. V. Ramsay, C. B. Lynn, W. R. Tobey, J. H. Wade, A. Campbell, P. H. Shetterly, C. Y. Thing, Wm. Edson J. P. Edson, Dr. B. L. Cetlinski, M. D. Andrews, E. Wyman, A. Chapman, L. J. Samson, J. White, J. Justice, Mrs. D. Haviland, J. B. Moore, D. B. Hulburt, L. Stickney, A. Gray, Mrs. C. Whiting, J. Robinson, M. A. Misenheimer, H. W. Goodrich, L. D. Owen, A. B. Avery, Mrs. H .F. M. Brown, A. Doolittle E. Osgood, R. L. Kendall, E. Pike.

In addition to the above, we have received the names of two hundred and thirty new three months' subscribers. Friends, we thank you all for your efforts to extend the circulation of our paper, and thereby help promulgate the spiritual philosophy among the people.

Marry a poor girl, and she will go up with you; a rich one, and she'll go down with you.

first time this honor has been extended to a woman impressive and very eloquent address, and was warmly congratulated on her success by the trustees, teachers and superintendent. This is to be the first movement, we understand, in a concerted plan to have women on the School Boards throughout the Commonwealth. As nine-tenths of our teachers are women, there is no good reason why there should not be committeewomen as well as committeemen.

There is trouble ahead for a good many people. Dr. Beecher once thought he did not want to go to heaven if Universalists and Unitarians were there. Now Dr. West, who has just written a book on the "State of the Dead," demonstrates that no children will be admitted into heaven; which reminds us of the sick squatter Tom Hughes tells of, who, "for his part, should n't care to go to heaven unless he number of it." Probably those who are not satisfied with heaven, can find accommodation elsewhere, suited to their needs, if not exactly according to their desires.-The Golden Age.

A lady spiritedly answers a satire on the fashion her sex have of carrying little Spitz pups with them as carriage companions:" They act a great deal less like puppies than the majority of the men I know,"

The latest revised tables at the census office show the following aggregate of population of all the States and organized Territories: white, 33,586,680; colored, 4,879,323; Indian, 25,733; Jap anese, 55; Chinese, 63,196; total, 38,549,987.

Gen. Parker has resigned the commissionership of Indian affairs, on the ground that the office has become that of clerk to the Indian Commission.

There has been a warm debate in the Spanish Cortes for several days on the colonial policy of the government, and it has been resolved to keep Cuba at any cost.

Every department of the New York city government is headed by or is under the control of an Irish Roman Catholic, except the mayor's office.

Clara Barton, who was prominent in her care for our sick and wounded during the rebellion, is now in charge of three hundred and five women in Swiss hospitals, and is under the patronage of the Grand Duchess of Baden.

A smart young lady says her idea of a good home is a place where " cobwebs and kisses never go together."

Two thousand women are now doing farm work in Wisconsin. They stay in the fields from sunrise to sunset.

July 16th, Jesse Foulks, of Shelby Junction, Ohio, attempted to light a fire with coal oil, and the can exploded, killing his daughter Matilda. Another daughter was terribly burned about the hands. There are plenty of foolish people who

will do the same thing after reading the above paragraph in the papers.

CORRESPONDENT

#### Cambridgeport.

The meeting held in Harmony Hall, Sunday morning, July 16th, by the Children's Progressive Lyceum, was very inter esting. The little ones gave answers to the question, "What is truth?" and the older ones gave their best thoughts on the question, "Which is first, the body or the soul ?" Recitations by Miss Georgie Martain and Floe Bullard, a short speech by Master George Pearson. A vote of thanks was endered to the members of the Charlestown Lycoum for taking part in our exercises.

The circles for the last three Sunday evenings have been very interesting; many tests were given.

#### The Massachusetts State Spiritual Camp Meeting,

Will take place at Walden Lake Grove, Concord, commond ing Tuesday morning, Aug. 15th, and ending Sunday afternoon, Aug. 20th. The Committee have made all necessary arrangements. Tents and lodgings may be obtained on applying to the Committee. Parties will find conveniences to their own cooking.

Board and refreshments can be obtained at the Saloon at Boston prices.

Those who intend to remain on the grounds during the week, had better provide their own blankets and camp equipments.

Wednesday and Friday will be special nichic days, at which time there will be music and dancing.

On Thursday evening there will be an extra entertainnent, including a grand illumination of the Grovo and Camp Grounds, with music and dancing. A late train will leave the grove the same ovening for Boston, at 9:30.

The services of a large number of our most prominent peakers and mediums have been secured, and all are cordially invited to meet with us, and take part in the exercises. In order to help defray expenses, a small admission will be required of those coming to the grove not holding railroad tickets.

Fare to the Grove and return: From Boston, Watertown, Charlestown, Somerville and Cambridge, S1.00: Waltham, 85 cents. During the week trains run as follows : From Boston, (Fitchburg depot,) excursion train, 8:45. Regular trains, stopping at way stations: 6:20, 11 A. M., 2:15, 4:10, 6 P. M. Express train. 2:35 P. M.

Excursionists above Concord will take regular trains. Sunday .- Excursion train from Boston at 8:45 A. M.; regu

lar trains, via Watertown, 9:30 A. M., (Watertown Branch.) 1 P. M.; from Marlboro', 9 A. M.; Hudson, 9:12; Rockbottom, 9:22; Maynard, 9:32; Fitchburg, 6:20 A. M.; Mason, 6 A. M. Returning : Leave the Grove for Boston. 5 and 5:15 p. M.: For Fitchburg, Worcester and way stations, 4; for Marlboro and all way stations, 5:30.

Tickets for sale at all depots.

Committee of Arrangements, DR. A. H. RICHARDSON, of Charlestown, JAMES S. DODGE, of Boston.

DEATH AND THE AFTER LIFE is the t'tle of a small volume, composed of eight lectures, in which Mr. Andrew Jackson Davis tells what he thinks, and what he thinks he knows, of the "Summer Land" And tells a great deal that is reasonable with some things that are hard to believe. Thos who wish to know more about the geography topography, climate, society and customs of heaver than Swedenborg bas disclosed, and are unwilling to wait until death bears them across the "silent river," will here flud all the details they can rea-Victor Wilson," of the spirit land. Boston: Wm. White & Co.- The Golden Age.

THE SPIRITUAL ANALYST AND SCIENTIFIC RECORD. Pub-lished in Boston. Price 20 conts. THE LONDON BRISITOAL MAGAZINE. Price 80 cts. per copy. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intolligence. Published in London. Price 25 conts. THE MEDIUM AND DATBERAK. A weekly paper published

THE MEDIUM AND DATBERAN. A WORLY DEPOT DUDINATION in London, Price S conts. THE RELIGIO-PHILOSOPHICAL JOURNAL: Devotod to Spirit-ualism: Published in Ohicago, Ill., by S. S. Jones, Kaq. Frice S conts. THE PRESENT AGE. Published in Chicago, Ill. Price S

ents. THE LYCEUM BANNES. Published in Ohicago, Ill. Price 5 cents

THE AMERICAN SPIRITUALIST. Published at Cleveland, O.

Price 6 conts. THE CRUCIPLE. Published in Baltimore. Price 5 cents. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CUL-TURE. Published in New York. Price 20 cents per copy.

BUSINESS MATTERS.

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

SEALED LETTERS ANSWERED by R. W. Flint 105 East 12th street, New York. Terms \$2 and stamps. Money refunded when not answered. .Jyi5

## SPECIAL NOTICES.

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

And a general variety of Spiritualist and Roform Books, At Eastern prices. Also Adams & Co.'s Goldon Pens, Planchettes, Spence's Positive and Negative Powders, Orton's Anti-Tobacco Prepa ration, Dr. Storer's Nutritive Compound, etc. Catalogues and Circulars malled free. [7 Remittances in U.S. currency and postage stamps received at par. Address, HERMAN SNOW, P. O. Box 117, San Francisco, Cal.

### FREE PROGRESSIVE BOOKSTORE

D. S. CADWALLADER, No. 1005 Race street, Philadelphia, Pa., Keeps constantly for sale the BANNER OF LIGHT,

And a general assortment of SPIRITUAL AND LIBERAL BOOKS,

apers and Pamphlets. Also, Librarian for The Connecting Link Library, a Circulating Library of Spirit-ual Books. Has for sale Mystic Water from David's Well.



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

W. H. TERRY,

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

GEORGE ELLIS,

BOOKSELLER,

NO. 7 OLD LEVEE STREET, NEW ORLEANS, LA Keeps constantly for sale the BANNER OF LIGHT,

Published by William White & Co.

### SPANISH MAGIC SALVE.

Ask for it at the Druggists'. If they have not got it, ad-dress C. WILLARD SIMMONS, South Roston, Man. Price 25 cents. Agents wanted 3mis-May 20.

PATENTIS. HOW TO OBTAIN PAT-Trademark Patents, Assements, etc. Instructions free, MUNN & CO., 31 Park Row, New York, Solicitors of Ameri-can and Forchen Patents; twenty four years' experience; publishers of the Scientific American. 3mis-July 1.

WORMS, and surest remedy for worms ever discovered. They destroy 1 ape and all other worms of the human syl-tem. Dase very small and almost tasteless. Price 35 cents per package or 3 for 81, by mall. Address 1 AMEN COOPER, M. D., Bellefontaine, Ohio. Trowis-Apr. 22.

JUST PUBLISHED.

MANUAL OF TRANSCENDENTAL PHILOSOPHY

BY C. L. JAMES,

Author of "The Law of Marriage," "Poems," etc.

This is an interesting little work of ninety-nine pages. The author says in his Preface: "The purpose of this treatise is to present the outlines of the Transcendental Philosophy in its statical aspect; that is, as explanatory of the existing state of human knowledge and speculation, rather than as an indo pendent development. Sluce the content of the theory is infinity, it can never be exhaustively treated in any other manner. While well awate that my method might be more severely logical and consecutive, I apprehend that I could not have made it so without putting greater diffeulty in the way of those quite unused to metaphysical speculation-the very class by whom I most desire to be understood."

Price 55 cents, postage 4 cents. For sale wholesate and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 155 Washington street, Boston, Mass.

JUST PUBLISHED.

THE SCIENCE OF EVIL; OR.

First Principles of Human Action. TOOSTHER WITH

Three Lectures:

Salvation and Damnation before Birth, or the Scientific and Theological Methods of Salvation Compared; Sunday-its History, Uses and Abuses; Prayer-The True and False Methods Compared.

BY JOEL MOODY.

Price 81,75, postage 29 cents. For sale wholesale and retail by WM. WHITE & CO, at the BANER OF LIGHT BOOKSTORE, 155 Washington atreet. Boston, Mass

NEW ENGLISH WORKS.

We have just received from London a veries of lectures in panishiet form, by EDWARD N. DENNYS, author of "Al-pha," on

THE RELIGION OF LIFE,

As Exemplified by the Man Jesus Christ. These fine discourses comprise six pamphlets, each one con-taining three lectures, as follows :

taining three lectures, as follows:
No. 1-Truth: What is Evil? Charity.
No. 2-Povertv-lis Evil? Charity.
dwells in Man; The Church of the Future.
dwells in Man; The Church of the Future.
3-"Kind Up-1 Myzelf also am a Man;" The Path of Righteousness; Trust in God.
No. 4-Self-Trust; What is Christianity? Thy Kingdom Come.
No. 5-What is Man? The 'One Thing ' desired by the Psalm-it; Pure Religion.
No. 7-Election and Grace; Time; Sin.

Price 25 cents per volume, postage 2 cents each. For sale wholesale and retail by WM WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 155 Washington street, Boston, Mss.

#### BANNER LIGHT. $\mathbf{O}\mathbf{F}$

## Message Department.

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

#### Mrs. J. H. Conunt,

6

-no more.

#### Special Notice.

The Banner of Light Public Free Circles closed Thursday, une 29th, in order to allow Mrs. Conant her usual vacation during the heated term. They will be resumed the first Marder & Sectomber 2019 Monday in September.

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

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

#### Invocation.

-----

Oh, our God, we thank thee for the gift of mediums, those sensitives who, in all ages, have stood between the living and the dead, between truth and error, between light and darkness, between ignorance and wisdom, and, according to their faithfulness, have been the saviours of the world. And we ask for them humility and faithfulness to the truth; we ask that each cross shall be well borne while here, and when they shall be called upon to resign their earthly labors, they may, in the other life, hear the "Well done, good and faithful servant; thou hast been faithful over small things, I will make thee ruler over great things." May they be satisfied with themselves. May their own God sanction all their deeds, and thus may they ever live at peace with thee. And, our Father, we thank thee for the gift of those liberal minds who, eschewing error, become convinced of truth and join thy great army of progress even here in this life. We thank thee, oh Lord, for those who fearlessly embrace truth and own they have embraced it; and we thank thee for those benevolent souls who can never say no to the poor and needy; for those whose hearts are ever ready, in conjunction with their hands, to bless their fellows; and for those, also, who, having no earthly means, can bless with a kind word, with a loving smile, with a holy benediction. And for the seasons in their beauty, that come like divine teachers fresh from thy hand. we thank thee; for the springtime, with its young life and beauty; for the summer, with its many garlands and fruits, we thank thee; for the autumn, with its sere leaves and cooler winds, we thank thee; for the winter, that covers the earth with its pure white garment, thus protecting the tender rootlets of the flowers that they may come forth again in the springtime to gladden the human heart, we thank thee; for the sunlight and for the shadow, for all these conditions of Nature, which are but expressions of thyself, oh Lord, we thank thee. And for that harder experience which comes to us through human suffering, we thank thee; for that which knocks loudly at the door of our sensibility and causes us to know that we tarry here but a brief time-that there is another life to which we are tending, we thank thee. And for death, that beautiful angel of change that ignorance has robed in various forms of terror, we thank thee. And we thank thee, oh our Father, that thine angels from the higher life preceded us and told us, when here even in the mortal form, struggling with disease and decay, that there was a better land, that there was a highway opened over which the soul could retrace its steps and commune with those whom it loved and left on earth. Oh Infinite Spirit, thou hast cared well for all our necessities, and we praise thee to-day for each and all thy blessings, and we ask only that we shall always be strong in truth and in well doing, and that whatever we find to do we shall be ready to do it. Amen. March 16.

reasonable people, have seen it as they did; but and parchments did not grow, and the result was main false. that there came out new theories, one after anoth-

clared strange and startling truths, and the scien- institution? tists cried out, "It is false." He demonstrated his

position. Where did he get these ideas? First from the spirit-world; they first came as wild, undemonstrable ideas, just as they come here to you-They float in the intellectual atmosphere; byand-by some theorist who is scientifically disposed takes them up and works out the problem, and lo! another theory is born. It is absolutely futile to suppose that there can ever be any absolute perfect theory concerning the heavenly people at large? bodies on the earth. I know you may say, "Our theory must be perfect, else our astronomers could not calculate as correctly as they do upon eclipses, the return of comets," &c. Those who belief of your speaker that the Romish church have made the science of astronomy a study in stands preëminent in power to hold her members

our life, could show you how and why this could be so, and yet your whole theory be incorrect; but your speaker is not able to; he is not able to here, neither is he able to away. QR-The circumference of the earth cannot properly be considered a theory. It has been measured; it is a demonstrated fact.

A .- Pardon me if I take exception; it is a theory, nothing more. March 16.

#### Benjamin French.

(This communication was given by means of the deaf and dumb alphabet ) I am Benjamin French, of Lowell, Mass. Tell

my brother I can talk in heaven. I was fifty-six years old. Alfred French is my brother's name. I died of consumption. March 16.

#### Theron Hill.

Some of my friends who believe in Spiritual- say what I have to say here, but only to call their sm, I understand, have said that they did n't be- attention to the fact that I can come, and that I lieve I should find any suitable heaven in the wish to come to communicate with them. [Do you spirit-world, because I should not have any cats know of any medium through whom you can there. I have the pleasure of informing them come?] No, I do not. I wish them to seek out one. that I have just as many cats as I want, and I en- I am James P. Kenchin. I am from Livingston joy as good a heaven as I earned when I was Parish, State of Louisiana. I have been gone here. It is not so good as I should like, but it is since 1869. as good as I deserve. And their theory that there are not any animals only here-here-right here, apparent to human senses-is a mistake; for I, Theron Hill, have my cats just as much as I did here. I am from Franklin, Mass. Good-day, sir. That is all I have to say. March 16.

#### William Hamilton.

I cannot help reporting the singular sensations that possessed me when I heard them say I was dead. I was able to look myself upon the body she clung so wildly to thirteen years ago, when I had just deserted, but was not able to control it. [Did you hear your friends say you were dead?] and always do what she will feel to be right-to be My friends? no; those who were in attendance at governed by no one else. Then I shall know that the hospital; I was away from my friends. I died she loves me still, as I love her. [Is she married?] at the Lincoln Hospital in Washington, in 1862. No. Her name, Ellen Talbot. After gazing awhile at my body and trying in vain to gain power over it, I began to be disposed to listen to the persons who were around me, trying to entice me away; and they said, "William, you are with us now-the body is no longer yours-come, go with us." Well, I made an effort, but it was so very feeble that it did n't amount to anything, and there I was fixed. So they, finding that I was not able to leave, by some subtle process which I don't to this day understand, reudered me unconscious, and bore me away; and I woke up in a place so real, that it was quite a while before I could be convinced that I was an inhabitant of the spirit-world-dead to earth. My name was william Hamilton. I was in the Con federate service-was wounded and taken 'prisoner at Antietam Creek. The chief object that brings me here this afternoon, is to get into communication, if I can, with a sister I have on this side, who has recently come here. [To remain?] I know not. What I wish to say is, be satisfied with what has been done with our old home-it conditions, and feel that the spirit-world and

takings you will be aided by those you have on the other side of life. William, to Alice Vaughn Hamilton, March 16.

A.-Your speaker has no positive evidence either the ages rolled on; the world grew, and theories of its truth or falsity, but he believes it to be in the

Q.-As far as relates to its hierarchy, is the er, and by and by Copernicus came, and he de- Romish church a political rather than a religious

A.-It is, in my opinion. Q.-Has there ever been a system devised on earth better calculated to keep the masses of mankind in ignorance and subjection, and to promote the purposes of avarice, ambition and lust of a privileged class, than that adopted by the Romish hierarchy? and were the confessional and other ordinances and institutions perfected for the promotion of those ends, rather than the good of the

A .- There are other institutions and religions that bear a close relationship, so far as operation is concerned, to the Romish church; but it is the in ignorance, and to enslave them, that they may he the better servants, not of God but of the Church.

Q .- The servants, you say, not of God but of the Church. Then you make a distinction between the Church and God? Does that imply that the Church is an instrument of the hierarchy and not of God?

A.-I certainly do make a great distinction between the churches and God, for they are all, from beginning to end, but mere human expression of opinionated religion-nothing more. In so far as they contain truth they contain God, but no fur-March 20. ther.

## James P. Kenchin.

I come here to request the privilege of speaking to some one of the friends I have left on earth, relative to earthly matters; but I do not wish to March 20.

#### Mary Talbot.

I am Mary Talbot. I died in Boston thirteen years ago, of consumption. I lived at that time on Prince street, a few doors from Stone's bakery. I left one child, a girl ten years old. My object in coming back is to reach her, and let her know that I can come, and will watch over her; and that when she does well I am happy, and when she does ill I am unhappy; and if she still loves the mother death came, oh tell her to watch well her ways. March 20.

#### John N. Hatch.

I wish to tell my wife that I am not disappointed in the spirit life, and that sometime, when I have grown wiser and stronger, I will give her a clear account of what I have seen and heard here I am satisfied with all she has done since my death and shall trust ber in the future-shall watch over her, and do all I can to aid her. John N. Hatch, of Boston. March 20.

#### Jennie Johnson.

[How do you do?] I am well. I am Jennie hunon. I come to tell you that my mother thes not live in New York any more, and she is married. [Since you left?] Yes, sir. She is married, and has married a good man, and she has plenty of money now, and is not poor any more; and she says she "will never be without the dear Banner so long as it is published." She told me to tell you so. And the gentleman that married her did not know was well. Now press forward to new and better | for years where she was, until he saw my communicution here in the Banner, and he thought it must friends are not far off, and that in all good under- | be her, but he did n't know he was right, so he wrote to her. He has a large farm in Ohio, and am so glad for mother. She has left New York to day. She is not poor any more, and she attributes all her good luck to my coming here, and told me to come and thank you, and tell you that she would pray for you as long as she lived. She won't have rats running over her bed any more. [That was a hard experience.] Yes, sir. I have got out Oh Thou whose loving kindness we behold in of it, and so has she. And, you see, the gentleman this day, which like a precious gem adorns the she has married, he knows all about folks coming back; and he says the only thing that reconciles they whom the living call the dead, being gath- him to my being gone, is that I can come back so ered here in council to the end that we may be nice, and hopes that I will come just as often as I wiser and better, we pray thee to inspire those can. Good-by, sir; good-by, lady [meaning Mrs. Wilson]. March 20.

vere enough to wash away the stain, and to bring they are on their way home. I am Clara. I have the individual up from that condition of life. Q.-Were there any peculiar healing properties

in the waters of the River Jordan, by which Naaman was healed of his leprosy, as stated in the get permission, if you want it published before its book of Kings?

we have evidence that Elisha imparted to the afflicted one a healing magnetism that had already cured him of his ill. But, as the afflicted one belonged to a race of beings that were constantly asking for external signs, the healer said, Go wash seven times in the River Jordan, and you shall be healed." Those who seek for signs are not extinct upon the earth even to-day. The spirits know this, as the great Elisha of ancient days knew it, and they act accordingly.

Q.-In Matthew it is related that Joseph, being warned in a dream, fled, into Egypt with the young child, for fear of Herod, but shortly returned, on learning the death of Herod; yet in Luke it is stated, about thirty years after, that Herod seeks Jesus's life. How is this?

A .- Well, it is doubtless one of those misinterpretations of the ancient Bible record which occur almost every ten sentences throughout the entire book; not a printer's blunder - by no means, but a compiler's blunder. It must be understood that the Bible is a man-made work. Understanding that fact, and also understanding the fact that man is fallible, it is not very hard to see the whys and wherefores of these mistakes. If God had written the book, he would have written it right. Those things would not have occurred; for we suppose God to be a wise personality, if personality he is, and something beyond the making of blunders, although this same biblical record tells us that he made a great many, and repented of them afterwards.

the mind?-or is it, as generally accepted, an indefinable nothing?

A .- In a word, then, there is no such thing as imagination, as is generally understood. That day, sir. which bears that name is a distinctive and absolute faculty of the soul, and it is only imaginary because not understood. There is no such thing as imagination, even in the brain of one who is suffering under an attack of delirium tremens.

 MESSAGES TO BE PUBLISHED.
 Messages and Answers:
 John Randail, of Hoskinton, N. H., to his mother: Emily
 John Randail, of Hoskinton, N. H., to his mother: Amily
 John Randail, of Hoskinton, N. H., to his mother: Emily
 John Randail, of Hoskinton, N. H., to his mother: Margarot
 John Randail, of Hoskinton, N. H., to his mother: Amily
 John Randail, of Hoskinton, N. H., to his mother: Margarot
 John Randail, of Hoskinton, N. H., to his mother: Margarot
 John Randail, of Hoskinton, N. H., to his mother: Margarot
 John Randail, of Hoskinton, N. H., to his mother: Margarot
 John Randail, of Hoskinton, N. H., to his mother: Margarot
 John Randail, of Hoskinton, N. H., to his mother: Margarot
 John Randail, of Hoskinton, N. H., to friends; Sarah
 John Randail, of Hoskinton, N. H., to friends; Sarah
 John Randail, of Hoskinto, N. H., to friends; Sarah
 John Randail, of Hoskinto, N. H., to friends; Sarah
 John Randail, March 23.-Invocation; Questions and Answers;
 Monday, Amrid 2.-Invocation; Questions and Answers;
 John Randail, March 23.-Invocation; Questions and Answers;
 Monday, April 3.-Invocation; Questions and Answers;
 John Angara, John Phola, March 23.-Invocation; Questions and Answers;
 Monday, April 3.-Invocation; Questions and Answers;
 John Alawa Angara, John Phola, John Phola, John John, John John, John when the controlling spirit enters their sphere, their electricity disturbs that of the media, and produces a contraction and expansion of the muscles and the nerves, which only subsides as Q.—I would inquire whether the spirits know anything more about God than we do. If so, where do they get their intelligence? where do they get their intelligence?

A.-Those of them who know more about themselves than you know about yourselves, know more about God. They who have studied deepest into the forces of their own natures, have studied deepest into God, and know most about God. You can do that just as well as we can. You are surrounded by things in physical life-this is God's body: and the nearest that we can ever get to God is to his body. That is the nearest that you can ever get to the soul, which is God. You can never see God, you can never feel God. only in the manifestations of God. You can never see each other-you can never see yourselves. You see manifestations of yourselves, you see manifestations of each other: but the real man and woman you do not see, and never will.

Q.-Then are we to understand that we are as near God as we ever will be?

been dead but little more than a year. [Where is your mother?] In New York City. I want my mother to get my letter pretty quick. [You must

time.] "Yes, little one," the gentleman says I A .- We have no evidence that there were; but | can. Oh, how glad I am! Everybody said I . would have to wait a long time. But I am so glad. [It would not do your mother much good otherwise, for your father would get home before it was published.] It would only show her that I tried to help her. How soon will she get it? [Week after next. Does your mother take the paper?] Yes, sir. [Your name will be out in next week's edition.] March 21.

#### Mrs. Ellen M. Robinson.

To the friends who have called for me to come here, giving them a certain kind of information, I have to say, be satisfied with what you already have, with what you already know concerning that subject, for if you knew more you would not be as happy as you are now. Therefore be content. Mrs. Ellen M. Robinson, of Norwich, Conn. March 21.

#### Michael Dougherty.

How do you do, Mr. White? I am Michael. I can get your letters now for you, if you want me to, just as well as I could years ago. Michael Dougherty-you know me now? [No.] You don't? [Wasn't it Barry?] Not exactly. [I don't know you by that name.] You don't? Well, you ask my son. [Where is he?] I do n't know, but in this city, I think. You ask my son if I have not just as good a right to the name of Dougherty as I have to Barry. I want you to ask my son. [I will. And you can get my letters for me, as you used to?] Yes, sir, I think I can, and Q.-What is imagination? Is it a faculty of may be a little better, for when there is none in the box I can take them from up aloft, and bring them. But I won't do as I did here, take somebody's else; 't will be yours I will take. Good March 21.

> Seance conducted by Theodore Parker; prompter in answering letters, an Indian child.

#### MESSAGES TO BE PUBLISHED.

send, N. II., to friends. Monday, April 24.—Invocation: Questions and Answers: Annie Humniond, of Cincinnuti, O., to her mother: James Alexander, to his brother: James McCan, of Manchester, N. A., to his wife; Baron Von Humboldt, to students contiguous

#### Passed to Spirit-Life :

From New Haven, Conn., June 12th, after a long and painful illness, Sabra Louisa, wife of Hugh Byron Brown, aged 50

In recording the departure of this friend and sister we have to say that allow all one of the enricest solvadtes of Spiritual-ism, having contraced it when its advocates were for and its mediums not as numerous as now. Possessing mediumistic powers to a considerable degree, she had the evidence within herself that settied teyond a doubt the question of the arrit's return, and the patience and resignation with which she bore her sufferings proved conclusively that she was v alking with the angles, and she other that Aprintualism is as comforting in slokness as in health. We write not to eulogize. It is un-necessary. Her record is in the hearts of these her loves both sorrow stricken husband, "I led her from this door a happy bride." And then we bore to the family cometery—just under-neath the leafy green-wood, not many paces from the home-stead—the cast-off form; for the spirit had put on the whilte robe of immortailty, and passed to the Summer-Land of exist-ence, from which interies one smessages of love and wisdom.

Questions and Answers.

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

QUES.-What is meant by developing mediums?

Ass.-Simply this: placing around them those conditions that are most favorable to bringing out the spiritual gift that they already have.

Q.-Why are evil spirits allowed to manifest in the place of good ones?

A .- It is not possible to tell why this is allowed or suffered. We know it is, as we know that seeming evil is suffered, throughout all Nature, to at times take the place of seeming good. It is suffered to be by a wise Providence or overruling spiritual Intellectuality, I have no doubt. But as we are not God, we cannot state why it is so. Q.-(From the audience.) Does not evil exist by the same necessity as good?

A .- Certainly: we believe that everything that is, is of necessity.

Q.-Do not what we call evil spirits get great good by coming to us? Is it not a necessity for them to come?

A .- They certainly do get great good, and give great good; and it is a necessity for many souls to return here to earth to take their first start in progress from the earthly life wherein they took their first start in intellect.

Q .- Should they not be encouraged to come, rather than be driven away when they do come? A.-Certainly they should; and those who object to their coming make a great mistake.

Q.-Last Tuesday, under the guidance of Mr. Parker, it was stated that the diameter of this earth, at the poles, was many millions of miles, and also that it was a sphere. That seems so truly absurd to us, I would like to ask an explanation of it.

A .- Your speaker of to-day has not investigated this subject to any extent, and therefore is not prepared to give even an intelligent answer concerning it.

Q.-Do you suppose any one can give an intelligent answer to sustain it?

A .- Yes, I do; but I do not suppose that they can demonstrate their position, to the sustaining point, to you who are here. It can be done in our life, doubtless, but not to you of the physical, material world. All these abstruse questions that are brought before your notice, or that you bring up for discussion, have been deeply studied by those who presume to give any kind of an answer concerning them, and it is to be supposed that they have the truth, or, at least, that they have a larger truth than you have.

QR.-We can certainly measure the circumference of this earth, and have done so. That it extends thousands or millions of miles beyond. seems too absurd to admit of any explanation whatever.

A.-You are aware, doubtless, that years in the past the theory of astronomy was considered to be perfect, that they who had made it a study deemed that those had gained the truth, and they could demonstrate it to you, so that you must, if | this true?

Scance conducted by T. Starr King; letters answered by L. Judd Pardee.

#### Invocation.

brow of time, we, thy children, the living and who shall speak with a knowledge of the truth, and those who shall hear with the power to perceive the truth. And thy children, both the living and the dead, will adore thes forever and for-

ever. Amen. March 20. Questions and Answers.

QUES.-What do we know of God? ANS .- Just as much as we know of ourselves Not a whit more. For to analyze one's self bodily and spiritually is to analyze God. To study one's self is to study God, and it is the only method on the earth or in the heavens whereby the soul can

know anything of God. Q.-Is God known through Jesus Christ? A.-Certainly, the most definitely.

A .- In all ways possible; in loving kindness, in

tender mercy, in words of wisdom and of truth. Q.—Have we salvation through Christ?

A .- You have salvation through yourselves; only through Christ in so far as you follow in the wake of his goodness, as you are taught of him, and therefore led nearer to God. He cannot save you, only as you follow the truth that existed and was expressed through him. Thus, and thus alone, this truth shall be your saviour.

Q .- Which is of most benefit to mankind, the death of Christ or his life?

A.-His life, certainly; for from his death you certainly can receive no special benefit. I know of Christ was a high and holy example of gooddeath of any other mortal.

Q.-Was there not a radical difference between the term Christ and Jesus? Was not the Christ ourselves?

unto Jesus the Christ

Seance conducted by William Ellery Channing; letters answered by L. Judd Pardee.

#### Invocation.

#### Oh thou who heareth the heart's poor prayer, and bendeth low thine car to catch the utterances of every soul, to thee we pray, invoking thy presence consciously with us this hour; for we have gathered here that we may learn of thee, that we may turn one new leaf in Nature's great volume, and inscribe something from thee that shall make us better and bring us nearer to thee. Inspire us with truth, and lead us by the right hand of love; and for these mortals, oh our Father, our Mother, when the angel of change shall call for them, may they, in hastily summing up the record of their past lives, find cause to be satisfied with themselves; and thus may they pass out of this life and enter upon the other with hearts fall of thanksgiving and joy that they live. Thus shall they know no death, but rejoice forevermore in eternal life. Amen. March 21.

#### Questions and Answers.

QUES.-(From a correspondent.) Do mortals in form come to judgment in this life in part, or not until they pass into spirit-life?

ANS .- It is a self-evident fact that mortals are constantly being judged. It is not only a truth with regard to physical life, but it is a truth with regard to spiritual life even here. Put your hand in the fire, thus running in antagonism to the laws that the Christian world determines otherwise, but | that govern you and the fire, and you burn your Nature and common sense teach us that the life hand, and you suffer. There is a judgment and the execution thereof summed up in the one ness, and that his death was no more than the thing. You commit a mean act against one of your fellows; conscience knocks loudly at the door of your sensibility, and what does it say? "You have done wrong; that was a mean act; directiy from God, and Jesus merely a man like | that was unworthy of you;" and it keeps pricking you deeper and deeper and deeper, till the

soul writhes in anguish, and comes out of that hell only as a purified being with regard to that act. These experiences are carried beyond the lowers, by those who believe in him; and so far vale. They go with you to the spirit-world; and as Chrishna taught the truth, so far he was like if you violate any law there, the penalty straightway meets you. You cannot get out of the judg-

ment-hall till you have paid the uttermost farthing. There is no forgiveness for sin-no, not tents in the confessional, and live lewd lives with anywhere. Jesus Christ could not forgive you. Forgiveness comes only when the sinner has outlived the sin-when the punishment has been seA .- As you ever will be.

Q.-Then the popular idea of the Deity must be erroneous?

A.-The common religious notion of God is of course at variance with science-at variance with all the known revelations of Nature and of God. Q.-When we pray to God, do we not pray to something rather indefinite?

A.-No, certainly not. When you pray to each other, when you communicate to each other, do you communicate with some indefinite being? Oh, no; then pray the same to God, to a being all intelligence, all wisdom. In prayer, you bring yourselves into a condition to receive the blessing prayed for. This is all that prayer does for you Harbor. N.Y., at the mature age of nearly 90 years. or for me.

Q.-I would like to ask, will suffering sometime cease to be to an individual?

A.-Yes: suffering will sometime cease to be. when the soul has attained a higher round of progression.

O.-I would like to ask if spirits can go to other planets after death? A.-Certainly.

Q.-Are they privileged to roam wherever they choose?

A.-Yes; understanding the laws governing the localities we desire to reach, we can roam wherever we choose.

Q.-Is there anything known of the inhabitants of other planets-of Jupiter, Saturn, etc.?

A.-Oh, yes; there are those in spirit-life who could give you the history of those planets, which would be quite as correct as the one they could give of their own.

Q-Where can we get that information?

A.-Of those who have it.

Q.-Where can we find them? A .- Your speaker could give you, in part, that information; but how much better off would you be? There are those scattered throughout the

earth who have received such information, be cause they are ready for it. Perhaps you are, I do not know. But the most are not, and there fore such information is withheld from them. They hold up their hands in holy horror when any new idea is advanced; they cast it under their feet as entirely untruthful, and become skeptics of a'l things, denying God, and almost the truth of their own existence. Therefore it is wise to withhold truth sometimes.

QR.-Why I ask, I have been studying these things all my lifetime.

A.-Those who are in possession of such truths are always glad to impart what they know to those who are ready to receive. I should be glad to impart my knowledge to you, but not to those who are not ready for it. March 21.

#### Clara Wilmot.

father are on their way home. My father's name is George Wilmot. My uncle, James Wilmot, is with him. They have been to Surinam, and mother don't think they have sailed, and she is in trouble because she don't hear; but they have sailed, and she has missed of it some way, and

From Unionville, Conn , June 17th, Mary, wife of William

From Unionville, Conn. June 17th, Mary, wile or William Lowell. aged 63 years. Summoned again so soon to speak words of consolution to another family, over another form from which the relative wilddrawn itself, preparatory to its ascension to a higher life. Many times have I found rest under the hespitable roof, and welcome to the family circle over which she presided, and as I arose to submit my instrumentalities to the use of others, through which to speak words belitting the occusion, I could not but feel that my place was among the mournes, for cer-tainly I. too, had been bereft of a friend; ior no.withistanding we feel from time to time their silent whisperings, yet we long for the time when the sight will be clearer and the communi-cation uninterrupted. Until that time comes, we can but ser-row over the change that removes from our slight the targible, and renders it invisible to our less keen percoutions. Yet we mourn not as those having no hope—no hope in the glorious redemption of the spirit from the bondage of the physical bedy. I. ANNIE HINMAN.

June 24th. (in a hurry to join his nenhew, a few days in advance, Mr. Leonard Delano,) Nathan Jewett, of Sacket's

Harbor, N. Y., at the mature age of nearly 90 years. He was born in Rindge, N. H.; first settled in this county in 1800, in or near Watertown, being one of the first settl rs, and mwod to this town in 1816 or '18, before any of its inhibitants came to maturity, where he lived, universaily resucted and beloved by all, until invited to the better world. He ived to vote for all of the Presidents, from Washington down; was conscientious, upright, moral and charitable in all his actions; favored universail selvation through life, though had no posi-tive assurances of *immortatity* until converted to Npi itualism, three or four years before his decease, so that death had no berrors to him, and was not an unwelcome visitor, his house being fully in order and patiently waiting for the missenger to come. Both have gone to prepare a place for their compan-ions.

From his home in Deansville, Oneida County, N. Y., Thomas Adin Ely, aged 72 years.

Adin Ely, aged 72 years. For many years has our brother been the standard bearer of spiritual truth, and many hungry souls through his means have been fed, many a weary medium been welcomed to his hospitable home, until, with bodies streng hened and souls checred and purses replenslied, they were ready to go outinto the world to fight against superstition and error. His name was once upon the M. E. Church boox, but he had long ago outgrown its creed. His last momenus were cheered by a knowledge of spirit 1<sup>10</sup>C. The funeral services were held at his home, the house being filled by those who knew him best and love a him most. After appropriate singing, the spirits through me spoke loving words of obser to those that are left this sade of the vall; then we gave to Mother Earth that which wis hers, while all feit that his life had just begun among the angels. He leaves one sonin his place May be fill it as obly as has his site, is our prayer. From Munsenville, N. L. July ist 1871. Sling Messengrer.

From Munsonville, N. H., July 1st, 1871, Silas Messenger.

Bro Messenger was a firm believer in Spritualism, and passed on without a struggle Much credit is due the good people of Munsonville, in procuring speakers at their funerals, as they do, and remunerating the same. The organism of the writer was used by spirits to speak at the funeral of Bro. Mes-senger. A large nuclence was in attendance South Acworth, N. II. JAMES H. SHEFAED.

From Williamstown. Vt., June 28th, Cora Etta, only daughter of Amasa and Delight Farnham, aged 5 years and 3 months. Her grandfather passed before bor but a few weeks, from out the same household; and with the realities of our beautful re liglon, adding knowledge to faith, we behold her not in the far-off heavon of the past, but in the ever-near-us spirit-home of the present, guarded and nurtured by tender, loving hands. Lizzin S, MANCHESTER.

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

Cape Cod Spiritual Camp Meeting, at Nicker-

Cape Cod Spiritual Camp Meeting, at Nieker-son's Grove, Harwich, Mass. The Annual Camp Meeting of Spiritualists on Cape Cod will be held at Nickerson's Grove, Harwich, c mmencing on Tuesday, July 25th, and continuing until Sunoay evening, July 30th, 1871. Arrangements have been made with the rail road for a reduction of Iare, and tickets from Boston to Har-wich and return may be obtained for \$3, at the Banner of Light office, Boston, and only there. A large number of the ablest speakers upon Spiritualism have been invited, and will be present during the meeting. The public are cordaily invited to participate with us in this social and intellectual feast. Good board and lodgings can be obtail. ed upon arrival. DoAR KELLY.)

DOANS KELLY,	
Z. H. SMALL, HEMAN SNOW,	Committee
T. B. BAKER, (	, of .
E. DOANE, JE.,	Arrangements.
W. B. KELLEY.J	

Notice.

I want to tell my mother that Uncle James and

A.—The literal interpretation is Jesus the Christ, or Jesus the truth-teller. Chrishna claimed the same that Jesus has claimed for him by his fol-

Q.-Miss O'Gorman, the escaped nun, states that the Romish priests habitually seduce their penithe Sisters in the seclusion of the convents. Is

Q .- In what sense is he manifested through Jesus Christ? A.-In the highest sense. Q .-- In what ways?

### JULY 29, 1871.

#### BANNER OF LIGHT.

N., 1

New Books.

SECOND EDITION.

Eighth National Convention - The American Association of Bpiritualists. The Eighth National Convention will meet in Troy, N. Y., on Tuesday, the 12th day of September, at 10 o'clock in the morning, and continue in assion three days. Each solive State or Territorial Organization of Spiritualists within the limits of the United States of America, shall be entitled to one delegate for each fractional fitty members of such organiza-tios, and of each working Local Boeley and each Progressive Lyceum within the boundaries of such State or Territory, pro-vided that only one general organization shall be entitled to representation from any State or Territory. Each Province of the American Continent shall be entitled to one delegate for each working Local be entitled to two delegates. Each active Local Society, and each Progressive Lyceum of any State, Territory or Province which has no General Association tion, shall be entitled to one delegate for each fractional fifty members.

members. These Associations are respectfully invited to appoint dele rates to attend this meeting and participate in the proceed-ings thereof. LIANNAIF F. M. BROWN. Chicago, Ill., President.

## HENRY T. CHILD, M. D., 634 Kace street, Philadelphia, Secretary.

Annual Meeting at Phonix, N. Y.

The Spiritualists will hold their Eleventh Annual Grove Meeting on the last Bunday in this month, (July 30th.) in the grove at Phunix, Onondaga County, N. Y. bpeaker, Mrs. Anna M. Middlebrook, of Bridgeport, Conn. Meeting forenoon and afternoon. ORBIS BARNER, Corresponding Sec'y. Clay, Onondaga County, N. J. July 11, 1871. P. S.-All the spiritual papers please copy. O. B.

#### New Hampshire.

New Hampshire. The New Hampshire Spiritual Association will meet at Lempater, August 4th, and continue over Sunday. We hope this call will reach the soul of every Spiritualist throughout our State, and may they respond by attendance at the coming Convention. Everything necessary for our material comfort and happiness will be provided by our Lempster friends. W. H. MAREHALL, President. LOBAS. CRAIG, Secretary.

# Mediums in Boston.

## DR. J. R. NEWTON,

#### Practical Physician for Chronic Diseases, NO. 35 FIARRISON AVENUE,

(One door north of Beach street,)

BOSTON.

D.R. J. R. NEWTON is successful in curing Asthma, effects of Sunstroke, Softening of the Brain, Jaundice, Neumi-gia, fleart Disease, Nervous Debility, Diabetis, Liver Com-piaint, Dyspersia, Weak Eyes, Failing of the Wonb and all kinds of Nexual Weakness, Weak Spines, Ulcers, Loss of Voice, Rheumatism, Brouchitis, Hemorrhoids, Felons, and all kinds of Lamoness and Weakness of Limbs. July 1.

ALBERT MORTON, SPIRIT ARTIST. Portraits of Spirit Friends in Pencil or Orayon.

#### . MRS. ALBERT MORTON,

#### (Formerly Mrs. E. C. Littlejohn,)

MEDICAL, Business, Test and Prophetic Medium. Letters answered, \$2.00. Cinirvoyant remedies sent by mail. Analysis of ores. No. 26 Hanson street, Beston. tf-June 17. DR. MAIN'S HEALTH INSTITUTE,

## AT NO. 226 HARRISON AVENUE, BOSTON.

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

Marcess, and sites so a and ago. MRS. A. C. LATHAM, MEDICAL OLAIRVOYANT AND HEALING MEDIUM, y successful in treating llumors, Rhoumatism, diseases of the Lungs, Kidneys, and all Billous Complaints. Parties at a dis tance examined by a lock of hair. Price \$1,00. 4w\*-July 22.

MISS COLLET, BUSINESS CLAIRVOYANT, in rear of 225 Tremont street, Buoston. Hours from 10 A. M. 104 P. M. Will attend to calls evenings and Sundays. 4w-July 8. MRS. BELL BOWDITCH, Business, Test and Medical Medium. Scances Sunday and Thursday even-ings at 74 o clock. Residence, 337 Harrison avenue, Boston. July 8.-4w\*

MRS. M. A. PORTER, Medical Clairvoyant, No. 8 Lagrange street, Boston. Rooms will be open only on Mondays, Tueslays, Thursdays and Fridays after june lst.

Min Ba. Owned and Stress Healing, Developing and Writing Medium, No. 21 Charter street, Boston, Hours June 3.

June 3. June 3. MRS. L. W. LITOH, Trance, Test and Heal-Circle Tuesday and Sunday evenings at 72 o'clock. July 22.-2w\*

July 22.-2w\* MRS. A. BABBITT, Medical Clairvoyant, Business and Test Modium, No. 14 Indiana street, Room 2. Roston. 6w\*-June 24. SAMUEL GROVER, HEALING MEDIUM, NO. 23 Dix Place (opposite llarvard street). 3m<sup>\*</sup>-June 10.

SIDNEY HOWE, Clairvoyant Healing Medium. Letter address, 14 Chester Park, Boston. 2w\*-July 22. MRS. A. M. SUMNER, Clairvoyant Physician, 2 Madison street, Boston Highlands. 2w\*-July 22.

## Miscellaneons.



Miscellaneous. TRACTS FOR THE TIMES! THE TRUTH SHALL MAKE YOU FREE." THE AMERICAN LIBERAL TRACT SOCIETY

THE AMERICAN LIBERAL TRACT SOCIETY
PUBLISH Radical, Spiritualistic and Reformatory Tracts to Avance treedom of thought.
No. 1, "The Bible a Value Witness," by Wm. Denton;
"A "Thomas Paine's Letter to a friend on the publication of the 'Age of Reason'';
"A "Thomas Paine's Letter to a friend on the publication of the 'Age of Reason'';
"A "The Mible a Value Witness," by Wm. Denton;
"A "The Mible a Value Witness, "by Wm. Denton;
"A "Human Testimony in favor of Spiritualism," by Geo. A. Bacon;
"Catechumen." Translation from Voltaire;
"A "Human testimony in favor of Spiritualism," by Geo. A. Bacon;
"The Bible a False Witness, "No. 2, by Wm. Denton;
"B "The Bible-is it the Word of Ged?" by M. T. Dole;
"B "The Bible a False Witness, "No. 2, by Wm. Denton;
"B "The Bible a False Witness," No. 2, by Wm. Denton;
"B "The Bible a False Witness," No. 2, by Wm. Denton;
"B "The Bible a False Witness," No. 2, by Wm. Denton;
"B "The Bible a False Witness," No. 2, by Wm. Denton;
"B "The Bible a False Witness," No. 2, by Wm. Denton;
"B "The Bible a False Witness," No. 2, by Wm. Denton;
"B "The Bible a False Witness," No. 2, by Wm. Denton;
"B "The Bible a False Witness," No. 2, by Wm. Denton;
"B "The Bible a False Witness," No. 4, by M. T. Dole;
"B "The Bible and rest of the objects of the Hall ";
"H," "Ondern Phenomena," by Wm. Lloyd Garrison;
"H "Christianity—What is it ?" by E. s, Wheeler, A resolicited from all who favor the objects of the Colety, A sample package of treve assorted or selected tracts will be eent postpaid on receipt of a corters.
Price of tracts, 60 conts per 100, postage 5 cents; 45,00 per 1000, postage 5 conts. A discount of 20 per cent, made on all orders anounting to a order of a vectery. Send orders to 'AMERICAN LIBERAL TRACT SOCIETY, "P. O. Hox No. 508, Boaten, Mass.

### DR. H. B. STORER'S COMPOUND POWDERS OF BUCHU AND IRON, FOR DISORDERS OF THE

## Kidneys, Bladder, Prostatic and Urinary Organs. PRICE, 81,25.

THESE, Powders are free from the irritating and destruct-ive effects of Alcohol, which enters into the fluid prepa-rations, and are recommended as Stimulant, Alterative, Diuretic, Anti-Spissmodic and Tonic, in all cases of

Diuretic, Anti-Spisomodic and Tonic, in all cases of Non-Retention or Incontinence of Urine, Irritation, Inflam-mation or Ulceration of the Bladder or Kidneys, Diseases of the Postate Gland, Stone in the Bladder, Calculus, Oravel or Brick Dust Deposit, Diseases of the Bladder, Kidneys, Dropsical Swellings, Rheu-matic Affections, Salt Rheum, Erysipelas, Skin Diseases, and Diseases of the Uri-neys Occupies IN VICIUE

nary Organs IN EITHER SEX. Prepared only at the Laboratory of the Proprietor, DR. H.

B. STORER. No. 69 Marrison Avenue, Boston, Mass. Sent by mail, post-paid, on receipt of price.

THE SPIRIT BRIDE.

THEE COLORS THE COLORS THE COLORS THE STREET STREET, STRE

Wannington street, Boston, Mass.
 S75 to \$250 per month, everywhere, male troduce the GENUINE IMPROVED COMMON SENSE FAMILY SEWING MACHINE. This Machine will stitch, hem, fell, tuck, quilt, cord, bind, braid and embry stitch, hem, fell, tuck, quilt, cord, bind, braid and embry tiful for any machine that will sew a stronger, more beautiful, or more elastic seam than ours. It makes the "Eastic Lock Stitch." Every second stitch can be cut, the stitch the cloth cannot be pulled apart without tearing it. We pay Agents from \$751 6\$250 per month and expenses, or a commission from which twice that and still the cloth cannot be builted apart without tearing and still the cloth cannot be builted apart without tearing and still the cloth cannot be builted apart without tearing and still the cloth cannot be builted apart without tearing a second stilt the second ste second stilt the

MERCANTILE SAVINGS INSTITUTION,

#### No. 48 Summer St., cor. of Arch, Boston.

#### Six Per Cent.

INTEREST will be paid by this institution on all deposits annual dividend days, and five per cent. on all other deposits for each and overy full intervening calendar month they re-mained in bank prior to the semi-in unal dividends. This is the only Savings Bank in the State that pays interest on the deposits for each and every month they remain in Bank. The institution has a guarantee fund of \$200,000, and a large sur-plus in addition thereto. 13w-June 3.

plus in addition thereto. 13w-June 3. SPIRITUALIST LEOTURERS' CLUB. Therenu of Information. NFORMATION INCARDING LECTUREIS given upon application Speakers of recognized ability, maio or fe-maio, can be engaged through this agency for any time or place, and at the shortest notice, for Lectures, Marriages, Fu-norais, or other occasions. Members of the Glub will send their address, torms and engagements to the Sceretary. All reliable Liberal Lecturers and Media are invited to join the Glub, and thus promote their own interests and accummodate the public. Per order of the Club. GEO, A. BACON, Secretary, July 15.-8w Boylston Market, Boston.

scriber for a statement of the above Company, which will be forwarded on request.

Boston, July, 1871.

CHAMPION COTTON GIN CO. A NY ONE wishing to invest a trifle in a safe, legitimate and

THE FUTURE LIFE As Described and Portrayed by Spir. Through Mrs. Elizabeth Sweet. WITH AN INTRODUCTION BY JUDGE J. W. EDMONDS. CONTENTS. Chapter II.-The Holy City. Chapter II.-The Spirit Echo. Chapter III.-The Spirit Echo. Chapter III.-The Spirit Echo. Chapter III.-The Spirit Echo. Chapter III.-The Spirit Echo. Chapter III.-Communication from a Spirit. Chapter VI.-Spirit-Like. Chapter VI.-Spirit-Like. Chapter VI.-New Desires. Chapter VI.-New Desires. Chapter XI.-New Desires. Chapter XII.-Ander Interview with Webs Chapter XV.-Mother Interview. Chapter XVI.-A Second Yisit. Chapter XVI.-A Becommunication from the Spirit Chapter XVI.-A Becommunication from the Spirit Chapter XVI.-A Becom Yisit. Chapter XVI.-The Book of Life. Chapter XV.-A Mirror. Chapter XVI.-The Book of Life. Chapter XXV.-A Beautiful Lesson. Chapter XXV.-A Beautiful Lesson. Chapter XXV.-The Book of Life. Chapter XXV.-The Book of Spiritual Chapter XXV.-The Spiritual Chapter XXV.-The Branked. Chapter XXX.-Tho Seif Satisfied. Chapter XXX.-Tho Seif Satisfied. Chapter XXV.-The Sine. Chapter XV.-The Beggar. Chapter XV.-The Idler. Chapter XV.-The Sine. Chapter JUDGE J. W. EDMONDS. CONTENTS.

Appendix. Price \$1.59; postage 20 cents. For sule wholesale and retail by the publishers. WIIITE & CO., at the BANNER OF LIGHT BOOKS' 153 Washington street, Boston, Mass.

#### A STELLAR KEY TO

SUMMER-LAN THE PART I.

ILLUSTRATED WITH DIAGRAMS AND ENGRA OF CELESTIAL SCENERY. BY ANDREW JACKSON DAV

#### CONTENTS.

## CHAPTER I. OF THE NATURAL AND SPIRITUAL UNIVERSES.

CHAPTER 11. Inmortal Mind Looking into the Heavens,

CHAPTER HIL DEVINITION OF SUBJECTS UNDER CONSIDERATION **CHAPTER IV.** 

THE POSSIBILITY OF THE SPIRITUAL ZONE. CHAPTER V. THE ZONE IS POSSIBLE IN THE VERY NATURE OF T

CHAPTER VI. THE SPIRITUAL ZONE VIEWED AS A PRODACILIT

CHAPTER VII. EVIDENCES OF ZONE-FORMATIONS IN THE HEAVE CHAPTER VIII

THE SCIENTING CERTAINTY OF THE SPIRITUAL Z CHAPTER IX. A VIEW OF THE WORKING FORCES OF THE UNIVE

CHAPTER X. PRINCIPLES OF THE FORMATION OF THE SUMMER-LAND.

CHAPTER XI. DEMONSTRATION OF THE HARMONIES OF THE UNIVERSE.

CHAPTER XII. THE CONSTITUTION OF THE BUXMER-LAND. CHAPTER XIII. THE LOGATION OF THE SUMMER-LAND.

CHAPTER XIV. A PHILOSOPHICAL VIEW OF THE BUMMEB-LAND.

CHAPTER XV. THE SPIRITUAL ZONE AMONG THE STARS. CHAPTER XVI. TRAVELING AND SOCIETY IN THE SUMMER-LAND.

CHAPTER XVII. THE SUMMER-LAND AS SEEN BY CLAIRVOYANOR. CHAPTER XVIII. SYNOPSIS OF THE IDEAS PRESENTED.

Price \$1; postage 16 cents. For sale wholesale and retail by the publishers. WM. WIIITE & CO., at the BANNER OF LIGHT BOOKSTORE, 185 Washington street, Boston, MSRS.

	New Books.	New york Advertisements.
	MORNING LECTURES.	
•	TWENTY DISCOURSES	NEW DISCOVERY
rits.	DELIVERED BEFORE THE FRIENDS OF FROORESS IN NEW YORK IN THE WINTER AND SPEING OF 1863.	In Chemical and Medical Science.
	BY ANDREW JACKSON DAVIS.	DR. E.F. GARVIN'S
	CONTENTS.	SOLUTION AND COMPOUND ELIXIR
	DEFEATS AND VICTORIES, THE WORLD'S TRUE REDEEMER.	
-	THE END OF THE WORLD. THE NEW BIRTH.	TAR!
	THE SHORTEST ROAD TO THE KINGDOM	FURST AND ONLY SOLUTION over made in one mixture of ALL THE TWELVE valuable active princi-
	OF HEAVEN. THE BLIGN OF ANTI-CHRIST.	ples of the well known curative agent,
	THE SPIRIT AND ITS CIRCUMSTANCES. ETERNAL VALUE OF PURE PURPOSES.	PINE TREE TAR, UNEQUALED in Coughs, Colds, Catarri, Asthing, Bronchi-
	WARS OF THE BLOOD, BRAIN AND SPIRIT. TRUTHS, MALE AND FEMALE.	tis and Consumption.
bater	FALSE AND TRUE EDUCATION. THE EQUALITIES AND INEQUALITIES OF HU-	CURES WITHOUT FAIL
	MAN NATURE. SOCIAL CENTRES IN THE SUMMER-LAND.	A recent cold in three to six hours; and also by its VITAL- IZING, PURIFYING and SUMULATING offects upon the general system, is remarkably effications in all
1.	POVERTY AND RICHES. THE OBJECT OF LIFE.	DISEASES OF THE BLOOD,
	EXPENSIVENESS OF ERROR IN RELIGION. WINTER LAND AND SUMMER-LAND,	Including Scrotnia and Eroptions of the Skin. Dyspensia, Discusses of the Laver and Kidneys, Heast Discusse, and Orn- eral Debility.
	LANGUAGE AND LIFE IN SUMMER-LAND. MATERIAL WORK FOR SPIRITUAL WORKERS.	ONE TRIAL CONVINCES!
alism	ULTIMATES IN THE SUMMER-LAND.	
<b>у</b> .	1 vol., 12mo., price \$1.59; postage 20 cents. For sale wholesale and retail by the publishers. WM WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 199 Weburgton the BANNER OF LIGHT BOOKSTORE,	VOLATILE SOLUTION OF TAR,
	WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass. U.	For ISHALATION without application of HEAT. A re- markably VAUABLE discovery, as the whole apparatus can be carried in the vest pocket, ready at any time for the
	THIRD EDITION.	most effectual and positively curative use in
d.	THE SPIRITUAL HARP,	All Diseases of the NOSE, THROAT and LUNGS.
100.	The new Music Book for the	THE COMPOUND
	Choir, Congregation and Social Circle.	For use in connection with the ELINIR TAR, is a combina-
	Ry J. M. PEEBLES and J. O. BARRETT.	tion of the TWO most valuable ALTERATIVE Medicincs known in the Profession, and renders this full without excep-
	E. B. BALLEY, Musical Editor.	tion the very best even othered. Send for Circular of <b>POSITIVE CUREN</b> to your Drugglat, or to
	This work has been prepared for the press at great expense and much mental labor. In order to meet the wants of	L. F. HYDE & CO.,
	Spiritualist Societies in every portion of the country. It need only be examined to merit commendation.	SOLE PROPRIETORS,
i și	Over one third of its poetry and three quarters of its music are original. Some of America's most gitted and popular mu- sicians have written expressly for it.	110 East Twenty-Second Street, New York.
	COMPRESSION OF A CONTRACT OF A WORK OF OVER THREE BUILDING A CONFISION OF A CONTRACT O	MRS. SPENCE'S
its	Stagle copy	POSITIVE AND NEGATIVE
	6 copies	
WM.		POWDERS.
COM	An Abridged Edition of the Spiritual Harp lasjust been issued, containing one hundred and four pages.	THE make control of the PONITIVE AND NEGATIVE POWDERS over diseases of all
	Price 81,00, postage 16 crats. The above books are tor aske wholesale and retail by the publicaters, W.M. WHITE & CO., at the BANNER OF LIGHT	kinds, is wonderful beyond all precedent. They do and violence to the system, causing no purging, no name
ND.	BOOKSTORE, 158 Washington street, Boston, Mass. If PROF. WM. DENTION'S WORKS.	The PONIPI V Recure Neuralgia, Readache, Rhon-
		Weaknesses and derangements : Fits, Cramps, St. Vi-
VING	I RIC RESEARCHES AND DISCOVERIES. By William	- I Measles, Scarlatina, Erystpelas; all Inflammantleno, acute
718.	and Elizabeth M. F. Denton. This truly valuatio and ex- coedingly interesting work has taken a place among the standard literature of the day, and is fast gaining in popular	Bronchitta, Cought, Colds: Scrofala, Nervousness,
	favor. Every Spiritualist and all seekers after hidden truths should read it. Price, \$1,50; postage 20 cents. LECTURES ON GEOLOGY, THE PAST AND	Asthma, Sleeplessness, &C.
	FUTURE OF OUR PLANET. A Great Scienting work.	nems loss of taste, smell, recline or motion; all low Pevers such as the Typhoid and the Typhus. Both the POSTIVE A NENEGATIVE are need.
•	Belling rapidly. Price, 81,50: postage 20 cents. THE IRRECONCILABLE RECORDERS; or, Gen- esis and twology, 80 pp. Price: paper, 25 cents, postage 4	ed in Chills and Fever.
<b>N</b> .	what is Right? A Lecture delivered in	Mailed ( 1 Box, 44 Pos. Powders, \$1.00
	Music Hall, Boston, Sunday afternoon, Dec. 6th, 1868. Price IG cents; postage 2 cents.	at these PHICES: G Boxes,
THING	COMMON SENSE THOUGHTS ON THE BIBLE For Common Sense People, Third edition-on-	OFFECtor of the state of the sources
TT.	CHRISTIANITY NO FINALITY; OR, SPIR-	Address, PROF. PAYTON SPENCE, M. D., Box 5817, New York City.
ENS,	Cents, postage 2 cents. ORTHODOXY FALSE, SINCE SPIRITUAL.	If your druggist has n't the Powders, send your money at once to PROF. NPENCE.
ZONE.	ISM IS TRUE. Price to cents; THE DELUGE IN THE LIGHT OF MODERN	for sale also at the Banner of Light Office 158 Washington street, Boston, Mass.   also by
BRSE.	BUENCE. Price 10 cents. BE THYSELF. A Discourse. Price 10 cents,	July 1.
LAND.	postage 2 cents. For sale wholesnie and retail by WM. WHITE & CO., at	NEW YORK AGENCY
	the BANNER OF LIGHT BOOKSTORE, 168 Washington	ron ron

postage 2 cents. For sule wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 165 Washington street, Boston, Mass.

## HESPERIA:

AN EPIC OF THE PAST AND FUTURE OF AMERICA.

13y Mrs. Corn L. V. Tappan. One vol, 12no., cloth, tinted paper, beveled edges. CONTENTS:

One vor, inters, circle, the paper, device enges. C O N T E N TS; Induction.-BOOK I. Astrea: Dedication; Prelude, PABT I. Astrea; Song of Astrea; Erotion and Astrea. PART II. Fraterain: Dedication; Fraternia, Paur III. Liamin; Dedi-cation; Liamin; Callos, the Peet; Heart Song of Hesperia; Interlude; The Spell, Paur IV. Crescentia: Dedication; Gressentia: Anathema; Margaret. Paur V Athenia: Dedi-cation; Athenia; Hunn to the Rock of Pikrims; The Fugi-tive, - BOOK H. Oaina: Dedication; Prelude, Paur I. Shenandonh: Ouina; Cilona; Ouina, Chidhood; Kanawa; Requiem to Ouina; Interlude. PART II. Laus Satura: Dedi-cation; Prelude; Laus Natura; Comhatan; Pocahontas; Massasolt; King Philip; Canonleus; Canonchet; Garangula; Tecumsch; Logan; Osceola; Pontlac; Skoyawatha; Hynn to the Mississippi; Moketavata. Internule; Benedletion; Dedication; Retribution, Red; Compensation, White; Proph-cety, Hur, ALL OUR PUBLICATIONS. ANDREW JACKBON DAVIS, JUDUR J. W. EDMONDS, MRS. EMMA HARDINGE, HON. ROBERT DALE OWEN,

## VIN'S UND ELIXIR nade in one mixture aable active princi-AR.

## OF TAR,

N Bold for small installments as low as 35 per N Month, or may be paid for in WORLE done RIGE & PEOK, Guccessor io Engley, Rice & Peck.) 323 Washington, cor. West St., Boston. Feb. 18.-1y

#### PHOTOGRAPHS 07

odus.drugiro.ous

y.

d٠

in nd its nd

no no to an-

195

• of

ins his uls

nto

nad eld dim rits left lch bly

and bod als, the (es-

gh-ths.

out

the me nds.

l be ex-hed

er-

Cod rail far-rail far-r of the will ally tual val.

Rail tend at a

Controlling Spirits of J. Wm. Van Namee, As seen in spirit-life by WELLA P. ANDERSON, Artist for the Nummer-Land

Summer-Land. ONIETA, Indian control: 25 cents HOBART, Lecture control: 25 cents. GREAT HEART, Indian Medical control;

Control 25 cents. GREAT HEART, Indian Medical control; 25 cents; large size, \$1,00. Photographs of J. WM. VAN NAMEE, Clairvoyant, Trance Speaker and Medium; 25 cents. For sale wholesale and rotail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 159 Washington street, Boston, Mass.

SOUL READING, Or Psychometrical Delineation of Character. Or Psychometrical Delineation of Character. M 88. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what busi-mess they are best adapted to pursue in order to be success-ful; the physical and mental adaptation of those intending; marriage; and hints to the inharmonicusly married. Full de-lineaston, \$2,00; Brief delineation, \$1,00 and two 3-cent stamps. Address, MRS. A. B. SEVERANCE, July 1. White Water, Walworth Co., Wis.

ACENTS WANTED. GREAT FORTUNES.

#### AND HOW THEY WERE MADE;

OR, THE STRUGGLES AND TRIVMPHS OF OUR SE JF. MADE MEN. BY, J. D. YCABE, JR. The most taking, instructive and universally sought after book issued for years. Sells fast and casily, and delivers splendidly. Agents are clearing from \$80 to \$200 per month, in spite of hard times. Send for Circular, &c., and notice extra terms. GEO. MACLEAN, Publisher, 3 School street, Boston, Mass. Mar. 25.-6m

HOMES FOR THE PEOPLE!

A Farm for Every Person who Wants One, In North Carolina, the Garden Spot of the World !

CHOICE LANDS, from 5 to 20 dollars per acro. Terms easy. Settlers ticketed through at low rates. Those who wish to join our Progressive Colony will send stamp for fur ther particulars to J. P. SNOW,

18 State street, Boston, Mass. July 1.

NEW EDITION.

### Planchette Song, SET THE TRUTH-ECHOES HUMMING. Words by J. O. BARRETT, music by S. W. Foster. Price 30 cents.

Price 30 cents. For sale wholesale and retail by the publishers, WILLIAM WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

## רהיר לאחת "And Let them be for Signs."

## JOAN OF ARC,

The "DELIVERER OF FRANCE." A fine Photograph of this celebrated heroine, representing her clad in armor and cheering her troops on to action. Price 25 cents, postage free. For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.



J. T. GILMAN PIKE, PHYSICIAN, Pavilion, No. 57 Tremont street, (Beem No. 5,) BOSTON.

DR. T. LISTER, ASTROLOGER.

# **36. I. INSTERS, INSTRUMENTS, 85. LOWELL STREET, BOSTON, MASS., WHERE he has been located for 26 years.** A written na tivity-all events two years to come, 81; and so on h proportion. The date of birth must be given. Letters will be promptly answered and all confidential. 3m\*-June 24.

MRS. CRESSON, M. D., Practicing Physician and Healing Medium, No. 1726 North 10th street, Philadelphia, Pa. Particular Natiention given to the treatment of diseases incident to women. Office hours. 3 to 5 and 7 to 9 r. M. 3w -July 22.

A WELL-KNOWN OLAIRVOYANT. INCLOSE 82,00, lock of hair and hand writing, with ace and sex of patient, for clairvoyant examination and preactip-tion. Address RACHEL LUKENS MOORE, care Warren Chase & Co., 601 North 5th street, St. Louis, Mo. June 17.-tf

BELVIDERE SEMINARY, for Youths of Both BELVIDERE SEATINA RX, for Youthe or Both Sexes, Belvidere, N.J. Falltern begins Sept. 13th. One of the most liberal institutions in the land, being strictly non-sectarian. It has the superior advantage of a healthful and beautiful location added to the comforts and genial influ-ences of a pleasant home, with excellent opportunities for obtaining a practical education in any or all of its several de-partments-English, Classical, Literary and Scientido. Fuplis graduate in each department, nico in Gymnastics. For Cata-logues address, MISSES HUSH, Principals. 8w-July 15.

WANTED-AGENTS. (\$20 per day.) to sell the celebrated HOME SHUTTLE SEWING MACHINE. Has the under-feed, makes the "lock stitch" (alike on both sides), and is fully licensed. To best and cheapest family Sewing Machine in the market. Address JOHNSON, CLARK & CO., 334 Washington street, Boston, Mass., Pittsburgh, Pa., Chicago, Ill., or St. Louis. Mo. 1v-Nept. 17.

of vitalizing treatment. July 1. **ECLECTIC MEDICAL COLLEGE of Ponnsyl-**vania. Lectures commonce October 2, 1871. Fees for the course, 530. No other expenses. N-nd for Announcement. JOSEPH SITES, M. D., Dean, 514 Pine St., Philadelphia, Pa.

July 8.-13w\* A HOME FOR SPIRITUALISTS.—Spiritual-ists visiting Chicago will find a pleasant homa at mod crate prices, also Medical Treatment, at DR. W. F. CLEVE-LAND'S, 511 Wabash avenue. He treats all diseases with liw\*-July 22. July 8.-13w

# BOARD BY THE DAY OR WEEK AT NO. 5 Charlotte street, Norfolk, Va. 17w-Apr. 22.

# MY LOVE AND I. BY ABBY M. LAFLIN FEBREE. DI ADDI M. LAFLIN FERREE. Price 50 cents, postage 2 cents. For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 153 Washington street, Boston, Mass.

JOHN WETHERBEE, Treasurer. SPIRITUALISM. A RECORD OF ITS FACTS SCIENCE, PHILOSOPHY, FOR 1871.Containing Essays by the leading Spiritualistic Writers of Europe and America; Statements relating to the progress of Apiritualism in the various Countries of the Oid World; Notices of its Current Literature; Lists of its State Organizations, Lyceums, Local Societies; Media, Lecturors, Periodicals, Books, Correspondence, and Sugges-tions relating to the future of SPIRITUALISM. EDITED BY HUDSON TUTTLE and J. M. PEEBLES.

> For sale wholesale and retail by the publishers. WM WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street. Boston, Mass.; also by their New York Agents, the AMERICAN NEWS COMPANY, 119 Nast, and by dealers in spiritual books generally. toth, \$1,25, postage 20 cents; paper, \$1,00. postage 6 cents.

## MRS. MARIA M. KING'S WORKS.

THE PRINCIPLES OF NATURE, as discovered

THE PRINCIPLES OF NATURE, as discovered in the bevelopment and Structure of the Universe; The Solar System, Laws and Methods of its Development; Earth, History of its Development; Exposition of the Spir-itani Universe. Price reduced to 81.75, postage 24 cents. REAL LIFE IN THE SPIRIT-LAND, Being Life Experiences, Scenes, Incidents and Conditions, Illus-trative of Spilit-Life, and the Principles of the Spiritual Philosonby. Price 8100 postage 16 cents. SOCIAL EVILS: Their CAUSES and Curre. Be-ing a brief classission of the social status, with reference to methods of reform Price 25 cents, postage free.

LISM. In two lectures Price 25 cents, postage free. WHAT IS SPIRITUALISM? and SHALL SPIR-ITUALISTS HAVE & CREED? In two lectures. Price 25

GOD THE FATHER, AND MAN THE IMAGE

OF GOD. In two lectures. Price 25 cents, postage free. For saile wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

NEW EDITION-ENLARGED.

### HOW AND WHY I BECAME A SPIRITUALIST.

BY WASH. A. DANSKIN, BALTIMORE.

Fourth Edition, with an Appendix, giving an authentic state-ment of that wonderful phenomenon known as the

Solid Iron Ring Manifestation.

Price 75 cents; postage 8 cents. For sale wholesale and retail by W.M. WHITE, & CO., at ho BANNER OF LIGHT BOOKSTORE, 139 Washington treet, Boston, Mass.

### 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."-Gol, 1:23. BY CATHERINE CROWF.

Gol. 1: 23. Price 25 cents, postage 2 cents. For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 133 Washington street, Boston, Mass. ti

YEAR-BOOK

cey Blue. Price \$1,75, postage 20 cents. For sale whole sale and retail by WM, WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 155 Washington

### THE FAITHLESS GUARDIAN: OR.

### Out of the Darkness into the Light. A Story of Struggles, Trials, Doubts and Triumphs.

BY J. WILLIAM VAN NAMEE, Author of "In the Cups;" "The Unknown;" 'Estelle Gra-ham: A Prize Story;" "Woman's Love;" "Pride and Passion;" "Adown the Tide;" "Deep Waters;" "Guardian Angel," etc.

This is a fine story, and is written in a style that at once secures the interest and sympathy of the reader. The author is one of the best developed mediums of the day, and in his preface says: "I have written as I have been impelled to write by influences that I could not resist." The story is highly instructive as well as entertaining.

highly instructive as well as circle taring, Frice 81.50; postage 16 cents. For sails wholesals and retail by the publishers, WM. WillTE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

## HAVE YOU READ

#### TUTTLE'S NEW BOOK, "ARCANA OF SPIRITUALISM "?

JUST THE BOOK to place in the hands of your inquiring neigi

neightor. JUST THE BOOK for every one who asks you what Spiritual-isn is. JUST THE BOOK to be read at your public meetings. JUST THE BOOK for a "doubting Thomas" and a hesitating

Nicodemus. JUST THE BOOK for those who grope in darkness seeking for

JUST THE BOOK for those who wish to know why these

things are so. JUST THE BOOR to silience your doubts, solace your fears, and encourage your hopes. In one vol., cloth, with portrait. Price \$2.00, postage 24 cts. For saie wholesale and retail by WM. WHITE& CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston. Mass.

## RULES TO BE OBSERVED WHEN FORMING

#### SPIRITUAL CIRCLES. BY EMMA HARDINGE.

We have never seen better or more comprehensive rules laid down for governing spiritual circles than are contained in this little booklet. It is just what thousands are asking for and coming from such an ablo, experionced and reliable author, is sufficient guaranty of its value.

The Price & cents. For sale wholesale and retail by the publishers. WM. WHITE & CO., at the BANNER OF LIGHT BOUKSTORE, 158 Washington street, Boston, Mass.

#### DR. A. B. CHILD'S WORKS.

A B C OF LIFE. Price 25 cents, postage 2 cents. BETTER VIEWS OF LIVING; or, Life accord-ing to the doctrine "Whatever Is, is Right." Price \$1,00, postage 12 cents. CHRIST AND THE PEOPLE. Price \$1,25, post

age 16 cents. SOUL AFFINITY. Price 20 cents, postage 2 cents. WHATEVER 18, 18 RIGHT. Price \$1,00, post-

ago 16 conts. For sale wholesale and retail by the publishers. WM. WIIITE CO., at the BANNER OF LIGHT BOOKSTORE, 153 Washington street, Boston, Mass.

Price \$1,25; postage 16 cents. For sale wholesale and retail by the publishers. WM WHITE & CO., at the BANNER OF LIGHT BOOKSTORE 155 Washington street. Boston, Mass.

Publishers and Booksellers, 158 Washington street, Boston, Mess DR. H. SLADE, (Clairvoyant,) J. HIM MONS. D. R. SLADE will, on receiving a lock of hair, with the full name and age, make a clairwayant examination, and re-turn a written diagnosis of the case, with cost of treatmont. A fee of Two DoLLARS must accompany the hair, which will be applied on medicino where treatment is ordered. All let-ters should be directed to SLADE & SIMJONS, 207 WKST 22d STREET, N. Y. P. S.-Please write your address plain. July 1.

William White & Co.'s Publications.

THE AMERICAN NEWSCO.,

NO. 119 NASSAU STREET.

THIS WELL-KNOWN FIRM KEEPS FOR SALE

THE COMPLETE WORKS OF

THE AMERICAN NEWS COMPANY

ARE ALSO OUR

WHOLESALE AGENTS

FOR THE

BANNER OF LIGHT.

WILLIAM WHITE & CO.,

WILLIAM HOWITT,

PROF. WILLIAM DENTON.

MISS LIZZIE DOTEN, J. M. PEEBLES, MRS. J. S. ADAMS, PROF. S. B. BRITTAN,

HUDSON AND EMMA TUTTLE, HENRY C. WRIGHT,

WARREN CHASE, CHARLES 8, WOODRUFF, DR. A. B. CHILD,

MRS. LOIS WAISBROOKER, P. B. RANDOLPH, WARBEN S. BARLOW, MRS. ELIZA W. FARNUM, GEORGE STEARNS, ETC., ETC., ETC.

MDS. LOIS WATSHDO

July 1. WILLIAM WHITE, M. D.,

#### Homeopathio, Magnetic and Electropathic Physician, Treats all acute and chronic diseases successfully. 529 Sixth

venue, between 31st and 32d sts., near Broad way, New York, July 1.-cow

TO NATILAN CAME, M. D., REGULAR PHYSICIAN AND SURVICEON : also, attention given to Magnetic Treatment. 41 West-Sich Street, New York City. 3mr-May 13.

A BSTRACT OF COLENSO ON THE PENTA-proving that the Pentateneh is not historically true, and that it was composed by Samuel, Jeremiah, and other Prophets. Price 25 cents. AllenticaN NEWS CO., New York. Apr. 15-18w\*

MISS BLANCHE FOLEY, Clairvoyant, Tranco and Writing Medium, 534 Third avenue, between 40th and 41st streets, New York. (Please ring first bell.) Hours, from 9.4. M. to Sy. M. Terms: Ladlee, \$1,00, Gents \$2,00. June 17.-13w\*

MRS. H. S. SEYMOUR, Business and Test Mo-All dinm, 109 Fourth avenue, cast side, near 13th street, New York. Hours from 2 to 6 and from 7 to 9 r. M. Circles Tucsday and Thursday evenings. July 29.

MRS. E. DESMONDE, M. D., Ladies' and Chil-dren's Physician, No. 132 East 11/th St., near 34 avenue, New York. Clairvoyant Examinations made. 3w-July 8.

## THE HIEROPHANT;

GLEANINGS FROM THE PAST. GLEANINGS FROM THE PAST. Being an exposition of BIBLICAL ASTRONOMY, and the sym-bolism and mysteries on which were founded all Ancient Re-ligions and Secret Societies. Also an explanation of the DARK SAVING AND ALLEGORIES which abound in the Pagan, Jewish and Christian Bibles; also, the Real Sense of the Doc-trines and Observances of the Modern Christian Churches. By G. C. STEWART, Nowark, N. J. Price \$1,00, postage 12 cents, For sale wholesame and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 155 Washington Street, Boston, Mass.

NEW EDITION. тне

## APOCRYPHAL NEW TESTAMENT.

Being all the Gospels, Epistics, and other pieces now ex-tant, attributed, in the first four centuries, to Jesus Christ, his Apostles, and their companions, and not included in the New Testament by its compilers. Price \$1,25; postage 160. For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOUKSTORE, 150 Washington street, Boston, Mass.

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

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

SOMETHING. Progress is a universal law. It pertains not only to the phenomena of the external universe, but also to the great domain of mind.

Order reigns throughout Nature. The activi-Spiritualism is not an excrescence. It exists in

Change! change! - that is what we all desire and need.

Who says that this idea of transferring our love from the glorious Springtime to Summer-of rejecting old types of theology and adopting the the sale of such infidel books as we keep. Not new-who says that all this is indicative of a lack feeling inclined to controversy at the time, we as- of stability, and of spiritual strength and firmness? Who talks in this style? The priests-Catholic and Protestant-they talk in that identi no book to be published unless either written or | cal manner; and they make a great many people

Let us analyze this point. The true lover loves the object of his affection in all her ways and and none but priests allowed to read and explain moods. When she is as sparkling as Spring, he is very attentive; when she is as sunny as Summended and advised by onr infallible Pope, could mer, he does nothing but admire her; when she is as pensive as Autumn, he absolutely idolizes sition, and all learning could be in, by, and from her; and when she is as electrical as Winter. he becomes the bona fide, enthusiastic, irrepressible

Now this irrepressible lover is all right! He is sensible fellow! He is a progressive young man! And here is the philosophy of it: it is the soul-the spiritual in his beloved one that he sees shining through the various moods of her external life, and so he realizes that his special loves for this or that mood are dependent for existence upon the great and undefinable love which he has for the spirit itself. Hence, here is permanency.

So with our affection for the seasons; it is the love for Nature, first, that gives these affections being, and so the change of devotion from one season to another is not really a change, for it is Nature, after all, to which we are bowing in adoration.

All this is true of religion. It is God and immortality in which we are permanently interested. We change in our theological convictions -not in essential religious things; for these are principles-eternal entities.

All hail, then, to the new-born light! All hail to thee, oh Spiritualism! In thee, the old-time truths of God and immortality are made doubly dear to us; in thee, the old-time ideals of moral

#### "THE EXAMINER."

This magazine is, most decidedly, a Western institution. The first number appeared last November. The publication day has been irregular. no Examiner appearing for examination during January and March: consequently, with the July number ou our table, we can count but five copies received in all. We have every reason to believe that the editor, Rev. E. C. Towne, has by this time adjusted the financial machinery of his undertaking, and that, in the future. The Examiner will greet us regularly every month. Mr. Towne's residence is in Winnetka, Ill. Let-

ters on business relating to The Examiner may lace, or to 41 Madiso he addressed to that

had a very attentive audience. Several subscribers for the Banner of Light were secured. Glad indeed were the liberal friends to hear of the contemplated project of erecting a free church in Leonidas.

Let the free-thinkers in the vicinity of Leonidas rally! Come! come! the day of unity is dawning! Let the sturdy farmers, whose countless acres have just yielded such a munificent harvest, donate liberally to "The Independent and Spiritual Society of Leonidas," so that the grand ideas of modern radicalism and the exalted truths of Spiritualism shall not want for a place in which to have a hearing.

#### NOTES.

There are some live men on The Crucible, Moses Hull, the editor, is never idle. He delights in publishing spicy little pamphlets. His last, all about wolves in sheep's clothing, is a spicy affair. Moses never tires of showing up the follies of Orthodoxy. How sarcastic he is over the bigotry of the great majority of Obristian clergymen! Moses annihilates the D. Ds. He goes to work in the most artistic manner, too, in doing it. Moses is a radical Spiritualist, but fanaticism is not in his composition. His interpretations and new applications of Bible texts fill many souls with the light of the new theology. His name draws a crowd all through the great West.

Bro. Jamieson, who has sole control of the Northwestern Department of The Crucible, is another live man. He has been disturbing the peaceful sleep of the Adventists of Battle Creek. Mich. At Saginaw his words were full of inspiration. As a debater he has few equals. Not long ago he gave us a friendly "warning." We shall need another before long, Bro. Jamieson. This brother is now in Minnesota.

The prospects are good for a large convention in Troy, N. Y., next September.

Mr. Peebles's letters from Europe will greatly add to the interest of The American Spiritualist. Bro. J. L. Bender, of St. Joseph, Mo., intenda to visit Boston this summer. He is an earnest CEPHAS B. LYNN. Spiritualist.

Tuttle's "Arcana of Spiritualism." ARCANA OF SPIRITUALISM: A Manual of Spirit ual Science and Philosophy. By Hudson Tutle, author of "Arcana of Nature," "Origin and An-tiquity of Man," "Career of the God-Idea in History," &c.

#### BY GEORGE WILLIAM WILSON.

Hudson Tuttle, as a writer, is clear and logical with an easy and graceful flow of language. His ideas are never, as is too often the case with our spiritualistic writers, lost in a maze of unmeaning words. Every page that he writes bears the impress of a master workman; every sentence is

deeply suggestive of thought. 'The Arcana of Spiritualism," the latest book from the prolific pen of our author, should be carefully read and studied by every person who would have a correct understanding of the arguments urged for and against Spiritualism. This work is a rich storehouse of interesting and valuable facts. from which those investigating the Spiritual Philosophy may draw at pleasure. Most effectually has Mr. Tuttle answered the theories and arguments that have been offered in explanation of the manifestations of spirit power. This work is, as its name indicates, a " Manual of Spiritual Science and Philosophy." It will become a text book mong Spiritualists.

Mr. Tuttle's definitions of the principles of Spiritalism are clear and philosophical, and entirely free from those technical and jaw-breaking words o often used by spiritual writers. He defines Spiritualism as " the knowledge of everything pertaining to the spiritual nature of man; and as spirit is the moving force of the universe, in its widest scope, it grasps the domain of Nature; it embraces all that is known, and all that ever can be known; it is cosmopolitan eclecticism, receiving all that is good and rejecting all that is bad." "Spiritualism is the essence of philosophy. Itasks nothing without giving a reason, teaches nothing without giving a cause." ' Spiritualism is not a religion, descend-

CRITICISM THEOLOGICAL IDEA OF DEITY;

JULY 29, 1871.

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

And blending ancient Judaism, Paganism and Christianity into a Common Original, BY M. B. CRAVEN.

CONTENTS:

CONTENTS: CHAPTER 1 — The Hebrew conception of a Divine Being con-trasted with that of the Grecian Sages, with quotations from and criticisme on various theologians, suclent and modern. CHAP. 2.—Stame subject continued, in connection with the doctrine of Immortality being embraced by Pagan nations be-fore it was by the Jews. CHAP. 3.—Changeability and inconsistency of the Hebrew then of God; Coutradictory statements of different Biblical writers in regard to seeing God, etc. CHAP. 4.—Angelic communications with the Hebrews; Jew-ish idea of the Spirit of the Lord; View of Diety in connection with the history of Jephthah, etc. CHAP. 5.—The Hindoo faculty; Ohristian Missions; Images not supposed by Pagans to be Dieties; Cirkstian worship con-trasted with Paganism; Various opinions of God; The wor-ship of a Supreme Being provalent among all the Poly theistic nations of antiquity, etc. CHAP. 6.—The Hindan Dellef in God more spiritual than the Hebrew: Hebrew custom of pronouncing curses; Irreievant ideas of Delty entertained by the Prophets; Plattonic philoso-iny contrasted with Pauline Christianity and Judaism; Trin-ity of Pagan origin, etc. CHAP. 8.—Siauguter of the Midlanties; God's friendly feel-ing for the Moables; Israelites compared with *i* estiments and reviewed by various Theologians, etc. CHAP. 8.—Siauguter of the Midlanties; God's friendly feel-ing for the Moables; Israelites compared with *i* estimes of Ba-lasam reviewed by carlous Theologians, etc. CHAP. 8.—Siauguter of the Midlanties; God's friendly feel-ing for the Moables; Israelites compared with *i* estimes on stent' with their ideas of God; Israelites com-stent' with their ideas of God; Israelites com-stent' with their ideas of God; Israelites com-stent' with their ideas of God; Israelites compared with Mormons, etc. CHAP. 4.—Underm and Paganiam blended together in the

ordicating spons to Deiry; Plundering by the israelites con-sistent with their ideas of God; israelites compared with Mormons, etc. CHAP, 4-Judaism and Paganism blended together in the narrative of Jonah; Repentance changed from God to man. ChAP, 10 --The Lord and Satan placed on a social equality in the book of J b; Curse of the original Serpent in the person of Satan; Views concerning Job and the book that bears his name by various Theologians. CHAP, 11.--Satan and his supposed influence Theologically the work of God; Origin of Evil; Morni Depravity of th - hu-man race, and God's curse the result of Adam's transgression, with quotations from and criticisms on various Theologians. CH P, 12.--Same subject continued; Inference that the Bi-ble furnishes no reliavie evidence that the moral affairs of the world are controlled by a Being of Almighty Power and Infi-nite Gooiness; Incomprehensibility of God, etc ChAP, 13.--View of the Devil, as incorporated into the works of Divinity; Veracity of the Serpent vindicated; Tree of Life; Satan a myth, etc. Price **a**1.50. postage 20 cents.

Price \$1,50, postage 20 cents. For sale wholes

For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE. 158 Washington street, Boston, Mass.

FOURTH EDITION-REVISED AND ENLARGED. A FAIR AND CANDID WORK.

BOTH SIDES OF THE QUESTION.

A PEEP INTO SACRED TRADITION: CONTAINING.

THE CONDENSED EVIDENCE ON BOTH SIDES OF THE MOST IMPORTANT QUESTIONS KNOWN TO MAN,

His Present and Future Happiness. BY REV. ORRIN ABBOTT.

The evidence and arguments of the ablest authors, Bishop Home, and the great Methodist commentator, Adam Clarke, in favor of the Divine origin of the Old Testament, are here compared with the author's reasons for dissenting from that opinion. The self contradictions of those books, and the error of ascribing things to God which are obnoxlous to common sonsa, rovolting to the human heart, and which misrepresent the Divine Government, are ably presented in the tairest and most candid spirit. The q estions appended to each section serve to aid, the mind in considering the points of the argu-ment. and well adapt the book to aid the young in studying the Bible in the light of Nature and common sense. Price 50 cents; prestage 4 cents.

The Blote in the right of Neuron and Common Statistics of the Co., at For sale who'esale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 155 Washington street, Boston, Mass.

## THE HOLLOW GLOBE;

The World's Agitator and Reconciler. A TREATISE ON THE PHYSICAL CON-FORMATION OF THE EARTH.

> Presented through the Organism of M. L. SHERMAN, M. D., And written by

PROF. WILLIAM F. LYON. CONTENTS:

INTRODUCTION. -CHAPTER I. - Scraps of History. CHAPTER II. -- The Open Polar Sea. CHAPTER III. -- The Igneous Theory. CHAPTER III. -- The Igneous Theory. CHAPTER V. -- Farthquakes. -Earthquakes. .-Material and Spiritual Forces.

CHAPTER VI.—Matchal and Spiritum Pores. CHAPTER VII.—Une Sun and its Influences. CHAPTER X.—The Sun and its Influences. CHAPTER X.—Who are the World Builders? CHAPTER XI.—The Moon. CHAPTER XII.—The Moon. CHAPTER XII.—Vision.

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

THE WEST.

Warren Chase, Corresponding Editor.

8

#### TAKE THE FIGURES.

The Catholic World has carefully collected the statistics of fifty-one Protestant sects in this country, and compares them, at the present time, with their condition twenty-five years ago; and to us it seens to need no other evidence to prove the decay of Protestant Christianity. The Liberal Christian, commenting on this, suggests that correct statistics of the past and present condition of the Catholic Church would not show as favorably as Protestantism. Of the fifty-one socts, the World says the figures show that they have increased only firy per cent. in twenty five years, while the population of the country has more than doubled, leaving at this time, in our country, over thirty millions without any confession of Protestant religion; and at this rate, the writer says, in 1900 our country will have sixty millions, of which, at this rate, over fifty millions will be outside all these sectarian societies. Poor show for this being the leaven hid in the meal.

These figures are about the same as we have often published, making one-fifth of our population Protestant Christians. We have no really reliable statistics for Catholics, because so many are baptized and married into that church in childhood and counted ever after, even when they utterly ignore its doctrines. There may be onetenth of our entire population Catholics; we doubt there being more; so if we give Christianity, including the extremes, three-tenths, and Spiritualism two-tenths, we still have one-half to be converted to something regarding the future. Work enough for us all-an open field and a fair fight. We, of course, are on the outside with all Spiritualists when any attempt is made to establish a creed, religious authority, or to in any way persecute unbelievers, for whom we have personally a strong sympathy, having been one the first thirty years of our life.

#### TURN HIM OUT.

Rev. E. G. Brooks, in a published sermon delivered in the Church of the Messiah in Philadelphia recently, says:

"But while thus no believer in what are called 'spiritual manifestations,' I do firmly hold to the reality of the ministries of our departed. There are those, not of them termed Spiritualists, who affirm that the departed are personally with us, hovering ever over and around us, unperceived by our poor senses, but aiding, suggesting, pro-tecting us through the subtle influences by which soul acts on soul, mingling, though our eyes can-not detect them, in the scenes amidst which we move, in the homes we inhabit, in the churches wherein we worship; delighting in our joy, and, most of all, in our virtue; sympathizing in our norrows; saddened by our misconduct and seek-ing to win us from it. I know not but that it is so. With the light I have, I dare not say that it is not so, and that the mother does not still watch over the child she has left, and the child still minister to the parent, and the brother or sister still make one in offices of love in the circle apparently broken, and the husband or wife or friend still attend the surviving as a blessed and guardian spirit for good. But it is not of these ministries that I now speak. Unable to say that they are, be. The ministries to which I refer are such as can be affirmed more positively, lying less within the region of the merely possible, and taking more directly hold of our daily, conscious experience."

If this is not a belief in Spiritualism hesitatingly confessed, then we do not know what Spiritualism is, nor what a confession of belief is. Call it what you please, reverend brother, it is our Spiritualism, only we know what you profess to believe may be true and dare not deny. But are you not mistaken? Ask your Christian brother, Miles Grant, and he will assure you it is the devil. and if you deny the devil he will hold you to account for denying the Bible. He can prove by the Bible that this is the work of the devil, and so can many other equally zealous and honest, though ignorant Christians. "Doctrines of devils" and theories of delusion are prolific and handy weapons to beat down every progressive thought that comes out in the church.

day the truth and beauty of this philosophy is be-Banner of Light. ing confirmed and strengthened by our invisible friends, and we do not see how those who have eyes and ears can much longer fail to see and

QUESTIONS FOR YOUNG MEN.

Why do you smoke cigars, or pipes of tobacco? Do you seek happiness, health, enjoyment, dig. ties of the Infinite Spirit are conducted in a most nity, popularity, respectability-what? All of methodical manner; there is no guess work, no these are diminished and reduced by the use of stumbling. God rules! Law enzones us! tobacco. Few young men, we know, will read this, and those who do may not heed it, but we the constitution of things. Its light has illuspeak as one who knows, both by experience and minated man all along the mystic pathway of observation, and adding also the best scientific rising and falling civilizations since time began. testimony. More than this is also against you; it How many to day fear to give up old theologis expensive, and the small sums expended daily, | ical beliefs!. Why fear the change? We welcome for tobacco, if put in a savings bank at compound diverse manifestations in the order of Nature, interest, which they will pay, would, in a few We hail with joy the glorious Spring, but Sumyears, buy a horse, or a house and farm. Why mer wooes us away to fairer bowers; and so, in not save the money, the health, the respectability the course of time, we give allegiance to the and more of every virtue, and have a farm added calm, serene and golden days of Autumn; aud by doing so? We have proved it after spending then, in Winter's cold blasts, we see something enough in fifteen years of early life, for tobacco, typical of energy and enthusiasm, and again we to buy a farm. Go thou and do likewise, and be turn our attention to new scenes and delights. glad.

#### ABOUT FACE.

A stranger, stepping into our store one day, remarked that there ought to be a law to prohibit sented, with a proposed amendment to more effectually carry it out, that the law should allow recommended by a priest in good standing in the believe just that kind of talk, too. church; and further, that, to prevent schisms and heresy, no Bibles should be sold to the people. them, so that we, by pursuing the course recomsoon get back to the good old times of the Inquithe church alone. The stranger walked off, probably with a thought in his head of the effect of lover. facing about in our course and policy.

#### SUMMER-LAND.

A religious paper, speaking of the realm to, which a soul had gone from its body, says," It is perpetual summer there," and yet when we talk or write about the "Summer-Land" our Christian brethren laugh at us or ridicule it. or. worse still. call it the doctrine of devils and of wicked and 'familiar spirits that peep and mutter." How different a rose smells in Christian hands, and how sweet and beautiful is the delightful "Summer Land" if it he spoken of and presented by a Christian teacher. We are ever glad to have them accept and in-

culcate our philosophy, even though they ridicule it in us. It would seem, however, that they ought to take a lesson from the story of Peter in forbidding those who cast out devils without the name of Jesus, and got rebuked for it by the Master.

#### WISDOM IN COUNCIL.

One of the City Council of St. Louis proposes to make criminals of all fortune tellers, astrologers, clairvoyants, mediums, &c., and put a stop to all grandeur and spiritual excellence become tangisuch business, and to all the evidence we have of ble realities to us; in thee we are supremely life after death, except such as the churches give, happy! while they let the liquor saloons run freely every day, including Sunday, because they pay heavy licenses for the evil they do, while the other innocent parties pay no license for the officers to spend. It is a move in the interest of the church. and may be the beginning of a religious war.

"The Christian Era guotes a shocking para-graph from the Church Journal: If an infant dies, shall it be saved? Yes, says the Church Journal, if it has been baptized; f its parents have neglected to secure for it that

Is it not about time the God of that church was deposed, or at least divested of his temporal au thority, like the Pope? It would be quite an im-

#### WHO ARE THE GOOD ?

The virtues and vices of society cannot be defined nor even outlined by respectability and wealth. Pride and popularity often cover the most rotten and corrupt morals, while the maddog cry of the streets sent after some persecuted sinner, or often innocent person, is often a sign in the most outspoken and loudest persecutor of a far worse condition at his own home, or in his own heart. Women who turn up their noses and scorn the poor working-girls and servants who are comnelled to walk the streets in old shawls and cheap clothes, are rarely as honest or as virtuous as the despised workers. We have long since learned that men and women cannot be safely judged and estimated by their clothes, or by the good opinion the church gives them before the public. Honesty and integrity of character are intrinsic merits which cannot be ruined by poor clothes, nor by bad names and scandalous epithets.

#### A GOOD PLACE FOR MISSIONARIES.

There are said to be, of the population of Chicago, seventeen per cent. Protestants and fifteen per cent. Catholics, and the balance need converting. Since the present efforts of the churches do not seem likely to prove successful in saving the souls of even a majority of the citizens of our neighbor city, would it not be wise to recall the foreign missions, which are doing very little good among the heathen, and put them into this field of labor? We have not been able to get the religious statistics of St. Louis yet, but have no doubt of its still more deplorable Christian condition. Very few souls are being saved here of late. Occasionally one under sentence of death or imprisonment is converted, and occasionally one who needs the charities of the Catholic sisters; but it is rare that a soul successful in life is found anxious to get insured by the church against fire in the" world to come."

#### SIGNIFICANT.

The allusion to us, in the message of our brother, Thomas Garrett, is appropriate and pointed, and has a meaning that others could not know as we do. When we were last at his home, in Wilmington, the subject of communications was a leading topic of our conversation, and Thomas was greatly puzzled to know why so many who promised to return and communicate were never heard from. We could not give a satisfactory reason, and have often found we were unable to satisfy others on this subject, for it is not clear and plain in our own mind. Now Bro. Garrett assures us he is satisfied on this question that we so earnestly talked over while he was in the body. Every

provement to have a Universalist God, or even some humane man in his place, if he is too cruel to let the innocent little children into heaven because the parents have neglected to get a priest to wash the child, and have done it better themselves. We are glad these old barbarous sentiments have nearly died out of the public mind, and are only preserved in creeds and sermons.

#### Current Events in this Country and Europe.

The trials of the French Communists still go on. The sea The trials of the French Communists still go on: The sea of political intrigue seems quiet. July 14th the powder works of St. Maur, at Paris, exploded with a succession of tremendous detonations, which shook the entire city. The wildest excitement provailed. A large number of women and children were killed and wounded. Many of the victims were buried under the ruins, and the firemen and military are at work removing the rubbish to rescue them. Attempts are again making in the English Parilament at military reform, and especially the abolishing of the officers' purchase system—Earl Derby seconding the effort, and Earl Caernaryon opposing.

A terrible hurricane visited St. Josephs, Mo., July 14th

unroofing and blowing down houses in all parts of the city. Four or five persons were killed by lightning and failing timbers, and many persons were injured. The loss on property

bers, and many persons were injured. The loss on property was cetimated at about \$200,000. In Now York City, July 12th, the anniversary of the Battle of the Boy no in Ireland—wherein William, Prince of Orange, defeated King Jamos II., in 1600, and secured his seat on the English throne—was observed by a bloody riot, in which upwards of five hundred persons were either killed or wounded. The procession of Orangengen—small in number, and under escort of the police and military, called out by Gov. Hoffman—was set upon with pistol shots, paving stones, etc., by the Hibernians, who crowded the streets, numbering some 20,000, (as per various estimates). The sedders etc., by the hierman, who crowded the streats, humbering some 20,000, (as per various estimates.) The coldiers ro-taliated, and repelled the attack by several scattering but deadly volleys. Col. James Fisk, Jr., of the 9th N. Y. S. M., was injured in the ankle during the meleo, and some thirty officers and soldiers of the 7th, 9th, 8th and 22d regiments were killed or wounded. The streets were then cleared by the police, and the procession marched to the Cooper Insti-tute and ouleity discreted. tute and quietly dispersed.

HERMES MERCURIUS TRISMEGISTUS; his Divine book, though so very old, is contained more true knowledge of God and Nature than in all the knowledge of God and Nature than in all the books in the world. I except only Sacred Writ." The Rosicruciane, who publish the book, say of themselves: "We claim to stand in the door of the dawn, within the cryptic portals of the lu-minous worlds, and that the lamp that lights us is Love Supremei Unlike others, we do not rec-ognize God as the Light-for this can be seen and knowned by the Macheners to the Sacred State to an is not be the Macheners to the seen and the second the s known-but as the Unfathomable Shadow, the un-searchable Center, the impenetrable Mystery, the unimaginable Majeste — utterly past discovery— and who, as we approach, ever recedes, luring us through illimitable ages and epochs, up the steep mountain of Achievement-the whole end of man's mountain of Achievement—the whole end of man's being—in which opinion we of course differ from all philosophies in Christendom." Then, to show what they mean by "achievement," they express a very high opinion of three well-known modern characters, viz.; James G. Bennet, James Fisk, Jr., and B. F. Butler, beyond all cavil the three ablest men on this continent, in their respective suphers and whose annexistant in character in fairld. spheres, and whose superiors in absolute individ-uality of character cannot, to-day, be found on earth-born kings of will, and intensity of pur-We have not room for more extracts .-Scientific American.

Mme. Legrange, the eminent French singer, has lost her voice almost completely, it is said, and retires from the lyric stage permanently.

street, Ohicago, Ill.

The Examiner has been, since its first appear ance, a terrific bombshell in both the conservative and the liberal Christian camps. Mr. Towne has so tormented not a few of the old-fashioned theologians with his tremendous thrusts at them of learning and sarcasm and personalities, and, to them, irreverence, that he has driven them into a kind of spiritual fever and ague; and then he turns around and overhauls the so-called radicals, and essays to prove to them that they are not half so radical as they imagine. Mr. Towne is a-well, Pomeroy would call him a "red-hot" writer, and that, though lacking elegance, is very expressive and to the point.

The editor of The Examiner is full of inspiration. His sentences are sparkling with animation, and he is so direct, yet so explicit, in what he says, that you are absolutely charmed with him, and, when once beginning one of his articles, you do not cease reading until you come to the last period of the last paragraph.

The Examiner professes to be an "organ of Radical Christianity," and it is the avowed purpose of its editor to convince us all that it is perfectly legitimate for us to retain the title "Ohristians," though we give up and reject altogether any faith in the individual, Jesus Christ, as our Lord, Master and Saviour. Mr. Towne battles against what he calls "Jesusism," with great nower.

Equally radical with Mr. Abbot, of the Toledo Index, Mr. T.'s point of disagreement with that gentleman is solely one on the use of the term Christian." Mr. Abbot says the very moment we cease to regard Jesus Christ as our Lord, Pymander. Also, The Asiatic Mystery, The Swaragdine Table, and the Song of Brahm, Edited by Paschal Beverly Randolph. 8vo, pp. 144. Bostor: for sale by Wm, White & Co, We are told in the preface of this book that "the Divine Fymander, or Poemander, as it is now more commonly rendered, meaning 'shep herd of men,' comes from Egypt. It is not a child's book nor a sectarian work, but it is a di-vine revelation." Further on it says: "In this In the December number of The Examiner we find a lengthy essay on "Rev. Mr. Abbot's position," wherein Mr. Towne fully elaborates the ground of his non-acceptance of Mr. Abbot's theo-

> The principal article in the July number of The Examiner is entitled "The Nazarenean Fanaticism." This article is bold, scholarly and original, and will create a sensation. The initial article is Francis Power Cobbe's exquisite introduction to her late volume of "Prayers," and it is printed from sheets furnished by that lady. We were made to love spiritual things more than ever by the perusal of this "introduction," or essay, or, better still, sermon.

> Mr. Towne has promised to give his ideas of Spiritualism in The Examiner. We expect something very scholarly and sincere and impartial, and we look forward to the appearance of such a production from his pen with the deepest interest.

#### GROVE SCHOOL-HOUSE.

June 27th we lectured in the above-mentioned building, which is nearly three miles from Leonidas, Mich. The house was well filled, and we

ing from a foreign source, to be borne as a cross; it is an outgrowth of human nature, and the complete expression of its highest ideal." "It is the science and philosophy underlying all others. It reaches to the beginning of the earth, when the first living form was created: for even then man. the immortal, was foreseen, and the forces of Nature worked only in one direction - that of his evolution. It reaches into the illimitable future borne onward by man's immortality."

To the question, so oft-repeated," What is Spirtualism?" Mr. Tuttle gives this answer:

"This religion is a philosophy; this philosophy is a religion. It takes man by the hand, and in-stead of telling him that he is a sinful worm of the dust, corrupt from the crown of the head to the sole of his foot, it assures him that he is a no-bleman of Nature, heir to the Godhead, owning all things, for whom all things exist, and is capa-ble of understanding all. He is not for to-day; not acting for time, but for eternity; not a mush-room of a night, but a companion of everlasting worlds; ay, more-he will bloom in immortal youth when these worlds fade and the stars of heaven are dissolved. What he writes on his book of life is no writing on sand; it is indelible."

We have marked many passages which contain golden thoughts beautifully expressed; but, as we have already exceeded the limits of this article, we content ourself with giving the concluding sentences of this book, which express truths that should be engraved in letters of living fire on every human soul:

We stand in the courts of heaven as much this hour, we see as clearly the presence of God now, as we shall a thousand ages hence. We This is the religion of the future, the highest type of civilization. Other systems will linger with the races of men whose highest ideal they repre-sent; but from the courts of the world's intellectual nobility they will vanish, and be spoken of as myths which once aided infantile progress -leading strings necessary to walk by until the use of our limbs had been attained."

The typographical execution of this work is faultless, and it is embellished with a good steel engraving of its distinguished author. Auburn, Ohio, 1871.

#### SECOND EDITION. THE SONGS OF LIFE:

A NEW COLLECTION OF SIXTEEN PAGES OF MOSTLY ORIGINAL WORDS AND MUSIC,

For the Use of Spiritual Gatherings and Lyceums. BY S. W. TUCKER.

BY S. W. TUCKER. Among its contents may be found the following named longs: "Bong of Life," "Evergreen Shore," "Passing Away," "Let me go to the Better Land," "Our Guardians," "Parting Hyma," "They 'Il weicome us home," "Wo shall neet beyond the river," Going with the Angels," "Angel Jare," &c., &c. A copy should be in every family in the land. Cry it. Frice: 20 cents single copies; \$2,00 per dozen; post use 2 cents per copy.

age 2 cents per copy. For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE. 168 Washington street, Boston, Mass.

#### THE BHAGVAT GEETA, OB,

Dialogues of Kreeshna and Arjoon; DIRIUGUES OF INTERSTILL AND ALJOON; In eighteen lectures, with notes. Translated from the orig-inal in the Sanskreet or ancient language of the Brahmans. By CHARLEN WILKINN, Reprinted from the London edition of 1785, of which only 261 copies were published, and sold by subscription at an enormous price. Frinted on extra heavy tinted paper, and eleganily bound in cloth. Frice, \$1,25, postage 12 cents. For sale wholesale and reialt by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.



ANDREW JACKSON DAVIS'S LATEST BOOK, ENTITLED, THE FOUNTAIN:

With Jets of New Meanings,"

We have just published the FOURTH EDITION, which fact is enough to prove the popularity of "

Read Jets! Read Jets! Read Jets! Beautiful paper, fine press-work, superior binding. Price only \$1,00, postage 16 cents.

Illustrated with One Hundred and Forty-two Engravings.

For sale wholesale and rotal by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOK TORE, 158 Washington street, Boston, Mass.; also by our New York Agents, the AMERICAN NEWS COMPANY, 119 Nassau street, New York.

## HERMES MERCURIUS TRISMEGISTUS:

(Ter Maximus! King of Egypt! MELCHIZEDEE!) HIS DIVINE PYMANDER.

HIS FIRST BOOK; PYMANDER-THE SPIRIT FROM THE FAR HEAVENS; THE HOLY SERMON; THE KEY; THAT GOD IS NOT MANIFEST, AND YET MOST MANIFEST; GOD; THE SONG; TRUTH; THE CRATER; THE DIVINE MIND.

The work is most elegantly gotten up, with beautiful type, tinted paper. beveled boards, liuminated titlo page and cover; and, independent of its contents, is a rare ornament to any library in the land. This most ancient and glorious book ought to be in the house of every Christian, moral and religious person in the land—especially ministers. Also in those of scoffers, doubt-ers, infidels and skeptles, for it contains what can no where else be found. This rare and superb volume also contains the world famous Asiatic Mystery—the singular and astounding belief and secret doctrines of the Roisforucians. Alchemist, Hermetists and other illuminati. Also translations from the Vedas; Brahm; The Bong of Brahm; and the Smaradine Table. It is the quintessence of transcendential Spiritual Phi-losophy, and in lofty thought and pure morality stands second to pook in the world.

to no book in the world 1 Price 81 50, postage 20 cents. Usual discount to the trade. For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

## THE CLAIMS OF SPIRITUALISM !

EMBRACING THE

#### Experience of an Investigator. BY A MEDICAL MAN.

This intensely interesting narrative of personal experience in the investigation of Spiritualism through mediums, by a medical gent eman of education and religious culture, is written in so fair and candid a spirit as most happily to disarn all p educe at the outset, while he at once interests the sympathies of the reader in his cautious but through meth ods of investigation, se that if one does not inevitably adopt in the investigation, se that if one does not inevitably adopt in the sonciusions, he at least desires to repeat the experiments author found best to assist his investigations. For sale wholesale and retail by the publishers, WILLIAM WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

THIRD EDITION, REVISED AND ENLARGED, JUST PUBLISHED.

## "DEATH AND THE AFTER-LIFE." BY ANDREW JACKSON DAVIS.

With an illustration representing the formation of the

spiritual body. This little volume is printed on fine white paper, bound elegantij in cloth, for only 75 cents a copy, postage iz centa Liberal discount when a large number of copies are ordered. For sale wholesale and retail by the publishers. WM WHITE & CO., at the BANNER OF LIGHT BOOKSTORE 158 Washington street, Boston, Mass.