

BANNER LIGHT.



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THE RELIGION OF SPIRITUALISM.

The latest edition of that valuable and popular compilation—"Hayward's Book of all Religions"—has for supplementary matter a compendious statement of the Religion of Spiritualism, from the pen of A. E. Newton, than whom no man is more competent or better qualified to furnish the same. It deals with the Theoretical and the Practical sides of Spiritualism, and is a clear, concise, and complete setting forth of the faith of the true believer. It is quite time such a formula was incorporated into a publication which professes to give a summary of the features of the several Religions of the world; and inasmuch as this is to be considered the standard statement by all Spiritualists, embracing as it does all the points of that comprehensive faith which is yet to harmonize earth's religious confusions and bring heaven down to the plane of men's lives, we give place to the same, asking our readers to attend carefully to the truths it propounds, and preserve the statement entire for a ready reference in the future. This is the compendium:

MODERN SPIRITUALISM.

Modern Spiritualism, distinctively so called, took its rise from certain phenomena alleged to be caused by disembodied spirits, and believed to signalize the opening of intelligible intercourse between the earthly and spiritual states of existence. These phenomena first attracted special attention in the western part of the State of New York, in the year 1848, and have since spread, in various forms, throughout almost all parts of the civilized world. It is computed that from two to three millions* of the people of the United States alone, have become convinced of their reality and their spiritual origin.

DEFINITIONS.

Spiritualism, in its broad sense, as a Philosophical System, embraces whatever relates to spirit, spiritual existence, and spiritual forces, especially all truths relative to the human spirit, its nature, capacities, laws of manifestation, its disembodied existence, the conditions of that existence, and the modes of communication between that and the earth-life. It is thus a system of Universal Philosophy, embracing in its ample scope all phenomena of life, motion, and development—all causation, immediate or remote—all existence, animal, human, and divine. It has, consequently, its Phenomenal, Philosophical, and Theological departments.

But in neither of these departments is it as yet clearly and completely defined, to general acceptance. Hence there is no distinct system now before the public which can with propriety be called Spiritualism, or the Spiritual Philosophy, and for which Spiritualists, as such, can be held responsible.

Modern Spiritualism, more specifically, may be defined as that belief or conviction which is peculiar to, and universally held by, the people now called Spiritualists. This may be stated in the single proposition—

That disembodied human spirits sometimes manifest themselves, or make known their presence and power, to persons in the earthly body, and hold real communication with them.

Whoever believes this one fact, whatever else he may believe or disbelieve in Theology, Philosophy, or Morals, is a Spiritualist, according to the modern use of the term.

Hence there are wide differences among Spiritualists on theological questions. There are those who regard the Bible as divinely inspired and authoritative; though, in the light of modern revelation, they interpret its teachings somewhat differently from any of the prominent sects of Christendom. There are others who esteem it simply as an historic record, embracing the religious ideas, spiritual manifestations, etc., of the Jewish people and early Christians, having no higher claims to reliability or authority than have other histories.

The subjoined summary embodies the views on a variety of topics generally prevalent among the more intelligent class of Spiritualists.

I. THEORETICAL.

1. That man has a spiritual nature as well as a corporeal; in other words, that the real man is a spirit; which spirit has an organized form, composed of sublimated material, with parts and organs corresponding to those of the corporeal body.

2. That man, as a spirit, is immortal. Being found to survive that change called physical death, it may be reasonably supposed that he will survive all future vicissitudes.

3. That there is a spiritual world, or state, with its substantial realities, objective as well as subjective.

4. That the process of physical death in no way essentially transforms the mental constitution or the moral character of those who experience it, else it would destroy their identity.

5. That happiness or suffering, in the spiritual state, as in this, depends not on arbitrary decree or special provision, but on character, aspirations, and degree of harmonization, or of personal conformity to universal and divine law.

6. Hence that the experiences and attainments of the present life lay the foundation on which the next commences.

7. That since growth (in some degree) is the law of the human being in the present life, and since the process called death is in fact but a birth into another condition of life, retaining all the advantages gained in the experiences of this life, it may be inferred that growth, development, expansion, or progression is the endless destiny of the human spirit.

8. That the spiritual world is not far off, but near, around, or interblended, with our present state of existence; and hence that we are constantly under the cognizance of spiritual beings.

9. That, as individuals are passing from the earthly to the spiritual state in all stages of men-

tal and moral growth, that state includes all grades of character, from the lowest to the highest.

10. That, as heaven and hell, or happiness and misery, depend on internal states rather than on external surroundings, there are as many gradations of each as there are shades of character—each one gratifying to his own place by natural law of affinity. They may be divided into seven general degrees or spheres; but these must admit of indefinite diversifications, or "many mansions," corresponding to diversified individual characters—each individual being as happy as his character will allow him to be.

11. That communications from the spiritual world, whether by mental impression, inspiration, or any other mode of transmission, are not necessarily infallible truth, but, on the contrary, partake unavoidably of the imperfections of the minds from which they emanate, and of the channels through which they come, and are, moreover, liable to misinterpretation by those to whom they are addressed.

12. Hence, that no inspired communication, in this or any age (whatever claims may be or have been set up as to its source), is authoritative any further than it expresses TRUTH to individual consciousness—which last is the final standard to which all inspired or spiritual teachings must be brought for judgment.

13. That inspiration, or the influx of ideas and promptings from the spiritual realm, is not a miracle of a past age, but a PERPETUAL FACT—the ceaseless method of the divine economy for human elevation.

14. That all angelic and all demonic beings which have manifested themselves, or interposed in human affairs in the past, were simply disembodied human spirits, in different grades of advancement.

15. That all authentic miracles (so called) in the past—such as the raising of the apparently dead, the healing of the sick by the laying on of hands or other simple means, unharmed contact with poisons, the movement of physical objects without visible instrumentality, etc., etc.—have been produced in harmony with universal laws, and hence may be repeated at any time under suitable conditions.

16. That the causes of all phenomena—the sources of all Life, Intelligence, and Love—are to be sought in the internal, spiritual realm, not in the external or material.

17. That the chain of causation leads inevitably upward or inward to an Infinite Spirit—who is not only a Forming Principle (Wisdom), but an Affectional Source (Love), thus sustaining the dual parental relations of Father and Mother to all finite intelligences, who, of course, are all brethren.

18. That Man, as the offspring of this Infinite Parent, is his highest representative on this plane of being—the Perfect Man being the most complete embodiment of the Father's "fullness" which we can contemplate; and that each man is, or has, by virtue of this parentage, in his inmost a germ of Divinity, an incorruptible portion of the Divine Essence, which is ever prompting to the right, and which in time will free itself from all imperfections incident to the rudimental or earthly condition, and will triumph over all evil.

19. That all evil is disharmony, greater or less, with this inmost or divine principle; and hence whatever prompts and aids man to bring his more external nature into subjection to and harmony with his interior—whether it be called "Christianity," "Spiritualism," or "The Harmonical Philosophy"—whether it recognize "the Holy Ghost," "the Bible," or a present Spiritual and Celestial Influx—is a "means of salvation" from evil.

II. PRACTICAL.

The hearty and intelligent conviction of these truths, with a realization of spirit-communication, tends—

1. To enlighten lofty desires and spiritual aspirations—an effect opposite to that of a grovelling materialism, which limits existence to the present life.

2. To deliver from painful fears of death, and dread of imaginary evils consequent thereupon, as well as to prevent inordinate sorrow and mourning for deceased friends.

3. To give a rational and inviting conception of the after-life to those who use the present worthily.

4. To stimulate to the highest and worthiest possible employment of the present life, in view of its momentous relations to the future.

5. To energize the soul in all that is good and elevating, and to restrain the passions from all that is evil and impure. This must result, according to the laws of moral influence, from a knowledge of the constant presence or cognizance of the loved and the pure.

6. To guard against the seductive and degrading influence of the impure and the unenlightened of the spiritual world. If such exist, and have access to us, our safety is not in ignorance.

7. To prompt our highest endeavors, by purity of heart and life, by angelic unselfishness; and by loftiness of aspiration, to live constantly in rapport with the highest possible grades of spirit-life and thought.

8. To stimulate the mind to the largest investigation and the freest thought on all subjects—especially on the vital themes of a Spiritual Philosophy and all cognate matters—that it may be qualified to judge for itself what is right and true.

9. To deliver from all bondage to authority, whether vested in creed, book, or church, except that of perceived truth.

10. To make every man more an individual and more a MAN, by taking away the supports of authority and compelling him to put forth and exercise his own God-given truth-determining powers.

11. At the same time to make each one modest, courteous, teachable and deferential. (If God speaks in God's person's interior, he does the same in that of every other person, with a clearness proportional to their individual development;

and if one would know the truth in all its phases it is well that he give a patient ear to the divine voice through others, as well as in himself, that all possible mistakes in his own intuitions may be corrected. To refuse to do this, is the extreme of egotism; while unquestioning submission to another's convictions is the extreme of slavishness.)

12. To promote charity and toleration for all differences, in so far as they result from variations in mental constitution, experience and growth.

13. To cultivate and wisely direct the affectional nature—making persons more kind, fraternal, unselfish, angelic.

14. To quicken the religious nature, giving a more immediate sense of the divine existence, presence, power, wisdom, goodness and parental care than is apt to be felt without a realization of angelic ministry or mediation.

15. To quicken all philanthropic impulses, stimulating to enlightened and unselfish labors for universal human good, under the encouraging assurance that the redeemed and exalted spirits of our race, instead of retiring to idle away an eternity of inglorious ease, are encompassing us about as a great cloud of witnesses, inspiring us to the work, and aiding it forward to a certain and glorious issue.

Original Essays.

"YE MUST BE BORN AGAIN."

BY DYER D. LUM.

When the Galilean uttered these words of such deep spiritual import, they fell on ears of flesh incapable of comprehending the great truth. So it has ever been. Man has but dimly perceived the majesty and beauty of the spiritual, and has ever clothed it in material garments, veiling it under easterly doctrines that none but the initiated could grasp and comprehend.

Religious thought, in its evolution from its rude and primitive type, the personification of the reciprocal principles of nature, loth to surrender its time-honored convictions, would incorporate new truths into its system gradually; and this by the same law that we may observe operating similarly to-day on every hand. Therefore, it has been natural for man, when grasping higher and more spiritual truths, to retain many of his old rites and outward observances, unable to fully throw off what has become a part of himself.

Jesus, standing on the plane of Spirituality, and in his matchless purity far removed from the contaminating influence of preconceived prejudices, saw through all forms and stood face to face with the truth itself. Not so his disciples; falling far short of him in spiritual vision, continually giving a material meaning to his declarations, and not till after his death beginning, even faintly, to discern the comprehensive scope of his mission, they retained and transmitted to the young church many of the old ideas derived from pagan mythology.

The Church for ages understood the language of Jesus no better than Nicodemus. They could not, aye, they can not grasp spiritually only through material forms. Hence, to "be born again" must be accompanied with the pagan rite of baptism. The earliest form of baptism in the Christian Church was by immersion; the candidate, in a nude state, was buried in the waters and was born again to the world "a new creature," and clad in white robes to denote his, or her, purity and infancy in grace.

Let us briefly cast our eyes over the pages of history, and see how prone mankind have been to follow the same course and "put new wine into old bottles."

All ancient systems of religions were based on the ever-recurring phases of nature, the seasons, and the movements of the heavenly bodies. The same thought that thus manifested itself in legends and outward observances would also, under the controlling influence of the same general law, become manifest in their moral conceptions and precepts, and shape their theological dogmas. An essential feature of sun-worship—the prolific mother of all later "systems"—was the existence of an "under-world," where their god descended after his death "unto the spirits in prison." The sun-god's entrance into the lower hemisphere became their god's descent into hell. This lower world became, therefore, to them a veritable existence, having a "local habitation" as well as a name.

No fact is better attested in the annals of the past than the universality of the belief in continued existence and identity after death. As far back as we can trace the existence of the race, among every nation and tribe, in every clime, from the Chinese to the Aurochians, from the Ethiopians to the Dacotahs, rites of honor have been paid to the dead—various offerings have been placed at their graves.

This conviction has been the world's belief ever since man first observed the "caprice in the dispensation of death strongly indicative of a hidden sequel," and cannot be explained as originating in myths, as it preceded them; for wherever an altar has been raised, progress and sacrifice offered—and where have they not?—this deep soul-conviction existed. "It is traceable from the dark Osirian shrines of Egypt, and the initiatory temple of Eleusis, to the funeral-fires of Gaul, and the Druidic conclave in oak-groves of Mona; from the reeking altars of Mexico, in the time of Montezuma, to the masses for souls in purgatory said this day in half the churches of Christendom."

Firmly convinced of his immortality, the system of sun-worship would present to man two regions; one of bliss and one of misery, in which he might continue to exist. Heaven, the upper region, the Summer Land, the abode of Ormuzd, the Light of the world; and Hell, the lower region, the kingdom of Ahrimanes, the Prince of Darkness, the source of all destructive agencies.

Struck with the annual waning of the sun's power at autumn, followed by the advent of cold and chilling winter, so blighting to every appearance of life, their minds, firmly convinced of the sun's divinity, would express their thoughts in legends of the exploits of their sun-god. At his overthrow and death he passed on to Amontes, Sheol, Hades, the land of shades, where in like manner the souls of all men go at death. But on the return of spring, they beheld the sun's glorious resurrection and ascension—so in like manner should man arise, and the Resurrection became a settled dogma. Accurate research and critical analysis have fully demonstrated that these were the great basic principles of all mythological systems, and not the mere work of the imagination of to-day. Taking this historical data for our guide, let us look at the various methods adopted by antiquity to express their conviction of "a new birth," and practiced long before the first "year of grace."

The Ancient Mysteries will, upon examination, confirm the foregoing statements, for in them, lay the life of their organizations.

But, owing to the spirit of opposition of the early fathers, excited by these "heathen rites," we have been taught to believe that in their rites and doctrines they were all that was vile and impure, and in direct contrast to the ceremonies of the "gospel of peace and good-will to men." As we no longer go to the Fathers for reliable information on any subject, we will set them aside as interested parties.

"The original mysteries, the authoritative institutions coordinated with the state, or administered by the poets and philosophers, were pure. These means were a complicated apparatus of sensible instructions, admirably calculated to impress the most salutary moral and religious lessons," (Rev. W. R. Alger, D. D.) Their aim was to ameliorate the condition of humanity, restrain him by stronger ties than those of human laws, and to cast the bright beams of hope and trust across the path of his untrodden future. In order to more forcibly impress the minds of the initiated, every device that priestly ingenuity could contrive was resorted to in order to render the rites grand and imposing. The order and harmony so apparent in the movement of the celestial bodies called upon them for their approval and imitation. The imposing tableaux of the universe, and the marvels of poetic mythology furnished to legislators the subject for the scenes that astonished the trembling candidates in the temples of Egypt, Asia and Greece. All that could produce illusion, all the resources of mechanism and magic, which was but a knowledge of the secrets of nature and the art of imitation; the brilliant pomp of the feasts, the variety and richness of the decorations and vestments, the majesty of the ceremonial, the enchanting effect of the music, the choirs, the chants and anthems, the dancing, the noise of cymbals, so calculated to excite enthusiasm and delirium, all were employed to attach the people to them. It was by such great institutions that they sought to form the public morals and these numerous religions appeared the proper means to attain to that end. Nothing could be more pompous than the procession of the initiated as they advanced toward the temple of Eleusis. The procession was characterized by dances, sacred chants, and the expression of an holy joy.

No fact is better attested than the moral object of these mysteries, and that the great truth of man's existence beyond the grave was there inculcated. Would the state protect organized sensuality, and throw its protective influence over scenes that only tended to inflame the brutal passions and degrade mankind to a level with the animal world? One of the laws of Solon was that the day after the festival in the Eleusinian temple the senate should convene to inquire if in all things the proceedings had been characterized by reverence and propriety.

The rules regulating admission were very strict. In Greece, no barbarian, unless adopted by a Greek, whatever his merits might be—could be admitted. Not only murderers, but all who had committed manslaughter, however guiltless they might have been of criminal design, forever forfeited all claims to so hallowed a privilege. The essential requisites for participation in these sacred mysteries were a blameless life, a legitimate birth, and the enjoyment of all the rights and prerogatives of freemen. Alcibiades was rejected solely on account of his well known dissoluteness, and Nero dared not attend after he had imbrued his hands in his mother's blood. All accepted candidates were required to purify themselves in thought and deed, mind and body, and were clothed in white raiment. "All the testimony of antiquity," says the learned and erudite Müller, "concur in saying that these mysteries inspired the most animating hopes with regard to the condition of the soul after death."

In the Egyptian Mysteries, a future existence and the necessity of a spiritual regeneration were the great underlying principles. They represented each soul as ferried across the river of death, and conducted by Anubis to the dread tribunal of the forty-two judges, where his actions, while in earth-life, were scrutinized and judgment awarded accordingly.

The Persian Mysteries were celebrated in grottoes and caves, on the walls of which were delineated astronomical emblems representing the universe. One of the cardinal features of the initiation was—in dramatic show—the death of the candidate, who was laid in a coffin and funeral rites observed; but afterwards, in humble imitation of his risen Lord, he rose to a new life, having thus been born again into the kingdom of light, emblematic of the soul's destiny.

In the Syrian Mysteries they celebrated the death of Adonis, the Thammuz of Ezekiel. This festival lasted two days. The first was occupied with mourning and lamentation; coffins were seen at nearly every door, and every countenance suffused with tears. The second day all was

changed. Sorrow and lamentation gave place to praise and joy. The air resounded with anthems of praise, and every token of grief had disappeared, for Adonis, their Lord and Master, had risen; had burst the bonds of death, and returned triumphant. This allegorical representation of the death and revivification of Nature, owed its deep and heartfelt significance to its being accepted as a type of human destiny, an evidence of their own immortality. Connected with these celebrations were many scenes that have long been cited as evidence of their lowliness and debasing influence; but we should bear in mind that to the ancients, unspoiled by our civilization, many things that are to us indelicate and immodest were then regarded with no feeling of shame or lowliness. The phallic emblem was to them an holy symbol of the great productive cause. Children of Nature, they regarded not as impure or profane anything natural; and personifying Nature, of course, included the conception of all the human organs and passions. With these principles, it need not surprise us to discover that where there were priests, the women should be instructed that the imitation of the union of the reciprocal principles of Nature, was as legitimate as the imitation of other events. The lowliness was on the part of the priests, for the women were not actuated by one unholy motive, nor was their conduct otherwise regarded by their husbands and public opinion. Being pure in thought themselves, it ill becomes the present generation to cast reproach, but rather it should exclaim, "hont soit que mal y pense!"

The Phrygian Mysteries celebrated the untimely fate of Atys, the lover of Cybele. In these was celebrated the death of the lovely shepherd youth, God manifested in the flesh, Atys. In response to the prayer of his frantic consort, the divine Atys was restored "the first fruit of them that slept," thereby opening the celestial gates for those found worthy. "Annually," says Lucretius, "the whole drama was performed by the assembled nations, with sobs of woe, succeeded by ecstasies of joy."

In the Hindoo legends we have Mahader, searching for his lost consort Sita, and Camander, the Hindoo, Cupid was also annually mourned with solemn dirges and funeral rites. He also was slain, and subsequently restored to life.

The legend of Demetrius (Ceres) and Kore (Proserpine) celebrated in the Eleusinian Mysteries is well known, and was commemorative of the same idea.

In the Scandinavian mythology, Baldur, the son of Odin, is represented as the mildest, wisest and most eloquent of all the gods; of unwavering rectitude of character and preeminently recognized as the good god—the Beloved Son of God (Odin). Like Ormuzd he was the personification of all that was morally pure and good. His converse, Loki, the personification of evil, hated him with that intensity of hatred that evil feels toward the good, and finally succeeded in procuring his overthrow and death. Pierced by an arrow, he died and descended to the realm of Hela, the queen of the under-world. But the promise of a joyful resurrection was held out to the faithful when Baldur should return. The earth was to be destroyed by fire, and a new heaven and a new earth was to be created, where the faithful would dwell under his benignant away.

Of the Celtic Mysteries we have but a meagre account, but it is abundantly proven that they taught the immortality of the soul. The candidate for initiation had to undergo several severe metamorphoses. Figuratively, he died, was buried, and rose from the tomb "a new creature." So firmly did they hold to the doctrine of a future state of blessedness, that they would weep over the new born infant, and sing and rejoice around the death-bed of a relative.

Among many of the North American Indians we have recorded several instances of similar rites. In many tribes the young brave must retire to a secluded place and pass his time in fasting and prayer. He feigns death for hours, and is then "born anew," and accepted as one of the braves of the tribe.

In all of these various mysteries, or religious festivals, we cannot fail to observe their evident origin in the allegorization of physical events, and owed the deep hold they acquired over the human mind to the fact of their fostering that dearest aspiration of the human soul—immortality. In all, the necessity of spiritual regeneration, or, as it was termed, "a new birth," was distinctly recognized. In some they were buried in the ground, regarding earth as the mother of all life; in others in water, as the revivifying principle of Nature. Immersion in water was an established custom in the time of Jesus. He alone found the kernel of truth contained in the form, and recognized its independence of all rites; but knowing that his hearers had eyes that saw not and ears that heard not, attempted to recall the significance of baptism, and impress upon their material minds its spiritual import.

We fully recognize the grand truth, and though we have advanced to that higher plane as to render material clothing for spiritual truths not only unnecessary but emphatically debasing, we still insist on being born again—out of a material plane of passion and prejudice into that heavenly kingdom, the inner life. Therefore, "Marvel not that I said unto thee, ye must be born again."

Springfield, Mass.

GOOD FOR EVIL.

BY GEORGE F. BAKER.

We learn by experience the lessons of life, and gain wisdom by intuition, observation and reflection. It often takes a long time to learn some of the most simple and useful lessons of existence. We seldom observe the effect of our own acts close enough to learn the lessons that they impart to a more close observer.

Overcoming evil with good was long since

poken by one of earth's children; and also lived every day life, proving to the world that it was possible to live a true life amid all the turmoil of mankind; and many have mistaken the man Jesus Christ for a God, and fallen down to worship him as such, hence his example and precepts are of little account to human beings, because of the frailness of human nature. People should not render good for evil because he did it, unless imitation is their highest moral standard, but because the best interest of humanity demand it, and it is the most effectual way to establish peace and good feelings among men. Returning evil for evil is like adding fuel to a fire that you wish to put out; but returning good for evil is like pouring water upon the burning flames. Angry passions are soothed by mildness, but unkindness calls them into action. We lose very much of the enjoyment of life by giving way to passion, because of the offences of others. When another does wrong, pure love should be the moving cause to set them right. Feeling thus moved, one seldom inflicts evil for evil. We should strive, master and control self, and others will seldom rebel against, and seek to correct by physical force, for the want of unforgiveness, to establish a better mode of conquering enemies.

As long as we practice evil for evil, just so long will our world be deluged with blood, from time to time, as occasion may seem to require. Our better feelings and moral natures unfold slowly for the want of proper training while young, and careful culture in more advanced years. The higher and nobler feelings of our natures need care and training to make them strong, so as to hold the balance of power which they should always maintain under existing circumstances, and no one can gain as much moral power by seclusion from earthly contact with all of its vices, as they can to move amid its various conditions which an earth-life subject them to. To live happily under pleasant circumstances is no virtue, but to try to move calmly and peacefully amid trying conditions, although failure often marks our course, is noble and worthy. We should strive to actualize in every day life our highest conception of a true life, then our example will strengthen the less strong, for example alone is a very potent way of preaching. It often makes lasting impressions upon a careless observer, for good or evil. A cherished love and esteem for the welfare of others causes them to respect our rights and privileges. Exceptions may occur in the external life, but never in the sacred interior of the soul-existence.

The more good we give, the more we get, for we are connected with an exhaustless fountain, and the only way to gain is to give. By giving the best of our soul's treasures to others, we help to make our spirit home more beautiful. What has the lessons of ages taught us? Evil for evil has a very ancient record, and its pages are written all over with human blood, and it is all covered with the tears of the widows and orphans. But good for evil has a spotless record. The noblest deeds of human life are penned upon its pages. When we enter the spirit-home and read life's record, it will give us pleasure to view these deeds of kindness for unkindness, and love for hatred; but when we see its pages stained with evil for evil, we shall wish that it were not so. Angels rejoice to see mankind living in harmony with the law of love and kindness, for they well know that in so doing, war and deadly strife will cease to be, and peace and harmony reign among mankind.

TRUE COMMERCE.

NUMBER TWO.

In a former communication we advocated a return to specie payments as the only means by which it is possible to secure anything like stability in the price of property, and thus enable business men to make their plans with reference to the future.

We trust that it will be apparent to all well-disposed, intelligent persons, that a reasonable certainty as to the future prices of property is desirable, and that the true interest of the mass of the community will be promoted by having some fixed standard by which to measure the service or labor which we are to give or receive.

We shall therefore assume, without further argument, that sooner or later our people will insist upon resumption of specie payments by the general government, which will, of course, compel all others to follow. It will then become necessary to consider if some further provision should not be made to secure us against the recurrence of suspensions and their consequences.

In anticipation of this necessity, and in order that there may be time for careful consideration, we propose to offer some suggestions as to a true system of banking and currency, which if established would measurably secure us against the danger of inflation, from which so much is to be feared. Our purpose is to prevent extended credits, and insure prompt settlement of balances throughout the whole country, and incidentally to supply first, the necessary amount of bank-notes, or paper money, to meet the want for change created by the general business of the community which is effected mainly by the use of other forms of currency than bank notes or specie.

It may not be apparent to all, at once, that the commercial transactions in a country like ours, can never be effected by the use of bank notes, legal tenders, or specie, except to a limited extent.

A few hundreds of millions of these all together, is as much as we need, while the more common or private forms of currency amount to thousands of millions, answering in our trade all the purposes of money, so long as they truly represent merchandise at the rate at which it would be sold for specie. When it is said that money is scarce, it is not bank notes and specie which disappear to any considerable extent, but these other forms of currency, which, after all, represent and are the title to our merchandise or available capital, as much as deeds and mortgages are to real estate.

A want of confidence induces the capitalist, who may have millions at his command, to suspend action until he sees the future more clearly. He has no bank notes, and does nothing to diminish the amount in circulation. It is true that his refusal to make a loan, or check upon his funds, creates a demand for more bank notes, or something else which represents real capital, and thus relatively to the demand the supply is diminished, though there are as many in circulation as before. Now what we need is some system which, by its own inherent action, shall prevent the inflation and contraction which alarms the capitalist, and thus renders the flow of his means uncertain, injuring both him and the borrower.

In our judgment the New England or Suffolk Bank system, established more than forty years since, has shown itself better adapted to our purpose than any other yet known, and it is this we would reestablish and make universal throughout the country, and even throughout the whole commercial world.

We are free to say that we cannot reasonably

expect stability and really healthy action in our business transactions in any one country, now, until all agree upon substantially the same system of banking and currency and weights and measures. The system must be not only national, but international, and sooner or later we are confident of this result.

The immensely increased power of production, and the rapidity with which exchanges of merchandise are made, point unmistakably to a more simple and efficient system of banking and currency than we enjoy at present, and we believe the time is rapidly approaching when the whole world will accept a change. Let us have in this country, at least, a truly national, but not a government system, represented by a parent institution in New York, with branches in all the large commercial cities where the local banks chartered by the State governments should redeem their notes.

The notes for the central bank and branches should be supplied by the general government, and for the local banks by the States. Bonds should be taken in all cases, in addition to the capital, that the notes shall be promptly redeemed in specie, or specie funds, not only at the place of issue, but at the proper commercial centre of the section where the bank is located. The central institution, to be chartered by the general government, should be required to keep and disburse the public revenues without charge, and perhaps all should pay a reasonable tax on the notes supplied for circulation. But we do not insist upon the tax, for it is to be borne in mind that in issuing notes, the advantage is not all on the side of the banker. He for the time becomes, in fact, the partner of the merchant, or business man whose paper he takes in exchange for his own notes, and thus incurs a risk which the public avoid, while they have the use of a convenient, safe form of currency which answers all the purposes of money.

The effect of the tax would be to keep down the circulation, as the banker would have a double inducement not to take and give security for more notes than the business of the community actually required. The amount would be self-regulating, and in this view we should favor a moderate tax.

But the point upon which the whole question turns, is that there shall be absolute certainty of prompt redemption in specie or specie funds at the several commercial centres, so that in the remotest portion of each section where there is commerce, there shall always be means to purchase a bill of exchange or draft which will pay a debt at any place on the globe. That this is possible, has already been shown by a long and successful experience among a people, who have no superiors in a careful adaptation of means to ends.

We only need to make the Suffolk system universal, and take proper security for redemption of the notes to accomplish all we want. It is not enough that we have the system in New England alone, for we have found that when the other portions of the country are in disorder, we must suffer also. We have, therefore, no faith in any but an universal or international system which shall recognize a common centre, so that any tendency to excess, shall at once be felt, and corrected.

Each government should employ its central bank as fiscal agent, and take ample security against loss by mismanagement. Beyond this, and the redemption of the notes, government has nothing to do. We cannot fix by legislation the rate of interest, or the amount of coin which the bank shall take or keep. Least of all, can we determine the amount of banking capital or notes required.

But we can and ought to say, that the obligations of the banker shall be kept, and that he shall always have a sufficient amount of means for the purpose, or suffer the consequences.

Legislation on general principles and leave details to be adjusted according to the varying circumstances in each case, which can only be fully understood by the banker, whose interest should be made to depend upon the judicious conduct of his business.

The foregoing suggestions are offered, in the hope that they may at least awaken attention, and lead to the adoption of some measures which shall insure us against the general tendency to over-trading, long credits and speculation, which tend to demoralize our people and render commerce unfit for an honest man to engage in. We cannot hope that the rising enterprising generation which is to succeed us will accept our advice to be prudent, for we are not willing to be advised ourselves.

But we can organize a system if we will, which shall by its own action compel prudence, or in other words, enforce a prompt settlement of commercial indebtedness. Nothing short of some such system will answer our purpose, and it remains to be seen if we are ready to accept the sacrifice which its adoption will require. W.

Our National Organization of Spiritualists.

By an act of the Third National Convention, this body was declared to be a permanent organization, and that "its objects were to spread the true facts and philosophy of Spiritualism by sending out and supporting lecturers." See first and second resolutions over call for the Fourth Convention.

I attended this Convention for the purpose of placing myself upon the list of teachers, or otherwise bringing myself before this body in the capacity of a lecturer. Owing to the amount of business before the Convention, or other causes, this part of their object was not reached. I therefore take this method of further introducing myself to all Spiritualists and Reformers everywhere. I have been traveling for more than one and a half years as an independent missionary, proclaiming great truths which have been acknowledged as legitimate subjects for Spiritualists and Reformers by the Convention of Mediums and Speakers, at Rochester, N. Y., and also by the Fourth National Convention, held at Cleveland, O. See resolution eighth in the report of the Genesee Conference, as published in the BANNER of August 31. Also, second resolution of Fourth National Convention. Each commencing as follows:—

Resolved, That we recognize it to be a truth that one of the first great principles of reform is to correct form," etc.

This subject covers a large field of useful and entertaining knowledge, which lies at the root of all progress. I am prepared to teach the principles contained in that resolution in language appropriate for any public assembly; also, to lecture upon the facts and philosophy of Spiritualism, education and government of children, protection of society from crime, etc. I am now in the State of Ohio, but until further notice should be addressed as follows: J. P. COWLES, M. D., 22 Court street, Brooklyn, N. Y., care of J. Andrews, Cleveland, O., Sept. 11, 1867.

Children's Department.

BY MRS. LOVE M. WILLIS.
Address care of Dr. F. L. H. Willis, Post-office box 89,
Station D, New York City.

"We think that we do daily see
About our hearth, and in our lives,
Or may be if they will, and we prepare
Their souls and ours to meet in happy air."
(Lemon Hows.)

BOUQUETS OF FLOWERS.

Life Everlasting.

Still one more flower lingers with its beauty and hangs out its silvery clusters in the pastures and by the road-side. The immortal breathes in its very name its representation. It is the flower that cannot die, but represents the continued beauty and everlasting life of all things. For this reason it is wound into wreaths and placed over the graves of little children to signify that they must live forever and their beauty be immortal.

What sweet lessons does this little flower tell us. It seems planted on purpose to speak to us some beautiful words of courage. I think its great lesson is to let us know that summer may last forever, and the sweet life that it has brought forth, is an everlasting life, to those who wish to make it so.

There is nothing sadder than to feel that the most beautiful things must pass away never to be ours again; that we have no power to keep what we love best. But if we can only feel that all beauty is an eternal beauty, all life an everlasting life, then we shall be willing to see flowers fade, our loved ones die, and our own youth and attractions depart.

Aunt Hetty dearly loved to talk to little children, and so they used to bring her flowers and listen to some little story or pleasant words that she uttered, just as the sun gives sunshine, because her heart was full of wisdom and love, and must let it burst forth.

"Now, I suppose," said she one day, as she wound a pretty cross of everlasting, "I suppose you girls and boys don't think these blossoms quite so beautiful as lilies and roses, but there's nothing looks sweeter to me, and I will tell you why; it always makes me think of beautiful days in my life, that live forever. Everlasting days I call them, for I cannot think of the time to come when I shall not remember them. And as to that matter, all days I think are everlasting days, and I will tell you how I came to think so.

When I was a young girl and loved a plenty of fun and frolic, and of all things disliked to keep still an hour, I used to go to meeting and was obliged to stay for two whole hours, when I longed to be anywhere but in the great meeting-house, on the hard seats, listening to sermons I did not understand.

My seat was fortunately where I could look out upon a magnificent hill and watch the clouds float over it, and wonder at the deep blue sky. I say this was fortunate, because I had something to think of besides the bonnets and shawls and queer noses and eyes of some of those near me. For the sight of the sky made me dream sweet fancies, while criticizing my neighbors of the pews, made me restless and uneasy.

Well, one summer's day, the south-west wind blew softly through the meeting-house, and the minister was particularly dull and quiet. After the sweet strains of Hebrew had died away I fell to dreaming. The text was something about life everlasting, and I felt quite sure that the minister was talking about the flower that I was so fond of gathering. I suppose people thought me steep, for I leaned back against the pew and was stiller than was usual for me.

But far enough from sleep was I. My thoughts went first to the white Everlasting, then to the fleecy clouds, till I fancied the clouds were angels speaking to me, and I have since imagined that the minister must have been preaching about John's vision, for I soon heard the angels talking to me as they did to St. John; only what they said was very different.

"Look," said the angel; "and I looked and beheld wreaths upon wreaths of Life Everlasting, and the angels seemed scattering them over the meeting-house. They looked more like fleecy clouds than anything else, and soon they seemed changed into soft, white, shining globes. These were so curious, and so much like flowers, and yet like mirrors, that I looked at them more closely.

A myriad hung about me, beautiful and downy, and yet in each one I beheld pictures, some glowing and bright, some dull and shadowy; and as I began to look closer, I discovered that each one represented a portion of my life. I could see many things that I thought I had forgotten, but which I then remembered quite distinctly. All my school-days, my friendships, my likes and dislikes, were all there. I remember particularly seeing the sweet face of Rosa Neal, a girl that I had loved dearly, and who had died. And also Susan Flanagan, that I disliked. I could see, even to her red hair, in the heart of the Everlasting.

I am sure people must have seen the red color come to my face as I saw things that I was ashamed of. There was the cross look and the impatient turn of the head when things had not gone as I wished. There was my vexation at having to wear a dress I did not like, and my pretence of being glad to see Sally Wright, when I wished she was in Halifax.

Well, I looked a long time and was very sure that everything I had ever known or seen was there, and as I paused, the angel from the cloud said,

"This is Life Everlasting."

"Doesn't anything die?" I asked.

"No, nothing. All is here, living forever. The sweet faces of those you call dead, the acts that were beautiful in their unselfishness, and more that were ugly from their selfishness."

"Why don't they die?" said I.

"They can't," said the angel. "For God's life is in them all. Nothing can die; but the beautiful and holy live so as to shed back light and glory. Oh, do not create the shadows, for they too live."

Oh how I wished I had never given out anything but beauty and light. How gladly would I have wiped out forever all that was unwelcome. But there was all that had life lying forever. I can assure you I made one firm resolve that I would never paint a picture that I would not be proud to look at.

After that I fell to looking about other people, and then I saw the same things. Directly in front of me was a man that I had always heard called treacherous, but about him in living light glowed the most beautiful scenes. Acts of kindness and good-will, charity, pity, love, were all expressed in the little blades of light glowing about his head.

"Why is it," said I, "that people do not judge him aright?"

"Because they forget that by his fruits shall a man be known," said the angel.

Then I looked at one of the most pious women in the whole town. I mean she was thought to

be. What surprising things I saw about her! Her acts were acts of self-glory. She played to be seen of men. She never did a good deed that would not be noticed abroad. In secret she would do many a mean, contemptible act. It made me really blush for her, for I thought everybody must see all that I saw.

"Is there no way of hiding these things?" I said.

"If you hide, what good does it do? They are all there, living forever. Do not forget life is everlasting."

And I never did forget. I have always cherished this flower as the best preacher I ever heard. I never begin to do a thing that I do not think 'would I like to have it live forever?' If I can answer yes, then, I am pretty sure to be right in what I do, but if I cannot wish to have it remain forever, then I am sure to be in the wrong. Do not forget the Life Everlasting children. Gather it before it has opened its flowers, or else they will ripen too much and fall; and wind them into clusters to remind you that nothing ever dies."

"There is another beautiful lesson of this flower," continued Aunt Hetty. "It is as good as proof to me that those that we love live still in a better, purer home. I told you that I loved Rosa, and when she died it seemed to me that the world could never be half so beautiful to me. Somehow I thought her dead, and a great way off, although everybody said she was in heaven. I gathered some beautiful flowers for her grave one day and laid them carefully upon it, and the next day I went and they were only a deformity there, a mass of withered leaves and buds. And then I thought that as soon as the Immortal was in bloom I would make a garland of that, and I did. I carried it and laid it on the grave as tenderly as if she could feel my touch, and then I fell to crying, thinking of all the happy days we had spent together, and wishing they might return.

"Oh Rosa, why couldst you live forever," I said.

And quick as thought I seemed to hear,

"I do, I do. My love is everlasting."

I thought it was the flowers that spoke to me, or some little singing bird, but I could see nothing, and I went home; but the words did not die out of my mind. 'My love is everlasting' seemed ringing in my ears, and I kept thinking of it, until I believed it as real gospel truth. You may be as sure that your loved ones are near, as you are of the blooming of these white flowers. Now if this pretty flower is not as sweet a little preacher as ever spoke to the winds and the grass, and if it does not spread glad tidings of great joy then go your ways and do not ask me any more questions for a whole week."

This was Aunt Hetty's sermon on Life Everlasting, and I think it must be true, every word of it. By the beautiful laws of life everything lives forever, but the glory and beauty of goodness will after a time so shine on and brighten what was wrong that we shall see the ill we have done only as the shadow to a picture."

(Original.)

REMARKABLE BOYS.

NUMBER SEVEN.

Edward Bird.

During the time of the Princess Charlotte, whose untimely death in 1817, at the age of twenty-one years, plunged the English nation into the profoundest grief, an English artist, who was entirely self-taught, was winning for himself both fame and riches.

He was the son of a poor man, who was a dealer in second-hand, or cast-off clothing. When a child, his health was exceedingly delicate. He had a kind and loving mother, whose delight it was to contribute to his happiness by devising for him various amusements. He very early developed a passion for drawing figures, and seemed to take the intensest pleasure in looking at those productions of his tiny hand. When he was but three years old, he would stand upon a chair, and with a piece of chalk trace outlines upon the wall. When he had finished his work, he would look at it, and clap his little hands and cry out with joy, "Well done, little Noddy Bird, well done!"

He would rise very early, mornings, before any one else was stirring in the house, in order to get uninterrupted time to pursue his favorite amusement. He had one sister—the oldest—who sympathized with him fully in all his desires and tastes. She loved him very tenderly, and she encouraged his taste for drawing and saved all her pocket money for a long time, in order to buy him a box of colors.

His father was too poor to afford to have his son instructed in the art he was manifesting such a taste for, and so the little fellow had to work on alone, and patiently he toiled in his efforts to work out the inspirations of the genius he felt struggling within him.

At length his father, feeling that it was the best thing he could do for the young artist, apprenticed him to a maker of tea-trays. These he ornamented with so much taste and exquisite skill that he became very distinguished among his associates in the business.

He remained in this occupation for some time, but his restless aspiring mind would not allow him to spend his life in such a position. Faithfully, as long as he remained in it, did he discharge the duties belonging to it, and now the lasting esteem of his employers by his industry and skill. But when the term of his apprenticeship expired, he declined most flattering offers to remain in that business. He had become weary of it; his genius was constantly urging him into a more ambitious field of labor.

What could he do? He had no rich friends to aid him; he had no money; nothing but his own resources to depend upon. He opened a drawing school in Bristol. He succeeded in getting pupils enough to give him a comfortable support. Every moment that he could get from his duties in his school, he devoted to unwearied practice in sketching and coloring from nature. At length this patient toil, this never faltering perseverance brought a rich reward. He suddenly found himself famous. His pictures, the first that he offered for sale, to his surprise readily commanded thirty guineas each, and afterwards, in the height of his fame, so highly were his productions esteemed, that he received from three to five hundred guineas for them.

From his humble position in life, as the son of a poor clothier, he, by his own unaided efforts, and untiring energy, worked himself up to the highest pinnacle of fame; he became a member of the Royal Academy, and painted to Her Royal Highness the Princess Charlotte.

But what is of more value than all the rest, he retained even in the height of his fame, that kindness of nature and simplicity of character that had always made him a favorite with all who knew him.

Whenever he visited his native town, he was received with the greatest enthusiasm by his townspeople, who were very proud of him and loved him for the noble traits of his character. They loved to talk about him, and what they de-

lighted to praise more by far than his genius, was his real goodness of heart.

At the time when he was most celebrated, one of his humble school-day friends paid him the following beautiful tribute.

"I knew Ned Bird when he was a boy at school; he never thought of himself, he would give one-half of his dinner to a beggar woman, and the other to a lame soldier, and fast upon his lesson."

These generous impulses remained with him through life. His benevolence and his sincerity of heart were bright and radiant jewels in his life-crown; they were the incorruptible treasures that remain forming the wealth of the soul, when worldly honors, fame and riches shall have passed away forever.

Thus we have added to our list another brilliant example of what a boy may do, even against the most untoward circumstances, by patient effort and industry, toward achieving a successful life.

Why I am a Spiritualist.

A Lecture delivered by Fred. L. H. Willis, M. D., before the Williamsburgh (N. Y.) Spiritualist Society, Wednesday evening, Sept. 11th, 1867.

The following synopsis of a lecture as above by Bro. Willis, giving an interesting account of his experiences as a physical medium, we copy from the Brooklyn Daily Times:

I am about to speak of my personal experience; not a pleasant task to me, because I am always reluctant to speak of myself. It seems like opening wide the door of one's material nature and bidding the world look in. And yet there are no such things as personal experiences. What belongs to the individual belongs to the world, and vice versa. And what I am about to say belongs to the universe—to all the ages; to the events which have forced themselves upon my mind, attention from remotest antiquity in an unbroken chain to the present day, binding the past and the present. The question "Why are you a Spiritualist?" is often asked. I am one because I can't help it. Ten years ago I was a student at Harvard College, surrounded by conservative influences; by those looking on Spiritualism with contempt. I so looked on myself. I was a student of the Rocker knowings, and thought only superstitious minds could believe in them. My health failed me; I went abroad, and was absent a year and a half. Spiritualism, meantime, made great progress. I was back about a week, when I visited some friends—the lady of a home and her two daughters. They were all Spiritualists, and I, a student of the Rocker knowings, and thought only superstitious minds could believe in them. My health failed me; I went abroad, and was absent a year and a half. Spiritualism, meantime, made great progress. I was back about a week, when I visited some friends—the lady of a home and her two daughters. They were all Spiritualists, and I, a student of the Rocker knowings, and thought only superstitious minds could believe in them. My health failed me; I went abroad, and was absent a year and a half. Spiritualism, meantime, made great progress. I was back about a week, when I visited some friends—the lady of a home and her two daughters. They were all Spiritualists, and I, a student of the Rocker knowings, and thought only superstitious minds could believe in them. 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[Reported for the Banner of Light.]

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LEWIS B. WILSON, ASSISTANT EDITOR.

All letters and communications intended for the Editorial Department of this paper should be addressed to Luther Colby.

Review of the Report on Spiritual Phenomena.

It is a matter for regret that the majority of the committee who made the report on Spiritual Phenomena at the late Cleveland Convention, should not have prepared a more elaborate and carefully worded manifesto, after having had a year in which to do their work. On a subject of such magnitude they should have ventured on no sweeping generalizations—involving the reputation of individuals, and invalidating the common sense of thousands of persons equally competent with themselves to form opinions—without fortifying their position by facts from which there could be no appeal.

For example, the assertion that, in physical manifestations, "darkness" is a condition assumed and insisted on by tricksters, having no other use than to afford opportunities for deception, certainly needs some qualification in order to be true. We do not believe there was one member of that committee who really meant to say what their language, literally construed, makes them say. The inference which the enemies of Spiritualism will draw from their words is, that they deny to all phenomena, that have taken place in the dark, the character of genuineness—an assertion which every careful investigator, whose experience has been large, will repudiate as a wild and exaggerated statement, involving the innocent with the guilty among mediums, and coolly stigmatizing, by implication, five-sixths of those who believe in the phenomena as dupes and imbeciles.

That many persons having the "mediumistic" faculty, will sometimes resort to imposture, is one of the first disagreeable facts which the philosophical investigator has to encounter. If he has pluck enough and earnestness enough to persevere in his researches, making allowance for this contingent element of deception, giving it a large margin before determining how far the manifestations are mixed, he will arrive at certain conclusions not wholly in accordance with those of the committee. He will see that the sensitiveness of the medium to spiritual impressions does not depend at all upon moral characteristics; that a highly sensitive medium may be morally very weak and defective, just as a gifted musician or mathematician may be. This is a deplorable fact; but one which every intelligent investigator ought to be prepared for, taking his precautions accordingly.

The theory has often been suggested, whether or not the influencing spirit himself does not, for purposes of mischief or confusion, or in carrying out his own operations, often make the medium unconsciously do by trick what, the moment before, may have been done indisputably by some occult agency. The apparent wantonness with which mediums for physical manifestations have been known to deceive, after having given, the moment before, the most incontestable proofs of their mediumship, would seem to lend some color to this surmise.

The unfairness of involving all physical mediums, however, in the suspicion of even occasional deception, will be obvious on reflection. Thousands of our readers might, if their testimony were needed, rise up to offer facts in proof that in this respect the language of the committee conveys a wrong impression to the world.

We cannot expect clearness of outline in expression, where the thought is vague and undecided. The Report offers no exception to this rule. In its classification of the phenomena, its language is incongruous and unscientific. After dividing the phenomena into the Physical and the Psychological, it defines the former as "relating to all those manifestations which appeal to the senses for approval, the latter to those which employ the brain, as in the trance," &c.

All this is very misty and indefinite. Subject and object are confounded. The physical manifestations are referred to the senses, the psychological to the brain; but to whose senses and whose brain, we are not told. It would seem, however, as if the witnesses of the manifestations were referred to in the one case, and the medium in the other; and this the writer probably did not mean, or rather he did not himself know precisely what he did mean at the moment. Surely a clear, precise statement was needed here, at the start, if anywhere. If the fountain be muddy, the stream is not likely to run clear. The whole Report gives evidence of similar crudity and haste.

Certain "impostors" are referred to by the committee as pretending "to do physical impossibilities, claiming that spirits do them, while they give no proof of what they assert."

Now if these "physical impossibilities" are explicable on the assumption of human trick and collusion, the claim of the operators is manifestly of no account; but, if they are inexplicable, the burden of proof that they are not spiritual, lies not on the mediums, but on those who denounce them. Unless we have the gift of seeing spirits, our knowledge of spiritual agency must, to a great extent, be inferential; and it would be asking too much to ask those through whom an inexplicable phenomenon is presented, to prove that it is spiritual! Here, it strikes us, the Report is a little unphilosophical.

Who shall set a limit to the "physically impossible"? We know even less of matter than we do of mind. We know, it is true, something of the accidents, attributes and qualities of matter; but of matter in its essence and substance—whether it is a force, or a vehicle of force; whether, in its last analysis, it does not pass into the domain of spirit, and lose its materiality—we know absolutely nothing. It was the opinion of one of the profoundest thinkers and greatest natural philosophers and metaphysicians of any age, the many-sided Leibnitz, that matter, in its last analysis, does become immaterial. We shall not open the question here. The committee believe that disembodied spirits "can do all that embodied spirits can do," but that they can create or dissolve flowers, &c., they consider incredible. These things are "physical impossibilities." But why any more physical impossibilities than the spirit-hand, palpable to the touch, and often both visible and tangible, to which so many Spiritualists can testify?

For our own part, while admitting these things

are marvellous, and that they ought not to be believed except after the most rigorous investigation, we are far from asserting that what may be physically impossible to man must necessarily be so to spirits. When we remember that science itself proves to us that even granite and iron are resolvable into invisible, imponderable gases, and that those same gases may by chemistry be resolved back into what we call the matter, from which they were volatilized, (or something akin to it), we are not prepared to pronounce that a phenomenon is "physically impossible" simply because it may conflict with our received notions. We think it more philosophical to keep our minds open to conviction on this as on other points. He must be a bold man who, in this stage of the natural sciences, will place limits to the physically possible. To the late Mr. Faraday it was quite as "impossible" that a table could rise by spiritual force, as to the committee it is impossible that a flower can be formed from surrounding elements by spirit chemistry.

The testimony of persons of good sense and sound faculties is entitled to some weight. It does not follow that these persons have been always deceived in the tests they have applied, even though others may have detected imposture in similar cases. Says Professor Dr. Morgan, "I have no acquaintance either with P or Q; but I feel sure that the decided conviction of all, who can see both sides of the shield, must be, that it is more likely that P has seen a ghost than that Q KNOWS he cannot have seen one!"

Now the committee cannot know that others have been deceived, even though they may be fully persuaded that they themselves have been deceived under similar circumstances. When therefore they speak of the "allegations" of those who have been "deceived," they employ a language a little too arbitrary and assuming.

They denounce the Davenportes as impostors. Now admitting, for a moment, that the gentlemen of the committee have detected those mediums in attempts at deception, it by no means follows that all the able and intelligent persons, both in this country and in Europe, who have patiently, night after night, and day after day, investigated the phenomena produced through the Davenportes, and have arrived at the full conviction that at least some of those phenomena are inexplicable except on the spiritual theory, are the victims of a trick and a delusion. It is jumping too fast to a conclusion to suppose that the superior cleverness of the gentlemen of the committee has enabled them to detect a cheat which hundreds of others attending the manifestations with the resolve to apply every possible test, and prepared beforehand by the assertions of those who have claimed to unmask imposture, have been wholly unable to discover.

Here is one extraordinary sentence in the Report, which would almost lead us to suppose that the writer had been studying the lucubrations of the once famous "rain-water doctor":

"Society seems like the most sensitively attuned harp, the vibrations of one chord thrill all the rest to action, and a discord causes agony to tremble over the whole instrument."

We should think that, after a year's meditation, our friends of the committee might have amended that sentence—somewhat.

But we have no wish to be hard upon the committee, or even to use the weapons which they so liberally place in the hands of one disposed to be critically severe and unpleasant. We do not doubt that their Report will do as much good as it will do harm. It will do harm, (but transient harm only). It will do harm in disaffecting the weak and the wavering, and in putting into the mouths of the enemies of Spiritualism words, the authority for which they will attribute to the selected friends of the cause of Spiritualism itself. Thus Orthodoxy will chuckle, and Conservatism feel it has got a new lease of life.

The report will do good—and much more good than harm we hope—in helping many inexperienced Spiritualists to see that both mediums and spirits are very fallible beings—sometimes weak and wicked, much like mortals generally; that we should always try the spirits, and try the mediums also, never subordinating our own reason and common sense to the dictation of any spirit, whether in mortal flesh or out of it. The proportion of good and noble spirits out of the flesh is not probably greater than that of those in the flesh. Many inquirers are too prone to forget that there are hosts of poor, frivolous, undeveloped spirits, shot hourly from this world into the next, and that these carry with them their defects and their evils—all their positive and negative qualities. What wonder that the cheats continue cheats still—at least for a while? We think it not unlikely that the contrary theory—the theory, namely, that spirits do not carry with them into the next world the evils they contracted or developed in this, may have influenced at least one member of the committee in overlooking a solution that might have qualified some of his conclusions in drawing the line between what comes from spiritual and what from purely natural causes.

Progress of Spiritualism.

The evidences of the growth and spread of our heaven-inspired faith are too many and too obvious to require recapitulation from one year to another. But they are gradually assuming a shape that makes them more impressive and convincing than before, with those who have been content to ignore their existence. Belief in the communicating power of disembodied spirits is spreading with visible rapidity. It works its way into churches, societies and families, becomes a new force, both religious and social. When it has come to that point where faith is so strong, and becomes so fixed, that it spurns the hollowness of disputation, it may be taken for granted that the battle is going well for the cause in which it is fought. Experience and the history of man show that nothing can effectually be put in the way of his interior convictions. Argument is needless, however adroit or powerful. Having once fixed his belief, it clings to its object like moss to a rock, and cannot be torn away. So with those who are continually coming into a faith in Spiritualism. The proofs which at first, awakened attention, and then introduced them into the temple where they found the altar set up for them, are secondary now, after they have served their turn, and are put to use only as corroborative forces.

This feature of the popular faith in Spiritualism, viz., its breadth and sympathetic acceptance, is what chiefly calls out our congratulations in contemplating the growth of that belief on all sides of us. And in proportion as this faith becomes more and more intuitional, and is more and more an element of the character, do we discover that the assaults on Spiritualism generally become superficial and flippant, of course ceasing to produce the least effect. When the phenomena first attracted public attention and provoked general examination, these persons who still continue their attacks and fling used the same methods they now do; showing that they have made no advancement in their mode of assault, whatever progress Spiritualism may have made. It seems stale enough to hear these "old joos" of

ridicule, which did duty fifteen years ago, worked off now as if they were really fresh and original. To criticize Spiritualism honestly and effectively, it is quite necessary for its critics to keep up with the progress of public belief and opinion on the object of their attack.

In a work recently published in New York, by the Appletons, entitled "Christianity and its Conflicts, ancient and modern," the Spiritualists of the United States are set down at six millions, three hundred and thirty-three thousand. A convocation of Roman Catholic Bishops at Baltimore, last spring, brought out the estimate, made from the statistics furnished by each bishop from his own diocese, that there were above ten millions of Spiritualists in this country, with fifty thousand mediums. It likewise appeared that the sum total of Romanists and Protestants in the country is not quite nine millions, with forty-five thousand priests. Judge Edmonds' estimate, which we have spoken of before, puts the whole number at ten or eleven millions.

This is remarkable growth, in the face of the ridicule, slander, insults, and falsehoods which Spiritualism has had to encounter. It signifies that faith in this religion, and its doctrines and philosophy, is so firmly fixed that it cannot be shaken. And certainly mediums and speakers can have no reason to feel weary in their work, when such immense good proceeds from it. Even scoffers have to confess that it has crept into their family circles. Not a minister but would be glad to root it out of his congregation. It takes root only to grow. It is a living faith, and therefore it does not languish.

Prices of Food and Fruits.

We do not wonder that the complaint raised against high prices for the commodities of life, as well as for what the present season has provided with such lavishness for the people of the country, is as general as it is. There is the best of reason for it. While we are all in the midst of plenty, we discover that a "ring" of speculators in flour and grain, having its connections all the way from Boston and New York to St. Louis, have conspired to control the market, so as to compel the great consuming public pay as nearly as possible the prices which they have deliberately determined they shall. To further their schemes, they have assistance from the National Banks, whose loans are freely made to parties in this immense interest. Currency being so available, it is, of course, comparatively easy for forestallers, who can command it, to use it for promoting their own selfish purposes.

Flour ought to be down to one-third less than it is, to say the least. What is it that keeps it up, except just this conspiracy of a certain class of men? They alone put it up beyond twenty dollars, last winter, and it was their intention to have sent it to forty dollars, if it had been allowed them.

But California came in opportunely with her generous yield, and forced figures back within reach of those who must have flour or perish. But with the results of the present season, it would be right to expect that flour should be ten dollars a barrel; and it ought to be that, even in the face of a large foreign export demand. There is no reason in this lower world why a people that raises wheat as no other people do on the face of the globe, should in a productive year be driven to pay famine prices, or nearly such, for their flour.

Then in the matter of fruit: in the face of the fact that fruits are so plentiful this year, it has seemed to us that they never were dearer. Take strawberries at from forty to sixty cents per box; huckleberries at fifteen and twenty cents a quart; tomatoes, cucumbers, squashes, onions, beets, beans, and other vegetables, at fancy prices altogether; and everything else that is fresh in a corresponding ratio. The people are thoroughly tired of this state of things, and unable to understand the meaning of it. If there is any way for them to remedy the fault, they will not be slack in finding it. They feel confident that their day will come eventually; but in reaching it they will have to suffer from many privations which are to be laid at the door of men who deserve instant condemnations.

Ending the Indian War.

A Nebraska paper hits the nail exactly on the head, in saying that "not much is being done in subduing the Indians and preserving the peace but a great deal is done by way of expending money. Not less than a quarter of a million of money is expended every day on the frontier of Nebraska in keeping up the show of war." The same paper suggests that "if a moiety of this sum be expended in building railroads, in aid of immigration, and in assisting the development of Nebraska for one year, it will put a stop to the Indian wars in Nebraska forever, and instead of the desolation that now prevails on the borders, the Government will see, as the fruit of its policy, towns growing up as if by magic, land increasing in value, and the taxable property of the country increasing the resources of the nation." The Philadelphia Press remarks on the same point of extravagant and needless expenditure in the following strain:

"A few hundred yelling marauders suffice to suspend business, and settlement, and progress of every kind. In a speech delivered by Mr. Covode in the House on the 15th inst., and which is given in our columns elsewhere, it is clearly pointed out that the cheapest solution of this great national difficulty, which comes home directly or indirectly to every manufacturer and shop-keeper in the East, is the prompt construction of the Union Pacific railroads to the Pacific ocean. As a pain in one finger paralyzes the whole body, so does a check to the frontier thrill through the whole country, though people may not reflect on the cause. A single house in Leavenworth last year sold two millions of dollars' worth of supplies to teams, and the business of the town is considerably above one hundred millions of dollars per annum—all intended for 'the West'—a fact which gives some idea of what the trade on the Plains amounts to."

Ed. S. Wheeler at the National Convention.

Mr. Wheeler addressed the Convention several times during its four days' sessions. On each occasion the verdict of the audience was universally in his favor. His first effort was made immediately after Mr. S. J. Finney had closed his brilliant speech on the "Character of the Spiritual Philosophy," and, catching the inspiration of the moment and the theme, he gave utterance to some of the noblest thoughts ever listened to, in a strain of eloquence not often surpassed by any orator. As he closed, the audience spontaneously complimented him with a hearty applause. He has engagements offered him to speak in Cleveland and Philadelphia, for at least a month each. We trust, however, he will return to Massachusetts before many weeks, and resume his missionary labors in behalf of the State Association of Spiritualists.

Both of the Kansas U. S. Senators are in favor of woman suffrage for that State.

Physical Manifestations in Fitchburg.

Quite a sensation has been created among the good citizens of Fitchburg, Mass. Physical manifestations, similar to those which occurred at Newton Corner a year ago, have taken place recently in the house of one of the most respectable citizens of Fitchburg. The manifestations occur in the presence of the domestic, an unsophisticated Irish girl. The landlord has closely scrutinized the strange proceedings, in company with many of his friends and neighbors, and they have not yet been able to detect the cause. The door-bell would ring when no mortal touched it. The wires were then separated from the bell, and yet it would ring. At other times the furniture would jump up and move around the room when no one was near it. In the kitchen a like general activity prevailed among the pots and kettles—a large kettle rose up from the sink and floated to the middle of the room and quietly landed on the floor, followed by several other culinary utensils. These manifestations occurred in broad day light, and while the parties were watching to detect, if possible, how it was done, as they could not see any visible force take hold of the articles. As none of the party are Spiritualists, or acquainted with the phenomenal phase of Spiritualism, they attribute the cause to electricity, a theory long since exploded. The invisibles will no doubt persevere till they are better understood in that locality.

The Music Hall Meetings.

As the time is rapidly approaching when these meetings are to commence, (Oct. 6th), it is desirable that those who contemplate attending the course should purchase their season tickets at once. A strong corps of lecturers have been engaged, and in addition to those already announced, we understand arrangements have been made with Dr. R. T. Hallock, of New York, who will speak in December. Dr. H. is a deep thinker, sound reasoner and firm Spiritualist, whom our friends will remember made an excellent speech at our State Convention last May, and one at the late National Convention, (which latter we shall print entire in due time). The services of Prof. S. B. Brittan have also been engaged, and he will lecture in January. Prof. B. is one of the deepest thinkers, tersest writers, and oldest Spiritualists in our ranks.

Truly the managers of these meetings have secured an array of talent that will not fail to be appreciated by the large audiences which will assemble in the Music Hall to listen to these lecturers in behalf of our blessed faith.

We are informed by the management that efforts are being made to secure the services of Mrs. Cora L. V. Daniels, of New Orleans, for April.

The Indian Commissioners.

The Commissioners are at work. They have journeyed as far as Fort Sully. All along the route they held councils with the Indians, giving them presents of tobacco, cloth, blankets, sugar and pork. The Omaha agency was the first collection of Indians that the Commission tarried at. Here they found a Congregational Mission School where the young squaws went barefooted and sang missionary hymns!

The Santee chief said that the young men would go out and look at the country that the white man spoke of, and if it was as he said they would move in the Spring. Thus was one of the main objects of the Commission achieved, for these Indians were engaged in the Minnesota massacre and are a continual source of terror to the people of Nebraska.

From Omaha the Commissioners go on the 11th to Julesburg, thence to Laramie, where, at the full moon in September, they expect to meet the Cheyennes and other Indians who are on the war-path. The Commission will then go to Fort Harker and try to visit delegations or hold councils with those of all the hostile tribes, and select for them reservations and afford them such guarantees of protection as to render it perfectly safe to go anywhere on the Plains. The Commission seem to be in favor of giving the Indians a tract to themselves in fee and protecting them in it from all incursions of whites, even, if need be, at the point of the bayonet.

The Picnic at Walden Pond.

The Union Picnic of last Wednesday, Sept. 18, was a success—if a pleasant company, fine grove, beautiful lake, boating, swinging, dancing, good speaking, etc., are concomitants to a success. As heretofore, however, just about the hour of starting the unfriendly clouds dropped a shower, which had the effect to considerably lessen the number of excursionists; but before the day was over the warm sun shone forth in full glory. Had the weather in the morning been pleasant, one of the largest, as well as one of the very best, Picnics of the season would have gathered at Walden Pond.

Dr. Gardner, presiding at the speakers' stand, began these exercises by reference to the late report of the Committee on physical manifestations before the National Convention at Cleveland, which subject proved to be the key-note of nearly all the speakers. He was followed with critical and pertinent speeches from Mr. George A. Bacon, a delegate to the Convention, I. P. Greenleaf, M. V. Lincoln; a finely delivered recitation by Master Doolittle, of the Charlestown Progressive Lyceum, Mrs. Susie A. Willis, Lizzie Doten, Mr. Warren, J. H. Bickford, C. Fannie Allyn, and Dr. Gardner.

On submitting to the friends present the question, whether there should be held another picnic at this place some time in October, there was a general response in the affirmative; so let all those interested, and their name is legion, look out for the next and last gathering this autumn at Walden Pond.

Dr. E. C. Dunn Coming East.

We are glad to learn that this eloquent and able speaker is on his way East, and will probably visit New England this fall or winter. His present address is Pan Yan, N. Y. He attended the National Convention at Cleveland, and his speech on the Lyceum question was considered one of the best made on that subject. He is a young man of prepossessing personal appearance, tall and graceful, with a voice rich and full-toned, and speaks right to the point, holding the attention of his audience to the end. He will have as many calls as he can attend to we predict.

For China.

Thomas Hunt, Esq., of Salem, called for China via San Francisco, on the 21st. He requested us to state to his numerous correspondents in different parts of the country, that it was impossible for him, under the circumstances, to prescribe for the sick, or even answer the many letters received by him just previous to leaving. Mr. Hunt is a capital medium, and we regret that his mission for the present lies at the antipodes, as we need his services at home. We wish him, however, a pleasant voyage and a safe return. Mr. Hunt sought to introduce modern Spiritualism among the Chinese.

Movements of Lecturers and Mediums.

J. O. Barrett, of Illinois, comes to New England in October, and is engaged to speak before the Spiritualist Society, of Providence, R. I., on the 13th, 20th and 27th of that month. Other Societies East, wishing his services, can address him immediately at Syracuse, Ill.

Mrs. Abby Burnham, of Mass., is on a lecturing tour in Maine where she is cordially received, and her efforts to enlighten people on the Spiritual Philosophy are effective. She has lectured in Portland and the suburban towns. Her address is Portland.

Mrs. Laura DeForce Gordon and her husband left Colorado for California, Sept. 18. They go by the way of Boise City, Idaho and Portland, Oregon. She will be welcomed wherever she goes. The liberal feeling which prevails among the people of the Western world, indicates the certainty that her views on the Spiritual Philosophy will receive their earnest attention.

Dean Clark is engaged to speak in Chelsea, Mass., on Sunday, Sept. 29th, and in Braintree, Vt., during October. This able speaker is ready to make engagements for the fall and winter. He can be addressed as above.

Mr. White, on his way home from the Cleveland Convention, visited Northwestern New York, where he heard an address by Lyman C. Howe. In a note to us he says, "Mr. Howe is a fine lecturer. I have listened to his utterances and know He is doing a good work."

A correspondent informs us that Dr. J. R. Doty, of Prairie du Chien, Wis., has been lecturing in West Beaver Creek, Iowa, with marked success. His clear and logical discourses have awakened not only great interest among the Spiritualists, but outsiders have anxiously listened to the unfoldment of the great truths of Spiritualism.

Mrs. Fannie T. Young is going West this fall. She will leave about the first of October. She has engagements to lecture in Illinois during that month. Her address is care of Capt. W. A. Whiting, Hampshire, Ill. Secure her services at once.

Mr. O. P. Kellogg, of East Trumbull, Ohio, is doing a good work in his locality. His time is divided judiciously in several towns. He speaks regularly in Monroe Centre the first Sunday in every month; in Andover the second, and in Thompson the third. On Sunday, Sept. 29th, he will lecture in Farmington.

Mrs. H. F. M. Brown will speak in New Boston, Ill., the four Sundays in October. She would like to speak week-day evenings in the vicinity of New Boston.

Susie M. Johnson lectures in Louisville, Ky., during October, and Geneseo, Ill., in November.

The Eddy Mediums, of Vermont, start the first of October on a Western tour for the purpose of holding public sances for the manifestation of the physical phase of the spiritual phenomena. The Western people are anxiously looking for these excellent mediums. Their route will be along the New York Central Railroad, shore line, and Michigan Southern to Chicago, thence to Iowa. Persons wishing to communicate with them should address their agent, J. W. Cadwell, Springfield, Mass.

Chelsea.

The opening lecture before the Spiritualist Association at Tremont Hall, was delivered by Miss E. H. Fuller, of Maine, on the first Sunday afternoon of this month. She lectured Sunday, Sept. 8th, and on Sunday 15th, finished her engagement here. This lady is a first class medium, possessing a fine physique, which gives her great strength and power. She is an excellent healing medium. Her lectures were well received; she has made a very favorable impression upon the Chelsea people, and her easy and lady-like manners have won for her many friends. May she ever prosper wherever she goes upon her good and glorious mission, carrying peace and good-will to all, "opening the shutters and letting in more light" to the benighted, showing them "dawning of hope and glimmerings of day," so that they, like the good apostle of old, may rejoice in the hope of a glorious immortality.

A new set of officers have been appointed for the Children's Lyceum, which is now in a very flourishing condition. The former officers have done their work with a good heart and will, they have borne their share of the burden, and have now given others a chance for a "spell" at it. S.

Lyceum Convention.

I am still in favor of having a New England Lyceum Convention. I have heard from the officers of some of the Lyceums, and they express themselves strongly in favor of it. I should be pleased to hear from others who are interested, as early as possible, so (if a Convention seems to be what we all want,) as to issue a call ere long. Those who see fit to communicate with me on the subject will please state their views fully in reference to the matter, and the time and place that they consider the most suitable for holding the Convention. I would say that Bro. Fuller, of the Worcester Lyceum, says in a letter to me, that the Worcester people would be pleased to have it there if desired, or would be equally willing to go anywhere else if the majority thought best. We shall hardly be able to have it much before the middle of October now. Come, friends of the Lyceum, let us take hold of the work in earnest. Our cause is a worthy one, and we will make the world respect it.

A. E. CARPENTER.

Putnam, Conn., Sept. 3, 1887.

Healing and Test Medium.

We cordially recommend to our friends and the public, as a very reliable test and healing medium, Mrs. Wyman, whose office is located at 20 Boylston street.

We intended to commence in our last issue the publication of the official proceedings of the Fourth National Convention of Spiritualists, and so stated. The reason of the postponement until next week was in consequence of the non-arrival of Mr. Finney's speech.

THE BANNER OF LIGHT is now popular even among unbelievers in Spiritualism. They say its essays are replete with profound thought; its children's department the chef d'œuvre of that class of literature; its spirit messages "curious" and "wonderful," to say the least; its editorials on the great questions of the day, excellent. This is because we are favored by the best talent in the country.

THE MERCANTILE LIBRARY COURSE OF LECTURES will commence in Music Hall in this city, on Wednesday evening, Oct. 2. Dr. Isaac I. Hayes delivers the opening lecture. Among those engaged for the course we notice the names of Rev. A. A. Willits, Rev. Rowland Connor, Hon. J. W. Patterson, Rev. E. H. Chapin, Henry Vincent, Esq., Horace Greeley, J. B. Gough and Rev. Geo. H. Hepworth, all men of brilliant intellects.

Ristori has returned to this country, and is playing an engagement in New York.

ALL SORTS OF PARAGRAPHS.

CORRECTION.—The poem sung at the recent camp-meeting of Spiritualists at Malden, was written by and presented to the meeting by Mrs. S. S. Lovejoy, of Stoneham, an impressionist medium, and not by Mrs. S. S. Johnson, as inadvertently stated by our reporter.

The Levee held at Macmillan's Hall, in Charlestown, for the benefit of the Children's Lyceum, of which Dr. York is conductor, was so successful and agreeable that it will be repeated on Wednesday evening, 25th, in the same hall. Dr. York tenders thanks to the friends in Concord and vicinity who contributed so liberally to aid the Lyceum at their picnic on the 11th, at Walden Grove.

The August number of the London Spiritual Magazine arrived at this office Sept. 14.

Lord Brougham was ninety years old on the 10th inst. He is a believer in Spiritualism, we understand. Unlike Faraday, he has his lamp trimmed and burning, ready to light him on his way when he arrives in spirit-land.

I have Two beings, an outer and an inner life; One is made up of hardships and cruelties, Of circumstances, shifts and policies; The other is a silent consciousness, That like to water darkened under ice, Or flowers or green grass hid by rustling leaves, Though all unseen, its still vitality Forever keeps in its secret soul. This last I trust to with a trembling hope, Leaving the seen for the invisible: Its promptings following will I do no wrong, Nor counsel evil that a good may come.

Our friends in St. Louis, Mo., are again actively at work. The meetings are held regularly every Sunday, and the Lyceum is in a very prosperous condition. Susie M. Johnson has been lecturing there during this month. Hudson Tuttle follows, for the month of October.

An esteemed correspondent writes us from New York, speaking the confidence of Spiritualists and investigators for Mrs. Myers, clairvoyant and test medium, 734 Second Avenue. He has had large experience with mediums, and regards this lady as a most remarkable one for tests, and on the business plane. She is a most estimable woman, and deserves to share in all good "influences" that her friends can bring to her aid. (See Mrs. M.'s advertisement.)

Sir Frederick W. Bruce, the distinguished English statesman and diplomat, (and the last British minister to Washington), died very suddenly at the Tremont House in this city early on Thursday morning, Sept. 19.

Charlotte recently had an interview with the Duke d'Anno, her uncle, and the Prince de Joinville. She recognized them and conversed some time, but took leave of them with coldness because they would not mention Mexico.

European despatches record a meeting of bishops at Lambeth, England, at which a number of Episcopal clergymen of the United States were present.

Dr. P. B. RANDOLPH, and JENNIE, his wife—who, by the way, has lately been developed as a Memetic Clairvoyant, have recently changed their office and residence to No. 30 Chapman street, near Washington street, Boston, where they will be happy to meet their friends and all who are interested in "The Gospel of to-day." The Dr. is now ready to lecture whenever called upon, and has a most excellent list of subjects.

The Chills and Fever seem to have set in unusually early this season, in the West, and in all miasmatic sections of the country. We therefore, take pleasure in calling the attention of the reader to the many cures of those diseases by Mrs. Spence's Positive and Negative Powders, reported by Prof. Spence, in another column of the BANNER. This we do the more readily, as the original letters have all been submitted to our examination, and we are satisfied of their authenticity.

A family in New Orleans recently purchased a Yankee washing-machine, with which they were well pleased; but no so the colored servant, for many criticisms were made upon it, and uncommon awkwardness displayed in using it. Finally, the servant found herself too delicate in health to do the washing. Another was hired to do it, and "Bridget," for such was the name given the machine, was exhibited to her, and its use practically demonstrated. She, however, also looked on it with suspicion and dislike. "Dat was no way to do. White folks gettin' smart! Blimey by day! I have no use for niggers! De ole way 's de bes. If I 'm gwine to do de washing, I 's gwine to do it de ole way." So she went on in the old way.

THE INVENTOR OF STEREOTYPING.—William Ged, the inventor of stereotyping, was a Jeweler in Edinburgh, and in prosperous circumstances. In an unlucky hour he disclosed his discovery, and according to Dr. Charles Rogers, a recent Scotch author, "the trade, deeming their craft in danger, formed a combination for his destruction. Master printers, journeymen, and apprentices worked against him as a common enemy; they assailed him with insults; they loaded him with invectives; they reproached him with ignorance and assumption. Poor Ged, who ought to have made a fortune by his discovery, sunk under the load of persecution and died of a broken heart."

Sunday Afternoon Lectures in Music Hall, Boston.

The Spiritualists of Boston and vicinity have the pleasure to announce that arrangements for a Sunday course of Lectures at the Music Hall, for the fall and winter season, are completed, and the most distinguished exponents of the Spiritual Philosophy in America have been secured, as follows:

- Opening lecture, October 6th, 1887, by JUDGE J. W. EDMONDS, of New York, (on which occasion the Great Organ will be played).
- Oct. 13, 20 and 27, THOS. GALES FORSTER, of Washington, D. C.
- Nov. 3 and 10, MRS. AUGUSTA A. CURRIER, of Massachusetts.
- Nov. 17, WM. LLOYD GARRISON, of Massachusetts.
- Nov. 24, MRS. NELLIE J. T. BRIGHT, of Massachusetts.
- Dec. 1, PROF. WM. DENTON, of Massachusetts.
- Dec. 8 and 15, MRS. EMMA F. JAY BULLEN, of New York.
- Dec. 22, and Jan. 12 and 19, to be announced.
- Jan. 26, Dr. F. L. H. WILLIS, of New York.
- Feb. 2, 9, 16 and 23, MRS. ALICIA WILHELM, M. D., of Philadelphia.
- March 2, J. M. Peabody, of Michigan.
- March 9, ANDREW JACKSON DAVIS, of New Jersey.
- March 16, S. J. FINNEY, of Troy, New York.
- March 23 and 30, and April 6, 13, 20 and 27, to be announced.

The above vacancies will be filled by the best talent that can be secured.

The GREAT ORGAN will be played half an hour preceding each lecture by the distinguished organist, W. Eugene Thayer, whose services have been secured for the season.

Tickets for the season, (28 Sundays, from October to May), \$4 each. For sale at the office of the BANNER OF LIGHT, 153 Washington street, Room No. 3, up stairs, and at HORACE R. FULLER'S, (successor to Walker, Fuller & Co.) bookeller, 245 Washington street. Let every one desiring a seat apply early and secure their ticket.

Services will commence at 2 1/2 o'clock, P. M. All letters concerning the management of the Music Hall meetings should be directed to LYMAN S. RICHARDS, of Purchase street, Boston.

New York Department.

BANNER OF LIGHT BRANCH OFFICE, 544 BROADWAY, (Opposite the American Museum.)

WARREN CHASE, LOCAL EDITOR AND AGENT, FOR NEW YORK ADVERTISEMENTS SEE SEVENTH PAGE.

Our Book Trade.
Complete works of A. J. Davis, comprising twenty volumes, seventeen cloth, three in paper. Nature's Divine Revelations, 30th edition, just out. 6 vols. Great Harmony, each complete—Pastor, Teacher, Deacon, Reformers and Thinkers. Magic Staff, an Autobiography of the author. Penetrating Harbinger of Health, Answers to Ever-Recurring Questions. Morning Lectures (20 discourses). History and Philosophy of Evil, Philosophy of Spirit Intercourse, Philosophy of Spiritual Providence, Harmonical Man, Free Thoughts Concerning Religion, Present Age and Inner Life, Approaching Crisis, Health and After Life, Children's Progressive Lyceum Manual—full set. Four books by Warren Chase—Life Line; Fugitive Wife; American Crisis, and Gist of Spiritualism. Sent by mail for \$2.00.
Complete works of Thomas Paine, in three volumes, price \$2.00.
Self-Contradictions of the Bible, 35 cts.
Peep into Sacred Tradition, 50 cts. London Spiritual Magazine, and Human Nature, each 30 cts. monthly.
Palms of Life, and Mistle, and any music our friends wish for to be found in the city will be sent to order by mail, carefully wrapped and prepaid. Send for the new music by Dr. York.
Man and His Relations. The great book by S. B. Brittan. Price \$3.50; postage 40 cts.
Persons sending us \$10 in one order can order the full amount, and we will pay the postage where it does not exceed book rates. Send post-office orders when convenient. They are always safe, as are registered letters under the new law.
Woman's Secret. New and rich. Price \$1.75; postage 24 cts.
Phrenology, \$1; postage 12 cts.
Joints of the Arm, \$1; postage 12 cts.
Queen Mab, 75 cts.; postage 9 cts. Seventy-five varieties of covered pamphlets.

Popular Medicines.
Mrs. Spence's Positive and Negative Powders, Dr. H. B. Ransom's preparation of Dodd's Nervine and the Nonpareil Balm all continue to bring words of approbation to our office. King's Ambrosia for grey hair is also on our shelves.

Nature and Grace.

We did not conclude our remarks on this exhaustive subject in our last article, and hope to be excused by the readers for touching it again. We will not follow out our applications to the other popular branches and divisions of the Christian church, for there is no very essential difference, except in the denial of the Trinity and the totality of depravity by Unitarians and Universalists, both of which can fully substantiate their point by sacred and holy Scripture, as each can its peculiar doctrine even when they differ so far that both cannot possibly be true. It is so convenient to have a bible that is authority of such wide range of sentiment that we can prove five or six hundred doctrines by it, even though they conflict and contradict each other; and then it is so convenient for us, even Spiritualists and rationalists (as we claim to be) to call to our aid in defence of any argument, the passages of Scripture that are authority to so many readers and were once to most Spiritualists.

In this article we want to call attention to some of the smaller and weaker branches of the Christian tree, of which the Catholic church is the trunk, from which all other sects shoot out as its branches, and from which they all draw the holy authority and sacred sap of inspiration.

Each sect has some speciality, and lays its stress on some one or more of the natural depravities which God gave us in creation, or as most of them say, which befall us by the sinful act of Adam and Eve. Our Shaker brethren (one of the best and purest sects of Christians) with a few others who are not community Shakers, believe the depravity and sinfulness of our nature is most marked by manifestations in that relation of the sexes, which was the sin of Adam and Eve, and without which they (according to the holy record) would never have known good from evil, more than little children or animals do, and hence had no accountability. Poor Christians, they do not fall back (or get up) again to the state of purity by refraining from, or abandoning this terrible sin, but on the other hand the Shakers have proved nature stronger than grace, and that this substitution of an arbitrary and artificial system of living is no improvement of God's plan (or the serpent's), which has been followed since the days of Adam and Eve.

No reasoning mind can accept or advocate for the race the system of Shaker religion, and expect it to prevail. It may do for a few who have inherited defective systems, for others who have ruined their constitutions by bad habits, or by taking medicine, or been injured by disease, or are organically imperfect in brain or body. But for those whose nature has made and kept up to her standard of mental and physical man or womanhood, Shakerism will not answer, and will not be accepted, neither as a religion nor as a mode of social life. The experiments in our country, of these societies, show plainly in themselves the dwarfed ambition of intellect, and the cold, formal, negative, barren state they fall into, from which most of the young of both sexes possessing average intellects flee, by a natural instinct and a true and pure impulse, to seek the natural relations of the sexes in a true, real and harmonious relation of monogamic marriage, and not one in which they will still retain and live the Shaker life and religion. The conclusion on this point is derived from the experience of societies of both sexes, and this proves that nature is better and stronger than this system of Christian grace, and we fall back to nature and turn again to some other branch of saving grace from the Christian tree and see if we can find what sin nature has to report of.

Standing out in another direction we find the Mormons, who are also substituting grace for nature and seeking to repair the mistakes of God and blunders of his intelligent children. They have not discovered the sinfulness of the sexual acts which the Shakers repudiate and avoid, but drifting as far from a true line of nature as the Shaker in another direction, they "seal" few or many women to one man, but never few or many men to one woman, and abuse nature by a system of sexual slavery far worse than Shaker bondage in celibacy. Avoiding Scilla they dash on Charybdis and are wrecked more effectually than the others. Their system of grace for nature is destructive instead of salvatory, and we are again driven back to nature from the fruit-bearing branches of this great Christian tree in which the sects are trying to substitute a better social system than nature. So far it is a failure, and the mended vessel always leaks after every tinker's work is done, but we will become pray and the article dry, we will defer the remainder, and rest on our oars to paddle farther at a future time in this Christian waters.

The meetings at Dodworth Hall have again opened for the season, and Robert Dale Owen drew a large and intelligent audience, as he always does. Even the Herald had a reporter on hand, selected, no doubt, on purpose to ridicule, as usual, our meetings; but if any set of mortals are to be pitied for thick, blundering failures, it is reporters such as are required to ridicule our Conventions and our meetings generally. The nearest hit its reporter of our Convention at Cleveland made to the truth, was in reporting Dr. B. T. Hallock from Philadelphia, when he is and has been many years a prominent public man in New York. On the meetings their reports are like the Scotchman's road, pretty much all the

way down hill both ways; but they answer the purpose of a weathercock, and show that the wind is shifting, and the Herald trimming its sails.

J. H. Powell.

Our brother and co-worker, who has labored so long and so ably with tongue and pen in England, paid us a short visit at our office last week, on his arrival with his wife and children in New York. He has come to make his home and spend the remainder of his life with us. From New York he repaired to Blue Anchor, N. J.; but finding no empty rooms there, he went on to Philadelphia, which is likely to be his home and address for a season. On Sunday, the 15th, we met him again at Washington Hall, Philadelphia, in the large audiences which greeted us there, as we obeyed the call to open the course of lectures for the season.

Our brother is certainly welcome to our country, which has ample room, labor and supplies, and I trust our friends will see that he has call for the talents which he possesses, both as a speaker and writer, and one thoroughly imbued with our philosophy. He can be addressed at Philadelphia, care Dr. H. T. Child.

Hacker's Pleasure Boat.

We trust, is permanently started at Berlin, Camden County, New York. It has come round on its second trip, for August, rather late, but it was heavily laden with a dead clergyman the captain found out there in the Sound; he had been badly bitten by fleas and annoyed by mosquitoes. Bro. H. picked him up, but we think he carried him too far to bury. "Let the dead bury the dead," Bro. H., and send your boat round freighted with life passengers, and we will give you a salute, and touch our hats as you pass along.

The Lyceum Banner, from some leak in the post office, or neglect somewhere, has not yet reached our counter and we have to trust to our knowledge of the superior ability of its editor, and the well-established honesty of its publisher, to recommend it to our friends. It will, we trust, soon be a necessity in many households with children, and reward its indefatigable proprietors. We shall show it, recommend it, and sell it when it comes to hand.

C. H. Foster.

This most remarkable test medium is again in the city, at 20 Fourth street, New York, where he is daily proving that the fools, knaves and bunglers are those who ridicule, neglect, stigmatize or slander Spiritualists or Spiritualism. His tests astonish the honest skeptics, and perplex those whose prejudices are stronger than their reason.

Mr. Anderson, the Artist.

Has gone to the country; will return late in October. He has been very successful in producing familiar faces of loved ones whose bodies are buried, but whose beautiful spirit-forms still live. A correct history, abridged, of his tests, given in this way, would make one of our most interesting books, and be highly valuable in our literature. His has been a truly great and noble work and deserves a historical record in the unfolding of the new dispensation.

Universal Peace Society.

A general meeting of the Branch Societies and all friends of radical peace principles, will be held in Boston, at the Melrose, (Tremont Temple), October 9th and 10th, (Wednesday and Thursday), 1887, commencing at 10 o'clock, A. M.

Animated by the purest patriotism and a world-wide philanthropy, we would remove the causes and the conditions of war. It is high time to renounce legalized and premeditated man-killing, and "break every yoke and let the oppressed go free."

War is slavery, poverty and death. The working-man does the fighting, suffers and pays the debt. Christianize our civilization! Disarm and arbitrate! Abolish the office of Secretary of War everywhere; give us Peace—which means Freedom, Justice, Property and Life; that will suffer rather than cause suffering, and die rather than kill, and extend its usefulness to "every nation, tongue and people!"

In this Divine Spirit these meetings will be held, and all persons are invited to them, and may have a hearing and say in their own minds, as the good and noble will permit that we may forward the truth, and from any who cannot attend, letters and contributions will be thankfully received. Deeply interested speakers from abroad have promised to be present.

ALFRED H. LOVE, Philadelphia, President.
LAWY K. J. PROCTOR, Providence, R. I.
HON. GEORGE THOMPSON, England.
LUCRETIA MOTT, Philadelphia.

Vice Presidents.
E. H. HEYWOOD, Worcester, Mass.
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ELIZABETH B. BESS, Valley Falls, R. I.
LYSANDER S. RICHARDS, Boston.
and others. Executive Committee.
LAURA BLIVEN, Providence, R. I.
M. S. TOWNSEND, Bridgewater, Vt.

Secretaries.
ROBERT F. WALLCUT, Boston, Treasurer.

Letter from Andrew Jackson Davis.

In which he speaks of a "new thing under the sun" of special interest to Lyceums and all lovers of music:

ESTEEMED BROTHER BARLOW:—Allow me to express my delight with the spirit, and form, and power of your "Colibri Piano Forte." They are so sweet, so pure and so remarkably far-reaching in musical qualities. It is a "new thing under the sun," and, being so much smaller than the pianos of every other manufactory, and yet equal in tone and power to the best of them, I want to bring it before all who are interested in "Children's Progressive Lyceums." For singing, and Grand Banner March, and indeed for all purposes of a congregation, the "Colibri Piano" in my opinion, has no equal. When you, my friend, were Musical Director in the New York Lyceum, I know how much such an instrument would have delighted you. I congratulate you, and hope you may make the world more musical.

Your friend, ANDREW JACKSON DAVIS.
Orange, N. J., July 25th, 1887.

These remarkable Colibri Pianos are but little more than half the usual size, yet are endorsed by our best artists as being in all respects equal to the full size by all other first-class makers in this country or Europe. Mr. Frederick Mathushek is the ingenious inventor.

For full particulars send for illustrated circular and price list. BARLOW & DOEBLER, sole agents, 694 Broadway, New York.

THE BANNER OF LIGHT is a journal of choice literature and general news; also an exponent of the Spiritual Philosophy. It is ably edited, and its contents evince a thoroughness and vitality which renders the paper an acceptable visitor to the family circle. It is thoroughly independent, and we cordially recommend our readers to subscribe for it. Published in Boston by Wm. White & Co. Proctor Brothers, agents for Gloucester. Single copies eight cents, and may be obtained every Monday evening—Gloucester Advertiser.

To Correspondents.

[We cannot engage to return rejected manuscripts.]
D. D. L.—We should like the essay you allude to for publication in the BANNER.

W. F. J., ONTARIO.—Much obliged for your kindness in forwarding proceedings of Illinois State Convention, but they were anticipated by the Secretary's report.

S. D. BLATTING.—Letter containing \$1 received. When you let us know what town and State you reside in, we will forward the paper.

Donations in Aid of our Public Free Circles.

Received from
Eino Foster, North Yarmouth, Me. \$1.00
Gilbert Cannon, Almont, O. W. 1.00
Martin Daniels, Eau Claire, Wis. 2.00
J. V. Mansfield, New York, N. Y. 2.00
Doris Avery, Clinton, N. 2.00
J. P. Snow. 2.00

Business Matters.

CONSUMPTION AND ITS CAUSES can be cured, by P. P. GARY, M. D., the discoverer of the first Solution, and also Volubility Tar, and for circular, &c., 462 1/2 Avenue, between 28th and 29th streets, New York.

Mrs. L. F. HYDE, Test and Business Medium, 462 1/2 Ave., between 28th and 29th sts., New York. Sept. 28—8w

Preéminent over all the remedies for the cure of CHILLS AND FEVER, stands the GREAT SPIRITUAL REMEDY, MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS. Read the eight cures reported in another column.

THE LONDON SPIRITUAL MAGAZINE is received regularly at this office, and sent to any address upon the receipt of 30 cts.

Cousin BENJA'S POEMS, for sale at this office. Price \$1.50.

THE RADICAL for September is for sale at this office. Price 30 cents.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps.

DR. L. K. CONLEY, healing medium. Will examine by letter or look of hair from persons at a distance. Address, Vineland, N. J.

A VALUABLE MEDICINE which is particularly directed to the attention of sufferers from NEURALGIA, Nerve-ache, and all other painful nervous diseases, headache, hysteria affections, and for extreme prostration of the nervous system, is Dr. THOMPSON'S DR. DOUGLASS' or UNIVERSAL NEURALGIC PILLS. Apothecaries have it. Principal depot, 120 TREMONT STREET, BOSTON, MASS. Price \$1 per package; by mail two postage stamps extra.

"ECONOMY IS WEALTH."—Franklin. Agents wanted (male or female), to sell our celebrated FRANKLIN AND DIAMOND DOUBLE-THREAD SEWING MACHINES. Complete with Table only \$25. Single-Thread Hand Machines are not practical for any sewing at any price. We give away our Machines to the poor and needy, and send them out on trial. Circulars and instructions free. Address J. C. OTTIS & Co., BOSTON, MASS. Sept. 17—4w

Special Notices.

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD, CAMBERWELL LONDON, ENG.

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

No one can read the letter of Mrs. Lavina L. Inalls, in another column, without being struck with the incalculable value of Mrs. Spence's Positive and Negative Powders as a FAMILY MEDICINE, ready for any emergency of sickness or disease, even of the severest kind. A few boxes of the Positive and Negative Powders, in Mr. Inalls' house, saved an otherwise certain and distressing Cough at once, a case of Erysipelas in a short time, a terrible and prolonged attack of Neuralgia in 36 hours, a violent attack of Lung Fever in a few days, and another case of Lung Fever in a day and a half. Read the letter. It fearfully challenges the entire medical profession of all schools of medicine, to produce a record of such successful practice, or even anything approximating it.

Rare Chance for a Medical Student.

For an enterprising, intelligent young man, of prosecuting a complete knowledge of the Science of Medicine, and where he can witness its practical applications daily, in Every Department, and feel himself too limited in means to obtain such by an ordinary course, and is desirous of paying full, may learn of such a stupendous by applying to the Troy Lung and Hygienic Institute. He must possess unswerving moral integrity, be characterized by decision of character, perseverance, and subject to no degrading habits.

Address DR. ANDREW STONE, Physician to the Troy Lung and Hygienic Institute, No. 36 Fifth street, Troy, N. Y. Sept. 18—2w

A TRUE STORY.—Tripping down the stairway once, long ago, we fell, shattering a large, lighted fluid lamp. In a moment the blaze wrapped us around like a fiery serpent. Every article was a comic scene. Bridget tossed the baby on the bed, and ran for water. Aunt Mary tried to smother the flames, and pulled tins down on the floor; Jane came up from the kitchen and put out every light then burning, "he cause the house was afire," and Bridget, returning with a tub of water, tumbled down, upset the water and bumped her nose. Meanwhile we rolled over and over on the parlor floor. All the time extinguished, when one man was found to be terribly hurt.

Then how quickly David's Pain Killer soothed the pain, and to-day, with a hand and arm unmarred by any scar, we write the praises of Pain Killer, valuable for many an ill and ache.—Worcester Free Month. 2w—Sept. 28.

In the treatment of CHILLS and FEVER, and all miasmatic diseases, the GREAT SPIRITUAL REMEDY, MRS. SPENCE'S POSITIVE and NEGATIVE POWDERS, are sweeping everything before them. The people say they never fail, and the Physicians say they are unequalled. The eight cures reported in another column, challenge competition.

ADVERTISEMENTS.

Our terms are, for each line in *Agate* type, twenty cents for the first, and fifteen 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.

EPILEPSY, OR FITS.

A SURE CURE for this distressing complaint is now made known in a Treatise of 48 octavo pages, on Foreign and Native Herbal preparations, published by H. O. FRIEDLAND, 109 West 14th street, New York. It is a most valuable and instructive treatise, and is so written that it can be read by any one who is afflicted with this disease. It is a most valuable and instructive treatise, and is so written that it can be read by any one who is afflicted with this disease. It is a most valuable and instructive treatise, and is so written that it can be read by any one who is afflicted with this disease.

DRUNKARD, STOP!

THE Spirit-World has looked in mercy on scenes of suffering. In the use of rum, and given a REMEDY that takes away all drunkenness. More than Eight Thousand have been redeemed by its use within the last few years.

If you cannot call, send stamp for Circular, and read what it has done for others.

The medicine can be given without the knowledge of the drunkard, and is sold by C. CLINTON BEERS, M. D., No. 670 Washington street, Boston, Mass. 4w—Sept. 28.

DRS. RUTLEY & EVANS,

IN PHILADELPHIA, PA.

THORNTON, great Healers are Healing the Poor every A. M. at City Assembly Rooms, corner 8th and Spring Garden streets, from 8 to 10 a. M. From 10 a. M. to 5 p. M. they are at their Parlor, in the ANSLAND HOUSE, Arch street, above Seventh. Sept. 28.

NEW UNFOLDING OF SPIRIT-POWER!

DR. GEORGE B. EMERSON.

PSYCHOMETRIC AND MAGNETIC PHYSICIAN. DEVELOPED TO CURE DISEASES BY DRAWING FROM THE CHAKRA, and by any distance; can examine persons; tell how they feel, where and what their disease is, at the same time. One examination \$1. Thirty Examinations \$2 each. Treatments at a distance by letter, by including the sum, giving your name and address. Office 1092 Washington street, Boston. Hours from 9 a. M. to 5 p. M. 1w—Sept. 28.

MRS. H. S. REYMOUR, Business and Test Medium, No. 1 Carroll Place, corner Heccker and Laurent streets, third floor, New York. Hours from 2 to 6 and from 7 to 9. Circles Tuesday and Thursday evenings.

I HAVE SEVERAL FARMS in New Jersey, and also in West Virginia, for sale on easy terms, or exchange. See F. H. KILPATRICK, 1 Park Place, New York. Sept. 28.

ROOMS TO LET.—With or without board, at 212 West 10th street, with Mrs. S. J. Young. Sept. 21—2w

UTTER ANNIHILATION

OR CHILLS AND FEVER, DUMB AGUE, CONGESTIVE CHILLS, FEVER AND AGUE, AND ALL Miasmatic Diseases,

BY THE GREAT SPIRITUAL REMEDY, MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.

PEOPLE wonder that Mrs. Spence's Positive and Negative Powders have so many different kinds of diseases. No do! It is wonderful when viewed in the light of the old systems of medicine, or in any other light. But spiritualism is in full of its glory in every branch of its active operations; and not the least of them all is the wide range of action of the positive and negative powders. They are, at the same time, their own remedy for a wide variety of diseases, and are, in fact, a cure for all diseases of a many different types and degrees. There is no curable disease that is not cured by the Positive and Negative Powders, and they are, in fact, a cure for all diseases of a many different types and degrees. There is no curable disease that is not cured by the Positive and Negative Powders, and they are, in fact, a cure for all diseases of a many different types and degrees.

In addition to the abundant testimony already published in the BANNER, as to the efficacy of Mrs. SPENCE'S POSITIVE AND NEGATIVE POWDERS in Chills and Fever, Dumb Ague, Congestive Chills, Fever and Ague, and all other forms of Miasmatic Diseases. In fact, in these double forms of disease, with a hot stage and a cold stage, we are abundantly illustrated the principle of the Positive and Negative Powders. And hence, the complete adaptation of a Positive and Negative remedy to each stage which the disease assumes. And hence, the complete efficacy in other diseases, we would at once say that they were specially designed in some superior intelligence of profound insight and deep penetration into the nature of Chills and Fever, and their kindred diseases, and for them alone.

"A nice of mine at Little Falls was having the Chills every day. I gave her the Positive Powders, and she had no more Chills while I was there." (LESLIE EMMETT, Battle Creek, Mich., Aug. 10th, 1887.)

"The old lady, Mrs. E. Hamilton, whom I mentioned in my last letter, told me today, that she had had the Chills and Fever, and they could not break them up. They had her Dumb Ague, Congestive Chills, Fever and Ague, and she had the Positive and Negative Powders. She said she had never felt so well before." (JAMES W. BROWN, Salem, Mass., Aug. 10th, 1887.)

"My boy was attacked with Fever and Ague. Three of our Powders cured him." (G. M. D. TUCKER, Andover, Mich., Aug. 10th, 1887.)

"In Ague and Chills I consider them unequalled." (A Physician of Illinois, whose name I am not at liberty to give.)

"My little sister was completely cured of the Ague by the last box of your Positive and Negative Powders. MARY CAPHAY, South Charleston, Clark Co., Ohio, Aug. 5th, 1887.

"I let a neighbor have one of those boxes of Positive and Negative Powders, which I bought of you. A member of his family, who had been having the Chills and Fever since last year, had not one slight chill after using the Powders. Two or three boxes cured another member of his family of the same ailment." (JAMES W. BROWN, Newport, Kentucky, July 22d, 1886.)

Message Department.

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

Mrs. J. H. Conant.

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

The questions propounded at these circles by mortals, are answered by spirits who do not announce their names.

We ask the reader to receive no doctrine put forth by Spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

The Banner of Light Free Circles.

These Circles are held at No. 158 WASHINGTON STREET, Room No. 4, (up stairs,) on MONDAY, TUESDAY and THURSDAY AFTERNOONS. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Donations solicited.

Mrs. CONANT 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.

Thou Holy Spirit, whose wisdom will finally lead every soul unto the Kingdom of Heaven, we would breathe thee a prayer of thankfulness for as much of thy life and purposes as we have been able to understand. Thou didst give unto thy servant a long earthly pilgrimage, and as he wandered upon Time's shores, he gathered many shells there, and he has carried them on, to form a cabinet in that spirit-land. And in the Eternity of that spirit-land still he wanders on the shores of that great ocean, which is constantly casting up shells here and there for his inspection. For, oh Lord, thy manifestations are endless, and the soul when it has passed through one series of experiences, goes on to another, and still to another, knowing no end, but journeys round and round thee, its central sun.

Oh Lord, our Father and our Life, thou hast ever heard the prayers of thy children. Thou art no stranger unto them, for when the soul is in agony, it prays for deliverance, and when it is joyous, it sends forth its song of thanksgiving perpetually. Oh Lord, the soul lifts up its thoughts to thee, praising and praying alternately forever and forever.

Oh Spirit of Love, we pray thee most earnestly for a speedy deliverance from the Shades of Error; for a speedy entrance unto the Morning of Truth and Wisdom.

Oh Lord, we would put away our childishness and murmur no longer, but with a song of thanksgiving upon our lips we would mount the hill-tops of wisdom and drink at the fountains where we shall find satisfaction. We thank thee for thy ministering angels of mercy that are walking the earth—those great souls that desire to benefit humanity; and for those smaller souls who do not seem to understand thee in thy greatness, who seem to have no idea that thou art great and wise and full of mercy and love to all thy children. Lift, oh Lord, the scales from their eyes, quicken their senses, and let the fire burn brightly. Oh let them turn to thee, praying earnestly for truth. And grant that these messengers of truth from thine holy courts shall draw high unto them and be the means of leading them unto that King of Glory who is all merciful and full of love. Oh Father, whose Divine Life is everywhere, we believe that thou wilt finally fold them to thine own beneficent heart. That we were not mistaken thou hast given us abundant evidence; and our experience in the spirit-land tells us that we were not mistaken in this believing, that we did not place our hopes upon a something that would fail us. No, we placed our hopes in that Infinite Spirit of Truth, as should all who desire earnestly to find a home.

Our Father, may thy children comprehend all thy blessings as they fall through sunlight and shade everywhere. Oh let them understand them, and appropriate each one, not alone to their own use, but to the use of the whole human family, that they may not say, "So that I enter the Kingdom of Heaven I am satisfied." But let every soul say, "Oh Lord, my spirit cannot be satisfied until every soul finds a rest in the Kingdom of Heaven."

"Father, we praise thee to-day, as we ever have, and we ask that thy children may learn to love thee more truly, to worship thee more sincerely, to lay aside all their petty differences of opinion, and come into the clear light of thy love, drinking from the fountain of Everlasting Truth. Amen. July 1.

Questions and Answers.

CONTROLLING SPIRIT.—Now, Mr. Chairman, we will do whatever we may be able to toward answering your questions:

Ques.—Will the intelligence inform us what is meant, or what we are to understand by the end of the world and the bottomless pit, spoken of in John's Revelation? Does it mean the end of certain ages of probation or schools of progression of spirits for good or evil?

Ans.—There are as many different conceptions of this idea or problem as there are souls who are capable of conceiving. Absolutely you are constantly passing through the end of the world. You live in the present, not in the future; and as you advance out of the present into that which is in turn but the present to you, you are leaving the world of past eternity behind you. A certain class of ancients believed that at a certain time the world would be destroyed by fire. There are a class of modernists who believe the same to-day. But they fail to understand that the world is constantly being destroyed by fire. That element is perpetually burning up, destroying the old and forcing you into the new. Now as regards the bottomless pit, that is a child of heathen mythology. There was a certain lake in Egypt that constantly sent forth a poisonous vapor, and it could give life to no kind of animal or reptile save that which was most hideous, most poisonous, most inimical to human life. And at certain seasons of the year this lake emitted a very strong effluvia of brimstone, and at all seasons was said to be surrounded by a blue mist, and in this mist the souls of the damned, so the ancients believed, were said to enter, that they might look forth upon the inhabitants of this world to gratify their senses. The ancients also believed that this lake had no bottom; that it was the entrance to a bottomless pit, and that somewhere therein the devil rested, or a great monstrosity that moderns as well as ancients sometimes call the devil. This error took deep hold upon the people, or certain classes of that time. The torotuck deep, and the tree was very large; its fruit very extensive. There is ample proof of that all over the land. North, South, East and West, there

are minds who still believe in the existence of a bottomless pit, in the personality of a devil, who will one day call to his embrace all those unfortunate beings who are without the pale of some particular church. We do not believe in the existence of any bottomless pit such as the ancients believed in, but we believe that there is a spirit possessing all these external forms, hideous though they may be, that it would be worth their while to seek and earnestly analyze. This belief in a bottomless pit must have originated in this idea. The ancients believed that sorrow was ever present with some portions of the human family. Strive however they might to banish it, it was with them; they could not pass beyond it. It was seemingly, mentally speaking, a bottomless pit, a something that never did have a beginning, and so far as mortal life is concerned, never would have an ending; for while the soul is passing through the rudimental changes of mortal life, it will know sorrow. The bottomless pit of despair will always be open to every soul until it has outlived the crude condition of mortal life. Then, perchance, though we do not know, the soul may pass beyond the boundaries of the bottomless pit.

Q.—By "An Investigator": A laborer near Philadelphia was killed by the falling of an iron bar. For months after his death he appeared to his wife every Sunday evening. His footsteps and his voice were heard by all the inmates of the house. He no longer appears in visible form, but his wife and others hear raps. Now this case, which we took pains to authenticate, suggests a few inquiries. First, can persons of low development, or persons who die suddenly, manifest themselves more easily than others? Second, do such persons, as they progress in spirit-life, lose their power of appearing in visible form to friends on earth? Third, could this laborer have appeared to his wife and talked with her in audible speech without the presence of a medium?

A.—It has been determined by men of science in the spirit-world, that all souls who enter that life, leaving what is called a fullness of animal magnetism behind them, are more able to return, clothing themselves, so far as form is concerned, after the manner they were clothed here in their earthly lives. Scientific men determine that this animal magnetism determines that thing, and they alone having thrown off that animal magnetism, therefore it can be used by them alone. When the spirit passes through an experience of severe sickness, and by fever or severe pain burns up or uses up that magnetism, that animal life that is so necessary to the going out of the external form to the spirit, then it is almost absolutely impossible for the spirit to return personally identifying itself in external form. All persons who die by violence, return making clearer and more satisfactory demonstrations to their friends than those who die otherwise. We cannot tell why this is so, except there is a certain amount of vigor pertaining to their magnetic life that remains in form, in position, here in earth-life. After a time that magnetic life becomes absorbed by surrounding elements. Disembodied spirits are sometimes able to clothe themselves with external forms, so as to make themselves in a condition to be perceived by senses mortal. In some instances they have allowed their friends to hold, for a time, some portion of themselves, such as, perhaps, a lock of hair. Well, that lock of hair has been formed of its own magnetic life, and the possessor can retain that magnetic lock of hair for a time; but when it is absorbed or drawn off by surrounding elements, then it disappears. So it is with the spirit who shows himself at the place spoken of. When he has used all the magnetic life that belongs to him as a spirit, then he can no longer present himself to his friends in the form.

Q.—Does it take a vast length of time for the disembodied spirit to separate itself from its former magnetic life?

A.—Sometimes it takes a long time, a good many years. I have made the acquaintance of a spirit recently, who tells me he has been in the habit of manifesting to some friends of his in Germany for the last forty years. On the night after his departure he manifested to his family, and has made frequent manifestations of the same kind during all the forty years. And he tells me he expects to continue them while his magnetic life lasts. How long it will remain he cannot tell.

CHAIRMAN.—I saw to-day a form before me that seemed to be a bishop. Some spirit beside me said the spirit referred to passed away one hundred years ago. The form was shown very clearly indeed.

A.—Very likely. We have some most excellent chemists in the spirit-world. They have a peculiar faculty of combining elements in form.

Q.—By D. M.: Why, as there is a spirit-land, are so many millions of spirits permitted to roam over or inhabit the earth?

A.—To some souls the earth is the spirit-land—their spirit-land, their home, their dwelling-place. Therefore they have an absolute right, by virtue of the law of earth and the law of their own being, to dwell here, even though their bodies have crumbled to dust centuries ago. You have very strange ideas concerning the spirit-land, many of you. You do not seem to understand that the spirit-land is everywhere on earth—in the distant stars—everywhere. There are localities entirely beyond the range of human senses, that are the spirit-land; and the locality that you inhabit is the spirit-land. You seem to imagine that because the spirit passes out of the physical form, it must necessarily retire from earth forever. 'Tis not so. The same souls dwell on the earth now, that did hundreds of years ago. They have never left it. I have not. Why, I expect to be here on earth, preaching good news to those souls who are in darkness, a thousand years hence. I hope I shall, at all events.

Q.—By the same: How are hunger, thirst, and other similar wants which spirits are said to feel, satisfied?

A.—Every material thing has its spiritual or inner life, and it is that spiritual or inner life that the soul disembodied deals with. For instance, if I wish to quench my thirst with water—not that that satisfies you or me when in the body—I take the spiritual part of that water you have here, to quench my thirst. I make use of all the forms of earth-life, while I dwell here, that are necessary to my unfoldment. That is a right I have. If I want to sit under the shade of a forest tree, I do so; but it is that spiritual part of the tree that outlives all form. If I want to listen to the roaring of Niagara, I can do so; but it is that spiritual, internal life, that is so much pleasanter to my senses than that external roaring was while here.

Q.—Are we to understand that the glass of water the spirit partakes of is such only in imagination?

A.—It is an absolute reality—no imagination whatever. Now you cannot look at the Falls of Niagara without thinking of them, and you surely could not think of them if they had no inner life. All thought takes external form by coming in contact with the inner life of the thing

thought of. You will learn that it is absolutely true, when you are a freed spirit, that all things have their inner lives, their spiritual lives. These blossoms, referring to a vase of flowers on the table, will, so far as you are cognizant, fade away. The leaves of these blossoms will fall, and the atmosphere will take up the spiritual part of them. And it is that that the soul in its disembodied state enjoys so much. All these glorious forms have their inner lives. If it were not so, there could be no external, that which has expression only in material forms. Oh yes, there are grand mountains in the spirit-land, as there are on earth; and it is not simply imagination, but reality.

Q.—Will you explain how Jesus returned and made himself tangible to his disciples?

A.—Precisely upon the same principle, by the same method that modern spirits return to their friends. You have just listened to an account of one who returned in Philadelphia. He returned by the same law Jesus made use of. The same law holds good now. It will never fail those who are in rapport with it.

Q.—Are the letters left here answered by the intelligence that answers the questions at the opening of the circle, or by those they are addressed to? I have never received an answer to any letters left here that had any reference to the matter contained in them. The last I left was answered thus: "All right; Uncle Lyman," which was no more of an answer to my letter than it would be to the questions asked here. I have no spirit friend or relative by that name. Please inform me who answers the letters, and why I do not receive answers to mine?

A.—They are answered by whoever is selected for the occasion, whoever are deemed best fitted for the task. Sometimes those spirit friends called upon are able to come within the natural atmosphere of the medium or spirit in control, and are able to give clear answers; sometimes the contrary. Sometimes these questions have no soul in them, not enough for the spirit to take hold of. You do not put your whole mind upon the question. It is drawn off for the time being, and instead of putting your own mind for the time being on that little world, it is perhaps thousands of miles away. It is your own life that becomes the light by which the spirit reads the question therein contained.

Susie Bridgman.

[How do you do?] I'm well, but father is n't, and I've come to send him a message; yes, sir.

My adopted brother came here some time ago, and he could talk, and he sent a message to father and mother, and I thought I would try to-day, because they said he might. His name was Louie Bridgman. Don't you remember him? Mother called him Louie. My name is Susie Bridgman; and my father has been sick, and I don't want him to come to live with Louie and me, because mother would be so very lonely, and grandma, too. And so Dr. Fisher said, and Uncle Bridgman—he was a physician—I must come here, or go to mother, and tell them that he must take the best of care of himself for the next fourteen months. If he did not do this, they said he would be liable to come some any time. You see, he had a—he had a paralytic stroke, and Dr. Fisher says if he has another he'll come to us. And we don't want him to. So he must be careful and heed his impressions. They say if he does that, he'll stay on earth a good many years longer. If he don't, he'll come and see us pretty quick. We'd like to have him come very much, for Louie and I have got such beautiful things to show him; but Uncle Bridgman don't want him to. You see, I've been in the spirit-land the longest, and I have many things that Louie has n't, and we have both a great many things to show him.

Oh, we tried so hard, both of us, to make our father and mother know we could come; and when they began to see these things, we were rejoiced. Don't you think we had a grand jubilee where we lived?

[Do they think you can return?] Oh yes, why, mother was here one day when brother Louie came here and spoke. Oh it was such hard work to make them believe. But our teacher said, when they did believe, it would be all the better for us that they didn't believe when we first come.

You won't forget to ask father to be very careful, will you?

Don't forget to say this message is from Susie, will you? [No.] July 1.

James E. Shelton.

Well, my dear sir, what can you do for a way-farer like myself? [What can I can.]

Well, sir, I was born in Kentucky, but lived most of my life in Virginia; spent some few years here North; died here, what I conceived to be death.

My name, James E. Shelton—not Sheldon, but Shelton. I have friends in Portsmouth and vicinity, Virginia, that I am very anxious to reach, of course, like all who come here; and there are many things which I would not care to say in this public way.

I am very thankful that I am here. You have been kind enough to open the way to all of us. I understand your platform is entirely free, which certainly is a very kind act upon your part.

I have a younger brother, Charles, that I should be most happy to come into communication with. He is of a liberal turn of mind, and I am in hopes I can readily reach him, and through him the rest of my friends.

There has been a certain sadness possessing my spirit ever since I became a dweller in the so-called spirit-land. I cannot tell why, but I am not as happy as I could wish. Perhaps the thought that I am dead to my friends is the cause. If it is, the sooner I work in that direction the sooner I shall become happy, no doubt. I said to my brother something like this, when I entered the army. He was not able to go into active service, therefore did not enter the service. The substance of what I said to him was this: "Charles, if I die in battle, if it should be my fate to fall during this rebellion, I want you to carry out certain directions—which I gave him—which unless they are carried out will be a great misfortune to others." Well, he promised me in good faith he would, and he has not yet fulfilled his promise; for if I am able to judge aright, he do not seem to understand how to begin the task. He says, "I will do this as soon as it is clear to me." But I promise to make the thing plain to him, if he'll only give me a half hour's time in conversation. I well know that it is not to be hoped that he will come here; but I earnestly hope that he will look out some medium near home, if there are such there, so that I may come, and not only relieve myself, but relieve him. For, if I am able to see aright, it is annoying him some. And the persons I mentioned in connection with those circumstances to him, are in need that the directions be speedily carried out. So the sooner my plan is put into action, the sooner they will be happy, the sooner I shall be.

I am very thankful to you for your kindness. Hope I shall be able to return some day. July 1.

William Putnam.

Is this Boston, sir? [Yes.] That's what I supposed. I am entirely ignorant concerning this modern mode of spirit return, although I have been in the free state of the spirit-land since '61, October, '61, and I believe it is now '67.

I was mortally wounded at Ball's Bluff, and died the following day. My last thoughts were something like this: "I'm glad to die in this way, but as I am the last of our family, it will be hard for my mother." And I found it was particularly hard, because my friends are not in the possession of this knowledge of spirit return that you are in possession of. Therefore the sting of death is with them, while God in his infinite mercy has removed it from you.

I enjoyed a pilgrimage of twenty-one years only when here, and the name I bore was William Putnam, or Willie, as my family called me. By that I shall be known.

I had many friends in the field—two uncles, who fell very near the time I did—and they are all exceedingly anxious to return. I was the nephew—perhaps you know him—of James Russell Lowell, one of your distinguished literary men. He was my mother's brother.

You perceive I am short breathed. Well, I had intended to banish all remembrance even of the scene of death, so-called, from my mind at this time; but it came to me with the taking on of a human body again, and so I live for a time in the weakness that was mine then.

But I would have my friends know I am happy. Although I find there is nothing in the spirit-land as I expected, yet it is far more glorious, and far better adapted to the needs of our souls, than the heaven and hell taught us by our modern and ancient clergymen. [Did you reside in Boston?] Yes. Now I desire my friends to know that I am very earnest in my hopes of coming to them; coming to them clearly as a distinct and positive personage; as Willie Putnam; as I was when here. I want to come to them; and if I am not satisfied in convincing them of my identity, it will not be because I have not tried hard to.

Remember, sir, I went out in October. I had no thought of being called at that time. The severe part of the action was over, and I had been detailed to go to the front to attend to the wounded, and was trying to do what I could for a wounded comrade, when I was called upon by the Father to go higher. [Where did your funeral take place?] Was your body brought this way? Yes. July 1.

James Riley.

I am from the 16th Massachusetts, sir; yes, sir; and I suppose I have a wife and two children in Boston; and that's what brings me here.

Now, sir, I had no thought I could come back in this way when I was here, because I never was in the way of knowing about it. But I don't like to be behind in anything. Nothing would annoy me so much in battle as to be in the rear. Well, sir, I wanted to have the first cut, anyway, and it's not my fault if I didn't come in the first boat; yes, sir, I come right back quick as I could. And my name is Riley, sir; my name is James Riley; yes, sir, that is what I was; don't know how long I shall be that, but I was James Riley. I was an Irishman clear through, out and out.

And I hear tell about these things, hear my old mother in Ireland tell of the place where the "spook" could come—that is, the ghost. You know what that is, I suppose. Ghosts you call them. The old woman, and all the folks in the old country, believed in the coming back of the spooks to earth after death.

I not go to Ireland, not go to places where the spooks are said to show themselves; but I have come here, and I want to be heard, and I want them to know I can come; want them to give me the chance to come where I can talk with my folks as I do here.

Oh, the Pope and I are good friends, or will be soon, so the folks needn't be afraid to let me come. Oh, I am a Catholic; just as good a Catholic as I was when here. I've not got to heaven. I am in purgatory. I know that it is not the kind of purgatory that the Catholics understand. It is an intermediate state. But they don't know what it is, they think it is a place souls are thrown into to be cleansed from sin before they can enter heaven. 'Tis n't so.

Well, sir, don't forget I am from the 16th Massachusetts, will you?

Oh, I was talking with your Patrick Murphy, the chap that came from Dover, New Hampshire, who makes the manifestations to his wife there, and he told me the last thing he did was to take the molasses cup and turn it on Mary's head. He'd been making pretty strong manifestations, and his wife went to the priest about it. The priest said he would never come any more; he left, and he said the priest made the cross on the wall, and said some sort of a prayer, so the spirit would be driven from the house. Well, all the time the priest was in the house—he was a good medium himself—and all the while he was at Mary's house, Pat was drawing a good share of vitality from him to work with. He saw he was.

Oh, but Pat is the smartest fellow we have on our side. He's a raising the devil generally. He's got a top-medium. [Where?] In West Cambridge. She don't know him. He tells her it is Pat; that's all she knows about it. Now you see it is Pat Murphy; but he can't talk through Mary, and he can talk through this one. But he can make the manifestations, upset molasses cups, and all that. He had the greatest laugh about that putting the molasses on Mary's head. What do you suppose he wanted the molasses for? He wanted to make some strong manifestations that night, and he wanted the water for a conductor, so he brought himself of turning the molasses on Mary's head, because he knew she'd wash it off with water. Oh, he's told me all about coming here. He said you knew him all through.

Well, now, you won't forget me, will you? Company of 6th Massachusetts, James Riley, [Some of the folks at the State House may look you up.] I hope they'll look me out to the tune of a hundred dollars. [Are you short?] No, sir; but it would come handy, you know, to the folks that's left. We didn't get much pay; not enough to pay for shelling out the bodies. But it's all right. [The pay will come sometime.] Yes, sir, the pay will come sometime. I hope, though, I do not expect it. Oh, if I can come back once in a while, that will be pay enough. Good-by, sir, and a jolly going out to you when you come. July 1.

Scene opened by John Pierpont; letters answered by H. Marion Stephens.

MESSAGES TO BE PUBLISHED.

Tuesday, July 2.—Invocation: Questions and Answers: Brigadier-General George C. Strong, to his friends: Ephraim Harris, to friends in Princeton, Ind.; Clara Pope, to her brother, Rev. Mr. Fulton, of Boston; Lowell F. Wood, of Charleston, Mass., to friends.

Monday, Sept. 5.—Invocation: Questions and Answers: Jonathan Peirce, to his friends: Prof. Farraday, late of London; Susie Hammond, to her mother, in Cincinnati; Victoria Perkins, to her friends in Alabama.

Tuesday, Sept. 6.—Invocation: Questions and Answers: Edward Rivers, Assistant Surgeon in 20th Mass. Regt.; Ezra Hagar, Walden, East Tennessee, to his wife and children; Johnny Garland, from Garland's Ranch, California, to his mother, in Oregon.

Thursday, Sept. 8.—Invocation: Questions and Answers: Major Henry Howe, 10th Mass. Regiment; Col. Jesse Cove, water of the falls at the State House may look you up; some of the folks at the State House may look you up. I hope they'll look me out to the tune of a hundred dollars. [Are you short?] No, sir; but it would come handy, you know, to the folks that's left. We didn't get much pay; not enough to pay for shelling out the bodies. But it's all right. [The pay will come sometime.] Yes, sir, the pay will come sometime. I hope, though, I do not expect it. Oh, if I can come back once in a while, that will be pay enough. Good-by, sir, and a jolly going out to you when you come. July 1.

Scene opened by John Pierpont; letters answered by H. Marion Stephens.

The Spirit-World.

Life in the Spirit World.

Recently we have had placed in our hands a manuscript containing what purports to be a communication from a person in the other world, who says she was born in Hartford, Conn., in 1821, and named Mary Moore.

The account she has furnished of her life here, her sickness, death and resurrection is very interesting, but so long, that instead of giving it entire we have had a synopsis prepared containing the material portions of the narrative which we commend to our readers, some of whom, no doubt, will be able to recognize its similarity to other cases within their own knowledge. Judging from her own account, Mary must have been beautiful, highly cultivated, affectionate, and the idol of her parents and friends.

When about seventeen years old she became devotedly attached to a young man, whom she was led to believe reciprocated her affection, and who subsequently proposed marriage, though he was, as she soon had occasion to learn, affianced to another. The knowledge that she had been deceived changed the whole current of her hitherto joyous life, and rendered her almost insane. She shunned society, became gloomy and sad, and soon showed signs of disease, which rapidly gained foothold, until consumption came and finished the work, in spite of all the remedies her parents could bring to her relief. The real cause of her difficulty was unknown, and therefore much that they did for her was but an aggravation of her case.

It is the old, constantly repeated tale, of misplaced affection, disappointed hopes, physical disease and death. But she says she does not blame the author of her suffering, because he has already been sufficiently punished, and she has through her sufferings been blessed, as otherwise she could not have been.

Early in life it appears that she had joined the Presbyterian church to which her parents belonged, and through the church and its teachings she sought to find rest. But no rest came, and when it was found that she must go, and the minister came to make his last prayer, it was like ice on her heart—cold, formal, lifeless and unsatisfactory. Even then her spirit might have been opened, and the room seemed filled with her spirit friends, many of whom she knew had preceded her, waiting to conduct her to her new home and her new work.

After lingering a little over her body, around which her almost heart-broken friends on earth were mourning, she was taken away by the heavenly band, singing as they went of the wonderful love of the Father, of whom she had been taught so much that was false and abhorrent to her. They soon reached what seemed to her to be a new country, where the scenery was so beautiful as to transcend the power of language to describe. Here she found a splendid mansion surrounded by gardens, full of flowers, intersected by walks or avenues in every direction. The walks seemed to be paved with a soft substance like velvet of the most beautiful colors, arranged in harmonious forms of flowers and fruits like a carpet. She did not observe them, though no doubt she soon learned, that the substance of which she speaks as like velvet, was really the interior or spiritual life of the minerals with which the avenues were lined.

She says the walls of the mansion which was to be her future home, were like highly polished marble—or it may have been (as others have described) of some semi-transparent material, which permits sufficient light in the interior, without any openings for the purpose.

On the balcony of this dwelling was a band of richly attired musicians, who were engaged with the rest in welcoming her advent into the new and joyous life. All seemed arranged to give her the greatest possible amount of happiness, and every fibre of her being was full. But for the presence of her spirit friends whom she had known in earth life all would have seemed like a dream, and one not possible to be realized. Everything was perfect.

After resting for a period and listening to the rapturous music, she was conducted to the entrance of the dwelling and there met by a bright, beautiful spirit and his companion, who appeared to have charge of what she had seen, and who welcomed her more cordially if possible than had been done before.

She was then informed that as her life on earth had been short, and her opportunities for learning what was to be done for suffering humanity insufficient, it would be necessary for her own development, that she should return and find some person still in the body through whom she could act for the benefit of those remaining in ignorance and disorder on the earth she had left.

While this work was going on, the beautiful dwelling into which she had just been introduced would be her place of rest after her labors, and when she had accomplished her mission it would with all its heavenly surroundings be her own, to share with her partner in her work.

She was soon seized with an uncontrollable desire to enter on her mission, and with a band of bright spirits with whom she had been joined, she returned to earth and saw how much misery, both physical and spiritual, was to be relieved.

After some search, she was attracted to the person through whom she has now communicated, (Dr. J. C. of Paris, Ill.), as one who by his organization and temperament, as well as his profession, could best aid her in her purposes. It was a long and arduous work to reach and liberate him from his creed-bound faith which he was so unwilling to abandon. But her perseverance was rewarded at last with victory, and her medium made a happier, as well as more useful man. He is now with his whole soul engaged in the great work of ameliorating the suffering condition of his fellow-men, and is highly successful.

But his guardian and co-worker says that although the result of his labor is satisfactory, even now, only an eternity can show the whole fruit of the seed which he is so faithfully sowing.

The communication concludes with an address from the spirit to her own sex, who, she claims, have a position in life and duties to perform as important as their brothers.

She warns them against surrendering their affections to man's keeping until there is certainty that they will be reciprocated and respected.

She says, be man's equal and helpmate, but never his inferior, as the church and false notions of society would make her.

Hopefully, she speaks of the dawn of a better, brighter day, when the slavery of woman shall cease, and her true position be recognized.

We ought to add, that the entire communication is eminently interesting and instructive, and teaches not only that those who have gone before can return to earth, but that if they would do so, especially in cases like this where the life here has been short, or of such conditions as to interfere with true development.

Banner of Light.

WESTERN DEPARTMENT.

J. M. PEEBLES, Editor.

We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the BANNER OF LIGHT. Letters and papers intended for publication in this Department, or for circulation in the West, should be directed to J. M. PEEBLES, Editor, at the Western Department, 111 Broadway, New York. Those who wish to contribute to the BANNER OF LIGHT, should send their contributions to the Western Department, 111 Broadway, New York. Those who wish to contribute to the BANNER OF LIGHT, should send their contributions to the Western Department, 111 Broadway, New York.

Our Young Speakers.

Charles Dickens, bless his loving soul, writing of Thackeray, the humorist, says, "he had a particular delight in boys and an excellent way with them, never seeing one without wanting instantly to give him a sovereign. I thought of this, adds Dickens, when I looked down into his grave after he was laid there, for I looked down into it over the shoulder of a boy to whom he had been kind."

We have a particular delight not only in Progressive Lyceums, but in listening to and encouraging young speakers. Each seems a rising genius; a star of promise ascending; a light beckoning others higher up, on to the mountains of the beautiful. Public speakers long in our ranks should feel that the time has fully come for others, younger men and women, to be heard, and so feeling, should modestly stand aside. It is unjust to overlastingly charge the young with ambition; with being the mere aspirants for fame, desirous of "showing off."

Youth is no crime. The older are doubtless the better counsellors; but all the gathered lore of the ages is not lived in their craniums; neither will wisdom die with them.

The primary object of National and State Conventions is business, broad philanthropic work, and the construction of practical plans for the furtherance of the principles involved in this great spiritual movement, and not the advertising of speakers. If the latter must be done, let the younger receive the benefits. They are often sensitive as Eolian Harps to each breath of praise or censure, encouragement or discouragement; their heart-strings being carried, as it were in a crystal case, to be alternately wrung or soothed by friend or foe.

The true man is self-poised, controlling every emotion, subduing every passion, and living at the same time in two worlds, honors one, and is honored by the other. In our recent Cleveland Convention, when the storm of passion raged above reason: when the centrifugal forces preponderated over the centripetal; when individuality degenerated into bombastic egotism, invective and personality, we regretted for the moment having nerves. Afterwards we found them useful. In fact, there was a sort of compensation then, when we looked into the calm, serene countenances of some in the audience. Sunbeams show themselves everywhere. The great, drop their finest sentences and happiest illustrations, as the English Buckingham dropped his pearls, leaving them to be picked up and appreciated as chance or fate might bring discriminating observers to the spot.

In the Fourth National Convention we saw more of the surgical than the spiritual; more of the angular than the harmonious, and more of the Christ of the "sword," than of the olive that wreathes the brow of the "Prince of Peace."

In future gatherings we hope to see wisdom, dignity, kindness and peace the ruling powers; hope to see more young men and women brought upon the platform as speakers; hope to feel more of that divine and truly womanly element from the rostrum, that softens, tranquilizes and sheds a more spiritual influence; otherwise expressed, hope to see our sister speakers take a more active part in the discussion of resolutions; and furthermore, we hope to witness more of that true brotherhood, that while tenderly trusting, sweetens all the work, and brightens all the ways of life.

James S. Prescott, a Shaker elder, sitting behind us in the Convention, remarked at the close of a stormy session, "This is not new to us, we expected it; chaos precedes order, and in our inner experiences shows us that all good spirits, whether in the body or out of it, are orderly."

Spiritualists (?) Denying their Faith.

There is a class of Spiritualists (?) who tear down all the guide-boards as fast as they travel on. What's their use after they pass? They have progressed, and that is sufficient for "all the world and the rest of mankind." At last they themselves get swamped in the wilderness of philosophy, where they split hairs for a living, and kindle the fires of inspiration with snowballs. Any phenomenal fountains to quench the thirst, phenomenal philosophers (?) up there in the bottomless pit of metaphysics? Any angels to corroborate your doubts? Is Plato there yet, asking at the mock tribunals of the innocent "What is truth?" Not to be too inquisitive, we respectfully ask, How many stones will make a loaf of bread for starving souls; or how many serpents will make a fish? Is there not a little end to the cornucopian horn of Spiritualism? Doubtless "dissonance" is harmony not understood, and pride is humility not yet developed; but please state distinctly, what kind of "ambrosial fruit" grows in the sunny valleys of icebergs, and how far it is to the Summer-Land, via the North West Passage.

What a stupendous philosophy that, which ignores the phenomena on which it is based! What a wonderful science that, which abrogates its facts! What a silly thing a human body is, seeing it is a physical manifestation of spirit! What a mistake God made in having worlds for the law of gravitation to act! What a needless expenditure of force to have winds and waves and lightning and rocks, and soils and waters, and vegetables and animals! Had some spiritual philosophers lived when God created the Universe, they would have given him some good advice! But go on, brothers, till you are satisfied that a Spiritualism without a sign is as dead as faith without works. Sell your birthright, if you will, to the popular church for a pottage mess of "Spiritual respectability," ten thousand times meaner than the kind you envy; and in your captivity, learn that God rules after all, making his "angels" spirits, and his ministers a flaming fire.

In vain may we labor if there is no fact to corroborate reason, and no religion to sanctify reform. An un-intelligent Spiritualism is as repulsive as a lifeless man. Without the spiritual intuitions, the intellect is as liable to engrave error as truth. Alone, it is as destitute of converting power, as snow to the production of Summer heat. Ere it can be the weapon of truth, it must be warmed under the sun of love—simplicity characterizes such a spirit. Plain words uttering simple truth are angel's language. "Blessed are the pure in heart, for they shall see God," has a depth of philosophy which an eternity of study cannot measure, and yet a child can understand it. The kingdom of heaven needs no metaphysics

to establish it. "Out of the mouth of babes and sucklings hast thou perfected praise." Nicodemus, the Rabbi, was a spiritual fool, as are all philosophers who are "wise in their own conceits." One cheering word familiarly spoken, one little reminiscence identifying the spirit presence, one glance at the beaming face, one pressure of that angel hand feeling the beat of the bleeding heart, is worth infinitely more than all the world's metaphysics, and ten thousand times more convincing. Household voices are the gospel which the heart needs. Oh, for a religion in our science! We have not yet had the "one accord" at the pentecostal feast. Heart-culture, heart-devotion, heart-acceptance of the messages which the angels bring, heart-union with the benighted and suffering, is the religion we need, to change our wintry philosophy into an Eden of Beauty.

Waiting to Hear.

A Philadelphia paper told us awhile since of a wealthy Unitarian in the Quaker city, building a neat church edifice in a village a little distance from the city, and giving it to the Unitarians as a place of worship. It was a noble deed.

The Hon. H. D. Cooke, doing business in Washington, yet residing in Georgetown, has put \$30,000 into an Episcopal Church in this last named city. Believing in the church, it was honorable.

Dr. Streeter, acquiring considerable means in the Petroleum business, has given \$20,000 to the erection of a Disciple's Church in East Cleveland. It shows liberality and sincerity.

We are waiting to record instances of wealthy Spiritualists erecting free churches, or constructing elegant halls, giving and consecrating them to the uses of Spiritualism. Plenty are helping construct sectarian houses of worship; helping support a Wily-figured priesthood; helping to perpetuate, by their money and their influence, false doctrines and worn-out theologic dogmas. Is it consistent? Is it not hypocrisy, or at best a species of spiritualism? A Spiritualist that will withhold bread from his own children, and feed, or help salaried clergymen to feed his and his neighbors' children on mouldy crumbs doled from fashionable pulpits, is beneath—absolutely beneath—the approval of all true men. We commit such to the tender mercies of their own better judgments.

"Heresy! Heresy!"

Heresy is rank. Free thought thunders all round. Now and then *snaps* goes a link, and forth rush a few high priests, holding the two ends of the severed chain in their hands until welded again, but every time it grows shorter!

We threw up our hat and shouted *halloo!* when the *authorities* of School Street Universalist Church, Boston, excommunicated Rev. Dr. R. Connor, all for opinion's sake. The case was a prominent one—he should be made an example of! An honest man will never keep back a part of the gospel price; and Bro. C.'s honesty cost him the honor of a Universalist *bulletin*. He signed a call for a convention to discuss the principles of Free Religion; he believes God is more in human souls than in Jewish Scriptures—that there is a "higher law" of authority within, superior to the edicts of ecclesiastical councils. So they turned him out and then kicked him after he was out, as an example of warning. Beautiful, charitable denomination, *professing* to believe in the triumph of love and truth!

But then it is all right. "The blood of the martyrs is the seed of the church." Why should *fitting* souls be imprisoned with the dead? Why eat gravel when truths immortal hang pendant with delicious fruit overhead? All right, we say. Did not the rebel guns hush emancipation? Fire away, ye poets! Be vigilant! Get up a vigorous crusade against all ministerial heresy within "our denomination!"

Michigan State Association.

The second annual meeting of the Michigan State Association of Spiritualists will meet in Adrian, Mich., on Wednesday, Oct. 23, at 10 o'clock, continuing two days, and longer, if the body in session so decides. Each local society is entitled to two delegates, and one additional delegate for each fraction of fifty, over the first fifty members.

Anxious to hear from, and have as extensive a representation as possible from localities where there are no legal organizations, we invite Spiritualists in such places to hold informal meetings, electing delegates, one or two, to meet in the councils of this body. There is work to be done—the hour and the age call us to the rescue.

Spiritualists, Liberals, all, of whatever faith, are invited to meet with us in fraternal kindness, discussing the duties of life and the destinies of the soul.

Adrian is a beautiful city, and the friends there residing, pledge the most generous hospitality to all lecturers, delegates, &c. Let there be a full attendance.

EXECUTIVE COMMITTEE.

Miss Nettie M. Pease's Report.

DEAR BANNER—Out in the vineyard of the Infinite—a vineyard under the watchful supervision of the angels, I lectured in Lyons, Champlain, De Witt, Wheatland and several other places in Iowa. Spent a few days in Davenport—found no organization but many noble friends, such as Mr. and Mrs. Jones, Mr. and Mrs. Neely, and that true woman and reformer, Mrs. L. E. Dow, whose success as a medical clairvoyant has seldom been surpassed.

In Rock Island, Ill., we found the Spiritualists organized and in a prosperous condition. Mr. N. P. Norris, President of the Society, kindly furnished them a hall. The lectures are well attended by large and intelligent audiences. Their Progressive Lyceum has also been a success, thanks to those zealous laborers, Mr. and Mrs. Riggs, Dr. Grover and lady, Mr. Dart, and two or three others.

Leaving Rock Island, we went to Geneseo where we met with a kind reception from the Spiritualists and found rest for body and mind in the genial, happy home of Brother and Sister McFarlin. Lectured for the Society at Geneseo one month. The lectures were well attended morning and evening. Mr. Moodle, the President of the Society, was for several years a prominent member of the Methodist Church, but the time came when the dead leaves and withered branches of the past could no longer satisfy the demands of his soul, and he came out and set down at Reason's Feast. The Lyceum is in fine working order. Mr. Shaffer is Conductor.

REMARKS.

Miss Pease is not only an excellent lecturer, but usually at the close of each discourse gives a fine spirit-poem. On the last evening of our engagement in Detroit we gave her controlling influences this subject: *The Golden Ages*. Taking the rostrum, and becoming entranced, she pronounced a poem from spirit-life, at once grand, beautiful and highly polished. It was greeted with loud applause from the audience. In her lecture journeyings she is attended by her sister Miss S. M. Pease, a very superior and trance medium. They carry with them brightness and gladness everywhere. Beautiful the mission of these sisters!

Indian Songs.

Will our poetical mediums remember that we earnestly solicit from them Indian songs for the

Spiritual Harp? Thoughts from your Indian guides, breathing lofty inspiration, will become a great power of good to our red brethren, when sung in our meetings. Give us Indian songs, and let us call what is suitable. J. O. BARRETT, J. M. PEEBLES, Address J. O. Barrett, Sycamore, Ill.

The New York Independent and Progress.

It is well-known that this widely-circulated and popular periodical commenced as the organ of the Congregationalists. While Henry Ward Beecher was editor, it was exceedingly tolerant and liberal in tone, and now with its seventy-five thousand registered subscribers, and Theodore Tilton for editorial conductor, it throws off all sectarian shackles, refuses to be considered Orthodox in any sense of the word, and holds the banner of Independence.

Tilton writes in a late Independent thus: "We know that among our quarter of a million readers there are some ministers, some deacons, and some the grandmothers of these, who would rather the Independent better than now, if only it would add to its customary flavor a strong, green-tea taste of ecclesiastical stringency."

We have lately been bullied and brow-beaten (affectionately, of course) by some Congregational clergymen, because we have invited into our columns such writers as William Lloyd Garrison, Lydia Maria Child, Charles Sumner, Thomas Wentworth Higginson, and others. These writers have been solemnly and warningly described to us as "infidels." Shame, messieurs critics! Remember the words of King David: "Who can stretch forth his hand against the Lord's anointed, and be guiltless?" It makes one sorrowful to witness the pitiful fidelity which can consent to write the word "infidelity" over the faithful men and women of this age! Personally, we do not agree with the religious views of these writers. Nor, to take another instance, do we agree with the religious views of our familiar contributor, Mr. Greeley. But shall we, on this account, shut the doors of the Independent in the faces of these friends? Shall we blot from our hymn-books one of the sweetest and noblest of modern hymns, "Nearer, my God, to Thee" because its author was a Unitarian? Shall we imitate the last number of the Congregationalist, and fiercely charge one of our most devoted Christian of American women, Mrs. Harriet Beecher Stowe, with "denying the fundamental doctrines of the Bible"? Shall we make these columns an *Index Expurgatorius*, for the sake of keeping a catalogue of such men as may be allowed to speak in such other, as may be deemed safe? Shall we shiver the Independent into a pious tract for weekly distribution by the American Tract Society? God forbid!

The Independent once expressed an editorial opinion (not written by ourselves, nor by our predecessor) that William Lloyd Garrison was a degraded infidel, and that Oliver Wendell Holmes was a "moral parricide." The Dog Noble now respectfully announces that he has quit barking at that ancient hole!

Then announcing to the bigoted and theological critics of such persons as John G. Whittier, Horace Greeley, Lydia Maria Child, Edmund Quincy, Anna Dickinson, Thomas Wentworth Higginson (an avowed Spiritualist), and others, that when the time shall arrive for the exclusion of these men and women from the Independent on the ground of infidelity, heterodoxy, and religious unsoundness, we shall proudly retain what measure of self-respect we now possess, and retire in their honorable company!

He then adds: "Whatever this sheet may have been in the past, it is henceforth not a denominational, not a sectarian, not a Congregational, but a religious journal; a religious journal aiming at a higher, ampler and grander ideal than can ever possibly be realized by any sectarian or denominational sheet. These columns, therefore, are consecrated to God and man; to religion and civilization; to liberty, justice and equality; to the family, and the sweet human charities; to literature, art and industry; in a word, to human progress!"

That's the phrase, Brother Tilton—human progress! And that's the life aim to which your spiritualistic co-workers are thoroughly consecrated—human progress, spiritual progress and the eternal progress of all humanity.

We have not forgotten how bravely, manfully the Independent, speaking of the departure of the Rev. John Pierpont, mentioned his belief in and advocacy of Spiritualism. Honesty, frankness, integrity, always win in the end. Any newspaper, to be valuable, must be positive; must be not a mere gatherer of news, but the representative of some great leading thought; a director of public opinion, and the creator of a higher, broader, moral sentiment in the masses. A journal, having no opinion of its own, or having, conceals it, is unworthy a name or notice in this age. Positive convictions, positive expressions, and positive life-purposes, are what the thinking, acting souls of the times demand.

Dr. J. A. Clark of Chicago.

Realizing the necessity of acquainting the public with the constantly expanding power of those who by natural gifts of organization, by unusual capacities developed and intensified by spirit manipulation, and wisely guided by spirit direction, are favorably and fortunately conditioned to bless the world by relieving the human body of disease, removing physical ills, aiding circulation and restoring equilibrium throughout the system—feeling that the world is the loser, that humanity must all the longer continue to suffer without these highly adapted channels becoming known to those who need them—we take peculiar pleasure and satisfaction in mentioning the name of Dr. J. A. Clark, of whom not only popular report but abundant facts give testimony to his ability and efficiency in the way of demonstrating his wonderful healing powers.

During our short visit recently to Chicago, we had the honor to meet with several parties who gratefully recounted to us how they had been suddenly restored by Dr. Clark, from a state of critical illness to one of comparative health, and were daily gaining in strength.

We love to call attention to those who, selected by higher powers, are truly and genuinely doing their appointed work.

G. A. B.

Moses Hall going East.

Bro. Hall desires us to say that he goes East this fall or winter for the purpose of lecturing and otherwise disseminating the principles of Spiritualism. He remains in the Eastern and other States adjoining until June. His ability as a speaker and earnestness as a worker, are too well known to require a word of commendation from us. Parties wishing his services should address him immediately at Boston, Mass. Those who first apply will be first served.

The Yearly Meeting of Friends of Progress for Indians.

Will be held at Richmond, Va., on Friday, Saturday and Sunday, the 15th, 16th and 20th of October, 1867.

All friends of humanity are cordially invited to attend. A ample and liberal will be made to accommodate all friends at reasonable rates. E. V. Wilson and others will be present to give us words of wisdom and put us in connection with the friends of the inner life. On Saturday evening the Children's Progressive Lyceum will be held at 11 o'clock, which will be a grand affair. Mrs. H. Evans, Secy., 111 Broadway, N.Y.

Aleida Wilhelm, M. D., Preaching to Prisoners.

This devoted sister-worker, after giving a glowing description of the great, growing West, and its public-spirited people, writes from Lawrence, Kansas, thus:

"Last Sunday was a day long to be remembered, because of my privilege not only to impart our ennobling gospel to God's more highly favored children, enjoying the sunshine and liberty of our green earth, but to mingle in the afternoon among the prisoners within Lawrence Jail, and speak forth the cheering, sympathetic inspiration of the 'angel world.' Through the courtesy of Sheriff Ward (one of our progressives), an opportunity was presented, which I eagerly accepted, to convey some intelligence from the immortal shores, that the sunshine and dew of love and wisdom might penetrate the darkened homes and hearts of the mentally and morally diseased.

How cheering, under such circumstances, to bring glad tidings to 'spirits in prison'; to tell the immortal bound, that prison walls and bars cannot exclude their loved spirit friends, who, while sympathizing, are ready to bless, strengthen and whisper hope, to the glorious 'yet to be.' That while there was a penalty for wrong doing, sure and certain, its office, in suffering, was to unfold a truer and better life, either in this or the future of our existence; that in doing good we fulfilled the mission of our Redeemer, and could not bless others without blessing self; could not injure others without the greater injury to self, since happiness is secured by the deeds done in the body, more than the creed in the head.

They listened with the deepest attention, for their souls caught the inspiration of sympathy, that linked in the golden chain of angelic interest, from the highest to the lowest, of our Father's children.

At the close of the lecture they sang 'Rest to the Weary,' after which we invoked the blessings of the 'angel ministry' to illuminate and strengthen the 'Christ principle' within, as their only savior from the fetters of sin and sorrow.

Why cannot our principles in every place seek out and visit the homes of the unfortunate, the saddened ones, to whom our gospel comes with 'healing in its wings'? Who can go with as much charity, sympathy and soul-sustaining comfort as our earnest, progressive spiritual workers, men and women? Who needs this philosophy more than the imprisoned, the sick and oppressed pilgrims, bound for the distant shore from which they have heard no response, yet through weary, tear-dimmed eyes and beating hearts are asking, 'Tell us watchmen, the night is dark, and every hour brings us nearer to the dawn of suffering humanity at times? Do not our souls grow stronger by passing through the dark shadows of earthly woes, touched by the bitter tonic of sympathetic misery; when we can weep with those who mourn?' Dear angels will not only bless those who minister to, but inspire us with the true spirit of sympathy and zeal in our labors."

Spiritual Convention in Laona.

The Spiritualists of Laona (Chautauque county, N. Y.) and vicinity, met in convention, on Friday, Aug. 30th, 1867, and continued until Sunday evening, Sept. 1st.

Rev. J. W. North Collins, Erie county, was chosen Chairman, and Mrs. J. Carter, of Laona, Secretary.

The principal speakers were G. W. Taylor, Lyman C. Howe, of New Albion, N. Y.; Mrs. Susie A. English, of Vermont. A part of each session was devoted to conference, where subjects were analyzed and discussed, which are of vital importance, both to the present and coming generations. The proceedings were interspersed with music and song by B. A. Deane, of Gowanda, Chautauque county, N. Y.

The following resolutions were adopted, also by vote submitted to the National Convention to be held at Cleveland.

Resolved, That the object of Spiritualism is to promote the highest and truest physiological, moral, social, intellectual and spiritual welfare of every one it reaches, or in any manner affect.

Resolved, That Spiritualism proper, embraces every class of reforms looking to the well being and elevation of the human race, such as universal suffrage, health reform, social, as well as political reforms.

Resolved, That we accept woman as an equal co-laborer with man, in any department of life she chooses to occupy. Are we not better by coming in contact with the overtaught in the great arena of nature, and upon which the theories and institutions for the elevation of the human race.

Resolved, That we will do all in our power to suppress the phenomena, as well as philosophical Spiritualism.

At a late hour, and after three days of the most successful, harmonious, and progressive convention of Spiritualists ever held in Chautauque county, the meeting adjourned *sine die*.

Mrs. J. CARTER, Secretary.

Spiritualist Meetings.

The Spiritualists of Morris, Waldo County, Me., will hold their annual two days' meeting in the free meeting house in Morris, on Saturday and Sunday, Sept. 29th and 30th, 1867, commencing on Saturday at 10 o'clock A. M., and continuing at the usual hours on Sunday.

As there will be a free platform, the friends of progress and reform generally are invited to attend and participate.

Per order Committee of Arrangements.

SPIRITUALIST MEETINGS.

Boston.—Spiritual meetings are held at Mercantile Hall, Boston, every Sunday afternoon and evening, at 2 and 7 o'clock. Samuel J. Fowler, President; Daniel J. Ford, Vice President and Treasurer. The Children's Progressive Lyceum meets at 10 A. M. John T. Freeman, Conductor; Mrs. M. A. Jenkins, Secretary. Meetings are held at 10 A. M. and 7 P. M. on Sunday. The Children's Progressive Lyceum meets at 10 A. M. and 7 P. M. on Sunday. The Children's Progressive Lyceum meets at 10 A. M. and 7 P. M. on Sunday.

CHARLOTTE.—The First Spiritualist Association of Charlotte hold regular meetings at City Hall, every Sunday at 2 and 7 o'clock. Conductor, Mrs. M. J. Mayo. Speakers engaged—Mrs. Susan A. Willis, Sept. 29; H. B. Storer, Oct. 6.

The Children's Progressive Lyceum meets every Sunday at 10 A. M., in the Mechanics and Blacksmiths' Hall, City of Chicago and Chicago street, Chautauque. Dr. C. C. York, Conductor; Mrs. J. W. North Collins, Secretary.

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Portland, Me.—Meetings are held every Sunday in Temperance Hall, at 10 and 7 o'clock.

HANDON, ME.—Spiritualists hold meetings in Pioneer Chapel every Sunday, afternoon and evening. Children's Progressive Lyceum meets in the same place at 10 A. M. and 7 P. M. on Sunday. The Children's Progressive Lyceum meets at 10 A. M. and 7 P. M. on Sunday.

DOVER AND FOGGERS.—The Children's Progressive Lyceum holds meetings at 10 A. M. and 7 P. M. on Sunday. The Children's Progressive Lyceum meets at 10 A. M. and 7 P. M. on Sunday. The Children's Progressive Lyceum meets at 10 A. M. and 7 P. M. on Sunday.

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