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THE SECRET VICES OF CHILDREN.

What is to be done with the children of the republic the better to promote their health, with our fashions and habits of life for them remain as they are, is not readily discerned. That they are not as vigorous in physique, that they have more sickness and proportionally greater numbers of them die than did of the children of former generations, is historically true.

This ought not to be, because their advantages for improved health are greatly superior to those of the children of bygone days. A larger measure of knowledge in respect to the laws of life and health obtains now than formerly. As our country advances in age, and better relations to life growing out of improved conditions of its surface conduce to the health of its inhabitants, very many diseases incidental to sparsely settled districts of country cease to exist. Higher degrees of intelligence, growing out of better opportunities for scholastic culture, prevail, and these are, or should be, decidedly promotive of better health for children.

It is a very mistaken notion that to cultivate the intellect of a child tends to impair its bodily health. Study is just what the child needs, only the mental application should be directed to objects which involve the action of the perceptive rather than the reflective faculties. Such study necessarily would demand bodily training and the inducement of bodily vigor. It is one thing for the child to be out of doors, walking from place to place, making himself acquainted with the nature, quality and uses of objects which everywhere meet his eye, and quite another and a very different thing to be shut up in a school-house undertaking to master the abstract or abstruse sciences.

Nevertheless, with all our superior facilities for better physical culture, the health of children is not so good as it was forty, sixty, or one hundred years ago. I attribute this to several very obvious causes, and would most earnestly direct the attention of parents thereto.

Foremost as a predisposing cause of ill-health with children is that of secret vice, or, in other words, of the habit established amongst them when quite young of exciting to preternatural action the organs of sex. With boys this habit of masturbation has come to be well nigh universal. With girls it is very much on the increase. I do not think the truth is exaggerated when it is said that very few boys, except those who are the children of parents who have come to be psychologically in their philosophy of life, reach the age of twelve years without becoming more or less addicted to masturbation. The practice is generally prevalent in all our schools of learning. It is common with boys whose homes are quite secluded or rural, and uniformly prevalent with boys whose parents live in villages or cities.

Now, but little reflection is needed, it seems to me, to convince any one that so delicate, highly sensitive and importantly useful a structure as the reproductive organs, cannot be urged forward and subjected to extraordinary activity until preternatural excitement of them becomes a habit, without very ruinous consequences ensue. Some of these consequences are worth noting.

First, a defective development of the bony structure takes place. This is not only observable in respect to the size of bone, but also in the quality of the material which goes to make it up; and if there be any bone or set of bones which is more injuriously affected than any other in the body, the back-bone and the bones of the leg below the knee, are these. Many boys, by reason of this vicious habit, are dwarfed, both in height and breadth of build. They cease to grow tall and to grow broad. They are diminutive, therefore, in height and breadth, and in thickness of chest and pelvis.

Another injury very much to be deplored, which results from too early and unnatural exercise of the genital structure, is impairment of the organic nervous system. If notice is taken on a large scale of the relations practically existing between the development of the cerebellum or little back brain and the organic nervous system, or that class of nerves known to preside largely over the organs of nutrition, it will be seen that where children have naturally small cerebella they have enfeebled digestive organs; or where they have very weak and delicate nutritive organs they have small back brains. Show me a boy or a girl who cannot eat very heartily, even of simple food, without finding it difficult to digest and appropriate it, and I will guarantee that such child has small back brain; and where there is a large, full and bulging cerebellum, other things being equal, the digestive organs are uniformly strong and available.

Now, between the cerebellum and the organic nervous on the one hand, and the genitals on the other, there exists a very great sympathy. So true is this that, with adults, it is not infrequently the case that a meal of food eaten by a man or woman immediately after a sexual orgasm, cannot be well digested. The stomach seems for a time being to be enervated; the gastric juice is not secreted, the organic action of the stomach is temporarily enfeebled, and the food lies therein for awhile as if it were a foreign body placed in an inactive sack.

This goes to show how great is the sympathy between the use of the nervous force which the sexual system demands for its highest manifestation of power, and that force which the stomach depends upon for the exhibition of vitality. Let the sexual structure use up a quantum of this vital force and the stomach is deprived of its necessary vitality, and the food cannot immediately then and thereafter be placed within its walls and have the processes of disintegration and decomposition of it healthfully go on.

When in children this excitement of the sexual system is frequently induced, until it becomes a

habit or fixed condition, the result is seen in the enfeeblement of the organic powers of the stomach and the organs of assimilation. These cannot work up to their best state for want of power, this having been appropriated by another set of organs, and by reason of their abnormal, preternatural and unnatural excitement. Dyspepsia is a natural consequence and a legitimate result of masturbation.

A third ill effect, and a very serious one, is the precocious sensibility and activity of the large brain. Children who indulge in masturbation are very sensitive to all external impressions dependent for their existence on the exercise of their special senses and their organs of intuition. I never knew a boy or a girl who was addicted to this vice who had not extraordinary sense of sight, hearing, touch, smell and taste, unless the health of such victim had become greatly impaired.

Of course a child may become ruined by this vice. Loss of power to act is one of the symptoms of extreme disease. Thus insensibility, in some instances total and complete, is, in the direction of the use of certain structures, observable. Where this is so, the child has become more or less paralyzed. I have known complete paralysis of the lower portion of the body, in consequence of masturbation. A good many cases have I seen where the right leg had become paralyzed and had shrunk quite away. Quite a number of cases have I known where the mammary glands or breasts of girls have not been developed at all. Nature being deprived of the means of their evolution by reason of the masturbatory excitement to which such girls had been addicted. But where the disease has not progressed to this extreme point a large-brained child takes on intense sensibility, and what is unhappy, peculiarly unhappy about it, is, as the perceptive faculties become quickened so that the special senses are constantly on the alert, the reflective faculties remain undeveloped, and no progress in the child's conception of moral truth and of spiritual things takes place.

What is to be known by observation and proper contact with it, the child acquires with extraordinary ease, but what is to be found out and rightly understood, and valued by the exercise of thought pure and simple, or by a proper exercise of the affections, in and through the department of the feelings, the child fails to learn. If, then, I were desirous to deaden, in a boy or girl, the spiritual sensibilities, I know of nothing which would prove so effective in this regard—except the habitual administration of diffusible stimulants or narcotic drugs—as to set at work quite frequently an activity of the sexual organs.

It would seem as if during human childhood God had made such intimate connection and natural sympathy to exist between the spiritual sensibilities and the sexual passion as to render it impossible that the latter can be unduly and unhealthfully gratified without ruinous results ensuing to the former.

If I am right in my estimate of this whole subject, it lifts itself up into new and commanding importance and challenges attention. It matters not how much of delicacy hangs about it, and how difficult it is properly to discuss it, the danger of neglecting it is extreme, and no fanciful or factitious considerations will justify refusing to look at it and meet its great necessities.

Now what can be done? The question divides itself naturally into two departments—that which is preventive and that which is curative. In the way of prevention, the first suggestion I offer is, that during the earlier years of a child's life, whether a boy or a girl, particularly however if a boy, the parents should be very careful in respect to associates, especially hired men and hired women. These often are persons corrupt in their own personal manners and ways of life, impure in their ideas and immoral in their associations, and their influence both by speech and example is directly calculated to awaken prurient impressions in a child's mind if these are not neutralized by the good influence of the parents.

I think I may say at a venture, that during my professional life not less than five hundred parents, either fathers or mothers, have consulted me with reference to the masturbatory habits of their children. A good many of these informed me that their children were taught the practice as early as from eighteen months to two years of age. A great many were taught it as early as four, five and six years of age, and in these instances the condition was imposed upon them by grown up men or women. I regard it, therefore, as a very unsafe course to allow young children, either boys or girls, to associate with, and particularly to be left alone with, and especially to sleep with men or women who are in the employment of their parents, unless such persons are known to be of correct habits and morals.

Second—Instruction on the part of the parents in regard to the nature and use as well as the abuse of the sexual structures should be communicated to the children as soon as they are sufficiently intelligent in general terms to understand the subject. Scientific explanation is not needed. What is wanted is a moral impression in respect to the impure and injurious effects of the habit of self-indulgence; and this can be readily done, as parents can see for themselves, by making the attempt much earlier in the child's life than is usually supposed.

If, however, parents have neglected such instruction until their children have reached a period of development when not only a knowledge of the sexual structures and functions can be conveyed, but a curiosity exists to know how these structures are related in their mutual functions, then it becomes the parents of such boys and girls to make them fully acquainted with the whole matter as far as physiological information can enable them to comprehend it. An ungratified and unsatisfied curiosity often times lies at the root of immorality. If boys at ten or twelve years of age were made acquainted with the physiological dif-

ferences which exist between their own physical organisms and those of the opposite sex, there would be very much less liability to deviation from the strict line of conduct than otherwise is likely to be the case.

In respect to the instruction of girls in this matter, I am firm in the conviction that early to make them intelligent in the legitimate uses of their own sexual organisms, is to subvert the purposes of personal morality and chastity in the highest degree. So far as I have had opportunity to form proper judgment in this respect—and few men have had greater—I am convinced that seven-eighths of all the cases of seduction of girls are in the main founded upon an ignorance of the laws or proper uses of their sexual systems. They do not know what constitutes morality in this respect, except so far as arbitrary injunction has instructed them.

They are told that if, outside of marriage, persons gratify their passions it is wicked, but they are not at all competent to decide what an improper gratification is; and when passion rises up in them under the force and pressure of social surroundings, their moral sense—which has no well-founded intelligence or reason to support it—gives way, and they yield, from the same considerations that any mere animal would under the same conditions. Were they properly educated in respect to the formation and appropriate use of their sexual structures, they would be perpetually fortified against the approach of the seducer.

Third—Connected with the giving of proper instruction to children, there should be a decided reform in their dietetic habits. The feeding of stimulating foods to boys and girls is directly calculated to develop sexual procreancy. Parents do not seem to understand this. It is nevertheless physiologically and philosophically true. The use of flesh meats by children is from this view strongly contraindicated. The material of which such food is made, when turned into blood, establishes what may be called the inflammatory or excitable diathesis of body; and with this, under conditions unfavorable to health, fever ensues.

It is not difficult to conceive that the human body may be, under a certain set of circumstances, so related to abnormal manifestation as to take on the condition known as that of fever, more readily than if another and quite a different set of circumstances and conditions of it existed. This fact is to be seen everywhere, that a man who had no fever yesterday, nor had not had any for a year, to-day has one, and that he has it now instead of at some anterior time is to be accounted for on the ground not only that his external conditions are more unfavorable, but that his conditions of body are more strongly predisposed to take it on than at any time before.

When you take a child and feed him meat as a staple article of food, and along with it let him have plenty of spices and tea or coffee to drink, you create such a condition of his blood as to make his whole system feverish, or what may be termed excitable or irritable.

In watching what way this excitability or irritability will show itself, if he be at or about the age of puberty, it is morally certain that his parents will find that his sexual structure will be a focal point of exhibition. Right there, at that time, nature is enforcing constitutional changes, and if his blood-conditions are irritable or inflammatory the fire breaks out at that point. If he has been left in moral darkness, receiving no instruction from his parents or anybody else in regard to the appropriate restraint under which he should keep himself, there is no reason to expect that he will show self-control. Give him opportunity and he is as sure to bring that organism into activity as water is to run down hill.

To prevent such prurient excitement and to keep the boy within the range of safety, not only is proper instruction needed, but proper bodily habits are very important; and in order that these may exist in full force, his blood should be free from every irritating constituent, and his whole organization should be dependent for its activity on the power of his assimilative organs to furnish the vigor which he needs from blood made out of unstimulating but nutritious foods.

There is a great moral in this respect, in diet. Foods made of grains, with no other form of animal food than cow's milk, and an entire absence of flesh meats and spices, are as much better than animal foods can be as one can imagine. Because, under the circumstances, the sexual organs will feel the force of the heating materials which such foods furnish to the blood.

Keep your boy's blood cool, then, if you want to keep him morally correct in the department of sexuality. Of course, whatever argument applies to boys, applies equally well to girls.

Fourth—With proper instruction given to children and proper dietetic habits established, an additional security may be found in mutual association. Never was there a more mistaken notion than this—that the way to keep a boy pure, or to prevent a girl from becoming impure, is to make each associate exclusively with those of their own sex.

Boys are much more apt to be pure—so are girls—when they associate with the opposite sex than when they are forbidden all such intercourse. If they are left in ignorance of their own and the other's organization, they will, while under the upheaval of passion, traverse all right laws when opportunity presents. But if they are intelligent throughout, they never will give way to passion unless they choose to do so deliberately; and when, in order to the gratification of passion, time, calculation and the creation of appropriate opportunities have to be taken into the account before indulgence can be had, it is quite difficult for them to accomplish the object. The moral sense, in such instances, is quite likely to be roused up, the knowledge that what they intend to do is wrong, the influence of the public sentiment surrounding them, the force of Christian instruction, all the native powers that make their appeal to the high-

er nature, are on the alert; and however powerful the impulse of passion may be, it is more than likely to be held in check.

Bring the sexes together in childhood, educate them together, prolonging their powers of development into adult age, and they are so much better related to the virtue of chastity and to the quality of personal purity than when left in ignorance and kept apart, as, in my judgment, to make the argument altogether in favor of social education.

SPRIT MUSINGS.

BY I. D. J. SWEET.

The daylight lingers, with spectral fingers;
Folded about of shadowy gold,
Is falling around this summit cold
Of the snowy mountain ranges bold,
As they slowly fade, in the deepening shade,
While the whispering breeze steals through the glade.

I am here to-night, in the falling light,
In the "marble city," gleaming white,
And muffled sounds float o'er the mounds
Of the solemn, ghastly burial grounds,
And I question each, with a mental speech,
As it floats within my spirit's reach.

I am standing now above the brow
Of the mound so low, where the flowers grow,
And I ask the sign that is floating by,
Why, oh why, did my loved ones die?
But the sign goes on—it is passed and gone,
And I gaze again on the cold, white stone.

There's nothing here! and the gathering tear
Falls through the moonlight glistening clear,
And I question every sound again,
But ask of each and all in vain.
Yet hark! I hear, or seem to hear,
Audible thoughts in the atmosphere.

Vaguely as embers they glow in the chambers
Of the half-conscious brain when one dimly remembers,
But they seem to emerge, like the foam on the surge,
Or the ship from the mist, when the mad billows urge,
And in tangible form they are coming the storm,
As they bring me a vision all glowing and warm.

They ask me if spirit has only the merit
Of living a moment, and cannot inherit
That timeless life which pervades to the giver,
Who permeates space, and shall live on forever!
Yes, the stars as they fly through the infinite sky,
Foreshadow this lesson, that man shall not die.

FALL LEAF LAKE.

BY EMMA L. GILLIS.

It was my good fortune to spend a month in "Lake Valley," one summer, and while there to visit several places of note. It is of one of those excursions that I wish to tell you. I had heard this lake spoken of quite frequently for its remarkable beauty, and had a great desire to visit it and ascertain for myself the truth of the statements. A friend generously volunteered to escort me to the place, and so one bright September morning we mounted our "ferry steels," and, with our luncheon in our pockets, proceeded on our way "rejoicing." A merry ride of ten miles brought us to our destination. Dismounting and securing our ponies to some evergreens, we walked down to the lake shore. From what I derived its curious cognomen, I have been unable to ascertain, but it is truly a little gem. The lake is one mile and a half in length, and three-quarters of a mile in width. It is entirely surrounded by high, craggy mountains, upon which several large patches of snow were clearly discernible. The water is as clear as crystal, but the beach, entirely unlike that of Lake Tahoe, is exceedingly rocky. Not a particle of soil is visible, but from between the rocks spring grasses and various kinds of weeds.

After clambering over the rocks for some distance, and partaking of an excellent and bountiful luncheon, prepared by our friend Mrs. Mc—, we again mounted our ponies, and turning their heads homeward, we followed a grassy, winding road the distance of about three miles, when we left it abruptly, and commenced the ascent of a precipitous mountain, my companion thinking that by so doing we should be enabled to gain a complete view of "Lake Yahoo." His surmises were correct, for upon reaching the summit a most beautiful panorama burst upon our view.

Before us lay lovely "Lake Yahoo," the green valley and surrounding foothills, and stretching far away in the distance, a range of the "Sierras," with a light line of fleecy clouds resting on their snowy crowns, and over all perfect silence enveloping it as a mantle. It was sublimely beautiful. I never felt so near to the angels; and an involuntary prayer escaped my lips for all beautiful things in Nature, charming and truthful.

Back of us lay the lovely little valley through which we had just passed, and through which we could easily trace the various windings of the road, and could also, with the eye, follow it far up the mountain side.

When we left, the setting sun was flooding the mountain and surrounding scenery with his last golden beams, thereby enhancing its beauty, and so indelibly impressing it upon my mind that old time, with all its cares and sorrows, can never efface it; and in my memory's "picture gallery" there shall ever be one hallowed niche, wherein this scene shall be sacredly kept, and I shall ever remember the beautiful "Fall Leaf" and grand old "Lake Yahoo" of "Lake Valley," California.

GOOD ADVICE.—Stop grumbling, mind your own business, and with all your might let other people's alone. Live within your means. Sell your horses. Give away or sell your dog. Smoke your cigars through an air stove. Eat with moderation and go to bed early. Talk less of your own peculiar gifts and virtues, and more of those of your friends and neighbors. Be cheerful. Fulfill your promises. Pay your debts. Be yourself all you would see in others. Be a good man, and stop grumbling.

Original Essays.

SIMILARITY OF OLD THINGS AND NEW.

BY F. V. POWERS.

It is no new thing in the world, as we are informed by history, both sacred and profane, that there are persons all over the wide world, of clear brains and intellectual attainments, that on various subjects, will not be candid either with themselves or others. To us, this plainly evinces that there largely exists in such minds an element of opposition for the mere sake of opposition, and because they have not first found out the mysteries of creation. Such persons are apt to be vindictive in disposition, and persecuting in their actions. Opponents to Spiritualism, and those who labor uncharitably to injure the cause, would do well to search history and see if they cannot find cases parallel with their own. These uncharitable persons say Spiritualism is a humbug, and all that engage in it are fanatical, and ought to be subjected to public charitable asylums. Many of this class would to-day start an inquisition, and practice ancient persecutions and horrors, did not an enlightened public sentiment and the laws of the land forbid such things.

We read in history how Socrates was persecuted for advocating new ideas in mental and moral philosophy, and which were in advance of the age. Socrates taught in Athens 440 years B. C., and even at that early time he believed he was always attended by a guardian spirit. He was regarded as a fanatic by many, and was persecuted because they could not understand the truths he taught. How beautiful were his last words—"I go to the society of the blessed." We have Socrateses now, who often have to drink the fatal hemlock of Church castigation and intolerance, but who are thrusting back truth for error, enlightenment for ignorance, love for hatred.

Jesus Christ, one of the most perfect of human beings, whose character was lovely beyond comparison, gave to the world new religious principles—a religious dispensation far superior to any promulgated before him, and which was sincerely urged to be made practical by all men, suffered martyrdom at the hands of ignorance and intolerance. He labored, suffered in spirit, received the sneers of the multitude, and was finally savagely nailed upon a cross, for trying to teach men the truths of the immortality of the human soul, and the powers of the invisible God. His teachings were so much at variance with their ancient mythologies, their hereditary education, and everything they had ever seen, or heard of before, that they determined he was a base impostor. But they neither understood him nor the works which he did. The Herods and the Pilates and the Judases crucified him out of spite, jealousy and ignorance. But they did not kill him! His spirit rose and went to the Father, after which he appeared to his friends, who were both astonished and glad. Some doubted, but their doubts were soon overcome by positive evidence. And there are to-day persons all over the land, not only in the religious, but in the political and scientific world, who are undergoing a moral crucifixion for daring to advance the interests of humanity.

John Wickliffe, the great English reformer, received persecution because he dared to speak openly and boldly of the corruptions of the Romish Church. Though he died of disease, yet so bitter and intolerant-spirited were his enemies, for instituting wholesome and much needed reformation, that they exhumed his remains, and burned them with malice and revenge. And today we have many noble John Wickliffes, whose bones are not exactly burned, but whose works and whose memories are rudely and wantonly assailed by the wicked spirit of intolerance. Of this class is the late and the lamented Governor, John A. Andrew, of Massachusetts, whose noble public and private deeds were exhumed and raked over, and finally burned by the fires of an intolerant clergyman of Boston, and all because the noble Governor differed somewhat from this priest in some matters of public policy! John Huss, the great Bohemian reformer and follower of Wickliffe, suffered martyrdom at the stake for proclaiming new ideas of religion. Jerome, of Prague, suffered the same fate for preaching the same things. But their ideas lived, in spite of burning stakes, writhing victims, Romish edicts, or "Papal Bulls." The same may be said to-day of all great reformatory movements, of whatever distinction or class, they are born in anguish, and for a long time have to suffer from the fires of intolerance and bitter persecution.

Christopher Columbus suffered a mental martyrdom before he gave the world a new continent. People believed him to be chimerical and insane; but he could see into the mysteries of science with a clearer vision than all his opposers. And notwithstanding his enemies tried to break him down, and to bring disrepute upon his fair-earned name, he lives to-day in honorable and impartial history, and the world blesses his noble memory. We have many Columbuses to-day, of whom Capt. Ericsson is one, who labored with untiring assiduity for the welfare of his country, and who, after repeated trials and failures, succeeded at last in being recognized as a public benefactor.

Here is Martin Luther, the great German reformer, who defied persecution and death to dampen his ardor for a righteous cause. Being threatened with death, which any man who met him was at liberty to execute, he fearlessly did his duty amid the howls of priests, popes and monarchs! The people did not suppose it was possible for the old order of things to become changed for the better, hence, the entire religious world writhed in mental agony at what Luther did; but who really helped the mind of man up several rounds on the ladder of religious en-

lightenment. There are to-day noble men and women who are doing the same things for the welfare of humanity, but they are most bitterly opposed by religious bigots and sectarians, who suppose the onward march of civilization can be checked, and they are enabled to hold the reins of moral power, so they can guide the world to their own selfish satisfaction.

Dr. William Harvey, who discovered the circulation of the blood, was considered with suspicion for advocating so wild a scheme. Many physicians of his day, his equals, some his superiors, had not discovered such a thing, because, forsooth, they could not see it coursing through the veins. So Harvey was mentally persecuted for blessing mankind with a knowledge that upon further scientific research and experiment proved true, and which now every medical student in the land acknowledges, and every boy at school has learned from history. And still there are many medical men of to-day that hate to acknowledge some new ideas advanced in the healing art, such as spirit influences, magnetic treatment, etc., because, forsooth, these new declarations have not been issued by the "regular" profession. But there are tens of thousands of persons, both in this country and in Europe, who are well educated and stand high in the moral, intellectual, and social scale, that know that these things are done, and that they are increasing with marvelous celerity.

Galileo, the great astronomer, taught that the earth revolved upon its axis once in twenty-four hours; but the populace, because they could not see it move, nor hold the earth in the hollow of their hands as they would an apple and look at it upon all sides, said it was a humbug; and because Galileo could not at that moment prove it to them as one would a simple proposition in mathematics, they thrust him into prison and loaded him with chains. And so it is, when a great truth is given to the world it will receive immense opposition, but will, sooner or later, phoenix-like, rise out of the fires of persecution, burnished, and ready to bless mankind.

George Washington, and the heroes of the American Revolution, fought on the battle-field and in the halls of legislation for a principle, and in the face and teeth of aristocratic usurpation and some of the worst passions of men. England, the proudest nation on the globe, said we needed no other nor better government than hers, and she did her best to prove the assertion to us. Some of her wisest men thought we were fanatical rebels, and did not realize when we were well off. And she herself did not fully realize until 1773 that "Westward the Star of Empire takes its way." She did not realize that nations, as well as individuals, were subjects of change, until she was compelled by force of arms. But the great fact she did finally learn, and the world has taken longer strides toward personal and national liberty ever since.

When phrenology first began to be advocated, men scouted and ridiculed the idea that human character could be revealed by an examination of the head and face, and for a long time it was a subject of amusement as well as instruction. But now, we seldom hear any objections made in regard to it, but the most intelligent classes everywhere recognize it as a distinct and demonstrable science.

The same can be said of the mechanic arts. New labor-saving machines and improved implements of husbandry are constantly taking the place of old and inferior inventions. But how much talking it has taken, time and money spent in introducing them to a cautious and conservative public. Many farmers would not have believed, five years ago, that they could have used mowing machines upon their farms among the stumps and the rocks. But progressive ideas triumphed, and now one can hear the click and the hum of these machines in almost every neighborhood in the land. What at first seemed to the farmer impossible, soon seemed tolerable, and finally, indispensably necessary.

When the idea was first mentioned that a telegraphic cable could be laid across the Atlantic Ocean, men shook their heads ominously. But by great expense, many experiments, disastrous failures, and much time spent, the great plan became a success.

And so it was with our late civil war. Before our government could be said to be free, and perfect liberty established, there were thousands of lives sacrificed, millions of treasure expended, and homes made desolate and hearts broken, and the entire people kept in agitation, turmoil and grief. The good and the true had not only labored through the war for liberty, but had for years argued, plead, planned, and contrived both by night and by day for the common cause of Freedom, and the welfare of humanity at large. And still, there was a large section of our country composed of strong, intellectual men, who fought against liberty and human advancement. They called the liberty of all the people a sham, which ought not to be tolerated. They would have preferred the feudal ages in which to live, where they could have been entire masters of the country, and the souls and bodies of the living population.

But notwithstanding all this, that the bright, able, representative men of the South wished to impede the onward course of the car of progress, that interior, virtuous element of humanity came uppermost, as it ever must, and freedom triumphed over anarchy, liberty over slavery, right over wrong. That inward, spiritual strength of man, unerring and constantly elevating, manifested itself in this late civil struggle, above and far beyond the keenest perceptions of the wisest men.

Similar thoughts, and feelings, and transactions, to the examples above mentioned, are to-day being manifested toward Spiritualism. There seems to be an undecurrent of God's own direction running into and through all things in all ages of the world. All great and soul-elevating causes, from time immemorial, have been conceived in silence and mystery; they have been borne, and born, in anguish and great tribulation, but have, sooner or later, ALL gone forth to bless the great family of man. And not only will the old things, but still newer ones be continually coming forth to bless humanity at large, and millions of human beings yet unborn. And it will be well for the liberalist to ever stand ready to investigate new causes—not revering himself into the old channels of bigotry, supposing he has learned all that is worth knowing, here or hereafter. There is a similarity between the liberalist and the bigot in some respects. The liberalist becomes bigoted when he feels he has found out everything, and looks with contempt upon everything which is new. We sincerely wish Spiritualism would take especial note of this. Like all great causes before it, Spiritualism is to-day going through the fires of trial and investigation. We for one are glad of it. We believe in a healthy opposition, for it sooner and more perfectly develops a true, spiritual manhood. The enemies to Spiritualism only show their ignorance and self-conceit, if they suppose the cause stands any different to-day from all the noble ones that preceded it. It stands in the same light, no better nor worse, as regards its opposition, and its advancement. "It was not born yesterday, neither will it die to-morrow."

THE SCIENCES.

Messrs. Editors.—I noticed in one of your papers, some time since, an article upon "Mr. Bunsen's Egypt," and in it reference was made to the theory advocated by Monsieur Adhemar a few years since, and recently supported by the researches of Mr. Croll and others, viz: that there was an alternate elevation and depression of the poles of the earth every twenty-one thousand years, that being the time required for the precession of the equinoxes to make one entire revolution; that the movement of the earth that causes the apparent precession of the equinoxes really turns that part of the earth which is above the plane of its orbit down below it, and lifts the lower part above it every ten thousand five hundred years. This is said to be caused by a change in the centre of gravity of the earth, occasioned by, and corresponding to, a change of temperature between the northern and southern hemispheres.

Now, Messrs. Editors, I would like to ask a few questions, for the information of myself and others, concerning this theory and another one related to it. If I understand it rightly, this change of temperature is caused, primarily, by the northern hemisphere having eight days longer summer than the southern one. But as the earth's orbit is an ellipse, and the sun is in one of the foci, and as the earth passes over equal spaces in equal times, would not the earth receive enough more heat, in the six months in which it was nearest the sun, to compensate for the extra eight days when it was at a greater distance?

If Egyptian history can be traced back authentically fifteen thousand, and probably twenty thousand years, would not their records have given some indications, both as to the astronomical and geographical changes which they must have been cognizant of—as their early life, as a nation, would witness first the elevation of the North Pole, later, at about the zenith of their prosperity, the South Pole would have gained the ascendancy, which, at a comparatively recent date, would again give place to the upper tendencies of the North. But Mr. Bunsen mentions the perfect absence of any such indications, not only in Egyptian, but also, in Chinese ancient records, which, by some, are considered even older than the Egyptian. And Egypt, from its locality, being at comparatively so slight an elevation above sea-level, would hardly escape the rush of waters dependent upon the elevation of either pole.

There seems to be but one of two ways to overcome these difficulties: either to make Egyptian and Chinese history much more modern, or to allow a longer period for the polar revolutions, which last would take them from the causes upon which they are now predicated, and place them upon a different basis. There are other circumstances besides national records that are much more worthy of credence, being Nature's testimony to support the latter theory. For instance, Mr. C. Lyell, in his "Principles of Geology," estimates that the Mississippi River has been at least one hundred thousand years in depositing its delta, and probably much longer; and that the Ganges must have been at least from fourteen to fifteen thousand years in forming its delta, and some other geologists place the estimate much higher, in point of time. If these estimates are correct or only approximately so, it would prove that the North Pole had had an uninterrupted elevation for a longer period than the half of twenty-one thousand years required for the precession of the equinoxes, would it not?

Astronomy now teaches that our sun is governed by the same general laws that control its planetary system, having an inclination of its axis, a diurnal motion, and also a yearly one, revolving around a vast central sun which is located in the direction of Aleyone in the Pleiades, and that the sun's orbit is so extensive that it requires some millions of years to perform a revolution. Now have we not good reason to believe that an influence so great as to control the movements of the sun, at so vast a distance, would necessarily have an influence upon the planets, corresponding to their size, distance and density? If, as is generally conceded, the planets are children of the sun, thrown from it in a fire-mist condition, when they commence motion on their own account they would naturally have the plane of the equator coinciding with the parent sun's equator, subject of course to the comparatively slight aberrations occasioned by the influence of sister planets, unless there was some counteracting attraction. That such an attraction exists we have reason to believe, and also, that it varies in its relative position toward our system, from the different degrees of the inclination of the axis, manifested by different planets. It may possibly be one of the principal causes that determines the elliptical form of the planet's orbits.

This great attractive power, outside our system and in great measure controlling the centre of it, would be only secondary to our sun in giving position and character to the new-born planets. For instance, if a planet should become detached, when the sun was at an equinox, the plane of its equator coinciding with that of the central sun, the planet would be impelled to take a corresponding position, as seems to have been the case with Jupiter. And if the sun was at a solstice, there would be the greatest possible inclination of the planet's axis. And the intermediate points would give intermediate degrees of inclination. The normal condition of a planet would be the one in which it first commenced its career as a separate body, and the influences that would determine its position might be called hereditary bias.

Astronomers inform us that the sun is a solid body surrounded by a luminous atmosphere. That this atmosphere is variable, is proved by the dark spots sometimes seen upon its disc, and also from their fluctuations. And it has been noticed that when these spots are unusually numerous and extensive, there is an increase of cold weather, thereby showing that any cause that would disturb the uniformity of the sun's atmosphere would also lessen its power for radiating heat.

A European chemist, it is said, has succeeded in detecting earthy substances in rays of sunlight and in sufficient quantities to determine the particular classes to which they belong. This radiation of solid substance in all directions would in time exhaust the exchequer, unless there was a source from which to draw supplies. By analogy that source is easily found. As the earth is fed by the luminous round which it revolves, so also the sun receives supplies from its central sun. Upon the principle that the nearer an object is placed to the source of heat, the greater will be the amount received, would not the sun at its perihelion, being so many millions of miles nearer to the central sun than at its aphelion, receive a correspondingly greater amount of heat, or rather of the material out of which heat is evolved by the action of the sun's rays upon our atmosphere, and consequently radiate more to its immediate dependents?

When the sun was in that part of its orbit that owing to the inclination of its axis the central sun was north of the equinoctial line, would it not have a tendency to elevate the northern hemisphere of the planets by its oblique attraction,

just as a magnet would attract the needle of a compass, by being held one side of the point? And when the sun was at the opposite side of its orbit, the southern hemisphere would be subject to the same influence. This attraction might not be powerful enough of itself to cause the elevation of the pole, but its influence would be in that direction. If the earth is inclined by birth-right to the elevation of the North Pole, that is its natural position; although it may inherit but a very few degrees of inclination, and its present altitude be the result of these other influences, just as Jupiter may naturally have a southern elevation and its present equilibrium be the result of the same.

And when the sun was in the perihelion part of its orbit, from its comparative nearness to the central sun, and for so long a time, would it not indirectly through our sun and perhaps directly from itself, so increase the temperature of the earth as to melt the ice around both poles, and give to the corals in the water, and to the *Jama* and *Jora* upon land, an opportunity to develop themselves in high northern latitudes, as is evident that at some time have done? On the other hand, when the sun was in the aphelion part of its orbit, receiving less than his average amount of fuel for some millions of years, the amount of heat radiated would gradually grow less, till a glacial period of long continuance would be the result. Circumstantial evidence from various sources might be brought forward to corroborate the above theory, which if substantiated would throw some light on several questions that are now in a mist.

INTERIOR DEVELOPMENT.

Interior development! What is it? Who can fathom its depths? Is it not the Divine principle seeking to develop itself through organized matter? This principle in man is yearning to manifest itself in all its purity; but there are so many obstructions to retard its progress, its advancement but is dimly seen, if seen at all.

Man's ignorance of the laws that govern him is one great impediment in the way of his progression. The continual transgression of those laws are constantly shrouding him in almost impenetrable darkness, and he seems for a time to be straying away from everything grand and noble, from everything that expands or exalts the soul. But severe discipline attending transgression enriches his experience of divine things; his susceptible faculties are awakened; his aspirations are enlarged until he perceives the light of truth. Intuition asserts its rights; then he goes forth to scatter the darkness of error and ignorance by the brightness of his own inner being.

We have reason to rejoice that there are so many, even in the nineteenth century, who are thus prepared to proclaim the glad tidings of great joy to the children of our common Father. They are often misunderstood in their teachings, and their name is often defamed, their well meant words set at naught by those who have not their spiritual perceptions developed to understand spiritual things; yet they are sustained by the divine principle within, and the angel-world around them, to go on in their labors of love, healing the maladies of the bodies and minds of men, enlightening the weak and erring to perceive their inner spiritual natures, which are striving to elevate and refine them on the outer, by living a life of purity in obedience to the known laws of their being.

The progressive mind of man cannot remain long stationary after he has had a glimpse of his spiritual unfolding. The things of earth have lost their hold upon his affections, for he now basks in the sunlight of heavenly truths. The pleasures that once delighted are regarded as mere toys in comparison with his spiritual development. Earthly fame and worldly applause, which once so pleased his ear, have now lost their charm. He will seek the honors or distinctions of men no further than he can make them subservient to the one great object that lies near his heart, namely, their spiritual development.

The spiritual-minded man has outgrown that narrow contractedness that he once possessed before he drank deeply at the fountain of living truth. In his expansive benevolence he embraces the whole family of man, whatever nation, kindred, or color, as member of one common brotherhood.

He looks upon the countless masses of human beings threading their way through the mists of ignorance and superstition, weak, trembling, uncertain of the right way, yet pursuing various paths, regardless of consequences, until their frail bark is wrecked upon life's tempestuous ocean. Then they utter the cry, "Who will show us any good?" His listening ear catches the sound wafted upon the gentle breeze, and obedient to the call he spreads out his own experiences, which may serve as a chart with way-marks dotted here and there to warn the weary pilgrim of the quicksands into which many a sorrowful child has fallen, to remain for a time without one pitying look or a glimpse of compassion from those placed in more favorable conditions, beholding their wretchedness from their high elevation, yet acroning the thought to reach out the loving hand of relief.

One who is interiorly developed "is like a city set upon a hill that cannot be hid," but the light radiates from every point, enlightening all around. Persecution or affliction cannot extinguish it, but cause it to shine with greater brightness, and many are astonished at his words and works.

Is not this attainment worth seeking? Is it not within the reach of all? Should it not be impressed upon the children of earth that within them lies deeply buried a divine principle that will work out their own salvation?

Love M. Willis's Stories for Children.

EDS. BANNER.—Permit us to express our grateful thanks to Mrs. Love M. Willis for the excellent and beautiful stories which she contributes weekly to your columns. We read them frequently to our pupils at our opening exercises in the morning, and find they are always well received and have a most happy and elevating influence on the young minds under our care.

So much do we feel our indebtedness to her, on account of these healthful, moral lessons which she is giving so constantly, that anything less than a public acknowledgment like this, would, we feel, not be rendering her justice.

Could she see, as we have often seen, the delight pictured on the young faces of our pupils when we have announced to them that we had another story of Uncle Oliver's or Aunt Mary's to read them, she would feel that her labors were appreciated, and be encouraged (if one to whom such beautiful inspirations come needs encouragement from mortal lips), to pursue with still greater ardor her labor of love.

We hope some day to see all her beautiful stories—from which grown people can well learn lessons of truth and trust—collected and published in book form, that we may number them among the treasures of our library for the use of all our dear pupils.

Trusting this acknowledgment will not be considered in any degree improper, we would close by wishing the worthy recipient of our gratitude and praise a most fervent God-speed in her noble work.

Yours truly,
Deidara Seminary, N. Y.

Children's Department.

BY MRS. LOVE M. WILLIS.
Address, No. 16 West 24th Street, 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."
LUCAS HOWE.

MINNIE'S CORRESPONDENCE.

How I did wish, my dear auntie, you could have been at the grand wedding in Mr. Thorpe's church. Mrs. Van Nyke had cards of invitation, which are just like tickets to the theatre. You have to show them to be admitted, though some get in that are not invited. I never saw anything so elegant. It seemed to me that the bride must be an angel and the bridesmaids beautiful spirits, that bring all sorts of loveliness to earth, and I fancied that we were just peeping into heaven.

The bride had a white satin that trailed a yard, and the bridesmaids had such an abundance of flowers that the whole church was as fragrant as the air that comes into your window that opens on to the garden, when the sweet pinks and mignonettes are in bloom.

Oh, I thought it was so lovely to get married, and it seemed to me that everybody must be happy that could have such dresses and flowers. I sat just as if I was in a dream, never thinking of anything but the beautiful things, till everything began to move, and I saw that it was all over, and the bride was going home. Mrs. Van Nyke said that the wedding cost five thousand dollars. That is as much as Squire Smith is worth, and I thought he was almost a prince, he was so rich.

Did it seem strange, auntie, that just as we came out we should jostle upon a poor old bent woman, whose face was all worn and sad, just as if she had never known anything but trouble. She stood shivering on the sidewalk; her clothes looked so thin—for it was a real cold day, and I had on my thick dress and sack—I could not think any more of the satin dress, and white veil, that was just like the mist that rolls off the valley after the sun was up. I was so out of patience that I had not a penny with me, but I was sure some one would give her something, though she did not beg, only with her asking eyes.

But none seemed to think her of the least consequence, for they were all looking at the great row of carriages, and Mrs. Van Nyke hurried me into hers, and I saw the poor sad thing no more. I could not help wondering if she was ever married, and if she ever thought she was in heaven with a white dress on, and friends all about her.

I was so glad when I got home that Mr. Ames was there, and asked me to take short walk with him, for I took no pleasure in hearing Mrs. Van Nyke talk about the veil that cost in Paris three hundred dollars, and the dress that would stand alone, it was so rich and heavy. I don't understand at all, auntie, why all these things must be.

I am afraid I was almost wicked, but I wished I had not seen the old woman, when I was having such a nice time looking at the beautiful things. Oh I did not tell you that as we were coming out, a woman, not quite so well dressed as others, happened to push against one of the bridesmaids, in the crowd. She scowled her face in a dreadful way, and lifted up her shoulders till she looked like anything but an angel, and then I saw that it was Agnes, and I remembered the ribbon; but I suppose she felt cross because she expected to have been married just so, in the very same place, but she had only herself to blame. Do you think being rich makes people disagreeable? For almost all the people I see are not half so agreeable and do not seem so happy as the poor people down at Holmes Hollow.

Well! Mr. Ames and I went to walk, and he took me into the sweetest, dearest little place you ever did see, and I must tell you the history of it, just as near as I can, as he told me:

"There was an old woman, rather cross and rather selfish, that lived in a shabby, mean room, and smoked a pipe, and drank beer. She had come over from Germany, a good many years before, and had buried her husband and grown poorer and poorer every year, and more and more selfish, because she did not try to love anybody, or let anybody love her.

She had left a daughter in Germany, who had a little girl by the name of Gretta. Gretta's mother died, and they sent the little orphan over to her grandmother. She had a brown, healthy face, and a strong body, and a very good heart and she came into old Mrs. Krun's life, just as a clover blossom comes into some little corner beside the stone pavement. She was all gladness and sunshine, and she hugged and kissed her grandmother over and over again, just as if she was her own mother, and she did not seem to mind that she was not kissed in return.

The first thing Gretta had to do was to fix her grandmother up. She had learned how to do all sorts of useful things before she came over, so she hunted her grandmother's old trunks and drawers, and found her high-crowned caps and white handkerchiefs. These she whitened in a glass jar in the sunshine, and then she coaxed her grandmother to help her in her old-fashioned nice way of clear-starching, and after a little she had her dressed in her snowy caps and handkerchiefs. And then she drew forth her old silk, and told her mother used to brush them up and make them shine, and she coaxed in her sweet way, till old Mrs. Krun had ironed the wrinkles out of the dress that she used to call her Sunday one, and Gretta insisted on her wearing it every afternoon.

The old lady had a little money that came to her every month, and this Gretta took into her hands to make go as far as she could. She borrowed a brush and whitened the dingy room. She put some curtains around the old bed, and then she took every cent she could spare and bought some plants. And oh! how they did grow. It must be that plants know who loves them, for they will spread out their tender leaves to some people, while for others they will only wither and die."

I forgot all about the splendid wedding when I saw Gretta's room. There were pinks and roses and heliotropes and gilly-flowers, all in blossom, with rows of all sorts of flowers waiting for the time to bloom, and there were baskets of hanging flowers and ivy twined in the more shaded places, and little vases with such hard names that I can't remember them.

And Gretta looked like a blooming flower herself, as she pushed out the leaves here and there, and nipped with her scissors some of the prettiest flowers for Mr. Ames and for me. I can't tell you, auntie, how sweet everything seemed there. The old lady even looked like a part of that little heaven, her hair was so smooth and her dress so neat.

When we came out, Mr. Ames said: "Such a place proves that we are all intended to live in the midst of beauty, and that those only half live who have no beautiful things about them."

"But I was thinking only to-day," said I, "that

everybody must have lots of money to be happy, and if we were all rich we could make the world almost like heaven."

"There is nothing so cheap as beauty," said he, "because it is natural. Beauty springs up everywhere. You have noticed in the country how every little knoll and stump has some fresh moss on it, and how the pretty red sorrel covers places that are too barren for the green grass. And in soil that is only half covered with grass the pretty coral moss often grows, and on ledges the brown and white moss."

All this beauty comes without money and without price, and it is almost as cheap anywhere. The old, dingy room that Mrs. Krun sat in cost just as much by the month as that little Eden that we have just left.

There was a wedding to-day that cost five thousand dollars, but the beauty there was so dear because the people did not know how to find the cheaper and more lovely kind; but I believe it was better to have it at that price than not at all. But there is our little Gretta with the beauty all in her heart, and so it costs little or nothing to bring it out. It comes out just as sunshine does. That proves to us the great Father's love, who means that we shall all be his children, and all be alike in this: that all real beauty shall be in the heart, and so the poor shall be as the rich and the rich as the poor."

Now, auntie, I could not help thinking of old Mr. Prussy's scarlet beans and hops that run on their long poles up to the top of his house. He told me they cost him ten cents and two hours' labor. I wish you'd tell him that I thought of them, and also please tell him about Gretta's room, for he wanted I should see something besides Mr. Thorpe's church and Mrs. Van Nyke's fashionable house.

I shall never forget Gretta, and I feel so glad to know that poor people can see God in beautiful things as well as the rich. There was one thing I noticed: in Gretta's beauty I felt just as if I was close to the Father in Heaven, and could talk to him about roses and heliotropes; but in the great, grand beauty of the church wedding I felt as if I was looking way off to something I could never touch or handle. I read a story the other day that I would like to copy for you. It is called

THE LITTLE PICTURE.

There was once a ruler who wished to make everybody happy, but he was not wise enough to know how; but he tried many ways. He gave people gold and silver and gifts of fine linen, and he invited them to rich banquets. But his subjects only wrangled over his gifts and talked ill of his motives, and at last he said he would try no more to make people happy.

At last there came a wise man who went about among the rich and the poor, and before any one had thought that he had influence and power he was making the whole kingdom like another country. The quarrels were becoming peaceable, the contentious loving, and a general spirit of good will and harmony prevailed.

Then the Prince sent for the wise man, and said: "Pray tell me by what power you have wrought such changes. You are greater than a king, for the king only rules the will of his subjects, but you rule their virtues."

"I show each man a little picture," he said, "and from that time he becomes wise, and good and happy."

"A picture?" said the Prince. "I do not believe in jugglery, nor in sacred relics."

"Neither do I; yet what I say is true. But let me explain. I find a man very unhappy, very unwise, and very much out of sorts with himself and the world. Then I begin to show him a little picture of the beautiful that lies within himself. I make him look with admiration upon those hidden virtues that make him a child of God. It is an easy picture to show, for everybody has so much hidden beauty that a skillful hand can unveil, that I never find a picture wanting."

For instance, there was Dorego, the terror of all the boys, the dread of all peaceable people, who lived the life of a savage, almost. I showed him a little picture of a tender spot in his nature, his love of flowers, and now he has a garden in full bloom, and he has no time for his coarser sports."

Then there was Marea. She liked nothing better than tormenting her old father and mother, and carrying tales from ear to ear till she set a whole neighborhood buzzing.

Now I got up close to her and showed her a little picture, her love of pets. It was a pretty little tender spot in her heart, and made a very sweet picture; and now she has a yard full of chickens, a fold of pet lambs, a house for swallows, a dove-cote, besides a hive for bees, and she is thinking of getting a herd of cattle. She is one of the most useful of your people."

"But," said the Prince, "not every one can see this little picture of inner beauty, for surely there are some that have none."

"There you mistake," said the wise man; "if one were without the love of the beautiful in some form, then that one would have no spark of the All-Beautiful within him, and be no more a man. God is all good, and so he makes all men like himself in some part of their being. He hides a little light somewhere within every bosom."

"But why could I do nothing by my gifts to make my people good and wise?"

"Gifts alone make people more selfish; but the gift that calls out the inner life, and helps reveal the hidden beauty, is the true one. Give men the means of helping themselves, let them find the kingdom over which they can rule, and they will all feel like Princes."

"Ah," said the Prince, "that little picture—I should call it God's mirror—it shows ever His image in the human heart."

Isn't that a pretty story, auntie? I thought of it when I saw Gretta's room.

I wish you'd give Milly Jones a slip of my geranium, and a root of my English pink. Perhaps she would make them grow, and love to see them. I've been thinking if I was rich I'd build a great house and put everything beautiful in it, and then let everybody come and rest there; perhaps that would be like a little bit of God's mirror, and show them their hidden beauty.

With ever so much love, your

MINNIE.

"WIFE."

The halo of joy! Oh, could I express it,
That soars from my soul to its author divine
Who to me gave this treasure, so pure and so holy,
This angelic spirit, so nearly divine.
For no sorrid pleasure—'tis for Beauty I prize her,
That beauty, her gentleness, justice, and truth!
Oh could I have learned, in years past, this sweet pleasure,
How rich would have been those years of my youth.
Dear angels, I thank thee, I love thee, I bless thee,
For certainly thou this treasure didst bring.
Oh! help me to prize it, to love and protect it,
And surround all her life with the flowers of spring.
And as onward we walk through life's pathway together,
Each helping the other to richly daily feed,
Oh help us to feed, with pure soul devotion,
More love for the Father, who is always so good.

A correspondent of the Springfield Republican says: "The first prize was won by a colored youth, Richard Theodore Green, of the junior class; the son of a poor woman in Boston, who, after college at Oberlin and Andover, and who, like so many others of his race, is a natural orator. His gestures were graceful, as Edward Everett's, his voice musical and flexible, and his whole bearing admirable."

Spiritual Camp Meeting at Harwich, Cape Cod.

[Reported for the BANNER OF LIGHT by the Secretary.]

According to announcement, a body of Spiritualists and others, from various quarters, assembled at a pleasant place near Harwich, on Wednesday, the 20th ult. The grounds were in good order, and several tents were erected for accommodating strangers with victuals and lodging. The speakers generally were entertained by the friends in that quarter. In the afternoon the meeting, then consisting of about one hundred persons, was called to order, and Henry F. Wright was chosen President. By request, Mr. J. W. Emory, of Harwich, acted as Secretary, and Mrs. C. F. Tabor, of New Bedford, was chosen Vice President.

After the appointment of committees to attend to the business details, the hours of meeting were fixed at 10 A. M. and 2 P. M. and it was proposed that the meeting should then proceed as a Conference.

A hymn was sung—"I'm going home." Mr. Wright then addressed the meeting, exhibiting characteristic style on the theme, "What and where is Hell?" He was not going to die, nor going home, either; he carried his home and his hell with him, his God and his heaven.

Mrs. Tabor addressed the meeting, relating incidents in her experience and glorying in her regeneration from the old life of Calvinism, etc.

Mrs. A. Wilhelm, of Philadelphia, then made an address on the development and gradual growth of the God-principle; the compensations of life; the ascending principle of conscience, which judges and punishes when we're wrong. Her remarks were well received and applauded.

Mr. Wright followed. He asked the question, "Where is my Saviour?" To illustrate, if he made a wound in a pine tree could anything in a tree about it, or one that existed two thousand years ago, cure it? No. The only way of regenerating power must be in the tree itself. So with the soul; if it would die, the only saviour to heal it is in my own soul, and nowhere else. That saviour is Love in your heart. It isn't a much whether Christ loves us, as whether I love Christ.

A stranger then arose and related an anecdote illustrating the power of love to overcome rage and malice.

The Conference was continued by remarks from Mr. Wright, of Buffalo, the President, Mr. J. P. Greenleaf, of Boston, a young lady from Conway influenced by the spirit of Lorenzo Dow, and Mrs. Tabor; and soon after 5 o'clock the meeting adjourned.

Thursday, July 30.—There was a considerable accession to the company this morning. The meeting opened by a proposition introduced by Mr. Emory: "Who and what and where is God, and how and how are his powers and goodness most manifest?"

This theme was discussed in its varied phases by Mrs. Lewis, of Barnstable, Mr. L. P. Greenleaf, Dr. H. B. Potter, of Boston, Mr. J. P. Greenleaf, Mr. Hattie E. Wilson, of Boston.

The afternoon session was opened by a little poem from Warren H. Boardman, a lad from the Boston Lyceum.

More people came in and were treated to an address through Mrs. H. E. Wilson, of Boston. The address was spirited and contained many good points.

Mrs. A. Wilhelm, of Philadelphia, gave an address upon the general theme of Inspiration, in which she was brilliant and interesting as usual.

Mr. Storor continued the subject. Remarks upon magnetic control were also made by Mr. F. J. Gurney, of South Hanson.

Mr. H. F. Wright closed the meeting with some strong remarks in his peculiar style, in which he affirmed that no influence should control his will, and that under "inspiration" men and women often uttered very silly things.

An evening meeting was held, there being a good mood, and the weather quite pleasant. C. F. Tabor, of New Bedford, and a general conference opened, continuing the subject of Inspiration. Mr. Wright's remarks in the afternoon served as a good target, and he was bombarded and furnished from all quarters. Mr. Harris, of North Attleboro, J. C. Gray, of New Bedford, Mrs. Tabor, Mr. Gurney, Mrs. Wilhelm, Mrs. Storor, of Buffalo, Long, Storor, A. E. Carpenter, George A. Bacon, of Boston, and the President, taking part in the exercises.

Friday, July 31.—Opened at 9 A. M. as a Conference. Remarks were made by Mr. Wright, of Buffalo, Jay, New Bedford, Greenleaf, of Boston, Mrs. Davis, of Cambridgeport, Mr. Wheelock, Ohio, H. B. Storor, Boston, and Mr. Gurney.

Regular service then commenced by a lecture characterized by profound thought, from Mr. A. A. Wheelock, of Ohio, subject, "The Needs of Humanity."

Mr. Agnes M. Davis made a very pleasant, pretty and instructive address on "The Needs of the Hour," which was attentively listened to and well received.

In the afternoon about five hundred people were present. Mrs. Wilhelm gave one of her solid and practical addresses, and was followed by Mr. Storor, who gave many interesting facts in his spiritual experience, which elicited close attention. The audience never tired of hearing the Doctor, who is always fresh, forcible and practical.

C. F. Tabor, as per announcement, then occupied the remainder of the time in an admirable address on "The Spirit of Liberty," which was proposed by the audience, closing with a most felicitous poem.

There was a conference meeting in the evening, in which various matters were presented and discussed by speakers hither to named.

Saturday, Aug. 1.—At the conference meeting in the morning the subject considered was Calvinism's Progressive Lyceum. The speakers were Mr. Carpenter, Mrs. Tabor, Mr. Wheelock, Mrs. Davis and Mrs. H. E. Wilson. A short lecture was given by Mrs. Maria Thwing, and a recitation by a lad, as sample of what the children's Lyceum are doing. Then followed a short lecture by Mr. Greenleaf.

In the afternoon an hour was occupied by Mr. A. E. Carpenter in elucidating the subject of Children's Progressive Lyceums, their uses, and how to organize them.

Mr. Isaac Small, of Harwich, threw in a little thunder-bolt at this point, by declaring his opinion that spirit-manifestations generally are a waste of time, and that the convention to go more fully into the merits of spiritual phenomena. Mr. Wright, the President, then addressed the audience in relation to the evidence he had tested of the facts of the spiritual phenomena, which had been presented to him; that the manifestations were just what they purported to be, viz: contact and communication by invisible intelligences. The Conference was further addressed by Dr. C. L. Haven, of Boston, by Mr. Bacon, who related several astonishing facts witnessed by himself at Washington and elsewhere, by Mr. J. H. Blackford, of Charleston, Mrs. Tabor, Lorenzo Mosely, Dr. Storor, Mosely, Mr. Wright and others, and was a very lively and spirited meeting.

The evening was devoted to a general discussion of the subject of Spiritualism.

Sunday, Aug. 2.—The day was very pleasant, and many strangers were present. From 10 A. M. to 1 P. M. two to three hundred persons were present today, and all went on in good order and harmony, nothing like a policeman or watchman being required throughout the whole proceedings.

The general subject of Spiritualism continued under discussion till ten o'clock, when Mr. Greenleaf delivered a lecture on "The Vital Relations of Spiritualism to the Life that Now Is." He made some good and strong points, and was well received.

Mr. A. B. Whiting, of Michigan, then gave an effective address in relation to spirit-manifestations in all ages past. He made a deep impression by his forcible illustrations, and closed with a fine inspirational poem.

In the afternoon it was estimated that twenty-five hundred persons were present. Regular addresses were made by Mr. George A. Bacon, relative to the grounds for believing and accepting Spiritualism, by Mrs. A. H. Haven, Dr. B. Storor and Hattie E. Wilson, on the practical uses of Spiritualism, all of which were listened to with eager attention.

The evening was devoted to a general conference, after a short lecture by Mrs. Tabor. A multi-colored woman from North Carolina gave a narrative of her terrible experiences in the South during the war, and solicited aid for her starving kindred in that quarter, and her appeal was warmly responded to by the audience. The remaining time was then spent in short and pithy speeches from Messrs. Blackford, Carpenter, Greenleaf, Wright and Bacon and ladies Davis, Thwing, Nathan and Wilson upon the subject of Spiritualism, its teachings and lessons, and especially upon the power of love to conquer and subdue all the evil passions of the world. The meeting was brought to a close with the utmost good feeling and harmony.

A vote of thanks was tendered by the strangers to the Convention to the friends who had so kindly entertained and cared for them; and this was responded to by those same friends at length. In a vote of hearty thanks to every speaker who had so happily and ably entertained and instructed them.

And thus the Camp Meeting at Cape Cod was dismissed, after a very successful and pleasant session of five days, without discord, accident or disturbance of any kind to mar the general peace and order of the quiet neighborhood.

A MAN FRIGHTENED TO DEATH BY A VISION. The Corinth (Mississippi) Courier, under the 23d inst. says: A strange and surprising incident occurred last week in the country some miles north of Corinth. A Mr. Mangrum killed a young man during the war, and a few days since Mr. Mangrum was on a deer drive, and while at one of the stands he saw an object approaching him, which so alarmed him that he raised his gun and fired at it. The object, which resembled a man covered with a sheet, continued to advance upon Mr. Mangrum, when he drew his pistols and emptied all the barrels at the ghost. None of the shots seeming to take effect, he climbed a tree to make his escape. By the time he was a short distance up the tree, the white object was standing under him with its eyes fixed upon him, and he declared that it was the spirit of the young man whom he had killed. Mangrum was so startled at the steady gaze of the eye that he had been the cause of laying cold in death, that he fainted and fell from the tree. His friends carried him home, the ghost following and standing before him constantly, the sight of which brought up the recollection of his guilt with such force to his mind that he died in great agony after two or three days' suffering.

If such events do occur, courts and juries to try cases of murder may find their occupation gone and the dead person living still able to avenge his or her own wrong.

The more we help others to bear their burdens, the lighter our own will be.

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Banner of Light.

BOSTON, SATURDAY, AUGUST 15, 1868.

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

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Better Late than Never.

All the substantial facts of a recent paper in the *Atlantic Monthly*, entitled "A Remarkable Case of Physical Phenomena" were published in the *Banner of Light* of Sept. 28th, 1867. There is nothing new whatever in the recent recital, and the details are not given with sufficient precision of statement and narrative to excite more than ordinary attention. The *Atlantic* appears to be just rubbing its eyes open to the bright light, which is shining all around. It gives this old account of certain "physical manifestations" through an Irish maid-servant, resident at the time in a certain inland town of Massachusetts, as if the world had never witnessed or heard of these manifestations before. Naturally enough, it is excusable for its own ignorance or inattention, but it presumes considerably on the progressive intelligence of the human race around it, to take it for granted that they neither know nor care for anything but what the *Atlantic Monthly* knows and cares for.

Let that, however, all pass. We simply desire to make it plain that this relation by a writer in that magazine is not of any new occurrences, or "demonstrations," as he chooses to call them. Beyond this, he and the publishers of his article are at liberty to hold what notions or prejudices they choose to hold on the matter. But we cannot refrain from expressing our amusement at the author's lecture of the College Professors who disclaimed to look into the phenomena at his urgent solicitations, while for himself he does not hesitate to declare, even before he has stated his facts to the reader, that he is as great a skeptic as possible—that is, that he entertains fully as great contempt for the manifestations as any Professor could do. He berates them for not being willing to look into these mysteries, as he regards them, and as all such willfully ignorant persons regard them, while he is guilty of precisely the same conduct for which he condemns them so freely.

"Oh, what power the gift give us, To see ourselves as others see us!"

The Irish girl alluded to was merely watched by the family with which she resided. They must have known that there are persons in the world who are more or less conversant with the laws of spirit intercourse and communication, and that it might be within the power of such persons at once to alleviate the distress and diminish the suffering of this poor girl, even if they could not properly serve as conduits for the surplus magnetic force which so overwhelmingly invested her. Instead, however, of exerting themselves in the slightest degree either to compose her or to study the character of the phenomena, they rigidly held her to the straight line of her daily service, watched her by night as well as by day, and in every possible way, note-book in hand, intensified the fears born of her ignorance, unsettled her nerves, and excited mental misgivings which would tend, in persons of the strongest minds, to produce a state that might by superstitious observers be mistaken for insanity.

Another fact is to be noted in connection with their handling of the case. Instead of honestly trying to ascertain the character of these physical manifestations, by waiting in patience and without betraying an eager meddlesomeness to secure a footing for their own opposing prejudices, they went to work in the most deliberate manner to break the laws of the transmission of the phenomena, to place obstacles in the way, to interpose willful and unnatural conditions of their own contriving, and to see if by any kind of hoc-foc-pocus they could substantiate a prejudice rather than arrive by an open road to a living and self-supporting theory. They acted precisely as the Professors over at Harvard did, a dozen years ago; one of whom, who delighted to use his pen long after in assailing, not the proofs of spirit intercourse, but the character and reputations of mediums and all who believed in Spiritualism—one of whom, we say, has since passed to the other sphere, and has thence sent back word to us of the blindness which he suffered to delude him.

Now it is plain enough to the common reason, that if we would fairly investigate certain phenomena which strike us as strange and mysterious, we take these phenomena, just as if they were facts, and proceed to study them, deducing from the entire body of them such a theory as they will reasonably bear. From ascertained facts we proceed to our philosophy. That is the true Baconian way. That is the way in which the structure called Spiritualism has been reared. But to go to work and challenge the facts, or the phenomena, to do certain things which we fancy they ought to do—and because they cannot comply with our terms to turn around and proclaim them all false and deceitful, or anything else, is to disregard the very first conditions of all fair investigation. In this case, the writer of the *Atlantic* article says he believed the cause of these phenomena was electricity; so he proceeds to test the inquiry by such methods as his slight acquaintance with electrical and magnetic laws suggests. He isolates the girl's bed by standing it on glass; and even after it has once, by his own admission, jumped off the insulators, he condemns the whole series of the phenomena as worthless because they cannot make themselves apparent after his plan as well as after their own! And so do all the willful skeptics on this matter conduct themselves.

We have no doubt that if the girl alluded to had been seen by a good magnetic medium, she would have been saved a great deal of the trouble and distress which she was ignorantly called to pass through, and would not subsequently have been sent to an Asylum or found a "home" in a New England Poorhouse. Could a person who knows the law of communication and of spiritual development have been admitted to the apartments in which these manifestations were produced, an excellent physical medium would have

out doubt have been developed, and without the slightest terror or suffering.

The fact that, even at this late day of the world, such an article appears first in order in the *Atlantic Monthly*, shows that the time has gone by for hooting at phenomena which scientific men are seriously summoned to explain. We shall soon expect to count the *Atlantic* among the genuine advocates of Spiritualism.

A Good and Timely Article.

We invoke the attention of all the readers of the *Banner of Light* to the article on "The Secret Vices of Children," which is reproduced in another column. For lack of such information as it suggests and contains, thousands and tens of thousands of young persons become enervated both in mind and morals, and finally make complete wreck of their physical systems. It is long past the time when very plain and pointed preaching on this subject should have begun. No social state can preserve itself from decay, that is eaten out by secret vices practiced among its children and youth. They are in every true sense the "little foxes" that destroy the vines and vineyard. Read and heed the important truths contained in this striking article without any further delay. Then call the attention of others to them. Scatter them broadcast over the land. The recognition of physical purity is the corner-stone of morals. We must have these matters better understood. If parents but saw and felt the necessity, they would lose no time in instructing their children. Here is a subject that concerns the "life of the nation" more than any rebellion against its mere government. Everything that is desirable hangs on a thorough reform here.

Prof. Howe.

So far as we have ever learned, is the only teacher in America who can post adults and make them good practical grammarians in five hours. The Professor has had thirty-one years practical experience in teaching, and has taken the highest position in the colonies in taking an English scholar could attain. He is a pupil of the celebrated PROF. D'AVIGNY, who had been selected by Lord Stanley, of England, to advance the educational department of the British Colonies.

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As his charges are said to be moderate, and his success in every case certain, we consider it a good opportunity for those who at all feel themselves in need of his services, to visit him in Hall 38, 3 Tremont Row, where he gives instruction at all hours, from 8 A. M. to 10 P. M. The Professor has our best wishes for his success, and we are glad to learn that his singular ability as a teacher is becoming duly appreciated.

Celebration of a Silver Wedding.

The friends of Mr. and Mrs. Andrew Bennett, of Abington, met at Unity Hall, North Hanson, on the evening of Friday, July 24th, for the purpose of appropriately commemorating the twenty-fifth anniversary of the marriage of this worthy couple. The utmost harmony and enjoyment prevailed. Although the parties interested were known Spiritualists, yet the services of the occasion were participated in by those of other religious beliefs. The marriage and presentation ceremonies were ably conducted by Mr. James Harris, of Abington, after which the remainder of the evening was devoted to dancing.

It was suggested, by Mr. F. J. Gurney, that the occasion should be made one of lasting good to others not present, as well as to those who united in the celebration; and he proposed that a collection be taken up, the proceeds of which should be devoted to sending the *Banner of Light* free to the inmates of the Plymouth County Jail! A sum sufficient for a year's subscription was raised on the spot, and we hereby acknowledge its receipt and tender our grateful thanks to all the parties concerned in this noble free will offering which enables us to furnish mental food to those who are in need.

"I was in prison and ye came unto me!" In spirit, not in habiliments of flesh, may these kind friends now visit the lonely prisoner. The feeling which prompted this act of charity is an eddy of that broad tidal wave of benevolence which Spiritualism is casting upon the shore of the nineteenth century, to guide and bless, and finally save mankind.

In the Lecture Field.

Dr. Gamgane, 134 South Seventh street, Williamsburgh, N. Y., will answer calls to lecture on the following subjects: "Is there any logical resting place between Atheism and Spiritualism?" "The Immortality of the Soul, is it a Fact or a Fiction?" "To which Do We Most Belong, the World of Fact or the World of Fiction?" "What Poets have Said, and Musicians Sung of Another World?" "Is a Belief in Modern Spiritualism Inconsistent With a Belief in Christianity?" "How to Stem the Tide of Modern Skepticism."

Shocking Accident.

By a cable telegram, we learn that a dreadful accident occurred in Manchester, England, August 1st. During the regular performance at Lang's Music Hall, an alarm of fire was raised, when the entire audience immediately rushed for the doors, completely blocking up the passage ways.

The wildest excitement prevailed, and when at last order was restored by the reported announcement that there was no fire, it was found that no less than twenty-three persons, mainly women and children, had been crushed to death in the stampede, and a large number of persons had limbs broken, and were otherwise injured. There would be a great saving of life on such occasions, if people would only use a little reason, and not rush to the outlet in a body and impede all egress.

The Six Days Camp Meeting—Change of Time.

Read the programme in this week's *Banner of Light* of the Annual Spiritualist Camp Meeting, to be held at Pierpont Grove, Melrose, and observe that the meeting has been postponed one week. It will commence on Tuesday, Sept. 1st, continuing six days, and close on Sunday the 6th. This arrangement will accommodate the speakers and delegates who wish to attend the National Convention, and also participate on their return in the grand spiritual "feast of days" at the beautiful Pierpont Grove.

Camp meetings, under spiritualistic auspices, have proved a decided success, and should the weather prove favorable, it is probable that this meeting will assemble a very large company to enjoy its public services, and social privileges.

The Boston Children's Lyceum.

A. A. Wheelock visited the Lyceum August 2d, and addressed the children. The school is in a flourishing condition.

The Camp-Meeting at Harwich.

The friends on the Cape may well feel no little share of pride in having inaugurated a series of popular grove meetings of a character physically recuperative, socially reciprocal, mentally profitable and spiritually inspiring. The one just held was, on the whole, unexceptionable. Favored by good weather, an increased attendance at each session, an unusual array of most excellent speakers, intelligent and interested listeners, gave to the whole affair that measure of success and satisfaction which is understood by the term complete. No friction, confusion or interference marred the enjoyment of the occasion; and so far as management of the meeting was concerned, it was like the boy's whistle, it managed itself—but one benevolent "executioner," whose office was chairman, being required. In common with all such officials, he oftentimes performed this part of his duty most reluctantly.

Throughout the entire services, and there were over a dozen sessions, the utmost good will, order, charity and harmony abounded. This, for a five days' continuous meeting out of doors, the number on Sunday reaching considerably over two thousand, in a section where the great majority of the people hold religiously diverse or antagonistic views—is a fact worthy of special mention.

Socially viewed, speakers and friends from abroad were most generously provided for, and the hospitality received by them left nothing to be desired—except its repetition. Mutual kindnesses were exchanged, acquaintances formed, lasting friendships made, the cords of sympathy and love strengthened, and the whole heart-nature received a refreshing baptism.

Reviewed mentally, it was an occasion difficult to duplicate. The phenomenal, the practical, the scientific, philosophic and religious aspect of Spiritualism were respectively presented by the various speakers in a manner necessarily calculated to make an abiding impression for good. Spiritualism, with its distinctive phases, its teachings and lessons, its infinite superiority as a general system of religious education, for young and old, over the popularly recognized theories of the church, were so clearly and strongly stated as to challenge successful refutation.

The educational, practical, philosophic and philanthropic aspects of Henry C. Wright, Mrs. C. F. Tabor, A. E. Carpenter, Mrs. A. Wilhelm, A. A. Wheelock, C. F. Allen, A. B. Whiting, Agnes M. Davis, I. P. Greenleaf, Mrs. Hattie E. Wilson, Dr. H. B. Storor, Miss Mattie Thwing—and in fact all the others (except the writer's) commanded and received, by virtue of their intrinsic ability and worth, the heart and head approval of all who listened.

For depth and fervor of feeling, earnestness and independence of thought, with freedom of speech for the most outspoken radicalisms, all prompted and clothed by the true love-principle—for an exhaustive flow of high inspiration through adapted channels—these characteristics, if ever before so happily combined, were never excelled at any one meeting it was our good fortune to attend. Fruitful thought was plentifully sowed in prolific soil, which, if stimulated by the least brain exercise, must produce a mental harvest of immeasurable profit. Thus much in a plural or general sense.

Individually, it was one of the biggest patches of green, whereon we gratefully rested, gathering the needed strength to start anew on our journey over the Sahara before us, which we have met with in our desert life, for many a weary mile. It was like unto refreshments to the tired traveler, beneath the shade of date and palm trees, with cooling draughts from sparkling fountains. So long as memory fulfills her mission, shall we revert to this camping ground as a long "day's march nearer home." Its result to us means courage and inspiration for the future.

Boston, Aug. 4, 1868.

G. A. B.

Dr. Newton, the Healer.

We are continually receiving reports from various quarters in regard to the marvelous healing powers of Dr. J. R. Newton, similar to the following:

EDS. BANNER OF LIGHT.—May it ever be found floating high at the masthead of this glorious *Spiritual Philosophy*, carrying, as it now does, in its broad, ample folds, as it waves over land and sea, sparkling gems of truth, love and consolation to souls hungering and thirsting for spiritual food; and be to each and every heart warm and true, like "the shadow of a great rock in a weary land." It may not be uninteresting to you to learn (if you have not already,) the wonderful workings of Dr. J. R. Newton, who has recently visited this place, dispensing his life giving power, causing the lame to walk, the dumb to speak, and doing "many mighty works" despite their unbelief. And had I the talents of an angel, and immortal lungs, I would sound this truth out so loud that heaven and earth should reverberate the "tidings of great joy." Having been a recipient of this unspeakable blessing, I will cease not to give thanks for him daily and hourly, that "angels ever bright and fair" may strengthen his hands and encourage his heart, and be around about him "like a wall of fire," as he goes forth on his mission of salvation to suffering humanity. God bless Dr. Newton. Very respectfully yours, L. B. GAZIMANS, Middleboro', Mass. Aug. 2, 1868.

MORE EVIDENCE.

In connection with the above, we record the additional testimony furnished by Rev. Frederic Rowland Young, Unitarian minister of Swindon, Wiltshire, Eng. This gentleman, so says a late number of the *London Spiritual Magazine*, "has for years been a severe sufferer from neuralgia in the head. The effects of it have been so prostrating as to incapacitate him frequently for the discharge of his ministerial duties. At one period he was obliged to retire from them for a whole year. At times the attacks threw him into a state of utter insensibility, in which he would frequently continue for many hours. Finding all medical aid useless, he this spring sailed for the United States, to try what Dr. Newton could do for him by laying on of hands. He has written to his friends, assuring them that he finds himself quite cured; that he has witnessed extraordinary cases of cure in other persons, by Dr. Newton, and that he believes he has himself acquired considerable healing power which he means to test on his return. We have seen his letter containing these particulars; and we have just received a letter, also, from Dr. Newton, in which he says he believes that 'Mr. Young is cured of his neuralgia.' That 'Mr. Young witnessed a good cure of a young lady brought here on a bed—not having walked for three years. By a few minutes' treatment she was restored to health, and walked a full mile. This case influenced many others from the same place. I was sent for thither to see a man so low with paralysis that he was given over by the physicians, who said that he could not live twenty-four hours. By a few minutes' treatment he was perfectly restored to health. I have seen him since, and he is as well as any man."

Sutton, N. H.

Frank Chase informs us that Miss Mary E. Currier, the celebrated musical medium from this State, will hold sances in Sutton in September.

James B. Morrison speaks in East Kingston, N. H., during August.

Changes in the Spiritual Atmosphere.

NUMBER ONE.

BY "THE UNKNOWN."

A few evenings since I found myself, after a half hour's quiet, in the spiritual or interior condition, a state in which spiritual things are revealed to the observant spiritual senses, as clearly as natural things are to the external senses when keenly active. This state seems to me to differ from clairvoyance. The clairvoyant sees things as if the natural eyes were open, yet is not limited in observation to the forms of things or by the barriers that limit natural sight, because the medium through which the senses of the spirit recognize objects, is not, like light, bounded by opaque bodies, but passes through most substances, making them as transparent mediums as glass is to light.

But in the interior state only spiritual things are beheld, and principles are recognized through the operation of their laws. This state seems to me to be induced by the flowing down of the spiritual magnetism, until the brain is so influenced by it that it is passive in the nerves of sensation that unite it to the external world, and active in those channels of communication that unite the interior or divine with the spirit of things, and the manifestations of spiritual laws.

I believe this condition is not induced by any individual spiritual control, but by a calm aspiration of the one seeking to come into the condition, thus bringing the interior or soul into sympathetic relations with the divine essence of things which we term principles. But as I have yet much to learn of this state I do not make assertions but only give impressions.

In this state I began to see the future of the earth-life of one near me. The track of life, or destiny of the individual, seemed like a plain, straight path, upon which shone a light that made it seem as if it would be the easiest thing possible to walk in it. But on looking closer I beheld innumerable threads of light that led in tortuous courses away from the main track. Some led into deep shadows, others into a dim uncertain light. Some seemed to leave the broad track but a little, others took wide range, and only led back after many turnings.

A certain distance on the track I beheld an obstacle that seemed placed there by another, purposely to impede the course of the individual, and I begged that he would calmly wait for it to be removed, and not rush headlong on to it. He said:

"If I am to overcome it, I shall; if destiny impels me to rush forward and be overthrown, I shall be."

Here began a slight mental contention, consisting of an argument on fate and free will; the old vexed question that has occupied so many intelligent minds for centuries, and between the two extremes of which lies the beautiful truth of a divine law, ever operative to draw man toward the good, the pure, the true, and the laws of mental condition, that urge him hither and thither as in the threads of light across and beside the main track, as at first seen.

When the assertions of the individual had been made with some positiveness, I observed a phenomenon new to me. I saw the spiritual atmosphere about him in motion. It moved in waves, precisely as the water of a clear lake would if a stone were thrown into it. These waves seemed largest at the centre, and to widen and diminish at greater distances.

As one of these waves struck me, it produced a disagreeable sensation, a disturbance of the whole sensitive mental state. There was no longer that repose and calmness that was necessary for the inflow of spiritual light. As the countervailing ideas were made active in the brain of the individual, they seemed to pass out, giving to the spiritual atmosphere the condition described.

If this be a real sight of the effects of a slight expression of a controversial spirit, what must be the effect of those contentions and quarrels that are so common in families and in society? The mental air must often be like a sea lashed by a tempest, while those spirits that live in harmonious relations, may be said truly to be in a haven of rest.

How often will there come into such a haven a feeling of disturbance, a sense of unhappiness, an indescribable longing to fly away to some far-off port. May not this be the effect of these far-off waves that some antagonistic minds have sent by the far-reaching power of their thoughts, and thus we become sensitive to their disturbing effects?

If this was merely a symbolical representation of the effect of a mental condition, a psychological impression given by some spirit to show the effect of inharmonious conditions, it is none the less worthy of attention. It proves that we all have great power to increase or decrease the harmony of the world.

We know that the law of motion resides in all life—that rest would be stagnation; therefore there must be a constant flowing forth of spiritual life. The great thinker sends forth his thoughts like a living stream of light. Truth is well represented by light, and like light it goes ever forth on its silent mission.

The calm, even-balanced mind is ever surrounded by an atmosphere of its own generating. The atmosphere of every planet is the result of the physical condition of the planet; and so it is of individuals—they surround themselves with an atmosphere, the light of which depends upon its power to be influenced by the spiritual forces that act upon it.

Science has of late been busy trying to analyze the spiritual light, to show of what elements it is composed. With spectroscopy it is able to separate the elements of the natural light, and it is seeking by the same instrument to discover the element of those lights that are so distinctly visible in the presence of some mediums. These lights can hardly be called spiritual, since they are formed by spiritual power from our atmosphere. But the result of the investigation must be very interesting to all.

When we shall have developed the new science of the future, that shall clearly define the purely spiritual elements, and be able to reveal the operation of spiritual laws, we shall have wiser men and women, and the earth will have swung grandly into that cycle of its progress where spiritual light will descend like the sunlight, warming and invigorating all manifestations of life.

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