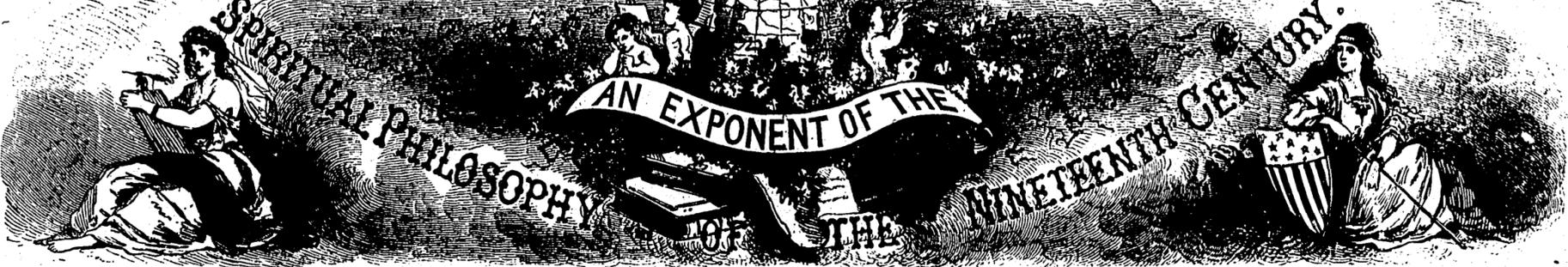


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Spiritual Phenomena.

ACCREDITED MANIFESTATIONS.

THE SPECTRAL CLERGYMAN.

BY COUNT KALLESHEIM.

I am not so decidedly skeptical on the possibility of supernatural appearances as to treat them with ridicule, because they may appear to be unphilosophical. I received my education in the University of Konigsberg, where I had the advantage of attending lectures in ethics and moral philosophy, delivered by a professor who was esteemed a very superior man in those branches of science. He had, nevertheless, though an ecclesiastic, the reputation of being tinged with incredulity on various points connected with revealed religion. When, therefore, it became necessary for him in the course of his lectures to treat on the nature of spirits as detached from matter, to discuss the immortality of the soul, and to enter on the doctrine of a future state, I listened with more than ordinary attention to his opinions. In speaking of all these mysterious subjects, there appeared to me to be so visible an embarrassment, both in his language and in his expressions, that I felt the strongest curiosity to question him further respecting them. Finding myself alone with him soon afterwards, I ventured to state to him my remarks on his department, and entreated him to tell me if they were well founded, or only imaginary suggestions.

"The hesitation which you noticed," answered he, "resulted from the conflict that takes place within me, when I am attempting to convey my ideas on a subject where my understanding is at variance with the testimony of my senses. I am equally, from reason and reflection, disposed to consider with incredulity and contempt the existence of apparitions. But an appearance, which I have witnessed with my own eyes, as far as they, or any of the perceptions, can be confided in, and which has even received a sort of subsequent confirmation from other circumstances connected with the original facts, leave me in that state of skepticism and suspense which pervaded my discourse. I will communicate to you its cause. Having been brought up to the profession of the Church, I was presented by Frederick William the First, late King of Prussia, to a small benefice, situated in the interior of the country, at a considerable distance south of Konigsberg. I repaired thither, in order to take possession of my living, and found a neat parsonage house, where I passed the night in the bedchamber which had been occupied by my predecessor.

"It was in the longest days of summer; and on the following morning, which was Sunday, while lying awake, the curtains of the bed being undrawn, and it being broad daylight, I beheld the figure of a man, habited in a sort of loose gown, standing at a reading desk, on which lay a large book, the leaves of which he appeared to turn over at intervals; on each side of him stood a little boy, in whose face he looked earnestly from time to time, and as he looked he always seemed to heave a deep sigh. His countenance, pale and disconsolate, indicated some distress of mind. I had the most perfect view of these objects, but being impressed too much with terror and apprehension to rise or to address myself to the appearances before me, I remained for some minutes a breathless and silent spectator, without uttering a word or altering my position. At length the man closed the book, and taking the two children, one in each hand, he led them slowly across the room; my eyes eagerly followed him till the three figures gradually disappeared, or were lost behind an iron stove which stood at the furthest end of the apartment.

"However deeply and awfully I was affected by the sight which I had witnessed, and however unable I was of explaining it to my own satisfaction, yet I recovered sufficiently the possession of my mind to get up, and having hastily dressed myself, I left the house. The sun was long risen, and directing my steps to the church, I found that it was open; but the sexton had quitted it, and on entering the chancel, my mind and imagination were so strongly impressed by the scene which had recently passed, that I endeavored to dissipate the recollection by considering the objects around me. In almost all Lutheran churches of the Prussian dominions, it is the custom to hang up against the walls, or some part of the building, the portraits of the successive pastors, or clergymen, who have held the living. A number of these paintings, rudely performed, were suspended in one of the aisles. But I had sooner fixed my eyes on the last in the range, which was the portrait of my immediate predecessor, than they became riveted to the object; I instantly recognized the same face which I beheld in my bed-chamber, though not clouded by the same deep impression of melancholy and distress. The sexton entered as I was still contemplating this interesting head, and I immediately began a conversation with him on the subject of the persons who had preceded me in the living. He remembered several incumbents, concerning whom respectively I made various inquiries, till I concluded by the last, relative to whose history I was particularly inquisitive.

"We considered him," said the sexton, "as one of the most learned and amiable men who have reigned among us. His pure character and benevolence endeared him to all his parishioners, who long lament his loss. But he was carried off in the middle of his days by a lingering illness, the cause of which has given rise to many unimportant reports among us, and which still form the matter of conjecture. It is, however, commonly believed that he died of a broken heart."

"My curiosity being still more warmly excited by the mention of this circumstance, I eagerly pressed him to disclose to me all he knew or heard on the subject. 'Nothing respecting it,"

answered he, 'is absolutely known; but scandal has propagated a story of his having formed a criminal connection with a young woman of the neighborhood, by whom it was even asserted he had two sons. As confirmation of the report, I know that there certainly were two children who have been seen at the parsonage, boys of about four or five years old; but they suddenly disappeared, some time before the decease of their

supposed father; though to what place they are sent, or what has become of them, we are wholly ignorant. It is equally certain, that the surmises and unfavorable opinions formed respecting this mysterious business, which must necessarily have reached him, precipitated, if they did not produce the disorder of which our late pastor died; but he is gone to his account, and we are bound to think charitably of the departed."

"Thus spoke the sexton, and it is unnecessary to say with what emotion I listened to this relation, which recalled to my imagination, and seemed to give proof of the existence of all that I had seen. Yet, unwilling to suffer my mind to become enslaved by phantoms which might have been the effect of error or deception, I neither communicated to the sexton the circumstance which I had witnessed, nor even permitted myself to quit the

pains enough, if you have searched all these drawers, chests, and coffers, and everything that may have been in them."

"Indeed," answered Wallis, "I have examined them myself, and looked over all the musty writings one by one; and they have all passed through my hand and under my eye."

"Well," said the Doctor, "will you gratify my curiosity by opening and emptying this small chest or coffer?"

Reginald Wallis, looking at the chest, said, smiling:

"I remember opening it," and turning to his servant, he asked: "William, do you not remember that chest?"

"Yes, sir," replied the servant; "I remember you were so tired, that you sat down upon the chest when everything was out of it. Yes; you shut the lid and sat down, and sent me to fetch you a dram of brandy, as you said you were ready to faint."

"Well," said the Doctor, "it is only a whim of mine, and probably the chest may contain nothing."

"You shall see it turned upside down before your face, as well as the rest."

Thereupon Wallis caused the coffer to be dragged out and opened. When the papers which it contained were all out, the Doctor turning round, as if looking among them, but taking little or no notice of the chest, stooped down; then, as if supporting himself with his cane, he struck the stick into the chest, but snatched it out again hastily, as if it had been an accident; and turning to the chest, he shut the lid, and seated himself upon it. Having dismissed the servant,

"Now, Mr. Wallis," said he, "I have found your grandfideel of settlement; and I will lay you a hundred guineas it is in this coffer!"

Wallis raised the lid again, handled the chest, looked over every part of it, but could see nothing; he was confounded and amazed.

"What do you mean?" cried he to the Doctor; "here is nothing but an empty coffer!"

"Upon my word," rejoined Scott, "I am no conjuror, but I tell you again that I am very certain the lost title-deed is in this chest! Ah, you may well look at me with amazement and incredulity; but no matter! It may be an idea—a presumption on my part—call it what you will—"

"Yes, yes," interrupted Reginald Wallis, impatiently. "But—"

"Call your servant back again," said Dr. Scott, "and tell him to bring us a hammer and chisel."

This was quickly done; and, when the implements arrived, the Doctor struck a good blow with the hammer on the bottom of the chest.

"There!" he exclaimed, "do not you hear it, sir? Do not you hear it plainly?"

"Hear what?" cried Wallis; "I do not understand you."

"Why, the chest has a double bottom—a false bottom," said the Doctor. "Do not you hear it sound hollow?"

In a word, they immediately split the false bottom open, and there found the parchment spread out flat on the whole breadth of the bottom of the trunk.

It is impossible to describe the joy and surprise of Reginald Wallis and of his whole family, for he sent for his wife and daughters to come up at once to see the place and manner in which the lost deed was found. The reader may imagine how fervent were the expressions of gratitude poured forth to Dr. Scott; but he gently repelled them, observing that it was by a mere "accident" he had been instrumental in discovering the document.

It was not until some years afterwards, when he lay upon his death-bed, that he revealed the whole truth of the mystery, and explained how he had acted in accordance with the instructions of one from the dead.

THE MOTHER'S DREAM.

Nearly a century ago a poor but honest old woman, named Howell, who lived at Greenwich, England, had a very unpromising son who got connected with a set of desperadoes, and, in consequence of nefarious practices, was several times imprisoned in Clerkenwell Jail. The magistrates of the county, in order to reclaim him, sent him to sea as a marine; from which, however, he found means to escape in 1779. Returning to London, he committed a burglary in Bishopsgate street, and was sent to the Poultry Compter for trial at the sessions, together with a young woman who passed as his wife.

On the same night his mother at Greenwich dreamt that she saw her son in prison, and ironed; she beheld him also arraigned at the bar with the woman, found guilty and condemned to die, whilst the woman was acquitted. This calamitous dream was carried still further. She saw her son going in a cart to Tyburn, and there executed with four other offenders. The catastrophe of this scene so operated upon her mind that she awoke in the utmost agony, and resolved, without communicating her design to any of her neighbors, immediately to reach London, to try whether she could hear anything of her son.

On inquiry, she was informed that the young man was in the Compter; to which place she instantly repaired, and was admitted. On her entrance into the yard, she beheld her son exactly as she had seen him in her dream; declaring that the place all around was just as she had viewed it the preceding night. To shorten the story, she told the dream to the turnkey, but concealed it from the prisoner, who, soon after, was tried, convicted and sentenced to be executed, and accordingly was hanged at Tyburn the 19th of January, 1780.

Sydney Smith said he saw no more reason why he should remember all the old books that had made him learned, than why he should remember all the old dinners that had made him fat. Mental and physical vigor justified both literature and dinners.



THE SPECTRES APPEAR TO THE NEW INCUMBENT.

chamber where it had taken place. I continued to lodge there, without ever witnessing any similar appearance; and the recollection itself began to wear away, as the autumn advanced. When the approach of winter rendered it necessary to light fires through the house, I ordered the iron stove which stood in the room, and behind which the figure I had beheld, together with the two boys seemed to disappear, to be heated for the purpose of warming the apartment. Some difficulty was experienced in making the attempt, the stove not only smoking intolerably, but also emitting a very offensive smell. Having, therefore, sent for a blacksmith to inspect and repair it, he discovered in the inside, at the furthest extremity, the bones of two small human bodies, corresponding perfectly in size as well as in other respects with the description given me by the sexton of the two boys who had been seen at the parsonage.

"This last circumstance completed my astonishment, and appeared to confer a sort of reality on an appearance which might otherwise have been considered as a delusion of the senses. I resigned the living, quitted the place, and retired to Konigsberg; but it has produced on my mind the deepest impression, and has in its effect given rise to that uncertainty and contradiction of sentiment which you remarked in my late discourse."

THE GHOST AND THE TITLE-DEED.

Some years ago the well-known physician, Dr. Scott, was seated by the fire reading, at his house in old Broad street, London. It was evening; the cares of the day were over, and the Doctor was enjoying his book, when, accidentally raising his head, he saw in an elbow-chair, at the opposite side of the fire-place or chimney, a grave gentleman in a black velvet gown, a long wig, looking with a pleasing countenance toward the Doctor, as if about to speak to him.

The Doctor was much perturbed. According to his narrative of the fact, the spectre, it seems, spoke first, and desired the Doctor not to be alarmed; that he came to him upon a matter of great importance to an injured family, which was in great danger of being ruined; and though he (the Doctor) was a stranger to the family, yet, knowing him to be a man of integrity, he had chosen him to do this act of charity and justice.

The Doctor was not at first composed enough to enter into the business with due attention, but seemed rather inclined to get out of the room if he could; and once or twice he made an attempt to knock for some of the family to come up. Having at length recovered himself, he said, "In the name of heaven, what art thou?"

After much importunity on the part of the Doctor, the apparition began his story thus:

"My name was Richard Wallis, and I lived in the county of Somerset, where I left a very good estate, which my grandson, Reginald Wallis, enjoys at this time. But he is sued for the possession by my two nephews, John and Herbert, the sons of my younger brother, William."

The Doctor then asked him how long the grandson Reginald had been in possession of the estate; and he replied, "Seven years; for I have been so long dead."

He then went on to tell him that his nephews would be too strong for his grandson in the suit, and would deprive him of the mansion and estate; so that he was in danger of being entirely ruined and his family reduced.

The Doctor then said, "And what am I able to do in it, if the law be against your grandson Reginald?"

"You must know," replied the spectre, "it is not that the nephews have any right; but the grand deed of settlement, being the conveyance of the inheritance, is lost; and, for want of that deed,

my grandson Reginald will not be able to make out his title to the estate."

"Well," said the Doctor, "and still what can I do in the case?"

"I will explain," rejoined the apparition. "If you will go down to my grandson's house I will give you such instructions that you shall find out the deed of settlement, which lies concealed in a place where I put it, and where you shall direct Reginald to take it out in your presence."

"But why can you not direct your grandson himself to do this?" demanded the Doctor.

"No questions on that point," replied the ghost, solemnly. "There are divers reasons, which you may know hereafter. I can depend upon your honesty; and you may so dispose of matters that you shall have all your expenses paid you, and be handsomely rewarded for your trouble."

Having obtained a promise from Dr. Scott, the apparition told him he might apprise his grandson that he had on some former occasion known and conversed with his grandfather, and ask to see the house; that in a certain upper room, or loft, he would see a quantity of old lumber, coffers, chests, &c., which had been thrown aside to make room for more fashionable furniture; that in a certain corner he should find an old chest, with a broken lock upon it, and a key in it, which could neither be turned in the lock, nor pulled out; and that in this chest lay the grand deed or charter of the estate, which conveyed the inheritance, and without which the grandson might be ejected.

The Doctor having promised to despatch this important commission, the spectre disappeared.

After a lapse of some days, and within the time limited by the proposal of the apparition, the Doctor went into Somersetshire; and, having found the house alluded to, he was very courteously invited by Mr. Reginald Wallis to walk in. The two gentlemen soon entered upon friendly discourse, and the Doctor pretended to have heard much of the family, and of his grandfather, from whom, he said, he perceived the estate descended to its present occupier.

"Ay," said Reginald, shaking his head, "my father died young, and my grandfather has left things so confused, that, for want of one principal document, which is not yet come to hand, I have met with great trouble from two cousins, my grandfather's brother's children, who have put me to very great expense about it."

"But I hope you have got over it, sir?" asked the Doctor.

"No," replied Reginald; "to be candid with you, we shall never get quite over it, unless we can discover this old deed—which, however, I hope we shall find, for I intend to make a general search after it."

"I trust you may succeed," said the Doctor.

"I do not doubt that we shall. I had a strange dream about it last night," added Mr. Reginald Wallis.

"A dream about the deed?" exclaimed the Doctor. "I hope it was that you should find it, then?"

"I dreamt," continued the other, "that a strange gentleman came to me, and assisted me in searching for it. I do not know but that you are the very person."

"I should be glad to be that person," said the Doctor, smiling. "At all events, I may help you to look after it, and I will do that, with all my heart; but I would much rather be the man that should help you to find it. Pray when do you intend to search?"

"To-morrow," answered Wallis.

"But," said the Doctor, "in what manner do you intend to search?"

"Why," replied Reginald, "it is our opinion that my grandfather was very much concerned in

preserving this document, and had so much caution as to its safety, that he hid it in a secret place; and I am resolved to pull half the house down but I will find it, if it be above ground."

"Truly," said the Doctor, "he may have hidden it, so that you may pull the whole house down before you find it. I have known such things utterly lost by the very care taken to preserve them."

"If it were made of something the fire would not destroy," said Wallis, "I would burn the house down, but I would find it."

"I suppose you have searched all the old gentleman's chests, trunks, and coffers over and over?" said the Doctor.

"Indeed I have," replied Mr. Wallis, "and turned them all inside out, and there they lie in a heap up in a loft, with nothing in them. We even knocked three or four of them into pieces to search for private drawers; and then I burnt them in a rage, although they were fine old cypress chests that must have cost money enough when they were in fashion."

"I am sorry you burnt them," said the Doctor.

"Indeed," cried Wallis, "I did not burn a scrap of them till they were all split to pieces, and it was not possible there could be anything in them."

This made the Doctor a little easy, for he began to be alarmed when Wallis told him he had broken up some of the pieces of furniture and burned them.

"Well," said the Doctor, "if I cannot do any service in your search, I will come and see you again to-morrow, and wait upon you during it with my best good wishes."

"But, my dear sir," rejoined Mr. Wallis, "I do not design to part with you, since you are so kind as to offer me your assistance. You shall stay here all night, and be at the commencement of the search to-morrow."

The Doctor had now gained his point so far as to make an intimacy with the family; and, after much apparent reluctance to intrude, he consented to sleep at the mansion. Mr. Wallis asked him to take a walk in the park; but he declined.

"I would rather," said he, smiling, "that you show me over the house."

"With all my heart," exclaimed Wallis.

He took the Doctor up stairs, showed him the best apartments, and his fine furniture and pictures; and coming to the head of the staircase, offered to descend.

"But there is another story," said the Doctor; "shall we not go higher?"

"There is nothing there but garrets and old lofts full of rubbish, and a place leading to the turret and the clock-house."

"Oh, let me see it all, now we are here," cried the Doctor; "I love to view the old lofty towers and turrets, and the magnificence of our ancestors, though they are out of fashion now. Pray let me see them."

After they had rambled over the mansion, they passed by a great lumber room, the door of which stood open.

"And what place is this?" asked the Doctor.

"Oh, that is the room," said Wallis, "where all the rubbish, the chests, coffers, and trunks lie. See how they are piled one upon another almost to the ceiling."

The Doctor now began to look around him. He had not been in the room two minutes before he found everything precisely as the apparition in London had described. He went directly to the particular pile he had been told of, and fixed his eye upon the very chest with the old rusty lock; upon it, which would neither turn round nor come out.

"Upon my word," he cried, "you have taken

Original Essays.

THE NATURAL HISTORY OF RELIGION.

BY DYER D. LUM.

No. V.—THE VEDA AND THE VEDIC AGE.

Until recently it was generally supposed that the Hebrew myth of the confusion of tongues was as good a guess as any toward accounting for the great variety of dialects spoken. Those of modern origin we could account for; French, Italian, Spanish, &c., could easily be traced to the Roman; but it was reserved for modern scholarship to demonstrate that the Greek, Roman, Persian, and Sanscrit, were derived from the same common source; that the Parsee and Hindu were brothers of the Englishman and German, and all alike of Aryan descent.

The study of the Sanscrit language has shown it to be one of the oldest of the Aryan or Indo-European group, and has opened to us the source of most of the Aryan myths, and revealed their origin in physical phenomena. When the Aryan race entered Northern India they found a "dark-skinned" race, far advanced in ancient civilization, possessing "ancient cities," "cities built of stone," cities that were attacked by siege and blockade. An English officer writes: "There are incontestable proofs of the aboriginal race having once occupied every part of India; and that, ere the Hindus came among them, they had made sufficient progress in civilization to form large communities, establish kingdoms, and become merchants and extensive cultivators of the soil. There are distinct remains of old castles, extensive excavations, and other monumental ruins. Several of their principalities have continued to the present day."

The invading Aryans were a white race, "the bright race," from the same parent stock as the Persian and Greek.

In the Veda they speak of themselves as "the righteous," "the twice-born," and regarded themselves as the "chosen people" of Indra, and looked with contempt on the possessors of the soil, and their phallic and serpent worship, bestowing upon them opprobrious epithets, as "demons," "devil-worshippers," etc. The Aryans mention their cities, and allude to commerce, merchants, sailors, iron, chariots, travelers and inns for their accommodation. A reviewer in Blackwood says: "They had numerous flocks and herds, but they also cultivated the soil and laid it out into fields. They measure the land with a rod; they plow the earth for barley; and they bring home the produce of their fields in carts." They have towns, and practice many of the arts of civilized life. Weaving is an ordinary occupation. They worked in iron, and also in gold; they forged armor and weapons of steel.

What, then, was the date of this invasion? How old are the Vedas, and what age do they represent? Dr. Dwight tells us that "The Vedic Sanscrit was a spoken language in India as late probably as 1500 years before Christ, or 500 years before the days of Homer and Solomon," and to this we must add the time that it was a living language, for the Vedas were their earliest writings.

Prof. H. H. Wilson, in his translation of the Vishnu Purana, remarks: "The earliest form under which the Hindu religion appears, is that taught in the Vedas. The style of the language, and the purport of the composition of these works, as far as we are acquainted with them, indicate a date long anterior to that of any other class of Sanscrit writing."

Brace says: "In regard to the date of these immigrations, everything is obscure. Bunsen supposes that the Aryans were in the land of the Indus from 4000 to 3000 before Christ. Dunker dates the probable formation of the Vedas in the earliest days of the Aryan life, in India, from 1000 to 1500 B. C."

While, then, it is not yet possible to give the exact date of their origin, they remain, as beyond question, of greater antiquity than the age of Moses, if not of Abraham. What, then, is the Veda? and what are its characteristic features? The Veda is not one single book, but is comprised of four collections of hymns, of which one, the Rig-Veda, is the oldest, and the one which we will examine.

The Brahmanism of modern India is professedly based on the Vedas, held by them to be of divine inspiration, but bears but little resemblance to the teachings of the Rig-Veda alone; as Catholicism and Protestantism are based on the New Testament, yet differ so widely from the faith of the Apostles. We are familiar with the claims of Garbett and Gausson for the plenary inspiration of our Scriptures, but the theory of an infallible book-revelation is not peculiar to Christianity.

Prof. Max Müller says: "Though we look for it in vain in the literature of Greece and Rome, we find the literature of India saturated with this idea from beginning to end. According to the Orthodox views of Indian theologians, not a single line of the Veda was the work of human authors. The whole Veda is, in some way, the work of the Deity. . . . The views entertained of revelation by the Orthodox theologians of India are far more minute and elaborate than those of the most extreme advocates of verbal inspiration in Europe."

Again, we are familiar with the oft-repeated assertion that the Hebrew Scriptures must have been miraculously preserved, and reference to the Rabbinical studies which gave us even the number of words and letters in the Scriptures, thereby preserving their purity. But by the same rules of evidence, we are forced to admit "providential design" in the Masonic studies on the Vedas. Max Müller, in his recent work, says: "So the works of Katyayana in the fourth century B. C., which give us the number of the hymns, the verses, words, and syllables of the Rig-Veda, prove that at that time the Vedas existed in exactly the same form in which we possess it. The number of the hymns is 1,028; that of the verses varies from 10,402 to 10,122; that of the words is 153,820; that of the syllables 432,000. These Rabbinical studies on the Vedas seem to date from about 600 B. C."

The Vedic Geography was identical with the ancient Greek, representing the earth as a circular plain situated in a surrounding ocean. The similarity of the two show that it originated in the dim pre-historic past, before the Vedic Aryans had migrated from the Bactrian table lands, and while the Greeks were still a portion of the ancient Aryan race. Later Hindu scholars possessed more accurate knowledge, for long centuries have elapsed since Aryabhata taught that "the earth is a sphere and revolves on its own axis."

The modern triad of Gods, Brahma, Vishnu, and Shiva, were entirely unknown to the Vedas. Shiva, now so generally worshipped in India, was not a Vedic god, but a deity of the older inhabitants, who were phallic worshippers. Baldwin, in his recent work, says: "He did not belong to the religious system of the Indo-Aryans; but he was a great deity of the Brahmanism, seeking to absorb everything that could give it strength and influence, adopted him and introduced him into its system by means of a conveniently invented avatar."

Idolatry likewise was entirely unknown. The testimony to this is explicit. Max Müller says: "First of all the religion of the Vedas knows of no idols. The worship of idols in India is a secondary formation, a later degradation of the more primitive worship of ideal gods."

Mr. Colebrooke says: "The real doctrine of the Indian Scriptures is the unity of the Deity, in whom the universe is comprehended; and the seeming polytheism which it exhibits offers the elements and stars and planets as gods. The three principal manifestations of the divinity, with other personified attributes and energies, and most of the gods of the Hindu mythology, are indeed mentioned, or at least indicated in the Vedas. But the worship of deified heroes is no part of the system."

Commenting on the above, Prof. H. H. Wilson remarks: "It is true that the prevailing character of the Vedas is the worship of the personified elements; of Agni, or fire; Indra, the firmament; Vayu, the air; Varuna, the water; of Aditya, the sun; Soma, the moon, and other elementary and planetary personages. It is also true that the worship of the Vedas is for the most part domestic worship, consisting of prayers and oblations offered—in their houses, not in temples—by individuals, for individual good, and addressed to unreal presences, not to visible types. In a word, the religion of the Vedas was not idolatry."

In the Veda we can easily trace the more primitive worship of the elements in their oldest hymns, belonging to a simple age, handed down and incorporated with those of later growth. This element worship was far older than the advent of the Aryans on the banks of the Indus, at which time they had progressed to higher and more spiritual conceptions. Mr. J. C. Thomson, in his introduction to the Bhagavad Gita, says: "The idea of a great, invisible Supreme Being comes prominently forward, and the worship of the elements, no longer the simple, selfish but necessary faith of the shepherd and husbandman, is incorporated with this spiritual idea, and they themselves invested with mystic personality."

The invocation of Varuna, or Agni, or Ushas is not to be taken in the sense of polytheism, or a plurality of gods, for each was alike supreme in the eyes of the worshiper. Max Müller says: "Every god is conceived as supreme or, at least, as inferior to no other god, at the time he is praised or invoked by the Vedic poet; and the feeling that the various deities are but different names, different conceptions of that incomprehensible Being which no thought can reach, no language express, is not yet quite extinct in the minds of the more thoughtful Rishis."

The Veda says: "They have styled him Indra, Mitra, Varuna, Agni, and he is the celestial, well-winged Garuda; for learned priests call One by many names, as they speak of Agni, Yama, Matarisvan." . . . In all forms of Sabalism we have a mystic triad, originating in the rising, meridian and setting sun. All of the Vedic deities are resolvable into the sun, moon or Nature. Mr. Colebrooke divides them into three classes, whose places are heaven, earth and the intermediate regions, or sun, fire and air. "Other deities belonging to these several regions are portions of the (three) gods; for they are variously named and described on account of their different operations, but, in fact, there is only one Deity, The Great Soul, Mahanatma. He is called the Sun, for he is the Soul of all beings."

Mr. Thomson refers as follows to this conception: "We find three elements deified in the Vedas: air, water and fire, or in their more common forms of sun, rain and wind, and the chief of these is naturally the sun. The consciousness of a single Supreme Being, Creator and Guardian of the world was then brought into play; and, to invest this idea with a palpable form, the chief of the triad, the sun, was identified with it. Hence we find in the Vedas hymns which attribute to the sun all the qualities of a Supreme Being, omnipresence, omnipotence, the oversight and care of mankind, and a hundred more. Thus the idea of one God was established by the side of that of a Trinity, and in some degree connected with it."

The consideration of these hymns and prayers will be the subject of our next article.

WHY OBJECT TO SPIRITUALISM?

Spiritualism feels indignant at the disrespect shown to it by the different sects of Christendom, and frequently throws back the gamut in a spirit that is not always the most commendable. A body, however small, that remains calm and undisturbed against unjust assaults, will always command respect. But Spiritualism numbers its millions, and has a truth, a demonstration so remarkable that by the simple force of its powers, spiritually and not carnally used, it will triumph. The angel world has it in charge, and here, there and everywhere the evidence of a communion with departed beings, of an unseen intelligence, shows itself beneficently at work in every variety of way that can appeal to the senses and understandings of men. It must and it will triumph over all obstacles. The unsatisfactory nature of the old creeds, the narrow conception of life and duty, their dim realization of the spirit that everywhere surrounds them, and that manifests itself so conspicuously at this season of the year in outward nature, are wearing and tearing at the very vitals of our present popular Christian belief. Here is an Orthodox sister or brother, sincerely religious, but afraid of the world, instead of mixing in with it and fulfilling their part in its activities; afraid of dying, of even talking of death; afraid, I might almost say, of cheerfulness; afraid certainly of all amusements, of most recreation; afraid that Sunday may not have its penances complied with; that conceives of a theatre as hell; goes to a concert with timorousness and apprehension; denounces a circus, where children may find delight and age relieve itself with a generous laugh—the saving grace of that day; and wherever taste comes in that may refine the mind and give a charm to life, a rigid utilitarianism is set against it, or a shake of the head, and this, together with their theology, that dooms, at its best estimate, all others but themselves to doubt of future welfare, is the heaven that constitutes much of the religious element of Orthodox Christianity, and is too unnatural in these days to long resist the inroads of progress. Disintegration from within, attacking persons of more thoughtful calibre, will do its work more effectually than harsh criticism from without, and we know that outside of their creeds a true and fervent spirit exists with many that might do more good and tempt imitation but for its connection with these false and unnatural doctrines. To be religious, and at the same time very mean and disagreeable, is a life these sectarists are equal to, and so long as life is burdened with false sentiments of sin and salvation, so long will these anomalies of character exist. The Unitarians never had much at issue with Spiritualism; they were, we think, more than others the forerunners, the John the Baptists of the New Dispensation, and they will not be long in grafting upon their very advanced ideas this blessed communion of the spirit-world. They must remember that this intercourse is often only reached through a rudimental experience, that may conflict with their sense of propriety in sacred things, but let them continue their investigations, and a higher light than they had any conception of will surely come to them.

The Universalists, the plebeian-branch of the liberal faith—we hope they take no offence, if, indeed, it be not praise—are more sectional in their spirit and efforts, but both are too substantially with us to wish them other than God-speed

on their own peculiar way of inculcating truth. They have made the most of the simple religion of Jesus; and they want now is the further light which he and the media, or the inspired of his day left unrevealed, and this embraces a spiritual insight, and knowledge of Nature's laws, and the laws of being that have required just these subsequent centuries to comprehend and evolve. A great obstacle to the spread of Spiritualism is of a social nature. Society is conservative; it requires singular independence to get out of its currents; like Nicodemus, the convert goes by night, or the mother of Jesus ponders within herself, rather than confront the frown of the community; very frequently, and a formidable difficulty it is, the condemnation of our best friends. But these disabilities are lessening every day. Then sympathy is another drawback. Very many would witness the most startling phenomena, be brought in contact with the most convincing testimony from the departed, and walk away with the utmost indifference, viewing it as a passing novelty—persons too sensible in their everyday walks, sitting devoutly in a pew on Sunday, fair enough so far as tameness in life goes, and yet wholly unconscious of the spirit within them, of the mighty forces that are soon to constitute all there is of them. True enough, bell-ringsings, knockings, noises, liftings, violence even, can alone raise the dead, the material, those whose minds run in grooves, and ruts, and channels; but could fear, and superstition, and bigotry, and an eye to reputation be lost sight of, could free inquiry have full scope, the natural and physical laws upon which these phenomena depend, would of themselves attract attention, if, indeed, they would not set the world upside down with them. But the great significance of the whole matter lies elsewhere—the yearning of the departed to come to us and demonstrate the everlasting life; to tell us of their home, its various beauties, its several conditions and employments; to assure us that it is in full harmony with the one that has preceded it; to tell us of their love, sympathy, and interest, that nothing can thwart or overthrow; to tell us of progress for all, however thick the tares may have been; to teach us, as well, that other lesson, that from thorns men cannot gather grapes, that sin in that state, wrong doing, selfishness, injustice, crime, that go thither, work their way upwards, under fearful delays and disadvantages, justifying, as seen from his point of vision, the hyperbole of Jesus, in remonstrating with the sensual of his day. G. B. Springfield, Ill.

The Lecture Room.

Beautiful Life.

LECTURE BY NELLIE BRIGHAM.

DEAR BANNER—Mrs. Nellie J. T. Brigham delivered one of her always eloquent and effective discourses, Sunday morning, June 6th, at the Everett Rooms, before the flourishing society of New York Spiritualists.

A report of the same appeared in the following day's Herald, characteristically complimenting the congregation on their desyptic appearance and free love proclivities; (is it worth while to add that a free love plank NEVER existed in the Spiritualistic platform?) and falsifying the lecture and lectures in almost every particular. The former was twisted from its purport until scarce a vestige of the original remained, and the modest, almost unadorned, drab dress of the lady, noted for the neatness and simplicity of her attire, was metamorphosed into an elaborate and profusely bejeweled toilet—a sort of fashion-plate, calculated to excite the derision of the pit portion of the Herald's audience, and the prejudice of the public at large. Well, friend Bennett, it may be fun for you to bark and bay around our house of worship, but we do assure you it is not death to us. Indeed, we are indebted to you. Our growth was never so great; and, surprised at our own stature, we cannot but ascribe some of our success to the efforts of such eminent enemies, endeavoring to block our way. Of the multitudes joining us everywhere, not a few, we consider, come on the general principle that what you oppose must be true.

The always impromptu subject of Mrs. Brigham's lectures was, on this occasion, suggested by the service offering hymn.

"BEAUTIFUL LIFE."

Instead of realizing the beauties of life spread out on every hand for our improvement and happiness, the display, with its diversified forms and countless colorings, has been designated "a fleeting show for man's delusion given." Nothing true or consoling has been extracted from the sad spectacle except the final heaven to which it possibly led.

The green fields and cool pastures of the future have engaged attention, not as the end of a race to be run—the product of a process of personal preparation, but as states which each move of time brought nearer the few originally promised possession. Duties done; discipline undergone; seas of sorrow sailed; lives of labor led, had nothing to do with the brightness of the coming time. The believers in God's wrath have covered all things with a pall, seeing no native joy here for man. Christ spoke of sending a comforter, but the Church claims we have no need of a new revelation. The old well of Abraham, the water from the rock in the wilderness, suffice for all time. God created earth with infinite care, and placed man upon it as king; but the gift was tinged with a dark temptation which had overcome and destroyed the divine plant.

Life has lost its character as a blessing, and become a curse; but we see it as the gift of wisdom, to be accepted from origin to end with thankfulness. God's presence around us teaches his love, purpose, and power. The seasons are pictured truths, which, if man were not above the brute, where Solomon placed him, would have been painted in vain. The ever-flowing fountain of inspiration is not drunk by desert sands. It finds, in the spirit of inquiry, an ever-opening channel for the flow of its crystal waves.

Reason has been defined as a path leading to hell; but, unabused, it cannot conduct us astray. Infidel and Atheist have taken its torch to light their path, and though urged by heaven's vigili-gerents on earth to extinguish it, if they would see, have had their way, step by step, revealed to them by its flame.

Though buried, this beacon blazes again in every brain. Men are angered if accused of its absence, yet dare not apply it to the hereafter. Light is admitted only through certain crevices, and artificial opinions are the result, which burn only to betray. The lifeless pond with its unhealthy atmosphere, and the creed-chained mind, are the same—breeders of disease, desolation and death. Reason denies no truth, but selects, rationalizes, and utilizes its manifestations. Its convictions are carefully reached and naturally sustained. If death closed the gates of life; if the dead were lost, our human love would die out; the felled tree would cease to bear fruit. But love lives on. The tree lies not where it falleth; the connection

continues between root and branch—between both worlds. The departed exist and are seen across the waves on the green shores where they wait to meet us. One says this undermines the faith of our fathers, which sustained them and is sufficient for us. We will cling to the old. Reason is lurking, but deceptive. If we are wrong, your system saves us; if right, our planks are true. Let us think for a moment. We aim to understand the principles of holy things. We return love for love. The element of fear is cast out, the path for the safety of the fee obliterated. Obedience springs from knowledge. The love element sweetens life, and develops its best traits; that of the "wrath of God" makes man also morose and vindictive. Better, if so many are doomed, that we remain in ignorance, resembling the blissful brute, "Which, pleased to the last, partakes its flowery food, And licks the hand upraised to shed its blood."

Science, accepted only when it does not conflict with religious faith, becomes diseased and deformed. The female foot in China is clubbed and crippled by compression; it is equally an evil to shackle the soul. Bondage dwells in the idea that the world is a delusion and a show; and the song errs, that sings:

"I would not live always,
I ask not to stay
Where sorrow and death
Hover dark o'er our way."

We need not walk the world, eyes earthward, searching for shadows and worms. The beauties about us should attract our attention. Man is finite and frail. If made so to be punished perpetually for his weakness, then spread ashes everywhere. If not, the love and light for all should kindle the eye with hope and banish the gloom from our landscape away. The soul must grow through a soil of ignorance and imperfection. But for his mistakes man could not progress. Through suffering he gains knowledge, and without it there could be no victory.

War throws forces in contact, and if the right at first always triumphed it would soon forget what it was fighting for. In your recent conflict your first defeat was a blessing, strengthening you to accomplish greater good. The newly launched ship dances lightly on the wave, unfit for sea, until prepared by proper loading; so life, balanced with joy and sorrow, keeps safely and steadily on its course, yet men would throw out the ballast necessary to make the voyage complete. Well that man did not create and cannot completely control. The death he considers a curse is the best of blessings. Age, with its falling faculties and weary spirit, thanks God when the shell drops away. We walk in a darkened valley, among mounds of graves; just over the near hill of death is the eternal light, and the radiance streams from that world to this, if we would see. All human experience, whether under a cloud, an hour or a life time, comes to us in kindness and love. Life leads upwards from darkness to light. The lily's whiteness draws from the mould its beauty and brightness; so joy is brought out of sorrow, and the grandest victories come from conquerings of self. Robes of power and purity are gained both from the golden sun and the beating rain.

Oh, mortals! be patient and true! Changes, not curses, go with you into the hereafter, and unfoldment and advancement are ever upon you as a work, and before you as a goal. Beneath life's wild waves the voice of Deity is never deadened in your bosoms. The shell cast by the surf on the shore, and removed again into some far desert, still, amid storms of sand, sings of the sea. So amid the billows of time the still, small voice is heard, guiding through the tempest and telling of God's ever encircling arms. We cannot drift away from that Presence whose breath we are, and whose heart our every aspiration folds closer to his own. His perfect plan in all his works, his angel army that through the human highway, teach that life is high, holy and noble, not a "fleeting show for man's delusion given," nor sad-sung song, but a purpose and picture of beauty and good forever. Error only sees darkness in the design. Cowards only shirk the discipline of duty. When its great work here is done, its tide high enough, our billow-beaten bark will be lifted out upon that smoother sea whose waves are everlasting life. WALTON TOWNSEND. Harlem, N. Y., June, 1869.

Written for the Banner of Light. THE REVELATION.

BY MRS. EMMA SCARD LEDSHAM.

The world sat clothed in darkness, woven from The shadows of unnumbered superstitions. Wrong and Oppression strode with heavy feet Over the broken, bleeding hearts of men, Crying with voices loud, tempestuous, "Down with 'our aspirations! slaves ye are, And slaves ye shall be for all coming time. Ye have no right to reason for yourselves; Ye have no right to question, What is Truth? Lo! Falsehood, crowned and sceptred, Kinglike, grand, Wearing the patriarchal mask of age, We bear enthroned among you. Worship him; Behold his jewels blazing in the sun. His royal robes of purple and of gold; Kiss but his sandals, minions, cowards, slaves! Your lips would soil his holy garment's hem." Thus spake the tyrannous, despotic train, And o'er the broad field of Humanity The words were shaken, seedlike, by the wind, And germinating after many days, Some grew to lofty stature, bearing fruit Sweet to the taste, but deadly poisonous, Which starving men and women snatched and ate, And gave unstinting to their little ones, Then did their minds grow dull and lethargic, And Fear drove out the angel Innocence From tender youngling hearts, and they did curse Their mother Nature, and misnamed her Evil, And mingled prayers and groans, and shrieks of pain, Went up to the Most High from rack and wheel, And loathsome dungeons, out of whose dark depths Oft rose the terrible cry: "There is no God! There is no merciful God; for if there were He would strike down our tyrants and release us." They prayed to Falsehood, poor deluded ones, They prayed to Falsehood, and he still deceived them, And fed and thrived on their agony. But when at length the God within them stood Discovered: when the inner life, the soul, Came forth in its immortal majesty Revealed, how did Falsehood's blunted weapons fall Powerless and ineffective from the hands Of Cruelty and Hate.

And I then was shown The strength of the true Deity, whose realm, Whose wisdom, and whose love are infinite, Behold Him marching onward, robed in light, While Truth, with flaming sword, drives from His path Grim Prejudice and stupid Ignorance. His banner is the blue, star-seeded sky, And Love and Charity His ministers. Peace follows in His steps, with Hope and Faith; Their brows are wreathed with garlands, and their hands Fling blessings to the eager multitudes That, fast increasing, gather from all sides, Their eyes alight with joy, or dropping tears Of grateful rapture o'er their freedom gained.

Oh mighty Ruler! glorious and good, Our thoughts flow out in song to welcome thee, And from our souls' expansive gardens, filled By angels' hands, a thousand virtues shoot And bud and blossom 'neath thy quickening smiles, Oh mighty Ruler! glorious and good, Thou art our own, we will not let thee go, Thou shalt be ours through all Eternity.

Jottings from John Wetherbee.

EDITORS BANNER OF LIGHT—My last to you was from Cheyenne, a "youngster" of eighteen or twenty-four months, with a population of three or four thousand souls, in the territory of Wyoming. There, we left the cars for a stage-ride to Denver City, one hundred and ten miles south, Mrs. H. F. M. Brown, of Chicago, being one of our party, of whom I have already spoken as being on a lecturing tour to California. We stopped at Burlington, a small hamlet eighty miles south of Cheyenne, and fifteen east of the mountains. Mrs. B. was received by Bro. Hinman, who was expecting her—a life-long frontier's man, who, though not having the advantages of the Spiritualistic sanctuary vouchsafed to us in the East, is still up to high-water mark on the subject. She gave her first lecture there on Sunday, 6th. It can hardly be called a town, though it has one street, a post-office, a tavern, and a dozen cabins, but people coming from the ranches for ten or fifteen miles round to hear her, there was quite an audience gathered. During that week she lectured also at Valmont, a little suburb of Boulder City, six miles out between it and Burlington. Speaking of Valmont, reminds me that in the Boulder Pioneer I noticed that the Rev. Mr. —, of Valmont, had resigned his pastorate. A friend tells me that another reverend in that town of ten or twelve houses, who was liberal in his theology, held his meetings at the same hour on Sundays. The first-named became disgusted with the inhabitants, because they went to hear the latter and heterodox, while he delivered his thiridly, lastly, and finally to empty seats. The fact, to me, was favorably for Valmont, showing that in this far-off and thinly-peopled land of cabins and ranches common sense is appreciated, and that "the voice of free grace," as interpreted by evangelical reverends, does not (to use a mining expression) show any color in the pan. I need not, in the light of this fact, say that the expression, after hearing Mrs. B., was that "she panned out well."

Since my arrival here I have tramped over a good deal of mountain ground, and am making my headquarters at the "Hoosier Mill," up in the mountains. I will not give you any description of them, having in former visits done so. Knowing that Mrs. Brown was to lecture on Sunday afternoon and evening in Boulder City, though not considering spiritual lectures one of the novelties to me, I thought I would attend, and from choice took a pleasant morning's walk down the mountain road to hear her, some ten miles, following the frisky little stream, down the gulch by the side of it, and by the way, "Tramp! tramp! tramp!" as the popular war-song says, is the way to enjoy these mountains.

She spoke to good and attentive audiences, and was kindly noticed by many who were not of spiritualistic tendencies, who came from curiosity, and no doubt got some truth that will be remembered. She expressed a wish, at the close, that your humble servant, who was present, would add a few words. I thought it rather "rough," I being on a materialistic tour, and not on a spiritual one, but I complied at both sessions, and from courtesy to a stranger and a free blow, rather than any merit in my poor words, I succeeded in getting their attention. It may be interesting to notice that, before and during the evening service, I thought the one bell of this city did considerable ringing; I learned they rang the bell three times that evening for an audience, and as the Hall of Justice, where Mrs. B. lectured, was full, it caused, perhaps, a vacuum in the meeting-house of the place, and this was the reminder, and seemed as if it said when it was ringing:

"Blest is the man who shuts the place Where sinners love to meet," &c.

I am not good at quoting from Watts, but I give the above as a suggestion, and as Mrs. Brown is only a bird of passage, I presume the fate of the Valmont pastor that I mentioned will not be repeated here in Boulder City.

It surprises me how many people one meets here who are well informed on Spiritualism and incline to it, though having but few or no opportunities of observing it, and who have got their ideas from report and reading. Perhaps the instinct of man is more active in these elevated and rarefied regions. I sometimes think mine is, though my letters may not indicate it.

"Banner of Light's" are out here and in repute; in one town it was the only Boston paper; the city of New York seems to be the terminal line of the secular message department, after one leaves the Missouri river. Nobody ever hears here of Boston Journals, Heralds, and Travellers, &c. So your Banner, if not as great a gun at home—and that point is at least debatable—its report reaches a greater distance, it seems to have a long range, and one, you know, is pleased to see a familiar face when in the land of strangers.

There are some good Spiritualists here who are rather rough on the Indian, and criticize your sympathy for them. They forget that they (the Indians) held this land by God's patent, earlier than our preëmptions; and that every man here is here without invitation from this original occupant of the soil. Still, I think civilization and progress justify this western movement of the white race to do what the aborigines could not do, and is justified even if "at the expense of that race, whose sands are fast passing. Still, we owe them tender treatment, even if their barbarities freeze the blood, for they have no churches, and have not been taught these eighteen hundred years "to return good for evil," as we whites have, and I think to very little purpose; so

"Before we glee poor Indian (frailly) names Suppose a change of cases."

Suppose we were the Indians, occupying this broad land, I am inclined to think we should meet the invaders or gobblers "not only so, but more so."

I am, however, no Indian lover. I like some of these hospitable Indian haters far better than I do Indians. From my standpoint Indians are a worthless set. One would not know them by the description in white man's poetry; but God made him, as Shakespeare would say, so let him pass for a man. The place where the Indian is most useful, and where he shines the most, is in the hunting-ground of the spirit-world, to which he is fast passing, and we behold now only the demoralized rear-guard. God speed it, and may its inevitable exit be easy, and natural, and not with blood.

As you are a lover of short letters, I will let this Indian peroration close this one. Soon to be homeward bound. I am, yours truly, J. WETHERBEE. Boulder City, Colorado T., June 19th, 1869.

EXPAND YOUR LUNGS.—God intended all women to be beautiful, as much as he did the roses and the morning-glories; and he intended they should obey his laws, and cut indolence and coarseness, and indulge in freedom and fresh air. To a girl to expect to be handsome with the action of her lungs dependent on the expansive nature of a con's worth of tape, is as absurd as to look for turnips in a snow bank, or a fall-grown oak in a little flower pot.—Dayton Ledger.

A soothing nap-sack—A pillow.

Written for the Banner of Light.

TRUCE.

BY JOHN WILLIAM DAVY.

When the knight's bold war cry is sunk in prayer,
And the spear is a broken reed,
The bugle's echoing strain hath died
Along the brown hill's crest;

did not accord with our highest reason and judgment.

I do not in this criticism on Mr. M.'s mediumship, as B. C. T. asserts, charge dishonesty on his part, for without doubt he is under spirit control, and gives what comes through his hands for what it is worth, and is not, as a matter of course, responsible for replies. Nor do I understand that Bro. M. claims infallibility for himself.

Will B. C. T. inform me how it is that fictitious letters are answered the same as genuine, if, as he asserts, the answers through Mr. M. are from the spirits addressed? May not the answers sometimes come from lying or deceiving spirits? The facts in my possession clearly prove this. A little wholesome experience will convince our brother of the importance of "trying the spirits, to see whether they are of God."

Fraternally yours, S. CHAMBERLIN, LeRoy, Genesee Co., N. Y., June 7th, 1869.

DISTRICT OF COLUMBIA.

Meetings in Washington.

EDITORS BANNER OF LIGHT—I have the pleasure to inform you of the successful termination of the second year of our Society, "The First Society of Progressive Spiritualists."

At our annual meeting, held on the last Tuesday in May, our Treasurer's report showed our expenditures during the year of nearly two thousand dollars; that all expenses had been promptly met, and that the Society was free from debt, with a balance remaining in the Treasury.

The officers elected for the coming year are as follows: John Mayhew, (third term), President; George White, (third term), Vice President; Levi Loomis, Secretary; K. Meyenberg, (third term), Treasurer; T. B. Caldwell and M. M. Ward, Collectors; Ferdinand Ehrhardt, Janitor; Doctor Merrill, G. Wild, Mrs. C. R. Smead, Mrs. B. F. Clark, Miss Ward, Trustees.

Throughout the past season our lectures have been a great success; and our lecturers have all made themselves homes in the affections of our members. I have previously, through the Banner, spoken of all our speakers but the last one, our highly esteemed sister, Mrs. Sarah A. Byrnes, who filled our desk during the month of May. I now desire to recommend this true woman and earnest laborer to the universal notice of ALL spiritual societies. She is one who, if I mistake not, will yet rank among our very best speakers. Those who are fortunate enough to secure her services, will be gratified.

Arrangements are being made for the coming season, of which, when complete, we will give you information.

Our subscription list has suffered great loss from Government changes, and other causes, which we hope will be more than counterbalanced by the accession of new members, who already give indications that they are not likely to become drones in the hive. Our Society are as earnest and energetic as ever, and with such beloved, earnest, and faithful co-workers, guided as we are by wisdom higher than our own, I have no fears for the future. I consider this Society now a fixed fact, standing on a firm and enduring basis. May the light of divine truth shine through our speakers on the minds of those who have hitherto been in theological darkness; and through our people, by united lives of purity, charity, and practical beneficence.

A great change has been effected this season, in the removal of all obnoxious restrictions from our by-laws, so that now our platform is entirely free for the advocacy of the broadest and most searching reforms, even though they may have a political bearing. Whatever teachings may come to us from the higher life, we desire to hear; and hearing all, to accept those which we feel to be good and true.

During the year we have been favored with visits from the Davenport Brothers and Mr. Fay, Jesse Shepard, Mrs. Hull, and Mrs. E. L. Daniels, who have each done a good work for Spiritualism in this city.

Mrs. Lanston, our most highly esteemed resident clairvoyant, has left for the far West, and is now lecturing with acceptance in Council Bluffs, Iowa. I most earnestly commend Sister L. to all my personal friends in the great West. Mrs. Ferrer has also left for California.

We hope all honest and truthful physical and test mediums will remember Washington; but we do not wish any to come whom we could not fully fellowship and recommend, and whose lives will not commend them to the esteem of their visitors. This city offers a fine opportunity for such, during the months of December, January, February, March and April—while Congress is in session. Then the most prominent minds in the country, and a throng of visitors from other countries are here, and as a general rule, are inlaid to investigate.

Should be pleased to receive letters from any mediums, describing their gifts, and to give them my views in reference to a visit to this city.

With earnest wishes for the advancement of Spiritualism, and the success of all who unselfishly labor for its extension, and for the universal good of humanity, amongst which the Banner of Light is prominent, I subscribe myself,

For Truth and Humanity, JOHN MAYHEW, Washington, D. C., June 20th, 1869.

MICHIGAN.

Discussion in Coldwater.

EDITORS BANNER OF LIGHT—It has been my privilege to listen to a discussion between Elder Miles Grant, of Boston, and my brother, D. W. Hull. A brief report of some things connected with it may not be uninteresting to your readers. The question was:

Resolved, That the phenomena of modern Spiritualism proceed from demons, and not from departed human spirits. Elder Grant came on with his old stereotyped arguments, that he had used in five different discussions with myself, and, for aught I know, in as many hundred discussions with others, for it matters little what the question is—Elder G.'s arguments are the same. He has not dotted an additional i nor crossed a t since he entered the warfare against the angel world. Indeed, he seems more like an automatic man than any one I ever saw. I most queried with myself whether he was a genuine specimen of the genus homo, or a mere machine through which a certain set of arguments run in each discussion with unvarying certainty. I am almost willing, in the Elder's case, to take the lawyer's ground of admission and denial, and so far as he is concerned, grant that he is a beast—that he has no immortality, no soul, no spirit. Then I would not know where, in the catalogue of animated nature, to class him, unless I placed him with Balaam's talking donkey. The only difficulty is, when we let him class himself with apes and baboons, he persists that he is in the right place, and all the genus homo ought to come and stand by his side. Although D. W. Hull is a recent convert to Spiritualism and this was his first discussion, he "quitted himself like a man." He is indeed a

workman that needeth not be ashamed." Being fresh from Adventism, and always having been a great bookworm, he was impregnable at every point. David's blows dealt to Goliath were not more effective. I now incline to think that Elder Grant will not want any more discussions with those who served an apprenticeship at preaching Adventism. Having trained in his company, they know too well his weak points.

Five times the Elder has sounded victory trumpets over discussions which he and I have had, yet I cannot by any means persuade, coax or drive him into another discussion with myself. I now feel confident that my brother will fail to get him to try the matter more than once more. The first position taken by the Elder was, that the spirits communicating were demons. This my brother did not deny, but brought a list of the best authorities in the world to show that the term demon was used by the ancient Greeks to signify the departed spirit of a dead person; not only so, but the Jews, from whom our Bible comes, used it in the same sense. Josephus says: "For what man of virtue is there who does not know that those souls which are severed from the bodies by the sword, are received by the angels, that purest of elements, and joined to that company which are placed among the stars; that they become good demons and propitious heroes, and show themselves as such to their posterity afterwards."—Wars of the Jews, B. 6, chap. 1, sec. 5.

I quote this in full, because the document was not on hand at the debate, and was only referred to by my brother, and doubted but not squarely disputed by the Elder. See also Josephus on Hades.

Elder G. urged that demons were always wicked. Mr. H. proved even this untrue. Not only Josephus declares that the Jews and Romans believe in good demons, but that Socrates had good demons with him. Demons were tutelary deities. Even the late Prof. C. F. Hudson, the most learned man of all modern Adventism, said, "Demon and Dely come from the same root." All Delsm is traced through demons up to Deus—God. He then brought good authority to prove that the gods of all nations, including even Jehanah, the god of the mountains, were demons. The original Elohim signifies a plurality of demons or deities; our English Bible has: "And God said, let us [plural] make man," etc.

Elder Grant's next stronghold was to prove that Spiritualism and Mesmerism were the same—that thought spirits are seen they do not really exist. Operators have power to form mental pictures, and thus cause persons to pass before the mind of the medium which seem to them as real as reality itself.

Mr. H., after admitting that the Elder's mesmeric theory in certain cases was true, asked him how spirits, if they did not exist, could act as a mesmerizer? This of course he could not explain, but he knew there were no spirits there because he could not see them. He had tried, when mediums had pointed out their location to him, but all to no purpose. Mr. H.'s laconic reply was, "Very possible; yet, if Balaam's donkey had been in the Elder's place he might have seen them; he was a better seer than the ancient minister who went to curse a race of mediums. Perhaps modern operators of truth could learn a lesson from an intelligent ass."

Seeing his failure on these points, the Elder changed his tactics, and entered into a tirade of abuse of Spiritualists in general and mediums in particular. This my brother considered an effort ad captivandum vulgus, and refused to condescend to reply. There were more important issues, and, for one, I was glad to see him stick to them. It did sound a little strange, to ears unaccustomed to the vagaries and absurdities of Adventism, to hear Elder Grant in one breath denounce all Spiritualists as impostors and impostors, and, with the next, declare that Samuel did not return and talk with Saul, that the Bible mistakes when it says Moses and Elias talked with Jesus on the Mount, that John's mother did not talk with him, as per Rev. xii: 8, and though the Bible says a handwriting upon the wall, the prophet after he had spent several years in the spirit-world, it was no such thing. The congregation could readily see where the infidelity was, and that the Elder's infidelity cry was merely a out-of-the-fish operation to roll the waters in which he plays, in order to prevent his audience from seeing his infidelity.

It was not to be able to remain the last evening of the debate, but, from outside reports, learn that the interest was maintained to the last. The speakers treated each other with due courtesy, and the discussion on the whole has resulted in good. As in other places our cause here is onward, and the Banner of Light is the popular spiritual paper. Yours for Truth and Victory, MOSES HULL.

Western Matters.

EDITORS BANNER OF LIGHT—Will you permit me to give your readers a brief account of my labors during the last three months?

In May, 1869, I commenced filling an engagement of three months in New Boston, Ill. Gave three lectures each Sunday of May and June—two in New Boston, and one ten miles in the country. Exchanged two Sundays of July with J. S. Loveland, who was then settled in Monmouth, August I spent in Rock Island, Ill., and Ononwa, Iowa. September found me in St. Louis, where I lectured on Sundays, and from which place I lectured in Hannibal and Trenton, lecturing evenings between Hannibal and Trenton, and lecturing on Sundays. From St. Louis I returned to New Boston, and labored there through October and November. After a three weeks rest at home I visited Clyde, Ohio, and lectured there the last Sunday of December. I commenced the year 1869 in Geneva, Ohio, and continued there seven Sundays. From the third Sunday of February until the 30th of May, inclusive, I visited successively the following places: Painesville, Thompson, Anderson, Chariton, South Newbury, Chargin Falls, Bellevue, Clyde, Buffalo, Eagleview, Jefferson, Denmark, Harpersfield, and Troy—all in Northern Ohio, except one. I gave two and sometimes three lectures each Sunday, and a goodly portion of the time lectured on week evenings.

To my mind our cause never stood better. In New Boston I found a Lyceum second to none it has been my pleasure to visit. Mr. R. S. Cramer, the Conductor, seems to be "the right man in the right place." Always cheerful, patient, and full of energy, he spares no time or labor to make the Lyceum interesting and profitable. New Boston has many intelligent, warm-hearted souls to help move on the cause. Monmouth Society could not help prospering with such a teacher as J. S. Loveland. In Hannibal and Trenton, Mo., I found a few wide-awake souls.

The Societies Lyceum at St. Louis seemed to me a perfect success. Rock Island sustains a growing Lyceum. Its Conductor, Mr. Jones, and Guardian, Mrs. Wilson, and all connected with it, in fact, work with an energy worthy of emulation.

Clyde, the home of our good brother French, moves on by the help of a faithful few, and also keeps up a good Lyceum.

In Bellevue, Spiritualism has only a few friends; but Mr. Richard owns a hall which is always stands open for use, and he spares no pains to have everything pleasant for speakers and hearers.

Painesville Lyceum has a large number of young men and women who take a deep interest in its prosperity. And in this, I am persuaded, lies the perpetuity and ultimate triumph of our cause—the virtue and intelligence of the youth are rearing.

Geneva is known among all our speakers, who have passed the boundary between East and West, for its intelligent audiences and warm hearts. Here I found, with Mr. N. S. Caswell and his noble wife, a genial home, made still more sunny (I mean a pun) by the bright and sweet faces of two darling little boys.

In Buffalo, the cause moves bravely on, under the ministrations of Brother Fish and others. The Lyceum is prosperous, and all the friends in sympathy. Something encouraging might be said of each of the other places I have mentioned; but your limits and my time forbid. At all points I get renewed evidence that the truth is advancing.

And now let me add that I would like to go Eastward again the last of August, and would be glad to make engagements in Ohio, Pennsylvania, or Western New York, for September and October, and for November and the winter and spring months in the West. Those who desire my services will confer a favor by addressing me soon at Davenport, Iowa, box 329. I wish speedily to fill out the list for the next year. S. E. WARNER.

PENNSYLVANIA.

Third Annual Meeting OF THE PENNSYLVANIA STATE SOCIETY OF SPIRITUALISM, HELD IN PHILADELPHIA, JUNE 15TH, 1869.

Reported for the Banner of Light.

Morning Session.—The meeting was called to order by the President, Dr. H. T. Child, after which the Secretary read the published call.

Mrs. Hannah T. Stearns, one of the missionaries of the Society, gave a brief address, stating that the angels were ready to join hands with mortals assembled on such occasions as these. Having them over the rough places, guiding them to climb the steep steps of truth, and bringing more clearly to man's consciousness the light and knowledge of immortality.

Dr. H. T. Child, the President, then delivered his opening address, in which he congratulated all present upon the important and onward progress of the cause since the last meeting. He declared that a vast responsibility rested upon the advocates of Spiritualism, in that to them was given the clearest demonstration of immortality the world had ever known. Tracing the general history of our cause in this country down to the present occasion, he said: "As a Society we have advanced our labors with limited pecuniary means we have done but little. We need an hundred fold more laborers. Let the Spiritualists of Pennsylvania give us their sympathy and their material aid in the same proportion that they have been given to the Churches, and we could send our missionaries and mediums all over our land, and scatter the blessings of a great truth, which like the leaves of the beautiful tree of life, are 'for the healing of the nations.'"

Let us resolve that henceforth we will consecrate ourselves to this work, which, while it gives us peace, will bless our fellow-men.

At the close of the address the Secretary read the third annual report, as follows:

Table with financial details: SECRETARY'S REPORT, From the semi-annual report of the Board, which was made up to the first of February last, it appeared that Mrs. H. T. Stearns had collected \$109.06, and held a number of lectures. Total collections by Mrs. Stearns \$73.52, Amount to February last \$109.06. Total \$182.58. The Committee on Public Circles have held nine meetings for the former report, and received \$40.70 for admissions, and \$111.90 for the amount received as per last report. Total collected by Mr. Rhodes \$152.50. Dr. H. T. Child has given fifteen lectures since last report, making in all twenty-three, and has received \$1.00. John W. Wier, Philadelphia, \$1.00. Hebecca T. Marshall, \$1.00. Mrs. J. D. ... \$1.00. Collections \$1.35. Total \$153.85. Amount expended as per former report \$313.54. Cash and for post office \$3.35. Advertising Dr. H. T. Child's meetings \$3.35. Mrs. Stearns's salary \$76.27. Mrs. Stearns's expenses \$25.25. J. H. Rhodes, for halls for public circles \$25.25. Total expended \$496.70. Total receipts for the former report \$472.30. Balance due Treasurer \$24.40. \$467.90.

It will be perceived that the foregoing report is only for a period of about eight months, it having been decided to hold our annual meeting in the month of June instead of October. A few of our members have labored earnestly in the cause. The Board has held its meetings regularly every month, and has been successful in carrying out the good work, and that there are many in this State who only need to be reminded of the truths of our glorious religion and philosophy presented to them in order to secure their cooperation. We think it advisable to appoint other missionaries as soon as the means should permit. I would appeal earnestly to the friends throughout the State to aid us. Mrs. Stearns, one of our missionaries, purposes visiting the western portion of our State, and we hope the friends in that section will extend a cordial welcome to her. Whoever she has lectured for us, she has been warmly received. We believe that to do the work which we have undertaken, we must have the aid of all our friends in every section until county or local societies are formed. It appears to us, that an honest skepticism, or even open opposition, is preferable to the indifference which so many exhibit—professing a belief in Spiritualism, yet withholding their efforts to promote the spread of the blessed blessing. In the early days of the Quakers, it was said that one true Friend would shake the country for ten miles around. We think if a few, or even one earnest Spiritualist, would enter upon this important work, calculated as it is to break the shackles from the human soul, there would be less difficulty in carrying out the good work. We beseech you, ye true Spiritualists of Pennsylvania, we beseech you, arouse to the importance of your position, and aid our society. In its efforts to send missionaries throughout the length and breadth of this great State, to disseminate a knowledge of the conditions of the soul, and to enable individuals to realize the truth of the sublime fact of angel communication, and guidance, and the important truth that Spiritualism furnishes work for all God's children.

Mrs. Stearns gave an interesting account of her labors in Bucks, Chester and Lancaster Counties. In the former a Society was organized, and she lectured in the latter. Mrs. Mary Evans of Bucks Co., said they had been well satisfied with the work accomplished by the missionaries in their county. Their Society was in good working order. Ebenezer Hancock endorsed the views of Mrs. Evans. On motion of Mr. Rhodes, voted, that the following Committees be appointed: Resolutions—Ebenezer Hancock, Mrs. A. M. Wier, Mrs. Lowry, Mrs. Furness, Mrs. Stearns, Mrs. T. Marshall, H. B. Chase, Mrs. De Haase and Miss M. W. Evans. Committee on Finance—Mrs. De Haase and Mrs. Stearns, and Mrs. Ashburner. Letters were read from John S. Adams, of Hartford, and B. L. Taylor, of Trenton, N. J.

The Business Committee reported the order of the afternoon and evening sessions. Adjourned. Afternoon Session.—On motion of Mrs. De Haase it was voted that a Standing Committee on Finance be appointed by the Chairman, from various sections of the State, to receive contributions, and membership applications, and forward the same to the Secretary, Miss Caroline A. Grimes, 1010 Walnut street, Philadelphia, Pa.

The following persons were appointed: Mrs. De Haase, Philadelphia; Mrs. Emily Griffith, Warren, Warren Co.; Mrs. Eliza L. Ashburner, Philadelphia; H. W. Marshall, Bloomburg, Washington; Bro. Harrisburg; Henry Fettinger, Altoona; John S. Iselt, Spruce Creek; Isaac P. Walton, Tyrone; Mrs. Mary McGill, Tidocote; Wm. Burnside, do.; John Ely, Reading; John S. Adams, Hartford; William R. Evans, Carversville; James Webster, Hulmeville; Mrs. Deborah Goodrich, Kennett Square.

The Committee on Nominations made the following report, which was accepted, and the persons therein named declared elected for the ensuing year: President, Ebenezer Hancock, Philadelphia; Vice President, Ebenezer Hancock, Philadelphia; Secretary, Caroline A. Grimes, Philadelphia; Treasurer, Clayton B. Rogers, do.; Board of Managers, Dr. James Truman, Philadelphia; Mary A. Truman, do.; John S. Iselt, Spruce Creek; Isabelle Hooper, Philadelphia; Anselm Ramberger, do.; Joel H. Rhodes, do.; Anna L. Rhodes, do.; Isaac P. Walton, Tyrone; Eliza L. Ashburner, Philadelphia; A. Mary Wise, do.; John S. Adams, Hartford; James M. Shumway, Philadelphia; Minnie Shumway, do.; Alice Tyson, do.; Emily Griffith, Warren, Warren Co.; Harriet B. Chase, Philadelphia; Mary Beane, do.; Martha Wilson, do.; Rebecca Goodrich, Kennett Square.

The Committee on Resolutions offered the following, which were separately considered, and, after free and fraternal remarks, were adopted: 1. Resolved, That we recognize the spiritual press and literature as among the most efficient means of spreading the truth, and we hereby pledge ourselves to carry forward the work which it has given them to do.

2. Resolved, That it is the duty of Spiritualists carefully to investigate all the phenomena, and, while we should expose all fraud and deception, we should sustain and defend the truthful and the honest, and at all times have in view the demand of the community, we would recommend private circles as a more efficient means for a careful investigation of these phenomena; and wherever these meet regularly, and conform to proper conditions, the result will be beneficial and satisfactory.

3. Resolved, That the State Society recommends all local societies to cooperate with each other, and to send representatives to this body, so that our influence may become more general and practical throughout the State.

4. Resolved, That Spiritualism, as a religion and philosophy, includes all reform, present and prospective.

5. Resolved, That the expression of a recognition of Almightiness, and an acknowledgment of the Christian religion in the Constitution of the United States, would be subversive of the fundamental principles of our Government, which are based upon a liberty of conscience, and a right to worship God according to the dictates thereof.

6. Resolved, That we, as a body of reformers, in this State, should unite and form a basis of operations, whereby our labors may be made more effective. That we should concentrate our energies, as far as possible, in all movements made, and that we should exert them to the world.

7. Resolved, That Lyceums should be established in every part of our State, and that an elucidation of their principles should be set forth more clearly to the people.

8. Resolved, No 7, elected considerable discussion, previous to the adoption, in which Dr. H. T. Child, H. W. Marshall, Washington, Pa., E. L. Ashburner, Miss A. Ramberger and others took part.

9. Resolved, That the exercises consisted of speeches by Dr. H. T. Child, Mrs. H. T. Stearns, Miss Caroline A. Grimes, Mrs. Jane Truman, Miss A. Ramberger, Mr. Wilson and Tammey V. Kilgore.

should unite and form a basis of operations, whereby our labors may be made more effective. That we should concentrate our energies, as far as possible, in all movements made, and that we should exert them to the world. Resolved, That Lyceums should be established in every part of our State, and that an elucidation of their principles should be set forth more clearly to the people. Resolution No. 7, elected considerable discussion, previous to the adoption, in which Dr. H. T. Child, H. W. Marshall, Washington, Pa., E. L. Ashburner, Miss A. Ramberger and others took part. Evening Session.—The exercises consisted of speeches by Dr. H. T. Child, Mrs. H. T. Stearns, Miss Caroline A. Grimes, Mrs. Jane Truman, Miss A. Ramberger, Mr. Wilson and Tammey V. Kilgore. The President then announced that the business of the Convention was concluded. Adjourned after a benediction by Mrs. H. T. Stearns. [We have received the official report of this meeting from the Secretary, Miss Caroline A. Grimes, but, owing to want of space, we are obliged to present it to our readers in the above condensed form. No synopsis would do justice to the addresses during the evening, therefore no attempt has been made to give one.]

NEW YORK.

Byron—Spiritual Meetings at Seaver's Hall.

Mrs. Nettie C. Maynard will lecture at 10j and 1 o'clock, Sunday, July 11th, and Mrs. F. O. Hizer, at the same hours, Sunday, July 25th. We hope to have meetings regularly, once or twice a month, in future. Our hall has been renovated and made more attractive, and we hope a new and permanent interest will be manifested in sustaining meetings and spreading the blessings of our glorious gospel. Yours, &c., Byron, June 23d, 1869. J. W. SEAVER.

Spiritualists' Picnic at Niagara Falls.

The Spiritualists of Western New York are to hold a Basket Picnic at Ferry Grove, Niagara Falls, Thursday, July 15th. Excursionists will leave Rochester, Buffalo, and way stations, at 10 o'clock, and return at 10 o'clock, returning, leave the Falls about 1 o'clock for Rochester, Buffalo, &c.; no train for Buffalo, that night, except via Buffalo. Mrs. Nettie C. Maynard, Mr. E. S. Wierler and other speakers are expected to attend. Although this is a busy season of the year in the rural districts, we feel assured that the pleasure of the excursion, the attractions of magnificent scenery, the delicious water, the Bridge, &c., the reunion of friends, and rich spiritual feast to be enjoyed from inspired and other utterances, will furnish sufficient inducement to draw a large number of friends to their enjoyments and share in their pleasure. A cordial invitation is extended to all. For the Picnic Committee, J. W. SEAVER, Chairman.

Correspondence in Brief.

AUBURN, Me.—The beautiful truths of the gospel and philosophy of Spiritualism have engaged my attention for a long time past. Every Sabbath but one for several months I have been speaking such words as the spirit gave me utterance to those willing to hear. I am all disposed to do this in the future, but I will not cover as a rule, but to the best objects in the world, if all supplies necessary to sustain the worker are cut off, even so needful a business or profession must fail, and eventually cease altogether. As to my labors as a speaker, Bro. George Hopkins, of Plymouth, writes me by yesterday's mail, "I find that you discuss at our place the regular order of things, and we were very much gratified. Even outsiders and opponents speak highly of them. Please say that you will speak at our place the first Sabbath in August." In Plymouth they have a Union meeting-house. The Spiritualists occupy one corner of the time. When the church is closed, a general attendance of the villagers, hence of various denominations. The church choir generously discharges excellent music upon the occasion, and all seemed to enjoy the meeting very much. If people in other places could hold their meetings with such cordialness, the occasion for talking and denouncing the lovable and holy truth of Spiritualism would soon cease. GEORGE A. FERRIS.

CHICO, WIS. Co., CAL., June 10, 1869.—In the Banner of Light I see that the Davenport Brothers have returned from Europe, and are at present in Maine. Ten years ago I had the pleasure of meeting them and "John King," then spirit director, in a small town of Maine—Huckport—the spirit of which was not only religious, but was to the world, I went into the box with the Davenports, and was tied with them. I am certain the boys never moved. As soon as the door was closed "John King" gave me two or three smart blows or slaps on my head. The conclusion was so great that I thought my brain was converted into a fluid mass. I trembled from head to foot, the ground held of my beard, with which he bent my head, first perpendicularly, then transversely, after which the violin was played upon, the bells rung, &c. Then the violin was placed upon my knees, and the bell upon the violin. Then he commenced taking me by the neck, when the music was still. He had considerable difficulty in getting it off my neck, at one time I thought he could not do it; his fingers trembled very much; finally he succeeded in getting the knot untied—it was what is called a "granny knot." He then put it upon and wound it around the knee, then opened the door and I was free. I could not remember the music, but I could. These are some of the principal items of the séance, as far as I can recollect, which occurred ten or twelve years ago. I then said Spiritualism was a truth, and the world would have to acknowledge it before many years. In a postscript I lost no opportunity to mention to the Davenports and their friends my character, to all intents and purposes, yet after all I still live, and am doing all I can to enlighten mankind on the subject of immortality. California is just the place for the Davenports now. Such manifestations would be in perfect unison with the views of a large portion of the inhabitants here. WILLIAM HENSHORN, M. D.

FROM VERMONT.—Only a few days have elapsed since I stood upon the shores; now I greet you from Londonderry among the Green Mountains—Vermont, where I am speaking during the month of June. Vegetation looks promising, notwithstanding the great depth of snow which recently covered the hills and farms. Four years ago my friends and I were in the same kind of weather, but the cause upon the altars of a few generous souls in this town and vicinity, who put forth their efforts to sustain public lectures. James Madison Allen, C. Fannie Allen, Miss Emma Morse, Mrs. Warren Wiley (who resides in the town), and others have furnished the means for the lectures, and have wrought quite a change in the village. I now hear the click of machinery from a woolen factory, which has been built for home manufacture. A number of pleasant dwelling houses, and commodious hall where the Spiritualists hold their meetings, have sprung up in the town. Lectures are given here during the spring, summer and autumn months. A Progressive Lyceum is talked of. The hall is filled every Sunday with noble minds, enlightened with progressive thought and liberal sentiment—true believers and public workers for the truth, and earnest seekers for truth. Their cordial greetings and warm appreciation encourage and inspire the speakers, and attract their invisible friends nearer to them. I find here—what is very much needed in many places I visit—a vital, living expression, a united effort and harmonious influence, although I am not a member of any association upon the profitable and pleasant associations with the friends upon the dear old hills of Londonderry and Western. And will you, dear Banner, permit me to wait upon your generous fields my loving remembrance and grateful acknowledgment of kind letters received from friends in Swanton, Vermont, and elsewhere, although I have not time to reply to each one privately? I trust the Spiritualists of these towns will soon unite to support public meetings. I believe they will, as the light of the true gospel will consume all error, skepticism and fear. Truth is mighty, and will prevail. S. HIRSH MATTHEWS.

THE USE OF SALT.—I notice in the Banner of Light of June 12th, the oft repeated assertion of Prof. Johnston, that "man without salt would miserably perish; and among horrible punishments, entailing certain death, that of feeding culprits on saltless food is said to have prevailed in barbarous times. Maggots and corruption are spoken of by the engineers, &c. &c. Upward of half the saline matter of the blood (57 per cent.) consists of common salt; and as this is partially discharged every day through the skin and the kidneys, the necessity of continued supplies of it to the healthy body has become sufficiently obvious. Now, salt is never digested, but passes from the system unchanged, and so long as it is taken into the system it must continue to be eliminated therefrom. But, to conclude that because salt is being thrown out of the body you must continue to introduce it, is about as philosophical as to conclude that because alcohol is being eliminated from the pass from the system if once introduced, you must, to keep up the health, continue to take regular portions of alcohol and spirits-of-turpentine.

Inorganic salt can no more be digested than marble, and acts only as an irritant, unless it is taken in such a manner as to enter the system, and then it may be used for "roticulous cases of flesh" to use it in hot water to keep from "spilling." But the fact of salting meat being found in the blood and excreta, no more proves that we should eat organic salt, than the fact that iron colors the blood points to the wisdom of seasoning the food with iron. The power and the same of salt. "Facts are stubborn things," and sometimes even the savans have to give way to them, as in the well-known case of a certain one who denied the possibility of ocean steam navigation, in Swanton, Vermont. He was so obstinate that he finally died of cholera, but, alas! before he had finished the problem an unscientific steamer had crossed the Atlantic. So the assertion of Johnston, that certain death must follow abstinence from salt, and that in barbarous times culprits were thus put to death, I do not find any ground for. I have lived for more than twenty-five years without salt; never using any while at home, which was nearly all the time, and avoiding it as much as possible when abroad; but so far from perishing from maggots or corruption, I have enjoyed almost as much health, although I had been sick for eight years previously. I will close by adding that for nearly twenty-seven years I have eaten neither "fish, flesh nor fowl."

Springville, Ia., June 20th, 1869. SERRIER TORNO.

Movements of Lecturers and Mediums.

Geo. A. Peirce, Auburn, Maine, writes us that he proposes to travel upon a lecturing tour in the easterly part of Maine, to commence about the middle of July. He will speak in Plymouth the first Sabbath in August. Friends desiring to employ his services in towns adjacent thereto, and in other places on the Penobscot river and its tributaries, will please write him, P. O. box 87, Auburn, Maine, soon.

Mrs. M. J. Lanston, late of Washington, D. C., lecturer and clairvoyant test medium, is visiting Council Bluffs, Iowa, and Omaha City, Nebraska.

Lois Walsbrook intends to visit Colorado this fall; go from thence to California to spend five or six months; and from there she proceeds to Oregon. Any information in reference to different points on the route will be thankfully received by her. Direct to care of Banner of Light till August, and to Charles City, Floyd Co., Iowa, from August till the 15th of September.

Chas. H. Foster, test medium, will spend a few weeks at his home, 20 Hardy street, Salem, Mass.

Dean Clark will make engagements to lecture during the fall and winter. Address care of the Religio-Philosophical Journal, Chicago, Ill.

Edward Palmer is lecturing in Houlton, Me.

Mrs. Nettie C. Maynard will lecture in Seaver's Hall, Byron, N. Y., at 10 and 1 o'clock, July 11th, and Mrs. F. O. Hyster, at the same hours, July 25th.

Brother Warren Chase, the veteran lecturer and author, gave us a fraternal call last week, says the Religio-Philosophical Journal, on his way from modern Egypt, where he had been rusticated in his strawberry field and peach orchard. Brother Chase is looking hale and hearty, and seems to enjoy life as well as most of mortals. He purposes visiting some of his old New England mountain haunts, through the summer months, recuperating, preparatory to more arduous labors during the next ensuing fall and winter.

Miss Julia J. Hubbard's address is Portsmouth, N. H.

Ed. S. Wheeler is to speak in Buffalo, N. Y., during July, and in McLean, Tompkins Co., the whole or part of August.

Dr. H. P. Fairfield having finished his lecture engagement in Worcester, Mass., has returned to his home in Ancora, N. J., where he is ready to receive calls for more work.

Mrs. S. E. Warner, the popular Western lecturer, is coming East as far as the State of New York, in August, and would like to make arrangements in that State, Ohio and Pennsylvania. Her address is box 320, Davenport, Iowa.

Mrs. Jennette J. Clark will suspend her missionary labors during July and August, and have a vacation to visit her friends and relatives till September 1st.

Dr. J. M. Grant—a successful healing medium in San Francisco for the past two years—has opened an office in Chicago, Ill.

Mrs. Fannie T. Young's address during July will be Marengo, Ill., care of Miss H. H. Carlton. She is a good trance speaker.

Ohio.

L. D. Wilson writes us, says the Present Age, a brief account of his visit at the rooms of Mrs. Shaffers, in Dayton, where he witnessed some very convincing manifestations. He remarks:

"The spirits speak through a trumpet without any contact with the medium, and all the surrounding circumstances are such, that however skeptical the visitor may be, his judgment must be convinced that he is face to face with departed friends. Names, dates, and facts are stated with such unerring certainty that none can go away without admitting how strange, how wonderful a thing it is. I have often thought the spiritual papers of the country ought to keep this before the public mind. I experienced more satisfaction in three sittings at Dayton, than in all the rest of the tests I have ever witnessed."

We entirely agree with our brother, that the phenomenal facts of Spiritualism ought to be kept constantly before the public mind. A few in our ranks think otherwise, we know. They are of the opinion that the higher teachings of the Spiritual Philosophy should be inculcated, to the exclusion of the Phenomenal. Our opinion is that they should go hand-in-hand together. The latter is the alphabet of Spiritualism. We might as well ignore the alphabet of the English language, because adults have no further occasion to learn their letters. There are thousands joining our ranks yearly through the knowledge they obtain by first witnessing the physical manifestations—learning the alphabet of Spiritualism. We have always kept this important fact before the people, and shall continue to do so.

Our Subscribers' List of New Names.

Since our last issue our old patrons, who are successfully increasing the circulation of the Banner of Light, by procuring one or more new subscribers, have sent a goodly number of names, accompanied with the money. We continue to publish the list of our co-workers, as follows:

- A Bird sent one new subscriber; Margaret Grove, two; L. J. Lanson, one; S. W. Babcock, one; O. B. Locke, one; H. G. Hulbert, one; W. H. White, one; T. M. Jackson, one; Benj. Green, one; W. B. Smith, M. D., one; J. C. Bolles, one; E. D. Ransom, one; Daniel Weyandt, two; S. R. Clark, one; Dr. Persons, one; Geo. W. Chapman, one; Mrs. H. Tucker, one; P. Bremond, one; G. A. Barnes, one; R. K. Benner, one; S. B. Ripley, one; Mrs. L. M. Warner, one; Clark & Kennedy, one; A. C. Martin, M. D., one; Frank Guttenburg, one; Hannah George, one; George K. Chase, one; J. Swain, one; E. T. Clifford, one; Jonathan Sawyer, one; John F. Curtis, one; Wm. S. Reynolds, one; M. J. Wilcoxson, one.

Friends, you have our sincere thanks for your efficient efforts to aid us in spreading the truths of Spiritualism broadcast, and the thanks of our spirit friends besides.

Sunday Services at Mercantile Hall.

On Sunday morning, June 27th, the Boston Children's Progressive Lyceum held its usual session at half-past ten o'clock; the exercises consisting of declamations by twenty-three of its members, singing, Silver-Chain recitations, &c. Horace Seaver, Esq., editor of the Boston Investigator, was present, and made a few remarks toward the close of the meeting.

In the afternoon a conference, presided over by Dr. Duncklee, continued the consideration of the subject of the last Sunday's discussion: "The relations existing between body and spirit." Brief addresses were made by Judge Ladd, Dr. Duncklee, Messrs. Weed, Nansokwen, Warren, Capt. Currier and others. Mr. Angelo recited an original poem entitled "The Dying Child."

The threatening aspect of the weather operated unfavorably upon the audience. It is to be hoped that many more will make the effort to be present and assist those already at work in bringing up these conferences to their original influence and importance.

Robert Dale Owen's next book will be called "Debatable Land between this World and the Next."

Death of a Remarkable Man.

A remarkable man died in Jersey City, N. J., the 15th of June. The following notice of his career we extract from the Standard of that city:

Joseph Dixon was born in Marlborough, Mass., January 10th, 1796, and was consequently in his forty-first year. He was a very remarkable man, and filled a wide space in the great march of intellect that took place in this country between 1820 and 1850. He made a machine to cut files before he had attained his majority, learned the printer's trade, and was successful in engraving, then lithography, and afterwards studied medicine, in that connection becoming interested in chemistry, becoming finally one of the most accomplished and comprehensive chemists in his country. He was a thorough optician, and had no equal in his knowledge of photography. He took up the experiments of Daguerre in 1839, and was probably the first person to take a portrait with the camera. He showed Prof. Morse how to take portraits by means of a reflector, so that the subjects should not appear reversed. Morse tried to get the patent in Europe. Mr. Dixon built the first locomotive, with wooden wheels, but with the same double crank now used; it caused a sneer at the time, but it became known that a steam-engine could run on wheels and perform the services of beasts of burden, his double crank was adopted. He originated the process of transferring on stone, now used the world over, by lithographers. He originated the process of photo-lithography, and published the first newspaper, which he believed to be useful. By his process of transferring, the old bank notes were easily counterfeited, and it was to guard against the abuse of his own process that he brought out the system of printing in colors on the bills, and had the method patented, but never received any benefit from the patent, the banks having used it without any regard to him. Many of our readers will remember the original "red dog" money, and the present process used by the Government, for printing in colors, for which a large amount is paid to patentees, is the old process of Mr. Dixon, for which his patent had expired long before, and the present patents are therefore unobtainable. He perfected the system of making collodion for the photographers, and assisted Mr. Harrison in getting the true system for grinding the lenses for camera tubes. He originated the anti-friction metal, that has been for a great many years known as "Babbit metal," and he is the father of the steel melting business in this country. He originated a number of machines and processes that do not occur to us at this moment, but he is most widely known among manufacturers as the originator of the plumbago crucible, as now made. He started the business in 1827, in Salem, Mass., and brought it to this city in 1837. He became known in all civilized countries as a crucible maker, his establishment in this city is the largest of the kind in the world; his productions receiving a medal at the Exposition Universelle, Paris, 1867. He was singularly self-reliant, never failed in his mechanical undertakings, even in the last, that of the great crucible for the country. He originated a number of years but which stood before him perfect at last, and still stands a monument of his great skill, patience and perseverance."

Mr. Dixon did not sympathize with the teachings of theology. Years ago his comprehensive and truth-searching mind led him to investigate Spiritualism. He soon discovered it to be a great truth, and accepting its philosophy, became a firm believer in it, and has done much with purse and pen to spread its teachings.

Michigan.

The semi-annual meeting of the Michigan Association of Spiritualists was held at Adrian, June 11th, 12th and 13th, Col. D. M. Fox in the chair. Addresses were made, appropriate to the occasion, by Mrs. S. A. Horton, Mr. Fishback, Mrs. Jane Fowler, Mr. Woodruff, Mr. Bryan, Dr. Barnum and others. The following important preamble and resolutions were unanimously adopted:

Resolved, That we are fully convinced that all of our unfortunate fellow beings convicted of crime should be sent to prisons, conducted upon the same principles now prevailing in our best conducted asylums, i. e., solely for the reformation of the offender, and the moment a cure is apparent, the criminal should be released, and any further punishment becomes vindictive in its character, and we will henceforth labor to convince the public that all criminals should be treated as morally diseased, and ought to be treated with the same kindness as are persons sent to hospitals and asylums; and further, that the profit derived from their labor should be paid to the families of the friends, instead of being paid, as under our present system, to venal contractors.

Resolved, That the pure interests of mankind can best be advanced through the teachings and promulgations of Spiritualism, and all of truth necessary to elevate the human family are contained within its foldments.

Resolved, That one of the best methods to regenerate the world is to aid our children by preventing their learning what we, as Spiritualists, had to unlearn. This aid can be given in the Children's Progressive Lyceum, which should be everywhere sustained.

Spiritualism Spreading.

We have just received the first number of a Monthly Magazine from Barcelona, Spain, the "Revista Espiritista, periodico de Estudios Psicológicos." It is published by a Society in Barcelona for the propagation of Spiritualism in that country. We extend to you, brothers, the cordial hand of fellowship in the mighty work that is destined to permeate the souls of all free, untrammelled minds, on whatever part of the earth they may be located.

Lotus, Ind.

"The Friends of Progress" of Lotus, Ind., held their Seventh Annual Basket Meeting at Lotus, the 26th and 27th (Saturday and Sunday) of June. A good meeting was had. Mr. E. S. Wheeler, late of Cleveland, and recently from Washington, D. C., was the only speaker. General satisfaction was expressed, and the friends separated refreshed, profited and encouraged.

Picnic at Abington.

Read Dr. Gardner's notice of his annual picnic, to take place at Island Grove, Abington, Tuesday, July 13th, and make your arrangements accordingly. The Doctor is a good manager, and therefore always manages to have good picnics.

New Publications.

LOVE AND ITS HIDDEN HISTORY is the title of a book just published, of which the reader will find an advertisement in another column. It proposes great results, yet after perfectly natural methods. The writer is master of his subject, which is as important as any known to the human race. His advice, running through the different chapters of his discourse, is worth careful perusal and consideration. We reserve what we would say more at length respecting this remarkable book, for another time.

GOOD HEALTH for July treats on a variety of timely topics; practical physiology, the management of the skin, first help in accidents, and editorially, on such matters as concern the daily life and comfort. There is an attractive look to its table of contents, which proves not to have been misjudged on familiar acquaintance.

E. H. Heywood, President of the New England Labor Reform League, publishes an essay entitled "Yours on Mine," to show the true basis of property and the causes of its unequal distribution. It has reached its twentieth thousand.

Leo & Shepard have published SABBATH SONGS FOR CHILDREN'S WORSHIP, by Leonard Marshall, J. C. Proctor, and Samuel Burnham. It is exceedingly neat, and contains some pretty songs.

Leo & Shepard have just issued "AN AMERICAN WOMAN IN EUROPE," the Journal of two years and a half sojourn in Germany, Switzerland, France and Italy, by Mrs. S. R. Urbino. It is the report of a lady of culture and observation, and is given in most attractive form for popular reading and enjoyment. She professes her work with some pertinent advice concerning preparations for the voyage, and then enters upon her narrative with freshness and spirit. It is of unbroken interest from beginning to end, more than any book of travels which we have recently fallen in with, brings the life of Europe bodily before the reader's eyes and thoughts.

THE NATIONAL QUARTERLY REVIEW for June has the following list of contents: Vindication of Euripides; Rousseau and his Influence; The Parsec; The Philosophy of Population; The Man-with-the-Iron Mask; Vassar College and its Degrees; Henry Kirke White; The Irish Othuro; and Notices and Criticisms. The high character of this sterling Quarterly is well sustained.

Ill temper puts as many briefs into a lawyer's bag as injustice.

ALL SORTS OF PARAGRAPHS.

A private letter from Hudson Tuttle informs us that the new work from his pen, "The Origin of the Idea of God," may soon be expected from the press. The well-known talents of the author is guaranteed enough that the forthcoming book will be one of marked interest, and consequently an extensive sale may be anticipated. We shall keep it for sale.

An Indiana paper narrates the following incident, which it says took place at the late Indiana State Convention of Spiritualists:

In the midst of the Convention arose one Kezwin, from Jeffersonville, who offered to bet from \$10 to \$1000 that Mrs. Kezwin, his wife, "could put a slate and pencil in a stand upright and lock it up, and when it was taken out a message from the spirit world would be found written upon it." Forthwith, the thing was done, in the presence of a committee of citizens.

A splendid bouquet of flowers was placed upon our Circle table, on Thursday last, by Dr. Richardson, of Charleston, he receiving it from one of his patients in Plymouth. The invisibles are fond of flowers, and are accordingly grateful to the donor.

We see by the last number of the Reformer, that Rev. Moses Hull has withdrawn from the establishment, and Rev. D. W. Hull has become one of its editors. This magazine is now published by Messrs. Jamieson & Gill. The July number is an excellent one. The leading article by J. H. Powell, "Modern Spiritualism—its Claims," is well worth perusal.

We have received several copies of the annual catalogue of the Mission Society, "Belvidere Seminary," located at Belvidere, N. J., giving full particulars in regard to this excellent institution for learning, which we will give to any one desiring the information it contains.

A magnificent bouquet for our Free Circle, from Mrs. J. D. Wheeler, of Berlin, Mass., came safely to hand, in good condition. Thanks. Our Jamaica Plain friends will also please accept our thanks for beautiful floral gifts.

Dr. W. Persons, just arrived from Texas, favored us with a call last week. The Doctor gives a favorable account of the cause of Spiritualism in that quarter. He informs us that he has been very successful in the cure of disease there, in consequence of which many of the best people of the State, including physicians of regular standing, have commenced investigating the spiritual phenomena. More lecturers are wanted in different parts of the State.

The Spiritualists of Western New York are to hold a grand picnic at Niagara Falls on Thursday, July 15th.

Colton & Co., 172 Williams street, New York, have just issued a map of Cuba and the West India Islands. Just at this time it will be much sought for.

Rev. Mr. Hopworth receives a salary of twenty thousand dollars at the Church of the Messiah in New York.—N. Y. Paper.

Protray large sum. New Yorkers bid high for Boston preachers!

The Boston Journal of Chemistry says: Diphtheria, typhoid and scarlet fevers, and many other most serious illnesses have their origin in cellars both in city and country; and we can do our readers no greater service than to urge them to see that, at all times, they are in a dry, sweet, wholesome condition.

An honest Dutchman on being asked how often he shaved, replied, "Dree times a week every day but Sontag; den I shafe every day."

A London clergyman advertises that he will "lend" his weekly sermons for half a crown apiece, or four for ten shillings, warranted "original, earnest and evangelical."

ALVIN KENT.—We have authority for saying that this gentleman, who has written much for the liberal and reform papers of the day, is at present in a physical condition, crippled, and not able to work or even feed himself. What is worse than all, under the circumstances, he is sadly in need of pecuniary assistance. Who will aid him? Friends, he is your human brother. See to it that you "cast your bread upon the waters"—in other words, send him a moiety of your "filthy lucre," for you know not how soon the angel-wind may remunerate you in full for so doing. Money sent to our care will be faithfully transmitted to the suffering brother.

BLOOMINGTON, ILL.—Our friend, J. S. Seibird, in a note to us, says a good reliable medium for the higher demonstrations of spirit power and presence, is needed in that place.

There is hardly a spirit upon earth so mean and contracted, as to control all regards on its own interest, exclusive of the rest of mankind. Even the selfish man has some share of love, which he bestows on his family and his friends. A nobler mind has at heart the common interest of the society or country of which he makes a part.

A poisonous worm infests tomato vines in Illinois. Several deaths have ensued from its bite.

The prohibitory liquor law has gone into effect; but many of our best citizens are of the opinion that it will not lessen the sales of Alcohol under different names. The reason assigned is, that the State constables will administer the law only in part; that a distinction will be made between the respectable (wealthy) dealer, and the common (poor) dealer, for the former has the ability to "hush," while the latter has not. It is to be hoped that the law will be rigidly enforced, however.

According to Sir Henry Rawlinson, the site of the earthly Paradise in which our first parents departed themselves has at length emerged from the mists of antiquity in which it has so long been enshrouded. He asserts that the Garden of Eden is the primeval name of Babylon; that the rivers that are now before the very same names, and that the Babylonian documents, now in the hands of Oriental scholars, give an exact geographical description of the Garden, as well as illustrations of the flood and the building of the Tower of Babel.

Ossian E. Dodge, known years ago as a popular ballad-singer, is now Secretary of the Chamber of Commerce, St. Paul, Minn.

A pious old gentleman congratulated an acquaintance upon recovery from recent sickness, and inquired who his physician was. "Well," replied the convalescent, "Dr. Jones brought me through." "No, no," said his friend, "God brought you out of your illness, not the doctor." "Well, maybe he did, but I am certain the doctor will charge for it."

The Methodist gives returns of the vote on lay delegation from a very large number of churches. It sums up 27,587 yeas and 10,671 nays. Majority for lay delegation, 16,716.

Objects of interest—seven-thirties.

IMPURITY OF THE CROTON WATER.—The New Yorkers are in a deal of trouble about their Croton water, which, according to all accounts, cannot be a very delectable beverage. By a recent scientific examination, conducted under the authority of the officers of the Aqueduct Board, it has been shown that the water-shed of the Croton river and its tributaries has been built over with private dwellings, the refuse and filth of which find their way into the main stream; that slaughter-houses have been erected on the banks, contributing blood and offal to the current; and, worse than all, that a large hotel at Lake Mahopac, capable of accommodating a thousand guests, makes a branch of the Croton perform the office of scavenger for the entire establishment, besides maintaining a great private gasworks, which discharges its oily residuum, a liquid poison, therein. A perpetual injunction has been placed upon this establishment by Judge Barnard.

This should be a timely warning, that no such nuisances should ever be allowed to taint our beautiful Lake Cochituate, which supplies Boston with pure water.

The Statistical Record of the Government Bureau shows that in thirteen years, ending with 1868, over two and a half millions of Europeans emigrated to this country, the greater number coming from the British Isles, as is still the case.

The daughter of Jenny Lind Goldschmidt, a girl of twelve years, is said to possess much of her mother's great talent, and an excellent voice.

A hint to currant growers: A row of currant bushes in a Pittsfield garden, planted alternately with raspberries, is entirely free from the ravages of the currant worm which is destroying all others in the same vicinity.

This life is like an inn, in which the soul spends a few moments on its journey.

The Standard Phonographic Visitor, edited by Andrew J. Graham, New York, Vol. 3, No. 46, is received. It is invaluable to all phonographic students.

The exhibition of the Massachusetts Charitable Mechanical Association is to be held in October next, in Boston.

The fare to California, it is reported, has been reduced. Since June 10, the rate of through tickets from Omaha to Sacramento or San Francisco, has been fixed at \$133—the Union Pacific taking as its share \$76, and the Central Pacific \$57.

The maternal association of Paris is composed of aristocratic ladies who have agreed to nurse their own children. Its numbers at present nearly two hundred members.

Mr. Huxley says, to help the world on "effectually, it is necessary to be possessed of only two beliefs: the first, that the order of nature is ascertainable by our faculties to an extent which is, practically unlimited; the second, that our volition counts for something as a condition of the course of events."

Gerrit Smith visited the Oswego (N. Y.) Orphan Asylum recently, and was so much pleased on hearing that no distinctions were made on account of color that he at once gave \$2500 to the Asylum.

Hawthorne says: "A man will undergo great toil and hardships for ends that must be many years distant, as wealth or fame; but none for an end that may be close at hand, as the joys of heaven."

The Washington equestrian statue, now on its pedestal in the Public Garden, Boston, is sixteen feet, and the pedestal is sixteen feet more. The total cost, including the foundation, will be about \$40,000.

Rev. Mr. Murray, of the Park-street church, in Boston, said to his hearers, recently, that "he was not afraid to enter the dens of any theological lions that howled."

Professor Marsh of Yale, is still rummaging the mounds of Nebraska. He has just dug up a complete fossil horse, only two feet in height, though fully grown. This is the seveneenth fossil horse discovered on the continent.

Love in a tiny form may enter into the heart through a small aperture, and, after it gets in, grows so big on what it feeds on that it can never squeeze out again.

"The Universe."

The Chicagoan, started over a year ago in this city as a literary weekly, attracting much attention for its bold and extreme views on social questions, is about to be enlarged and name changed to THE UNIVERSE. Mr. LEWIS, the publisher, (who is also the publisher of the Western Rural), has purchased the Chicago Sorosis and Advance Guard, which are to be merged in the Universe. In the first number will appear an important paper from the pen of the eminent ROBERT DALE OWEN, entitled "Spiritualism a Moral and Social Necessity," also the commencement of a story, entitled, "Married, or A Woman's Deception," by Mrs. COLEMAN, author of "Rebecca, a Woman's Secret," etc.; also a story, complete in one issue, by Mrs. JENNIE T. HAZEN, entitled "Daisy; or The Married Man's Story." ERIC SARGENT, of Boston, and others, are engaged as regular writers. The Universe will be ably conducted, and a strong organ for the Spiritualists.—Chicago Evening Post.

See advertisement elsewhere.

Spiritual Periodicals for Sale at this Office:

- THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. per copy.
- HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents.
- THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by S. B. Jones, Esq. Price 6 cents.
- THE REFORMER: A Monthly Magazine, devoted to the Harmonical Philosophy. Published by Hull & Jamieson, Chicago, Ill. Single copies 20 cents.
- THE PRESENT AGE: Devoted to the Spiritual Philosophy. Published by the Michigan Spiritual Publication Company. Price 6 cents.
- THE AMERICAN SPIRITUALIST: Published at Cleveland, O.

Business Matters.

Mrs. E. D. MURPHY, Clairvoyant and Magnetist Physician, 1162 Broadway, New York. 4w, Jy26.

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

MISS M. K. CASSTEN answers Sealed Letters at 73 Howard street, Newark, N. J. Terms \$1.00 and four red stamps. 4w* Jy19.

Mrs. L. F. HYDE, the Medium, has returned to New York. Can be found at No. 453 Sixth Ave. Jy12-9w*

ANSWERS TO SEALED LETTERS, by R. W. Flint, 105 East 12th street—second door from 4th avenue—New York. Inclose \$2 and 3 stamps. Jy26-3w

THE BEST PLACE—THE CITY HALL DINING ROOMS for ladies and gentlemen, Nov. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays. Jy19.

Mrs. S. A. R. WATERMAN, box 4193, Boston, Mass., Psychometrist and Medium, will answer letters (sealed or otherwise) on business, to spirit friends, for tests, medical advice, delineations of character, &c. Terms \$2 to \$5, and three-cent stamps. Send for a circular. Jy3.

DR. A. H. TOBY, New Bedford, Mass., writes: I believe Doctor Seth Arnold's Balsam to be one of the greatest remedies for all that is claimed for it. I have used it in my family and among my friends for Bowel Complaints for several years. I used it myself for Chronic Diarrhoea of long standing, and obtained a perfect cure.

SUFFER NO LONGER.

From the Catarra, but send to JACOB TODD, 532 Washington street, Boston, for his remedy. A sure cure. 1w, Jy10.

JUST THE THING.

Boys who a Hat or Cap may need, And can't much money with them bring, Can buy one very low indeed AT FENNO'S—which is just the thing; Or if they need a pair of Shoes, Which lace up neatly with a string, They'll find them, any style they choose, AT FENNO'S—which are just the thing; If they need Jacket, Pants or Vest, A suit from head to feet complete, AT FENNO'S they can purchase best, Corner of Beach and Washington street.

Special Notice.

Herman Snow, at 420 Kearney street, San Francisco, Cal., keeps for sale a general variety of Spiritualist and Reform Books at Eastern prices. Also Fincher's, Spence's Positive and Negative Powders, etc. Catalogues and Circulars mailed free. May 1-1f

Agents wanted for the sale of Mrs. Spence's Positive and Negative Powders. Address, Prof. Fayton Spence, box 5917, New York City. Jy3-1f

ADVERTISEMENTS.

Each line in Agate type, twenty cents for the first, and fifteen cents per line for every subsequent insertion. Payment in all cases in advance.

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

Advertisements to be Renewed at Continued Rates must be left at our Office before 12 M. on Tuesdays.

Healing by Laying on of Hands!

DR. J. M. GRANT,

THE MAGNETIC PHYSICIAN, has arrived from San Francisco, Cal., where for the last two years he has practiced with great success healing by the laying on of hands. He treats successfully most chronic diseases, as well as some of an acute character, such as Erysipelas, Rheumatism, Neuralgia, Chorea, Cholera Infantum, Brain Fever, Liver Complaint, and general derangement of the system.

Office, 183 South Clark street (between Monroe and Adams), Chicago, Ill. Office hours from 9 A. M. to 12 M., and 1 to 4 P. M. July 10.

R. M. SHERMAN.

Is now prepared to examine and prescribe for the afflicted at a distance. The assurance he gives is his wonderful success in the past. He will diagnose disease in person or by letter. Give name and residence of patient. All those wishing prescriptions and examinations will please enclose one dollar and stamp to insure prompt attention. Address, Granville, Licking Co., O.

PORTABLE PRINTING OFFICE for Sale. Includes printing press, 30 lbs. of type, 100 lbs. of paper, Ink, Case, Bed, Furniture, &c., all nearly new, and in good order. Price for the whole only \$30. Address, FREDERICK P. PARSONS, Enfield, Conn. 1w-July 10.

JUST ISSUED,

A NEW AND THRILLING WORK,

ENTITLED,

LOVE

AND

ITS HIDDEN HISTORY.

"Hearts! Breaking hearts! Who speaks of breaking hearts?"

A BOOK FOR

WOMEN, YOUNG AND OLD; FOR THE LOVING; THE MARRIED; SINGLE; UNLOVED, HEART-BREFT

PINING ONES;

A BOOK FOR

UNHAPPY WIVES, AND LOVE-STARVED ONES OF THE WORLD WE LIVE IN!

By the Count de St. Leon.

THE statements contained in this book are indeed startling. Its exposures of simulated and morbid love and the most stern crime of this age are withering, and will go far toward changing the current of the thought of the century upon matters affectional, social and domestic, for a

FIRM, VIGOROUS HEALTH

Pervades Every Page.

Message Department.

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

The Banner of Light Free Circles. These Circles are held at No. 158 Washington Street, Room No. 4 (up stairs), on Monday, Tuesday and Thursday Afternoons.

Bouquets of Flowers. Persons so inclined, who attend our Free Circles, are requested to donate natural bouquets of flowers, to be placed on the table. It is the earnest wish of our angel friends that this be done.

Invocation. To the good and true of all ages we pray; to those lights that have shone in every age, that have gleamed through the darkness of all time.

Questions and Answers. CONTROLLING SPIRIT.—Your question, Mr. Chairman, I am ready to consider.

QUESTIONS.—Which is the law or destiny of the human being, the continued development of individuality, or its loss or absorption into the great mass of spirit matter?

ANS.—All our individuality is dependent upon our education and our formation as spirits, and so far as human life is concerned, as physical beings, we can know of no individuality outside of that which is born of our nature and the conditions attendant upon form.

Q.—Which is the better course to pursue: follow fashion, play the hypocrite, join cliques and rings, and be prosperous, having many friends, and enjoy the good things of this life, or obey conscience, reprove and abhor hypocrisy, "paddle your own canoe," and, in consequence, have few friends, be regarded as queer, unsocial, live poor and in pain?

ANS.—Spiritualism teaches that all days are days of judgment. It ignores the idea of a general judgment-day, because Spiritualism knows that we are being judged constantly.

Harriett Shannon, my name. Twenty-nine years old. I was born in Portsmouth, N. H., but I died in La Crosse, Wis. I have been gone a little more than two years.

of it, and I accept the condition into which I have been forced as the very best that could have happened to me.

William C. Brasley. Ah! how do you do? [How do you do?] I am well, quite comfortable, and I want to send a message to my folks in Alabama.

QUESTIONS.—Will the time come on this earth when men will be so improved and unfolded in his understanding and acquirement of knowledge that he will live strictly in accordance with the laws of his being?

ANS.—The whole human race, individually and collectively, perceive the necessity of a better condition of things physically and spiritually.

QUESTIONS.—Is the light of the stars which we see concentrated electricity emanating from their poles? If not, what is it?

ANS.—The earth is not an opaque body to the inhabitants of the earth. To the inhabitants of other worlds it is a luminous body.

Thaddeus Stevens. Mr. Chairman, notwithstanding I have visited you quite recently, I must again beg your indulgence for a few moments.

Lucy Stevens. Tell mother I did not die, won't you? I am nine years old today. Isn't it the 25th of May? [Yes.] Well, I'm nine years old today.

Invocation. Oh Sacred Presence, nameless and perfect, yet having all names and living through the imperfection of human life; thou Divine Presence that illumines our souls; and thou our feet out of darkness into light;

Seance conducted by William E. Channing; letters answered by H. Marion Stephens.

ing all our being, causing every faculty to rise up and plume its wings for greater flight.

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my sympathies were on the Southern side. I entered the Southern army because I believed the Southern cause was just.

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who love her in the spirit-world. Tell her that we foresaw the physical affliction that was to come upon her.

Thomas S. Stebbins. Say that the ship "Orion" is safe; has been determined on account of an accident, and she will arrive in due time, safe, and all right.

Capt. William Davis. Boarded in good shape. All right. I acknowledge the compliment, Capt. Davis, sir.

Seance conducted by William E. Channing; letters answered by H. Marion Stephens.

MESSAGES TO BE PUBLISHED.

- Monday, May 21.—Invocation: Questions and Answers; Sylvester Hunt, of Weymouth, Mass.; to his friend, Elizabeth Moore, of Concord, N. H.; to his sister, Albert Wedger; Samuel Warren, of Middleboro, Mass.

Gone Home.

From Natick, Mass., Ilysees G. Chamberlin, aged 3 years 1 month and 14 days.

Sixth National Convention, of the American Association of Spiritualists.

To the Spiritualists of all Worlds: The Board of Trustees of the American Association of Spiritualists have made arrangements for holding the Sixth Annual Meeting at Kremlin Hall, in the city of Buffalo, State of New York, commencing on Wednesday, the 10th of September, at 10 o'clock in the morning, and continuing in session until Thursday, the second day of September.

The Second National Convention of the Friends of the Children's Progressive Lyceum.

Pursuant to adjournment of the First National Convention of the Friends of the Children's Progressive Lyceum, the Second Annual Meeting will be held at Kremlin Hall, in the city of Buffalo, State of New York, immediately after the adjournment of the Sixth Annual Meeting of the American Association of Spiritualists, on Thursday, the second day of September, 1866, at 10 o'clock in the morning, and to continue in session from day to day until the business of the convention shall be accomplished.

Camp Meeting on the Cape.

A Spiritualist Camp Meeting will be held near Harwich Centre, Cape Cod, in Nickerson's Grove, (old and map) one of the best places for a Spiritualist Camp Meeting, near Harwich Centre depot of our last year's meeting. The meeting will commence July 20th, and close on the 25th. All those attending the meeting will be admitted with a free pass home over the road by the Committee. We cordially invite Spiritualists and all friends of progress to attend and aid us in making this meeting in every way worthy of the good cause in whose interest it is being held. The Committee have made arrangements with R. A. Lathrop, of Harwich, to provide refreshments, board and lodging on the ground on reasonable terms. Per Order Committee.

Grove Meeting.

A Grove Meeting of Spiritualists will be held at Plymouth, Wis., on the Sheboygan and Fond du Lac Railroad, on the 10th and 11th of July, 1866, everybody, to the great meeting, able speakers will be present. Per Order Committee.

Mediums in Boston.

MRS. A. C. LATHAM, MEDICAL CLAIRVOYANT AND HEALING MEDIUM. 282 Washington Street, Boston.

DR. MAIN'S HEALTH INSTITUTE, AT NO. 236 HARRISON AVENUE, BOSTON.

JULIA M. FRIEND, MEDICAL CLAIRVOYANT, Office 140 Harrison Avenue.

DR. JAMES CANNEY OHSLEY, No. 16 Salem Street, Boston, Mass. Eclectic and Allopathic Physician.

Laura H. Hatch will give Inspirational Musical Services every Monday, Wednesday, Thursday and Friday evening.

A. HODGES, Test Medium, holds circles Sunday and Wednesday evenings at 74, Thursday 3 P. M.

MARY M. HARDY, Test and Business Medium, No. 83 Franklin Street, Boston.

MISS SEVERANCE AND HATCH, Trance Test and Business Mediums, 282 Washington Street, Boston.

MRS. L. W. LITCH, Trance, Test and Healing Medium, has taken rooms at 97 Sudbury Street.

MRS. M. A. PORTER, Business and Medical Clairvoyant. A cure for Catarrh and Headache.

SAMUEL GROVER, HEALING MEDIUM, No. 15 Dix Place, (opposite Harvard Street).

MRS. GRIDLEY, Trance and Test Business Medium, at 41 Essex Street, Boston, Mass.

HATTIE E. WILSON, Trance Physician, No. 38 Carver Street, Boston.

Miscellaneous.

NEW MUSIC.

Songs and Choruses for Spiritual Meetings and Circles.

With Rosebuds in my Hand; or, "Birdie's" Spirit Song (with Chorus).

"With rosebuds in my hand, Fresh from the Summer-Land, Father, I come and stand.

Come, Darling, come to the Spirit-Land. Song and chorus, Poetry and music by John P. Ordway, M. D.

Something Sweet to Think of. Song and chorus. By John P. Ordway, M. D.

O'er Graves of the Loved Ones Plant Beautiful Flowers. Song and chorus. By John P. Ordway, M. D.

Dreaming of Home and Mother. Song and chorus. Poetry and music by John P. Ordway, M. D.

Dear Mother Kiss'd Me Sweet Good-bye. Song and chorus. By Dr. J. F. Ordway. Price 40 cents.

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Miscellaneous.

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DEALINGS WITH THE DEAD: THE HUMAN SOUL—Its Migrations and Its Transmigration.

"GIST OF SPIRITUALISM." PRICE FIFTY CENTS; POSTAGE FOUR CENTS.

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ON SUBJECTS HIGHLY IMPORTANT TO THE HUMAN FAMILY.

THE HUMAN SOUL—Its Migrations and Its Transmigration.

EDITORIAL CORRESPONDENCE.

CHICAGO. In the office of Bro. Jones, of the Religious-Philosophical Journal, we find the papers and the news to put us once more in the line of literary and religious travel, after a few weeks of hard labor and retirement among the vines and fruits of Egypt.

Chicago is strongly marked with intellectual ability and personal prejudice, and they manifest themselves in some half a dozen radical papers and local writers for others who could not get into any of the home circles of the radical family of inharmonious periodicals.

We also found our sister Lou, H. Kimball and her glorious little Lyceum Banner quietly marking out the development of the children who are so fortunate as to take the Lyceum Banner. We are ashamed of the meagre support given this excellent children's paper by the families who need it and are able to have it.

We also found the Boston still heartily kicking against the Orthodox pricks, and determined to battle on one more year at least, hoping for better support and more interest from those who need and can afford to read its excellent articles.

INDIANA SPIRITUALIST CONVENTION. The following dispatch to the Chicago Tribune, as a note of the first day's proceedings of State Convention of Indiana, shows the signs of progress in reporters and the press in noticing the distinguished individuals that are so rapidly identifying themselves with the cause of Spiritualism.

INDIANAPOLIS, June 17.—The Spiritualist Convention met in this city to-night. About one hundred persons were present. The Secretary reported that five new societies had been added during the past year, and that there would be delegates present from at least twenty societies to-morrow.

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SANDOVAL, ILL. This enterprising little village, and the rich country around it, has recently had a revival of the true religion, in which several persons have been converted out of the errors of Orthodoxy into Spiritualism, among them Dr. Douglass and wife, who have become useful and successful mediums, the Doctor for healing without his pill bags, and his wife as a help in mediumship.

STURGIS, MICH. We were just in time to attend and enjoy the annual celebration of the building of the free church of the Spiritualists of this beautiful little village on the Michigan Southern Railroad.

ings, the Spiritualists continuing their, and those who were at the horse race, with many others, were attending a Roman Catholic Convention, which called in its devotees from a large district of the surrounding country.

Opinions of the Press.

From the New York Anti-Slavery Standard. TALE OF A PHYSICIAN; OR, THE SEEDS AND FRUITS OF CRIME. By Andrew Jackson Davis.

One of the important lessons which men and women most need to learn is the relation of the law of hereditary descent to the happiness and progress of mankind. Ignorance and disregard of this law on the part of parents perpetuates, from generation to generation, the types of unhappy organizations of men and women in whom the criminal tendency is strongly marked.

In his latest book by Mr. Davis, startling and tragic in its character, it is shown how in the delicate embryo human being the seeds of crime are planted, how in childhood and after life they grow and ripen to a criminal harvest.

Concerning home life we quote: "A country of true homes, is a country of true greatness. A strolling gipsy life is the life of degradation and degradation. The heart needs shining even more than the body."

"Oh, ye who live in true, loving, saving homes, shed tears of pity and curse not, for ye little know the temptations of those who live in huts, hovels, dens, cabins, attics and holes of crime. Ye have not the faintest gleam of their hardships. They do not themselves know that they are breeding and sowing broadcast the seeds of nameless miseries. They never felt the fertilizing love of fond mothers and sisters and brothers. Their appetites were never for delicate dainties of affection. They never knew anything of a holy place where the thoughts and feelings of the selfish world were sometimes not permitted to enter—where, in the mysterious sanctuary of home, they all shut out the tumultuous world for an hour, and together inhaled the sweet banishing confidences of true hearts."

"Again in relation to the false education of girls: "Society has educated girls to be dependent. When they become women, whether married or single, they are absolutely dependent upon men. Her virtues, her graces, her virtues, her feebleness, her maternity, her charms in life, and her position upon the man who earns the money, and builds the home. Is society just to woman? Was it right to make slaves of a free people? Failure in ancient warfare was punished with servitude. Why has woman failed? Why is she in bondage to man? Because she has never learned the art of honorable self-support on the battle-fields of life. When woman's heavenly function as a wife is valued at its immeasurable worth, and when woman's divine worth as a mother is prized at its infinite value, then indeed will society be just to its eternal interests, and then will woman take her place by man's side, his companion, his counter-part, his peer."

The inquiry of the good magnetic French doctor of New Orleans into the causes of criminal and other marked peculiarities of organization in children, and the responsibility of parents therefor, is one of paramount importance to the well-being of humanity. We hope many may be induced by his example to take up and push the inquiry still further, in the same excellent spirit.

THE QUESTION SETTLED: A careful comparison of Biblical and Modern Spiritualism. By Moses Hull, pp. 235, 12mo. Price \$1.50; postage 20 cts. Boston: Wm. White & Co.

ALICE VALE: A Story for the Times. By Lois Waisbrooker. Boston: Wm. White & Co.

This is a beautiful and interesting story by a vigorous and truthful writer, and abounds with

the practical application of great moral truths. In her note to the reader the author says her book embraces a combination of facts and fancies—facts from the field of her experience and that of others, and fancies wherewith to connect and clothe them. The book contains 255 pages, and is sold by the above publishers for \$1.50, postage 16c.

Moses Hull's Book—A Letter from his Brother in regard to it.

DEAR BROTHER MOSES—Some time ago I received a copy of your work, "The Question Settled," but I was very unwell then, and since I commenced getting better I have been so constantly on the wing that I have not had time to acknowledge the receipt of it; indeed, I write this acknowledgment while waiting for the cars.

I should be the last one to flatter where it is undeserved, but I must say I regard your book, so far as the Bible is concerned, a perfect success. I don't know how I should go to work to make an improvement on the work. I can see nothing in it that I would leave out, and from a hasty perusal there is very little out of it that should be in it.

"Planchette, the Despair of Science," meets and refutes, with its phenomena and arguments, the arguments of the scientific world. But a great vacuum has been left in the theological world, which has been filled by your book. These two books effectually tie up the hands of the doubting Thomases of this dispensation.

Every pupil in the land is thundering forth its invectives about the infidelity of Spiritualists; but this book demonstrates that the authors of these ecclesiastical calumnies are the real infidels—that Spiritualism accepts the phenomena, and whatever is good of the Bible—whilst the Church feeds upon the hucks and rejects the spiritual teachings of the Scriptures. The people are ready to embrace Spiritualism as fast as they are convinced that whatever is moral or spiritual of the Bible is not rejected by Spiritualists.

My short experience as a missionary has convinced me that there is no other way to reach the ear of the Church, except through the channel of their oracle, the Bible; and when you once convince them (which this work cannot fail to do) that there is no difference between modern Spiritualism and ancient Christianity, they are ready to accept Spiritualism.

Your argument in the second chapter, showing that Spiritualism is only passing through what every good new system passes through—an era of calumny, which fully demonstrated, by your reference to the calumnies heaped upon Jesus and Paul, that Orthodoxy was then just what it is eighteen centuries this side of that time—ever ready with its many tongues to charge them with infidelity, blasphemy, (and I do not know but you might have added free love—Luke 11:37-46;) must certainly appeal with a great deal of force to every reader. But I must not attempt to point out some of the good features of this book, for I have not room in this letter, and I do not know how to select.

I wish we had the means to print this book in a cheap form and send to every elderly man in the land. As fast as our friends learn the character of the book, I am certain they will want two copies—one to read and the other to lend. But I must close. Success to you in this noble cause.

Your brother in this warfare, DANIEL W. HULL, Kendallville, Ind., June 23, 1869.

Annual Grove Meeting.

We have adjourned our Annual Grove Meeting, formerly held at Three River Point, to a beautiful grove on the west side of the Oswego River, opposite the village of Phoenix. Distance from the old grove, about two miles north. Our speaker is to be Austen E. Simmons, of Woodstock, Vt. He spoke for us two years ago, and the people were so well pleased with him they have decided to have him again. Our meeting always commences on the last Sunday in July. ORRIS EARNES, Clay, Onondaga Co., N. Y., June 25, 1869.

South Framingham Picnic.

On account of the severe storm, on Tuesday, June 23d, the Spiritualist Picnic at South Framingham was postponed to FRIDAY, JULY 10th. Extra trains will be run by the Boston and Albany R. R., to convey parties from Boston and other places on the line of its road to and from the grove. Refreshments can be obtained upon the ground, and wine provided if desired. A fleet of boats is also provided. Good music will be furnished for those who wish to dance. PROF. WILLIAM DEXTON will be present and address the meeting; also others of our best male and female speakers.

Tickets will be furnished along the line of the Boston and Worcester, to and from the grove, including admittance, \$1.00. Tickets can be obtained at the Banner of Light office by people going from Boston; from Fitchburg, of James Stone; from Worcester, of E. R. Fuller; from Milford, of J. L. Buxton; from way stations, of the station agents. The same tickets will be used that were issued for June 23d.

The Picnic is held in the interests of the Massachusetts State Association. A. E. CARPENTER, Agent.

The Grand Union Picnic of the Spiritualists of Boston and Vicinity, for 1869.

Will be held at ISLAND GROVE, ANIMATOR, on Tuesday, July 13th. Special trains will leave the Old Colony Depot at the Grove at 8:45 and 11 o'clock. Returning, will leave the Grove at 6 o'clock P. M. Fare from Boston to the Grove and return: Adults, 80 cents, children 50 cents. Passengers from all way stations between Boston and South Framingham will take regular train which leaves Boston at 9 o'clock. From all stations between Plymouth and Hanson, Fall River and Bridgewater, will take the regular trains to and from the Grove, at half the usual fare. Refreshments in abundance, and at reasonable prices, may be obtained at the dining-room. Good music will be furnished, and will be in attendance. No peddlars allowed on the ground. H. F. GARDNER, Manager. Boston, June 21, 1869.

Picnic at Walden Pond.

The Second Grand Union Picnic under the management of prominent Spiritualists of Boston and vicinity and the "Sons of Joshua" will take place Wednesday, July 28th, at Walden Pond Grove, Concord, Mass. Excursion tickets will be sold at 8:45, 11, and 2:15, stopping at Charlestown, Somerville, Cambridge and Waltham. Excursionists above Concord will take regular trains.

Tickets: Adults, \$1.00; children 75 cents. Per order of Committee, J. S. DODD, J. B. DODD, E. R. YOUNG.

First Lyceum Picnic.

The time for the first Lyceum Picnic of this season is changed from June 23d to July 7th. A special train for Walden Pond will leave the Fitchburg Depot at 8:45 A. M. Tickets will be sold at 8:45, 11, and 2:15, stopping at Charlestown, Somerville, Cambridge and Waltham. Excursionists above Concord will take regular trains.

SPIRITUALIST MEETINGS.

ALBANY, N. Y.—Regular Sunday meetings at 10 A. M. and 7 P. M. in City Hall, Main street. Children's Progressive Lyceum meets at 10 A. M. and 7 P. M. in City Hall, Main street. President: Ezra T. Sherwin, Secretary.

BOSTON, MASS.—Merrill Hall.—The First Spiritualist Association meet in this hall, 23 Summer street. M. T. Dole, President; Samuel H. Jones, Vice President; Wm. A. Duncklee, Treasurer. The Children's Progressive Lyceum meets at 10 A. M. and 7 P. M. in Merrill Hall. Mrs. Mary A. Gardner, Guardian. All letters should be addressed for the present to Charles W. Hunt, Secretary, 31 Pleasant street.

BROOKLYN, N. Y.—Sawyer's Hall.—The Spiritualists hold meetings in Sawyer's Hall, corner Fulton Avenue and Jay street, every Sunday, at 10 A. M. and 7 P. M. in Progressive Lyceum meets at 10 A. M. A. G. Kipp, Conductor; Mrs. E. A. Bradford, Guardian of Groups.

BALTIMORE, MD.—Sawyer's Hall.—The First Spiritualist Association meet in this hall, 121 North Broadway, every Sunday and Wednesday evenings at 7:30 P. M. at the southeast corner Calvert and Haratow streets. Mrs. F. O. Ilyzer speaks till the children's Progressive Lyceum meets every Sunday at 10 A. M. in the same hall.

BALTIMORE, MD.—The Children's Progressive Lyceum meets every Sunday at 10 A. M. in the same hall. Dr. H. R. Richardson, Corresponding Secretary.

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TOLEDO, O.—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7 1/2 P. M. All are invited free. Children's Progressive Lyceum in same place every Sunday at 10 A. M. C. B. Ellis, Conductor; Miss Ella Knight, Guardian.

VINELAND, N. J.—Friends of Progress meetings are held in Plum-street Hall every Sunday at 10 A. M. and evening. President, C. B. Campbell, Vice President, H. E. Laidley, Treasurer, S. G. Stryker, Corresponding Secretary, J. K. Conley. Children's Lyceum meets at 12 1/2 P. M. Dr. David Allen, Conductor; Mrs. Julia Brigham, Guardian; Miss Ella Knight, Musical Director. The First Spiritualist Association meets at 7 P. M. in the same hall.

WILLIAMSBURG, N. Y.—The First Spiritualist Association hold meetings and regular speaking every Thursday evening at 7 o'clock, George B. Davis, Conductor; Mrs. M. C. Davis, Guardian. Tickets of admission, 10 cents; to be obtained of the committee, or of H. Witt, Secretary, 92 Fourth street.

WASHINGTON, D. C.—The First Spiritualist Association hold meetings and regular speaking every Sunday in Harmon Hall, Pennsylvania Avenue, between 10th and 11th streets. Lectures at 11 A. M. and 7 P. M. Children's Progressive Lyceum every Sunday at 10 o'clock. George B. Davis, Conductor; Mrs. M. C. Davis, Guardian of Groups. John Mayhew, President.

WORCESTER, MASS.—Meetings are held in Horticultural Hall, every Sunday, at 3 P. M. E. D. Weatherbee, President; Mrs. E. F. Spring, Corresponding Secretary. YATES CTR., ILL.—The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 2 1/2 P. M.

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