DEVOTED TO THE

BANNER OF LIGHT.

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Written for the Banner of Light.

TIME AND I.

A BIRTHDAY LETTER.

BY E. S. HOLBROOK.

My ever dear wife, I will try to rehearse,
In a kind of jumbling metre and verse,
As I cannot affect a more stately way,
What silly things the old patriarch, Time,
From his shadowy throne, hath said, in rhyme,
On this fiftieth round of my natal day.

Said he, with an impudent voice, and bold,
"You are fifty years old, sir, fifty years old;
Fifty years of your life are sped away;
Your brow is wrinkled, your eye is dim,
Your breath is short, you are weak of limb,
And your locks are getting quite thin and gray.

How many more of my years will you crave?
And how many more do you think you will have,
In which you may ply your useless breath?
Beware! or I'll give you a sense of my power;
Perhaps in a day, or a single hour,
I will send you my faithful servant, Death."

And then did he smile, and he ogled his eyes,
As if he had caused me a grand surprise;
But, failing, he frowned as a flashing storm;
And before my eyes there did seem to pass
A spindle, an urn, and an hour-glass,
The Fates with their shears, and a skeleton form.

Then said I, "Father Time, pray how can this be,
That thus you should think to astonish me,
And disturb my thoughts in their deep repose,
When you know that I know that you know full well
That I would regard as a trickster's sell
Your threats and your frowns and your stage-play shows?

What do I care for the fifty years gone?
Are there not fifty more still coming on,
And fifties of fifties yet to abound?
That circle, where is it—that emblem of yours,
That shows that the course of the years endures
Forever, in slow but unceasing round?

And death! what is death but the passing on
To a higher life, when this one is done,
My burden of sorrows and cares laid by;
When I can look back to the years that are passed,
And say, 'Good-by; I am through at last,
And I'll go to my better home on high.'

I stand on a poise as I think of life;
I shall leave a true and devoted wife,
And children three, if I follow your call:
They will need my love in their earthly home,
They will need my care in their years to come,
They will need my strength that they may not fall.

But then there are other three above;
Perhaps they will need alike my love,
Perhaps they will need my equal care;
Oh happy that hour, and blest will it be,
When those beautiful ones again I'll see,
When the loved and the lost shall all meet there.

Some friends indeed I should leave behind,
But many more there as true I would find,
Parents, and brothers, and sisters dear,
And many a one whose kindred I claim,
The blest of Humanity, Learning and Fame,
Souls, hearts and heads, bright, warm and clear.

And that spirit-realm—'t is not far away;
At will, no doubt, I could hither stray;
Perhaps some heavenly charm I could bring,
To sanctify pleasure, to mitigate sorrow,
To brighten the hopes of a better to-morrow,
To buoy up the soul as a bird on the wing.

As I think, when the spirit's strong wings are unfurled,
I shall range as I will from world unto world,
In the path that leads upward and onward forever;
Pray speak not of Death as a terrible king,
Nor the shears of the Fates as a dreadful thing,
Nor the end of earth as a dark, cold river.

As the river but bears to a brighter shore,
And the shears cuts the thread that I need no more,
And death takes a weight that is ready to fall,
All bringing a better, and never a worse,
I'll give them a blessing, and never a curse,
When my mission is done, and I hear your call.

As life at the best is burdened with tears,
And Time, thou, an endless circle of years,
The better before, and the worse behind,
You may drive on your car as it suits you best,
Either fast or slow, for I deem myself blest,
In a soul ever young, to no limit confined."

And when I had spoken, Time came more near,
A charming presence, and said in mine ear,
As he placed his hand gently upon my brow,
"The terrors of death are the childish fears
Of those who divine not the march of the years;
I shall call for you sometime, but not just now."

Chicago, May 21st, 1868.

THE AIR.—The quality of the air we breathe, and its influence upon health, are the first in importance of all the sanitary considerations to which the attention of mankind can be given. This will not be disputed, when it is remembered that no man can live more than three minutes if wholly deprived of air, and that to maintain the blood in perfect purity, every person requires an average of eighteen pints every minute, which is equal to about sixty hogsheads full every twenty-four hours. If the air inhaled contains any impurity, or is in a degree deprived of its natural properties, an immediate evil effect is produced; and to no single circumstance is the great number of diseases by which mankind is afflicted, or the brevity of human life, especially of infants, more directly attributable than to impurity of air.

"NO MORE METAPHYSICS."

BY EPES SARGENT.

The metaphysicians seem to be in a bad way. If we may believe all we hear, they are soon to be an extinct species, found, like the ichthyosaurus, only in the deposits of the past. The late M. Comte denies their right to be; and his followers say hard things of them with all that confidence of impunity which human nature is apt to show toward the antagonist who is down and has no friends.

It is claimed that to physiology belongs the only possible science of mind—that all psychological and metaphysical methods are abortive. A materialism aggressive, vigilant and acute is manifesting itself on all sides. In France it has many able representatives. In England and America it is by no means silent. In Italy, if we may believe Mazzini, it is the eternal ally of despotism, recognizing no higher formula than the necessary alternation of vicissitudes, and condemning humanity to tread perpetually the same circle. But it is from Germany, the land of philosophy, of Leibnitz and Kant, that now proceed the most contemptuous attacks on all speculative systems.

"The German philosophy," says Dr. Büchner, author of an atheistic manual of materialism, entitled *Matter and Force*, "now inspires a legitimate disgust in men both learned and illiterate. The days are gone by when pedantic jargon, metaphysical quackery and intellectual legerdemain enjoyed popularity."

According to Dr. Moleschott, the ablest leader of the Materialist school in Germany at the present time, the natural and positive sciences have superseded all philosophical systems. He proclaims a physiological materialism founded on experience. In a work entitled *The Circular Course of Life*, a fourth edition of which was published in 1862, he maintains the hypothesis of an indefinite circulation of matter, passing on unceasingly from the world of life to the world of death, and *vice versâ*; and he exalts what he calls "the *all-mightiness* of the transmutations of matter." His central axiom is, "Without matter no force, and without force no matter." Thought, he tells us, is a movement of matter, and there is no thought without phosphorus—a consideration which surely ought to make us look with more respect henceforth on lucifer matches.

Another German writer, Lowenthal, goes beyond Moleschott, and reproaches him with being an eclectic Materialist, on account of his principle of the union of matter and force, whereas force is not an essential and primordial condition of matter, but only the result of aggregation; so that not only mind but force is the product of all-sufficient matter.

Mr. Carl Vogt, who unites the rhetorician with the scientist, can hardly keep his temper when he speaks of metaphysicians, and of the simpletons who still believe in such an exploded chimera as a soul. He is the author of the following not wholly scientific formula: "Thought stands in the same relation to the brain as bile to the liver, or urine to the kidneys." This confounding of visible phenomena of matter with invisible phenomena of mind shows that Mr. Vogt does not have very clear notions on the subject of analogy.

"Physiology," he tells us, "decides definitely and categorically against individual immortality, as against any special existence of the soul."

Dogmatism like this is not suggestive of the earnestness of scientific conviction, but rather of the uneasiness of one who would cut off further discussion by calling the previous question. When the Materialist becomes assertive, sets up a limit, and says that beyond the line of his own knowledge there lies nothing more to be known, he must not complain if sincere though modest thinkers set him down as nothing more than a charlatan.

In England a work of considerable ability, *The Physiology and Pathology of the Mind*, by Henry Maudsley, M. D., has recently appeared. The author omits no opportunity of a fling at the metaphysicians. "The ambitious youth," he tells us, "goes through an attack of metaphysics as a child goes through an attack of measles." (A professional, but by no means an original, illustration.) "Metaphysics is practically obsolete." "After being in fashion for two thousand years, nothing has been established by the metaphysical method."

According to this writer, mind is not an entity, an independent source of power, but the most dependent of all the natural forces. Metaphysics, in postulating a soul, merely abstracts a quality or attribute from the concrete, and converts the abstraction into an entity. He tells us it is time that the "unholy barrier" between psychical and physical nature should be broken down.

Mr. Alexander Bain, a writer whose merits ought to make him more generally known in America, while he is more temperate than Dr. Maudsley on the subject of metaphysical inquiries, believes that mind enters, if not directly, at least indirectly, into the circle of correlated forces; but this is a belief not inconsistent with reverential conceptions of God and the immortality of the thinking principle.

The extreme upholders of an extreme Orthodoxy, whether Catholic or Protestant, join with the Positivists and the Materialists in their raid upon the metaphysicians. The Ultramontanist party in France say, substantially, to the theistic philosophers: "Claiming, as you do, to be religious, you have no right to remain rationalistic; for reason outside of the Church becomes skepticism."

To this the philosophers reply: "In order to submit ourselves to authority, we must first be satisfied that it is a legitimate and necessary authority: we must *reason*, inasmuch as the very principle of the abdication of reason at the feet of authority implies a recognition of the supremacy of reason. Furthermore, the Church Universal itself has many times condemned in clear terms the proscription of reason; and has declared that 'by the process of reason we may with certainty prove the existence of God, the spirituality of the soul and the liberty of man—that faith is posterior to reason.'

But the hardest blow that has been dealt at the metaphysicians in our times has been by metaphysicians themselves. According to Sir William Hamilton, the only use of philosophy is to teach us that there can be no such thing as philosophy; not to despair of it is a last infirmity of noble minds, but still an infirmity: like Ixion, we embrace a cloud for a divinity in thinking we have arrived at any satisfactory system. A learned ignorance is, therefore, the most difficult acquirement—perhaps, indeed, the consummation of knowledge.

"There is no difficulty in theology," says Sir William Hamilton, "which had not previously emerged in philosophy."

To which the obvious reply has been made that if it is a difficulty that cannot be surmounted, why attempt it in theology any more than in philosophy? Why not admit that true wisdom would then lie in putting up our books and keeping quiet, as much on matters religious as on matters metaphysical?

Mr. Mansell, one of the most eloquent of the disciples of Hamilton, undertakes to rescue certain theological tenets from the objections of reason, by contending that the reason is as incapable of conceiving God as it is of conceiving the Trinity or the Atonement. He finds as many difficulties in the hypothesis of incredulity as in that of faith—as many in natural as in dogmatic theology. But, under this view, his only legitimate course would be not to try to establish beliefs by decrying ideas, but to take his faith out of the field of dialectics altogether, and to claim for it exemption as something not to be reasoned about. A French critic, Charles de Remusat, has well exposed Mr. Mansell's inconsistency in this respect.

Those persons who would subordinate reason to faith may find comfort in conclusions like those of Mr. Mansell; but the Hamiltonian philosophy is a two-edged sword, apt to wound the wielder, inasmuch as it may be used as confidently and dexterously in the service of unbelief as of belief.

Mr. Herbert Spencer, who has many readers in the United States, and from whom great things are expected in philosophy, is sometimes claimed as a follower of Comte; but this he repudiates in the most distinct manner, and in doing it he rather under-estimates, we think, the influence of Comte in England. In his doctrine of theological nescience as the final result of religious inquiry, Mr. Spencer is in accord with Sir William Hamilton, and does not differ widely from the Positivist school.

Our experience Mr. Spencer regards as the sole origin of our knowledge. Inward and outward things he considers alike inscrutable in their ultimate genesis and nature. Insoluble mystery in all directions—in science as well as in philosophy. He acknowledges a real basis in human nature for the religious sentiment, but is of opinion that "Negation of absolute knowing contains more religion than all dogmatic theology."

There would seem to be an inconsistency in his doctrine of the relativity of all knowledge. Our knowledge, he tells us, is relative, and the relative has none of the characteristics of the absolute. But how can he maintain this, if, as he says, the absolute is utterly unknown and unknowable? How does he know, then, but that the absolute and the relative are in many respects alike?

Again, if Mr. Spencer claims to know *one* thing absolutely—this, namely, that the absolute is inaccessible to our knowledge—then his doctrine of nescience no longer has the universal axiomatic authority he assigns to it.

Mr. Spencer declares that the dispute between Spiritualists and Materialists is "a mere war of words," and that both parties are "equally absurd."

Many kingly heads in the realm of thought must be discrowned if this be unconditionally so. But the absurdity of the disputants depends upon what they mean by their "words." We grant that they are absurd in disputing if they mean essentially the same thing—if they mean that the soul, call it spiritual or material, survives the dissolution of the visible body. But if the Materialist means annihilation where the Spiritualist means continuous life—if the Materialist means that this "sentient matter," as he chooses to call it (but which, through all the flux and transmutation of the particles of the body, has been the conscious individual, the *ego*, the sense of identity, the power which has said, *I did*, *I do* and *I will*), must perish forever or dwindle into the life of a vegetable or a reptile, then we do not admit that the dispute is a mere war of words, and we think that the absurdity is Mr. Spencer's in so characterizing it.

The Spiritualist will not object to your giving the name of *matter* (ὕλη, the stuff that things are made of) to what *he* calls *mind*. He will not even insist upon the incompatibility of the two in certain senses. You may make mind assume certain attributes of matter, or you may refine matter into a modification of mind, capable at once of thinking, of seeing and of being seen—of feeling and of being felt.

You may adopt, if you please, the language of that accomplished Pyrrhonist, Edmond Scherer, which we here translate: "Matter, in certain conditions, produces light and heat; yet in other conditions it feels, wishes and acts; in other conditions, finally, at the superior degree, it manifests itself as thought, it acquires consciousness, it arrives at the spiritual life."

This is certainly the least offensive form in which the materialist theory can be presented; but it amounts merely to saying that in so far as matter becomes what we understand by spirit, it is no longer what we understand by matter.

You may call in the aid of Dr. Moleschott, if you please, who tells us that "the times are past when spirit was assumed to exist independently of matter."

Let us pause here a moment. What Moleschott seems to regard as an ancient assumption was, until the appearance of Des Cartes in philosophy, in 1637, wholly foreign to the prevailing mode of thought. It was Des Cartes who introduced so widely into philosophy and theology the notion of the essential heterogeneity of body and soul. The dogma of the immateriality of the soul, in the extent of its adoption, is eminently a modern "assumption." The ancient philosophers, for the most part, regarded spirit as something more subtile than the matter of our earthly bodies, but by no means incorporeal. Plato himself, while he makes his soul-substance indivisible and not subject to change, does not deprive it, in other respects, of the ordinary properties of bodies. Of the Christian Fathers, hardly one of any distinction, with the doubtful exception of Augustine, entertained the notion of the soul's immateriality. They looked upon spirit not as something amorphous and incorporeal, but as having a common substratum with matter—and as being a space-filling entity.*

"Unprejudiced philosophy," says Moleschott, "is compelled to reject the idea of an individual immortality and of a personal continuance after death."

This is merely an indirect mode of insinuating that the philosophy of Dr. Moleschott is the only one that is not a philosophy of prejudice. But the conceit is a harmless one, and we let it pass. If, as he says, thinking be a purely material phenomenon, a mere movement of matter, then you must either regard the matter as *sentient*, thus admitting as much as the sagacious Spiritualist would care to have you admit for his purpose, or you must resort to a *petitio principii*, and assume the very point in dispute—this, namely, that the properties of matter, outside of man, suffice to explain the whole man, including the thinking principle.

This is what Moleschott practically does; and it is a saltatory and convenient though not a scientific mode of overcoming difficulties. He undertakes to establish between a physical and a mental fact a relation precisely similar to that which exists between two purely material facts.

But should there be no begging of the question, perhaps Materialism will reply that mind is not the result of matter alone, nor of motion alone, but of the union of the two. Have we any firmer footing here? If matter and motion are the sole authors of mind, then must they create it out of nothing, since neither of them had it, actually or potentially, already; and thus we must resort to the absurdity of investing them with a power which we do not accord to God himself.

"But why," asks the late Thomas Hope, "since God is the author of matter as well as of mind, may he not have fraught matter itself with the attributes necessary to develop into mind?"

If you adopt this question, even putting the word Nature in the place of God, you abandon the whole ground of Materialism, and are driven to the admission that mind must come from mind, the finite from the Infinite Intelligence. If Nature can do God's work, then Nature will be God, call it by what name you please.

The "absurdity" of the dispute between Materialists and Spiritualists would seem to depend, therefore, a good deal upon the meaning they attach to words. The language of Mr. Herbert Spencer is as follows:

"The Materialist and Spiritualist controversy is a mere war of words; the disputants being equally absurd—each believing he understands that which it is impossible for any man to understand. In all directions his investigations eventually bring him face to face with the unknowable; and he ever more clearly perceives it to be the unknowable."

But would it not be more "absurd" to dispute about the knowable than the unknowable? If a thing may be known as we know that two and two make four, what is there to dispute about? We should hardly be roused to dispute with the man who should deny that there is such an art as photography.

The Materialist may not understand what matter is in its essence, nor the Spiritualist what spirit is; but the one may reason (from imperfect and illusive analogies, we think) that since he cannot see or feel a departing soul, there is nothing in a man different from the matter he can see or test; while the other, the Spiritualist, may reason, from numerous facts, phenomena and intuitions, which he knows and feels to be true, that the soul is not impaired by the dissolution of the earthly body, but is an entelechy, for which ever new bodies will, by a law of its nature, be ready as they are wanted.

To say that the Spiritualist, because he may not confound life with its finite modes of manifestation—because he may not regard the death of the visible body as the death of an invisible—is chargeable with the absurdity of believing that he understands that which it is impossible for any man to understand, is, in the first place, not an accurate assertion, any more than it would be to charge a like absurdity upon him because he believes that an oak comes from an acorn, he not understanding the how or why; and, in the second place, even if there *were* an apparent ground for the charge, it would be tantamount to an assumption, on the part of Mr. Spencer, that what is to him incomprehensible in regard to spirit cannot furnish a rational basis of belief to any other human being. It is as if a person deficient in an ear for music should declare that there is no such thing as tune; or, wanting the mathematical faculty, should pronounce certain astronomical calculations fallacious and impossible. In the very act of calling a thing incomprehensible, do we not assume a knowledge that is absolute so far as other minds are concerned? What if there should be a spiritual aptitude which, like the musical or the mathematical faculty, may be wholly undeveloped in some persons and active in others?

Mr. Spencer tells us that the sense of justice, which seems to be inherent in the minds of well-constituted persons in civilized communities, is not known to the lowest savages; also, that there are certain æsthetic emotions common among ourselves that are hardly, in any degree, experienced by some inferior races. May it not be that there are similar inequalities among persons (otherwise nobly endowed) in the faculty of seeing or understanding spiritual facts? Though *I* may never have seen a spirit, is it altogether quite satisfactorily established beyond all question, even in these positive days, that Socrates, and Swedenborg, and the Seeress of Prevorst, and thousands of other gifted persons, were lunatics or impostors when they claimed to have had glimpses of a life beyond the present?

We of the civilized races, as Mr. Spencer will admit, know something of *justice*, although a savage might call it "the unknowable"; and we may, without "absurdity," contend for what we conceive to be *just*. But there are persons, besides Plato, who will tell Mr. Spencer that their belief in a future life is, like their sense of justice, an *a priori* conviction—that the two have for them an equally authentic foundation.

Mr. Spencer, like others of his school, may repudiate the possibility of any such conviction; but if he will not sink the philosopher in the partisan, he will see that it is a breach of good manners, as well as of good reasoning, to stigmatize as "absurd" those thinkers who hold an opposite opinion to his own on a question which is as much an open one now, philosophically considered, as when Socrates drank the hemlock; although it is a question on which a large and growing class have, in spite of the materialism of the day, convictions as entire and serene as those of Socrates himself.

For ourselves, we confess that we feel quite as secure in being "absurd" (if you will have it so) with Socrates and Plato, and their successors of modern times in philosophy, as in being "nescient" with Mr. Herbert Spencer and his associates, respectable as they undoubtedly are.

Among the opposers of metaphysical inquiry, the followers of Comte seem to be the most active now. Comte, in banishing to the realm of chimera all considerations of God and a future life, provided a "substitute" for Christianity and theism in his "religion of humanity."

Diderot had made the remark that all the positive religions are mere heresies in respect to natural religion. Comte says, Let natural religion go with the rest! Since man unfortunately is a religious animal, and must have a religion of some sort, let them all make way for my "religion of humanity." And so the positive school, having suppressed God, offer as a substitute for man's adoration—man himself!

In regarding man as the summit of things, the Comteans, and that division of the philosophical school of Hegel known as "the extreme left," seem to be in accord. Among the Germans the doctrine of immortality is ridiculed in gross terms by Feuerbach, the humanity-worshiper; while by Freidrich Richter the hope of a future life is denounced as "the ambitious craving of egoism." But Mr. Max Stirner goes a step beyond Feuerbach and Comte. He brands their religion of humanity as "a last superstition," and preaches *autolatry*, or self-adoration. "Every man his own God," is the conclusion at which he arrives; and in this he is rather more logical, we think, than either Comte or the extreme Hegelians.

The latter, through Michelet of Berlin, Dr. Strauss and others, maintain that God is personal only in man, and that the soul is immortal only in God; in other words, that neither is God personal nor the soul immortal.

Disdaining metaphysical subtleties like these, Comte proposes the worship of humanity. This he would symbolize in statuary by "a woman of thirty with a child in her arms," as representative of "the aggregate of coöperative beings endowed with nervous systems of three centres."

He gives the outline of what he calls a "systematic cultus," and, by way of introduction to the liturgy of this cultus, he offers for the religion of the future a "Positivist Calendar, or General System of Public Commemoration." In this calendar, every month is to be associated with the invocation of some man of "the first order," whether legislator, conqueror or artist—Moses, Cæsar, Shakspeare, etc. Every Saturday is to have for its patron a man of "the second order," such as Booddha, Augustine, Mozart. And finally, each day is to have a man of "the third order" for its presiding divinity, and among these Comte mentions the names of Anacreon and Rossini!

"It is thus," says the late Emile Saisset, "that M. Comte proposes to replace God. This grotesque Pantheon, where Dr. Gall figures as a divinity of the second order, while Pascal and Voltaire are relegated to a place with divinities of the third order, in company with Miss Edgeworth and Mme. de Motteville—this laughable assortment of gods and goddesses, such is what the positive school offers us as what ought to displace the faith of a Bossuet and a Newton!"

Notwithstanding its decidedly comic phase, this "religion of humanity" has been formally inaugurated, and churches for its promulgation have been organized in Paris, London and New York. A French Comtean preacher lately rebuked his hearers for intolerance toward their poor benighted brethren who still grope in the darkness of belief. He said, "There are still many persons who find hope and comfort in a belief in a spiritual world: *let us not be unduly severe upon them.*" Truly, in its unconsciousness of humor, and as showing that even positivism

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* The prevailing belief is expressed by Tertullian thus: "Nihil enim, si non corpus. Omne quod est, corpus est sui generis; nihil est incorporale, nisi quod non est. Quis enim negabit Deum corpus esse, etsi Deus spiritus est? Spiritus enim corpus sui generis, suâ effigie."

cannot crush out human nature, the admonition is deliciously droll.

In London a Mr. Congreve presides over a Comtean church, where services are held every Sunday, and where many distinguished persons, including Lord Houghton, Mr. Lewes and other literary gentlemen, frequently attend. To Mr. Henry Edger belongs, we believe, the distinction of officiating at the inauguration of the first Comtean church in the United States. On Sunday, April 5, 1868, there was a gathering at the great hall of the Conservatory of Music, on the Fifth Avenue in the city of New York, to hear this disciple expound the gospel according to Comte. He told his audience that, in endeavoring to state to them the fundamental doctrines of the Comtean philosophy, he had no reservation whatever to make in limitation of his own acceptance of them.

Fanciful and repulsive as Comte's "religion of humanity" may be to reverent theistic believers, it seems to have an attraction for a class of minds to which no one will deny moral elevation and superior ability. Mr. J. S. Mill has spoken some noble words for freedom, both personal and intellectual. With the true knightly spirit, he never shrinks from the utterance of an opinion because it may be unpopular. His views of a life after the present seem tinged with a Sadducean gloom. In the preface to his work on *Liberty*, referring to his departed wife, he speaks of "the great thoughts and noble feelings which are buried in her grave." The expression, we are told, is not an inadvertence, but the sober and mournful conviction of a powerful mind. Mr. Mill is not often betrayed into enthusiasm; and we rarely find in his writings any warmth of language when it is only of those systems of worship in which God and the invisible world are recognized that he speaks; but he becomes unusually animated when he refers to a religion emptied of all belief in Deity, in absolute goodness and in the immortality of the soul. Of the Comtean system he says:

"It has superabundantly shown the possibility of giving to the service of humanity, even without the aid of a belief in Providence, both the psychological power and the social efficacy of a religion; making it take hold of human life, and color all thoughts, feeling and action, in a manner of which the greatest ascendency ever exercised by any religion *may be but a type and a foretaste.*"

Is not Mr. Mill a trifle sanguine in this anticipation? Conceive of a sane man bowing at a shrine where Voltaire and Rossini are the saints! Think of summoning one's devotional sentiments to join in a chant to the author of *Candide!* What a substitute for Helen Maria Williams's grand theistic hymn—

"While thee I seek, protecting Power,"

would be an invocation to Dr. Gall, the phrenologist, or to Miss Edgeworth, the amiable novelist!

In contrast to the commendatory strain of Mr. Mill, take the following from the French of Edgar Quinet, author of *Le Génie des Religions*, and not inferior to Mr. Mill either in philosophical culture or in practical devotion to all measures that can advance the freedom and well-being of mankind:

"They say to me, Well, then, worship Humanity. A curious fetich, truly! *I have seen it too close.* What! kneel before that which is on its knees before any triumphant force! Crawl before that beast crawling on its myriad feet! That is not *my* faith. What should *I* do with such a god? *Take me back to the ibises and necklaced serpents of the Nile!*"

Perhaps there is as much extravagance in the scorn of M. Quinet as in the rapt admiration of Mr. Mill. But when those sacred words, *religion, worship*—associated as they are in the reverent mind with all that is most profound and earnest in feeling and in thought—are so wrenched from the meaning which use has given them as to be applied to the sentiment which one might entertain toward beings like ourselves, frail, fallible and transitory, we believe that the impression of most men, not abnormal in their idiosyncrasies, will be one of aversion, and that they will sympathize with the language of Quinet rather than with that of Mill, and be ready to exclaim with the former, "What should *I* do with such a god?"

We can conceive that the man who has arrived at convictions inconsistent with a belief in God and spiritual realities may find, in efforts for the amelioration of human suffering, a partial substitute for his deprivation. There is a law of compensation, a correlation of forces, in the moral world as well as in the physical, and right acting must lead in the end to right feeling, if not to right thinking. But to compare the attitude of mind induced by the contemplation of man, individually or collectively, with that mental state to which we rise when the finite craves the possibility of the Infinite, the weak feels the necessity of the Omnipotent, and the fallible of the Omniscient—when we have, or, if you prefer, *imagine* that we have, spiritual promptings, intimations, glimpses, suggesting better things than this life can offer, and which,

"Be they what they may,
Are yet the fountain light of all our day,
Are yet a master-light of all our seeing"—

to compare, in brief, the hypothetical "worship of humanity" with the results of that overpowering instinct of adoration which the cultivated and awakened conscience experiences, and has, in all ages, experienced, in its highest moods, at the conception of God, is to confound the paltry with the sublime, the little theatrical interior, where clowns strut and jest under the blue and gilt ceiling, with the starry cope of the universe.

We all know what Mr. Mill will reply to such expressions as we have here used in speaking of a devotional frame of mind. He will say: "I confess my utter ignorance of all such *a priori* assumptions. To you they may be real; to me they are not real." And we, with equal reason, may retort: "When you tell us of the psychological power of a *religion of humanity*, you indulge in an assumption quite as open to objection as any *a priori* postulate whatever."*

We have seen that in Germany the worship of humanity is ridiculed by the bolder atheists as a last remnant of superstition, destined to be replaced by the worship of self:

"Now give the pulse full empire! Live the brute,
Since as the brute we die!"

An anecdote, which may not be one of the freshest, has been told of a young Hegelian, who had found in Hegel ("where each his dogma finds") the philosophy of self-deification. A friend, calling on him one day, found him stretched on the sofa, apparently in a mood of seraphic contemplation. Slapping him on the shoulder, the friend asked, "What's the matter?" To which the absorbed youth replied: "Hush! don't be profane! I'm adoring myself."

That extraordinary compound of the visionary and the dispeller of visions, Auguste Comte, to whose teachings much of the anti-metaphysical movement of the present time may be traced, was born in Montpellier, France, in 1795, and died in Paris in 1857. Educated at the Polytechnic School, he became one of the disciples of Saint-Simon, and, on the death of that remarkable social reformer, founded a school of his own. In 1827 he became deranged in mind, and, in a fit of insanity, threw himself into the Seine, from which he was rescued by one of the king's guard.

We are told by M. Guizot that Comte, though single-minded and honest, was prodigiously vain; that whoever did not accept his doctrine was, in his estimation, either a retrogradist full of prejudices, or an ignoramus without scientific education, or an interested and jealous opponent; that whoever lent himself to his views must become his philosophical serf, his conquest and property, or else be treated as a rebel and a deserter.

Laughed at during his life-time as an egotist and a bore, even by many who recognized his great abilities, Comte has become a wonderful intellectual force since his death. We see his influence in all the recent works on the phenomena of mind. Mr. Spencer disclaims its operation, but there is growing testimony to the fact.

The great object of Comte in his system is simplification. He would simplify all things; and he would do this by eliminating what he regards as superfluities and impertinences. This world, so complex and so various, and these elements of mystery, so manifold, both in the outward world and in the human soul, do not disturb or mystify this intrepid thinker. He tells us that the solar system is very badly arranged—"*très mal établi*"—and that it might, in many respects, be improved.

Theology and metaphysics he regards as two successive stages of nescience, unavoidable as preludes to all science. Psychology is the last phase of theology. We can know nothing but *phenomena*, their coëxistence and successions; and the test of our knowledge is prevision. By *phenomena* must be understood objects of perception, to the exclusion of psychological change, reputed to be self-known. The idea of *causality*, efficient or final, is an illusion which should be expelled from philosophy. The *sciences* arrange themselves logically in a certain series, according to the growing complexity of their phenomena; and their historical agrees with their logical order.

The secret which Comte has discovered, and the revelation of which is to simplify the great world-problem, and set every mind at rest, is thus stated by the late Emile Saisset, from whom we translate:

"The human race, it is true, adore God; and the philosophy which accepts this holy faith has been consecrated by the genius of Newton and of Leibnitz. No matter. Mons. Comte denies *in toto* the authority of the human race and of genius. In pursuit of simplicity he suppresses God. Henceforth no more absolute ideas in science—nothing but relative ideas: no more metaphysics, ontology, theology! There is no science but that of Nature. *Simplification first.*

Nature comprehends two orders of things: physical beings or matter—moral beings or spirit. Let us suppress spirit, and keep only matter. No more phenomena of conscience; no more psychology; no more ideology: nothing but the mathematical and physical sciences. *Simplification second.*

We are drawing nearer to unity, but we are not quite there yet. The physical world has virtually two classes of elements: the one, comprehended by the senses, and known as *phenomena;* the other, escaping the grasp of the senses, and known as space and time, matter in itself, the essence of bodies, the *causes* of phenomena. Let us suppress all this second class. There will then remain only certain visible, palpable phenomena, and certain laws which will merely be these phenomena generalized.

What admirable unity! What homogeneity hitherto unknown in the sciences, in their method, in their results! The *beau ideal* of simplification is attained. And who will complain that this incomparable simplicity has been too dearly purchased? What has it in fact cost? Only these three things—God, spirit, liberty."*

The ablest expounder of positivism in France at the present time is M. Littré. Master of a clear, succinct style, thoroughly devoted to the cause he has at heart, he has done much, by his earnestness and ability, to commend the doctrine to the attention of cultivated people. He says:

"Metaphysics has for its object the search of causes, first and final; and the inanity of its labors is shown in the result. Here, for some twenty-five centuries, the best intellects, whom the rudimentary state of the positive sciences did not permit to see the insolubility of the problem, and who had only this way open for high speculations, have been exercising their powers in the study of causes, first and final. After so many efforts, what do we know of these causes? Nothing, absolutely nothing. *And that it must always be so is apparent.* The human reason has no power to learn how things are, except by an *a posteriori* process; and the first origins and final terminations are, as they were at the commencement (if there ever was a commencement), and will be to the end (if there ever is to be an end), inaccessible to human experience."

Should there seem to be a little of the pontifical tone in this enunciation by M. Littré, let it be remembered that he is but following in the footsteps of his master, Comte, who played the pontiff during the latter part of his life in a manner to make even some of his most devoted disciples restive.

How does M. Littré know that the sequence of phenomena must always be what it *has* been? That no new light can ever be thrown on the problem of causation? That what always *has* been *must* be? He will probably tell us that by a law of his intellect he is compelled to believe so. But is his own experience the measure of truth? How does he know that he has arrived at a right interpretation of the law of his intellect; or that, if he has, his intellect, even under the operation of its law, points to absolute truth? He bases his whole argument on an hypothesis in which he makes large demands on our credulity—the hypothesis, namely, that the future must be always like the past.

In tracing back the links of experience, M. Littré is arrested by certain primordial and inexplicable facts, to which he gives the name of *laws.* Science, he tells us, can go no further. Hence he concludes that the universe has its cause in itself, rather than outside of itself. Is he justified in this conclusion by observation, by experience? Not at all! The fact that a cause is inexplicable is no argument against causation. Here, then, is another hypothesis which this foe to all chimeras would have us accept, in order to proceed with him in excluding God from the universe!

In claiming certainty for the outer world precisely because it is *foreign to us*, and ridiculing as worthless the study of all mental states, precisely because they are *our own*, positivism merely puts on one of the cast-off robes of the metaphysics it denounces, and passes into simple idealism. Comte tells you that in order to *observe*, first your intellect must pause from activity. "Yet it is this very activity that you want to observe. Hence, if you cannot effect the pause, you cannot observe: if you do effect it, there is nothing to observe; and the results of such a method are in proportion to the absurdity."

All this was better said long before it was proclaimed by Comte. The obvious and sufficient reply to it is, that we are just as certain of inward facts as we are of outward—of the *me* as of the *not me.* The ultimate test of truth is not an alembic or an air-pump.

It is against the spiritualist philosophy of France, and the simple theism it involves, that the Comtean school is now waging its most active war. We have before us a work of recent date, entitled *Materialisme et Spiritualisme*, by Alph. Leblais. It is dedicated to M. Littré, and contains an introduction from his pen, to which the passage we have already quoted from him belongs. M. Leblais appears to be an enthusiastic follower of Comte, and says:

"It is Spiritualism which has had its way hitherto in human affairs. Catholicism is nothing but Platonism passed into a governing institution. Spiritualism is still dominant in the periodical and non-periodical press. It necessarily carries with it not only those who get their living by it, but the masses; for it flatters human nature, and rocks it with illusions the most seductive."

And, in the estimation of M. Leblais, what are these illusions? Only faith in God and the immortality of the soul. According to this writer, it is to the feminine temperament that these seductive illusions are especially dear. "Woman," he tells us, in a quotation he adopts, "is an animal essentially spiritualistic; man is a materialistic animal. This is owing to the *comparative quantity of gray and white matter contained in their brains!*"

Hardy and virile characters like Mr. Gradgrind and M. Leblais, who have plenty of "gray matter" in their brains, will put up with no nonsense, no seductive illusions. They want facts—"facts, sir, facts!" And so they naturally become positivists, and join the Comtean church.

There is one interesting point on which Comteism withholds its oracles, lest the curious may inquire: If humanity (or the aggregate of human beings, past and present) is to be the God of this little planet of ours, what shall we regard as the God of the universe? Though Comte does not appear to have anticipated this question, we can easily imagine, from his criticisms on the solar system, what would be his answer. He would tell us that the God of the universe might have avoided some awkward mistakes if, before disturbing chaos, he had consulted the author of the *Positive Philosophy.*

The pith of the objections of the Comteans to the metaphysical method is, that outside of experience there can be nothing serious or real. They admit the data of the senses, but all primary truths, anterior and superior to experience, all innate principles of the human reason, and all notions drawn from those principles, and relating to an invisible world and a soul outliving the material body, they summarily reject.

To this the Spiritualist philosophers reply that the principles of causation and of justice are not the creations of experience. If you tell them, as Mr. Spencer does, that there are brutal savages, as well as exceptional beings in civilized society, in whose minds these principles are wanting or undeveloped, the reply is, that it is not among dwarfed and exceptional natures that we are bound to select our examples. To the man of average intelligence the rule applies. Certain principles, not founded on experience, constrain and move him. Principles founded on experience would assume the characteristics of experience and shift with the current of events. The value of a principle so founded would be simply that of an induction. There would be occasion every day to fear that some progress in science or in human affairs might transform or annihilate justice. Is that reconcilable with men's notion of justice?

The argument, a mere outline of which we have sketched, is ably carried out by Jules Simon, in the preface to the latest edition of his *La Religion Naturelle.* He says:

"Is there any one to whom the principle of causality is doubtful, and dependent on the number of experiences? In philosophy, in the experimental sciences, in life, what is there that we can regard as fixed and proved, unless the principle of causality is above all doubt? Of all the realities most real, of all the evidences most evident, this, at least, is real and evident—namely, that all men, without restriction or reserve, believe in the principle of causality, in the principle of justice, and that they believe in them invincibly, by the necessity of their nature.

Not only do they believe in them, but they would believe in nothing else, did they not believe in these. They would not reason, speak or think. They think: therefore is there something fixed and immovable in their minds. They speak: therefore is there in all minds certain principles anterior to all communication by words. They reason: therefore do they have a point of support for the reasoning faculty. This truth admits of no more doubt for an infant than for a Des Cartes; and those who affect to doubt it, either to magnify revelation, or to reduce the human mind to the data of sense and of experience, do not see clearly to the bottom of their doctrine. Their doubt is but levity or despair. They argue against us, and would prove their point by the reason they ignore. But what is it to *prove*, if not to believe in a principle, and to believe that this principle being *naturally* given, they can, from it, scientifically discover another?

Oh ye denouncers of chimeras and sworn foes to metaphysics! there is one thing more difficult than to believe, and that is to *doubt* absolutely. You employ a dogmatism to combat another dogmatism. You deny movement, but you march. You contest our right to have principles, but you avail yourselves of principles* in so contesting. You reproach us with meeting you with words, and with not being *positive;* but the first of your pretensions is to say that the absolute is the sum of all contingents; and in your passion for destroying metaphysics, you brandish the essential axioms of all mathematics!"

It is rare that we meet with anything in philosophical discussion more eloquent than this. With M. Simon's vindication of metaphysics and psychology against the assaults of the positivists, we might safely leave the subject at present; although we have hardly entered upon the threshold of a theme which, like all great ideas, expands into infinity as we advance.

We do not overlook the services which the processes of materialism have rendered to science, nor would we veil the mischiefs that have sprung from an unregulated belief in the supernatural, from anthropomorphic conceptions of Deity, and from abasing the reason before spiritual authority, supposed or real.

There are times when a skeptical revolt may, under Providence, be necessary to the progress of the sciences and of the physical welfare of mankind; for a too exclusive attention to the supernatural, in unduly belittling the affairs of this life, may be an oppression and an incubus to the intellect and the heart of an age. An honest materialism might have checked the horrors of the Inquisition in Spain, or prevented the massacre of the Huguenots in France. It is to an exaggerated or perverted supernaturalism that many of the most barbarous crimes of communities and of individuals may be traced.

But, on the other hand, it is to a coarse, self-sufficient materialism, shutting its eyes to all spiritual possibilities, that most of the meannesses of men, not chargeable to natural disposition, may be attributed. Give a man a thorough and enlightened conviction of his immortal destiny, and free him at the same time from the pressure of an irrational supernaturalism, and, unless he has some traits incompatible with moral sanity, he will be solicitous to form, in this stage of being, the mental habits and affections which he believes he will carry into the next.

The contest of the Materialist is a hopeless one, for it has human nature itself for an antagonist. But the tendency of the times is not to the dangers that result from devotion to the supernatural (which may be, after all, but the natural misinterpreted). Science has relieved us from all ghostly terrors; and even spirits are, by a large class of the community, believed to come and go, and to move ponderable articles, without exciting so much alarm as might be caused by a burglar in the flesh.

Still, it cannot be disguised that, outside of the ranks of the scientific Spiritualists, the present drift is toward a materialism barren in all hope of a future life. In the great anti-metaphysical warfare which has been begun, it is not every devout Christian champion who repudiates the alliance of philosophy in repelling assaults aimed at the very foundations of all spiritual belief. Ernest Naville of Geneva, editor of the works of Maine de Biran, and author of *Lectures on Modern Atheism*, is what would be called in the United States an "evangelical believer." He holds to the great doctrines of the fall and ruin of man by nature, the necessity of divine agency in his recovery, the atonement, and the eternal condemnation of the unregenerate. This writer remarks:

"If you think the most important of the discussions of our day to be that between natural and revealed religion, between deism and the gospel, you have not well discerned the signs of the times. The fundamental discussion is now between men who believe in God, in the soul and in truth, and men, who, denying truth, deny at the same time the soul and God. * * * The great question of the day is to know whether our desire of truth is a chimera; whether our effort to reach the divine world is a spring into the empty void."

A spring into the empty void! That is what our efforts to make a belief in God acceptable to the reason result in, if we may adopt the conclusions of Messrs. Hamilton, Mansell and Spencer. You must put up with religious "nescience," or else, without troubling your thinking powers in the matter, you must summon a blind faith and compel reason to abdicate at the feet of some one of the various forms of "revealed religion."

Dismissing all sectarian prejudice, and fully recognizing the gravity of the crisis, M. Naville gives utterance to expressions which have in them almost a sound of welcome to all theistic believers who will make common cause with Christians everywhere in defence of fundamental truths. "The unbridled audacity," he says, "of those who deny these truths is bringing ancient adversaries, for a moment at least, to fight beneath the same flag. What they would rob us of is not merely this or that article of a definite creed, but all faith whatever in Divine Providence, every hope which goes beyond the tomb, every look directed toward a world superior to our present destinies."

In another place he says: "When the question relates to God, to the universal cause, we find ourselves at the common root of religion and philosophy, and distinctions, which exist elsewhere, disappear."

This writer is one of the few faithful watchmen on the tower who are not blind to the signs in the world of thought. While others are heedlessly contending about this or that interpretation of Scripture, about Ritualism and anti-Ritualism, about Bishop Colenso and Bishop Wilberforce, Bishop Potter and the Rev. Mr. Tyng, Unitarianism as represented by the Rev. Mr. Bellows and radical theology as represented by the Rev. Mr. Frothingham, Universalism as interpreted by the Rev. Dr. Miner, and the Winchester platform as upheld by the Rev. Mr. Connor—there are indications of a contest coming, when it will require the efforts of all believing men—whether Jews or Gentiles, whether formal adherents of some Christian sect or simple believers in God and the moral law—to save the rising intelligence of the age from a blank negation, or a still more fatal indifference, under the cause conceived in the conveniently coined phrase of "theological nescience."

In the approaching struggle we may be sure that there will be room among the foremost defenders of divine and spiritual truth, for those who have explored the great field of metaphysical inquiry, undeterred by what they hear of its barren and delusive character; who have studied the meditations of Plato, and Des Cartes, and Locke, and Newton, and Leibnitz, and Spinoza, and Kant, and Jacobi, and Cousin, and Hegel, and many more, their peers or their disciples, and not turned from them as the authors of so much obsolete rubbish.

So long as there exists in the human mind a consciousness which prompts the utterance of such expressions as "I will" and "I ought"—so long as there are affections in our nature which suggest the hope of a reunion with the loved and lost—so long as there are mysteries in life and in the soul which lead our thoughts to seek repose and light in the idea of God*—so long is the period not yet arrived when there will be "no more metaphysics."

"A single aspiration of the soul," says Hemsterhuis, "toward the Better, the Future and the Perfect, is a demonstration, more than geometrical, of divinity."

And it is here, on the idea of God, not as presented in theological history and in authoritative creeds, but as reached by the intuitional and logical faculties of man, that the great battle between Spiritualism and Materialism, belief and unbelief, must be fought.

When we consider that natural science, at every step it takes in advance, reveals to us facts which intimate more and more distinctly that the physical itself may be but a stage or condition of the metaphysical; that even in "the stuff that things are made of," in *matter* itself, there are depths of mystery which may make us doubt whether, in the ordinary sense of the word, matter can be said to exist—whether, in its last analysis, it may not be a gradation of spirit, or resolvable, as Faraday thought, into *points of force*—we need feel little apprehension as to the result in any philosophical or scientific encounter between the opposing schools.

Chemistry tells us that the diamond, which to our senses is inert, ponderable matter, can be volatilized in the fire of the burning mirror, so as to develop neither smoke nor cinders. On the other hand, fire, essentially volatile, can be condensed, in the calcination of metals, so as to become ponderable. From these facts De Montlosier deduces the interesting conclusion that all the bodies of the universe might be volatilized and made to disappear in those spaces which our ignorance calls *the void;* and that, in its turn, what we call *the void* might be condensed, so that the number of the celestial bodies might be multiplied a hundredfold; and, through all this, the universe would not have changed in its nature and essence, though it would be changed in its appearance!

In facts like these there is matter for meditation which it would be well for the Positivists and the Materialists to ponder well before they enter upon the task of trying to exclude from the universe and from the heart of man the great ideas of God and the immortal life, and of the invisible world of substance and of cause.—*Lippincott's Magazine for July.*

*A witty writer remarks that the attempt to form a religion and brotherhood of unbelief reminds him of the logic of the Irishman, who, meeting a fellow-countryman, asked, "Is your name Patrick?" "No." "Were you born in Killarney?" "No." "Have you a mole under your left ear?" "No." "Oh, then come to my arms, my long-lost brother!"

*Among the writings of the French theistic philosophers, there are few so worthy of translation as those of Saisset. Of English works the best exposition of pure theism is that of Prof. Francis W. Newman, in his *Theism, Doctrinal and Practical* (Boston: Adams & Co.), a work of rare power and compression.

*To illustrate this, M. Simon might have quoted from Comte the following remark: "The phenomena of life are known *by immediate consciousness.* (*Phil. Pos.*, vol. ii, p. 648; vol. iii, p. 8.) And yet Comte affects to repudiate all *a priori* assumptions, all metaphysical processes, all reflective knowledge! Our attention was first called to this curious contradiction in Comte by Mr. James Martineau.

*"Console-toi, tu ne me chercherais pas si tu ne m'avais trouvé."—*Pensées de Pascal.*

The Lyceum.

Questions and Answers.

The Children's Lyceum at Mercantile Hall, in this city, is a credit to the officers who have labored so earnestly to make the undertaking a success. It is growing in popular favor fast. The children consider it almost an indispensable institution. It is pleasing to witness the interest with which the visitors, parents and grandparents watch the various exercises each Sunday.

The following are some of the questions propounded and answered by the scholars:

QUES.—Of what use is the sun?

ANS.—*By Jennie Crocker, Star Group:* It is the great source of light and heat, and perhaps all animal life. It causes vegetation to grow, and produces the beautiful varieties of color which so delight the eye and add so much to our enjoyment of life. It causes the changes of the seasons, by its nearness to or distance from the earth, or rather by the revolution of the earth round the sun. It is to us the great type or emblem of the Infinite Father, the nearest to him in power and majesty of aught we know. Like him, its nature and composition are unknown; but we all alike, rich or poor, high or low, are the recipients of its blessings. It does not scorn to visit the lowliest flower, the vilest criminal, but its life-giving, cheering rays, penetrate the humblest spot, and bring comfort and pleasure. That place is indeed cheerless and gloomy where it cannot go. So *God* the *Infinite* does not scorn the poorest and humblest of his creatures. Some spark of Divine Love exists everywhere, and at certain times and under some circumstances it will shine out and manifest itself.

By Alice D——, Temple Group: A complete statement of the uses of the sun known to learned astronomers would probably fill several large volumes, and the uses unknown to human science might fill we know not how many volumes more. The sun, no doubt, has its influence in preserving the balance of the material universe. It is one of the so-called fixed stars, in contradistinction from the *planets*, which is the Greek for "wanderers." But who knows that all the *fixed stars* that our telescopes can reach, our sun included, may not be revolving together around some common centre, so distant from this earth that we cannot see it? and that if any one of them were moved even a hair's breadth out of its place and course, the whole would not instantly be hurled into confusion and chaos? The sun certainly is the centre and chief balance-wheel of our solar system. A charming poet has said of the stars—"In solemn silence all move round this dark terrestrial ball." That will do for poetic license. And as "Mrs. Sairey Gamp" says, "*Apperiently they do*"; but really and in perfect order the planets, satellites, asteroids, meteors and comets revolve around our sun, the earth in three hundred and sixty-five days and some odd hours, the other bodies in times varying from a few months to thousands of our years. A most interesting volume might be written upon the *physical geography* of the sun, the nature of its light and heat, their effects upon the mineral kingdom and upon all animal and vegetable life, how its rays cheer and fructify the earth and the hearts of men with a diviner afflatus than was afforded by the famed and fabled nectar that Jupiter sips; but as I am not writing a treatise on astronomy, but only an answer to a Lyceum question, I will close by saying that if those who have eyes to see the blessed sun, who have witnessed its glory as it arose and the loveliness of its beauty when it set in an Italian or a New England sky, were not melted to tenderness and gratitude, and inspired to admiration and adoration—if its rays have not reached and penetrated their hearts as with the divine light, life and love of God's countenance, nothing *can* reach or move them; they are incapable of appreciating any "thing of beauty," any "joy forever"; there is neither poetry, eloquence, nor music in their souls; with them, life, or rather existence—for they cannot in any proper sense be said to live—is only a monotonous, humdrum round of affairs; they eat, drink, toil, enjoy a few animal delights, and die; with them, the sun is a great stupid illuminated wonder that lights their pipe, dries their coat, and ripens their crops; to be blessed or cursed as he beams with mild effulgence or shines out too hot or cold, but is chiefly prized by them as a great saving of fuel and candles.

By Fannie F——, Temple Group: It is difficult to say what could exist without it. There could be no animal life. The smallest insect and the largest animal are warmed into life by it. The plants, shrubs and trees derive their life from it. The color of every leaf or flower, in all their varieties, is given by the solar rays. The vapor of the air is supplied by the sun's action on the water. Should the moisture of the air fall to the earth in rain until *all* is removed, and no sun to restore it, the air would be as perfectly calcined as unslacked lime, and no life, of vegetable or animal, could exist. Again, the sun, by its power of attraction, holds the planets in their respective orbits, each planet performing its part without hindrance from any other. What relation the sun holds in the great system of suns, to balance, so that all fill their own uniform spheres, is perhaps at present beyond our comprehension. The use of the sun, then, is, to give light and life, magnetism and attraction, that animal and vegetable life may exist, and order in the planetary system.

Q.—How can we attain the highest good?

A.—*By Lottie H.——, Temple Group:* Good and evil are comparative terms, and at no point can we say that all is evil, and good all absent, or "*totally depraved*"; neither can there be a good where evil is entirely absent. The term "evil" we use as a condition that makes unhappiness. The angularities honestly possessed by us, are sources of unhappiness to others, and theirs also to us. Our disagreements, habits, deportment and language are to others sources of annoyance and unhappiness, while theirs may be also to us. Many things are different from what are desired, and *they* are called evil; we complain of them, yet they may tend to a higher good. There is a constant complaint about the weather; it is too wet or too dry, too hot or too cold, yet all these conditions are necessary for the ultimate that Nature requires. The fact is, we must have experience combined with education, effort combined with desire, and energy combined with judgment, to accomplish the object desired. The scholar considers his lessons a task, and wishes a release from them, yet his task is necessary for future prosperity. The golden ore has to pass the crucible to become the valuable gold; the round, smooth pebbles on the seashore have become so by constant friction with each other, moved by the ocean waves. Barley is freed from the outer skin by the constant moving of a body of it; the friction removes the rough coating and all angularities, and makes a smooth kernel called "Pearl Barley." Good is attained by using all the seeming evils for the perfecting and maturing, for refining and enlightening, and if we use them as lessons of instruction, they become our servants for good. He that would attain the highest good, does it by bearing his *own* trials with patience, and distilling the balm of consolation to others that need. We need not do evil that good may come, for it will come should we try to do the best, because of our imperfect nature. Let it be said of us, "When I was sick and in prison, ye visited me; when I was hungry, ye gave me food; when I was thirsty, ye gave me drink; naked, ye clothed me." Then will the evils to others be the means of developing our good. He who lives for the good of his fellow-man is a servant of God, and is attaining the highest good.

Q.—How can we best promote harmony in the Lyceum?

A.—*By Jennie Crocker, Star Group:* By obeying our Guardian and Leaders, and by keeping good order while marching, for "order is heaven's first law"; and by taking an interest in speaking; all trying to do their best, and listening to the beautiful speeches of visitors, and most of all, by answering the Lyceum and Group questions. By doing this, we can best promote harmony in the Lyceum.

ABSINTHE.—Of all strong drinks, *absinthe* is said to be the least palatable at first, the most subtle in its immediate effect, the most fascinating in its continued influence, the most absolute in the bondage it enforces, and the most fearful in its results. Yet the Parisians are becoming more and more addicted to it. Its ravages are increasing every year, and are seen in the growing lists of idiocy, lunacy, furious madness and suicide.

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 not that we daily see
About our hearths, angels that *are* to be,
Or may be if they will, and we prepare
Their souls and ours to meet in happy air."
[Leigh Hunt.

[Original.]

MINNIE'S CORRESPONDENCE.

My Dear Auntie—It is a long time—four days—since I wrote to you, and now I have such a nice story to tell you. Mr. Ames told it to me, and it all happened here in New York. I got him to write it out for me. Was n't he kind? I copy it for you:

"One day there was a little boy going along the streets of this great city, and he was wondering about many things, and he talked to himself:

'I wonder what I'll do when I'm a man. I guess I'll be a merchant and get rich, and build me a house just like this one, with its brown stone front, and I'll keep a horse and carriage. I've decided to do that. It's the best thing to be done.'

Well, he went along past all the fine houses, until he came to a cross street. Here a great many poor people lived. It was a very cold morning, and the boy was well wrapped up in a thick overcoat with mittens, and a fur-rimmed cap. So he hardly knew that it was cold, only his nose tingled and his cheeks felt the stinging wind.

The street into which he entered was covered with snow, but it was so black and filthy that one would hardly believe that it had fallen in its purity. Boxes filled with ashes and frozen refuse, made the street more uncleanly. Old carts were tilted up close by the side-walk, and the ragmen's carts seemed to have fallen back for a rest from their wearisome and monotonous labor.

There were not many people astir in the street, for it was too cold, and the few that ventured ran with heads bending forward, as if hurrying to some sort of comfort. As the boy went along he began to contrast all this with the fine mansions he had passed but a few minutes before, and he began to think.

'Yes, I was right. If I get money, I shall not have to live here. The very best thing I can do is to build a fine house.'

As he said this, he came to an alley that led up through frozen filth to some sort of a court. He saw stiff, frozen clothes, swinging in their dinginess, and a half starved cat. Coming down this alley was a little child, so small and dwarfish that she appeared to be only two or three years old, but her face looked old and care-worn. She had on no warm, or even comfortable clothes. A mud-colored dress hung about her, coming to her knees, and she was barefooted; her legs looking so pinched and hardened that they seemed more like sticks than flesh.

The boy stopped, and stood wondering at the little figure that tottled down the alley.

'By Jimmy, that's bad,' was his not very gentlemanly exclamation. He waited until the little figure reached the street and turned to go in the same direction with himself, so he followed at a little distance. He wondered if the little one had any object in her journey on the cold walks. She stopped before one of those baker's shops where the bread looks as if it had a history, not very unlike that of the community—as if it had seen decidedly hard times.

But the child danced up and down, either to keep her feet from freezing to the walk, or at the delight that her eyes received through the frosty window panes. The boy stepped up to the window, too, but he looked down on to the little face, with its eager look.

'Would you like a cake?' said the boy.

'Can't have one,' said a little thin, sharp voice.

'But would you like one if you could?'

The little head nodded.

'Then you wait here a minute, for I'm going to see what these cakes taste like.'

The little eyes, pressed up closely against the panes, watched the figures within doubtfully; so many disappointments had come to that short life, that they were looked for at any moment. And she did not expect to see the cake or the boy while she stood there.

But the door opened, and not only was one cake in her hand, but as many as she could carry. The surprise seemed so great to the little girl that she did not speak a word, but only looked down upon her treasure with a wondering delight. In a moment she started and ran as fast as her feet could carry her, not toward the alley, but in an opposite direction. The truth was, she meant to hide herself with her treasure, lest she should lose it.

But the boy ran too, and found her devouring a cake underneath some steps.

'Do n't be afraid,' he said, 'they are all yours. Was you very hungry?'

The head nodded.

'And aint you cold?'

A nod again and a little shiver, as if the thought had caused a chill in the midst of her enjoyment.

'See here,' said the boy, 'I've got a dollar. Let's buy some shoes.'

The girl looked down to her feet and to his.

'Yes, I mean for yours; won't it be jolly? Just as soon as you have finished your cakes we'll go.'

They walked along together, this brave, large-hearted, well-dressed boy, and the little ragged, dirty girl. He was a little ashamed to be seen beside her, as any boy might have been, and he kept hoping that he should not meet any of the boys that he knew. He calculated all the chances of thus meeting an acquaintance, and felt very glad that he was going every step further and further from such chances.

But as he walked along he noticed the child's step was feeble. She could hardly keep up with him, and so he took her hand. It was a little thing to do, but it had a great effect upon him. What a chill struck him as he touched that little puny hand! for he had removed his mitten. It seemed to him also as if something was drawing on him, something taken the life out of him.

He found a shoe shop, and the little foot was fitted, and the shoes carefully laced, and they went out again.

'Is n't it good fun?' said he; 'I have a quarter more; now let us buy something else. It shall be a scarf, that you can tie about your neck or wear on your head.'

A merry laugh broke out from the little girl's silent lips, and a smile crept over her face and rested there, and she began to talk.

'You'll come and live with us, won't you? I've got a mamma, and she's ever so sick, and a little bit of a baby that cries most all the time.'

What the little girl said seemed to belong to a person so much older than herself that the boy wondered.

'How old are you?'

'I'm six years old, and I can spell; want to hear me? c-a-t, cat.'

'Now I must go,' said the boy; 'it's almost time for school.'

The smiles left the face of the little girl, and the eyes grew moist but shed no tears.

'Do n't cry; I'm real glad I saw you, and I'll come again. I was going to buy a sled with that money, but I am jolley that I did n't.

So they walked back, and parted at the entrance to the alley. The little girl watched the boy down the street, and then with a skip and jump went up the dark, dingy entrance to her—home.

And the boy went on slowly and thoughtfully by the same way that he had come. He passed the same brown stone front house, and he paused before it again and thought:

'There *is* something better than buying and building houses, and I am glad I've found it out. I'll never forget it.'

And he never did. As he grew older he found out the full pleasure of blessing others, and he never wanted a fine house, and he never got one, but he kept building the house in the spiritual kingdom, every stone of which must be bright and smooth by some good deed well done."

Well, auntie, I could wait no longer. I'm afraid I was not very polite; but I said:

"I do wish I knew who the boy was, and what became of the little girl."

"The little girl died before the winter was over; and when she was sick she wanted the shoes put on the bed that she might see them, and she said a prayer every night for the boy as long as she lived."

But, auntie, as soon as I said anything about the boy, he began to talk of something else, and so I believe it was himself; for they say he has always given away everything he could gain to the poor, and Mrs. McIvor says he's crazy, and that he'll make her daughter miserable.

Mr. Ames knows all about the poor people, and how they get a living; and he's going to take me to ever so many places that I want to visit.

But, auntie, do you think anybody ought to be sorry to live in a handsome house, and to have a plenty of fine things? I can't help thinking it's beautiful, though I suppose there is something better.

Mrs. Van Nyke says we ought to be thankful for everything we have, and if we are really thankful, that we shall get more. But if Mr. Ames knows about it, it must be that it is nothing to be thankful for—I mean having fine horses and carriages, for he says they are only just so many shadows that keep out the light, and pass away; but that doing good is something more secure than the mountains, and more perpetual than the shining of the sun, and that the only way we can know anything of God, is through our own goodness or godliness.

I heard all this at the Sunday's dinner, and I thought I'd write it to you. Oh there's one thing I'm so sorry about: Mr. Ames says that it is very unwise to give to beggars in the street. He did not tell me why, but I mean to ask him all about it. I never wrote half so long a letter before, and I am tired; so good-by. From

Minnie.

Dear Auntie—There is one thing I do n't like here, at all, and that is you have to wear your best clothes so much, it is n't at all comfortable. The ladies that call here have on their nice silks, and do n't seem to think anything of it, and I am all the time obliged to be careful where I go, lest I find some soiled spots on my dress, and how I go, for fear I shall find a great tear. Mrs. Van Nyke says it is n't proper to race through the house.

I walked in the Park to-day with Mr. Ames, and he told me about the trees and birds; I believe he knows everything. He said it was so good to think that everywhere there were beautiful things, to help us to understand how good God is. I did n't like to ask him how we could know anything about God in the trees and birds, and so I said I supposed God made them all.

"That is not the reason they make us know him," he said, "but because all beautiful things speak to the spirit, and show us within ourselves those thoughts and feelings that are God-like."

You know, auntie, I remember words well, but I did n't understand anything he said, so I kept very still, and he went on:

"If a poor, tired child comes in here, and feels the fresh air, and hears the sweet sounds of the birds, if it is only the chirp of the sparrows, he feels a gladness that is somewhat like what he would feel if he had a kind indulgent mother to take him in her lap and soothe and comfort him. The trees bend just as lovingly over the poor man as over the rich. The shade is as sweet to the ragged beggar as to the richly dressed lady. All the beautiful things of the world do us good only as they make us more benevolent, more loving, more tender to the suffering."

So, I said, "Mr. Ames, do you love that little dirty girl there as well as that pretty one that looks so nice?"

He said, "I am glad you asked me. I believe that the good Father in heaven *may* love the poor one best, because it *may* have the most unselfish, loving heart, but I am afraid I should like the pretty one best until I knew. So, you see, I am not so loving or God-like as the trees."

Then he went up to a little girl that looked as if she had been sick, and he led her to a seat, and talked with her and gave her some little pieces of white sugar—he says it is healthier than candy.

Next week he is going to take me to see where some of these people live. Is n't he good? Won't you tell Mr. Prussy that I think of him very often? And won't you stroke pussy for me, and tell me if the frost has killed all your flowers?

Oh they have such beautiful ivy growing on the churches here. I have a little slip rooting for you in some water. If you root it in water, and then put it into a small pot, it grows finely. I went into a lady's parlor the other day, where it was growing as high as the ceiling. Oh it looked so beautifully.

I do n't forget anything you tell me. And I think of you every day. Your own Minnie.

Importance of Presence of Mind.—1. If a man faints, place him flat on his back, and let him alone.

2. If any poison is swallowed, drink instantly half a glass of cool water, with a heaping teaspoonful each of common salt and ground mustard stirred into it; this vomits as soon as it reaches the stomach; but for fear some of the poison may remain, swallow the white of one or two raw eggs, or drink a cup of strong coffee, these two being antidotes for a greater number of poisons than any dozen other articles known, with the advantage of their always being at hand; if not, a pint of sweet oil, or lamp oil, or "drippings," or melted butter, or lard, are good substitutes, especially if they vomit quickly.

3. The best thing to stop the bleeding of a moderate cut instantly, is to cover it profusely with cob-web, flour and salt, half and half.

4. If the blood comes from a wound by jets or spirts, be spry, or the man will die in a few minutes, because an artery is severed; tie a handkerchief loosely around, near the part between the wound and the heart; put a stick between the handkerchief and the skin, and twist it around until the blood ceases to flow; keep it there until the doctor comes; if in a position where the handkerchief cannot be used, press the thumb on a spot near the wound, between the wound and the heart; increase the pressure until the bleeding ceases, but do not lessen the pressure for an instant until the physician arrives, so as to glue up the wound by coagulation or cooling of the hardening blood.

5. If your clothing takes fire, slide the hands down the dress, keeping them as close to the body as possible, at the same time sinking to the floor by bending the knees; this has a smothering effect upon the flames; if not extinguished or great headway gotten, lie down on the floor, and roll over and over; or better, envelope yourself in a carpet, rug, bed cloth, or any garment you can get hold of, always preferring woolen.

6. If the body is tired, rest; if the brain is tired, sleep.

7. If the bowels are loose, lie down in a warm bed, remain there and eat nothing until you are well.

8. If the action of the bowels does not occur at the usual hour, eat not an atom until they do act, at least for thirty-six hours; meanwhile, drink largely of cold water or hot teas, and exercise in the open air to the extent of a gentle perspiration, and keep this up until things are righted; this suggestion, if practiced, would save myriads of lives every year both in city and country.

9. The three best medicines in the world, are warmth, abstinence, and repose.—*Hall's Journal of Health.*

Written for the Banner of Light.

TRUTH.

BY AUGUSTA COOPER BRISTOL.

The tree of Truth is yet so immature,
It bears no perfect fruit. Or let me say
The world's not ripe for Truth. It may not yet
Expose its heart to that clear, searching sword.
Men nibble round the edges of the Right,
And eat the worm of Error coiling close,
That palms itself upon their blindness, as
The purest, soundest food.
Society
Is but a babe; not strong or wise enough
To grasp the liberty, and power and light,
That shall make future ages glorious,
And yield to man true harmony and bliss.
For give it but the key to social truth,
In this its crude and untaught infancy,
And lo! men open wide Destruction's gate,
And leap with laughter into Ruin's arms.

Be patient, soul! the golden day comes slow
And surely on, in which the tongue may tell,
And pens may write, a sure, safe antidote
For discord and disorder; but if *now*
Truth's unadulterated, pure relief,
Were offered to the sick, mistaken world,
Self-wrecked we perish.

From California.

[Correspondence of the Banner of Light.]

Messrs. Editors—Six years ago I did not know of a single individual in this village who dared to proclaim him or herself a Spiritualist, except your humble correspondent. At that time I commenced holding circles at my neighbors' houses, my wife being a strong opposer. One neighbor after another would, by strong importuning, drop in, out of curiosity. In the course of six weeks we had five good controlling mediums. I then could confidently invite all who would come; so, by that means, and by loaning them the *Banner of Light*, I have been able to make not a few good Spiritualists. I invited Mrs. Emma Hardinge to come among us and deliver two lectures; took at the door $144 for her. I next invited Mrs. Cuppy to lecture. Both ladies were greatly admired, and drew large audiences, and made a host of friends to the cause of Spiritualism; many of our most influential business men and ladies declaring their faith in the philosophy of the immortality of the soul.

Mrs. Stowe, of San José, has been here twice, and lectured to full houses.

This last winter, Mr. Benj. Todd, of San Francisco, delivered ten or twelve lectures; and under his teaching many were convinced of the truths of the Spiritual Philosophy. Mr. Todd I pronounce a great breaking-up plow, with a subsoiler attached, which he gauges so that it goes to the "bed rock," and sometimes below the bottom!

I now believe there are in this city five hundred persons who are "on the anxious seats." Many of our wealthiest merchants, including one of our bankers, have "declared their intentions." Last fall we organized a Society, and called it "The Society of Progression"; elected as President, Thomas Lloyd; Vice President, John R. Ridge; Secretary, John P. Skelton. About thirty members joined at the time. Now, to carry our point, we want first-class test mediums, and we have not one in this great place. Mrs. Ada Hoyt Foye was with us twice, but her charges were so extravagant that but a few of the rich could employ her. I think mediums charge too high to do much good.

Respectfully, Aaron Dow.

Grass Valley, Cal., May 9, 1868.

Great Barrington, Mass.

If you will allow me a small space in the *Banner of Light*, I will give a brief history of Spiritualism in Southern Berkshire. It was introduced by a funeral discourse, delivered by Mrs. Nellie J. T. Brigham, in August last, and was followed by a course of lectures by the same lady in December following, such an interest having been awakened by the sermon and her beautiful ideas and modest dignity of manner.

In February Mrs. Augusta A. Currier lectured here, and gave a great many remarkable tests, which caused a still greater interest to be felt by the people, and a desire to know more of what appeared so great a mystery.

In April we had A. E. Carpenter. He delivered a good address, which gave great satisfaction to some who had never heard a lecture on Spiritualism before, and needed just such sound argument and lucid explanations of perplexing questions as he gave. He also advocated organization, and since then a working organization has been formed, and although yet in its infancy, it resulted in our engaging Mrs. Brigham for the months of May and June; and such has been the advancement made since her first advent here, that the demand for her in towns adjoining has been so great that she could not possibly accede to all, and could fill up all the time for two months more easily, if she were not otherwise engaged. As a speaker, she is looked upon as faultless, and is valued very highly as a friend. The title of our organization is "The Liberal Association of Great Barrington," and it has already a goodly number of names on the subscription list. Its officers, &c., are as follows, viz: Daniel Slye, President; E. P. Hood, Secretary; General Committee on Arrangements, Correspondence, &c., Oscar Fellows, Mrs. J. Sisson, Wm. Gorham, Mrs. Wm. Gorham, C. C. Crane, Mrs. J. Nicholson; Committee on Music, Horace Holmes, Mrs. Oscar Fellows, Robert Weeks, Mrs. Robert Weeks; C. C. Crane, Treasurer.

Yours fraternally, O. F. Fellows.

Great Barrington, June 22, 1868.

Aid for the Needy.

Dear Banner—Once more permit me to reach the public eye through your columns, to answer some of the inquiries which have come in from various directions pertaining to the sewing machine enterprise:

1. Respecting the character of the machine, "Whether it is a lock or chain-stitch, double or single-threaded?" I wish to say that the machine in embryo cannot now be fully described, because the patent on it is not yet secured; but it is to be a lock-stitch shuttle machine, entirely new machinery, very simple, strong, easy to manage, embracing many improvements never yet brought out, and is, in fact, a series of inventions pertaining to every part of a machine.

2. "Is it a cheap machine? Will it come within the reach of the poor?" This will depend on whether, or not, honest and liberal-minded men can be induced to make and sell it. The best machines in market cost not more than twenty-five dollars, yet cannot be bought for less than sixty.

But the working-woman does not want a cheap, worthless machine; she deserves something far better. Nor does she ask for charity. Is it too much to place her on an equal footing with the rest of her race who work for and are deserving of reasonable wages? Nay, is it too much to stop robbing her, or to place her in a situation where she can demand half of her just dues?

3. It is asked, "What do you wish to do?" I wish to produce a better sewing machine than has hitherto been invented, provided it shall be made and sold as already proposed; otherwise I care not to bring it out at all. There are already good and costly machines enough to supply the rich, and cheap and worthless ones enough to humbug and swindle the poor.

Charles Thompson.

St. Albans, Vt., June 22, 1868.

Ministers' Salaries.

In this age of revolution, it is well, perhaps, to place on record facts appertaining to those who especially claim the high prerogative of expounding the teachings of the "meek and lowly Nazarene." We therefore copy the following article from the *New York Sun* on the high salaries paid to ministers of the gospel:

"'Those who serve at the altar shall live by the altar,' said Saint Paul. But the good saint had probably not the faintest idea how well some of his successors would manage to live in this way. It is stated that the Rev. J. A. D. Wingfield, of Petersburg, Va., has been called to the Church of the Holy Saviour on Twenty-fifth street at a salary of $15,000. The call is loud enough, and the reverend gentleman must be unusually deaf if he does n't hear it at that figure. Dr. Potter, a nephew of the Bishop of New York, lately accepted the care of the souls of those who attend Grace Church, for the consideration of $8000 and a small white marble palace on Broadway. Dr. Hall, of the Presbyterian Church, corner of Nineteenth street and Fifth avenue, has come all the way from Dublin to feed the flock that worships there, which he consents to do for the modest pittance of $10,000 a year in gold, and a handsome parsonage. The doctor has the old country notions about currency; he does n't understand greenbacks, but prefers to pay in solid metal. Dr. Morgan Dix, of Trinity, receives $12,000 and a house; while the more popular preachers go up to much higher figures, Dr. Chapin receiving not less than from fifteen to twenty thousand dollars salary, and the results of outside literary works; while Henry Ward Beecher's income reaches from twenty to thirty thousand from like sources. On the other hand, our Catholic clergy are underpaid, and have to contribute a good part of what they receive among the poor of their parishes; while the worst paid preachers of all are poor Judge Edmonds and Robert Dale Owen, who not only have to minister to the Spiritualists for nothing, but get abused for it by the rest of the world."

Popular Reading.

Dr. H. S. Brown, 500 Astor street, Milwaukee, Wis., has issued two large pages of closely printed matter, treating upon the subject: "Have good moral principles a just scientific basis?" The following extracts will give a good idea of the argument to show the "deformity of Christianity":

"As the chemist must be free to use all his senses, reason and ingenuity in making his experiments to gain knowledge and experience, so the moralist must have the same freedom, or the moral principles cannot be fairly understood by him or the people. When such freedom is not allowed, only the visionary alchemist and the still more visionary theological moralist, are permitted to make experiments; the one to find the philosopher's stone to turn dirt into gold, the other to find a name that will turn total depravity into total purity. The name of Christ, the son of the *Great Jehovah, God, by Mary*, was selected by Christians, but after a reign of a thousand years it is seen that he is not even as successful as was *Jupiter, the son of the great Saturn, God, by Rhea*, who reigned the thousand years previous. It may be because Jehovah did not publicly espouse Mary, as did Saturn Rhea, and Christians have shown the greatest desire to follow this bad example of their *great God*, and wherever Christianity goes this act of their God is taught, and brothels are privately established so that Christians may follow his example to the letter. For the last five hundred years the sciences and Christianity have been contending for the mastery in Christendom.

In those countries where science has prevailed over Christianity, free speech and equal rights are respected under law. In the others, the most despotic, inhuman slavery and degrading licentiousness have ruled, and, notwithstanding the lights of the age, have raised the most barbarous people that ever cursed the earth. I refer to Spain and the Southern States, as specimens of Christian predominance over science and free speech. And their inhumanity was never equaled before in this world, because they know better how to make the most excruciating torments."

The Doctor will send the tract free to any one asking, who will pay the postage.

LIST OF LECTURERS.

PUBLISHED GRATUITOUSLY EVERY WEEK.

[To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever they occur. Should any name appear in this list of a party known not to be a lecturer, we desire to be so informed, as this column is devoted exclusively to *Lecturers*.]

C. Fannie Allyn will speak in Stafford Springs, Conn., July 12, 19 and 26; in Putnam during August; in Salem, Ms., during September; in New York during October; in Cambridgeport, Mass., during November. Address as above, or 6 Gloucester place, Boston, Mass.

Mrs. Anna E. Allen (late Hill), inspirational speaker, 129 South Clark street, Chicago, Ill.

J. G. Allbe, Chicopee, Mass.

Mrs. N. K. Andross, trance speaker, Delton, Wis.

Dr. J. T. Amos will answer calls to lecture upon Physiology and Spiritualism. Address, box 2001, Rochester, N. Y.

Mary A. Amphlett, 38 Rich street, Columbus, O.

Rev. J. O. Barrett, Sycamore, Ill.

Mrs. Sarah A. Byrnes will speak in Cambridgeport, Mass., during July; in Somers, Conn., during September; in Stafford during October. Would like to make further engagements for the fall. Address, 87 Spring street, East Cambridge, Mass.

Mrs. A. P. Brown, St. Johnsbury Centre, Vt.

Mrs. H. F. M. Brown, P. O. drawer 5956, Chicago, Ill.

Mrs. Abby N. Burnham, inspirational speaker, Weston, Ms.

Mrs. Emma F. Jay Bullene, 151 West 12th st., New York.

Mrs. Nellie J. T. Brigham, Elm Grove, Colerain, Mass.

Mrs. Nellie L. Bronson, 15th street, Toledo, O.

Mrs. M. A. C. Brown, West Randolph, Vt.

Z. J. Brown, M. D., will answer calls to lecture on Sundays, and also attend funerals. Address, Cacheville, Yolo Co., Cal.

Dr. James K. Bailey, Adrian, Mich.

Addie L. Ballou, inspirational speaker, Mankato, Minn.

J. H. Bickford, inspirational speaker, Charlestown, Mass.

A. P. Bowman, inspirational speaker, Richmond, Iowa.

Rev. Dr. Barnard, Lansing, Mich.

Mrs. E. Burr, inspirational speaker, will answer calls to lecture in the Middle and Eastern States. Address, box 7, Southford, New Haven Co., Conn.

Wm. Bryan will answer calls to lecture in Michigan and Northwestern Ohio until further notice. Address, box 53, Camden P. O., Mich.

M. C. Bent, inspirational speaker, Almond, Wis. Sundays engaged for the present.

Warren Chase, 544 Broadway, New York.

Mrs. Augusta A. Currier, box 815, Lowell, Mass.

Albert E. Carpenter will answer calls to lecture and establish Lyceums. Is engaged for the present by the Massachusetts Spiritualist Association. Those desiring the services of the Agent should send in their calls early. Address, care of Banner of Light, Boston, Mass.

H. L. Clark speaks in Thompson, O., the first, in Leroy the second, and in Willoughby the third Sunday of each month. Address, Painesville, Lake Co., O.

Dr. J. H. Currier, corner of Broadway and Windsor street, Cambridgeport, Mass.

J. P. Cowles, M. D., will answer calls to lecture. Address, Ottawa, Ill., box 1374.

P. Clark, M. D. will answer calls to lecture. Address, Augusta, Ga.

Dean Clark, Lyons, Mich., care Col. D. M. Fox.

Dr. H. H. Crandall will answer calls to lecture. Address P. O. box 778, Bridgeport, Conn.

Mrs. Amelia H. Colby, trance speaker, Lowell, Ind.

Thomas Cook, Berlin Heights, O., lecturer on organization.

Ira H. Curtis, Hartford, Conn.

Thomas C. Constantine, lecturer, Lowell, Mass.

Mrs. Eliza C. Crane, inspirational speaker, Sturgis, Mich., care J. W. Elliott, drawer 36.

Mrs. Hettie Clark, trance speaker, East Harwich, Mass.

Mrs. M. J. Colburn will answer calls to lecture. Address Champlin, Hennepin Co., Minn.

Miss Emma Chadwick, inspirational speaker, Vineland, N. J., box 272.

Mrs. J. F. Coles, trance speaker, 737 Broadway, New York.

Mrs. Eliza C. Clark, Eagle Harbor, Orleans Co., N. Y.

Mrs. D. Chadwick, trance speaker, Vineland, N. J., box 272.

Mrs. Laura Cuppy, San Francisco, Cal.

J. B. Campbell, M. D., Cincinnati, O.

Dr. James Cooper, Bellefontaine, O., will lecture and take subscriptions for the Banner of Light.

Mrs. Marietta F. Cross, trance speaker, will answer calls to lecture. Address, Hampstead, N. H., care of N. P. Cross.

Judge A. G. W. Carter, Cincinnati, O.

Charles P. Crocker, inspirational speaker, Fredonia, N. Y.

Miss Lizzie Doten, Pavilion, 57 Tremont street, Boston.

Henry J. Durgin, inspirational speaker, Cardington, O.

George Dutton, M. D., Rutland, Vt.

Andrew Jackson Davis can be addressed at Orange, N. J.

Mrs. Cora L. V. Daniels will speak in Bangor, Me., during August.

Mrs. E. DeLamar, trance speaker, Quincy, Mass.

Dr. E. C. Dunn, lecturer, Rockford, Ill.

Mrs. Agnes M. Davis, 347 Main street, Cambridgeport, Ms.

Henry Van Dorn, trance speaker, 48 and 50 Wabash avenue, Chicago, Ill.

Mrs. Clara R. DeEvere, trance speaker, Newport, Me.

A. C. Edmunds, lecturer, Newton, Iowa.

Dr. H. E. Emery, lecturer, South Coventry, Conn.

A. T. Foss, Manchester, N. H.

S. J. Finney, Troy, N. Y.

Mrs. Fannie B. Felton, South Malden, Mass.

Miss Eliza Howe Fuller, inspirational speaker, San Francisco, Cal.

J. G. Fish will speak in Battle Creek, Mich., during September, and thence "Westward ho!" for the next six months. Address, Hammonton, N. J.

Mrs. M. L. French, inspirational speaker, will receive calls to lecture. Address, Ellery street, Washington Village, South Boston, Mass.

Dr. H. P. Fairfield, Blue Anchor, Camden Co., N. J.

Rev. J. Francis, Ogdensburg, N. Y.

Mrs. Clara A. Field, lecturer, Newport, Me.

Miss Almedia B. Fowler, impressional and inspirational speaker, Omaha, Neb.

A. B. French, lecturer, Clyde, O.

Isaac P. Greenleaf will speak in Hanson, Mass., July 12. Address, 6 Cottage place, Boston, Mass.

N. S. Greenleaf, Lowell, Mass.

Dr. L. P. Griggs, inspirational speaker, will answer calls to lecture. Address, box 409, Fort Wayne, Ind.

Rev. Joseph C. Gill, Belvidere, Ill.

Mrs. Laura De Force Gordon will lecture in Nevada till July. Will make engagements to lecture in California, Oregon and Washington Territory during the coming fall and winter. Address, Virginia City, Nevada.

John P. Guild, Lawrence, Mass., will answer calls to lecture.

Mrs. C. L. Gade, trance speaker, corner of Barrow and Washington streets, New York.

Sarah Graves, inspirational speaker, Berlin, Mich.

J. G. Giles, Princeton, Mo.

Dr. M. Henry Houghton will be in Vergennes, Vt., during July; in West Paris, Me., during August; will speak in Allegan, Mich., during September, October and November.

Miss Julia J. Hubbard, box 293, Chelsea, Mass.

Moses Hull, Hobart, Lake Co., Ind., will speak in Milford, N. H., July 5 and 12; in Vineland, N. J., July 19. Will answer calls in the West for the fall and winter months. Address as above.

Mrs. S. A. Horton, 24 Wamesit street, Lowell, Mass.

Miss Nellie Hayden, 20 Wilmot street, Worcester, Mass.

S. C. Hayford, Coopersville, N. Y.

Mrs. F. O. Hyzer, 122 East Madison street, Baltimore, Md.

J. D. Hascall, M. D., Waterloo, Wis.

Dr. E. B. Holden, inspirational speaker, No. Clarendon, Vt.

Charles Holt, Corry, Erie Co., Pa., box 247.

Dr. J. N. Hodges, trance speaker, will answer calls to lecture. Address, 9 Henry street, East Boston, Mass.

Mrs. Emma Hardinge can be addressed, (postpaid,) care of Mrs. Wilkinson, St. George's Hall, Langham Place, W., London, England.

Mrs. M. S. Townsend Hoadley, Bridgewater, Vt.

James H. Harris will answer calls to lecture and attend funerals. Address, box 99, Abington, Mass.

W. A. D. Hume will speak in Liberty Hill, Conn., June 16. Address as above.

Lyman C. Howe, inspirational speaker, Laona, N. Y.

Miss Susie M. Johnson will speak in Lyons, Mich., during July; in Toledo, O., during September; in Cleveland during October; in Oswego, N. Y., during November. Address accordingly; permanent address, Milford, Mass.

George Kates (formerly of Dayton, O.) will answer calls to lecture in Iowa and adjoining States during the spring and summer. Address, Afton, Union Co., Iowa.

Wm. H. Johnston, Corry, Pa.

Dr. P. T. Johnson, lecturer, Ypsilanti, Mich.

W. F. Jamieson, inspirational speaker, Belvidere, Ill.

Abraham James, Pleasantville, Venango Co., Pa., box 34.

S. S. Jones, Esq., Chicago, Ill.

O. P. Kellogg, lecturer, East Trumbull, Ashtabula Co., O., speaks in Monroe Centre the first, in Andover the second, and in Thompson the third Sunday of every month.

George F. Kittridge, Buffalo, N. Y.

Mrs. M. J. Kutz, Bostwick Lake, Mich.

Harvey A. Jones, Esq., can occasionally speak on Sundays for the friends in the vicinity of Sycamore, Ill., on the Spiritual Philosophy and reform movements of the day.

Cephas B. Lynn, semi-conscious trance speaker, 154 Tyler street, Boston, Mass., will answer calls to lecture in the West.

J. S. Loveland, Monmouth, Ill.

Wm. A. Loveland, 25 Bromfield street, Boston, will answer calls to lecture. Subject: Integral Education, or the Era of our New Relations to Science.

Mrs. A. L. Lambert, trance and inspirational speaker, will receive calls to lecture. Address, 821 Washington st., Boston.

B. M. Lawrence, M. D., and wife, independent missionaries, will answer calls to speak, attend Conventions and sing original songs on all questions of reform, including Christianity and Spiritualism, ancient and modern. Address, care of Dr. McCall's Hygienn Home, Galesburg, Ill.

Mrs. F. A. Logan will answer calls to lecture on temperance and kindred reforms in Wisconsin and Minnesota during the spring and summer months. Address, care Religio-Philosophical Journal, Chicago, Ill.

Mary E. Longdon, inspirational speaker, 60 Montgomery street, Jersey City, N. J.

Mrs. L. W. Litch, 6 Townsend Place, Boston, Mass.

John A. Lowe, lecturer, box 17, Sutton, Mass.

Miss Mary M. Lyons, inspirational speaker, 98 East Jefferson street, Syracuse, N. Y.

H. T. Leonard, trance speaker, New Ipswich, N. H.

Mrs. Mary A. Mitchell, clairvoyant inspirational speaker, will answer calls to lecture upon Spiritualism, Sundays and week-day evenings, in New York State. Address soon, Apulia, Onondaga Co., N. Y.

Charles S. Marsh, semi-trance speaker. Address, Wonewoc, Juneau Co., Wis.

Prof. R. M. M'Cord, Centralia, Ill.

Mr. & Mrs. H. M. Miller, Elmira, N. Y., care W. B. Hatch.

Emma M. Martin, inspirational speaker, Birmingham, Mich.

James B. Morrison, inspirational speaker, box 378, Haverhill, Mass.

Mrs. H. M. W. Minard, trance speaker, Oswego, Ill.

Dr. Leo Miller, Appleton, Wis.

Dr. John Mayhew, Washington, D. C., P. O. box 607.

Dr. G. W. Morrill, Jr., trance and inspirational speaker, will lecture and attend funerals. Address, Boston, Mass.

Mrs. Hannah Morse, trance speaker, Joliet, Will Co., Ill.

Mrs. Anna M. Middlebrook, box 778, Bridgeport, Conn.

Mrs. Sarah Helen Matthews will receive calls to lecture and attend funerals. Address, care Dr. Roundy, Quincy, Mass.

Miss Emma L. Morse, trance speaker, Alstead, N. H., will answer calls to lecture Sundays or week-evenings.

Dr. W. H. C. Martin, 173 Windsor street, Hartford, Conn.

O. W. Manuel, trance speaker, 35 Rutland Square, Boston.

L. Judd Pardee, Philadelphia, Pa.

J. H. Powell, Vineland, N. J.

George A. Peirce, inspirational trance speaker, P. O. box 87, Auburn, Me. In addition to his practice, healing sick and infirm people in places he may visit, will be pleased to answer calls to lecture. His themes pertain exclusively to the gospel and philosophy of Spiritualism.

Mrs. Pike lectures before Spiritualistic and Scientific Associations on the following subjects: "Christ;" "The Holy Ghost;" "Spiritualism;" "Demonology;" "Prophecy;" "Noon and Night of Time;" "The Kingdom of Heaven;" "Progress and Perfection;" "Soul and Sense;" "Introversion, or Abnormal Inspiration;" "The Seven Spheres;" "The World and the Earth." Address, Mrs. Pike, St. Louis, Mo.

Mrs. E. N. Palmer, trance speake, Big Flats, Chemung Co., N. Y.

Miss Nettie M. Pease, trance speaker, New Albany, Ind.

A. A. Pond, inspirational speaker, North West, Ohio.

Mrs. J. Puffer, trance speaker, South Hanover, Mass.

J. L. Potter, trance speaker, La Crosse, Wis., care of E. A. Wilson.

Mrs. Anna M. L. Potts, M. D., lecturer, Adrian, Mich.

Lydia Ann Pearsall, inspirational speaker, Disco, Mich.

Dr. W. K. Ripley, Foxboro', Mass.

A. C. Robinson, 111 Fulton street, Brooklyn, N. Y.

Dr. P. B. Randolph will speak in Rochester, N. Y., during July. Address, care box 3352, Boston, Mass.

J. T. Rouse, normal speaker, box 281, Beaver Dam, Wis.

Mrs. Jennie S. Rudd will speak in Putnam, Conn., during July. Address, 46 Randall street, Providence, R. I.

Wm. Rose, M. D., inspirational speaker, Springfield, O.

Mrs. E. B. Rose will answer calls to lecture and attend funerals. Address, Providence, R. I. (Indian Bridge.)

C. H. Rines, inspirational speaker, Boston, Mass.

J. H. Randall, inspirational speaker, Upper Lisle, N. Y.

Rev. A. B. Randall, Appleton, Wis.

Mrs. Frank Reid, inspirational speaker, Kalamazoo, Mich.

Austen E. Simmons, Woodstock, Vt.

Dr. H. B. Storer, 56 Pleasant street, Boston, Mass.

Mrs. H. T. Stearns may be addressed at Springfield, Mass., till further notice.

J. W. Seaver, inspirational speaker, Byron, N. Y., will answer calls to lecture or attend funerals at accessible places.

Mrs. Nellie Smith, impressional speaker, Sturgis, Mich.

Selah Van Sickle, Greenbush, Mich.

Mrs. M. E. B. Sawyer, Baldwinsville, Mass.

Mrs. Carrie A. Scott, trance speaker, Elmira, N. Y., will answer calls to lecture.

Abram Smith, Esq., inspirational speaker, Sturgis, Mich.

Mrs. Mary Louisa Smith, trance speaker, Toledo, O.

Mrs. L. A. F. Swain, inspirational speaker, Union Lakes, Rice Co., Minn.

Dr. E. Sprague, inspirational speaker, Schenectady, N. Y.

Mrs. Fannie Davis Smith, Milford, Mass.

Mrs. E. W. Sidney, trance speaker, Fitchburg, Mass.

Mrs. Almira W. Smith, 36 Salem street, Portland, Me., will answer calls to lecture.

Mrs. C. M. Stowe, San José, Cal.

E. R. Swackhamer, 128 So. 3d street, Brooklyn, N. Y., E. D.

Mrs. S. J. Swasey, normal speaker, Noank, Conn.

James Trask, lecturer on Spiritualism, Kenduskeag, Me.

Hudson Tuttle, Berlin Heights, O.

Benjamin Todd, San Francisco, Cal.

Mrs. Sarah M. Thompson, inspirational speaker, 36 Bank street, Cleveland, O.

J. H. W. Toohey, Providence, R. I.

Mrs. Charlotte F. Taber, trance speaker, New Bedford, Mass., P. O. box 392.

Mrs. Esther N. Talmadge, trance speaker, Westville, Ind.

Dr. S. A. Thomas, lecturer, Westville, Ind.

Dr. J. Volland, Ann Arbor, Mich.

N. Frank White can be addressed during July, Seymour, Conn.; during August, care Banner of Light. Applications for week-evenings promptly responded to. Address as above.

E. V. Wilson is engaged by the Missouri State Organization of Spiritualists. Persons wishing lectures under the direction of the State Organization will address care N. O. Archer, Esq., Hannibal, Mo.; permanent address, Babcock's Grove, Du Page Co., Ill.

Mrs. A. Wilhelm, M. D., inspirational speaker, can be addressed during July and August, care I. Searles, box 252, Providence, R. I.; during September, Portland, Me.; during October, Salem, Mass.; during December, box 5679, New York.

E. S. Wheeler, inspirational speaker, Cleveland, O.

Mrs. M. Macomber Wood, 11 Dewey st., Worcester, Mass.

F. L. H. Willis, M. D., 16 West 24th street, near Fifth avenue Hotel, New York.

Mrs. S. E. Warner will lecture in St. Louis, Mo., during September. Will make engagements to lecture in the vicinity on week evenings. Address, box 329, Davenport, Iowa.

Mrs. N. J. Willis, 3 Tremont Row, Room 15, Boston, Mass.

F. L. Wadsworth, 399 South Morgan street, Chicago, Ill.

Henry C. Wright, care Bela Marsh, Boston, Mass.

Mrs. E. M. Wolcott will speak in Bridgewater, Vt., July 12, 19 and 26 and Aug. 2; in Sandy Hill, N. Y., Aug. 9, 16, 23 and 30. Will lecture week-evenings. Address as above, or Danby, Vt.

Mrs. Mary J. Wilcoxson will receive calls to lecture on the route from Chicago to Rochester, N. Y., through the summer months. Apply immediately, care John Spettigue, 192 South Clark street, Chicago, Ill.

Mrs. Hattie E. Wilson (colored), trance speaker, 70 Tremont street, Boston, Mass.

Lois Waisbrooker can be addressed at St. Louis, Mo., care of Henry Stagg, Esq., till August; permanent address, box 58, Hudson, Summit Co., O.

A. B. Whiting, Albion, Mich.

Miss Elvira Wheelock, normal speaker, Janesville, Wis.

A. A. Wheelock, Toledo, O., box 643.

Mrs. S. A. Willis, Lawrence, Mass., P. O. box 473.

Mrs. Mary E. Withee, inspirational speaker, 182 Elm street, Newark, N. J.

Dr. J. C. Wilsey will answer calls to lecture on Spiritualism or Temperance, and organize Children's Progressive Lyceums. Address, Burlington, Iowa.

Rev. Dr. Wheelock, inspirational speaker, State Center,

Warren Woolson, trance speaker, Hastings, N. Y.

Dr. R. G. Wells, Rochester, N. Y., trance speaker.

A. C. Woodruff, Battle Creek, Mich.

S. H. Wortman, Conductor of the Buffalo Lyceum, will accept calls to lecture in the trance state, also to organize Children's Lyceums. Address, Buffalo, N. Y., box 1454.

J. G. Whitney, inspirational speaker, Rock Grove City, Floyd Co., Iowa.

Elijah Woodworth, inspirational speaker, Leslie, Mich.

Gilman R. Washburn, Woodstock, Vt., inspirational speaker.

Prof. E. Whipple, lecturer upon Geology and the Spiritual Philosophy, Clyde, O.

Mrs. Juliette Yeaw will speak in East Boston, Mass., July 5 and 12; in Hingham, Aug. 2; in Warren, R. I., Aug. 9; in Lynn during September; in Cambridgeport during October. Address, Northboro', Mass.

Mr. & Mrs. Wm. J. Young will answer calls to lecture in the vicinity of their home, Boise City, Idaho Territory.

Mrs. Fannie T. Young, Boston, Mass., care Banner of Light.

☞ The Banner of Light is issued and on sale every Monday Morning preceding date.

Banner of Light.

BOSTON, SATURDAY, JULY 11, 1868.

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LUTHER COLBY.....EDITOR.
LEWIS B. WILSON.....ASSISTANT EDITOR.

☞ All business connected with the *editorial* department of this paper is under the exclusive control of LUTHER COLBY, to whom letters and communications should be addressed.

Mr. Beecher on Liberality.

We always admired outspoken believers, in a world of men who are continually skulking and cutting off corners. Mr. Beecher has shown boldness for him, and his boldness gives proof of continually increasing. But now and then he seems to go under a cloud by reason of the ecclesiastical daws pecking at him in such numbers, and is still. When he again emerges, however, it is with a new enthusiasm of faith, if not an increased indignation at all forms of wrong. We recognize him as no more than human, yet he appears at times to wield even more than the power of an ordinary human being when he breaks forth into one of those impulsive bursts which is like the destruction of a dam rather than the powerful movement of a deep river.

In a recent sermon in his pulpit, he remarked as follows on the fear of public opinion, or prejudice, under which so many men labor:

"I hold that men are at liberty to form and hold their religious opinions, unwhipped of the law, and *unchipped of public sentiment;* and that the infliction of moral penalties for differences in belief is as really persecution, and in our day as cruel as any persecution that was ever inflicted."

That is very true, and very well. Now let us give another extract of the same purport, but on the topic of "Churches and Creeds." Let it be borne in mind that all this is a part of a discourse recently pronounced by him in his own pulpit. Mr. Beecher said *he did not believe in churches, nor in creeds;* nor in special forms of divine worship, except and only so far as they or any of them might make better men. He could not find in the Gospels nor in the writings of the Apostles any command that places of worship should be adorned with highly finished works of art or painted walls or stained glass windows and all that sort of thing. With regard to churches and the various forms of creed he expressed himself as totally regardless. Some of those churches had good men in their communion, and not better than they ought to be, and the creed and organization of any church should be estimated as to worth according to the number of good men in its communion. The church that produces the greatest number of the best men was the church to which he would give the meed of his approval. Human institutions were of no avail in divine worship except in so far as good men resulted from their teachings. Organizations should be regarded as instruments to be applied for the improvement and the raising of men to perfect manhood. The institution of fasting was a mere instrument. It might make a man better, or it might not; it might make him a worse man if enforced under penalties, but whatever makes a man better and higher in the scale of true manhood was commendable.

Now that is plain talk and honest, and we sincerely respect the man who can make it. Mr. Beecher, in his own way, is doing as great and good work as any man can do. He is engaged in stripping off the old-time delusions; knocking down the respectable superstitions; sending sunshine into hearts that have long been kept as graveyards; and awaking dead natures to the real life. Let his ecclesiastical brethren ponder well what he has to say so frankly, and meet his statements if they can.

A Strange Superstition.

We have before us a curiously complicated curl of feathers, taken from an ordinary feather bed, which was placed under the mattress of a person who sickened and died some time ago in New Orleans. Any one, on seeing this snarl, would say it was oddly worked up, and think no more of it. But these appearances among the feathers at the South are reckoned, by many persons there, as omens and premonitions. Mrs. Cora L. V. Daniels accompanies the token with a letter of explanation, some of whose points we present as follows:

This matted bunch of feathers, taken from the bed of a gentleman in New Orleans who was long sick of the dropsy, and whose physician pronounced his case incurable, was regarded by the people who saw them and others like them as positive evidence that he was about to recover. The Doctor one morning found the family of his patient radiant with a newly found joy. On inquiring into the cause of the sudden change, they bade him "*look*"; and in the sick-room he found the feather bed in complete disorder, entirely emptied of its contents, and as many as two hundred of these circular wheels, or rosettes, formed of feathers. Still he was at a loss to connect the general delight with the odd discovery. The wife of his patient finally explained, "We have found out the *cause* of his illness now! My husband has been "veaudoud" (voodoo'd). Now he will get well!" The Doctor smiled with incredulity, but the lady, and even the sick man himself insisted that it was "witchery," or "veaudouism," and that he would recover. Every one in the house firmly believed the same thing. But the patient in three days was dead.

These were intelligent persons otherwise who subscribed to this superstition, and it is found to be extensively prevalent in the South. Now what can there be at the bottom of it? Will not Spiritualism search down to the depth of all such social mysteries, and bring together fact and faith in harmonious relations? That there is a means of clearing up all such mysteries we confidently believe; only let the key be discovered whose use is to do it. Is not spiritual science and philosophy capable of it? Will it not some day penetrate through all these shadows and mists which involve the common sight, and make life and its many mysteries as clear as day? Priestcraft cannot do it, and would not if it could; for that is responsible for far more cloudiness and doubt than it has ever been able to cure. There is no mystery in life without some meaning; and even what we regard as common superstitions may yet be found to be the slender lines of the web which are to draw us on steadily to the light of our true destiny.

Taxing Mediums.

In reply to a note of inquiry from Mrs. A. M. L. Ferree, of Washington, relative to the justice of the tax proposed in Congress to be levied on mediums, Gen. Butler writes thus: "A spiritual exhibition for money as a business ought to be taxed as any other business. A religious belief ought not to be taxed unless one uses it as a means of making money, and then why not tax it as any other business machinery on its profits?"

This is as good a specimen of the writer's reputed "sharpness" as any he will be likely to exhibit. To tax mediums, when their work is fundamentally a religious one, and they so believe it to be, would open the door logically for taxing the preachers of the various denominations, "as any other business machinery on its profits." Everybody knows that what a minister styles his "work" is his design and desire to "build up a parish"; that is, to proselyte and secure followers. Some do it to secure a better living for themselves, and others from motives perhaps somewhat modified. But "profit" is the worldly consideration that enters into it far more than it does into mediumship; for there is no medium in the country paid as some of the more popular preachers are. And when it comes to the question whether mediums are less or more believers in the *religious* character of their vocation than ministers are, we beg leave to remind such as Gen. Butler that the law in this yet free country has no right whatever to approach it. To perform even a religious service, a medium must have money for the prompt discharge of his expenses just as much as a minister.

When the Internal Tax Bill was before the House of Representatives, on the 10th of June, Gen. Butler exerted himself to the utmost to work into it an amendment covering this very principle, that mediums should be taxed. But the House rejected the amendment proposed by a considerable majority in a small vote. The matter, therefore, is settled, for the present at least.

Misrepresentations.

We have had in mind for some time a desire to reply to Rev. Chauncey Giles's Chicago lecture, delivered not long since, on the "Relations of Swedenborg to Modern Spiritualism"; but the press of other matter prevented. However, our cotemporary in California, the *Banner of Progress*, has seen fit to do so, which is just as well. Its comments are truthful and *apropos*, and we heartily endorse them. We only regret that our limited space precludes the possibility of our publishing the article entire. We extract as follows:

"Among the most virulent opponents of Spiritualism, none are more willfully in opposition to it than the Swedenborgians, or New Jerusalem Church. Professing a belief in—even a positive knowledge of—the world of spirits, the pretending followers of Swedenborg utterly ignore the spirit manifestations of to-day, which are identical with those experienced by the great seer himself, and which he commemorated and testified to in all his writings during the latter years of his life. Not content with denying that these manifestations are made by our departed friends, and asserting that they come from evil spirits, the Swedenborgians as frequently misrepresent the philosophical views of Spiritualists as do the preachers of the most orthodox sects. Rev. Chauncy Giles, one of the luminaries of the New Jerusalem, recently lectured in Chicago, on the 'Relations of Swedenborg to Modern Spiritualism,' and undertook to define the views of Spiritualists on certain doctrinal points, as contradistinguished from the belief of Swedenborgians. *In thus attempting to manufacture a creed for us, he not only overstepped the bounds of modesty, but deserted the domain of truth.* Spiritualists have no creed, no mere *belief* in regard to the future life. Our declarations in regard to the life to come *are based upon positive knowledge*, which supersedes faith altogether. Mr. Giles's assertions as to what Spiritualists, as a body, believe, are therefore gratuitous and irresponsible."

"What is Spiritualism?"

Thomas Gales Forster delivered an inspirational discourse at Music Hall, in the latter part of last October, taking the above inquiry for his theme; and it gave such general satisfaction as a public discourse, and withal left such a profound impression on the popular mind, that it has since been published in pamphlet form by Wm. White & Co., for the gratification of all who were not privileged to hear the same. While treating the theme popularly, it is also a truly logical and strong effort, and perfectly sets forth the claims which Spiritualism has on the common belief. With the eloquent style of Mr. Forster all the readers of the *Banner* are familiar; in this effort he is fully equal to the most noted ones for which his name is so widely known as an expounder of the spiritual faith. There are few, even among those who heard this effort as it fell from the lips of the speaker, but will be glad to peruse it in the attractive style in which type and paper now present it.

Another Laborer Gone On.

We learn from a note written by Mrs. M. J. Wilcoxson, that Dr. A. C. Stiles, the well-known clairvoyant physician, formerly of Connecticut, but resident of late years at Hammonton, N. J., "has resigned all earthly practice and passed to the beautiful hills of the higher life. On Tuesday A. M., June 23d, he quietly left the clay tenement, in which for long years he has been subject to frequent attacks of most distressing heart disease, and now on liberated wing breathes the pure and loving atmosphere of angelic life."

Knowledge is Freedom.

James Eggleston, Napa, Cal., writes: "I always detested the idea of pinning my faith upon the opinions of others without daring to think for myself. In the *Banner of Light*, which is thrown out to the breeze, I find the spirit of investigation is not only allowed but advocated to its fullest extent. *I know for myself that spirit intercourse is a fact*, and can add my testimony with the tens of thousands who have already confessed such knowledge to the world."

Spiritual and Reform Books.

We have on our shelves a very large assortment of spiritual and reform books, which we sell at wholesale and retail at the very lowest cash prices. For price, etc., send for our book catalogue. Books mailed to any address on receipt of price.

Philadelphia.

The (Sansom-street Hall) Society of the Spiritualists in Philadelphia, have rented Concert Hall, in which to hold their meetings the coming season. This hall will accommodate twenty-five hundred persons, and is centrally located on Chestnut street. This looks like progress.

Chicago Meetings.

Mrs. M. J. Wilcoxson has returned to Chicago, where she has been reëngaged to speak through July, in accordance with a vote of the Society. Her previous efforts there were well appreciated.

☞ We have received Reports of Conventions held in Indianapolis, Ind., and Fond du Lac, Wisconsin, which we shall soon publish.

Spiritualism in Texas.

Mr. W. N. Bryant, of Houston, Texas, having as Secretary sent around circulars to assemble individuals who were willing to be convinced of the truth of Modern Spiritualism, despatched one of the number to the publisher of the *Galveston Dispatch*—the following scurrilous reply was made to the same in the columns of that paper by its editor. Mr. Bryant was a perfect stranger to that individual, as will be seen from the latter's wrong use of his Christian name. We give the *Dispatch* article, only to show with what sort of obstacles some of our more earnest Spiritualists have to contend. Here it is:

THE DISPATCH TO WM. N. BRYANT, SECRETARY.

Our Dear Bill—We received your kind and affectionate letter of invitation to be present on the 15th June, inst., when a special meeting will be held, at which a By-Laws and Constitution will be drafted and presented, having for its object the more perfect organization of your society.

We regret, dear Bill, we cannot attend. The *Dispatch* does not belong to societies, especially those which have no name, and not being personally acquainted with you, our dear Bill, we would prefer to learn something more about the real objects of the society, and what the name is to be when christened. We do not care about *a* by-laws and constitution so much as a name. Besides, you did not invite our wife, and we join no society in this age without our wife.

Another objection to our attendance is, that your polite invitation says "the place for holding meetings for the present will be ——." The place of meeting is so vague and indefinite we could not reach it in time, if we desired. We are pleased with the gentle tones of your invitation. You say:

"Hoping you to be among the number of those who have received the 'LIGHT,' and desire to promulgate and disseminate the sublime truths and teachings of SPIRITUALISM, we have taken occasion to inform you that we have constituted ourselves a Committee, and organized ourselves into a Society, for the purpose of promoting harmony, the more perfect development of ourselves, and for the more certain and beneficial influences such a concert of action is calculated to exert over the public mind."

The only "Light" we have received, dear Bill, is daylight, moonlight, and gaslight, the latter supplied at $8 per thousand feet, and the *Dispatch* is a millepede on gas at that price.

We admire your modesty. You have, dear Bill, constituted yourself a committee and a society for the perfect development of yourself. Do not let us interfere with you. Go on with your good work. Get perfectly developed and start on a tour to show yourself. You stand high in the community. In fact, Bill, hurry up and get perfectly developed for the Fourth of July Convention, and perhaps they will nominate you for President.

You refer, Bill, to a concert of action. Is it not rather late in the season for concerts? What's the price of admission? You forgot to enclose a complimentary ticket. Send one, next time, for *Dispatch* and family.

Then you say:

"To this end we have pledged ourselves one to another, to meet for conference and communion among ourselves, and with the *spirits of the departed*, on the 1st and 15th day of each month—cases of sickness and other special providences, of course being understood as extenuating excuses for non-attendance of any member."

Departed spirits! That's good! Would not spirits of all kinds depart if the *Dispatch* office was around? If you don't believe it, Bill, try us from Lager to Champagne.

You do not say, Bill, how we are to pay our expenses to——, where the meeting is held. Is it in the neighborhood of a graveyard, next to the Klu Klux Klan? If the price of passage there is only one dollar, we are afraid the *Dispatch* could not well get off the island. The *Dispatch* never providences, if that means something to drink. We are willing to make any sacrifice for luxury.

Then, Bill, you classically wind up by saying:

"Those who have not received the "Light," or who may desire to investigate and witness spiritual manifestations, may gain admission to our circle upon the assent of any three members, which may be given verbally at any time and place, but the members so introducing them will be held morally responsible for their good conduct, while partaking of our courtesies and hospitalities."

The idea of any three members necessary to be morally responsible for the good conduct of the *Dispatch*, while partaking of hospitalities! Double the number, Bill; make it six, and we will try it once when we find out where you meet, and what it costs, even if cold tea is the refreshments.

When we join, Bill, you must excuse our blushes, for it will be the first "old woman society" we ever entered.

By-the-by, Bill, are you the same W. N. Bryant who represents the United News Boys? If so, continue in your perfect development, and when complete, send us your photograph.

To this piece of really low and vulgar vituperation Mr. Bryant made the following reply, perhaps allowed a place in the columns of the *Dispatch* by reason of the business hint dropped by the writer in the last part of his letter. Mr. Bryant said thus to the *Dispatch* editor:

LETTER FROM W. N. BRYANT.

HOUSTON, JUNE, 15th, 1868.

Editor of the Dispatch:

Your column and a half notice, if it was intended for me, has been noticed, and the feeling it has produced in my mind has been, no doubt, not just what you have expected. As I do not wish, much less expect, to try to force others to see through my eyes, I shall therefore certainly not undertake to enter into an elaborate argument on Spiritualism, for your satisfaction or for the gossip of others. Those who know the things you take such delight in ridiculing, need no arguments to strengthen or confirm their opinions, save "the true and sensible avouch of their own eyes," which is an every-day occurrence; while those who do not know, would not, if every Spiritualist were a Cicero, be converted; and will not and cannot believe except they, Thomas-like, put their finger in the wound; and in this way only, are people converted; hence the not fanatical and excited, but the methodical but sure progression of "Spiritualism."

But from the fact that I do not wish the public to believe I am passing under an assumed name, and that they may know that the name you have applied to me of William, or "Bill," is of your own manufacture, I should pass your labored article by with total indifference.

The name that was given me by my father and mother was and is Wolfred, not "William," or "Bill"; and if you should have any further occasion to notice me, either to ridicule my opinions or from any honorable motive, please use my real name as a groundwork, even if you convert it into a nickname.

In assuming that you "were invited" to our meetings, you went a "leetle" too far with your assumptions; for I assure you that no man, except those who might express a willingness to be convinced, would be permitted such privileges, if my feeble voice would prevent it; and the language of our circular could in no wise be so construed or interpreted. Its object was clearly defined; which was, in substance: "If you were among the number of those who entertain ideas in harmony with ours, you were invited to coöperate with us in the dissemination of the truths and principles of Spiritualism." And though you were neither one who shares in our views or would express a willingness to believe anything, or listen to any arguments, or accord any sincerity to the opinions of others, still the fact that the "spiritual" faith numbers among its adherents some of the brightest intellects of our State should have caused you to withhold your ridicule, if you could not speak in dispassionate terms of it, and accord to others that free privilege to think and speak as they please, which you so much like to exercise yourself. And another thing that should have restrained you from uttering your opinions save in a respectful manner, and with due regard for the feelings of those who might honestly differ with you, is, that in your attempt to bring me into ridicule, your article reflects with equal weight upon a number of your subscribers who share in our opinions, and who will now feel that to encourage your paper is to invite reproach, and cause very many to withhold their countenance from you, whose patronage you might otherwise have enjoyed; because you not only do not respect their opinions, but try to proscribe them, and bring them into contempt.

There are now eleven millions of Spiritualists in the United States, and ere long I expect to see you added to the number. Ridicule the idea—but mark the prophecy. Respectfully,

W. N. BRYANT.

Accompanying the above letter was the following editorial paragraph, which belongs to the record we are making:

MR. BRYANT'S LETTER.—We publish a letter from W. N. Bryant, of Houston, in answer to a burlesque we wrote on an invitation we received through the post-office, addressed to the *Dispatch*, to attend a meeting of Spiritualists on the 15th day of June. Mr. Bryant is entitled to his full belief in the thing, and in justice to him we publish his letter. He is mistaken when he says there are eleven million Spiritualists in the United States out of forty million people. Eleven thousand would be too many for our statistics of sanity. To close the matter right here, we do not fear to announce our opinion that it is the stepping-stone to the lunatic asylum, and therefore deserving more pity than ridicule.

And to make this record a complete one, we now append the very proper and timely Circular of which so much ridicule is attempted to be made by the Solomon of the Galveston paper. This is it:

HOUSTON, TEXAS, JUNE 1st, 1868.

Believing you to be among the number of those who have received the "Light," and desire to promulgate and disseminate the sublime truths and teachings of Spiritualism, we have taken occasion to inform you that we have constituted ourselves a committee, and organized ourselves into a Society, for the purpose of promoting harmony, the more perfect development of ourselves, and for the more certain and beneficial influences such a concert of action is calculated to exert over the public mind. To this end we have pledged ourselves one to another, to meet for conference and communion among ourselves, and with the spirits of the departed, on the 1st and 15th day of each month—cases of sickness and other special providences, of course being understood as extenuating excuses for non-attendance of any member.

Those who have not received the "Light," or who may desire to investigate and witness spiritual manifestations, may gain admission to our circle upon the assent of any three members, which may be given verbally at any time and place, but the members so introducing them will be held morally responsible for their good conduct, while partaking of our courtesies and hospitalities.

On the 15th June, inst., a special meeting will be held, at which a By-Laws and Constitution will be drafted and presented, having for its object the more perfect organization of this Society.

The place for holding meetings for the present will be ——.

You are cordially invited to coöperate with us in the good work.

Truly and respectfully yours, (Signed,)
W. N. Bryant, Mrs. Elvira A. Bryant, Miss Sallie Wilkerson, Louis O. White, F. L. Bremond, P. Emmett Dowling, Robert O. Love, Benjamin F. White, J. B. Sawyer, John W. McDonald, Geo. W. Wilkerson, Mrs. Louisa McDonald, J. W. McConnaughey, P. Bremond, Mary A. Love, W. Harral, P. J. Mahan, Mrs. P. J. Mahan.

It will be seen that this is numerously signed by believers in Spiritualism, and hence that what the *Dispatch* intended for ridicule in at least one part of its article is as pointless as possible. But we beg such men as conduct, or grossly misconduct, public journals of any character or repute, to remember that it is not possible for them to plunge into a tide of such foul abuse as this Galveston scribbler indulges in, without coming to grief. The stone which they reject to day is yet to become the head of the corner. Is it only for beef and pork, for pocket and stomach, that man was created and the world moves? Was there no higher or larger design in creation than that the *Galveston Dispatch* should be able to keep its head above the water, and perhaps coin coffers for its publisher? Better men by far than he have voluntarily gone to death that living ideas might triumph among men. *He* seems to think that the grand purposes of Providence will all have been answered, after he shall have succeeded pecuniarily with his abusive paper, and earned social protection for bullyism toward those who prefer to entertain convictions rather than confound immortality with beef. There are plenty of men just like him, and our strictures therefore have a general application.

But Texas is a noble field for the spread of our spiritual faith. Men's minds there are as free as the prairies swept by their vision. It cannot be, that so large and important a commonwealth is destined to be cramped and cabined by the narrow prejudices, the hateful bigotry, and the unreasonable dogmas that so afflict the older States. If we are really to have a new religion on this free continent, which shall answer to the needs of the people, it must needs be preached and practiced first where all surrounding influences are calculated to give free scope to thought and aspiration, and there is no bugbear of an old, respectable past to overshadow the hopes of reformers.

We have excellent reports of the progress which Spiritualism is making in Texas, and only trust believers are taking hold with earnestness and faith to perform the work that lies before them. Mr. Bryant we believe to be the right man among others in the field; and his efforts will have for encouragement the hearty wishes and earnest prayers of believers in other parts of the country. We bid him God-speed, and have faith in the efficacy of all such endeavors as he is making.

What the "Age" Says.

"The first shall be last," says Scripture, and this saying has just been verified in regard to the new paper in Michigan, the *Present Age*, for we received the second and third numbers some days ago, and this morning comes to hand number one. Well, we don't see but that it is equally as good looking as its successors. The editors say—"First, in its most prominent and leading feature, we propose to advocate the claims, and to the extent of our ability elucidate the facts, philosophy and teachings of Spiritualism. We have carefully and earnestly, for many years, investigated this subject, *and we have an abiding faith in its divinity and its adaptation to the wants and demands of humanity.* By the revelations of Spiritualism, the continued, conscious and individualized existence of man after the death of the body has been demonstrated; and further, that this existence is not continued in some far distant and isolated heaven; but that spirits are ever near and take an active interest in human welfare, has also been clearly verified."

Here is more evidence, boldly recorded, that that we have been teaching for eleven years *is true*. The *Age* informs us that there are thirty thousand firm believers in Spiritualism to be found in Michigan alone; that there are over one hundred local societies established there; a legalized State Association, etc.

We again send out greeting to our friends in Michigan, and bid them God-speed in the noble work in which they have embarked.

Meeting of the Indian Commission.

A second public meeting of the United States Indian Commission was held June 30th at Cooper Institute, New York. Addresses were made by Revs. Howard Crosbie and Henry Ward Beecher and Mr. Wolf of Colorado, and resolutions condemnatory of the unjust conduct stated to have been pursued by Government agents and others toward Indian tribes were unanimously adopted.

Destitution in South Carolina.

We have before us many appeals in behalf of sufferers, both white and colored, in the Palmetto State. A teacher on Port Royal, long and favorably known in this community, writes:

"The people on the Battery plantation are in a most destitute and suffering condition. They do not own any land; they have no animals, neither mule, nor plow, nor cart—nothing to do with. There are fifty people, mostly old women, widows and children, and I know there is not a peck of corn or grits, nor a pound of meat on the place; they are living on berries. Among these there are two helpless women, one young man who is a cripple, and three unable to go about. They have planted cotton and corn, but it is impossible for them to work their crops without food. Some of them have already been obliged to throw by the hoe on account of hunger. I have tried to find work for them, but there is only one white man in this part of the island, and he can get all the help he wants at half price. Unless the people work their crops what is to become of them in the autumn?"

The superintendent of the schools on St. Helena writes:

"There are on this island many motherless and fatherless children, who came with Sherman's army and were adopted by the islanders. Until this year they have been maintained well by those who took them; but the very hard times of this year make it impossible for these persons to give the children food, and they are consequently turned off. They wander from house to house in utter wretchedness. I think that if each of these children had a gift of a bag of corn, it would enable those with whom they have stayed to keep them. I do all I can to relieve them, but I have also a colony of old paupers who are utterly decrepit, and they take all my means and need more."

Another teacher writes from Beaufort, June 17th:

"The suffering is the same as when I closed my school two months ago on account of the famine. The crops are doing well, and only need care to promise an abundant harvest. But every man able to work has been obliged to abandon his field and go away to procure something for himself and family to eat. If help can be procured now so they can return to their own fields, they will soon have enough and to spare. Oh it is sad to see so much land under cultivation neglected for want of that care which the hand that planted is only too willing to give, but hunger drives away. It is true that they have berries and a few green vegetables, but these will not take the place of bread."

Writes another teacher:

"We have aged women and helpless children who have not five grains of corn for their week's consumption. The sight of whole families trooping toward the berry patch, or lying helpless in the sun, is not one to encourage the failing heart I bear now. If the people who sit at home round their well-spread tables, and look into the laughing eyes of their household pets could but peep into the cabins here and see the woful looks—into the empty hominy pot, the sunken cheeks and hollow eyes, their hearts would melt and their charity take a practical form. Do not forget that the poor cry and there are none to help. Remember that we suffer and languish for corn, corn.

There is a great deal of sickness among the people, owing in part to the want of nutritious food. From the low state of health at this early date of the summer, I have fears of some epidemic breaking out. I wish a supply of lime could be procured. I would try to have every cabin whitewashed. Should fever or cholera come, these people would be passive victims; they are so weakened already they would not have force to resist disease."

A most efficient teacher, sent by the American Missionary Association, who has labored several years on the islands, writes:

"This season of scarcity of food has developed in the colored people many noble traits. They have been severely tried, but have not been found wanting. They have shown a perfect industry, a brave and cheerful heart, an unwonted kindness toward each other, a gratitude for assistance, and, withal, an ability beyond what I have before seen. It is a great pleasure to assist them, they complain so little."

Thus writes a physician on the Main, whose practice gives him an opportunity to observe the want and woe there:

"I have never before witnessed the like; if some help be not quickly given to these people, death by starvation must ensue. There is nothing but absolute destitution, misery and want in every direction. It is a complete famine. The Irish people were not as badly off as are these freedmen, and if not assisted soon, death by hundreds must ensue. I see no alternative. In fact, I believe a great deal of disease and death now is caused by starvation enfeebling the system, weakening the blood and inviting fever. The colored people are generally industrious, and any help given them seems to stimulate them to work and give them new life and strength, while without it they appear to be in utter despair.

I was born and raised in this district, have always been a friend to the colored people, and have already given them all the aid in my power, but since the war we are all poor, white as well as colored."

Thus reads an appeal signed by ten farmers and planters on the Main:

"We feel constrained to appeal in our distress to the friends of both races who have the means to help these perishing people. In consequence of the failure of the crops last year, all are now destitute; if aid does not come speedily from some source, terrible suffering from starvation, despair, and death is inevitable, and many, enfeebled by a low diet, will fall an easy prey to the ravages of malaria. Whole families have died of starvation. Oh! the situation of our people is awful indeed! If charity should ever be extended to suffering humanity, surely there is need of it now."

The following is an appeal signed by four members of the late South Carolina Constitutional Convention residing in Beaufort:

"In view of the alarming destitution of food which now prevails among the freed people, in consequence of the almost entire failure of the crop of last year on the Sea Islands, we would most earnestly appeal to the good and benevolent for aid in corn, or money to buy corn, that the lives of the starving may be saved, as well as a promising crop which must be lost without a donation of food at the present time."

If it seem incredible that there should be such an amount of suffering on the Sea Islands and neighboring Main, let it be remembered that they contain a very large proportion of aged, infirm people, and little orphan children that followed Sherman's army to the sea, and took up their abode on these islands. While we extend the hand of charity to the destitute Cretans, let us not forget our own loyal, suffering countrymen. Let us at least send a little food to those brave soldiers now on their knees praying for a peck of corn to save their perishing children.

The charitably disposed, whose hearts are touched by such a picture of destitution, will bless themselves as well as those starving children of the human family, by at once contributing what they can for their relief. Donations can be left at this office, in care of William White, or with Hon. Albert J. Wright, 5 Spring Lane.

Andrew Jackson Davis's

New works are selling freely. As the editions are becoming rapidly exhausted, it would be well for those who intend to possess without delay the latest efforts of Mr. D.'s pen, to send in their orders at once.

Our Free Circles.

The free circles held at this office will be discontinued during July and August, but will be resumed again the first Monday in September.

☞ "No more Metaphysics," by Epes Sargent, Esq., on our first page, will be found very interesting.

Spiritualism Triumphant.

Number three of the *Present Age* has made its advent upon our table. It looks as fresh and is as buoyant as a maiden of "sweet sixteen." Its leader, with the above heading, is terse and bold and truthful. We extract the following:

"Spiritualism, like every other reform, has had its martyrs, and to-day scores are suffering a daily crucifixion for the sake of the truth, as it is in Spiritualism. But the tone of popular opinion as expressed in the social circle, on the streets or rostrum, and even in the pulpit, is decidedly changed. The conciliatory attitude of the secular and religious press is even more decidedly marked. It is no longer sneered at as a chimera, a hallucination or a humbug. It is acknowledged a growing power, and is even defended by some of the ablest journals in the land. It enters largely into the literature of the day, and the drama is tame without its genius, its spirit largely infused into it. Poetry is naught without it, and the chiefest delight of the world to-day is the 'communion of saints'; not that all are sainted that have crossed the river, but that every heart has its ideal of goodness, truth and love, mostly embodied in its memories of a mother, a father, a lover or friend, that has passed over, and with whom it seeks instinctively communion of soul."

Married.

At their residence near Akron, Ohio, June 20th, Dr. Abel Underhill and Electa A. Sanford. The *Akron Beacon* thus speaks of the affair:

"A SPIRITUAL WEDDING.—On Saturday last, Dr. Abel Underhill and Miss Electa A. Sanford appeared before His Honor, the Mayor, and *married themselves*, with a little help from His Honor. Being strong in the faith of the Spiritual Philosophy, they would have no form or ceremony in which the word "death" occurred. They therefore discarded the ordinary form, "until separated by death," but the Doctor, taking the lady by the right hand, said:

'In the presence of our spirit and earth friends, I take Electa A. Sanford, whom I hold by the right hand, to be my lawful wife, hoping by kindness and affection to be to her a faithful and loving husband *while in the earth form*.'

The lady then repeated: 'In the presence of our spirit and earth friends, I take Abel Underhill, whom I hold by the right hand, to be my lawful husband, hoping by kindness and affection to be to him a loving and faithful wife *while in the earth form*.'

His Honor then said: 'Having pledged your mutual marital vows in presence of these witnesses and of the world, I now, in the name and by the authority of the State of Ohio, pronounce you husband and wife.'"

Movements of Lecturers and Mediums.

Mr. J. O. Barrett is not engaged for the last Sunday in July. Address him care of this office. He gave a grand discourse in Charlestown on Sunday evening, two weeks ago.

J. M. Peebles speaks in New York city, July 12th.

Joseph D. Stiles, of this city, lectured in North Troy, Vermont, July 5th. He is to speak at Cady's Falls, July 12th, and Stowe, July 19th.

Mrs. A. M. Middlebrook speaks in New Haven, Conn., July 12, 19 and 26.

A. B. Whiting, the popular Western lecturer, we learn, is about to revisit Boston. He will be in New England during August. Societies wishing his services during that month had better address him immediately at Albion, Mich. He returns in September. Mr. Whiting is one of the best lecturers in the field, where he has labored successfully for a dozen years and more.

A correspondent, M. A. Roundy, writing from Spafford, N. Y., expresses the wish to have lecturers visit that place; also, a good test medium. H. B. Storer was there ten years ago, and gave an excellent lecture, which left a lasting impression, and a keen desire for more.

New Music.

Oliver Ditson & Co. have just issued No. 14 of the Crystal Gems series, entitled "Sunbeam Schottische," by Kinkel; also a song, "U. S. Grant is the man," written and adapted to a favorite melody; "If I had but two little wings," words by Shelley, music by G. W. Marston; "Laughing Eyes of Blue," a charming solo and chorus, by Philip Phillips, words by Lyman J. Fisher; "Slowly the evening is closing around me," a ballad, words and music by Anna M. Kerr; "The Sparkling Gem Galop," by J. W. Turner; "The Gipsey's Revel Schottische," by the same.

☞ The hot weather makes the "can't-get-away" society wish that Dr. Gardner's picnic was coming off just now. Wait patiently, friends, till the 22d, and then you can all luxuriate at Island Grove, for one day at least.

New Publications.

Loring publishes a stout and handsome volume in paper binding entitled, "THE MURDERS IN BUSSEY WOOD," which the title-page characterizes as an "Extraordinary Narrative." If it had more real point, doubtless it would be, as things are generally received. It leads the reader on and on to—nowhere. There is a large quantity of verbiage to it, and much of it of rare quality; we will say that much for it. But the writer does not digest his facts, the few he possesses, into a systematic theory. He rambles in order to make a book. He plays too much with a fearfully serious subject. His digressions are frequent and full of egotism. Yet he is very entertaining, and would have you think all the time that he is going to say something to the point.

The writer thinks he really saw a ghost in Bussey Woods, by moonlight; and gives his reasons in detail for thinking so. This part of his narrative is reasoned with acuteness, and in a racy vocabulary. We believe he did see a spirit; but he was unable to identify it, and knows nothing of its identity to this day. True, he informs Chief of Police Kurtz that he could readily *recognize* something, or somebody, meaning probably a face whose image he would have us believe the Chief kept shut up in his desk; but, after all, he arrives at no point in the affair, and puts no clue in anybody's hand. The book is, in many respects, well done; but *cui bono?* Chiefly, one would suppose, to display the manipulations in which the writer is confessedly skilled. The subject, too, being so deeply buried in a profound mystery, almost anything that might be written racily upon it, especially if still further tending to increase the mystery, would be sure of a wide and eager perusal.

From Lee & Shepard we have a neat little manual, by Dr. H. R. Storer, on "NURSES AND NURSING," with especial reference to the management of sick women. Those who have read the same author's excellent "Why Not?" and "Is it I?" will need no urging from us to peruse this equally timely and valuable monogram on a most important subject.

FARM TALK, by Geo. E. Brackett, is the title of a very neat little paper-covered volume, from the same publishers, on matters pertaining to agriculture. It is composed of a series of articles which are presented in the form of a conversation, and illustrates various common farm topics. The author, who is a resident of Maine, shows that he understands practically what he writes about.

The July number of PUTNAM, with which the "Northern Monthly" is now incorporated, is varied and vivacious. Indeed, we may say it is magazinish in the extreme. There is some pleasant verse on its pages, much of it rural in its character. Bayard Taylor has a description of the mural paintings of Pompeii. There is an instructive and entertaining essay on Life in Paris. The Bourbon question is finally disposed of on the pages in which it originated. And there are short pieces of various degrees of merit, but all of interest. It is a good number, and shows that success for the revived favorite among American Magazines is secured.

THE NURSERY is conducted with all Miss Seaverns's wonted skill and tact, the July number being the opening of a new volume. Every number seems to us an improvement on its attractive predecessor. No prettier present can be made to a little girl in a house than this really beautiful magazine. Published by J. L. Shorey & Co.

The CASKET OF SUNDAY SCHOOL MELODIES.—A casket full of musical gems indeed. Among its sweet melodies is "Waiting by the River." That always sounds to us as a song direct from heaven. Published by Asa Hull, and sold by J. P. Meagee, 5 Cornhill, Boston, Mass.

Evans produces a second edition of "THE ADVERTISER'S HAND BOOK," from his Agency, 129 Washington street. It is a very neat and useful affair.

ALL SORTS OF PARAGRAPHS.

☞ Why don't Dr. Gardner make arrangements to have a picnic at Rockport? It is a grand place by the seashore, and can be reached at about the same cost the Abington Picnics are. We think this would be a most capital *move* in the right direction. Do n't you, Doctor?

☞ Thomas Hill's magnificent painting of the "Yo-Semite Valley," now on exhibition at Child's Gallery of Art, 127 Tremont street, is attracting much attention, and also the admiration of all who behold it.

☞ We learn that the Union Picnic of ten Children's Lyceums is to take place on Wednesday, July 22d, at Stanley's Grove, Beverly, Mass. Further particulars will be given next week.

IN NEED OF HELP.—We learn that Mrs. Susan G. Slight, who has given her services as clairvoyant and healing medium for the last ten years, is now in destitute circumstances. She lives at No. 12 Church street, in this city. Will the liberal-minded Spiritualists call and see her?

Stealing fowl is a foul transaction. Chelsea is infested with these fowl thieves just now.

The young girl who was reported to have committed suicide from love, in Newark, N. J., last week, died from self-love rather than the love of a young man. She was in the habit of taking arsenic to improve her complexion, and her last dose brought death.

Habit is a cable. We weave threads of it every day, and at last we cannot break it.

The Czar of Russia has proposed to the Emperor Napoleon to do away in war with all rifle and musket bullets which bury themselves in the flesh and then explode. The proposition meets with the Emperor's unqualified approval.

Emerson says that the weight of a sentence depends on whether there is a man back of it.

A dispatch from St. Louis dated June 26th: Gen. Sherman is reported to have said in conversation yesterday, that there is nothing to be apprehended from Indians on the plains; that they are peaceful and quiet, and that more murders are committed in any large city than by the Indians.

Gen. Sherman has adopted the son of the late Kit Carson.

The blacks of Jamaica have, in little over a quarter of a century, acquired property amounting in value to over ten millions of dollars. This fact speaks volumes in favor of their industry and thrift, especially as their property consists mainly of houses and lands. Very happy results have followed the change of rulers and the recall of ex-Governor Eyre.

Many English lawyers report an income of from $15,000 to $100,000 a year.

Alfred Lee, a colored citizen of Georgetown, D. C., died on the 21st inst., leaving to his family $300,000, which he had amassed in the flour business.

When we record our angry feelings let it be on the snow, that the first beam of sunshine may obliterate them forever.

Daood Pacha, a Catholic Armenian, has been placed in the Turkish Cabinet.

A bitter controversy has arisen between Marshal McMahon and the Archbishop of Algiers. The Archbishop has directed that all the young Arabs whose parents have died during the famine shall be received in the Catholic seminaries, and baptized at the age of twelve, if they desire to become Christians. The Marshal protests against this attempt to proselytize, and declares that the children must be returned to their different tribes. The Archbishop resists, and has taunted the Marshal with the little success obtained by the sabre, Chassepôt, and raid in civilizing the Arabs.

Many have been victorious in great temptations, and ruined by little ones.

The following is said to be a sure cure for the bites of mad dogs: Mix one pound of common salt in a quart of water, then bathe and squeeze the wound with the same one hour, then bind a little more salt on the wound for twelve hours.

"My son, would you suppose the Lord's Prayer could be engraved in a space smaller than the area of a nickel cent?" "Well, yes, father, if a cent is as big in everybody's eye as it is in yours, I think there would be no difficulty in putting it on four times."

Peanuts are becoming the great staple in North Carolina, instead of cotton.

The Spiritualists of Batavia, N. Y., celebrated the Fourth by a three day's meeting, which commenced on that day. A notice of the meeting came too late for our last issue.

Sallie Hollie, the reform lecturer, whose mother died recently, writes to a friend in New York, from Buffalo, June 23, as follows:

"My mother was eighty-two years old, but had always enjoyed such fine, sound health, that I thought she would live many years yet. Death came as a thief in the night—in an hour when I looked not. My sisters and brother were with her. She suffered little pain—only very, very tired—and longed to rest. *Said she saw my father beckoning her away.* She died of paralysis."

Our venerable friend, E. K. Frost, M. D., of Savanna, Ill., now in his 78th year, is about immigrating to the thriving young city of Lincoln, Nebraska, where he has a son residing. We hope the Doctor will find many congenial souls there who will sympathize with him, and with whom he can exchange thoughts on the beautiful philosophy of Spiritualism.

"I wonder what causes my eyes to be so weak?" said a fop to a gentleman. "It is because they are in a weak place," replied the latter.

Mrs. Mary M. Hardy.

EDITORS BANNER OF LIGHT—I shall be doing a real service to your readers who desire to consult their spirit friends, or learn if it is true that they can do so, by calling their attention to the card of Mrs. Hardy in your paper. I have had many opportunities to test her powers as a clairvoyant, as well as trance medium, and can, without hesitation, place her among the best we have among us. She prescribes for physical disease, and recently has been successful in answering sealed letters. Those who apply to her in good faith will not be disappointed. D. W.

Boston, Mass.

Note from a Lecturer.

Will you do me the kindness to say in the *Banner of Light*, that I have returned to Vineland after nearly five months' absence from my family, having delivered some sixty lectures on the Spiritual Philosophy, and that I am prepared to accept engagements for part of July, August and succeeding months? Should like to visit New England, but would go where the "Lord calls."

Fraternally, &c., J. H. POWELL.

Box 158, Vineland, N. J., June 29, 1868.

New York Department.

BANNER OF LIGHT BRANCH OFFICE,
544 BROADWAY.

WARREN CHASE.....LOCAL EDITOR AND AGENT.

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We can now supply a few complete volumes of twelve numbers of the new *London monthly Human Nature, edited by* J. Burns, London; price $3,00, postage 20 cents. "Ideal Attained" is being republished in this magazine as a story, but is not concluded yet. Human Nature is a radical and well conducted monthly, and devoted to zoistic and other sciences as well as Spiritualism.

Send us five dollars, and we will send by mail Arabula, Stellar Key, Memoranda, and the large and elegant lithograph likeness of the author, A. J. Davis, of which we have a few yet left. To secure this liberal discount you must send soon.

"Young England" is sold, but we have another rare and remarkable English book, CALISTHENICS, *on Pestalozzian* principles, by HENRY DE LASPEE, showing every position of the human body, in two thousand figures (only one copy, price $5.00). Teachers of gymnastics, if not in possession of a copy of this book, would find it of great value; but as a library book it is not valuable for reading, as its 151 large pages are mostly taken up with the engravings.

Temperance.

It has of late fallen to our lot to address quite a number of temperance societies, and we have constant and renewed calls to do so. And, whilst we belong specifically to no one of the many organizations, we most heartily approve of all, especially the Father Matthew Societies. To us they all seem engaged in one of the noblest, best and most useful of all organic efforts and practical reform. We have often and long urged upon these societies a united effort in one direction, which, to our mind, is the only practical method of effectually accomplishing the good to which they all aim, viz., to prohibit by law the importation and manufacture of intoxicating drinks, or distilled liquors, leaving for a time the cider, beer and domestic wine free, and if then the evil continues in intemperance, reach them also in the same way. So long as we legalize the manufacture and importation, no matter what the tax, we cannot stop intemperance nor the evil effect and consequences. There is no question of the power to prohibit where the power to license or tax is acknowledged to exist in the Government. This should be done by the National Government, so as to reach and affect the whole country alike. Let all distilling for beverage be declared contraband of peace and happiness, and all distilleries confiscated and liquors destroyed after a certain date, excepting those kept and used only by druggists for medicinal and mechanical purposes and manufactured by themselves in their small laboratory apparatus. This would save the corn for the hungry, and save one-fourth the taxes for criminal prosecutions, and at once save lives, property and labor that would change the whole condition of society so much for the better that in five years everybody would approve and support the law, and carry it further, if necessary, to further the cause of temperance. We should soon after reach tobacco, and the two greatest nuisances and most costly evils of civilization would soon be removed.

It is true temperance societies are doing good, but they do not cure the evil, nor can they while the manufacture of the destructive instrument is authorized by law. When once created it will find the throats that are open for it, whatever restrictions are placed on the sale. Licenses are wrong in principle, as they enable the man, or company of men, which has money to buy a license to sell, while the poor cannot do it, and of course the purchaser has to pay back the license several times over as it is divided up in the drinks; besides the license legalizes the evil and screens the retailer from any moral responsibility, and renders him invulnerable to the attacks of temperance societies or persons. If it is wrong and evil in its effect on society, the Government should not license it; if it is right and good in its effects it should be as free as selling soda, or ice cream, or lemonade. The truth is, all know it is evil, and some try to restrain the traffic by legalizing it.

If every man and woman in the country, who is in favor of temperance, would unite in one grand effort, there would not be another gallon of distilled intoxicating liquor made for a retail trade nor imported after January 1st, 1870, and we should then begin a new career of national glory and greatness, and a prosperity never witnessed in the world. We would let those who chose make and use cider, beer and wine (fermented) for a time, until we were sure the viper of intemperance was still alive and in them, and if so would kill him again, and hunt him out to the last, even to the suppression of all cultivation and traffic in tobacco. Plant corn and cotton, or cane and figs, and raise some useful articles.

We are well aware that many people think our government cannot prohibit the manufacture of whiskey. We could TRY, and with a *law* and temperance societies and principles and the public sentiment which could be easily manufactured, we believe it *could* be rooted out entirely.

Preach Peace and Practice War.

The Christian Church claims for itself all the blessings and advantages of civilization, and if we yield any part of them, we feel disposed to add also some of the failings and shortcomings of the Christian governments of Europe. Thousands of innocent victims of poverty starve to death annually, and thousands suffer daily for the common and plainest articles of food in each of the five largest European governments. This is not because the nations are poor, or means of subsistence beyond their reach, but because the means of the government are expended in other channels, and for the destruction of human life instead of its preservation.

France expended in 1867, sixty million francs for the purchase of new muskets. In 1868, added forty-one million more; and now requires, for 1869, two million more—one hundred and three million francs for one kind of deadly weapon in one branch of military service. If Christianity was what it pretended to be, and France a Christian country, would not the government feed its children before buying weapons of destruction and arming its able bodied men to live in idleness? Russia, too, is about to spend thirty million dollars; Austria, sixteen million dollars, and England, fifteen million dollars, for new guns, on purpose to shoot human beings, whom God, if not Christians, recognizes as brethren, and entitled to human love instead of musket balls. We are certainly entitled to an answer here to one of the two questions, What is Christianity? or where is Christianity, which has been so long prevalent in and sustained by these governments? Do they not both preach and practice Dives and Lazarus, and risk the chances of change in the next life? and will they not, in spite of all the threats of hell, and fire, and devil, continue to live out the same story until Spiritualism enlightens them in the relative merits of the two worlds, and gives them stronger motives to deal justly and charitably in this life?

The New Birth.

An excellent clairvoyant and dearly beloved friend in Geauga county, Ohio, whose many years of suffering have almost made an angel of her, writes us a very interesting account of the death and new birth of a sister, whose severe and long illness had made the change a great blessing to her. Mary sat by the side of the dying sister and saw the spirits making passes, like a mesmerizer, from the feet upward, and saw the elemental sparks in a misty spray rise with the motions, from the dying body, and form above the heart and over the head; and when the spirit form was thus and there complete, the eyes of the body on the couch closed, the pulse and breath stopped, and the eyes opened and breast heaved with life in the new form, which awoke to the renewed consciousness of being for her dead yet living sister, and she saw the two beloved guardians as they supported her on either side, while a grateful smile of unspeakable joy played over the countenance of the risen soul. There was no death, for the triumph of soul was complete and the spirit forms as clearly visible, with all their motions, as were those of earth to the vision of the medium. She and we think such an exhibition of Spiritualism worth more than all the evidences Christianity has to offer—at least in this practical and scientific age. Many similar scenes have been witnessed and by many credible persons, to confirm our own personal observation and establish the philosophy of spirit-life, doing away with hope and faith, and the blood of Christ for the salvation of souls from eternal death. They may have been useful in the dark or dusky ages of ignorance and superstition, but are useless now. Loving friends greet every soul that so lives as to deserve friends, and help him or her over the narrow chasm that divides that world from ours. We are glad our dear friend was blessed with this vision.

A Bargain.

We will furnish complete sets of the entire works of Andrew Jackson Davis, comprising 23 volumes, (20 well bound in cloth) and the chart, and also a large, elegant, lithograph likeness of the author, the whole for $24; will pack them, and see that they are delivered to an express company, as ordered, on receipt of price as above. Now is the time to get a library that comprises the spinal column of our philosophy.

☞ The Rev. Mr. Frothingham denies through the *Liberal Christian* having spoken disrespectfully of Christianity. We were surprised on seeing a report that so able a Christian and *reverend* should let a sentence slip from his tongue or pen that treated lightly or even loosely the sectarian platform on which he, in common with all subdivisions of the great religious sect known in both worlds as Christians, stand.

Christianity is to religion what Methodism or Calvinism is to Christianity. It is *sectarian*, even though it is subdivided into smaller sects, as is Calvinism, and even Methodism. It is difficult to find a reverend whose religion is broad enough to see RELIGION out of Christianity.

Liberal Christians are growing fast, but Mr. Frothingham is not yet quite ready for the new garment.

☞ The *New York Sun*, which shines around the city a short time every morning, and seldom anywhere else, turns an eclipsed side toward Spiritualism, and a shining side toward the "whiskey ring," which it calls a "spiritual circle." When this SUN gets out of eclipse and the spots off its disk, it will give more LIGHT, so its readers can see better the nature of rings and circles, and understand the wide difference between them. The *Sun* is quite a rational paper on popular subjects, but does not like to defend unpopular ones, however worthy. But that is the common fault of the daily press.

Concerning a Spirit-Message Recently Published in the Banner of Light.

To the Editors of the Banner of Light:

Your paper of the 20th inst. contains a communication, addressed to myself, which, I think, justly and properly demands from me some notice.

As many persons diligently search the *Banner* for testimony which tends to prove the truth of the philosophy which you so ably advocate, each and every item of such testimony is interesting and, as adding so much to the volume of evidence by which your position is sustained, important.

In and of itself, this item of testimony will probably have but little weight with any person other than myself. The lack of accuracy touching dates, names and places, which is so often observed, is, in this message, quite manifest. I have never known any *Judge* Hall, of Davenport. No such man, as I believe, has ever resided here. With most persons this fact would be sufficient to induce them to discard this testimony altogether. With myself, however, it is not so. In fact, I am not quite clear that this discrepancy does not add to, rather than take from, the force of the conviction in my mind that it is a veritable message from beyond the grave.

Colonel William Hall, of this city, I knew well—intimately well for years. He was a lawyer, and for a time in my office. Entered the army, became Colonel of the 11th Iowa, fought well at the head of his regiment, until, broken in health, he came home to die. For many months he was confined to his room, and departed this life during my temporary absence from the city.

While thus at home, I saw him often, conversed with him freely and at length upon the topics which are interesting to a man who is conscious that his life upon earth is about spent. He was a ready listener, and it gave me great pleasure to talk with him. Frequently he remarked, that, whether true or false, my ideas touching these matters were the most agreeable he had ever heard. When I learned of his departure, I felt well assured that, if opportunity offered him, he would address me some communication. Soon after, while in Boston quite unexpectedly, I received a short message in writing purporting to come from him. It was of importance only in this particular, that the signature was an almost exact imitation of his own; and it may be remarked that his style or manner of writing his name was very peculiar. Some time after this a second and longer communication was received, which was of little significance except, as in the first instance, in the appearance of the signature. This at the time seemed to be unmistakable. Since this time more than two years have passed, and I have now the third notice from him of his continued existence and of his interest in me.

The subject-matter of this message is one concerning which we often spoke together, and the advice he gives me is very like that which I had occasion often to give him when in life. He was an excessively nervous man himself. The friction of his life was terrible. He knew me well, and felt that in this respect we were something alike. As it is quite likely that I shall hear from him again, I leave unsaid many things which passed between us with reference to these matters, feeling that it would be more satisfactory to hear of them first from him.

Your friend very sincerely,
GEO. S. C. DOW.

Davenport, Iowa, June 24, 1868.

Religious Matters.

The Young Men's Christian Association has just closed a five days' International Convention in this place. They resolved that they could not recognize any bodies (such as Christian Unions, that do not agree with their *fundamental faith*. And one good brother, who had the temerity to inquire whether Christians could consistently chew or smoke tobacco, had the *satisfaction* of having the matter taken up and referred to the *Saviour*, and the chewer and smoker! but I fear that he will wait long for *their* report.

For the purpose of showing how deep a hold the doctrines of the church have on the people that fill our streets, it is only necessary to say, that while one of a "series" of open air meetings—by which they hoped to make an impression on the people—was in progress on the Campus Martius, a vender of brass jewelry mounted on a dray drew the attention of twice as many people as their warnings, exhortations and singing.

They must either bring something more attractive the next time they come, or bring better advocates. SPIRITUALIST.

Detroit, Mich., June 29th, 1868.

A Picnic.

The first grand picnic of the G. A. R. will take place at Island Grove, Abington, on Tuesday, July 14th. Excursionists from *all* way stations will take the regular trains to and from the grove for one fare. Good music for dancing will be in attendance. In the afternoon there will be short addresses by prominent speakers. The object of this picnic is to increase the Charity Fund of Post No. 7. It is hoped the members of all the different Posts, and their friends in Boston and vicinity, will be present on this occasion. Special trains leave the Old Colony Depot, Boston, for the grove, at 8:30 A. M., and 12 o'clock. Fare for the round trip, $1.00. Tickets may be obtained at Room No. 6, 57 Tremont street, or at the depot, on the morning of the excursion.

G. H. GARDNER, *Manager.*

Business Matters.

MRS. E. D. MURFEY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. Jy4.

THE HERALD OF HEALTH for July—price 20 cents per copy—is for sale at this office.

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

COUSIN BENJA'S POEMS are for sale at this office. Price $1,50.

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. COONLEY, healing medium. Will examine by letter or lock of hair from persons at a distance. Address, Vineland, N. J.

THE LONDON SPIRITUAL MAGAZINE (price 30 cents) and HUMAN NATURE (price 25 cents) are received regularly and for sale at this office.

THE SPIRITUAL ROSTRUM: A Monthly Magazine, devoted to the Harmonial Philosophy. Moses Hull and W. F. Jamieson, editors. For sale at this office. Price 20 cents single copy.

THE BEST PLACE—The CITY HALL DINING ROOMS for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. *Open Sundays.*
Jy4 4w C. D. & I. H. PRESBO, *Proprietors.*

FOURTH OF JULY.

Ninety-two years ago this day
Our fathers threw the chains away
They had in weakness worn,
And said—Whate'er the end may be,
From British rule we will be free;
Then was a nation born.
Since then, so mighty has she grown,
Her greatness all the nations own,
Her flag floats everywhere.
And now, whene'er her BOYS need "CLOTHES,"
They purchase them at GEORGE FENNO'S,
At 22 DOCK SQUARE.

Special Notice.

TO SPIRITUALISTS OF THE PACIFIC STATES.—At 410 Kearny street, San Francisco, Cal., ALL KINDS OF SPIRITUALIST AND REFORM BOOKS are kept constantly for sale at Eastern prices; also SPENCE'S POSITIVE AND NEGATIVE POWDERS. Catalogues and circulars mailed free, and all orders promptly attended to. Address, HERMAN SNOW.
July 4 —2w*

Message Department.

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

Mrs. J. H. 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.

Invocation.

Through the depth of the darkness of death thou hast brought us, oh Lord, and we still live. Thou hast robbed the grave of its victory and death of its sting. Thou hast clothed us with mortal life, and thou hast commissioned us to return again, walking among the sons and the daughters of earth, preaching thy gospel in the spirit of truth and simplicity. Thou art the great God who marcheth through Nature and the soul. Thou art the spirit who liveth in time and eternity. Thou art the power by which atoms are fashioned and destroyed. Thou art the sun of our souls; thou art the bright consolation of our being; and, oh Lord, we would worship thee in spirit and in truth, bowing our faces in shame for our mistakes. We would ask of thee, oh Lord, to lead us to higher truths, to diviner revelations, to a more perfect understanding of ourselves and thee. The grave hath no terrors for our souls, and the spirit-land we understand. It is the home of the spirit; it is thy dwelling-place, but no more so than is the earth-life proper. No more is it thy dwelling-place than is thy dwelling-place on the shores of time. Wherever we go, there we find thee, and thy face beameth out in love upon us through the clouds of adversity, wherever we may be. So, oh Lord, we will be strong in thy presence, lifting our hearts and all our being to thee, with prayer and praise. We will acknowledge thy love and thy power and thy wisdom, as sufficient for our salvation. We commend these, thy children, to thy keeping. May they know that they are in thy love. May a consciousness of thy presence and thy divine protecting power be with them this hour. And when they go hence, may they go knowing that thy kingdom goeth with them, and that thine angels watch over every deed and register their every thought. So may they do holy deeds, may they think holy thoughts, that thy kingdom of heaven may begin here and end nowhere. Amen. March 17.

Questions and Answers.

CONTROLLING SPIRIT.—Your queries, Mr. Chairman, we will hear and answer.

QUES.—What is the meaning of the great seeming difference in the condition, growth and progress of man? Some learn much faster than others and with very little labor, and that a pleasure; others have to toil hard with suffering and distaste, but persevere from necessity or a sense of duty. These, contrasting their condition with that of the more favored, must naturally feel neglected by Nature or the creative power. They cannot emulate the ability they witness. Success seems to be the result of certain endowments. One, mentally, is an antelope in speed, another a tortoise. One acquires wealth rapidly and easily, another fails, though he uses every effort. So in all departments of life, there seems a distributing and directing power. Two rivers, starting from the same point, may, by the apparent accident of a pebble in the path of one, take widely different directions; one coursing through a land flowing with milk and honey, the other through a desert. Is the advantage or disadvantage we have seen, real or apparent? Does the credit or discredit belong to the stream, that its bed should be by green pastures or through burning sands? Will there be an equalization at some time?—the soul, crippled and withered by adverse conditions, be released and made to progress proportionately faster for its delay, and overtake or outstrip the comrade whose beginning was brighter than its own, to be in turn, perhaps, surpassed again, but to demonstrate to life at large, by these different phases of destiny, that there is not in the progress of spirit the inequality that appears; that soul is but as a wide-tossed ocean, every part of which is in turn elevated or depressed, but the average level is maintained the same—each drop knowing the giddy elevation and the corresponding abyss, and destined to find between the two the golden mean that constitutes the real victory, peace and joy of life?

ANS.—In consulting the heavenly bodies, we find that they vary in magnitude, therefore in power, in condition. Every star seems to differ from every other star. In fact, there are no two forms, either in mind or matter, that are created precisely alike. A vast variety exists, and it is very fortunate for the soul that it does, for if the contrary were true, a vast monotony would be the result. Indeed, with all the beauty that meets all the senses at every turn, in mind or matter, we should find nothing to delight us, and also nothing to depress us, but mediocrity everywhere. Nothing to aspire to, nothing to dread. As we look abroad everywhere we behold this variety, and it is exhibited with no less power in the human organization than elsewhere. We find one man laboring hard to attain his desires here. He goes yonder, and still he labors hard through centuries, through cycles of years, still he labors hard. By-and-by a change comes. On the other hand, we behold a man whom we see accomplishes his purposes, and seems to be riding to heaven in the chariot of ease. All goes well with him. One enjoys almost uninterrupted physical health, while another suffers almost uninterrupted physical disease. So on through the great calendar of Nature. We find that all this variety may be blended into one grand scale of harmony in the life of our God. It is well that these differences exist. The soul has absolute need of their existence. Some souls would hardly unfold themselves under pleasant, harmonious conditions. They need the hard friction of affliction. They need to be brought in contact with the rude scenes and storms of life, so that the soul may grow thereby; so that it may unfold itself in a different manner from all other souls. A wise power hath fashioned us; that same power governs and guides us, and that same power will bring order out of chaos, harmony out of inharmony, perfection out of imperfection, and the great law of compensation will exempt none.

Q.—Why are some persons subject to singular acts while sound asleep? as in the case of a young woman rising at three o'clock, making a fire, filling a teakettle and setting the table ready for breakfast, then returning to bed, leaving the doors behind open, even to the open air, and surprised at the breakfast-table with the relation of her unconscious services for an early meal?

A.—There are some persons who are furnished organically with a double motive power, each perfect in itself. These persons are capable of being used by those intelligences or minds who have laid off their own external organizations, or physical bodies. While the indwelling spirit has possession of the inner motive power, the inner nervous structure, the outside and foreign spirit may have control of the external motive nervous power, and there may be no consciousness transmitted to the indwelling spirit, because these two nervous systems, or powers, are each distinct in themselves. Though in one body, they are distinctively separate. The one conveys no intelligence to the other. The foreign spirit controls the external, while the indwelling spirit controls the internal. Here, then, is a double control of one body, each perfect in itself. Those persons who are possessed with this double nervous system you call mediums, somnambulists. You give them various names, but they are simply extraordinarily sensitive persons. Their sensitiveness consists in their having this double nervous system—nothing more, nothing less. March 17.

Esther MacGowan.

(The spirit began to speak in broad Scotch, almost unintelligible. The Chairman requested her to speak as distinctly as possible.)

Well, mon, I will do as well as I can; speak as true American as I can.

Four days since I was in my own body, mon, in the parish of Lucknow, Scotland. My name, Esther MacGowan. I was one of these—I meet with the spirits, I talk with them. I know, mon, about this place. I say I should come here when I was there. I were eighty-five years here, mon—I were; and I talk with the spirits for more than forty year, mon. Esther MacGowan, of Lucknow, Scotland—four days dead.

The spirits predict, through me, I should come, before I was fairly awake in the spirit-world; and my folk say if I come, they believe. So I come here, in four days, mon. They believe. Eighty-five years here, mon, four days there. Oh, so beautiful! So free of pain or disturbances, mon, now! Oh, mon, I been here and seen you muckle time before. [Does it look natural?] Oh, muckle. March 17.

Col. Richard Byrnes.

If I am a correct observer, the dead of all nations seem to be gathered here. The contrast between them is at once pleasing and wonderful. There are more than I could by any possibility number. The attraction and excitement with regard to returning to earth and earthly friends is intense, I assure you. At least so far as I have learned, I find it to be so. In July of 1864 I took my departure from the body. I was wounded about the third, and died about the tenth. I have learned that the battle was called the battle of Cold Harbor. Shortly after finding myself a conscious intelligence, possessed of a body that I could use, senses that I could master, I began to take cognizance of my surroundings, and I found that I was in a world as real as the world I left. There were unmistakable forms of Nature around me. Instead of being transported into a realm so ethereal as to amount to nothing, it was a realm just as tangible to me as a spirit, to me in my second condition, as was the earth I had left. I was greatly surprised, for I had been differently taught. For some time I could not convince myself nor be convinced that I was really away from earth, that I was entirely separated from earth. I could not believe that I was not still in some sense allied to the earthly body, and that in some way I saw and realized. I was for a time constantly expecting some change that would transport me either to heaven or hell, but I looked for it in vain. But I found by questioning those who had been there much longer than I, that they had labored under the same mistake, and they had cleared themselves from error and were beginning to see things in their true light. So they educated me as well as they could, and I educated myself, and I very soon learned that all I had been taught here with regard to the spirit-world was a monstrous fallacy, so monstrous that there was hardly a shadow of truth about it. I saw no great white throne, I saw no city whose streets were paved with gold. I heard no mention of being sent to a place where there was weeping and wailing and gnashing of teeth. I knew I was not in the grave, and all that had been taught me seemed to be a myth, all unreal. I very naturally said to myself, the people of the earth do n't know anything about it. I never read anything that gave me any light on the subject. I never understood anything with regard to the spirit-world, that gave me any definite idea of that world. It was all unreal. But I have learned the way back, you see. It is a natural process, and when we come into communion with Nature, we hold control of these bodies quite easily. But if we undertake to stand upon an artificial standard, we are nowhere; we cannot do anything. Therefore it is that little children and Indians who are true to Nature, come more readily than those who have been educated artificially, because they come back naturally, while we poor fellows who have been taught to believe in a God monstrous in his attributes, it is very hard for us to come on any other standard except an artificial one, and it do n't do here, not at all. The thing is perfectly natural. We can't hew an image out of what God has placed before us here to suit ourselves. It is fresh from the hand of God, and we have got to use it in just that way, or not at all. So, you see, we labor under difficulties—we who have been artificially educated, and some of us not educated at all.

I have not anything to give in explanation of my condition in the spirit-world, how I found things, I only intended to come to try what I could do in this line, to appeal to my friends, to those I left, if it is possible for me to; telling them they are all or nearly all mistaken with regard to the spirit-world, and the sooner they change the better it will be for them, because the more they advance in knowledge here, the more respectable appearance they will make hereafter. Now my coming proves this one fact: that I can come, and I desire to communicate with my friends, if they desire it, and if not, I shall walk round and round the garrison in silence, and if I ever do find a port-hole I shall fire, sure. I am Col. Richard Byrnes, of the 28th Massachusetts. March 17.

Hannah Gould.

So long have I been here that I hardly know how to use this body, but believing in God and in his power to save us, and in his power to send us forth as ministering spirits, I come here to-day that I may convince those of my family—though they are somewhat remote—who are here that there is a reality in this great light you call Spiritualism. My name was Hannah Gould. I was a member when here of your South Church. And upon the slab over my tomb you will find these words, "Blessed are the dead who die in the Lord." Then comes a cross-bone and skull. Below that are these words, "For the dead in Christ shall rise first." When told that I must furnish proof of my identity as a spirit, and I looked round to see where I should find it, I thought I should find it there. And while contemplating it, this idea suggested itself to me: They who die in the truth, shall have part in the first resurrection. They shall return early to their friends here. They who died without it, as I did—nearly a half century I have been gone, and I have never come before. Nearly forty-nine years have gone, and I have never come before. Oh how hard I struggled to overthrow the errors that had become like mountains around my spirit. I am beginning to see light, just beginning, after nearly half a century's residence in the spirit-world. [Where was your body buried?] In the Granary graveyard. [You worshiped in the old South Church, then?] Yes. I hope by the blessing of God to shed some light by my coming. It is many drops that make the ocean. [Whom do you wish to reach?] I wish to reach a family of Richardsons, a family of Goulds, and of Darwins. They shut the door on your beautiful spiritual angel. I want to open it. I place myself in the way, and I ask them to call me again, and in the meantime I will furnish myself with all the wisdom with regard to the things of this world that belonged to me when here that it is possible for me to, so that I may clearly identify myself, and prove the truth of this glorious religion. There is down below the outside slab, another slab bearing my name and age, and saying that I was the relict of Ebenezer Gould. [Buried beneath, did you say?] Buried beneath. No mortal eye can see it. If they wish to prove that I come here to-day, take a shovel and spade, turn up the dirt, wash off the slab and read it. Farewell. March 17.

Davis Lee.

My mamma is in New York, trying to find me, trying to see how I can come. She go to Mr. Foster, and she go to Mrs. Hyde, and she go to Mrs. La Croix, and she go to Mr. Mansfield, but they 's all engaged when she go. But she get the paper, and she hear that I could come to her. I am Davis Lee. [What was your father's name?] Nathaniel Lee. I lived in Virginia. [What town?] What town? Richmond.

Mamma says she shall die if I do n't come, if anybody can. I been dead two months. I am seven years old. Tell my mamma I come here, won't you? [Certainly.] And tell her I shall go to New York, and go to Mr. Foster, and she can go there now, and I can come, because he is dis—disengaged now. She said she would go anywhere if I would come; she would go to California if I would come to her. Then she said if I 'd come here, like little Joe did, she should believe. You know little Joe come to you? [Joe Davis?] Yes; and if I 'd come, like he did, she should believe, 'cause you do n't know me. [No, I do not.]

I got sick of fever somehow, and died, and then I got alive again. [You are a smart boy.] Yes, I be. I could shoot all the "Yanks" if I tried. [Would you shoot me?] Be's you "Yank"? [Yes.] Oh, no, you is n't, is you? [Yes.] You 's a fooling. [Oh, no.] Does mamma know you? Does she know you are a "Yank"? [Yes, she knows we are in Yankee land. Do you know where you are?] No. [You are in Boston.] That 's in Massachusetts. I do n't like that. The abolitionists live there. I do n't like them. [Do n't you know you should learn to like everybody?] No. [Do n't you see a great crowd here of Yankees and all kinds of people?] Yes. [They are all sustained by one power. You must learn what that power is, and tell me something about it when you come again, will you?] Yes, if my mother sends me here again, I will. You be'ant a "Yank," be you? [Oh, yes; but you are just as welcome.] *I* ain't a Yankee boy (drawing away from the Chairman). Be 's you all "Yanks"? [I cannot say as to that. Is Mr. Foster one? [Yes.]

I am going now. [Can't you stay longer?] I do n't want to. [Won't you shake hands with me?] No, I do n't want to. [I want you to be friends with me. I am going to do what I can for you and your mother] I will see what mamma says.

(During the above control the spirit manifested a childish restlessness and curiosity, repeatedly opening and shutting the table drawer and examining its contents) March 17.

Séance opened by Sir Humphrey Davy; letters answered by "Cousin Benja."

Invocation.

Oh, thou who didst have being before worlds chimed their chorus of newly-born life, who thundered over the desolation of chaos, who sang with the morning stars, and whose life ever has been, is, and ever shall be, we would worship thee from the deep places of our inner lives. We would come unto thee, bearing our offerings of prayer and praise, feeling sure that thou wilt bless them. Thou art our Father and our Mother, and upon thy great heart of love we have ever been cradled most tenderly. Thy loving hand hath led us through all the past, and thy strong arm, oh Father Spirit, will guide us through all the future. Thou hast implanted the spirit of prayer and of praise within our being, and like the sun which sheds its coruscations of light upon other worlds, so thou art shedding thy light upon us, bringing forth all those finer attributes of our being, thus causing us to come, in the external, nearer and still nearer to thee. Oh, we thank thee for the manifestations of this age, not forgetting the past, not forgetting the dark shades that hovered over nations and souls in bygone times. For by that dark shadow the glory of the present is shown most beautifully. By that dark shadow that lingered around the past thy children in the present are enabled to behold thee in thy glory. Thou hast blessed the earth through all its departments of being. Everywhere we turn we find thy handiwork—on the earth, in the skies, in the flowers, in the water, in the midst of all life, thy power and thy love and thine infinite wisdom are manifested; and when thy children murmur, oh Lord, against thee, it is because they see only one feature of thy being; it is because they see only the dark shade and fail to perceive the silver lining. But, oh our Father, we know thou wilt do all things well, and, therefore, we are sure that every soul is secure in thee. It may seem to wander far from thy light and thy truth and thy wisdom, yet it is only in seeming. The soul steadily revolves around thee, its great central sun, and it ever will. It cannot wander from thee, oh Lord. The soul in its outer consciousness sometimes fears that it has departed from thee; but it is only when the shadow of doubt falls upon it, but that shadow is fleeting. It will pass away, and thy sunlight will shine again in all its radiance upon the soul. Oh, we thank thee for all the vicissitudes of human life. We thank thee for sickness, for pain, for death, for crime, for all things, oh Lord, for they are manifestations that the soul could not well do without. We thank thee for the manifestations of thy life in Nature; for the seasons we bless thee. We thank thee for the springtime, we thank thee for the summer, we thank thee for the autumn, we thank thee for the winter, and for all the seasons that belong more especially to the soul, for its winter, oh Lord, for the cold snows of doubt and despair, we thank thee; for its springtime of fair flowers, for its summer of golden fruits, for its autumn of precious grains, we praise thee. Oh our Father, we are in thy keeping and thou art ever near us, we know, yet we ever turn to thee, asking thy blessing. We turn to thee with our prayers, because thou art our God, our Father, our Life, the great Sun by which we are ever controlled. Oh, grant that thy children who have seen somewhat of thy truths in spiritual things, may forget their outward errors. May they turn to their inner consciousness of thee, which tells them that thou art their Father and they are thy children. Oh, may they rely upon thee, and, ever turning their faces toward the sunshine of truth and justice and love, may they begin to build thy kingdom on earth, so that in the hereafter they shall enter thy kingdom and enjoy thee more perfectly. Amen. March 19.

Questions and Answers.

QUES.—Is the equator of the earth continually changing from north to south, or from south to north, and does this cause climatic changes?

ANS.—Astronomical scientists tell us that it is continually changing, and that in consequence of this change the seasons change correspondingly. The same conditions, electrical and magnetic, do not exist in this locality to-day that existed here a thousand years in the past. Once, they tell us, this locality was entirely different from what it is now, so far as atmospheric experience is concerned, but the change is so gradual, so very slow, that none except those who calculate very closely are able to discern it.

Q.—Are mediums unconscious when entranced?

A.—Sometimes they are; sometimes they are not.

Q.—Does a person in the clairvoyant state see externally?

A.—The clairvoyant sees by perceiving, and not with the natural organ of sight. It is the inner sight which takes cognizance of external things.

Q.—Are poverty, misery and crime beneficial?

A.—They seem to be an absolute necessity, growing out of the conditions of earth, and, therefore, to a very great extent a benefit, because without them the intelligence which is exhibited through human life would hardly rise to the superior standard that it desires to rise to. Riches are very apt to induce indolence of mind and body. A state of uninterrupted health does not call out the finer and more delicate faculties of our nature. When individuals are laboring under the heavy hand of disease, it very often happens that some of the finest passages of their inner lives are opened in consequence of the external sorrow. The rose does not give forth its fullness of perfume only when crushed. So it is with the soul, the intelligent part of humanity; it does not speak out fully from its inner, finer, better life, except through the deep darkness of human sorrow. Some of the finest thoughts that have ever been given to the world have been given under the most sad conditions. The poet has strung his golden thoughts into rhythm many a time under the deep pressure of human despair. Out of the darkness came the most beautiful light. Persons often embrace religious perceptions, they come into a clearer understanding of divine things by disease, by trouble, by that external pressure of circumstances in human life that touches upon the inner life.

Q.—Ought we then to endeavor to remove these?

A.—Certainly you should; you cannot help it. You have a natural repugnance to sorrow. The soul is so constituted that it desires to be happy. That desire is never separated from it. Some seek happiness in one way, some in another; all desire to put the evil far from them, so far as sorrow is concerned. And why? Simply because the tendency of the soul is upward and outward and onward. You cannot avoid seeking to do away with the dark things of earth. It is just as natural for you to do this as for flowers to turn their cups toward the sunshine.

Q.—If crime is unavoidable, should there be a penalty?

A.—Yes, there should be. Both are good. And yet in the absolute there is no true judge for any individual outside of their own highest consciousness of right. No one can commit a wrong without suffering the consequences thereof.

Q.—Can you suggest any remedy?

A.—Your hearts are ever suggesting remedies. The very evils that exist among you themselves present you with the remedy thereof; yet you do not always apply the remedy as you should. You very often make a false application. Yet the remedy is with you, and so fast as you grow to a knowledge of crime as it is, not as you suppose it to be, just so fast will you come to a knowledge of the remedy thereof. The child cannot understand the mechanism of the watch, but the watch-maker can.

Q.—It is said in the Bible that man is made in the image of God. Please tell us what that image is.

A.—He is made in the image of everything that ever was, that is, or that ever shall be. He holds within his calibre everything that exists, that ever has existed, or that ever will exist. Now God is included in this. If he exists at all he exists everywhere, (and we have taken in everything,) every place, every time, every condition. I believe that the human stands above all things else, and holds within its embrace all the past, present and future. In this sense he is created and exists in the image of God.

Q.—What is God essentially?

A.—Everthing. Essentially you are God, I am God—the flowers, the grass, the pebbles, the stars, the moon, the sun, everything is God. Now that may seem to be a very material idea of God, but in reality it is not. If you can show me where God is not, then you can force me to believe that God in essence and God in form is not everywhere present to our understandings. God to me speaks through the water and the dry land; through the skies, through the flowers, through the mountains and the valleys. I cannot understand God as existing outside of Nature.

Q.—It is said his eyes are over all the works of his hand. Has he eyes except in the works of Nature?

A.—There are a great many things said which are very foolish, and had better be unsaid. Yes; God has eyes everywhere, because life is everywhere. We are related to all things in existence, and the soul perceives this relation. There is no need of external organs of sight. The soul sees by perception, and I believe that God sees by perception. Your old idea of a personal Deity presupposes the existence of eyes, of ears, of hands and feet, and, in fact, of all the organs of the body. But when you conceive of God as a great, mighty essence, pervading all forms and having all forms for its own, then you will conceive of an infinite God, and not one that is finite. Your personal God would be so thoroughly finite that he would not answer the demands of even one soul.

Q.—Do you entertain the idea that God is essentially life and love, and that life and love exist as two creative forces?

A.—Yes; that is true, absolutely true. March 19.

Capt. Albert W. Bartlett.

By the aid of one of my comrades, who is well-posted in these matters, I am enabled to return to day, and taking on myself again a body which does not belong to me, but is human nevertheless, I feel in a certain sense that I am resurrected from what you call the dead. Like most returning spirits, I feel a strange, unaccountable feeling on possessing myself of a human body again. The instant I came in contact with it I was, to all intents and purposes, wounded again on the battle-field, yet remained in possession of my consciousness, and I knew it was only an effect of past scenes. Your friend and, brother Berry, who preceded me about an hour to the spirit-world, assisted me here to-day. [William?] Yes; his company was on the right of mine, and consequently he stood an equal chance with myself to lay our bodies on the battle-field and enter the world of spirits, with the consciousness that we might retain. We were fighting almost side by side. He was attached to our regiment. Now I wish to reach my friends, if I can, and the first point to be reached is to let them know that I can come; and the second, is to induce them to meet me in this way or some better way. I would like to have them rid themselves of this notion, that it is a very hard thing to die on the battle-field. It is not so—not always. The soldier is generally wrought up to such a nervous point that he cares little about death, and his sufferings after being wounded are generally very largely mitigated by the excitement that surrounds him. Now I would like that my friends dispel the clouds which hang around them with regard to my death as soon as possible, so that I may see them in a clearer atmosphere. And as soon as circumstances favor, I shall be sure to give them some tangible knowledge of my return and of life after death. Capt. Albert W. Bartlett, of Newburyport, of the 35th Massachusetts. March 19.

Mary Hill Shannon.

I have two children I wish to reach. I am told that by returning in this way we find strength, and are better able to reach those we have on earth. It is fourteen months yesterday since my death. A few years ago I was in health on earth, and surrounded by the blessings of home and husband and children, but the fortunes of a most wicked war took him from me, and desolated my home at the same time.

I was born in Sandusky, Ohio, in the year 1838. Thirteen years ago, I married and moved to Virginia. I have two children, one twelve years old, and the other between nine and ten; and for their sake I have overcome all the obstacles that have come between me and this way of return.

You must know, sir, when my husband was taken, when he went into the army, a great care devolved upon me. I worked very hard. I went into the hospital—did what I could there. I was constantly with the sick and the wounded. I provided for my children as well as I could, with an old servant that had been in the family before their birth. But constant exposure brought on that fatal disease, consumption. I fought against it, for the sake of my children. There was no one to care for them. I saw that a hard future was before them at best, and I wanted to stay and share it with them. I lived in Winchester, sir, and at the time it was bombarded by your army I was sick, but not so but what I could be about. After communication was opened between North and South I came to Ohio with my children, hoping to get well; but no, I was called above. And now I come here to-day to ask that my husband's brother, if he is determined to adopt one child, to adopt them both. Oh, do n't separate them. That is what I come for. *Do n't separate them!* His name is Philip Shannon, and he knows something about these things. My name was Mary Hill Shannon; Hill was my maiden name. I want him to adopt them both. That is what I come for. I want him to know I can come, and that my spirit has been made sad from their unfortunate condition. The children's names are Mary, the oldest, and Jessie, the youngest. March 19.

James Scanlon.

[You come in quick.] Yes, I am not so weak as that pretty lady that 's just gone.

I enlisted, sir, in the Ninth New Hampshire, and in following the fortunes of war with my regiment I got the worst of it. I was employed in the yard of the Stark Mills, Manchester. The name I had here—I suppose I have a right to it now—James Scanlon. An Irishman by birth, but a Yankee in a good many ways; a naturalized citizen of the United States, therefore bound to defend the flag if it was attacked, you see.

Now, you see, I have a sister, and I have a brother, and I have a woman that used to be my wife, and a great many cousins that I would like to come into an understanding with. They suppose that I am dead, and I am away, and all that, but it is not just so. I am pretty much on the earth, I take it, and somehow or other I can't be very happy while I know that they are in any kind of error about the place where they are going. And now, you see, all the Catholic Church that 's in the spirit-land is coming back, and the clergy, a great many of them, have opened their hearts, and are showing themselves pretty considerable liberal about it. That 's helping us very much, because, you know, we like to come to our own.

Now you see what brings me back just at this time is this: My sister Ellen is one of these people, but I do n't dare to do anything, because I am afraid she might get frightened, and I would n't get a chance to come a second time. But I want somehow or other to put the thing so it will be understood. I want to say that I am very well satisfied with the disposition they made of the money I had—a few hundred dollars. They done just right with it. I am very well satisfied. I've got a sort of a kind of a feeling that I would like very much to come back and manifest just when I like. I heard of a great many who do that thing, and now that I got one of these folks right in my own family, it seems very strange I cannot come. I was told by one of the priests on this side I should come here first, that was the first step, and then I should do better in going elsewhere. You won't forget my name, and the regiment; that 's all that is necessary, I suppose. [Do you want the priests on this side to help you in this matter?] Well, yes, I do then, because I suppose their help is just the very best thing I could have. [Is your sister a Catholic?] Oh yes, sir. They are all Catholics. [Are they in Manchester?] Yes, sir. Somehow I have a kind of a feeling that this thing will get to her. Good-day, sir. March 19.

William Buck.

I wish, sir, to reach my father, Col. William Buck, from Alabama. I was lost off the transport "James River." If you will say to him that his son William wishes to communicate with him, I shall be very thankful to you. If I had remained on the earth a few days longer I should have been fifteen. I see my father mourns for me to-day just the same as he did when I was first taken from him, and it makes me very unhappy sometimes, and I thought I should try to come back to him and let him know I am sometimes so very near him that it seems to me he ought to see me as well as I do him. Say to him, if you please, that I have met Uncle Augustus, and I have met Cousin Samuel and Cousin William, and Grandfather and Grandmother Buck, and—I do n't know—a great many of our friends, and they are all anxious to come back, every one of them. Tell him, too, I met Maj. Perkins when I come here. He knows him well—was with him shortly before he was killed. I have met him here, and he is very anxious to come back to his people, too.

I have heard, I do n't know with how much truth, that my father has said that if I should return from any of these places at the North, he should know that there was no collusion. If I gave the circumstances of my death correctly, and my age, &c., he should be led to believe in it, but he did n't know how to get at it. How soon do you publish, sir? [It will be nearly three months.] So long? [Yes.] You publish names before? [Yes, immediately.] Thank you. Good-day. March 19.

Séance conducted by Theodore Parker; letters answered by "Cousin Benja."

MESSAGES TO BE PUBLISHED.

Monday, March 23.—Invocation; Questions and Answers; Ernest Walter Buflinton; Sarah W. Smith, of Yancton, Dakota Ter., to her son, Lewis Smith; Michael Haley, to his brother James; Johnnie Joice.

Tuesday, March 24.—Invocation; Questions and Answers; Victoria Stanberry, Louisiana, to her mother; Capt. Alois Babo, 20th Mass., to his friends; Lizzie Darling, St. Louis, Mo., to her brother in California; "Belle Wide Awake."

Thursday, March 26.—Invocation; Questions and Answers; Ozias Gillett; George Porter, of Nashua, N. H.; Benjamin F. Weeks, died in Sidney, New South Wales, to Daniel Weeks.

Monday, March 30.—Invocation; Questions and Answers; Silas Perkins, Cincinnati, O.; Polly Bruce, Newcastle, N. H.; Lord Roland Douglass Hamilton, of Malvern, Eng.

Monday, April 6.—Invocation; Questions and Answers; Clarke Henderson, of the 3d Mich. Reg't., Keokuk, to his uncle, Thomas Clarke; Louisa Jones, *alias* Frances Deland, to her friends in Cincinnati; James Burke, of St. Johns, New Brunswick.

Thursday, April 9.—Invocation; Questions and Answers; Isaac Parsons, of Missouri, to his wife, and his friend Thomas Wilkins, of Iowa; Charlotte Blackmer, to her husband, Thomas Blackmer, of London, England; Edward Harris, died in Houston, Texas, to friends in Maine.

Monday, April 13.—Invocation; Questions and Answers; Edward C. Turkatine; Daniel Murray, Salutation street, Boston, to his children.

Tuesday, April 14.—Invocation; Questions and Answers; Marian Sawyer, to her mother, sisters and brother; old Aunt Polly, a slave; Nathan Powers, of Missouri, to his son; Henry L. Burrage, of New York, to his mother.

Thursday, April 16.—Invocation; Questions and Answers; Ferdinand Graham, of Opelousas, La., 2d Lousiana Infantry, to his family; William Steele, (died six days ago, in California,) to his brothers in Pittsburg, Pa.; Annie Gage, of Concord, N. H., to her mother; Charles E. Hill, to his friends in Boston.

Monday, April 20.—Invocation; Questions and Answers; Thomas Harris, of Concord, N H.; William E. Jacques, to his mother, in Harrisburg, Pa.; Alice Fanstein, of Hoboken, N. J., to her mother.

Tuesday, April 21.—Invocation; Questions and Answers; Adelia Bowen, to her friend, Frances C. Kendall, in St. Louis; James Fagin, 102d New York regiment, to his wife; Charlie Pierce, died in Clarendon, Vt., to his father.

Thursday, April 23.—Invocation; Questions and Answers; Elizabeth A. Westbrook, of Boston, to her children; James Gerry, of New Orleans; Timothy Matthews, of Missouri, to his brother Charles.

Monday, April 27.—Invocation; Questions and Answers; Olive S. Sawyer, to friends in New York; Miles Thompson, of Pittsburgh, Pa.; William Fitzgerald, of New Orleans, to his mother.

Tuesday, April 28.—Invocation; Questions and Answers; Annie Gilson, to her friends in New Bedford; Col. Theodore Tyler, of Savannah, Ga.; Agnes Soule, of New York, to her mother; Jack Merrill, of Evansville, Ind., to his brother, Samuel Merrill.

Thursday, April 30.—Invocation; Questions and Answers; Abigail Whitney, to her children; Isaac Turner, of Bangor, Me., to his mother; Mary Dolan, of South Boston, to her husband and children; Nathaniel Banks Stacy.

Monday, May 4.—Invocation; Questions and Answers; Daniel Johnson, of Salem, Mass.; Alice Stevens, of New York city, died May 4, 1868, at 1 P. M.; Albert Denny, 1st Ohio Regiment, to his brother; Elizabeth Melville, of Lowell, Mass., to her children; William Bart, of Boston, to his children.

Tuesday, May 5.—Invocation; Questions and Answers; Lucy Starboard, of Boston, to her father and mother; Silas Wait, second officer on board the barque "Seabird," to his friends in New York; Lieut. James Edward Farquer, Third Virginia Regiment, to his mother.

Thursday, May 7.—Invocation; Questions and Answers; Angeline Sawyer, *alias* Ada Stevens, to her friends in St. Louis; Johnnie Joice; Oren C. Perkins, of Louisiana, to Daniel Burnett; William Brown, of Boston, 54th Mass., to his mother and sister.

Monday, May 11.—Invocation; Questions and Answers; James O'Neil, of Boston, 2d Lieut. 9th Mass. Regt.; Eunice Clarke, of Windham, Vt., to her relatives and friends; Mrs Hannah Hooper, of Longwood, to her friends; Henry Hart, of Boston.

Tuesday, May 12.—Invocation; Questions and Answers; Alice Ryan, to her husband, John Ryan, New Bedford; Margaret Murray, of Boston, to her mother; Benjamin Franklin Cutler, of Hartford, Conn.

Thursday, May 14.—Invocation; Questions and Answers; James S. Haggerty, of the Order of St. Josephs, New Orleans; Mary Elizabeth Merrill, of Jersey City, to her mother; Samual Fowler, of St. Paul, Minn., to his family.

Monday, May 18.—Invocation; Questions and Answers; Gen. George F. Boomer, of Worcester, Mass.; May Willis, to her father; Daniel Ryan, of Manchester, N. H.

Tuesday, May 19.—Invocation; Questions and Answers; Olive Gray, of Manchester, Eng., to her son William; Henry Stault, of New York, to his sister Marie, in France; Isaac Gordon, of Chicago, Ill., to his family.

Monday, May 25.—Invocation; Questions and Answers; Frances Alexander, of Georgetown, D. C., to her mother; Stephen Swallow, to his son Henry, Springfield, Mass.; John King; —— Oliver, to friends; Thomas Scott, of Chester, Vt.

Tuesday, May 26.—Invocation; Questions and Answers; Timothy Merrill, to his uncle, in Charleston, S. C.; Louisa Alger, of Cincinnati, O., to her father; Ralph Adams, of San Francisco, Cal., to his mother.

Thursday, May 28.—Invocation; Questions and Answers; Timothy Connelly, of Manchester, N. H., to his brother James; Jessie Bennett, of Germantown, Pa., to her mother; Anna Cora Wilson ("Birdie"), to her mother.

Monday, June 1.—Invocation; Questions and Answers; Susan Howe Barry, of New Bedford, to her mother; Stephen Barnes, of Cincinnati, O., to his friends; Oliver Henderson, of St. Paul, Minn.

Tuesday, June 2.—Invocation; Questions and Answers; Rachel Toppen, to her friends, in Philadelphia; Lieut. William A. Shardley, of Weldon, Tenn., to his mother and other friends; Samuel Perry, of Chelsea, Vt., to his wife.

Thursday, June 4.—Invocation; Questions and Answers; Joseph E. Smith, son of Admiral Smith, commanding the "Congress"; Margaret Maloon, to her sister and children; Samuel Augustus Scott, of Saco, Me., to his mother; Daniel Johnson, of Salem, Mass.

Monday, June 8.—Invocation; Questions and Answers; James Fagan, of Jackson's Court, Boston, to his father; James M. Carter, of Zanesville, O.; Judge Hall, of Davenport, Iowa, to his friend, George S. C. Dow; Catherine Stevens, of New Orleans, to her father.

Tuesday, June 9.—Invocation; Questions and Answers; Edward Haynes, Jr., of Dorchester, Mass.; Richard Bailey; Nellie Waters, of New York city; Amos Colman, First Michigan Cavalry, to his brother and wife.

Monday, June 15.—Invocation; Questions and Answers; Lizzie S. Harmon, of New York, to her father; Adam Hedgman, of Missouri, to his mother; Franklin White Emerson, of Newark, N. J.

Tuesday, June 16.—Invocation; Questions and Answers; Dr. Abraham A. Watson, of Boston, to his friends; Margaret Murray, to her mother, in South Boston; Hiram Harris, 2d Conn., to his wife; Lizzie Tewksbury, of Boston, to her friends.

Monday, June 22.—Invocation; Questions and Answers; Capt. Thomas Vinal, of New Bedford; Matthew Cassidy, 16th Mass.; Mary Jones, of East Cambridge, to her children; Freddie Bartlett, Cambridge street, Boston, to his mother; Bradford Williams, of Milford, N. H., to his friend Luther Colby.

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FACTS ABOUT A PRIMA-DONNA.—It may not be generally known that Madame de la Grange was recently married to Prince Soutzo, a Grecian nobleman, who is a very cultivated gentleman, besides being immensely wealthy. The ladies may like to know that he is young and quite handsome, and may be seen frequently in the auditorium of Pike's Opera House. But Madame La Grange possesses quite a fortune in her own right. Her jewels are probably of greater value than those owned by any other lady in the country. On the occasion of her first appearance at Pike's Opera House, in "Trovatore," she wore diamonds worth about one hundred and thirty thousand dollars. It is not, then, for pecuniary reasons that this lady steadily pursues her vocation on the stage. There is a charm to her in the successes she is continually making, and the ovations she receives. We have the best of reasons for stating that it is out of love for the lyric stage, and for her devotion to art, that she has consented, for a brief time, to yield to the demands of her legion of admirers, and appear in opera.—*New York Paper.*

Fifth National Convention of Spiritualists.

To the Spiritualists and Progressive Reformers of the World:

The undersigned, members of the Executive Committee of the National Convention, have decided to call the Fifth National Convention to meet in Corinthian Hall, in the city of Rochester, State of New York, on Tuesday, the 25th day of August, 1868, at 10 o'clock in the morning, and to continue in session until Friday, the 28th inst.

And we invite "each local organization of Spiritualists or Progressive Reformers to send two delegates, and an additional one for each fractional fifty over the first fifty members, and each State Organization to send as many delegates as the State is entitled to representatives in the Congress of the United States," to attend and participate in the business which may come before said Convention.

Isaac Rehn,	*President;*
Warren Chase,	*Vice President for New York;*
A. B. Justice,	" " *Pennsylvania;*
Thomas Garrett,	" " *Delaware;*
Jacob Weaver,	" " *Maryland;*
A. Jackson Davis,	" " *New Jersey;*
Horatio Alden,	" " *Maine;*
Frank Chase,	" " *New Hampshire;*
D. P. Wilder,	" " *Vermont;*
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A. T. Foss,	" " *Connecticut;*
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———,	" " *Alabama;*
Benedett C. Murray,	" " *Texas;*
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W. T. Norris,	" " *Illinois;*
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John C. Dexter,	" " *Michigan;*
Charles A. Fenn,	" " *Missouri;*
Moses Hull,	" " *Indiana;*
———,	" " *California;*
Julius H. Mott,	" " *Dist. Columbia;*
Henry Turner,	" " *Kentucky;*
J. E. Merriam,	" " *Tennessee;*
———,	" " *Kansas;*
Henry J. Osborne,	" " *Georgia;*
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S. Y. Bradstreet,	" " *Iowa;*
L. K. Joslin,	*Treasurer, Rhode Island;*
Henry T. Child, M. D., 634 *Race street, Philadelphia,*	*Sec.*

Camp Meeting.

A Spiritualist Camp Meeting will be held near Harwich Centre, Cape Cod, commencing July 29th, and continuing over Sunday, Aug. 2d.

We shall make arrangements with the Old Colony and Cape Cod Railroads to carry passengers over their lines for half fare. Several of the most eminent speakers have engaged to be present.

We cordially invite Spiritualists and all friends of progress to attend and aid us in making this meeting in every way worthy of the good cause in whose interest it is called.

Provision will be made to entertain *all* speakers—and others so far as possible—from abroad.

Per Order Committee,
Gilbert Smith, *Harwich;*
Heman Snow, *Dennisport;*
George D. Smalley, *Harwichport;*
Watson B. Kelly, "
Mrs. Adeline Burgess, "
B. G. Higgins, *Eastham;*
Mary Stearns, *Hyannis;*
P. Clark, *Boston;*
Mrs. A. Burgess, *South Dennis;*
Zabina Small, *Harwich;*
Cyrus Howes, *East Dennis;*
Isaac Keith, *Sandwich;*
Nathan Crosby, *East Brewster;*
Amasa Smith, *Provincetown;*
Mrs J. Lothrop, *Hyannis.*

Harwich, Mass., June 19, 1868.

Convention of Spiritualists in Des Moines, Iowa.

At a meeting of Spiritualists at Bro. Getchel's, in Des Moines, Saturday, June 20th, 1868, J. J. Fox was appointed as Chairman, and B. N. Kinyon, Secretary, when, after consideration, the following resolution was adopted, viz:

Resolved, That we hereby endorse the suggestion of Bro. A. C. Edmonds for a Convention of Spiritualists at this city on Tuesday 1st of September next, for the purpose of forming a State organization, and hereby invite all Spiritualists of the State of Iowa, male and female, and others favoring individualism or liberalism, to a full representation therein; that we will provide a suitable hall for the Convention, and provide for those attending the best we can; that the friends contemplating attending this Convention are requested to send their names and place of residence to the Secretary of this meeting by the 25th of July, so that arrangements can be made for their accommodation. Lecturers and mediums generally are specially invited.

J. J. Fox, *President.*
B. N. Kinyon, *Secretary.*

Notice.

The Central Association of Spiritualists, of Louisiana, invite the Spiritualists of Louisiana and adjoining States to meet in Convention in the city of New Orleans, on the 8th day of August next, at 10 o'clock A. M., in the Masonic Hall, No. 48 St. Louis street, to elect delegates to the Fifth Annual Convention of Spiritualists, to be held in Rochester, N. Y., on the 25th day of August, and to take such other action as may be found necessary for more complete organization, and for the advancement of our heaven-born cause.

By order of the Association. Wm. R. Miller, *Pres't.*,
Glass Box 928, P. O., New Orleans, La.

Spiritualist Annual Grove Meeting.

Leo Miller will speak on the facts and philosophy of Spiritualism in West Winfield, Herkimer Co., N. Y., on Sunday, July 19th, 1868. A cordial invitation is given to all.

E. F. Beals.

Picnic at Clear Lake, Ind.

The Annual Picnic Meeting of the First Religio-Philosophical Society of Hillsdale Co., Mich., will be held at Clear Lake, Ind., on the 11th and 12th of July next. Clara E. Coney,
Camden, May 25th, 1868. *Sec'y of Society.*

Obituaries.

From Unity, N. H., April 15th, 1868, Jennie F., daughter of Josiah H. and Lucy Straw, aged 17 years and 8 months.

Father, mother, brothers and sisters gathered around the casket of Jennie, and their sighs and tears told too plainly of their sorrow. Say the father and mother, "She was so *good*, so *cheerful*, and always so *happy!* how can we give her up?" What a beautiful inscription has she written on their hearts! May they ever cherish her virtues, and feel that she is not lost, but gone a little time before. May angels bring that consolation that will sustain them, is the prayer of the writer.

Went out to join her father, mother and brothers, from Walpole, N. H., May 10th, 1868, Martha L., daughter of the late Foskitt and Mary Farr, aged 28 years.

For three years had disease baffled the skill of loved ones; at times hope would brighten in their fond hearts, for they would gladly have kept her here, but so sure is that dread disease, Consumption, in our Northern clime, that the frail form at last yielded to its power. Till about five weeks previous to Martha's release, the never tiring form of her kind and loving mother was ever near to aid her, to comfort and to cheer, but disease marked her, and after a few days' struggle her spirit soared to the Summer-Land, where death enters no more forever and separation is unknown. Naught have those that remain to reflect upon, though their home is broken, their hearts bleeding. All that could be given was bestowed; the angels often drew near, and through the form of their noble instrument—G. W. Kieth—to whom her love was pledged, *in whom her soul rested*, strove to impart that vitality that would cause the flush of health to glow again upon her fair cheek. But the flower was too frail, and the garment must be changed for a purer one. May he weep not, but hope ever; may he view her as a star of virtue, bidding him to press ever onward in the path of duty; led by the gentle hand of love, may he never falter. Two brothers and a sister are all that now remain of that once happy family. May they realize that the golden chain is not broken, but that each one of those links are but magnets drawing them nearer and still more near a clime where there are no confined forms—no lonely homes. With great taste and beauty they robed her for the tomb. Time will efface all that art can bestow, but her memory will ever be held sacred. May each one ever drink of the pure waters of truth, and receive strength, is my earnest wish.

Rockingham, Vt., June 12th, 1868. Sarah A. Wiley.

Passed on, from Keene, N. H., June 8th, Mrs. Rebecca, wife of B. P. Starkie, aged 71.

New Books.

JUST PUBLISHED.

WHAT IS SPIRITUALISM?

AN ADDRESS
DELIVERED BY
THOMAS GALES FORSTER,
AT MUSIC HALL, BOSTON, MASS.,
Sunday Afternoon, Oct. 27, 1867.

This address possesses great merit. It is terse, and to the point. Societies should circulate this pamphlet in their respective localities with a lavish hand. By so doing they will promote the cause of Spiritualism more fully than in any other way.

25 cents single copy;
Fifty copies, $8,00;
One hundred copies, $15,00.

For sale at the BANNER OF LIGHT OFFICE, 158 Washington street, Boston, and at our BRANCH OFFICE, 544 Broadway, New York. June 13.

A VERY INTERESTING WORK.

THEODORE PARKER IN SPIRIT-LIFE!

A Narration of Personal Experiences,
INSPIRATIONALLY GIVEN TO
FRED. L. H. WILLIS, M. D.

This is one of the best descriptions of the spirit-home yet given to the public. It reveals many laws of spiritual intercourse, and makes plain and simply natural the life that we all so much desire to know about. It will be read by thousands who will thank Dr. Willis for having given them the privilege of perusing such a beautiful and interesting narration of Personal Experiences in the Spirit-World. The well-known reputation of Dr. Willis and his unimpeachable integrity as a medium for communication between the two worlds is sufficient guaranty of the genuineness of the spirit messages.

The work is issued in pamphlet form. Agents will please send in their orders at once. Single copy 25 cents. At wholesale, 50 copies, $8,00; 100 copies, $15 00.

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Is selling rapidly, because it supplies a deep religious want in the hearts of the people. The third thousand is just from the press, and orders can now be filled without delay. Best literary minds are gratified, while truly religious readers are spiritually fed with the contents of this volume.

All who want to understand and enjoy the grand central truths of **The Harmonial Philosophy**, and all who would investigate the teachings and **Religion of Spiritualism**, should read this inspired book. It contains a **New Collection of Gospels** by Saints not before canonized, and its chapters are teeming with truths for humanity, and with fresh tidings from the beloved beyond the tomb.

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THE ART OF AMUSING;

A collection of graceful arts, merry games, odd tricks, curious puzzles, and new charades; with suggestions for private theatricals, tableaux, all sorts of parlor and family amusements, etc. A volume intended to amuse everybody, and enable all to amuse everybody else; thus bringing about as near an approximation to the millennium as can be conveniently attained in the compass of one small volume.

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MODERN MYSTERIES CLASSIFIED AND EXPLAINED
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No book has ever received more flattering notices from the Press. Catalogues and Circulars sent free. Price, post paid, paper, 75 cts.; cloth, $1,00. Address,

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Miscellaneous.

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DR. HALL'S VOLTAIC ARMOR BANDS AND SOLES!

A scientific and rational method of curing all diseases originating in a disturbed condition of the Electrical Forces of the body; such as

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They are used and recommended by noted Clairvoyant Physicians and Mediums, and are of inestimable value to those *who are deficient* in MAGNETIC SUSCEPTIBILITY, *and require development.*

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Three Songs in one Number: **"Happy Song Bird of the Wildwood," "Home," and "I can ne'er Forget Thee."** EACH NUMBER 30 CENTS.

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J. M. PEEBLES,
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Mediums in Boston.

NOTICE.

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Mrs. J. J. Clark,

Clairvoyant and Spirit Medium. Examinations or Communications, $1,00; written examinations from lock of hair, $2 00. Office No. 4 Jefferson place, from South Bennett street, between Washington street and Harrison avenue, Boston, Mass. Office hours from 9 A. M. to 4 P. M. tf—June 6.

DR. MAIN'S HEALTH INSTITUTE,

AT NO. 230 HARRISON AVENUE, BOSTON.

Those requesting examinations by letter will please enclose $1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. 13w—July 4.

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Medical Clairvoyant and Healing Medium, 292 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Rheumatism, diseases of the Lungs, Kidneys, and all Bilious Complaints. Parties at a distance examined by a lock of hair. Price $1,00. 13w—July 4.

Laura Hastings Hatch, Inspirational Medium, will give Musical Séances every Monday, Tuesday, Thursday and Friday evenings, at 8 o'clock, at 8 Kittredge place, opposite 69 Friend street, Boston. Terms 25 cts. June 20.—4w*

Mrs. M. H. Clark, formerly with Dr. H. B. Storer, 56 Pleasant street, Boston, can be consulted at 107 Warren avenue, Boston. 4w*—June 20.

Nellie Starkweather, Writing Test Medium, No. 6 Indiana street, Boston, Mass. July 4.—13w*

Mrs. Ewell, Medical and Spirit Medium, 11 Dix Place, Boston, Mass. Séance $1,00. Apr. 25.—13w*

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Mrs. L. E. Newell, No. 54 Eliot street, Boston, Trance, Test and Healing Medium. Circles Sunday evening. 2w*—July 4.

Mary M. Hardy, Trance and Business Medium, No. 93 Poplar street, Boston, Mass. For answers to sealed letters, enclose $1,00 and stamp. 13w*—May 16.

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Miscellaneous.

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Practical Physician for Chronic Diseases,
Now permanently located at
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Where he has erected a building expressly for

HEALING THE SICK.

Dr. Newton cures when all other efforts and treatments have failed. Often when he has thought a case hopeless, the patient has been restored to permanent health. No Medicine given. No pain caused. No surgical operation. All who receive treatment are benefited. Dr. Newton cannot restore a lost member of the body or perform other impossibilities, but will always relieve pain, from whatever cause. The practice is based upon the most strict principles of science; it is in harmony with all natural laws. Many eminent physicians of every other practice not only acknowledge this power but receive the treatment for themselves and families, as well as advise it to their patients.

By this treatment it takes but a few minutes for inveterate cases of almost any curable chronic disease, and so sure is the effect that but few diseases require a second operation.

Diseases that are most certain of being cured are—

Weak Eyes, Partial Blindness, all Diseases of the Brain, Weak Spines, Tumors, Falling of the Womb, all kinds of Sexual Weakness, Internal Ulcers, Dropsy, Loss of Voice, Weak Lungs, Catarrh, St. Vitus' Dance, Weakness of the Limbs, Dyspepsia, Rheumatism, Nervous Debility, Diabetes, Bronchitis, Diseased Liver, Kidneys, Heart, Throat and Bronchial Organs, Effects of Poison, Humors of the Blood, &c., &c., &c.

Paralysis is slow and uncertain; sometimes, though rarely, these patients have been fully restored with one operation; they are, however, always benefited. Deafness is the most doubtful of any malady.

Those persons who cannot well afford to pay are cordially invited, "without money and without price." Apr. 18.

ADDRESSED TO INVALIDS.

S. B. BRITTAN, M. D.,

MEMBER OF THE
New York Eclectic Medical Society,

Who has made an almost life-long study of the Constitution of Man, the Philosophy of the various forms of Disease and Professional Treatment on Natural and Physiological principles, is now established at

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where the subtile agents known to Medical Reformers are scientifically applied.

Special attention given to all phases of Organic Disease, Physical Weakness, Functional Inharmony, and Decay of the Vital Powers peculiar to the Female Constitution.

Patients from abroad can be provided with board, at convenient places, and at very reasonable prices, in Newark.

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MRS. A. E. CUTTER,

Homeopathic and Mesmeric Physician and Midwife, will take a few patients at her residence for treatment. Persons wishing a quiet place where they can have the best of care, with the advantages of the vapor and other modes of bathing, can address 45 Addison street, Chelsea, Mass. Has been very successful in treating cancers, tumors, felons, scarlet fever and measles. 4w*—June 27.

DR. ROUNDY AND WIFE,

Clairvoyant, Magnetic and Electric Physicians, have recently furnished a house on Quincy avenue, in Quincy, Mass., where they are still Healing the Sick with good success. Board and treatment reasonable. Address, Quincy, Mass. 6w*—June 6.

DRS. MONROE & HASSENPLUG,

The celebrated Magnetic Healers, have located at No. 809 Arch street, Philadelphia, where they will publicly heal the sick and afflicted. *—July 4.

William H. Lambdin, voluntary Missionary among the skeptical. I am preparing (by spirit aid) a set of the most convincing demonstrations, designed especially to "arrest the skeptic mind, and hold it spell-bound for life." Donations solicited; I am poor and need them. Societies and individuals may address me at Dover, Del. July 4—3w*

$10 to $20 a Day, Sure, and no money required in advance. Agents wanted everywhere, male or female, to sell our **Patent Everlasting White Wire Clothes Lines.** Address the AMERICAN WIRE CO., 75 William street, New York, or 16 Dearborn street, Chicago. July 4.—4w

Annie Denton Cridge continues to make **Psychometric Examinations** as heretofore; letters, etc., $2; mining specimens, $5. Address, 602 "N" street, between 6th and 7th, Washington, D. C. July 4.—5w*

Mrs. Mary Lewis, by sending their autograph, or lock of hair, will give psychometrical delineations of character, answer questions, &c. Terms $1,00 and red stamp. Address, MARY LEWIS, Morrison, Whiteside Co., Ill. June 20.—20w*

Mrs. M. Smith, Clairvoyant and Magnetic Physician, will prescribe and give advice by mail. Fee $1.00. Address, Box 1165, Aurora, Ill. 4w*—June 27.

Spiritualists' Home.—Board by the Day or Week, at 54 Hudson street. 4w*—July 4.

DR. J. T. GILMAN PIKE,

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From an experience of ten years, Dr. P. is convinced of the curative efficacy of Electricity and Magnetism, and is constantly availing himself of these occult forces in the treatment of his patients. July 27.

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Prof. Kline, of the Philadelphia University, is making astonishing Cures of Cancer at the Philadelphia Cancer Hospital, by a new process, a *Chemical Cancer Antidote*, that removes the largest of Cancers without pain or the use of the knife, without caustic, eating or burning Medicines, and without the loss of a *drop of blood.*

For particulars call or address R. H. KLINE, M. D., 931 Arch street, Philadelphia, Pa. 4w*—June 27.

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June 13.

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ASTROLOGY! ASTROLOGY!!

Send $2 and stamp, with lock of hair and color of eyes, also date of birth, (as nearly as possible) and you will receive past and future, with valuable medical advice. Direct to Lock Box 30, Vineland, N. J. 4w*—June 27.

New York Advertisements.

LETTER FROM JAMES V. MANSFIELD.

We can say nothing to add to the weight of the following unsolicited and unexpected letter from James V. Mansfield, the distinguished test medium, whose personal communications and answers to sealed letters have given him so great a celebrity throughout all parts of the United States. As one of the pioneer mediums to California, years ago, his name and reputation are as familiar to the Spiritualists of San Francisco and the Pacific coast, as they are to the Spiritualists of New York city and the Atlantic States:

May 18th, 1868.

Prof. Payton Spence—For more than two years I have not only noticed your Positive and Negative Powders advertised, but have frequently been asked, by my numerous correspondents, what I knew of their efficacy.

In most instances I have replied that I knew nothing of them beyond that which was told me by those who had made use of the same.

As for myself, I had, for years, adopted the Homeopathic mode of doctoring, and found it usually sufficient for self and family.

But for the last year my son has been much afflicted with what is commonly called Chronic Catarrh, and the Homeopathic remedies which had hitherto relieved him had ceased to do him any good. He became nervous and despondent, and general debility was apparent. About this time one of your agents chanced to visit my house, and seeing the condition of the young man, advised or recommended your Powders. A box of them was procured. Before he had taken twenty powders he assured us he was better; and by the time he had taken the contents of one box, he said: "Father, I feel that I am nearly well." His appetite returned, he slept soundly, and now is about his daily avocation, as well, if not better than he ever was.

Mrs. Mansfield was at the same time suffering from pain caused by falling, which had troubled her right side and back. At times so severe was the pain that she would be obliged to lie in bed several days at a time. We used all the remedies used by the Homeopaths, besides rubbing and stimulating the affected parts with liniments; but all to no purpose. Mrs. Mansfield then resorted to your Powders, and within the space of three days she was free from pain, and is now as well as she ever was.

At the same time we had in our family a young gentleman from Boston, who had been for years afflicted with a bronchial difficulty. So inflamed was his throat at times that it was difficult for him to articulate. Day by day I watched his decline in health; and one day I thought I would speak to him about it. I did so. His reply was: "Mansfield, I think the game of life is about played with me" He was making preparations to go home, and as we thought (and no doubt as he thought too) never to return to us again. Mrs. Mansfield thought it best to recommend your Powders to him. Feeling confident that she had received benefit from them, she thought there was a bare possibility that our young friend might also receive some benefit therefrom. So we talked with the young man, and he consented to try them, although he laughed at the idea, in his condition, of health. He took a Positive Powder on going to bed, and coughed less than usual through the night. The next day he took them as directed, and a perceptible change was evident for the better. This was about four weeks ago. To-day he is apparently well and about his business, although he continues still to take now and then a Powder. I consider the young man out of all danger, and as likely to live twenty years as any one I know of.

There are several others I could speak of, whose cases have come under my observation within the last two months. But I will close by calling your attention to only one of them. The case I am now to mention is that of a gentleman of my acquaintance who had for several years been troubled with a rush of blood to the head. At times it was so severe that it came near terminating in paralysis. Not long ago he had one of his attacks, and I was called in to see him. I found him writhing on the bed, at times apparently unconscious. I was alarmed, and, at first, knew not what to do. But Mrs. Mansfield advised your Powders, and they being at hand, we gave them. Now, singular as it may appear, this man was sleeping quietly in less than fifteen minutes. We continued to give the Powders at intervals during the night, and the next morning the gentleman dressed himself and went down town to his business. He said he felt symptoms of the old attack for several days, but as he continued to take the Powders from time to time, he tells me he is freer from those bad feelings than at any time during the last ten years.

As before said, I have other cases to relate to you, and when I have a leisure evening I will call at your office and relate them. Until then I remain, yours very sincerely,

JAS. V. MANSFIELD,
No. 102 *West 15th street, New York.*

The magic control of the Positive and Negative Powders over diseases of all kinds, is wonderful beyond all precedent.

THE POSITIVE POWDERS CURE Neuralgia, Headache, Earache, Toothache, **Rheumatism,** Gout, Colic, **Pains** of all kinds; **Cholera,** Diarrhœa, Bowel Complaint, **Dysentery,** Nausea and Vomiting, **Dyspepsia,** Indigestion, Flatulence, **Worms;** Suppressed Menstruation, **Painful Menstruation, Falling of the Womb,** all Female Weaknesses and Derangements; Cramps, **Fits,** Hydrophobia, Lockjaw, **St. Vitus' Dance; Intermittent Fever,** Bilious Fever, Yellow Fever, the Fever of **Small Pox,** Measles, Scarlatina, Erysipelas, Pneumonia, Pleurisy; all **Inflammations,** acute or chronic, such as Inflammation of the Lungs, **Kidneys,** Womb, **Bladder,** Stomach, **Prostate Gland; Catarrh,** Consumption, Bronchitis, **Coughs,** Colds; **Scrofula,** Nervousness, **Sleeplessness,** &c.

THE NEGATIVE POWDERS CURE Paralysis, or Palsy; **Amaurosis** and Deafness from paralysis of the nerves of the eye and of the ear, or of their nervous centres; Double Vision, Catalepsy; all **Low Fevers,** such as the **Typhoid** and the **Typhus;** extreme Nervous or Muscular **Prostration** or **Relaxation.**

For the cure of **Chills** and **Fever,** and for the prevention and cure of **Cholera,** both the Positive and Negative Powders are needed.

The Positive and Negative Powders do no violence to the system; they cause **no purging, no nausea, no vomiting, no narcotizing;** yet, in the language of S. W. Richmond, of Chenoa, Ill., "*They are a most wonderful medicine, so silent and yet so efficacious.*"

As a Family Medicine, *there is not now, and never has been, anything equal to* **Mrs. Spence's Positive and Negative Powders.** They are adapted to **all ages** and **both sexes,** and to **every variety of sickness** likely to occur in a family of adults and children. In most cases, the Powders, if given in time, will cure all ordinary attacks of disease before a physician can reach the patient. In these respects, as well as in all others, **the Positive and Negative Powders** are

THE GREATEST FAMILY MEDICINE OF THE AGE!

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Mrs. Jeannie Waterman Danforth,

313 East 33d street, New York, gives correct Diagnoses of the most intricate cases. Magnetizes, prescribes for and Cures acute and chronic diseases under Spirit Control. Consultation hours from 9 A. M. till 7 P. M. June 13.—11w*

Answers to Sealed Letters.—R. W. Flint has recently been influenced to write involuntarily, in answer to Questions in Sealed Letters, thus giving the most astonishing tests, manifesting many new features in mediumship, and attracting so much attention that he has been compelled to give up his regular business and devote himself entirely to the work. He is therefore obliged to charge a small fee. Enclose two dollars and three postage stamps. Address 105 East 12th street, New York. 4w*—July 4.

A Circle every Friday evening, for spiritual development, and the advancement of truth. Sittings during the week for development, spirit communion and psychometrical delineation of character. 737 Broadway, New York—3d floor, room 13. 4w*—June 20.

Mrs. H. S. Seymour, Business and Test Medium, No. 1 Carroll Place, corner Bleecker and Laurens streets, third floor, New York. Hours from 2 to 6 and from 7 to 9 P. M. Circles Tuesday and Thursday evenings. June 27.—6w

Adeline S. Ingraham, Psychometrist, describes the spirit-homes of the departed, with messages to the living, from the photograph of the deceased. Terms $5,00 and 4 stamps. 737 Broadway, New York. 4w*—June 20.

Mrs. R. L. Moore's Clairvoyant Prescriptions are giving universal satisfaction. Send $1, 2 stamps and lock of hair, with age and sex of patient, care of Warren Chase, 544 Broadway, New York. 8w—June 27.

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New York Advertisements.

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AND

CHEMICAL DISCOVERY!

Dr. E. F. Garvin cures Incipient Pulmonary **Consumption,** Catarrh, Bronchitis and all Blood Diseases by his new chemical discovery for dissolving Tar with its thirteen elements, for the first time. This remedy and its combinations have more purifying properties to the Blood than any known. After submitting it to the most rigid tests in the above diseases, also

Dyspepsia, Scirrhus, Scrofula Eruptions, Humors, Liver, Kidney, and particularly Heart Disease, Pimply Eruptions on the Face, Neuralgia, Rheumatism, Fever Sores, Piles, Fistula, The Poisoning of the System by too much Mercury,

—which diseases sow the seeds of Consumption of which thousands die annually—hundreds of living witnesses will testify to the efficacy of the Doctor's treatment. Having submitted his remedies to the most rigid tests for seven years, he now offers them to the public through Druggists and from the Office.

The First Solution and Compound Elixir of Tar;
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This is taken internally, also diluted to inject the nose, for Catarrh, and eradicating all Humors from the Blood and System.

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This is the best Family and Liver Pill known, containing no Mercury.

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with new patented Pile Tube, for the complete eradication of Piles, Hemorrhoids, Fistula, &c.;

Price $1.00 per Box; Price of Tube $3.00.

This Ointment can be used without the tube for White Swellings, Tumors, Old Sores, &c.

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Tar contains a large amount of carbolic acid, which is potent in cleansing the skin of Freckles, Moth, Eruptions, Dandruff in the Scalp, &c. A fine toilet soap.

First Solution of Tar Plaster.

This is found to be superior to all others for removing pains, restoring lost action, &c.; as cheap as any in the market.

DR. GARVIN makes Examinations from sight, and not from sympathy with the sufferer's state, whether the patient is present or on the other side of the earth, by giving the name, sex and age only. He has no superior in this department, and his knowledge of Anatomy and Physiology enables him to know what he sees. ☞ Personal Examinations, $3,00; Written do. $5.00.

Dr. G. has moved his office from 462 6th avenue to 142 West 16th street, near Union Square, to a four story English basement house, where he can accommodate patients from abroad who desire to stay for treatment. Hours from 10 A. M. to 4 P. M. June 6.

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SPIRIT MAGNETIC VEGETABLE SYRUP

Eradicates Humors, Mercury, and all impurities, from the system; Magnetically Vitalizes and Strengthens all the main organs of life, causing the blood to become more arterial, (in many cases there being too much of the *Venus*); restores vitality to the Kidneys where they have been weakened by the liver becoming torpid; acts on the glands in a particular manner, increasing all the secretions and excretions, and completely renovates and changes the action of the whole system.

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The above medicine will be sent per Express on receipt of $1,50 per bottle. Also any of the following valuable magnetic preparations, at the same price per bottle:

Dr. William Clark's Magnetic Dysentery, Cholera Morbus and Cholera Cordial.

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for strengthening and equalizing the nerves and circulation.

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strengthens the glands and tubes, clears the air cells and cleanses the membranes from unhealthy mucus collections.

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☞ N. B.—If any desire to consult Dr. Clark's spirit, they can do so by calling on or addressing his medium,

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Spirits intend that the **Positive and Negative Powders** shall sweep the country like a vitalizing whirlwind of magnetic power. The feeble, sickly breath of opposition shall faint and die upon the swelling waves of rejoicing that go up from the multitudes. **THE POSITIVE AND NEGATIVE POWDERS ARE ALREADY A POWER IN THE LAND. Read the columns of evidence** in the Banner of Light, the Portland Transcript, the Present Age, the Massachusetts Ploughman, the Banner of Progress, the Republican Journal, the Spiritual Rostrum, the Connecticut Courant, and other papers. **From this time forth,** similar columns of varied notices of the **GREAT SPIRITUAL REMEDY** will, as speedily as possible, be put **in all the leading papers** of the United States. Thus, in the hands of an unseen power, **am I made to preach Spiritualism,** not through one paper, nor to Spiritualists alone, but **through one thousand papers,** and to all classes and all denominations of readers.

Mrs. Spence's Positive and Negative Powders are one of the things that **never go backwards.** The demand for them is immense, and is constantly increasing. **Every box sold makes a call for a hundred more.** Every patient who has used them, becomes at once their enthusiastic advocate, a real, live, talking advertisement, and a perpetual, voluntary witness of their wonderful works.

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Claims marked success in the treatment of all **Chronic and Nervous Disorders, Epilepsy, St. Vitus' Dance, White Swelling, Paralysis, Local and General Debility, Pulmonary Consumption,** &c. and in a word, all **Morbid Conditions affecting the Vital or Functional Action of the System.**

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☞ Fee for Examination, $5; for office treatment, $2; for visits, according to distances, $3 to $5, including advice.

☞ Patients attended to, and prescribed for by mail, on enclosing the fee of Five Dollars. Reasonable reductions made for the poor.

Sept. 28.—tf

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PLANCHETTE.

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One hears these inquiries on almost every corner. Reader, if you have n't seen it, and you would really like to have the most complete test you ever saw, send for

Holmes's Alphabetic Test Planchette.

Do you want to know what it is? We answer: the most ingenious instrument ever invented for holding intercourse with your *spirit* friends, so arranged that by simply putting your hand on it (and remaining quiet a few moments) it will become so charged with magnetism as to move, and answer any question you may ask, by pointing to the letters of the alphabet attached. To make the test more perfect, blindfold the party who places his hand on it. Two parties, male and female (positive and negative persons) operate it best, by putting their hands on same. Its movements are wonderful.

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Heals the Sick at his Residence,
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May 30.—tf

Tennessee, West Virginia and New Jersey lands for sale or exchange, in large or small tracts, by B. FRANKLIN CLARK, 1 Park place, New York. 4w*—June 20.

Western Department.

J. M. PEEBLES..................................EDITOR.

Individuals subscribing for the BANNER OF LIGHT by mail, or ordering books, should send their letters containing remittances direct to the Boston office, 158 Washington street. Local matters from the West requiring immediate attention, and long articles intended for publication, should also be sent direct to the Boston office. Letters and papers intended for us should be directed to J. M. PEEBLES. Persons writing us in July will direct to Hammonton, N. J.

Spiritualism and the Bible.

HUMBOLDT, TENN., MAY 26, 1868.

J. M. PEEBLES—Would you be kind enough to answer the following questions, through the columns of the *Banner of Light*:

Does Spiritualism coincide with the doctrines taught in the Old and New Testaments?

If so, state proofs.

There are a few young men in this locality who request the desired information.

With respect, JOHN T. BROWN.

REPLY.

Spiritualism, in its broadest, divinest sense, underlies and enzones all that relates to the spiritual nature of man in its organization and dual relation—in its capacities, purposes, duties and final destiny. It further embraces all that is known or may be discovered of God—the *Infinite Spirit*; of the world of spirits and its inhabitants; of psychological and spiritual influences, of whatever kind, and of all the occult forces and relations that pertain to the realms of spirit and matter. In the general acceptation of the term, however, it refers more particularly to the *fact* of spirit-communion—that human beings have a conscious individualized existence after the death of their mortal bodies, and do under proper conditions manifest themselves to and communicate with those living upon earth. Those accepting this *fact* as belief, or demonstrated knowledge, are denominated Spiritualists.

The Old and New Testaments abound in references to angel ministries, converse with spirits, visions, trances, dreams, healings, gifts of tongues, and discerning of spirits. These historic records Spiritualists believe because reasonable, and corroborated by the phenomena of the present. In brief, "Spiritualism coincides" with all the spiritual truths and eternal principles taught in our and *all* Bibles.

As to the "doctrines taught" in the Old and New Testament Scriptures, each of the three or four hundred Christian denominations professes to find its own central dogma especially revealed therein—the Baptist, immersion; the Presbyterian, sprinkling; the Second Adventists, the burning of the world; the Orthodox, endless damnation; Universalists, universal salvation, and so on through the dubious chapter of sectarianism. But if by "doctrines taught," friend Brown means conscious communings with the spirits of the spirit-world, we have to say that the appearance and communications of angels and spirits with mortals, are taught all through the ancient Scriptures. See among others the following passages: Gen. xix: 1, Gen. xviii: 1-2, Gen. xvi: 7, Acts vii: 35, Gen. xxxii: 1, I Kings, xix: 5, Num. xxii: 31, Dan. ix: 21, I Sam. xxviii: 14, Job iv: 14-15-16, Matt. xxviii: 2-3, Mark xvi: 4-5, Luke xxiv: 3-4, Luke ix: 30, Acts xxiii: 9, Rev. iv: 1, Rev. xxii: 8-9.

Departure of Alleyne G. Chase.

"Gone are my roses—gone is my beautiful dream!" exclaimed the good Kerner, when the death angel stooped for a moment, in the sere of autumn, bearing the object of his deepest earthly love to the cloudless skies of eternity.

Not thoroughly illumined with the principles of the Spiritual Philosophy, he hardly realized that the dream had changed to a beautiful reality, that the divinest ideals are sure to ultimate in more blissful reals, that life and death as twin brothers are only musical ripples, ever rising upon the measureless ocean of existence, and that death is but birth—the real birth of the soul, to touch and sweep new harp-strings in heaven.

In the stillness of night, June 19th, Alleyne G. Chase, in the twentieth year of his age, left the mortal for that "House not made with hands, eternal in the heavens." The disease was typhoid fever; the sickness severe; the last words, "*Good-by, dear mother—I'm going!*" and the translation beautiful—was only excelled by the reception of the waiting angels that welcomed him to their lyceums and libraries, their fountains and fields of fadeless beauty and splendor!

"Softly! tread softly! bow down the head,
For lo! the angels are guarding the dead;
Shadowless pinions around him are thrown,
Radiant with light which no mortal hath known.

On the still whiteness of his pale, calm brow,
Let your fond kisses fall rev'rently now—
Rev'rently, holily, spotless and fair,
For purity's seal is yet lingering there.

Swift was the messenger; blooming to-day,
Stricken to-morrow, dying he lay;
Anguished the mother bent o'er his bed—
A word—a smile, then our darling had fled.

Trust! and look upward, for heaven's more bright,
Radiant to change earth's darkness to light;
O'er pearl-lit shores of the silvery river
Alleyne awaits you, blessed forever!"

The residence, breathing an air of calmness and resignation on the day of interment, was draped in white. The encoffined remains, dressed in neat attire, were garlanded in the brightest, freshest flowers of June, while the festoons, and wreaths of roses encircling the form, contained the following mottoes:

"A sweet and holy soul."
"Blessed are the pure in heart."
"He maketh his angels spirits."
"Life is but a day at most."
"Man is a spirit, and the spirit is the man."
"Of manners gentle, of affections mild,
In wit a man—simplicity a child."
"God is wisdom—God is love."

Seeing the Lyceum children, and the bearers—his companions—lingering around the pale shadow of the loved one, weeping, we were reminded of the Syrian scene—Jesus, Martha and Mary, standing sad and sorrowing by the grave of their brother, and of the multitudes exclaiming, "*Behold! how they loved him*"! We confess to the subdued pleasure of standing as we did with fond parents, the father an invalid; with brothers so tender; with a sister so affectionate, and a wide circle of sympathizing friends, and placing our hand upon the marble forehead, smoothing the soft, dark hair.

"You may break, you may shatter the vase, if you will,
But the scent of the roses will hang round it still."

As one of the purest, noblest and manliest of souls, we loved him with emotions deep and fraternal; and therefore can hardly refrain from using the words of Victor Hugo:

"I bless him in the great hereafter. In the name of the sorrows whereon he gently beamed, and of the shadows he smiled into sunshine; in the name of terrestrial things he once hoped for, and of celestial things which he now enjoys; in the name of all he loved, I bless him. I bless him in his youth; in his beauty; in his innocence; in his life and in his death. I bless him in his white, sepulchral robes; in his home which he has left; in his coffin which his friends filled with flowers and which God filled with stars."

The gathering at the house very large, our remarks, in spirit cheerful, in tones tender, softened with sympathy and sadness, were comparatively brief. Such was his desire. And then there was no unnecessary display, no dark procession to tolling of bells, or gloomy faces of unreconciliation to mark the passage to the cemetery. The burial hour was evening; the ceremonies connected with the "Order of Eternal Progress," conducted by Bro. Dyott, were impressive and imposing, and the singing by the members of the Lyceum touching and beautiful.

Alleyne Chase was no ordinary young man. Brimming with high purposes, and full of aspiration, he had painted gorgeous pictures upon the rosy sky of the future. As a son he was dutiful; as a brother affectionate and manly; and as a friend, true and faithful, he was the star of the social home-circle. To know him, was to love him. In business prompt; in the Sunday Lyceum as Assistant Musical Director he was all sunshine; in the exhibitions eloquent as a speaker, and in the moral characteristics of practical life stainless. A young gentleman friend of his, preparing for the profession of the bar, said to us on the morning of the funeral:

"I have known Alleyne six years, and never knew a young man of such pure habits; of such a sunny nature and firm adherence to principle. He may have had faults, but I confess I never saw them."

Could language pay a higher tribute to genuine worth? Though a dweller in the higher life, he will oft descend to family and friends, delighting to be a ministering angel to the loved—*all* the loved of earth; for pure love is immortal, and souls in their heavenly abodes are governed by the divine laws of attraction. Blessings upon him. His good deeds, his kind words, linger as odors and incense in our midst.

"Hearts where the brother's head hath lain
Held by love's shining ray—
Do you know that the touch of his gentle hand
Doth brighten a harp in the Summer-Land?
Oh, he waits for us with an angel band,
Over the starry way!"

The following were the remarks at the funeral by M. B. Dyott, Conductor of the Lyceum of which Alleyne G. Chase was a member:

How mysterious and devious are the ways through which we are called upon to pass during the brief period of our existence in this primary school of being. Beginning in infancy, passing through the various stages of life, some attain to manhood and some to a ripe old age; yet when they review the record of their lives, a useless blank, or perchance the manifestation of ignorance and crime have so blackened the history of their earth-life that it were better they had never been born. Whilst others, in the flower of their being, just budding into life, beauty and usefulness, are cut down by the unsparing hand of death. Youth in its beauty and harmlessness, manhood in its vaunted vigor and pride of its strength, are no more exempted than decrepit and tottering age from the fixed laws of being that dedicate all that is mortal to decay and death. It is ofttimes said, "The good die first," or of those who are called to a higher stage of existence when young, "They were too good, too pure, too beautiful, to battle with the storms and vicissitudes of earth-life." But did it ever occur to you, my friends, that the disembodied stage of being is but a counterpart of this? and if so, must it not be composed of young and old, grave and gay, good and bad, of infancy, childhood, youth, maturity and advanced age? What would heaven be were there no children there? and how shall the heavenly spheres be peopled with youth and beauty, if they are not transplanted from this and other earths to people the boundless realms of the Infinite?

Viewing this change called death in the light of our glorious philosophy, we have met to-day to celebrate the *birth* of a noble, a pure, a beautiful spirit into the realms of life and beauty, a higher stage of being. Another step his spirit hath advanced along Progression's path.

We say he has gone to heaven. But where is the heaven to which he has gone? Is it in some far-off planet, where naught but strangers dwell? or is it not rather where his affections are centred in the companionship of those he loves on earth? Is it not in the bosom of his family and friends? Is he not the beloved Alleyne still? Could it be heaven to him to quit the scenes of his home, the memories of those he loves? We think not.

If we take not our loves, our affections, the inherent characteristics of our earth-life with us across the Jordan of death, then is annihilation a fact and immortality a fable. But no. Bright spirits from the Summer-Land have spanned the Niagara of death with a rainbow bridge, over which they have laid the telegraphic cable of love, and united the two worlds in a bond of indissoluble union. We say, therefore, to you who are watering this newly made grave with your tears,

"Weep not for those who have passed from thy sight,
They are not gone, are not gone;
'Round thee they hover on pinions of light;
They are not gone, are not gone.
Fondly they watch thee as guardians of love,
Seeking to guide thee where'er thou may'st rove,
Striving to lead thee to bright courts above;
They are not gone, are not gone."

Our beloved brother was one of the first members that constituted Liberty Group when the Children's Progressive Lyceum in this city was first formed. He continued a faithful member for several years, then filled with fidelity and honor the position of Guard, and at the time of his departure was Assistant Musical Director, in which position he labored assiduously and faithfully, until called from the duties of earth-life to the upper Lyceum in the glorious Summer-Land.

He was a dutiful and affectionate son, a loving brother, a faithful friend and companion. He was a model of purity, goodness and manliness—one of the noblest specimens of God's greatest handiwork.

He died as die the brave, without a murmur, without a fear. His last utterances were, "I am going! Good-by, mother," then fell asleep. If there be any here within the sound of my voice who ask the oft repeated question, "What good does the philosophy of Spiritualism do? Where and what are its consolations in the trying hour of dissolution?" I would say, Go stand by the dying bed of the true believer in its glorious teachings, and the question will be answered. It teaches the inestimable *knowledge* of a glorious immortality, an eternity of progress. It teaches man to meet death without fear or amazement. It enables him to view death as a white-winged messenger of love, who opens to his enraptured vision the flower-encircled door, and shows him those he loves. It says to the mourner, "Cease thy anguish; wipe away thy tears. Behold the evidence of immortality. I still live, and stand beside thee." Such were the teachings of this young man's life. How glorious, how triumphant, were his last moments! He lived a true man, he now lives a glorified spirit.

The remarks I have just made apply to our brother as a member of the Children's Progressive Lyceum, and as he was a member of Excelsior Sanctuary No. 2, and of the Supreme Sanctuary of the Order of Eternal Progress also, I now propose to say a few words to the members of our beloved Order:

Brothers and Sisters of the Order of Eternal Progress, Children of Light—We have assembled around this newly made grave to deposit within its silent chambers the mortal remains of one who has walked in innocence the paths of life, has realized the fruition of his hopes, and now treads the heavenly streets of a glorious immortality. He has given the password at the Supreme Sanctuary in the upper spheres, passed the vestibule of existence, clothed himself in his appropriate regalia, and gained admittance to the secret chambers of the Children of Light on the other side of the silent river of death.

This, my friends, is a trial through which we all shall ere long have to pass; and may we, like him, be as well prepared for the change. May we, like him, pass the portals of the tomb, and gaze in fearless admiration upon the beatific vision that shall then be presented to our enraptured sight.

The lesson of to-day is one of no unmeaning significance. Man appears upon and disappears from the stage of life as wave meets wave and parts upon the troubled waters. Let us so improve this lesson that we may be prepared to meet that change which leads to life eternal, and crowns us with a glorious immortality.

Immortality! What is immortality?
A voice within us speaks the startling word,
"Man, thou shalt never die!" Celestial voices
Hymn unto our souls: according harps
By angel fingers touched, when the mild stars
Of morning sang together, sound forth still
The song of our great immortality.

Oh Infinite and Eternal Presence, our Father and our God, Supreme Ruler of the Universe, we humbly beseech thee to bless and comfort those upon whom this bereavement has fallen. Buoy them up under this affliction; sustain them against despondency, and pour down thy blessings upon their heads.

Oh Heavenly Father, bless the brethren and sisters here assembled. Imbue them with the wisdom of thy laws, and draw them unto thee with the chords of thy inestimable love. Impress them with their duty to each other, as members of one family, and their obligations in the various relations of human life.

And, oh God, we humbly beseech thee to bless the work in which our Order is engaged. Let the lessons of this hour sink deep into our hearts; strengthen our resolutions; increase our benevolence and charity; enlarge the sphere of our affections; expand our hearts into an all-embracing love for all God's children, of every form of belief, nationality, tongue or climate; make our organization broad and comprehensive as the universe; and finally, bless our beloved Order throughout the globe; preserve its principles and purposes from innovation; sustain it from the shafts of enmity; protect it from self-immolation, and shield it from all evil. And to thee we will ascribe the praise, forever and forever.

A Step Backward—Rev. E. F. Abbott.

It has been common in the past for Universalist clergymen to become Spiritualists, leaving the denomination, as in the cases of Fishbough, Brittan, Ingalls, Prince, Harris, Averill, Plumb, Swan, Hayford, Gill, Farrett, Fishback, Connor, Edmunds, and a number of others. This was natural; a healthy "growing in grace"; a going "on unto perfection"; a step from faith to knowledge; but the Rev. Mr. Abbot, of Maine, has gone from Universalism to Congregationalism—a step *backward*, certainly! Among other reasons offered for the change, the *Congregationalist* parades the following:

"During the fruits of this preaching (Universalism) *not a single known conversion, and always stupidity and indifference to spiritual things*, at length appalled him, and he began seriously to inquire whether he had not wandered into a fundamental error. * * * He recalled the fact of his own coldness of heart and neglect of watchfulness and prayer which just preceded and accompanied his adoption of Universalism."

Miraculous conversions, so considered, are only psychological effects, while the old fossil dogmas of total depravity, vicarious atonement and endless hell torments, are rapidly dying into merited oblivion; hence the surprise to learn of a Universalist clergyman's conversion to Congregationalism.

D. White, M. D., Springfield, Ill.

In another column may be seen the advertisement of Dr. White, who in addition to being a thoroughly educated physician, has strong mediumistic and magnetic powers. This accounts for much of his remarkable success as a practitioner. Mrs. White, not only gifted with vision and trance, is an excellent clairvoyant, describing spirits with great accuracy. We trust at no distant day she may be induced to enter the lecture-field, gathering in the golden sheaves.

E. B. Coles—East Tennessee.

Friend Coles recently returning from Rhea county, East Tennessee, states that the people through that productive region are becoming deeply interested in Spiritualism. It is to be his future permanent home. Those wishing to know of prospects, price of lands, &c., can address him in accordance with his advertisement in another column.

The Presence of Spirits.

"It is a hard matter to deal with men who do verily believe that God Almighty and his angels encamp around about them," &c., &c.—*Hon. Thos. Corwin.*

What mightier prompting to good or stronger restraint from evil than the thought of loved friends departed watching near us, divining our every purpose, and sifting to the gaze of our own hearts the motives of action? Who, with the knowledge that the pure spirit of a mother was hovering about, would dare to commit a wrong, and in the presence of the hosts of the invisible world be unjust to his own higher nature? Then, for this consideration alone, the restraining influence which Orthodox Christians have preached vainly for, our beautiful Philosophy should be tolerated by our enemies. Yet for one step over the circumscribed limits of creed, for the exercise of liberty of thought, we must be unrecognized. Like the lowly Nazarene, we have advanced to the high standpoint hoped and prayed for, but for our opposing brethren, prematurely, therefore, but a few noble ones must rise and carry forward the standard of progress. From what ranks of society shall our support come? Are they of wealth and influence who eagerly drink from the fountains of inspiration? Do we number by scores those who are skilled in science and learned in many tongues? Nay, nay, we have truly this treasure in weak vessels, that the excellency of the power may more manifestly be of God. In weakness shall our strength be perfected. The stream of inspiration waxes stronger, lengthening and widening as it flows. Sister and brother, 'tis by united faith and harmony of purpose we shall hasten the day when all shall know and appreciate the beautiful lessons of spirit-communion.

Ah, could we foresee that the pain which so rends
In blessings returns to our head,
The grief of to-day we should welcome with joy,
Nor think of the future with dread.

Clouds thickly and dark may obscure from our path
The sunshine of those cherished fond;
But the spirit, unfolding, will brighter more far
Reveal us an unbroken bond.

Ah, no; when ye sever the life from the soul,
Then may we, engulfed in despair,
Bow low when the loved ones are stricken from sight,
Revolving the thought, Are they there?

But when to your bedside you see hovering o'er,
Familiar in form and in voice,
Those long gone before to the shores of the blest,
Your heart then may leap and rejoice.

The weight of your grief fades swiftly away.
The object of sorrow perceive.
Your eyes do behold, your ears, too, have heard;
The heart, rent in twain, doth believe!

Cincinnati, Ohio. L. J. S.

The Work of Physical Mediums.

The great object earnest believers ought to have, in any good doctrine or belief, should be to propagate as rapidly as possible among their fellows the proofs of the truths and doctrines they entertain. Notwithstanding most of the human family are skeptical and slow to believe anything contrary to their preconceived notions or opinions, still stubborn facts always carry weight, and when followed up lead to conviction. Theories amount to but little; speculations are cheap, and within the power of any ingenious mind. Absolute facts and uncontrovertible truths, coming before the mind in a tangible form, must soon be acknowledged by all rational and unbiased persons. Columbus theorized for years before the wisest courts and assemblies of Europe, without absolutely convincing any one of the correctness of his ideas; and more perhaps on account of his importunity than anything else did Ferdinand and Isabella give him his meagre outfit. But when the bold discoverer returned with evidence their physical senses could appreciate, no one was found foolhardy enough to disbelieve.

So is it with the proofs of spiritual communing. Tangible evidence is stubborn; theoretical arguments amount to but little; one hour of honest, intelligent physical demonstration is worth more to convince a mind searching for light and knowledge than a hundred lectures filled with either eloquence or cant, rant and theory. This is especially true in the West. Here we want practical demonstrations. I have noticed some fault found with this section for its lack of sympathy with and support of lecturers and mediums. If there has been any reason for this accusation, it cannot be because the West is not appreciative; it must be from some other cause. The purse strings of the West are not niggardly held. Like all new countries, however, we have few palatial residences. If means have not been lacking, time has, for the making of the permanent home with its thousand accompanying comforts and conveniences, so that visitors from the East must not be surprised at the apparent rudeness of most of our dwellings and surroundings. At no very distant future, however, we will be all right, politically, morally and socially. We are making a great effort to extend the right of suffrage to all regardless of "color or sex." The enfranchisement of woman, in my opinion, is the great step toward the "millennium."

Would you spread the knowledge that spirits of the supposed dead can and do communicate with mortals left behind, increase the number of *reliable physical mediums*, and send them forth to *demonstrate* to the world and to *teach others to demonstrate*. Show every village and hamlet how reliable mediums can be developed in their midst. Do this, and your theories will take care of themselves. I speak from an extended knowledge in this particular. Send reliable test mediums here, and they will be liberally supported and cared for.

To use a common expression, "pretty talk" is pleasant to the ear, and may bring the *eclat* of the moment, but startling *facts* and naked *truths*—no matter how simply or roughly shown—bring with them earnest, honest, lasting conviction. Of the two, give us always the latter.

Those claiming to be reformers should be careful to have no "beams in their own eyes," while they are declaiming against "the motes in their brother's eyes." Yours for TRUTH.

Kansas, 1868.

Discussion.

A public discussion will take place in Phillip's Hall, Richmond, Ind., commencing Sept. 1st, 1868, and continuing for five evenings, between E. V. Wilson (Spiritualist), and Rev. W. D. Moore (Campbellite).

The subjects of discussion are embodied in the following resolutions:

1st. *Resolved*, That the Bible sustains modern Spiritualism in all its phases.

2d. *Resolved*, That the teaching and phenomena of modern Spiritualism are essential to the happiness of man here and hereafter.

E. V. Wilson affirms; Rev. W. D. Moore denies.

We expect a good time, and all within reach are invited to come. Yours truly,

SAMUEL MAXWELL.

SPIRITUALIST MEETINGS.

BOSTON.—The First Spiritualist Association hold regular meetings at Mercantile Hall, 32 Summer street, every Sunday afternoon and evening at 2½ and 7½ o'clock. Samuel F. Towle, President; Daniel N. Ford, Vice President and Treasurer. The Children's Progressive Lyceum meets at 10½ A. M. John W. McGuire, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to Miss Susan M. Fitz, Secretary, 66 Warren street.

THE SOUTH END LYCEUM meets every Sunday at 10½ A. M., at Springfield Hall, 80 Springfield street. A. J. Chase, Conductor; Mrs. M. A. Stewart, Guardian. Address all communications to A. J. Chase, 72 Springfield street.

CIRCLE every Sunday evening at 425½ Washington street, opposite Essex. Mrs. M. E. Beals, medium.

EAST BOSTON.—Meetings are held in Temperance Hall, No. 5 Maverick square, every Sunday, at 3 and 7½ P. M. L. P. Freeman, Cor. Sec. Children's Progressive Lyceum meets at 10½ A. M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins, Guardian. Speakers engaged:—Mrs. Juliette Yeaw, July 5 and 12; Mrs. Fannie B. Felton, July 19 and 26.

CHARLESTOWN.—The First Spiritualist Association of Charlestown hold regular meetings at Central Hall, No. 25 Elm street, every Sunday at 2½ and 7½ P. M. Children's Lyceum meets at 10½ A. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

CHELSEA.—The Children's Progressive Lyceum meets every Sunday at 10½ A. M., in Fremont Hall. L. Dustin, Conductor; J. H. Crandon, Assistant Conductor; E. S. Dodge, Guardian; Mrs. Salsbury, Assistant Guardian. Meetings discontinued for the present.

The Bible Christian Spiritualists hold meetings every Sunday in Winnisimmet Division Hall, at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

CAMBRIDGEPORT, MASS.—The Spiritualist Association hold meetings every Sunday in Williams Hall, at 3 and 7½ P. M. J. Close, President. Children's Lyceum meets at 10½ A. M. M. Barri, Conductor; Mrs. D. W. Bullard, Guardian. Speaker engaged:—Mrs. Sarah A. Byrnes during July

LOWELL, MASS.—The First Spiritualist Society hold meetings every Sunday afternoon and evening in Lee-street church. The Children's Lyceum is united with the Society, and holds its sessions at 10½ A. M. John Marriott, Jr., Conductor; Mrs. Elisha Hall, Guardian. N. S. Greenleaf, Cor. Sec.

PLYMOUTH, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock A. M.

WORCESTER, MASS.—Meetings are held in Horticultural Hall, every Sunday, at 2¾ and 7 P. M. E. D. Weatherbee, President; Mrs. E. P. Spring, Corresponding Secretary.

SPRINGFIELD, MASS.—The Fraternal Society of Spiritualists hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 2 P. M.; Conductor, H. K. Cooley; Guardian, Mrs. Mary A. Lyman. Lectures at 7 P. M.

STONEHAM, MASS.—The Spiritualist Association hold meetings at Harmony Hall two Sundays in each month, at 2½ and 7 P. M. Afternoon lectures, free. Evenings, 10 cents. Wm. H. Orne, President. The Children's Progressive Lyceum meets every Sunday at 10½ A. M. E. T. Whittier, Conductor; Mrs. A. M. Kempton, Guardian.

FITCHBURG, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding & Dickinson's Hall. The Children's Progressive Lyceum meets at same place at 10½ A. M. Dr. H. H. Brigham, Conductor; Mrs. Wm. H. Simonds, Guardian; N. A. Abbott Secretary.

FOXBORO', MASS.—Meetings are held every Sabbath in Town Hall, at 1½ P. M. Progressive Lyceum meets at 10 A. M. Maj. C. F. Howard, Conductor; Miss Addie Sumner, Guardian. Lyceum paper published and read on the first Sabbath of each month. Lecture at 1½ P. M. Speaker engaged.—Dr. W. K. Ripley until further notice.

HINGHAM, MASS.—Children's Lyceum meets every Sunday afternoon at 2½ o'clock, at Temperance Hall, Lincoln's Building. E. Wilder, 2d, Conductor; Mrs. S. M. Dow, Guardian.

QUINCY, MASS.—Meetings at 2¾ and 7 o'clock P. M. Progressive Lyceum meets at 1¾ P. M.

LYNN, MASS.—The Spiritualists of Lynn hold meetings every Sunday, afternoon and evening, at Cadet Hall, Market street. Children's Progressive Lyceum meets in the same hall at 10½ A. M. W. Greenleaf, Conductor; Mrs. L. Booth, Guardian.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7¾ o'clock. Progressive Lyceum meets at 12¾ o'clock. Lyceum Conductor, William Foster, Jr.; Guardian of Groups, ——; Musical Director, Mrs. Wm. M. Robinson.

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday at 1½ P. M. Progressive Lyceum at 10½ A. M. Speaker engaged:—C. Fannie Allyn during August.

HARTFORD, CONN.—Spiritual meetings every Sunday evening for conference or lecture at 7¾ o'clock. Children's Progressive Lyceum meets at 3 P. M. J. S. Dow, Conductor.

BRIDGEPORT, CONN.—Children's Progressive Lyceum meets every Sunday at 10 A. M., at Lafayette Hall. James Wilson, Conductor; Mrs. J. Wilson, Guardian; Mr. Glines, Musical Conductor.

NEW HAVEN, CONN.—The First Spiritualist Association hold meetings every Sunday at Todd's Hall, on State street, near Chapel, at the usual hours of worship. The Children's Progressive Lyceum meets at 10¾ A. M. E. Whiting, Conductor.

CONCORD, N. H.—The Children's Lyceum Association of Progressive Spiritualists hold meetings every Sunday, in Central Hall, Main street, at 7 o'clock P. M. The Progressive Lyceum meets in same hall at 2 P. M. Dr. French Webster, Conductor; Mrs. Robinson Hatch, Guardian; Mrs. J. L. T. Brown, Secretary.

BANGOR, ME.—Spiritualists hold meetings in Pioneer Chapel every Sunday, afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 P. M. Adolphus G. Chapman, Conductor; Miss M. S. Curtiss, Guardian. Speaker engaged:—Mrs. Cora L. V. Daniels during August.

DOVER AND FOXCROFT, ME.—The Children's Progressive Lyceum holds its Sunday session in Merrick Hall, in Dover, at 10½ A. M. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian. A conference is held at 1½ P. M.

HOULTON, ME.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings.

PORTLAND, ME.—The Spiritualist Association hold meetings every Sunday in Temperance Hall, at 3 and 7¾ o'clock P. M. James Forbish, President; R. I. Hull, Corresponding Secretary. Children's Lyceum meets at 10½ A. M. Wm. E. Smith, Conductor. Mrs. H. R. A. Humphrey, Guardian. Speaker engaged:—Mrs. A. Wilhelm, M. D., during September.

NEW YORK CITY.—The Society of Progressive Spiritualists will hold meetings every Sunday in the large hall of the Everett Rooms, corner of Broadway and Thirty-Fourth street. Lectures at 10½ A. M. and 7½ P. M. Children's Progressive Lyceum at 2½ P. M. P. E. Farnsworth, Secretary, P. O. box 5679.

The First Society of Spiritualists hold meetings every Sunday morning and evening in Dodworth's Hall, 806 Broadway. Conference every Sunday at same place, at 3 P. M. Seats free.

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 29th street. Lectures at 10½ o'clock A. M. and 7½ P. M. Conference at 3 P. M.

WILLIAMSBURG, N. Y.—The "First Spiritualist Association" has been reorganized for its second yearly term, under a new name, and will hold meetings in future on each Thursday evening (instead of Wednesday), at Continental Hall, Fourth street. Donations and contributions solicited.

BROOKLYN, N. Y.—The Spiritualists hold meetings in Sawyer's Hall, corner Fulton Avenue and Jay street, every Sunday, at 3½ and 7½ P. M. Children's Progressive Lyceum meets at 10½ A. M. A. G. Kipp, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

THE FIRST SPIRITUALIST SOCIETY hold meetings every Sunday at the Cumberland-street Lecture Room, near De Kalb avenue. Circle and conference at 10½ o'clock A. M.; lectures at 3 and 7½ P. M.

MORRISANIA, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3¾ P. M.

ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Seltzer's Hall Sunday and Thursday evenings of each week. Children's Progressive Lyceum at 2½ P. M. Sundays. Mrs. E. L. Watson, Conductor; Mrs. Amy Post, Guardian; C. W. Hebard, President Society.

BUFFALO, N. Y.—Meetings are held in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10¾ A. M. and 7¾ P. M. James Lewis, President; E. C. Cooper, Vice President; J. Lane, Treasurer; E. Woodthorpe, Secretary. Children's Lyceum meets at 2½ P. M. N. M. Wright, Conductor; Mrs. Mary Lane, Guardian.

OSWEGO, N. Y.—The Spiritualists hold meetings every Sunday at 2¾ and 7¾ P. M., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12¾ P. M. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian.

TROY, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River streets, at 10½ A. M. and 7½ P. M. Children's Lyceum at 2½ P. M. Selden J. Finney, Conductor; Miss Libbie Maccoy, Guardian.

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ P. M. The afternoon is devoted wholly to the Children's Progressive Lyceum. G. T. Leach, Conductor; Mrs. Harriet Parsons, Guardian of Groups.

VINELAND, N. J.—Friends of Progress meetings are held in Plum-street Hall every Sunday at 10½ A. M., and evening. President, C. B. Campbell; Vice Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12½ P. M. Hosea Allen, Conductor; Mrs. Portia Gage, Guardian; Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

HAMMONTON, N. J.—Meetings held every Sunday at 10½ A. M., at the Spiritualist Hall on Third street. J. B. Holt, President; Mrs. C. A. K. Poore, Secretary. Lyceum at 1 P. M. J. O. Ransom, Conductor; Miss Lizzie Randall, Guardian of Groups.

BALTIMORE, MD.—The "First Spiritualist Congregation of Baltimore" hold meetings on Sundays at Saratoga Hall, southeast corner Calvert and Saratoga streets, at the usual hours of worship. Mrs. F. O. Hyzer speaks till further notice.

PHILADELPHIA, PA.—Meetings are held in the new hall in Phœnix street every Sunday afternoon at 3 o'clock. Children's Progressive Lyceum meets every Sunday forenoon at 10 o'clock. Mr. Langham, Conductor; Mrs. Mary Stretch, Guardian.

The meetings formerly held at Sansom-street Hall are now held at Washington Hall, corner of 8th and Spring Garden streets, every Sunday. The morning lecture is preceded by the Children's Lyceum meeting, which is held at 10 o'clock. M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian. Evening lecture at 7½ o'clock.

CORRY, PA.—The Children's Progressive Lyceum meets in Good Templars' Hall every Sunday at 10 A. M. Mrs. Langston, Conductor; Mrs. Tibbals, Guardian.

WASHINGTON, D. C.—Progressive Lyceum meets every Sunday, at 10 A. M., in Harmonial Hall, Woodward's Block, 318 Pennsylvania avenue, between Tenth and Eleventh streets. George B. Davis, Conductor; A. D. Cridge, Guardian. Conference at 12 M. Platonic School at 8 P. M.

MILAN, O.—Spiritualists' and Liberalists' Association and Children's Progressive Lyceum. Lyceum meets at 10½ A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

TOLEDO, O.—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7½ P. M. All are invited free. Children's Progressive Lyceum in same place every Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

CINCINNATI, O.—The Spiritualists have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Greenwood Hall, corner of Sixth and Vine streets, where they hold regular meetings Sundays, at 10½ A. M. and 7½ P. M.

CLEVELAND, O.—The First Society and Progressive Lyceum of Spiritualists and Liberalists meets at Temperance Hall every Sunday. Conference in the morning, after Lyceum session. Lecture at 7½ P. M., by E. S. Wheeler, regular speaker. Lyceum at 9½ A. M. George Rose, Conductor; Clara L. Curtis, Guardian; T. Lees, Secretary.

CLYDE, O.—Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lyceum meets at 10 A. M. A. B. French, Conductor; Mrs. C. Whipple, Guardian.

PAINESVILLE, O.—Progressive Lyceum meets Sundays at 10 A. M. A. G. Smith, Conductor; Mary E. Dewey, Guardian.

BELVIDERE, ILL.—The Spiritual Society hold meetings Green's Hall two Sundays in each month, forenoon and evening, at 10½ and 7½ o'clock. Children's Progressive Lyceum meets at 2 o'clock. W. F. Jamieson, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian. Speaker engaged:—W. F. Jamieson until Nov. 22.

SYCAMORE, ILL.—The Children's Progressive Lyceum meets every Sunday afternoon at 2 o'clock, in Wilkin's New Hall. Harvey A. Jones, Conductor; Mrs. Horatio James, Guardian. The Free Conference meets at the same place on Sunday at 3 o'clock; session one hour; essays and speeches limited to ten minutes each. Chauncey Ellwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Recording Sec'y.

CHICAGO, ILL.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 10½ A. M. and 7½ P. M.

ROCKFORD, ILL.—The First Society of Spiritualists meet in Brown's Hall every Sunday evening at 7 o'clock.

YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 2½ P. M.

SPRINGFIELD, ILL.—The "Springfield Spiritual Association" hold meetings every Sunday morning at 11 o'clock in Capital Hall, southwest corner Fifth and Adams streets. A. H. Worthen, President; H. M. Lamphear, Secretary. Children's Progressive Lyceum meets at 9 o'clock. R. A. Richards, Conductor; Mrs. E. G. Planck, Guardian.

RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10½ A. M. Children's Progressive Lyceum meets in the same hall at 2 P. M.

ST. LOUIS, MO.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sunday, in the Polytechnic Institute, corner of Seventh and Chestnut streets. Lectures at 10½ A. M. and 7½ P. M.; Lyceum 2½ P. M. Charles A. Fenn, President; Mrs. M. A. McCord, Vice President; Henry Stagg, Corresponding Secretary; Thomas Allen, Secretary and Treasurer; W. H. Rudolph, Librarian; Miss Mary J. Farnham, Assistant Librarian; Myron Coloney, Conductor of Lyceum; Miss Sarah E. Cook, Guardian of Groups; Mrs. J. A. Coloney, Musical Director. First-class speakers requested to open correspondence with Henry Stagg, Esq., with a view of lecturing for the Society.

CARTHAGE, MO.—The friends of progress hold their regular meetings on Sunday afternoons. C. C. Colby, President; A. W. Pickering, Secretary.

*ADRIAN, MICH.—Regular Sunday meetings at 10¾ A. M. and 7½ P. M., in City Hall, Main street. Children's Progressive Lyceum meets at same place at 12 M. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

BATTLE CREEK, MICH.—Meetings are held in Wakelee's Hall every Sunday morning and evening. Lyceum between services. D. M. Brown, Secretary.

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