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PROCEEDINGS OF THE

THIRD NATIONAL CONVENTION OF SPIRITUALISTS.

PHOTOGRAPHICALLY REPRODUCED FOR THE BANNER OF LIGHT, BY J. M. W. TERRISTON.

SECOND DAY—AUGUST 22, AFTERNOON SESSION.

The President called the Convention to order at 3 o'clock, an informal meeting having been held from 2 to 3 o'clock, at which brief speeches were made by several persons, delegates and others, Frank Chase, of New Hampshire, occupying the Chair.

A song was sung by the Chicago Choir, after which, Mr. B. Dyott, of Philadelphia, addressed the Convention on the subject of the Children's Progressive Lyceums.

Address of M. B. Dyott.

Mr. President, Ladies and Gentlemen—Providence having permitted, we have again the pleasure of meeting with those who are interested in the cause of Spiritualism and human progress, assembled under the name and title of "The National Organization of Spiritualists."

At a meeting of this Organization, about a year ago, in Philadelphia, I made a few remarks in reference to the Children's Progressive Lyceum; and as many of those now present were delegates to that Convention, I shall not trespass upon their time and patience by a repetition of what was then presented, although what I have to say upon that subject must necessarily have the same aim and purpose, and as there are others present better qualified to speak upon the Lyceum movement than I, I shall be exceedingly brief.

Last evening I listened to the eloquent remarks of Susie M. Johnson. If I mistake not, she asked, "What has been done by Spiritualists? What practical effort has been proposed? What has been accomplished? In what direction can I be useful?" I wish I could hear more of our brothers and sisters ask such questions, and yet it seems to me that enough has been proposed to occupy every one who is willing to work for the next century to come, and I think that the law of progress—so beautifully referred to by Bro. Foss last evening—has not been altogether suspended, in relation to Spiritualism and its work.

If we contrast the condition of Spiritualism in the United States at its present condition, I think we shall discover that that law has not been altogether suspended or suspended; and if we cast our eye for a moment over the vast and magnificent field of labor mapped out by that noble soul and most wonderful seer, Andrew Jackson Davis, and follow in the direction he has pointed out, the questions, "What shall we do?" and "What have we done?" will soon be answered.

In the earlier days of what is designated modern Spiritualism—when its numbers were scarcely hundreds instead of millions, as they now are—there were but few children, whose parents were believers in spirit-communication, and advocates of liberal ideas, consequently the Children's Lyceum would have been premature.

Spiritualism could then do nothing but apply the broad-axe of reason to the Churches, and to that had been planted in the sterile soil of Orthodox bigotry and superstition. It was therefore the work of years to disencumber their minds of the erroneous teachings which had been stamped upon the plastic brain in childhood, and had grown to its full maturity. The work of the iconoclast has been done; the two-edged sword of Reason and Spiritualism has cut its way through the forests of these sturdy oaks, and a temple has been erected, at which millions of earth's children now worship, and beneath whose ample dome millions more will ere long feel proud and happy to take shelter. Time, however, works many changes, and what were the necessities of that time, are not the demands of the present.

The work of those who have preceded us, and in which many of you have participated, has been accomplished; the Spiritualist has had to be constructed of full-grown timber. Time has, however, developed different circumstances, and other means must now be used to perfect the edifice. Whilst Spiritualists are numbered by millions, the children of Spiritualists greatly exceed them in numbers, and a new element of use and strength is unfolded, which it is our duty to appropriate and apply to the needs of the age. Our children will form the pillars and decorations of that glorious temple which Spiritualism must and will complete, which shall furnish a refuge for the oppressed and mentally enslaved nations of the earth.

It is now time that we make use of that power which the Churches have so assiduously and successfully sought to control. We do not for the effort and care taken by the Churches to indoctrinate the young by the tenets of their theology, though they do not number their sects by hundreds, their churches by tens of thousands, and their members by millions—they would dwindle into insignificance in less than a century. Were the young minds left unbiased and free to accept or reject their teachings until the intellect was matured sufficient to exercise their reason and judgment upon them as they are permitted to do upon all other subjects—the Church edifices, as well as the Churches, would be converted—the one, into buildings of use suited to the demands of the age, the other to nobler men and women, who would not shirk the responsibility of their own actions, and permit branded innocence to atone for their misdeeds.

may be allowed to say, is one of the first teachings of the Sabbath-school. What, then, are its effects upon the young? If I mistake not, the allegation is, "It is the thought, and I do not know that it is better illustrated than in Shakespeare's Richard III., where he says, in substance, 'I came into this world deformed and badly shapen. The owl shrieked at my birth, dogs howled, and hideous tempests shook down fire; my mother felt more than a mother's pain. I have often heard her say I came into this world with a hump upon my back and teeth to gnash upon mankind. Since God hath formed my body thus, let hell distort my mind to answer to it. Counting myself but bad, I am resolved to be a villain.'"

The teachings of the Lyceum, in contradistinction with those of the Sabbath-school, that man is inherently good, and has the capacities of an angel within his being, which, by development, cultivation and good deeds, will expand and blossom in eternal beauty; that he is the offspring of a loving Father, but that of necessity he is not perfect, else progress would be impossible. In the Sunday schools, children are taught that reason is a great, noble, and delightful faculty, to be exercised upon the most important subject that can possibly engage the attention of the human mind, in the recital of which the teacher's actions give the lie to his words; for by that faculty alone which he affirms to be unreliable (his reason and judgment), he determines the truth or falsity of what he is advancing.

The Lyceum teachings are, that reason is the gift of God, and by him appointed in the human breast to be the tribunal before which every act and circumstance pertaining to our existence must be judged. The Sunday schools teach that the body must be crucified, mortified, set at naught, for the glory of God and the good of the soul. The Lyceum teaches that the body should be trained, educated, developed, strengthened, beautified, perfected, and made a fitting residence for the immortal spirit. All-Wise and Beneficent Father has placed within it, bidding it bloom, blossom and unfold in eternal beauty. The Sunday schools teach that God is angry, vindictive, jealous, revengeful, remorseless—a God to be feared. The Lyceum teaches God is perfect Harmony, perfect Love and perfect Justice; and I do not know how I can better describe the difference than by saying he is the reverse of all that the Sunday schools represent him to be.

The Sunday-school system of instruction is to stuff, cram, and pack the young mind full of the dusty records and dogmas of the past, and to enjoin an unreserved and unqualified belief of the same, under penalty of everlasting punishment. It ignores and stifles reason. It teaches them to sing hymns of praise to him they are taught to fear; to love him who has given them a wicked and depraved nature; and if they do not change their nature without the power given them to do so, he will punish with everlasting burning. It teaches that good works are of no avail; but that belief in what they have no evidence of, except the statement of the teacher, can save them.

The Lyceum method is to cultivate the latent powers, energies and capabilities within the child, and draw them out; to exercise and develop the reasoning faculties of its members, ignoring the dictatorial and stuffing process entirely. You will perhaps pardon me if I illustrate this point by a quotation of one or two answers given by the members of the Lyceum with which I am connected, in reply to questions of their own selection. Many of them are gems of thought, that would, if uttered by the SONS of the past, be stamped with immortality. To the question, "What is Beauty?" the following answers were given: "Beauty is an element in our life, without which, our progress would be anything but forward." "It is a golden bell summoning us to a feast of all that is fair and sweet." "It is a key unlocking the portals of a mansion of supernal splendor, through whose rooms we can roam and find unalloyed pleasure." "It is a feeling of the heart that places us in harmony with Nature, and makes music for us out of the roaring cataract or bubbling brook." "It is an aspiration of the soul for recognition of that divine presence which it feels ever near, but cannot grasp nor measure."

To the question, "What is Wisdom?" the following answers were given: "Wisdom is the beaded bubble that sparkles on the rim of the cup of immortality, and forms wreaths of the rainbow spray from the pure cataract of Truth." "Wisdom is like the golden wheat which yields angels food." "Wisdom is the sun of the mind and the life of the heart."

The Sunday schools teach children to pray with their lips, and to tell God what they want; instructing him what is best to do, by the utterance of mere words, without informing them whether God would prefer their utterance in Greek, Hebrew, Latin, German, French, or the English language!

The Lyceum teaches them to pray with their hands, their heads, their intellects, and their energies. They are taught to give their hearts wholly to exercising and developing their capacities; they glorify God by keeping time to the harmonies of Nature, and not only say, "Order is heaven's first law," but practice it in all their movements and exercises. They petition God to give them an erect carriage, an expansive chest, a healthful and cheerful disposition, by drilling and marching with banners and music.

At this point I wish to give you two in reference to a difference of opinion in regard to the style and significance of the banner used by our sister Lyceum of Providence. I am glad that the difference of opinion originated and was put into practice just where it was, for had it originated in other sections of our country, a different motive would have probably been assigned for it. And whilst I have no objections to the banner used in Providence, I would be thought desirous of the banner, you will pardon me for expressing a preference for the glorious Stars and Stripes—the only emblem of freedom beneath the blue canopy of heaven, and as such, I think it well to cultivate a reverend patriotism, a devotion to our country's flag, the only country upon the face of God's footstool that has opened an asylum for the oppressed of every land. I am glad to have the opportunity of congratulating the friends of the Lyceum in Providence upon the introduction of what, to my mind, is an important change in the time of holding its meetings; it is a matter of apparently small moment, but in its results is of more importance than as a casual glance is apparent.

showers of spring, and the summer's sun has unfolded its petals upon succeeding month, until it is casting its fragrance abroad, and inviting the attention of the young members of the Lyceum, but I suggest, that the Lyceum should be a power in the world.

But as my suggestion has not yet been adopted only in part by our Spiritualists associations, its advantages, I presume, have not been properly considered. I shall, therefore, take the liberty of throwing out a few thoughts upon that point, giving my reasons for advocating the change suggested. It is not a subject, I am aware, upon which this Convention can take any action, for legitimately it belongs to personal individual association or association of Spiritualists; but as the representatives of a large number of those associations are present, it may be of advantage to the cause to call attention to this matter. Although what I have to say upon this subject will show that I am deeply impressed with the value and importance of the change, I have not as yet publicly made the suggestion to our own organization, but shall use every effort in bringing about the change at the earliest appropriate occasion. It is summed up briefly in two propositions: First, that wherever Lyceums are organized, but two services, or meetings, should be held on Sunday. The first, or morning meeting, to be the Lyceum meeting, which may be held at an hour, say from half-past nine or ten until half-past eleven o'clock, at which time a recess of five or ten minutes might be given to the children, who are so young to understand what is generally presented by our speakers to retire. Then the speaker might give a lecture of about half an hour's duration, upon the philosophy of Spiritualism and such subjects as are usually presented upon the spiritual platform, to all who compose the Lyceum, and the congregation who assemble with them. Let the Lyceum exercises take the place of the morning prayers, the Psalms, the singing, the singing and reading of the lessons in the Episcopal Church, which always precede their morning discourse. I am sure no more appropriate exercises could precede the presentation of our spiritual lectures than the singing and music of the Lyceum choir and its members, the reading of its silver-chain recitations, the prayers of its members for health, strength and a cheerful disposition, presented to the venerable fathers, he says about him, whose heads were whitening for the grave, and it would depend upon education how those places would be filled. The child's mind was like a sheet of white paper, prepared to receive impressions from ten thousand objects. He (Mr. P.) had been taught in his childhood that it was unkind to see the new moon over his left shoulder, and though he had long ago discarded such superstitions, he confessed that he went to the Lyceum rather than to church, and he would rather have a little rather than his left. (Laughter.) He was trained up in the close communion of the Baptist church, and to this very day, his first thought of God was of a great personal, grand man, up in a located heaven, on a brilliant throne, with the All-seeing Eye—one great eye in his forehead, looking down upon the whole world, and therefore he went to the Sabbath-school, where he had to learn that long chapter about Japheth, and Riplath, and Ananiam and Lehanin, (laughter) and all those hard words, and he used to loathe the Sunday school. But the idea of the Progressive Lyceum, conceived in heaven, and communicated by angels, through the highly inspired brain of Andrew Jackson Davis, was designed to cultivate the whole man—the whole mind, the whole heart, the whole soul, and more glorious, the man moral. Harmonious men were wanted. There were men who could make music, and do nothing else; men who could paint pictures and do nothing else; men who could sing well, speak well, make a picture well, hoe in the garden well, and do everything well. The way to get such men was to begin with the children, and therefore the Lyceum, Lyceums, and wherever he went, he labored for the upbuilding of the common cause by perfecting the Lyceums. Bishop Purcell had said that if the Catholic church could have the training of the children for ten years, they would have no fear of what Protestants could do by way of drawing them from that church. Roman Catholics understood this, and so did the various sects; they talked of the Sabbath-school as the nursery of the church. Yet some Spiritualists (he said to their shame) were sending their children, Sunday after Sunday, to sectarian schools, to be taught what they believed to be falsehoods, which had made them miserable and unhappy, and from the bondage of which they had burst only through great struggles. They were sending their children to be educated in the wrong way, and to drink in these false doctrines, which would cause them the same anguish and pain that they had suffered. What did such Spiritualists mean? One said, "We have no Progressive Lyceum." They ought to have. Every father and mother could have a Lyceum in their own quiet Sabbath home, and by-and-by, getting a nucleus in this way, they would have a large Lyceum. There was nothing like energy and devotion. When a man said, "I will," every muscle and bone and nerve became like steel, and the whole frame like iron, and if they would rise up in their power and say, "We will endeavor to locate, organize and support a Lyceum," the work would be half done. In the name of those children whose white feet make music on the stony floor of heaven, I beg them to be more than the determination to do more than they had done for this great Progressive Lyceum movement, which was to bless the world with the glory and blessing of the harmonious philosophy. (Applause.)

Mr. Finney said he fully concurred in the remarks which had been made upon the subject of moral gymnastics. They were something that they could cultivate their bodies and cultivate their intellects, but that they could not cultivate their moral consciousness. There was a class of thinkers who thought that nothing but fire and fury could elevate man's moral consciousness, but he had not so studied nature. It seemed to him that in the Children's Progressive Lyceum this great work had to be commenced. The Christian Church had done very little in the cultivation of the moral nature of children, because it did not concede that the child had a moral nature, but assumed that this thing called a moral nature was to be put into the child, as a grain of corn was put into a fattening turkey; that he was naturally opposed to moral excellence; that his instincts and propensities were against the deepest and divinest morality. The spiritual idea was this: that childhood contained the archetype of that unity and perfection of character which is the self-existent intention of nature, and whose cultivation this world and all worlds need. It was for this purpose that man existed; not merely that they should be strong physically and mentally, but that his moral nature, that which was the intention of God's divine purposes, that which was his higher phenotypic form, the course of ever-working justice, to guide the man of a fearful and unsteady way to perfect freedom, equality and peace, planted in the children's hearts—not to be put in there by institutions, but being the archetype embodied there—that this moral nature should be evolved by education. This great spiritual movement for the cultivation of children, as Emerson says, "strikes the white." They believed that the education of children consisted not

least one or two lectures in each month upon week day evenings.

There is but one other step we must take, of which I will take occasion to speak at some appropriate time during the sitting of this Convention, and then we shall have removed the principal obstacles in the way of our making rapid strides in the path of progress, and making Spiritualism a power in the world.

On motion of Dr. H. T. Child, the subject of the Children's Progressive Lyceums was made the order of the day for the remainder of the session, and speeches limited to ten minutes.

The Business Committee submitted the following resolution:

Resolved, As reason and experience teach that our early education has a lasting effect on our lives and opinions, and is hard to eradicate by reason, even when totally false, therefore, to be religious, we should discontinue all sectarian teaching and Sunday-school discipline of children which fills the mind with religious ideas of evil and nature, and build up such systems of physical and mental gymnastics as are taught and practiced in the Children's Progressive Lyceums.

Mr. Peebles moved to amend by inserting the word "moral" after the word "mental," so that the resolution would read "physical, mental and moral gymnastics." The amendment was accepted.

A. E. Giles, of Boston, inquired what was meant by "moral gymnastics." He could understand, he said, physical and mental gymnastics, but he could not comprehend what was meant by "moral gymnastics."

Mr. Peebles replied that "moral gymnastics" were one step higher than physical and mental gymnastics. The more a man knew, the more dangerous he was, unless that knowledge was controlled by the moral and spiritual brain organs. The more power the physical brain had, the more dangerous the man was. He was guided by common sense, the lower brain organs. To cultivate the mind in the arts and sciences merely did not make true, harmonious men. Some of the most brilliant men in the world had been the most dangerous men—Aaron Burr, for example. He loved children dearly, and looked forward a few years to the time when they would be called upon to take the places of the venerable fathers, he says about him, whose heads were whitening for the grave, and it would depend upon education how those places would be filled. The child's mind was like a sheet of white paper, prepared to receive impressions from ten thousand objects. He (Mr. P.) had been taught in his childhood that it was unkind to see the new moon over his left shoulder, and though he had long ago discarded such superstitions, he confessed that he went to the Lyceum rather than to church, and he would rather have a little rather than his left. (Laughter.) He was trained up in the close communion of the Baptist church, and to this very day, his first thought of God was of a great personal, grand man, up in a located heaven, on a brilliant throne, with the All-seeing Eye—one great eye in his forehead, looking down upon the whole world, and therefore he went to the Sabbath-school, where he had to learn that long chapter about Japheth, and Riplath, and Ananiam and Lehanin, (laughter) and all those hard words, and he used to loathe the Sunday school. But the idea of the Progressive Lyceum, conceived in heaven, and communicated by angels, through the highly inspired brain of Andrew Jackson Davis, was designed to cultivate the whole man—the whole mind, the whole heart, the whole soul, and more glorious, the man moral. Harmonious men were wanted. There were men who could make music, and do nothing else; men who could paint pictures and do nothing else; men who could sing well, speak well, make a picture well, hoe in the garden well, and do everything well. The way to get such men was to begin with the children, and therefore the Lyceum, Lyceums, and wherever he went, he labored for the upbuilding of the common cause by perfecting the Lyceums. Bishop Purcell had said that if the Catholic church could have the training of the children for ten years, they would have no fear of what Protestants could do by way of drawing them from that church. Roman Catholics understood this, and so did the various sects; they talked of the Sabbath-school as the nursery of the church. Yet some Spiritualists (he said to their shame) were sending their children, Sunday after Sunday, to sectarian schools, to be taught what they believed to be falsehoods, which had made them miserable and unhappy, and from the bondage of which they had burst only through great struggles. They were sending their children to be educated in the wrong way, and to drink in these false doctrines, which would cause them the same anguish and pain that they had suffered. What did such Spiritualists mean? One said, "We have no Progressive Lyceum." They ought to have. Every father and mother could have a Lyceum in their own quiet Sabbath home, and by-and-by, getting a nucleus in this way, they would have a large Lyceum. There was nothing like energy and devotion. When a man said, "I will," every muscle and bone and nerve became like steel, and the whole frame like iron, and if they would rise up in their power and say, "We will endeavor to locate, organize and support a Lyceum," the work would be half done. In the name of those children whose white feet make music on the stony floor of heaven, I beg them to be more than the determination to do more than they had done for this great Progressive Lyceum movement, which was to bless the world with the glory and blessing of the harmonious philosophy. (Applause.)

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in cramming in but in calling out, and this question of moral gymnastics took precedence of all others; for the moral was the measure of a man. He who was planted on Nature's everlasting instincts of justice would be remembered, though his body were consumed by flames. His spirit would cast a shadow that would stretch and touch the far horizon of history. It was the moral in man which made the physical and mental of any value, and in the Children's Lyceums had been instituted a *fac simile* of those societies for the culture of the moral nature of childhood which were in use in the Summer-land. Let us, then, said Mr. P., carry on this moral culture of children, this evolution of the nature of childhood, until it shall be free and pure, and then it will not be necessary that man wade through suffering and tears, personal justice and proper relations with his fellows.

A. B. Plympton, of Lowell, said that several years ago one or two fathers and mothers said to him, "We must have a Spiritualist Sunday school." They were then sending their children to the Baptist Sunday school; but so convinced were they of the necessity of making their children free from the school and instituting one for themselves that they said it must be done. They went forward and established a Spiritualist Sunday school, previous to the introduction of Andrew Jackson Davis's beautiful organization, in their midst, and he wished that every man and woman in the country could go into the Lowell Lyceum on Sunday morning and feel the inspiration that came from the souls of the children, blended with that of the children in the spirit summer-land. He thought they would feel an inspiration that would tell of heaven. Hell was not admitted there—they knew nothing about it. Among other things, the children were taught to reject the use of tobacco and ardent spirits. A good lady had donated fifty dollars to buy anti-tobacco pledges and have them framed and put in the Lyceum, and were desirous of having more. Two Sundays ago a father came into that Lyceum and brought with him a picture of his little boy who had taken the anti-tobacco pledge and was accidentally drowned, as an evidence of his gratitude for what they had done for his boy. There was hardly a dry eye in the circle that day, and the teachers saw little reward for the labor they had bestowed in that Lyceum.

This work of educating the children was the most important work they had to perform. Half its blessedness was not known. It was a religious work. When he went into the Lyceum he felt full of prayer; he felt the holiest aspirations come to him from the spirit-land, and his went out also. What else could that be but religion? If the world were taken over by the children, and the summer-land was not religion, what could be? The Children's Progressive Lyceum was, in his opinion, a moral and religious institution, and was one of the means by which they could raise the community from the low condition in which it was at present.

A. E. Giles, of Conn., said that he had worked in the Progressive Lyceum and knew something of its value, and he desired to say a few words to the older people who were connected with these Lyceums. He hoped that in all places where Lyceums existed all the members of the society were also members of the Lyceum; and he hoped, also, that they would feel that there was a necessity for them to work with the children, not only in the physical and mental gymnastics, but even in the moral gymnastics, in such a manner as to be an example before the little ones. If they expected the children to make much progress in moral gymnastics they must commence themselves; they had a work to do in this direction, and it was a great work.

Mr. Carpenter said that, like his brother from Philadelphia, he was in favor of the Stars and Stripes for the Lyceum banner, rather than the white flag adopted by the Providence Lyceum. He preferred the national emblem, because under it liberty was given to the people of this country in the days of the Revolution, and because under its waving folds liberty was given to three millions of slaves in the Southern part of our country. (Applause.) And with these incidents before them, he said, he would not expect that the children could give liberty to the souls of men, through the Lyceum? The objection to the national flag was, that it had been used as the emblem of war; but he accepted it in the Lyceum as the emblem of war—the war of ideas, carried into the strongholds of old theology, to destroy its influence upon the young minds in our land. Not long since, he visited the Lyceum in Williams, Mass., where he saw some forty or fifty men and women, between the ages of thirty and sixty, who marched round with the children, carrying the flag and keeping time to the music of those dear little children, only three or four years old. An outside observer said, "How childish, how foolish, for those old persons to so stoop from their dignity as to allow themselves to go round with these children, carrying a flag!" But he thought of the time when Jesus said, "Unless you become as little children, you cannot enter the kingdom of heaven," and he thought that these people were looking in that direction, that they were being carried back to the days of their childhood, and that their hearts were being stirred with the same feelings that thrilled the hearts of those children when they were with the Lyceum. If these Lyceums were to succeed, the spirit of simplicity, love and affection must prevail in them; the old must mingle with the young; and there was no more beautiful sight in the world, than to see the young and the old thus working together for the common good of all, and for the perfection of their own happiness. When he looked upon that scene, he felt that the Williams Lyceum would go on and prosper so long as that spirit prevailed in it, and so long as such an example was presented to the children by the older members.

Mr. Carpenter said he thought the suggestion of Mr. Dyott, that there should be a lecture after the other exercises were through was one of the very best; and he thought that was the design of Bro. Davis when he said that the children should form in rank before the conductor's stand, when some general question should be discussed, and all should give answers. This, however, was rather tedious to the children, standing so long as they sometimes had to do before the exercises were closed. In their Lyceum, this improvement had been made, which he would suggest to others. After the exercises were concluded, the children marched to their seats, and then twenty minutes or half an hour was devoted to the discussion of some question. He, as conductor, asked the questions of the children, to which they responded, sometimes all together, and sometimes not more than one at a time. His experience was, that this was one of the very best methods that could be introduced. It amounted to the same thing as a lecture, only the responses of the children came in occasionally, and they had an opportunity to express their opinions in regard to the question. He had found that the children entered into the spirit of it, and became exceedingly interested. That was the great difficulty—to keep up the interest. He had been told by some that it was almost impossible to keep up the interest of these Lyceums; but he knew what the matter was; the older members lost their interest, and if any children, with their current against them, could sustain their interest, they were better than most

THE FIRST GREAT SPIRITUALIST CAMP MEETING, AT MERRIMONT GROVE, BETWEEN MALDEN AND MELROSE, MASS., Aug. 30th and Sept. 1st and 2d, 1866.

TEN THOUSAND ATTENDANTS!

Reported for the Banner of Light.

Pursuant to the call published in the BANNER OF LIGHT, the first Spiritualist Mass Camp Meeting was opened in Joseph Lynde's woods, between Malden and Melrose, on Thursday morning, Aug. 30th, and continued till the following Sunday evening; during which time the best judges estimated the attendance to be not less than ten thousand. A large stand for speakers, and seats to accommodate two thousand hearers were erected; and quite a number of tents began to dot the camp ground as early as on Wednesday afternoon. At the west entrance of the grove stood the police tent of Capt. Lurvey, and the large boarding tent, cook-house and refreshment stand of Mr. Taylor, caterer. The appearance of the grove on first entering, was such as to extort notes of exclamations from every new comer. The grounds embrace about four acres of thickly wooded woodland, composed of almost every species of forest trees, from the smallest up to giants, reaching their arms more than a hundred feet into the open blue heavens, and glittering sunlight shimmering down through the luxuriant foliage like innumerable angel-eyes. About two acres of the grounds are nearly level, and then on the southwest and south there is an even rise of land, forming a vast amphitheatre. A more quiet, beautiful, secluded, and accessible retreat for the first Spiritualist camp meeting ever held, could not be found within twenty miles of Boston, while it is only six miles from the city; and it is a matter of great congratulation to learn that G. W. Vaughn, C. E. Thompson and Dr. U. Clark, of Malden, and J. S. Hopkins, of Melrose, have permanently leased the grounds for the exclusive use of Spiritualists, and have the refusal in case the land should be for sale.

Thursday Morning Session.—About three hundred persons having arrived at 11 A. M., and the bell rang, the meeting was called to order. The following were selected as the presiding officers of the meeting: Dr. U. Clark, of Malden, Mass., President; A. Goodell, of Moravia, N. Y., and Dr. Presby Clark, of Boston, Vice-Presidents; Mr. and Mrs. Dr. B. M. Lawrence, of Boston, Secretaries; C. E. Thompson, of Malden, Treasurer.

The rules for the order of the Camp Meeting were presented, as follows:

- 1. Three public services, two hours long, each day: 10 A. M., 3 and 7 P. M.
2. The audience will in no case call for speakers to continue beyond the time of the service.
3. No speaker will speak the second time without giving opportunity to those who have not spoken.
4. The names of speakers, and the order in which they are to speak, should be announced in full from the stand on their rising to speak, and all speakers should previously hand in their names, that the speaking may be arranged in order.
5. No person, unless invited or permitted by the Committee, shall speak except in harmony with Spiritualism, as explained by representative intelligences; and all are recommended to avoid every species of sectarianism, and every allusion to sect and office, endeavoring to speak the truth in love.
6. The managers of the meeting will not hold either themselves or Spiritualists responsible for the individual sentiments of speakers, yet they recommend the broadest freedom of speech in harmony with the objects of the meeting and the spirit of fraternity.
7. No polemical exhibition, or discursive manifestations, either in the form of speaking or otherwise, will be permitted.
8. The civil authorities grant camp meetings the right of holding the exercises, yards, &c., for trading or trafficking, within one mile of Camp Ground.
9. Provisions, refreshments, wood, straw, water, single meals or board by the day, will be furnished by H. T. Taylor, the caterer, at his large tent, situated on the west entrance of the Camp Ground, and teams and vehicles will be taken care of on applying to the same.
10. The bell will ring ten minutes before each public service, at the sound of which all persons not necessarily engaged will repair to the seats around the speakers' stand. During public services, no one shall talk or make any noise, or walk, or stand around in front of the stand unless the seats are full; and all exercises in the tents and on the grounds, and cooking and eating, shall be suspended, unless at the caterer's tent.
11. Parents with infants or small children will occupy back seats during services, and will retire from the audience if hearers are liable to be made to the leaders of the same.
12. No collections taken up in the audience, and no business or other notices shall be given out, not in the direct interests of the meeting.
13. No smoking allowed within the enclosure bounded by the tents.
14. Persons desiring to hold fires will apply to the Executive Committee.
15. No cutting or marring of any wood, fences, trees or saplings on the ground. The owners of neighboring woods, fields, orchards, meadows, yards, &c., caution all persons against trespassing on their grounds.
16. No teams or vehicles will enter the Camp Ground during public services, and no one will stop on the ground any longer than is necessary to attend to the same. No teams or vehicles will remain on the Camp Ground.
17. At the ringing of the bell at 10 o'clock at night, all persons having tents or lodgings on the ground, will leave the grove; and those who have tents or lodgings will repair to the same; and the Police Officers and Executive Committee will visit each tent and patrol the grounds, to become assured that order and quiet prevail.
18. Though it is believed that no intentional violations of these rules will be practiced, yet should such be the case, immediate reports will be made to the leaders of the same, at their tent on the ground, or to the Executive Committee.

Subsequently a rule was adopted recommending the Committee not to assume the responsibility of introducing any speakers on the stand except those who were known to be able to hold large audiences, though all persons were at liberty to volunteer during the morning and afternoon sessions.

The choir, with an organ accompaniment, under the lead of Mr. and Mrs. Dr. B. M. Lawrence, sang, "Now let our voices join," &c.

Dr. P. Clark read a portion of Revelations, fifth chapter, and offered some appropriate opening remarks. While his countenance indicated strong emotions, he declared that he never felt so deeply affected and never so happy as on this occasion—in inaugurating the first spiritual camp meeting ever held. He had been in the Methodist ministry many years, and had attended numerous Methodist camp meetings, but none which, he felt assured, would resemble the meeting now opening. We have no one here, he said, frowning down through the foliage of this beautiful temple of Nature, no selfish half yawning beneath our feet to devour the shrinking souls of countless myriads. This leafy canopy is vocal with angel voices and radiant with the angel-light of beloved ones come to baptize us with the inspirations of another Pentecost. This meeting is prophetic of a grand new movement in the interests of Modern Spiritualism, and it will send out influences spreading over our whole country. Let us prepare our minds and hearts, and the love of God and angel-hosts will fill our souls till they overflow in behalf of each other and all humanity. We welcome you all here on this consecrated ground, and may it become to us all the house of God and the gate of heaven. The speech of Dr. C. was well-timed and effective.

Dr. J. N. Hodges, of Rockland, Me., a graduate from the blacksmith's shop to the spiritual typewriter, took the stand and made a sledge-hammer speech, every word of which struck straight home to the understanding of the auditors. He was glad to attend the first meeting of this kind. Such a place, out in the glorious church of Nature, was just the place for a Spiritualist gathering, for we believe in none but a natural religion. Here we are free from all the false influences of towns and cities, halls and meeting houses, forms and ceremonies, and our minds are free to exercise reason in regard to all we are called on to believe. All the laws and principles of our religion are natural and in harmony with every department of our being, as well as in harmony with the whole of our universe. We see God in all his works, and how appropriate that we should assemble here and pour out our voices with the song of birds and music of the rustling foliage.

Prof. Parks, of Boston, a venerable man of large thought and experience, rose simply to say that he congratulated himself on attending such a meeting. He invoked the spirit of love and harmony in the name of the Nazarene and the angel-world.

Dr. Luke A. Plumb, of Biddeford, Me., known at home by the name of "Happy Luke," said he had been waiting fifteen years to find a spiritual meeting like this. Already he began to feel the

droppings of the Pentecostal shower coming. There is an element in this meeting, without which Spiritualism is little or nothing; it is the religious, the Christian element. Some may ignore this element because the Church has abused it. It is ours to use it aright. Shall we ignore camp meetings because they have been abused and sectarian? If we are wise, we shall avail ourselves of all that is good, and true, and useful, whether it is in the Church or out. All the creeds and doctrines of the past have had their use. Primitive Christianity embodied the primary elements of all religion, and Christ was a type of the human and divine which will live through all time. His teachings were faultless, and his inspirations in harmony with those which come to-day. Dr. Plumb closed his speech with a fervor intensely felt by the audience.

Dr. B. M. Lawrence extended a happy greeting to the people. He thought we ought not to object to camp meetings or anything else, merely because they had been used by others. No sect or people has a right to monopolize a good thing. Our hearts are the primitive temple of Nature, we recall the primitive ages when man drew pure and natural inspirations from all the altars of the universe. We need a natural religion. The primitive teachings of Christianity commend themselves to our reason and affections, because they are illustrated by parables drawn from Nature, and are reducible to the practical issues of life. In the Gospels, the Church, and everywhere, we can find more that is good and true and in harmony with Spiritualism, than otherwise.

Josiah Warren, the venerable radical author, of Boston, arose in response to a call from the stand, and apologized for not speaking, at the same time expressing the deep interest he felt in the meeting.

Ex-Rev. E. Sprague, of Schenectady, N. Y., said he felt at home here. He had been an old campaigning stager, he never felt such a night-drawing from the eternal world as he felt here. The air is filled with the living presence of the Almighty and his celestial hosts. Let us lift up our souls and mingle with the invisible throng hovering over this encampment. The heavens are bending with blessings ready to drop as soon as we are in conditions to receive. Let us rid ourselves of all that can obstruct the inflowings of the heavenly world, and when we go home from this meeting we shall carry a regenerating influence to be felt by all around us.

The morning session came to a happy and harmonious close, the choir, joined by the people, singing, "How cheering the thought that the spirits of bliss," &c.

Thursday Afternoon Session.—Before this session opened, the visitors on the camp ground numbered about five hundred, and every horse-car and steam-car from Boston added largely to the number, till before night as many as one thousand persons had assembled.

Dr. J. N. Hodges, after the choir had sung, was introduced. He narrated his experiences as an Initiate and an Avenger, in such a manner, that his words, full of faith, no religion, no hope beyond this world till Spiritualism gave him demonstration of immortality. For a time he demonstrated the evidence, but it came so powerfully resistance was in vain. At last the invisibles began to call on him to go forth and speak to the world, and heal the sick. But he stoutly resisted the call, and tried to "quench the spirit." The spirits threw a prostrating influence over him, and he lay on his back nearly helpless three weeks, as a discipline and retribution for his Jonah-like disobedience. The speaker then gave a lucid explanation of the leading notions of Spiritualism, its manifestations, intuitions, prophesies, &c., proofs of immortality and spirit communication, showing that all sects, ages and nations had maintained something analogous to these. The Bible abounds with facts and evidences. Why, then, is Spiritualism opposed, since it embraces everything that is good, true and sound? But Spiritualism is something more than to commune with spirits. It enjoins on us an individual work in our own behalf and in behalf of others.

Here the speaker took high ground, and dwelt with great earnestness on the practical test imposed on Spiritualists. Their lives, their works, their words of truth and love, their aims in behalf of humanity, will tell more than all their professions. The largeness of our faith should open our hearts and hands toward all, the high, the low, the rich, the poor, the church, the clergy, all the entire family of earth and heaven is enfolded within the arms of everlasting love.

Miss Julia J. Hubbard, of Malden, Mass., a young woman of twenty, trance and inspirational speaker, was next announced. The twofold nature of man, the material and the spiritual, is involved in mysteries oftentimes perplexing the mind and leaving mortals amid clouds of impenetrable gloom. While passing through the labyrinth of this material life it is difficult to realize the spiritual, the divine and eternal. Mortals are so much absorbed with angelic and matter, that they can only now and then lift up their souls in communion with the sainted loved ones gone on before; they entertain nothing more than a faint and feeble conception of the glorious world beyond this.

Here Miss Hubbard, speaking rapidly, was instantaneously entranced, though with her eyes open, as is usual with her under influence, and a spirit, giving the name of William Henry Sperry, narrated a touching experience.

I speak through this young medium in order that I may reach the young whom I see in the audience. I was suddenly hurried out of the earthly form into spirit-life. I left a mother weeping and an angry father because she feared I had gone to a world of eternal woe. Day and night her sorrow was unutterable, until at last, thank God, I was enabled, through this medium, to come back and give her proofs that I not only lived, but loved, and had entered a life of endless progress. Oh, ye who mourn over the dead and lost, lift your faces heavenward, and behold the veil parted for the beloved and benighted to come and wipe away all tears, and point beyond the grave over which we have triumphed. There is no other way in which earth's poor mourners and sufferers can be comforted and sustained. (Voice in the audience, "Glory to God.") Our voice to mortals is in behalf of everything relating to the well-being of humanity. We come to ascertain no evil, but to advance everything that is good and pure and true. We see all the changes in your individual experiences, and all the agitations and reforms going on in social, civil and religious life. Laws and customs and creeds are being shaken, and the old must pass away to give place to the new order of the kingdom of heaven. Fear not these changes; fear not the trials and labors that await you; fear not the revolutions which agitate every department of society; the angels of Almighty God hold you in charge, and through you are working for humanity. Your words begin within your own souls, save yourselves from all that is false and unkind and selfish. Become Christ-like in behalf of others. Remember there is no soul, however low or lost, but can be reached by the all-redeeming love of God and the angel-world. God never made a soul which he cannot, will not save. Many may seem lost here, but there is an eternal world beyond, where all souls shall at last come under saving influences. The soldier falling in the battles of his country joins the celestial army of immortal patriots, and comes back comforting the mournful, and fighting with spiritual armor, the battles of truth, right and liberty. All the banner of heaven floats with your starry banner over a land redeemed and glorified. But do not, oh beloved friends, do not wait for us to do all the work which belongs to you! Go after your brothers and sisters, however or wherever they are. Remember how the white lily comes up from the mud and mire the most lovely and fragrant of all the flowers. And so, with kindly care and culture, you may cause many a soul to bloom with beauty and love, in spite of all the unfavorable elements and conditions around.

[Miss H.'s address was retaken to with deep emotion by the audience, and many faces were wet with tears of joy.]

J. Madison Allen, of Woodstock, Vt., a young teacher and inspirational speaker of good promise, sound sentiments, and already known as not without reputable success, next took the stand. He said this camp meeting was called by angel-intelligences, and they had plans and purposes looking beyond all external sight. The angel-world is in brotherhood with this, and all on earth and in the spheres belong to one cooperative family. Heart and hand, as brothers and sisters, we are joined by angel hosts in the redemption of the race.

Mrs. J. D. Ricker, of Chelsea, Mass. She said she came to hear, not to speak. She took the stand because the brother who invited her said

it was understood that she was a sort of Methodist or Orthodox Spiritualist, and it was desirable to hear every phase of Spiritualism. Mrs. R. then gave her highly interesting experience; how she had to speak while in the church; how her spiritual conversion was under direct spiritual influences; how her soul had been lightened, blessed, comforted, and purified by angel-communication. As a bereaved mother she had suffered untold sorrow, but was consoled at last by communicating with her children. She was not bound to any church, yet she loved the church for its legitimate uses. It was associated with the sacred memories of childhood, and hallowed by the religious reminiscences of ages. We do injustice to our religious nature and to a harmonious spiritual philosophy, if we denounce in wholesale either the church or the Bible.

Dr. U. Clark reading the presidential chair to vice-president A. Goodell, remarked in substance, that however unduly severe and personally critical and objectionable Mrs. Ricker may have been considered oftentimes in her remarks, yet some of her positions are invulnerable. We cannot accept either the Bible or the church as authority in the popular sense, yet we can no more leave the Bible out of human history, than we can leave out any record of the past; and to denounce the church in wholesale, is to denounce the chief archives which have through centuries preserved and handed down to our age, the only institutions commemorative of that sacred religious element of man's nature, which uplifts him in communion with the Infinite Spirit of the universe. We ought to be about some business better than that of hunting up faults and errors in Bibles, churches, or among our fellow beings. Great God with all that is good, and true, and great, and grand, and glorious in this world, and over our heads in the broad spheres of the stellar universe, have we no employment better than that of assailing Moses and the dead of olden times, battling the church, hurling bricks and slams thunder-bolts at the clergy, and dealing in everlasting suspicions, tattles and slanders? It is like hunting rat-holes in the grand old corridors of the Coliseum at Rome, while we pass unheeded the solemn and sublime memorials everywhere peopling its walls and arches.

[A faithful report of the Camp Meeting will be continued in the next BANNER.]

A SOCIAL VIEW OF THE LATE CONVENTION.

BY G. A. B.

Analogically considered, the immortality of man may be predicated on the social faculty. In this respect, however, and fortunately, we are no longer dependent upon analogy. Thanks to the revelations made at the noon tide hour of this century, the facts of Spiritualism confirm and demonstrate the inferences, conclusions and all the natural deductions of analogical reasoning. If an All Wise One never created anything in vain, from the minutest atom that peoples a sunbeam to the highest manifestation of Infinite Power, as is universally conceded, and that nothing can be absolutely destroyed, how is it possible that Divine Goodness should have failed in bestowing upon His highest representative—the finite lord of creation—a social nature, every legitimate exercise of which is so potential for good, so capable of development and of unlimited improvement here and forever after?

What humanity would be, even in the present life, shorn of this characteristic, if devoid of this faculty, we can have no conception. And it is impossible to imagine a condition, in the Land of the Hereafter, where this element of our being will not be a necessity. Having had our assurance made doubly sure, we now know that one of the chief delights of the immortals consists in the cultivation of this social faculty which is our common inheritance.

There was one point about the late Convention at Providence, a point not to be overlooked but affectionately cherished, one good thing resulting therefrom, which was more apparent than at either of the others held at Chicago and Philadelphia; and if the Convention accomplished no other good, which it did, this single item would suffice for having held it—namely, the creating of a better social feeling among the delegates than has existed heretofore. This is no unimportant consideration. Yet, socially, there is vast room and opportunity for further improvement. Of course the tendency during the sessions, while debate is running high, to get excited when we would keep calm, to speak sharp, hot words where coolness and gentler manners would be more effective, to indulge in unguarded criticism, to utter unpremeditated personalities, etc.—all this, to a greater or less degree, is very common and to be expected. There is a necessity, then, for some counteracting antidote, something which will allay the feverish excitement and smooth down the ruffled feelings. Next to the invaluable possession of a catholic and charitable spirit, nothing is so conducive to this end, as in laying aside the conventional character (no pun intended,) and allowing the social side of our nature its constitutional exercise.

For men and women of sense or sentiment to mingle gleefully, even playfully, together, to bask in the sunshine of friendly, happy and humorous conversation, to abandon themselves to the innocent amusement of the hour, after the wear and tear of business, the loss of vitality from public speaking, the strain of intellectual pursuit or domestic labor, is becoming as difficult as its neglect is ruinous. To indulge with grace and spirit in social relaxation is getting to be an art and an accomplishment, as rare as it should be universal. The success, pleasure and profit of such (Providential) occasions are always heightened by the degree of affability and sociability which abounds among those who attend. We are certain that the social element was more liberally cultivated at Providence than at the other Conventions, and in this particular, if not for this reason, as well as others, it proved to be more satisfactory and harmonious. Notwithstanding the one day of unpleasant weather, the excursion of the delegates to Rocky Point—the famous resort of epicurean lovers of the bivalve shell-fish, ycleped clams—doubtless had much to do, to save in several individual instances, with this general success.

Meeting in a rural city, with clean streets, an air of comfort and Quaker-like quietness pervading the place; where the citizens were so considerate and our distinctive friends so hospitable and thoughtful; with an exceedingly obliging clerk of the weather who favored us with clear skies and a gently bracing atmosphere by day, and golden moonlight evenings—whose partiality on this occasion makes amends for many past discourtesies; coming together in the interests of humanity, resolved to work unselfishly, to stand shoulder to shoulder, to uphold the hands and encourage the hearts of one another, to radiate harmony, to assert principles and to labor for their practical unfoldment to the individual and to society; coming together with such aims and purposes, how else could the Convention but be a general success?

Boston, Sept. 2, 1866.

The Christian Advocate and Journal states that "from \$2,000,000 to \$2,500,000 worth of tobacco, is annually consumed by the members of the Methodist Church in the United States." This is between \$0,000 and \$7,000 a day for the gratification of a sensual habit.

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 15, 1866. OFFICE 158 WASHINGTON STREET, ROOM No. 3, UP STAIRS. WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS. Wm. White, C. H. Crowell, I. B. Rich.

For Terms of Subscription see eighth page. All mail matter must be sent to our Central Office, Boston, Mass. LUTHER COLBY, EDITOR.

All letters and communications intended for the Editorial Department of this paper, should be addressed to the Editor. SPIRITUALISM is based on the cardinal fact of spirit-communication and influx; it is the effort to discover all truth relating to the spiritual nature, capacities, relations, duties, welfare and destiny, and its application to a regenerate life. It recognizes a continuous Divine inspiration in Man; it aims, through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to the true religion as at one with the highest philosophy.—London Spiritual Magazine.

A Splendid Original Story.

The present number of this paper closes volume nineteen. In the first issue of volume twenty we shall commence the publication of an Original Story of great interest, entitled

"Jessie Gray."

It was written expressly for the BANNER by one of the most talented authors in this country, viz.: Mrs. A. E. PORTER, whose fine literary productions have in times past graced these columns.

Death in Life.

It is delightful, because it is so in keeping with the laws of nature, to see men come to their old age fresh and vigorous, pure and well preserved, and still resolved to make as much of what is called the evening of life as was made of its morning. The recent death of Mr. Pierpont, at the age of eighty-two—still so hale and vigorous, so elastic and hopeful and glorious—brings up this subject in a welcome aspect. All men ought to go as he went, their earthly lives stopping as an old clock stops, without disease, without a shock, quietly, peacefully, naturally. It was unquestionably the mind and the spirit that bore up Mr. Pierpont so effectually. He had labored to do his work in the world, and, looking back over his career, could conscientiously say it was done. No matter if results were more or less than he had expected; being wise, he knew that all he did was to be overruled to make it yet more effective.

But what we would particularly say in this connection is, that men die a great deal sooner than they need to. We refer to mental and spiritual death. A host of them work hard, mechanically, and for low or narrow ends, a certain number of years, and then crowd off into chimney-corners like flies into warm nooks for the winter, where they vegetate merely, become confirmed valetudinarians, spend their time in talking over their ailments and complaints, both imaginary and real, and suffer every avenue to their souls to be choked up with stale repetitions of phrases concerning the weather, with stereotyped feelings about their health, with small gossip about worthless matters, and with recurring reflections about themselves, their past, and their very limited present. Such men become "old croaks" very soon. They are neither happy themselves nor do they increase the happiness of those near them. If they have grown children, the chances are reasonable that their parental affection is limited to wishing the "old man" fairly out of the way, that they may come into the earlier enjoyment of the property.

Now how much more rational, as well as beautiful, it would be for a man to take care and keep his soul open and alive to all surrounding influences as long as he lives—the influences of intellectual culture, of society, and above all of nature. Old Father Walton fished in the streams far away from London when he was ninety years of age; and it is a conspicuous and significant fact that these genuine fishermen are generally long lived. It is because they have such a fondness for nature, and such partiality for all her charms. Take our literary men, our judges, and in fact all men who are devoted to pursuits exclusively intellectual, and they manage to reach a very respectable old age, and to retain their vigor and energy to the last. It was the case with Chief Justice Taney; it was so with Judge Dewey, of the Massachusetts Supreme Court, just deceased. We cite these cases merely for illustrating our point. Had Mr. Pierpont acquired riches by mercantile occupations in early life, he might have "settled down" to enjoy them, and got through life much sooner than he did; but his experience would have been nothing, compared with what it was. He might not have had his intellectual faculties brought into exercise; nor his spiritual nature so profoundly appealed to, and so thoroughly cultivated. In this respect, certainly, he would have gone to his grave having lived so much less—life being measured by inward experiences and events, rather than by days and years.

Cicero treats philosophically on this subject of growing old, and shows how it is to be done gracefully and naturally. Few discourses on the same subject are nobler in every respect than the one which Theodore Parker bequeathed to literature. But we do not mean to be taken, either, as arguing specially for a continuance of genuine life into old age; we speak for deepening and broadening it while we are in our present years, without delaying for the occurrence of certain other events, and waiting on the future which is not yet ours. Let us infuse all the real life possible into our present life. Let us live while we live, and experience new sensations and a positive growth every year. This is life indeed. Less than this is a loss we shall ever be sorry for.

Our Convention Reports.

The continuation of the Report of the proceedings of the National Convention of Spiritualists in this number will be found of unusual interest, covering as it does those fundamentals of the work of teaching the spiritual faith which are involved in the Progressive Lyceum. The accurate and full debate on this important subject is deserving of more than a cursory reading. All Spiritualists are directly interested in the right understanding and the effectual spread of the facts and ideas which are developed in this prolonged discussion. We surrender a large part of the BANNER to these Reports, knowing them to be just what the great mass of believers desire to have presented to them as reasonably as possible, and in proper form. The whole report of the Convention makes a body of instructive reading, which we do not doubt will be carefully perused by Spiritualists in all parts of the country.

Belief and Unbelief.

Our friends, the unbelievers, who reject all spiritual revelations and all belief in a God or a future life, are greatly in error if they imagine they are helping their own cause in bestowing a word of patronage now and then upon Spiritualists. The natural allies of our friends of the Investigator, (and we do not mean this offensively,) are now the advocates of the old, narrow theology which still crops out in the sects claiming to be "orthodox." We should not be surprised if there were quite as much real "infidelity" or unbelief among the attendants at the churches of these sects as among the readers of the Investigator. Tennyson has said:

"There is more faith in honest doubt, Believe me, than in half your creeds."

Yes, in honest doubt, but not in hard negative assertion, such as we too often hear from the preachers of the dismal and arid doctrine of unbelief. The truth is, that you will at this present time find a more vital, genuine, peace-giving faith among Spiritualists than among members of any sect in Christendom. The unbelievers in a future life will find far more sympathy among the churches than they will among the true champions of the everlasting faith, the Spiritualists.

Once convince a man thoroughly that thousands of spiritual eyes, and above all, a Supreme Eye, can take cognizance of his every thought and act; convince him that the good and true among the departed of all ages—that the good and tender and true among his own kindred and friends, who have crossed the dark river, have it in their power to scan his conduct and his motives, and will not the constant, the hourly prayer of that man's heart be, "Cleanse thou me from secret sins?"

Such an assurance as this does Spiritualism impart; and we can conceive of no more powerful incentive to a high and pure morality than this.

We have spoken elsewhere of the decline of the old theology. We might speak, with even more confidence, of the decline of unbelief as the day-star of Spiritualism rises to scatter the shades. We cannot but admire the tenacity and perseverance of our friends, the unbelievers, under the depressing discouragement they encounter in the promulgation of their dismal views. The truth is, that in the "evangel" of unbelief, as in the "evangel" of the old theology, the heart often secretly rectifies the errors of the head. The speculative brain may utter the words, "There is no life after the present;" but the heart contradicts the wretched lie, and an interior conviction supports and refreshes the soul.

It is to prove intellectually and scientifically what the heart and the instinct assert, that Spiritualism has come with healing in its wings, both for the nations and for the individual. Let the friends of the cause not have it said that they are more lukewarm than sectarians in spreading the light and warmth which they themselves have received. Let all who can aid in the work of lighting up the dark places, and reclothing the barren, consider that it will be a high satisfaction to them in the next stage of being to remember that they did what they could in this mortal sphere to cheer and elevate the lot of struggling humanity.

A New Volume.

It may not be necessary to remind our readers that this is the last number of Volume Nineteen of the BANNER OF LIGHT, and that Volume Twenty commences with the next number. We have perfected several interesting improvements and valuable additions to the contents of the next volume, which we hope to carry out to the satisfaction of our numerous readers. It is something to speak of, that a Spiritual Journal in this country has thus crossed the threshold of its first score of volumes. It bears witness to the welcome fact that the noble and elevating faith of Spiritualism still lives in the souls of the people of this country, who are ready to sustain a faithful organ and reflex of their views and aspirations. May both paper and reader continue to grow better as they grow older, and neither have cause to regret that opportunities for doing good in this sphere were neglected or thrown away. We hope our friends will do what they can to add new names to our subscription list, that we may be enabled to still further improve the BANNER.

Autumnal.

We are entered on a new season—the Autumnal. The dog days being over, we may look forward to the return of cooler mornings and evenings, and a more genial temper of the sun at mid-day. The autumn season brings us a great many enjoyments in its atmosphere, in its beautified landscapes, and in all its surroundings. It is, in a sense, a new world we live in for a time, hallowed with other and sweeter circumstances. All of the creation appears to recognize the fact that it is a season of rest after the burden and heat of summer. It is the season of the spirit's harvest, as well as of the husbandman's. The winter brings its own peculiar delights, but they are nothing to these. We are not yet banished from the outer world. Our life is both outward and inward still. We enjoy what neither the Spring nor the Summer could have offered us, because they had it not to give.

Napoleon in Thought.

Well may the master mind of France be indelibly silent, for the boldness and unparalleled success of Bismark, that fiery comet across his path, must "give him pause." Not that we believe he entertains any special fears of the latter as a rival, much less as a political master; yet his strange conduct and his still more extraordinary luck combine to make even a ruler like Napoleon, remarkable as his own career has been, unusually thoughtful. He will never submit, either for himself or for France, to be snubbed by Bismark; and that is the offense of which the latter stands self-convicted. Napoleon intends to realize for France the fond dream of every Frenchman, that the Rhine is the natural and necessary boundary of the Empire. We should not at all wonder, therefore, if trouble grow out of the present condition of things.

A Negative Recognition.

Even by refusing to notice the Spiritualists' Convention at Providence, the Journals that support Orthodoxy proclaim their respect for their representatives. There are papers here in Boston, that do not hesitate to speak in eulogy of Mr. Pierpont; but they are careful not to notice the fact that he was made President of the Spiritualists' Convention, or that he made a noble address before that body, which remains the crown and glory of his long and active career. The very care these papers take to ignore Spiritualism is good evidence that they are troubled by its presence and power. They know they cannot ridicule it down, nor argue it down; but they do not know what they shall do to praise a man like Pierpont, they eulogize his faith also.

REFORMERS.

Given by Miss Lizette Doten, under the inspiration of Mrs. Hemans, at the close of a lecture delivered in Chelsea, on the life and character of the Rev. John Pierpont.

(Reported for the Banner of Light by H. F. Gardner, M. D.)

Where have the world's great heroes gone— The champions of the Right, Who, with their armor girded on, Have passed beyond our sight? Are they where palms immortal wave, And laurels crown the brow? Or was the victory thine, O Grave? Where are they? answer thou.

We shudder at the silence dread, That renders no reply— Oh dust! from whence the soul hath fled, Thou canst not hear our cry. The violet, o'er their mouldering clay, Looks meekly from the sod, But tells not of the hidden way Their angel feet have trod.

Where are they, Death? thou mighty one! To some far land unknown, Beyond the stars, beyond the sun, Have their bright spirits flown? Their hearts were strong through Truth and Right, Life's stormy tide to stem. Oh Death! thou conqueror of might! What need hadst thou of them?

The earth is green with martyrs' graves, On hill, and plain, and shore, And the great ocean's sounding waves Sweep o'er thousands more. For us they drained life's bitter cup, And dared the battle strife— Where are they, Death? Oh, render up The secret of their life!

We listen—to our earnest cries No answer is made known, Save the "Resurgam"—I shall rise! Carved on the burial stone. Oh Grave! oh Death! thou canst not keep The spark of Life Divine; They have no need of rest or sleep; Nay, Death, they are not thine!

Where are they? Oh Creative Soul! To whom no name is given, Whose presence fills the boundless whole, Whose love alone is heaven, Through all the long, eternal hours What tolls do they pursue? Are their great souls still linked with ours, To suffer and to do?

Lo! how the viewless air around With quickening life is stirred, And from the silences profound Leaps forth the answering word—"We live—not in some distant sphere Life's mission to fulfill, But, joined with faithful spirits here, We love and labor still.

No laurel wreath, no waving palm, No royal robes are ours, But evermore, serene and calm, We use life's noblest powers. Toil on in hope, and bravely bear The burdens of your lot; Great, earnest souls your labors share— They will forsake you not."

War in Europe.

Prussia having whipped Austria and offended Russia, now seeks an alliance with both these empires. It will strike the rest of the world as "cool," if it does not the Powers immediately addressed. There is no apparent pacification on the continent, but no one can tell how permanent it will be, because it cannot be told how well satisfied all parties are with the new arrangement. Napoleon affects to be, but that may mean exactly the opposite of his real feeling. The Emperor of the French keeps his own counsel, and generally veiled in a wise silence. Italy has finally got Venice, and Rome will shortly become the real capital of the new kingdom. It is not possible, under existing circumstances, for the Pope to much longer have a hold on the Eternal City by virtue of his temporal power. Prussia is just now engaged in giving thanks to the King and offering worship to Bismarck.

Pitching In.

There are two ways of overcoming an opponent: one is by letting him aid you in doing it by his own conduct, and the other is by "pitching into" him squarely. Generally speaking, the former is the more effectual, and really invokes the least expenditure of nervous energy and anxiety. In point of fact, if a man is really as far wrong as we insist he is, nothing will prove it so plainly as his own showing; and leaving him alone with his conduct is securing the precise demonstration we want. It is the easiest matter possible to "pitch in" to an individual, but it ought first to be considered what result is to be gained by it. If we look to that alone, we are bound to wait for a better way than the too common one of passion and violence.

Spiritual Gatherings.

There are more conventions, picnics, excursions, so-called, and pleasant gatherings among Spiritualists now than at any previous time— which certifies to the strengthening of that bond of genuine sympathy which is the natural outgrowth of our beautiful faith. For to what does true Spiritualism tend but to a closer assimilation of human sympathies, and human souls. Its first office is to make all men brethren. It is not a leveller, but rather a lifter up, an elevator, a source of strength and inspiration. Hence it gives us sincere pleasure to note these numerous meetings of men and women in the fields and woods; and by pleasant streams and the seashore. It denotes, too, that as our numbers increase, our strength increases also.

Spirit Flowers.

Last week we received from W. P. Anderson, the spirit-artist, a most elegant vase of Spirit Flowers, drawn by the invisibles through the instrumentality of Mr. A. A more delicate and exquisite specimen of the fine arts cannot well be imagined. A mere description will not do justice to this representation of the spirit of some of Nature's sweetest flowers, therefore we invite all who can to visit our free circles and feast their eyes upon the lovely gem, which at present graces that sanctuary of the invisibles.

Miss Jean Hosmer

is filling an engagement at the Howard Athenaeum. She is pronounced by the press generally, the most promising actress of the age. She possesses a superb voice, commanding figure, is exceedingly graceful and lady-like in her movements. In short, she is a true genius, and has won laurels of praise which only sterling merit could command.

New Publications.

THE RADICAL. A monthly magazine, devoted to Religion, Adams & Co., publishers, 21 Bromfield street, Boston.

The September number of this able monthly is the first of the second volume. The new publishers, Adams & Co., are active and enterprising men, and will greatly advance the interests of the magazine. They will send this number as a specimen copy, on receipt of thirty cents.

The Radical gives utterance to the freest expression of thought on all subjects that interest thinking minds—reformatory, religious, social and political—adhering to no particular denomination or party, but will endeavor to keep pace with the demands of the age. Its contributors are from the ranks of the able writers of the day. This number has the following list of contents: Religion and Science, by John Weiss; Psalms and Hymns for Public Worship, by Charles K. Whipple; Freedom and Necessity, by A. E. Kroeger; Motion and Rest, by G. L. Burnside; Epictetus, by Charlotte P. Hawes; The Negro as Artist, by Moncure D. Conway; To John G. Whittier, by G. O.; Correspondence—Letter to Rev. E. H. Sears, by D. A. Wasson; Public Affairs, by Editor; Miscellanea, by A. B. Alcott; Book Notices.

THE GALAXY for September 15th, has made its appearance. We have often spoken favorably of this excellent magazine, which comes to us twice a month filled with the most readable matter to be found in any monthly, and need now only call the reader's attention to the following table of contents: Archie Lovell, by Mrs. Edwards; A June Day at Port Hudson, by James Franklin Flitts; Mignonette, by Maria Louisa Pool; Pamela Clarke, by M. A. Edwards; Four British Statesmen, by Richard Grant White; The Elder Booth, by Isaac C. Pray; Too Late, by John Weiss; The Overlings, by Anthony Trollope; Along the James, by John Esten Cooke; The Pallo at Siena, by B. G.; Heraldry in America, by W.; Charade, by Dr. T. W. Parsons; Nebula, by the Editor; containing The French Academy's Prize Theme, Origin of Yankee Doodle, The Voice of the Turtle, The Indian Opanthist, Miss Rossetti's Poems. A. Williams & Co., 100 Washington street, have it for sale.

OPINION is the name of a new journal of selections, published in New Jersey. We have before us No. five, which, for aught we know, is the first number.

THE HERALD OF HEALTH for September is an interesting and instructive number of a sterling and progressive magazine, which the community should generally read.

THE AMERICAN ODD FELLOW for September offers its usual variety and interest to a large and increasing circle of readers.

We have on our table the Seventh Annual Report of the Trustees of the Cooper Union for the Advancement of Science and Art, from the press of John F. Trow & Co., N. Y.

THE PHRENOLOGICAL JOURNAL for September has a number of valuable original articles, with several fine illustrations. Its portraits and biographical sketches are always worth more than the price of the numbers.

"Blind Tom," the musical prodigy, now in England, is attracting much attention in musical circles. He held a private soiree at the Hanover-square rooms, London, on the 18th ult., the audience being composed in most part of the fashionables of the great metropolis. All were astonished at his wonderful performances upon the piano. The London Spiritualist Times, in its comments upon Tom's advent in London, remarks: "It is no matter of speculation with us, how Tom will be received. If he is put forward as a prodigy, a genius, &c., many will marvel at his powers, and be willing to look upon him as a black phenomenon—a freak of Nature. But should he be put forward as a spiritual medium, he may as well return to America, for England is not prepared to accept such 'bosh.' However, here he is, blind enough to be unable to see the keys of his instrument, ignorant enough to be incapable of being taught anything by the acknowledged methods of teaching, and yet he is, as it were, animated with music. How will the scientific men treat Tom? Will they politely call him an impostor, say that he is a cultivated musician, and refuse all evidence to the contrary? Had they not better say at once, that Tom is no slave native of Georgia, but a real white, painted black? Putting theory on one side, we have in Tom a living wonder. His memory, if it be himself alone, that reproduces the most difficult pieces after once hearing them, surpasses everything of the kind of which we have any knowledge. Tom would be a study for Stokes."

Last Grand Picnic of the Season.

Dr. Gardner has made arrangements for another of his grand picnic excursions to Island Grove, Abington, on Friday, Sept. 14th. For particulars see notice in another column. This is to be the winding up party of the season, and the Doctor is determined it shall be the best—although all will be satisfied if it is equal to the last, when so many thousands assembled, and everything passed off so quiet and orderly; and the speeches, too, were so very acceptable. We have such confidence in Dr. Gardner's ability and energy in such undertakings, that we predict, if the weather is favorable, the largest gathering which has assembled in that beautiful grove this season. As many of our friends are well aware, this is the only grove in this vicinity affording such a variety of entertainments, without any interfering with the other.

Agricultural Fairs.

This is the season of agricultural fairs, and they have begun in good earnest. The New England Fair was held in Brattleboro', Vt., last week, and was a great success. The Vermont State Fair was held at the same time. Both were a great success. Those of other States, from the Atlantic to the Mississippi, will follow after, celebrating the triumphs of man over matter, and the largess of Nature in her care for us her children. The farmers hold this their true holiday season; and so it is. Men who have toiled hard all through the year are now brought together to renew old acquaintance, make new ones, and contribute freely to the common store of that knowledge and experience which they have been gaining while they worked.

The Malden and Melrose Spiritualist Camp Meeting.

The first Spiritualist Camp Meeting, held near Malden and Melrose, six miles from Boston, was a great success, and inaugurates a new era in the Spiritualist movement. The best judges say there were at least seven thousand persons on the Camp Ground on Sunday; and the visitors during the four days were at least ten thousand. And what is most remarkable, during the whole meeting there was not the slightest disorder or disturbance. The arrangements of the police and the committee, and the cooperation of the invisibles, were such, that all discordant elements were subdued, and every visitor seemed to come in the spirit and harmony of meeting.

Books by Warren Chase.

LIFE-LINE OF THE LONE ONE.—This popular and highly interesting work, the fourth edition of which has just been issued for the author by Bela Marsh, is again on our counter, and can be supplied with our other works. Those who have not read this work can be assured of finding it a highly interesting autobiography of the author. His second work, the Fugitive Wife, has also passed into the third edition, and has a rapid sale, and many warm friends and earnest admirers. It deals some heavy blows at the weak points in our marriage institutions.

His third work, the American Crisis, has gone into a second edition, and fills in a political stretch of his radical views on land reforms and other democratic measures.

His last published work, The Gist of Spiritualism, has had a steady and increasing sale, and ranks among the ablest of our pamphlets in the spiritual literature. It is a work for the reasoning and enquiring reader, and can always be recommended as solid food for the mind.

These works will all be found and furnished in our list of books, and the author also furnishes one copy of each by mail, on receipt of \$2. For his address, see lecturers' column.

The Late Reverend John Pierpont.

A meeting was held on Friday, the 31st ultimo, of the principal officers, heads of Bureaus, and clerks of the Treasury Department at Washington. The meeting was called to order by the Hon. Mr. Chandler, Assistant Secretary, who announced that the object was to express, in some suitable manner, the feelings of respect entertained by his late associates in office toward the late Rev. John Pierpont, who died at West Medford, Mass., on the 26th of that month. He proceeded in a highly eulogistic tone to comment upon the life, character and services of our deceased brother, after which a committee of four was appointed to draft resolutions expressive of the sentiment of the meeting. The Committee reported preamble and resolutions, from which we copy the following:

Resolved, That in the death of Mr. Pierpont the country has lost one who has never wearied in his labors for the instruction and elevation of mankind. As an opponent of slavery his opinions were earnest and unwavering; as a philanthropist he labored untiringly to ameliorate the condition of the unfortunate; as an advocate of temperance he maintained and enforced his principles by eloquent utterance and a consistent example; as an author and poet his writings have enriched the literature of America.

Resolved, That while a member of this department, Mr. Pierpont, by his gentle and genial manner, his earnest and kind sympathy, his purity of character, and his sincerity of purpose, gained the affection and respect of all his associates, and that we earnestly lament the sudden death and irreparable loss of one so universally respected and beloved.

Sunday Grove Meetings on Camp Grounds.

The meetings held in the grove, newly named PIERPONT GROVE, in commemoration of the late Rev. John Pierpont, will continue every Sunday afternoon, at 2 o'clock, as long as the weather will allow. Horse cars run from Scollay's Building, Boston, to Malden, half a mile this side of the grove.

Our "Western Department."

Our paper is so crowded this week that we are obliged to omit many articles intended for this issue. Also our "Western Department," in order to make room for Mr. Towne's excellent address. Bro. Peebles will be heard in the next BANNER.

The next Infidel Convention.

We learn from the Investigator that the next Infidel Convention will be held in Philadelphia, on Sunday, Sept. 30th, in Mitchell's Hall, Fourth street, above Vine. Efforts are making to have a large gathering on the above occasion.

Camp Ground Picnic Postponed.

The Picnic appointed at the Malden and Melrose Camp Ground is unavoidably postponed, on account of the lateness of the season, and the want of time to put the grove in picnic-condition for secular amusements.

Another Grand Picnic—The Last of the Season.

The Spiritualists of Boston and vicinity will hold their last Grand Union Picnic for 1866, at Island Grove, Abington, on Friday, Sept. 14th. Special trains will leave the Old Colony and Newport Railroad Depot at 9 and 11 o'clock A. M. for the Grove.

Fare: Adults, from Boston and return, 80 cents; Children with their parents, 40 cents. For sale at the Depot.

Excursionists from all way stations between Boston and South Braintree, and between Plymouth and Hanson, will take the regular trains to the Grove and return for one fare.

Good music for dancing will be in attendance. Refreshments in abundance may be obtained on the grounds. No exhibitions allowed except specially authorized by the proprietors of the Grove. H. F. GARDNER, Manager. Boston, Sept. 10, 1866.

A Capital Inducement to Subscribe for the Banner.

Until Sept. 22, 1866, we will send to the address of any person who will furnish us new subscribers to the BANNER OF LIGHT, accompanied with the money (\$3), one copy of either of the following popular works, viz: "Spiritual Sunday School Manual," by Uriah Clark; "History of the Chicago Artesian Well," by George A. Shufeldt, Jr.; or "A B O of Life," by A. B. Child, M. D.

For new subscribers, with \$6 accompanying, we will send to one address one copy of either of the following useful books, viz: "Hymns of Progress," by Dr. L. K. Cooley; "Poems," by A. P. McCombs; or the "Gist of Spiritualism," by Hon. Warren Chase.

For new subscribers, with \$9 accompanying, we will send to one address one of either of the following works: "Dealings with the Dead," by Dr. P. B. Randolph; "The Wildfire Club," by Emma Hardinge; "Blossoms of Our Spring," by Hudson and Emma Tuttle; "Whatever Is, Is Right," by A. B. Child, M. D.; the second volume of "Arcana of Nature;" "Incidents in My Life," by D. D. Home; or a carte de visite photograph of each of the publishers of the BANNER, the editor, and Mrs. J. H. Conant.

For new subscribers, with \$12 accompanying, we will send to one address one copy of Andrew Jackson Davis's "Morning Lectures."

The above named books are all valuable, and bound in good style.

Persons sending money as above, will observe that we only offer the premiums on new subscriptions—not renewals—and all money for subscriptions as above described, must be sent at one time. Send only Post-Office Orders or National Currency.

ALL SORTS OF PARAGRAPHS.

Rev. E. C. Towne's discourse—on our eighth page—in commemoration of Rev. John Pierpont, delivered before his society in Medford the Sunday after the funeral services, will be read with great interest. Mr. Towne did not omit to mention Mr. Pierpont's firm adherence to the philosophy of Spiritualism—as most ministers and the press have done—but on the contrary, was just and candid in his allusions to the religious faith of his respected and lamented friend. He even went so far as to say, "I have no doubt whatever that it [Spiritualism] is to become the most living and most valuable development of modern Christianity. It is working up from the people, from those to whom no church penetrated, and in the day of its full power it will be a force in religious progress such as no church has been."

We have printed an extra number of this issue of the BANNER, in order to supply those who may wish extra copies to send to friends, or for preservation. It is a superb number. Help circulate it, Spiritualists.

The BANNER free circles were resumed on Monday, Sept. 31. The spirit of John Pierpont controlled Mrs. Conant, and addressed the audience at considerable length.

Mrs. Emma Hardinge arrived in New York, from London, on the 6th. Her mother, Mrs. Floyd, came with her.

In noticing Dr. Eells' Violet Ink, for copying, we omitted to add, for writing also. It is easily diluted with rain water, and made the best and most durable writing fluid extant. We have a bottle of it in our office, which any one can examine who desires an easy flowing ink, free from all objections.

Read F. T. Lane's reply to the Rev. John Weiss, on "Our Relations with the Spiritual World," issued in pamphlet form—ten cents single copy. It is an able argument.

COLE L. V. DANIELS delivered eight lectures in Rochester, N. Y., during August. Col. Daniels also addressed the colored citizens on the evening of Aug. 23d, a synopsis of which appeared in the Express on the following day.

MICHIGAN.—Elijah Woodworth, of Leisle, Mich., an earnest lecturer on the Spiritual Philosophy, writes us that the two days' grove meeting recently held in Ridgeway, in that State, was a complete success; over one thousand people were present. Michigan, he says, is moving onward in the right direction.

VERMONT.—In a private letter from Mrs. Fannie Allyn, who has recently been lecturing in Vermont, she says, "I find the interest increasing in every town and village, and cannot fill half the demands made upon me." Spiritualism is making steady advancement all over the country.

DODSWORTH'S HALL, NEW YORK.—On Sunday, Sept. 24, D. J. Mandell addressed the First Society of Spiritualists, in the forenoon, on the subject of "The Devil and his Works," and in the evening H. B. Storer spoke of the late "National Convention and the position of Spiritualism." The Conference in the afternoon discussed the question: "Is there a Devil?"

The U. S. Arsenal at Watertown, Mass., was nearly destroyed by fire on Sunday morning, Sept. 24, which caused a terrific explosion. Three large buildings were entirely demolished, and others badly injured. Loss estimated not far from \$100,000. It was the work of an incendiary.

Queen Emma, of the Hawaiian Islands, was obliged to return home, on account of the death of her mother, before making her contemplated visit to Boston.

J. H. Bickford speaks in Foxboro' next Sunday.

Ristori, the celebrated actress, who has just arrived in this country, is to receive \$100,000 for one year's engagement in the United States.

Dr. Fred. L. H. Willis speaks in Haverhill during this month. On Sunday the 3d he was entertained by the spirit of John Pierpont, who addressed the audience with nearly his usual vigor.

Minnesota will produce this year, it is estimated, 16,000,000 bushels of wheat. And Pennsylvania's maize crop will be about 30,000,000 bushels.

The cool weather during August has been a fine thing for the wheat crop of the Northwest, as the tendency of the cut wheat to grow on account of dampness has been effectually checked, while the uncut wheat has been prevented from becoming too ripe.

A \$10,000 estate at Newton Centre has been purchased by three charitable gentlemen for a home for young girls, under the care of the Boston Children's Aid society. The receipts of the society last year were \$4800, and the expenses \$5118.

The proposed new constitution of North Carolina is rejected by almost two thousand majority. Its bigoted religious clause was enough to kill it.

Dispatches have been received from the steamship Great Eastern. She has caught the old cable, spliced it, and is now paying out. Better bow your head than break your neck!

The Skowhegan (Me.) Clarion understands that a horse trot, to continue two days, will come off at that place soon—if there is no law to prevent such inhuman cruelty to animals.

Beauty in woman is like the flower in spring; but virtue is like the stars in heaven.

By laying a piece of charcoal on a burn the pain subsides immediately. By leaving charcoal on one hour the wound is healed, as has been demonstrated on several occasions. The remedy is cheap and simple, and certainly deserves a trial.

To Correspondents.

[We cannot engage to return rejected manuscripts.] E. B. C. QUINCY, Ill.—Your letter was received. Its contents had been anticipated by another correspondent, who gave a full account of the artist and his pictures. Our columns are so crowded we cannot possibly publish all the matter sent to us. D. C. BRAINTREE, Vt.—\$4.50 received.

Rural Home-Cure.

INVALIDS' RURAL HOME.—Dr. Uriah Clark's Rural Home-Cure in Malden, near the Spiritualist Camp Ground, is well sustained. See advertisement.

J. L. FARNSWORTH, MEDIUM, ANSWERS SEALED LETTERS. Persons sending \$3.00 and four 3-cent stamps, will receive a prompt reply. Address, 10 Kendall street, Boston, Mass. Terms, \$5 and four three-cent stamps. Purge out the morbid humors of the blood, by a dose or two of AYEER'S PILLS, and you will have clearer heads as well as bodies.

Special Notices.

This Paper is mailed to Subscribers and sold by Periodical Dealers every Monday Morning, six days in advance of date.

MR. SPENCER'S POSITIVE AND NEGATIVE DEVELOPER, for sale at the BANNER OF LIGHT OFFICE, Boston, Mass. June 15.

Autism is again upon us, and soon Winter will clasp us in his fatal embrace. Beware of Coughs and Colds; they often terminate in Consumption. COE'S CURE BALM is a pleasant but certain remedy. It is excellent for Croup among the children.

A SCANDINAVIAN CHEMIST has prepared, to bless mankind, the long looked-for Alchemy, THE UNIVERSAL SAFETY MATCH, MADE WITHOUT SULPHUR OR PHOSPHORUS. Cheaper well as best. 5 cents per box—50 cts. per dozen.

MANHATTAN, KANNAH, April 17, 1856. GENTLEMEN: I want to say a little more about the PAIN KILLER. I consider it a very valuable medicine, and always keep it on hand. I have traveled a good deal since I have been in Kansas, and never without taking it with me. In my practice I used it freely for the Asiatic Cholera in 1849, and with better success than any other medicine. I also used it here for Cholera in 1840, with the same good results. Sept. 8—27 Your yours, A. HUNTING, M. D.

MAKE YOUR OWN SOAP WITH P. T. BARKER'S PURE CONCENTRATED POTASH, or READY SOAP MAKER. We guarantee the strength of common Potash, and superior to any other saponifer or lye in market. Put up in cases of one pound, two pounds, three pounds, six pounds, and twelve pounds, with full directions in English and German, for making Hard and Soft Soap. One pound will make fifteen gallons of Soft Soap. No limes is required. Consumers will find this the cheapest Potash in market. B. T. BARKER, 65, 66, 67, 68, 70, 72 and 74 Washington street, New York. Oct. 14—ly

LITCHFIELD'S DIPHTHERIA VANQUISHER. (Used with Litchfield's External Application.) WARRANTED TO CURE DIPHTHERIA AND ALL THROAT TROUBLES. Litchfield's External Application, WARRANTED TO CURE RHEUMATIC AND SCIATIC LAMENESS, and ALL LAMENESS, where there is no fracture. Price of each of the above... \$1.00 per Bottle. G. A. LITCHFIELD & Co., Proprietors, Winchester, Mass. G. A. CROOK & Co., M. S. HARRIS & Co., Boston. JOHN F. HENRY & Co., Waterbury, Vt. General Agents. Sold by Medicine Dealers generally. 6th—June 2.

ADVERTISEMENTS. Our terms are for the first time in Agents type, two cents for the first, and after, cents per line for every subsequent insertion. Payment invariably in advance. Letter Postage required on books sent by mail to the following Territories: Colorado, Idaho, Montana, Nevada, Utah.

THE RADICAL: A MONTHLY MAGAZINE, DEVOTED to the expression of Free Thought in all matters of Inquiry and Belief, the Presentation of Reformatory Views of a Religious, Social, and Political nature, and a general elucidation of those great principles that underlie all Freedom Paths. It is not the victim of any denomination or of any Party; it is not pledged to any position from which there can be no advance; it is bound by no Creed, shackled by no tradition, restrained by no superstition, or fettered by any form which is of God, and labors to the end that all mankind may equally enjoy it in body and in mind. Among the already rapidly increasing number of persons, who, throwing aside the limited Faith of the Past, seek to become identified with the Free Spirit of the Future, this Magazine finds its highest and most congenial expression. "THE RADICAL" is edited by S. H. MORSE, and the following are among its regular and occasional contributors: H. W. EMMETT, J. C. LEARNED, SAMUEL JOHNSON, ROBERT COLLYER, A. E. KNIGHT, WINDYLL PHILLIPS, O. B. FROTHINGHAM, W. B. FERRISS, G. B. FROTHINGHAM, A. BRONSON ALCOTT, GEORGE BOWEN, SAMUEL LONGFELLOW, DANIEL BOWEN, CHARLES K. WHIPPLE, JOHN WHELAN, F. W. HIGGINS, D. A. WASSON, EVERETT FRISBIE, JOHN W. CHADWICK, F. E. ABBOT. Each number of "THE RADICAL" contains 64 large octavo pages, printed from new type on fine paper. TERMS—Three Dollars a Year—Single Copy Thirty Cents. ADAMS & CO., Publishers, Sept. 15—1w 21 Bromfield street, Boston.

DENTAL CARD.

DR. S. V. TUCKER, DENTIST, HAS RETURNED from the South, is now located at No. 8 LAGRAVE STREET, Boston, would cordially invite Spiritualists and all others who are in need of dental operations, to call on him. He feels confident that sixteen years experience in Dentistry will enable him to guarantee satisfaction. Parties that have not been subjected to dental operations, to call and see the Doctor, who has the most difficult cases with unparalleled success, his work being done on the most approved and scientific principles, embracing all the new and best methods of the art. He has many very valuable improvements of his own invention. Those who do not feel able to pay the regular price, will be most graciously attended to. No. 8 LAGRAVE STREET, Boston, Sept. 15.

THE MADON IN THE SPIRIT-LAND. A LITTLE ROMANCE FOR THE GIRLS. A beautiful picture, which has now a world-wide reputation, was ordered by and sent to a young lady in 77, who happened to be on the eve of marriage, and who, upon seeing the picture, was so completely enthralled by the "Maiden's" spiritual robes, that she immediately adopted the same (as far as possible) for her bridal robes, thereby completely charming and enrapturing all her four friends. Lecturers are ordering and selling many of these pictures, which are true sense to any part of the United States for 50 cents. For Pictures and Circulars explaining the same, address, SOPHIA BIRKENHEAD, (Room 21), No. 132 South Clark street, CHICAGO, ILL. No. 8 LAGRAVE STREET, Boston, Sept. 15.

DR. MARTIN'S HEALING INSTITUTE.

BAKERS BLOCK, 101 BUFFALO STREET, ROCHESTER, N. Y. DR. MARTIN has for many years turned his attention to the study and treatment of the various diseases of the human system. He has cured many difficult cases that have been given up as hopeless by other physicians. He also treats all other curable diseases by the

LAYING ON OF HANDS!

Satisfactory references will be given. The Doctor will also receive calls to lecture. He will call at all the prominent Churches between Boston and Rochester in September. Address, DR. W. H. C. MARTIN, Box 626, ROCHESTER, N. Y. Sept. 15.

A REPLY TO THE REV. JOHN WEISS.

"OUR RELATIONS WITH THE SPIRITUAL WORLD." BY F. LANE. Price, 10 cents. For sale at the BANNER OF LIGHT OFFICE, 136 Washington street, Boston, and at our BRANCH OFFICE, 54 Broadway, New York. Room 8. Sept. 15.

WANTED—MALE HOUSES.

BY A Physician, in an excellent business locality, in a modern improvement, at reasonable rent. Address or inquire of O. KING, 631 Washington street, Boston, Mass. 1w—Sept. 15.

MRS. S. M. GRIFFITHS, Business and Medical Medium.

No. 61 West Houston street, corner of Worcester, NEW YORK, holds the sick without fee. Her practice is mostly by direct cases that have been given up as hopeless by other physicians. He also treats all other curable diseases by the

MRS. COTTON, Successful Healing Medium.

celebrated Clairvoyant, is located permanently at CARLTON, Boston, where she has opened a Healing Institute, and is ready to receive patients. Carlinton is located on the Columbus and Grand Railroad, and is a healthy location. Address, 157 N. ST. Sept. 15.

MRS. WATERMAN DANFORTH, Clairvoyant and Trance Medium.

Rooms No. 59 East 4th St., near Lowery, New York. 8w—Sept. 15.

MRS. Z. KENDALL will receive her friends at 56 Pleasant street, as a Test and Healing Medium. Sept. 15—2w

RURAL HOME-CURE FOR LONG-SUFFERING INVALIDS.

PATIENTS who have tried medicines and physicians in vain, and are in suspense as to what to do, should come at once to my Rural Home-Cure, Malden, Mass., but a few minutes' ride by steam or horse-car from Boston. The Home is pleasantly located, cool, quiet, airy, roomy, healthy, and harmonious. It is supplied with fresh fruits and vegetables raised on the place. The treatment is the best of everything needed to guarantee cure, WITHOUT MEDICINE. Terms equitable and satisfactory. Come at once, or send for Circular with terms of treatment, by mail, or in person. DR. URIAH CLARK, MALDEN, MASS. Aug. 18—2w

The Children's Progressive Lyceum.

FIFTH EDITION—JUST ISSUED. A MANUAL, with directions for the ORGANIZATION AND MANAGEMENT OF RURAL HOME-CURE, adapted to the Bodies and Minds of the young. BY A. B. CHILD, M. D. Price, 50 cents. Sent by mail for 12 copies, \$6.00; for 100 copies, \$50.00; 500 copies, \$250.00. Address, BELLA MARSH, 14 Bromfield street, Boston. Oct. 14—ly

Message Department.

Each Message in this Department of the BANNER OF LIGHT was spoken by the Spirit whose name it bears, through the instrumentality of...

The Circle Room. Our Free Circles are held at No. 188 WASHINGTON STREET, Room No. 4, (up stairs), on MONDAY, TUESDAY and THURSDAY AFTERNOONS.

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

All proper questions sent to our Free Circles for answer by the invisibles, are duly attended to, and will be published.

Invocation.

Infinite Jehovah, our Father, and our Mother, too, through the face of this handsome day we behold thy face; through the glory that presents itself to our vision in the natural world, we behold thy glory; and we understand thee to be a God of Beauty, a God of Love, a God of Power, a Mysterious Presence marching through Time and Eternity, perfecting atoms and worlds and souls.

Question and Answer.

QUES.—By B. F. C., New York: Will the spirits impart their ideas on the subject of prolonging life, and give directions how to do it? Spencer, in his "Principles of Biology," informs us "that in the careful breeding of cattle, at least ninety-six per cent., and of horses ninety-five per cent. come to maturity even in our rugged climate; while of the race of man no less than thirty-five per cent. perish in infancy and youth, and of the least favored classes full fifty per cent. die before they are seven years old.

ANS.—All these various evils, if we may so call them, have sprung from one root, and that is your unnatural associations, male and female. These associations have been kept up, been growing, enlarging for centuries, and year after year brings out from this root some new development, some crime, perhaps, that moralists do not know how to deal with—some disease that physicians know not how to deal with—some mental malady that the priests can have no power over.

Do you believe it? Some of you do; and those few who do believe it shall be like heaven that shall work its way through all the mass, until at last you shall all know the better way, and because it is the better way, because it is all holy and divine in itself, you will be willing to abide by it.

Dr. Albert Gurney.

It is nineteen years this very day since I parted with my friends here, and went forth into an uncertain future. But the mists of doubt and uncertainty did not long remain with me, for I very soon came to see that there were many false doctrines afloat upon earth, and that I had embraced one of them; not absolutely false in reality, but false in detail; for I believe that all men's ideas of a future life, however widely they may differ, are founded upon truth.

I was much interested in listening to the remarks of the friend who has just yielded up his control to me; and while listening to him, I could not help recalling my own experience of earthly things, and I could but have a sigh of regret that I had not known these things before I met with my change; for had I known of them here, I might have been an instrument of great good, whereas I was perhaps an instrument of evil.

I was a practicing physician in New York City; and, as all physicians know—or ought to know, at least—there is so much of the unreal, the unsubstantial mixed up with the philosophy of physiology, that the soul, when it stands unclothed of the flesh, feels a sense of disgust with the entire journey—a dissatisfaction because it did not know more. And when the soul feels this, it is very apt to begot that feeling: an earnest desire to do whatsoever it may be able to do toward leading men into a better way; so that instead of depending upon books, they should depend upon common sense, their own intuitions.

I have met many of those persons who were my patients here in this world, and although the utmost friendship exists between me and them, yet they all say, "Doctor, had you known more, perhaps you and I might have been on earth still. I know we are better off where we are; but perhaps if we'd known more, we might be there, and might have been doing good," kindly telling me that in my blindness I had killed them instead of cured them.

Well, I stand convicted by my friends, and willingly so, too; for I know that their judgment is just.

Now a word to those I've left, those who are dear to me, those I've never ceased to think of during all the years I've been away from them. You, my dear friends, are aware that there is such a thing as a belief in spirit-communication afloat in the land, although you have no faith in it. Now I want you to lay aside all your prejudice, all that is born of superstition and religious darkness, and come and have a good talk with me, and I'll tell you things that will cause you to wonder that you never before understood them. In the first place, it shall be my business to prove my identity to you in such a way that there shall be no room for doubt. In the second place, I will endeavor to so establish faith—mingled with your sorrow—in the communion of spirits, that you will recognize its truth. In the third place, I will endeavor to so constantly impress you with the presence of friends, perhaps my own presence, that you shall feel there is no separation between them and you.

Now let me suggest away. Enclose as many questions to me as it may please you, giving my name in your thoughts—that is, impressing it upon paper by your thoughts, not by writing. Only ask me the questions, and earnestly wish that I, Doctor Albert Gurney, may answer them in writing. Seal them in as many envelopes as you like, and send to that medium near you, Mr. J. V. Mansfield, and I will endeavor to answer them so satisfactorily that you shall be willing to let me talk to you as I do at this place.

That is the first step. Take it, and you won't be sorry. Fail to do this, and you'll be sorry for it when you come where I am. You will say, "Oh if I had only known these things before I died, how much happier I should have been," as I now say, "Oh if I'd only known how to treat the sick, I might have cured myself and my patients too, perhaps."

But never mind; the Great God is on our side, and if we seek earnestly for the better way, if we pray earnestly for a better way to be opened to us, some kind angel will open to us the gate, slowly swing back the ponderous doors, and we shall go through into light. Good-day. May 24.

George Baldwin.

I feel myself in a strange fix here; but as the Colonel has brought me here, I'll do the best I can. I'm a soldier. My name was George Baldwin; was private in the 5th Massachusetts, under Colonel Shaw, and I fell just about the same time he did; in the same engagement. I was shot through the head, I suppose.

Now, sir, I've got folks here in this city, and I'd like to send a word or two to them, if it's possible; for the Colonel has brought me here, and has kindly shown me how to speak through this body. I have been here three or four times before, and I try to get the hang of the thing myself, but I have not got any further ahead, but just to see other folks going back. But a few days ago I met the Colonel. He says, "George, my boy, if you want to do it, your folks and talk, I'll show you how to do it. Remember there is no backing down if I go there." Well, I said, I'd speak, anyway. Then I found myself here.

Well, I have a mother, a brother and a sister here, and I would give more than all the Southern Confederacy is worth, only just to have a short talk with my folks. The Colonel said to me, "George, you will go there first and report yourself; then try to make them know who you are, and maybe they'll meet you at some medium's."

I will tell you what they said at the time I was going to war. It was about nine o'clock in the morning. The last words they said were, "Now George, you'll let us hear from you someday, just every time—every time any mail comes from your regiment. Let us hear from you some way, and if you're wounded, be sure and let us know it, so we can come to you." That's the last they said when I went away.

Well, I did let them hear just as fast as I could; but I wasn't wounded; I was shot square through the head; right square through the head. I was in about, I think I was in about the fourth or fifth file, and I was just almost going on the parapet. Oh, I had no fear at all then. I was anxious to do something for the cause I'd come out to serve, and I'm quite sure I fell about the time our Colonel did. "The Colonel is wounded! the Colonel is wounded!" that cry went through the ranks like lightning, as the Colonel fell. But it proved he was killed. And as that is about the last thing I knew, I think I must have gone just about the same time.

Oh I'm happy, well off, would n't come back to live again if I could, for I've got a better place; but I would like to talk to the folks. [It's free here.] Yes, I know that. The Colonel told me it was. If he had n't, if the Colonel had n't told me it was, you would n't catch me here, no more than in a rattlesnake's nest; 't is an institute founded on liberal sentiments," he said.

Well, sir, if you publish what I say to my folks, I would like that my mother, Susan Baldwin, like more than all, that she get it. She lives on Reverse street, sir. You know where that is—at the West End? [Yes.] Good-day. May 24.

George Prentice.

I am George, son of George, D. Prentice, of Louisville, Ky. I will be obliged to you, if you will direct a little note to my father, asking him to send a sealed letter to me; that is to say, direct according to the way that Dr. Gurney did, to Mr. Mansfield; and I'll be sure to give him a capital answer. I've been there a number of times, and if he'll do it, I'm quite sure I can do the right thing. Will you be kind enough to do it? [Yes. Did n't you come here once before?] Oh yes, sir. Much obliged; I'll pay you sometime. May 24.

Fanny Chase.

I am Fanny Chase, from Georgetown, District of Columbia. When I was here, I was nine years and four months old. Now I'm eleven years old and little more than two months.

I want to go home to my father if I can, and my mother. They do n't know I can come, but I've come to tell them as how I can; and as how I go to school, and I will be a better scholar, pretty quick, than Stephen is; I will be a better scholar than he is. [Your brother?] Yes. [Older than you, isn't he?] Yes. I shall be a better scholar than he is, for I have the nicest way of learning. It is not like the way I had here. It's a way that you like, and learn easy.

Father used to say I was a little blockhead, and he'd be ashamed of me when I grow up a young lady. I shall be a better scholar than Stephen, and I shall know more, and I shall grow to be a young lady; and if he could see me, he would n't be ashamed of me, because he used to say he would. He's sorry now that he ever called me a blockhead. But I don't care. It don't matter; I don't care anything about it now. I only spoke of it here, so he would know it was me, and 'cause, too, I wanted him to know that I was going to get along in the spirit-world. Oh it was so hard where I used to be, where you folks live now. I used to hate it. I didn't see why they could n't have it so we should n't get so awful tired. But we do have it so in the spirit-world.

Our teachers always know when we're tired, and we never have to study when we do n't want to. We go just when we please, and go just where we please, and are always wanting to know something. The leaders of our groups, they are by, always, to answer. And they talk to us so nice, that we do n't get tired. And our books are all the things; aint printed books such as we used to have here on the earth. The leaders of the group I belong to, said I should learn a great lesson by coming here. And when I get back—because I'm going back pretty soon—I should know that I had learned a great lesson, because I'd feel so pleased, be so happy over it.

First, you know, I did n't want to come here and talk. But now I do want my father to know, and my mother, too. Oh then I shall be so happy. I was a little homesick; aint now; shan't be so any more when I go back; perhaps that's what our leaders want. I'll see when I go, and if I ever come again I'll tell you more, because I shall have learned more.

You do n't know how our leaders teach us, do you? Well, I'll tell you. Oh they teach us—well, our teachers say that you would say we are taught by symbols. When they want to impress us with the idea of beauty, they show us perhaps a beautiful flower, image, or something of the kind. Then they tell us all that it was made of, and the form that corresponds to it on earth. They analyze every separate particle, and tell us about the gases. That's what you do n't get.

I know I shall be ahead of Stephen, for he do n't know anything about it. The teachers, the leaders of my group, say that the method of teaching here on the earth, is like lead compared with that we have in the spirit-world. They say one is lead, and the other is ethereal air, and that ethereal air contains all there is in the Universe, too, everywhere. So you see if you have that, you know everything.

My father's name is Stephen, like Stephen's. My mother's name is Lucy, and I was named for my Aunt Fanny. [On your mother's side?] No, sir; on my father's. Good-by, sir. May 24.

Circle opened by Theodore Parker; closed by Animus.

Invocation.

In the name of the Father, the Son and the Holy Ghost, which meaneth all that has been, all that is, and all that ever shall be, we are here assembled, praying for the guidance of those holy intelligences whose brows are crowned with wisdom, and whose lives have been made glorious by good deeds, praying that they may bear meekly and humbly the crosses of life; praying, also, that in all humility, if our brows are ever decked with crowns, we may regard them as but symbols of victory over our weaknesses. Oh Life, thy glorious face beams in through this day upon us, and we feel that it is the gift of the Infinite, and our souls grow glad because of life; because it hath crosses and crowns; because it is made up of shadows and sunbeams; because sorrow and joy are found everywhere. Oh Life, thou wondrous something we cannot analyze, as our God, our Father, our All, we lift our souls to thee in deep thanksgiving, praising thee as worlds praise thee; praying unto thee as the humble flower of the woods prays, when it asks for gentle showers that it may bloom in fresher beauty. Oh Spirit, that guideth all souls unto thee, be with us this hour; baptize us with thine Infinite love, and raise every thought in holy aspiration to thee. Amen. May 28.

Questions and Answers.

QUES.—By F. Emerson: Will the intelligence please to inform me how it will possibly seem to me on first entering the spirit-world? "Explain what is the sensation at death, or the change?"

tell you how you will feel when you pass through death. Experience only can give you that information.

Q.—By Mrs. E. H. Wheeler, of Oak Glen, Minnesota: Why are persons who are alive and well, seen in different places at the same time? My father was plainly and distinctly seen by three of his sister's family at the same time, when his body was actually fifty miles distant. I know of a number of such cases. Will you please inform me in regard to the phenomenon? He appeared to be as natural and perfect as when we took him by the hand.

A.—The spirit or soul can duplicate itself, as many times and in as many places as it may choose, provided circumstances are such as would be adapted to its view. You have all been taught by the different intelligences that visit you from time to time, that, as souls, you are free; you are possessed of wondrous power; indeed, that you hold all power within your own sphere, only you are not aware of it. But as you grow into a more perfect knowledge of spirit-life, you will then see you do n't grow there by inaction, only grow as souls through conscious action.

Q.—From the audience: Please explain the passage, "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Also this passage: "The sacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is his delight." Is there not a great moral difference between the prayer of the Christian man and the prayer of a sinful man?

A.—Prayer is prayer, let it come from where it will. The poet tells us: "Prayer is the soul's sincere desire, Unuttered or expressed; The motion of a hidden fire, That trembles in the breast."

We certainly can give you no clearer or more positive definition. Christians know no more how to pray than Pagans do. They all pray, each according to their own way; each according to the light they have received. The prayer of one, we believe, is as acceptable to the Great Infinite as that of another.

Q.—Will William Strauss tell us what he thinks of the "New Life of Jesus," dedicated to him by his brother, Frederick Strauss? Or will the intelligence answer the above, if the spirit of Mr. Strauss be not present?

A.—Having no personal knowledge concerning that particular inquiry, we certainly cannot answer it.

Q.—By H. K. Parker: What are the present conditions, and what are the following named persons now doing? Namely: Adam and Eve, Noah and wife, Abraham and Sarah, Moses and Zipporah, Pharaoh and the miracle of the Red Sea, Joshua and Jabin, Samson and Delilah, Samuel and Saul, David and wife or wives, Daniel of the Lion's Den, Children of the Furnace, Jesus and Judas, Paul and John, Arnold and Lincoln, Mahomet and Swedenborg, Wesley and Irving, Calvin and Arminius, Ann Lee and Joseph Smith, Voltaire and Paine. A description of the conditions, principles and practices of these individuals, in contrast now with what they were in times past in their earthly life, and spirit state now, would show the results of courses widely different.

A.—Every ancient tribe had its Adam and Eve, therefore we cannot tell to which your correspondent refers. Let him be a little more explicit, then we will answer the question.

Q.—Those mentioned in the Bible, I referred to.

A.—Perhaps we should say none such ever existed. At all events, we are in no way acquainted with such intelligences, therefore we cannot answer for their condition, either in the present or in the past.

Q.—What is the present and past condition of Samuel and Saul?

A.—All these personages—some that had an existence really in this mundane world, and some that had an existence only in the imagination of the people—each live in their own separate or distinctive sphere, and are governed by the law of that sphere. By law they have an existence in that sphere, consequently they are governed by its law. It is absolutely impossible for any outside intelligence to know the exact condition of another, whether in or out of the form. They alone can justly determine of themselves. Your speaker might declare that Theodore Parker was a model man; that he lived a life of justice, truth and love, as is known in human life. Perhaps Theodore Parker would not so determine. And who shall say that Theodore Parker would not have a right to say this? that he would not know best? So it is with regard to all other personages. They alone can write their history in truth. May 28.

Mary Ellen Kearney.

Father Fitz James has brought me here, and learned me how I should control, too, and speak. He says 'tis but justice that I should come—justice to myself, and also to those who are here, and in sorrow, because of their own deeds and mine.

No one can ever know how hard it is for me to come here to-day. But I believe that I shall only gain forgiveness of sins by true repentance. And unless I am willing to take up the cross, my repentance is not true, and so will do me no good.

I am not acquainted with the way of return, as many spirits are, because I never even tried before to come. As it is not long since I have been learning to come, I am not sure that I shall say all I want to, or all I ought to. But I will do the best I can.

I was murdered, they said; by my best friend, a short time since, and that friend is now so unhappy—not because he has been sentenced to be hung, but because he was ever foolish enough to be led in the way that brings no happiness to any one, and because he does not know exactly how I feel toward him because he murdered me. So Father Fitz James said I should come, if I did my duty, and make a confession, which is, I and I alone, am to blame. I attach no blame to him whatever. I do not take it all to myself because of my sympathy for him, but because it belongs to me, and I want him to feel that I shall be the first to meet him on the other side. I forgive him, if that's what he asks—and I know he does ask my forgiveness. But there's nothing to forgive. It's me that should ask forgiveness. I am as unhappy as he, because I know I did so much wrong. But I can't meet him face to face to tell him this, and ask his forgiveness. So by the advice of my good counselor here, I have come in this way. And I ask him to forgive me, and be satisfied to know that there is a spirit-world, and that we'll find plenty of teachers there who are willing to show us the right.

I want him to read all such books as will give him a knowledge of the world he's coming to, and be happy about it; not feel that he has cast an everlasting stain upon his family or mine, for it is n't so; this life is short, at the longest; and when this life is over, all stains will be washed out. I should be happy if he was. I should be happy if he was not all the time calling upon me with his sad spirit asking for forgiveness. I ask for forgiveness. He has no need to. Father Fitz James wants me to tell him this for him: that the Great Church, the Infinite Catholic Church of the Spirit, is large enough to admit all such as he, and he need not fear that he will be shut out of it after death. I am Mary Ellen Kearney, sir. Good-day. May 28.

Jennie Washburn.

I'm Jennie Washburn, from Augusta, Maine. And I bring my father here. But he can't talk, and so I do, and I want to come to my mother. My father was killed in the war, and I died of fever. I want my mother to know how we live, and how we can come. My father says next time he will come; but he wants mother to get somebody to come home, so we can come there—somebody like this to come home, so we can come there. And we get all the love that mother keeps sending. We get that all, and father says we send back tenfold.

Little Georgie died when he was a baby, before I was born. I've seen him since I come to the spirit-world. He's bigger than I am, and he would like to come, too, only he aint so near to mother as I am, because he's been away longer, and he was a baby, and I stayed longer with mother than Georgie did. So she calls more for me, and that's why I come closest.

Father says, tell mother he's n't sleeping at Gettysburg, as she told somebody the other day. He's wide awake, and he's home most of the time. He is n't at Gettysburg. It's only his body that's there. And I aint under ground, neither; I'm alive with him. I go home, too, when he goes. And we live where folks can go, and they do n't have to pay. Because mother said if she only had the money she would have gone to Gettysburg; but she had n't nothing to go with. And father says, "Tell her where we are we do n't use that filthy lucre. It's only a will that is wanted, and when we have that, then we can go where we like."

And now if mother had been in the spirit-world, she'd had a big will enough, because she did, anyway, and she could have gone, because she would n't had to pay any fare.

I do n't want mother to cry any more, and I want her to think about us. Father says, "Think that we aint gone; that we are there, only you do n't see us."

George knows ever so much. He could tell her ever so much, when he learns how to speak, and my mother'll be glad to have him; I know she will. Father says he would be sixteen years old—he would be now. He died a long time before I was born. I never knew him here. I know him now. [How old were you?] I should be eight years old. [How long have you been in the spirit-land?] It is most two years. That means dead, does n't it? [Yes.]

Well, I am going now. Next time I come, father will speak—I guess he will. Good-by. May 28.

Charles McQuade.

Well, sir, I am pretty happily situated, though I can't say I am so happy as I would like to be. I am so disappointed with what I have come to realize, that I do n't know how it is going to be with the future that is coming. And I've been so kind of unsettled about myself, that I thought I would like to come and speak to the folks I've left. You see, it was like this: I had my faults, I know, plenty of them; but then I was true to my religion. I lived up to it; was a good Catholic. But now I'm neither Catholic nor Protestant. Oh it's another thing altogether. It's a something I do n't understand, this having no religion at all. The fact is, stranger, I want to know just where I stand, and what I am. And I want 'em to bring a priest right there, and I want him to answer my questions, and tell me what it means. Now I want a priest. I would n't give a farthing to talk with anybody, unless I could have a priest present to talk to, also. And I want—well, I won't be satisfied till I know whether I'm in heaven or hell. I'm out; but whether I prayed myself out, or whether the priest prayed me out, I can't tell. But I'm out; and what I want is, that my folks let me come at home; want a priest to talk with there, and know what this means. [They do not countenance the return of spirits.] Oh, they do believe in spirits, sir, only they do n't let it out. I do n't care the devil what priest they go to; any one that cares to let me talk to him. I'd like Father McCarty pretty well. Yes, I want to go alone; that's the better way. I want to go to the priest alone, and then he and I will settle the question between ourselves, and if we get into a muss, I'll be sure to whip him. [You had better invite him to go to some medium, where you can speak.] That is it. Ah, but I want to see him alone, so I can talk to him.

Why would n't one of these folks go to the priest and let me come? Faith! I have it! It's an Irishman that has got the quick wits, you say. See here: some one of these folks will go to the priest to confession, and then it's me that will confess; yes, that's it. Let one of these folks go to confession, and then I'll be sure to have him alone in the box. Oh, I won't do anything! I want to know where I am and what I may expect in the future. Oh, I aint enlightened at all myself. Do not know where I am. I do n't know but some bottomless pit will open and take me in any time.

Well, what I want is one of these folks to go to the priest and ask confession. I will come then, and tell who I am and what I want to know. How'll that do? [Very well, if you can find one that will consent.] Yes, sir; but I like this one pretty well. [We do n't think that she will go.] And why would n't she go? There's nothing bad to do at all. No, sir, she do n't know how folks do at confession. I'll be there to confess myself. All there need be about it is the going. [I've no objections, if she chooses to go.] Very well, then, we'll find out.

Now I do n't want it understood that I'd not like to talk to my folks, for I should; but what's the use when I can't say where I am. I'm no Catholic, and I'm nothing at all. I do n't want to go to them till I know—I used to have some sort of a religion—well, I'll tell them when I'm here. [Your spirit-friends will inform you.]

I was asking Father Fitz James. He says, "Go and make them an appeal, and see what they will say to you, for, as you went out from earth, you must go back there and take your start. Now that is what I want to do; and if there's any obstacles in the way I'll wait until they get out of the way, then I'll go along." Now, mister, as it's you knows the most about this thing, is there any better way you can suggest to me than the one I spoke of? Have I not said all I could to make you understand what I want? "Well, here's another way." I'll ask my brother James to come to one of these mediums and ask if they're willing to go to the priest with him. That is it—I like him to do that; if they won't go, I'll live in this sort of a Purgatory place—oh, I'll be worse than that—because I do n't know but I'll get allipped into a dark hole the next minute.

