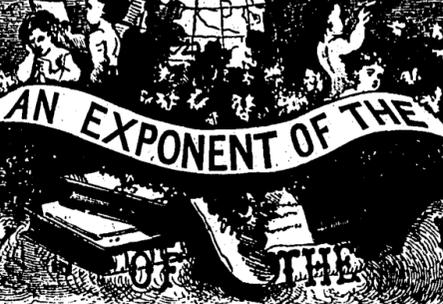


BANNER OF LIGHT.



PHILOSOPHY



THE NINETEENTH CENTURY



VOL. XXV.

WM. WHITE & CO.,
Publishers and Proprietors.

BOSTON, SATURDAY, JULY 24, 1869.

(\$3.00 PER ANNUM,
In Advance.)

NO. 19.

Spiritual Phenomena.

ACCREDITED MANIFESTATIONS.

THE GHOSTLY RIDER OF HARDWICK HALL.

Hardwick Hall is memorable for a tragic event which took place there many years ago—a tragedy so dark and criminal, in fact, that becoming "haunted" was only the natural result of the heinous offence committed. It is situated in the vicinity of Chesterfield, a thriving town in the north of England, some six miles removed from the same, and is associated by name and position with the great wars of an early period; and with a fine Elizabethan mansion, bearing the same name, belonging to the Duke of Devonshire, and which was completed about 1584.

The story we have to relate belongs, however, to a much later date, and to another dynasty; for there are some particulars in the history of crimes in great families which elude too close a scrutiny, so that only the leading facts associated with the great culminating one is all we venture to offer.

The Hall itself is a remarkably fine pile, occupying an elevated site, overlooking every way, many an acre of waving woods—the ancestral oaks and elms, in fact, representing a vast estate, and testifying to the wealth and high condition of the family which possessed it.

In one respect the Hardwicks approach to historical interest, for at the time of the Civil Wars the head of the house befriended Charles with his wealth, his own blood and the loss of his eldest son—these casualties culminating at Marston, when the fortunes and fate of the day were in favor of Cromwell.

In addition to the losses sustained by Sir Ralph Hardwick, who found himself coming to the ancient home he had once been so proud of, wounded so severely that his sword must rest on the wall henceforth, and bereaved by the loss of a favorite son; in addition to the great subsidies he had raised by loan and mortgage, and the pawning of his plate in order to aid the Royalist cause, he was mulcted in heavy fines by the Parliament, and found enough to do to keep the wolf from the door, besides mortgages foreclosing, and the like.

Lingering on daily till the Restoration, however, he bequeathed the old Hall and restored wealth to the sole surviving son of the race; and having seen the younger Sir Ralph wedded to the daughter of an old Royalist house, he closed his eyes in pious content, leaving a son and the promise of a rising generation to bear the old family name after him.

Here, therefore, we are now arrived at the true beginning of our story.

Sir Ralph Hardwick (the younger) was a fine, hearty specimen of his class—a gentleman with a fine estate, an Oxford student, but in no way too polished. The gentlemen of those days partook a little of the character of the "roysterer," and having huge appetites, sat long to the table; and in their libations were by no means so abstemious as their equals of the present day.

As a sportsman, like his father before him, he kept a fine stud, and lost or won at Newmarket or Epsom with equal indifference.

His kennels, his hounds, his preserves—add to which his wide-handed hospitality, rendered him one of the most popular men in the county.

He had married, at under thirty years of age, a most fair and accomplished lady, by whom he had a son and heir, who (after the family name his wife was descended from, and to add a title to the estates) was named Ralph Asheton Hardwick, who, in process of time, after having been adored and all but spoiled by his grandmother, grew to be a fine youth approaching his majority, and likely to prove a Hardwick every inch of him.

But the poor lady died in childbirth of a daughter, some three years after young Ralph was born, and Sir Ralph (his father, old Sir Ralph being dead too) found that the great Hall was lonely to him, despite the continued flow of company and visitors, and perhaps, too, with a manly tenderness of how much his departed wife had helped to make his sumptuous home happy.

Be the reason what it may, he soon looked round for another partner, and only found a difficulty as to choice.

In the neighborhood there lived a spendthrift knight, of good "blood" and family, but of very impoverished fortunes. A mansion, once magnificent, and now very forlorn and mouldy-looking, testified to its past splendor.

Sir Gervase Moore had been a "blood" in his day, and had led the "Mobecks," of the reign of James and the commencement of Anne, into glory and disgrace for many a day; and as his reputation in a middle sphere of life would have rendered him infamous, as he belonged to the *roues* and "rake-hells" of the age, he occupied a pedestal somewhat unduly elevated.

He had married, a little late in life, a woman who had brought him what sounded like a dowry; but as she rivaled him in extravagance and lavish expenditure, their short reign of glory was now over, and decay, with its crumbling timber, was overtaking the Moore family once more, when fortunately, as it seemed, Sir Ralph Hardwick's eyes turned more forcibly upon them than they had ever hoped to find in the limits of any past personal experiences.

This curiously matched pair could boast of a daughter whose beauty, when Sir Ralph beheld her, captivated him, and made him her slave at once.

If Sir Gervase Moore was but too willing to seize upon the chance of an alliance that a nobleman need not have contemned, the solid wealth of dowry he could convey to his wife was surely sufficient to solve any doubt.

Lady Moore carried herself throughout with due decorum; and as Ethel Moore, the daughter, had no objection, the marriage was solemnized with much splendor,

If there is here some little complication apparent to the reader, it arises solely as an important element of our story, and indispensable to its thorough comprehension—a fact which must plead our excuse, and be our best reason, at once. Our story will now march on with a more marked progress. Premising this with a few remarks.

Lady Moore had been a "beauty" in her prime,

and was now long past it. Cynical, insolent, capricious, incapable of feeling the worth of wealth in any way but as to what it would bring to her—it may be judged, and rightly so, that she was not of the class of mothers who bring up a daughter to one of the "bevy of fair women," which renders the maidens of England stars in that firmament where goodness, piety, tenderness, loving devotion, and instinctive good—all involved in

the word beautiful—are qualities we always look intuitively for, and rarely, if ever, in vain.

Ethel Moore, now Lady Ralph Asheton Hardwick, did not miss in any one item, or atom, the lessons of selfishness, pride and impassive insolence her lady mother had taught.

She had taught her to conceal so much, that there might be something associated with the infernal in this unholy schooling.

and while the lower class of visitors to the Hall had found the "coming of age" much to their liking, the wedding would induce the gentry round to crowd to the ceremony; and the day was finally named, though it had not yet quite come to pass.

But ghostly rumors began to circulate around the Hall, and crept about among the servants, and made them shudder when the night-hours came, and surround their places sooner than go by certain passages and galleries any time about midnight; and—And, in fact, Hardwick Hall was haunted! Haunted within, and haunted without. Within, the shadowy forms of two-headed men wearing cloaks, glared with fiery eyes upon the horrified creature they happened to meet with in their midnight rounds. Without—But the finishing part of our legend will more fully delineate him—or it—and indicate who the ghostly rider by night must necessarily be.

A hunting party, on a very large scale, had been got up, and while Miss Felicia Wingrove rode on the right of the young heir of Hardwick, and kept the post of honor in the hunt, a goodly cavalcade of cavaliers and ladies followed, and all was joy and laughter—hounds baying, horses neighing, horns braying—till a young buck was started, which led all pell-mell through the forest glades, till the turrets of Hardwick were fast lessening behind the waving trees.

Phillip had turned to say some words to his fair companion, when he was at once aware of a shadowy phantom-rider by his side, and speeding on his as ghostly steed between them.

A moment, the ghostly rider had turned a sort of reproachful look upon her, and she recognized the features at once.

The next, the wild rider had turned its blazing orbs upon Phillip, while, with a gesture of the hand, it pointed to the ground, where felled timber and brush-wood formed a thick encumbrance.

It seemed to say, "There!" as it pointed, and the younger Hardwick seemed to know it.

He uttered a cry; his horse shied and fell; and amidst a great cry of alarm from those who now followed fast, they saw that he fell over the horse's ears and lay stunned and bleeding on the ground.

Many trampling riders came up, and the retainers being called, Phillip Hardwick was carried to the Hall.

Miss Felicia Wingrove, pale and frightened, had her pony led by a cavalier, while a huntsman walked beside her to prevent her falling off. She, too, returned to the Hall, and sought her own chamber and attendants.

To those that yet remained behind, the conduct of the dogs became a matter of astonishment—of almost fear.

The sagacious animals howled and yelled—beginning to tear up the earth at one particular spot, till some, remarking how loose it was, and that it was taking a particular shape or form, began to reflect.

Picks and spades were soon obtained, and the dreadful deed which had been done lay exposed in all its horrors.

There lay the corpse of young Ralph Hardwick, covered with gashes and foully spotted, splashed with blood. That he had been murdered was now too clear.

The rumor soon reached the Hall—reached Lady Hardwick's ears, and her demeanor became awful.

With a wild shriek she rushed from the room, hastened by corridor and passage up the stairs, where at last they found her, a groveling, gibbering maniac, crouched on a broad slab of stone, over which she was moaning and calling upon the names of the two Italians who had been in her service.

Alas! such a service! This slab was taken up, and two grizzly corpses were seen lying there, green with the poison which had been given them, and already decomposing under the effects of lime, which had been flung over them in their unhallowed grave.

The story, which has been "extant, though (not) written in very choice Italian," here closes; the usual results of such deplorable catastrophes taking place here, as they do throughout the world, and in every stereotyped form.

After this, Hardwick Hall became deserted, and was suffered to lapse into a sort of mouldy decay for many a year; but another heir to Hardwick appeared in contrast of time, and his conduct, to some extent, palliated the "blot in his scutcheon."

EXTRACTS

FROM T. L. HARRIS'S POEM, "THE GREAT REPUBLIC."

We call for leaders. Lo, our leader cometh!
Invincible, from heart to heart, he moves.
See, in his smile the rose of Eden bloometh;
He cleaves and quickens every child he loves.
How stand the few who follow where he leads?
As the world stands, "mid earth's dissolving creeds."

In purity, the primal orb was rounded;
In purity, the swift winds took their flight;
In purity, young Time the clarion sounded,
And woke the years, the seasons by her might.
In purity, breathed Nature, heaven's young child;
In purity, man rose and woman smiled.

And purity is God's eternal voice;
And purity his everlasting song.
In purity, his attributes rejoice;
By purity his works are borne along.
In purity utters the great design;
For the pure God, pure altar, gift and shrine.

Till this, no order! Till this dread ordeal
That men must pass. The base shall perish here.
But crowned as hymen, smiles the fair ideal,
From purity's dear earth, this natal sphere.
Call'st thou, oh earth, such conquerors undone?
They reign in God's new harmony begun.

The Lancaster (Missouri) *Excelsior* knows of a girl in Schuyler County, who, "one night last summer, attended a ball, danced all night, went home in the morning, got breakfast, dinner and supper for ten harvest hands, did a two weeks' washing and the milking, made a calico dress, practiced her music lesson, went blackberrying, gathered a gallon, walked to town in the evening to attend a concert, and walked home again before bed time."



THE GHOSTLY RIDER APPEARS TO PHILIP AND FELICIA.

She was certainly very beautiful; but it was a beauty that repelled and never won upon you, save when she made play with it at you, as she did to Sir Ralph before she wedded him; and soon he began to read her nature too thoroughly.

Cold and statuesque; tall, with a stately air, and a sweeping carriage; she was a show's splendor enough, and as a piece of living furniture in a rich man's house, might gratify his sense of pride; but she had crushed his heart, deeply hurt his love, and was likely to change his frank, loving nature utterly in the course of a few years.

To find out that the woman you are linked with for life is utterly the converse of what you expected her to be, is something far from agreeable to contemplate.

The departed Lady Hardwick's son, Ralph Asheton Hardwick, had grown up to be a fine lad of four. The present Lady Hardwick gave birth to a son, and some few of Sir Ralph's hopes revived that the fact of her having borne him a son might, through the agency of the maternal sentiment, warm her cold, chill heart to him again; and he—as for him, he would be only too glad to respond.

It was a fine child, undoubtedly; but it bore less the stamp of the Hardwick face upon it than Ralph's eldest born did.

The one was a true Hardwick—the second, only "half a one"; and, in fact, though this face had the out of the mother about its fine profile, the more questionable eyes, mouth, laugh of Sir Gervase Moore, neither of which "people much cared to look upon, marred its early promise; for while the lights in the one shined, the smile in the other was so suggestive of falsehood that men only associated with him equally under protest.

The step-brothers grew side by side, and were remarked for their fine development; and, in truth, Sir Ralph was proud of both.

Soon they had their pony piece, and the same tutors had the charge of them, and no difference could possibly be made between the half-brothers.

Only Lady Moore knew there was one—there would be one insuperable difference; for some day the one brother would be the heir of all the broad lands of Hardwick, and the other would not possess an acre!

Lady Moore knew this well, and did not fail in making her daughter, Lady Hardwick, know it also.

She made her know it so venomously, so darkly, so blackly, that had she whispered "murder!" into her daughter's ears, she could not have spoken more plainly.

It is not necessary to sow too thickly that which is to grow into hemlock—deadly nightshade—things out of which crime distills poisons to attack the fount of life. No! Little by little will do it, and effectually enough too. It is not necessary to come to the matter of a hideous, horrible, red-handed crime all at once. To do that, is to shock and revolt, where, by degrees—sure, if slow—the consent which only backs the will is lacking.

It is not necessary to adduce the arguments—to give the precise, explicit details of conversation, short and broken—more in the shape of "hints" than of a didactic laying down of a plan which passed between them.

It would be useless to enter upon this ground further than by stating the result as yet only arrived at, namely, that Lady Moore made her daughter (Lady Hardwick) see and know, beyond all doubt, that the true heir of the great estates of Hardwick, entailed too as they were, which would prevent any division—to the helpless, hopeless exclusion of her own son, Gervase Philip Hardwick, from any participation in the

lordly share of the spoil—was certainly not her offspring.

The young mother hated Sir Ralph's elder born with a hatred that might be born out of the depths of Gehenna, and this hate constantly engendered and warmed into a sullen fire, ready to be fanned into flame at the right moment.

The theory being ready, the idea entertained and cultivated, time, patience, circumstances would come, and the opportunity would quickly follow.

It seems incredible that a scheme—and we only hint at it—so full of probabilities of frustration, of meeting a degrading and even ludicrous end, should have been dreamt of at all.

If it was the result of an after-thought on the part of the woman, it was sufficient, for it was adopted in the main; yet there must be some years of delay yet; and one out of the thousand chapters of accidents might help to remove the heir, and leave the plotter unmasked.

Years of delay, such as might bring the elder son on the verge of his majority, when he would "come of age" with the usual rejoicings familiar to Hardwick Hall. And so the boys grow, the mother waited, and time went on.

Time only confirmed this immitigable woman in her purpose—for the mother, Lady Moore, had passed away, and Sir Gervase slept in the family vault, and another Gervase reigned in his stead, with whom we have nothing to do—time went on, and other children were born to Lady Hardwick, but her purpose only slept—it never faltered.

Sir Ralph had continued to live in a sort of sulky amity with his wife. His contentedness and domestic joy were, however, totally gone.

He had begun to take an extraordinary interest in his eldest son, who was now fast approaching his twentieth year. "But two years more of life," sighed the old man, for to his infirmities were added an accident in the hunting field; "two years longer, and there will be another Sir Ralph, heaven bless him! Two years more—" and with these words upon his lips, he fell back in his bed, and expired with the calmness of an infant falling to his rest.

There had appeared upon the scene, so soon to be the seat of "action," an additional individual in the form of a lady of surpassing grace and charms, the daughter of an old friend of the dead Sir Ralph's, and according to old friendly family fashions at odd times—"few and far between" we will say—she had been betrothed to Ralph Asheton from her earliest infancy.

Miss Felicia Wingrove—an heiress in her own right, and a beauty of no ordinary kind—had been making, with her aunt and father, a short stay at Hardwick Hall; and meantime the note of preparation was sounded out on behalf of the great festivities to be held when the heir of the estates came of age.

It was on a bland, delicious summer afternoon that in a sumptuous boudoir, which overlooked a noble garden stretching away to right and left till the eye failed to take in its limits—it was on such an afternoon that a lady, stately still, for all she was approaching forty, sat looking forth out of an open window of this chamber, and with a glance of deadly ferocity and cat-like stealth watching two persons who were walking slowly up an avenue of trees and bushes, all of a varied kind, and glowing in all the pride in its very finest development of horticultural art.

They passed beneath the window, paused a moment, and Lady Hardwick could hear their pleasant voices borne on the summer air.

"So! they are there. It is time to commence the play," she muttered. "Well, I have felt my way, and if he has ambition, a sense of vengeance,

what matter for a wrong or no?—we will make one!" she laughed, scoffingly.

A footstep sounded in the chamber, and a handsome, well-built youth, his limbs set off by an elegant hunting dress of the period, stood before her.

"Phillip," she said—"Phillip Gervase Hardwick" giving emphasis to the name.

"Well, mother?" he replied.

"Come hither! Look forth!"

He advanced, obeyed, and with a cry and a change of color on his cheek, stood before his mother.

"You know who she is, do you not?"

"One fairer than the day—lovelier than the dawn; one I love till I think it will almost drive me mad, if I have not from her lips the words I have begged of her."

"She will be your half-brother's bride soon, my son, and the words you want are matters of doubt."

"Not if I can stay them; not if—" he checked himself.

"Hark! you would use force, eh?"

"I swear that! I have not heard you speak in vain, so full of purpose as you have, without understanding you."

"You know him, then?"

"Who?—my half-brother? Yes—oh, yes!"

"Do you think that he is, or will be, something more than that?" She uttered this with an all but tragic emphasis.

"Something more?" he repeated, as not having quite caught her meaning.

"Have you forgotten, then?"

"What, mother—what have I forgotten?"

"That he is heir to the lands, to the wealth, to the manor, to the Hall—to all that lies within, and all that lies without; park, forest, fields, lake, rivers—all, all, far as the eye can reach either way."

The youth set his teeth together, and his breath came hissing between them.

"Yes—yes," he muttered. "I have not forgotten, and that shall soon be told. Where is Paolo?"

"With Orsino; and they have dug—what—what they have been told to do, and have left it ready for the work—finished and gone—"

"Gone?"

"They have gone where those who knew them will never know them more!" replied the lady, with a ghastly smile.

That night Ralph Asheton Hardwick disappeared, to the astonishment of the whole county; and to the shock was added the mystery attached to it.

Two Italians, Paolo and Orsino—a courier and a valet, the lady had brought with her on returning from a recent tour in Italy—disappeared too, and all search for them was ineffective.

It was not unnatural to arrive at a conclusion that the disappearance of the young heir was associated with the sudden vanishing of these two.

Rewards were offered; the woods, the towns, the cities were ransacked; all the north was, in fact, occupied by an army of defeated detectives.

All in vain!

As a consolation, however, there was a new heir at Hardwick—to wit, Sir Gervase, the half-brother; and as the farmers, tenants on the estates, and the mob of hobbled villagers from the vicinity round, found roast beef and October ale in plenty, the health of Sir Gervase was as easy to drink as Ralph's might have been.

And he was, speedily after his coming of age, to wed the maiden whose hand had so long been betrothed to the elder half-brother, poor Ralph;

THE THREE OFFERINGS.

BY JENNIE H. FOSTER.

When woman's heart first cast in clay, In Nature's secret chambers lay, Ere God had breathed his life within...

reformer, and at the same time giving unlimited license to individual propensities; calling social disorder the greatest good; blotting God from the universe...

Among civilized people, certain rights are conceded to society, certain standards of morality are set up, which all lovers of order are required to respect...

Spiritualism is not a Godless religion; neither is its tendency to foster licentiousness in society, or disorders which lead to licentiousness...

Neither God nor Nature, angels nor human beings, in whom dwells the shadow of a sense of human rights and human responsibility...

It is significant of the estimation in which the people hold Spiritualism when it is denounced everywhere among them—upon the street corners, in social circles, and in religious assemblies...

went forth from the beloved and regenerated Pierpont after he had ascended, and taken a more comprehensive view of the situation in the ranks of his brethren in the flesh than was possible while he was with them...

THE NATURAL HISTORY OF RELIGION.

BY DYER D. LUM.

No. VII.—CHRISHNA. "THE PARDONER OF SINS." The Mahabharata is the name of an epic poem of the Hindus, comprising more than one hundred thousand verses...

Brahmins ascribe an age of over five thousand years to it, and modern criticism, while not acknowledging this high claim, still allows to the Bhagavat Gita an antiquity of two thousand B. C., and we must bear in mind that even then it was the mere redaction of the legendary lore of a still greater antiquity...

These temples, formed by excavating mountains of rock, and ruins of immense Cyclopean walls, are far older than the era of the Vedic race. Sanscrit legends are not connected with them nor preserved any record or recollection of their origin...

The worship of the ninth avatar, Krishna, is so universally extended over India, and held in such high repute, that a better illustration of the transformation of history into a "solar legend" could not well be found...

While I admit that the conception of Krishna has undergone important changes, I still assert that in all its essential features it was existing before our era. Says the learned Godfrey Higgins: "The statue of this god is to be found in the very oldest caves and temples throughout all India..."

The human race had become so steeped in sin and wickedness, that Brahma commanded Vishnu, the second person of the Trinity, to descend to the earth and take on humanity by being born as a human child, and save mankind from their sins. Vishnu, declaring that "it is time I should display my power and relieve the oppressed earth from its load," announces his purpose of becoming incarnate and issuing forth to mortal life from the womb of a princess of the royal line of Dwaraka...

iron doors—became flooded with celestial light. Brahma and Siya, accompanied by angelic hosts singing praises of joy and exultation, appeared before her. "In thy delivery, oh favored among women," sang the angels, "all nations shall have cause to exult..."

To elude the agents of the remorseless despot, the prison-doors were miraculously opened, the guards thrown into a deep slumber, and at the command of God, the father passed out with the child unharmed, crossed the river Jumna, which, on his approach, parted on either side...

Growing daily in beauty, goodness and strength, he exerted his miraculous powers solely for the benefit of humanity. He saved multitudes, raised the dead, and washed the feet of the Brahmins. He was the meekest and best-tempered of beings, benevolent, tender, and chaste...

After his triumph over his antagonist, his manner of living was as regal and resplendent as before it had been humble and lowly. He was ever present with each of his thousands of wives, and had one hundred and eighty thousand sons. Finally, signs of dread and fearful import occurred on every hand...

The astro-theological character of this legend, and the identity of Krishna with the sun, is unmistakably apparent through the veil of allegory gathered around it. His birth in a dungeon, and the bitter persecution of the reigning king, is emblematical of the struggles between heat and cold, the new birth of the sun at the winter solstice, and the counteracting power of winter...

Many learned writers have seen so plainly the characteristics of "solar legends" in these ancient myths, that they have denied them any historical foundation whatever, while others, flying to the opposite extreme, have seen historical facts in every pre-historic myth. The position here maintained is that Sabalism, or Star-worship, was, primitively, the faith of the more enlightened nations, and that all historic faiths, whether of Indo-European or Semite origin, have either grown out of or been modified by it...

His one hundred and eighty thousand sons are the one hundred and eighty thousand degrees of the zodiac from the vernal (his maturity and assumption of power) to the autumnal equinox. His residence, Galoka, signifies world of cows, the Aryan appellation for clouds, and of frequent use in the Vedas. His great conflict with the serpent Kaliya has been for centuries sculptured on the rock-temple, representing him standing with his heel on the serpent's head, and is illustrative of the great Tragedy of Nature...

"Be auspicious to my lays, oh Krishna, thou only God of the seven heavens, who swayed the universe through the immensity of space and matter. Oh universal and resplendent Sun; thou mighty Governor of the heavens; thou sole and universal Deity of mankind; thou gracious and supreme Spirit; my nobles and thou happy inspiration in thy praise and glory. Thy power I will praise, for thou art my Sovereign Lord, whose bright image continually forces itself on my attentive, eager imagination. Thou art the Being to whom heroes pray in perils of war; not are their supplications vain, when thus they pray, whether it be when thou illumines the eastern regions with thy orient light, when in thy meridian splendor, or when thou majestically descendest into the west..."

MATTER.

EDITORS BANNER OF LIGHT—If a body of matter—say our earth—were divested of all attraction, that of gravitation, cohesion, chemical, electric or magnetic, &c., would it not be divested of all its "properties" appreciable to our senses? In fact, would it not become spiritual matter, and still, reasoning backward, give us just as

vidid an idea of existence as we now have? Perhaps the latter attractions or others not specified might be retained and still the result be the same. What evidence have we that all space is not filled with such matter, which has either never possessed the "natural properties" or has been divested of them?

I do not consider the resurrection of the natural body necessarily a myth. Natural matter may assume a spiritual form by being divested of its earthly properties. Science proves that the visible universe was formed by the action mainly of the law of gravitation infused into cosmic matter, which before this action may have been "without form and void," that is, invisible. It certainly could not have been felt, for it would offer no resistance to our nerve extremities, and feeling, in fact, is the only natural sense we have, for into it all the others may be resolved.

I see no difficulty whatever in appreciating fully the idea of bodies of spiritual matter clothed with properties as fully inherent as those we call earthly matter, but different from them. The power that infused gravitation into chaos can again take it away if he chooses. And why may he not, when it has accomplished its end, by filling creation with forms the remembrance of which will be all the spirit of man needs as a souvenir? C. B.

SARCOGNOMY.

BY DR. R. R. ROBERTS.

In the Banner of Light of May 23d, I read with the deepest interest and peculiar pleasure an article from the pen of the gifted Dr. J. R. Buchanan, on "Sarcognomy as a Guide to Manual Healing." In the winter of 1855-56 I first had the pleasure of meeting Dr. Buchanan in Cincinnati. He was the first person on earth to tell me that I possessed remarkably strong healing power, and very kindly presented to me a copy of his valuable "Anthropology," which I studied with the most absorbing interest. To him and his fine book I am greatly indebted for the marked success that I have met with in my extended practice, as a healer, in many obstinate cases which required skill as well as "power." I am well satisfied that the fundamental principles, as laid down in Dr. B.'s sarcognomical chart, are correct, and, furthermore, that an understanding of those principles would save a vast amount of "pummeling" of severe cases that is now engaged in by inexperienced healers; and, in other cases, would save the mortification of failure by many experienced magnetic physicians which are now very frequently met with. They would not then have to add, as many do now in case of failure, "You will recover in nine or twenty-one days!"

There are very many good lessons to be found in the article of Dr. B., referred to above. That the greatest degree of healthful influence and strength of the human body, sarcognomically, magnetically, and, in a purely physiological sense, is "located between the shoulders, I verily believe; also that the weakest part is in the hypochondriac regions I think is easily demonstrated. I believe it well to follow Dr. Buchanan's advice, as given in the article referred to above, with this simple modification: Instead of merely "making quick, dispersive passes over the region of the hypochondria," I would suggest that the operator, after being satisfied that the greater portion of the morbid, negative influence has been dispersed from the hypochondriac region, should then place one hand (the right hand is best) on the back, covering both kidneys, and the other hand on "the pit of the stomach," and by this simple method, without any effort on the part of the magnetizer, a magnetic circuit is formed, and new life and energy are infused from the inner spheres of light and life, and a most wondrous change will thus be wrought upon the patient. The "passes should never be made to the hypochondriac region and stop, but past, onward and from this most negative part of the body. Then should follow the "infusive treatment" indicated above. The same directions will apply equally as beneficially to the organs of the brain in the region of "health and energy" and the "organ of disease" (which is located just below "alimentiveness"). Dispersive passes should be made over this negative, easily-influenced region, then "polarize" with the hands as above. When the treatment is conducted in this way it is not only not "dangerous," but, on the contrary, is highly invigorating to the patient, and is not fatiguing to the healer. This mode of treatment is especially applicable to patients afflicted with paralysis, spinal diseases, dyspepsia, diseases of the spleen and kidneys, and "nervous prostration." Care should be exercised, at the same time, to see that the articulation of the vertebrae of the different spinal processes are all perfect. If there is an undue pressure upon the spinal marrow, either in the cervical, dorsal, lumbar, sacral, or coccygeal regions, then all of the efforts of the physician, of any and every system, will fail, unless the cause is first removed, or, in other words, the "curvature" is reduced. I hope Dr. Buchanan will consent to favor us again with articles upon this important subject. San Jose, Cal., June 9th, 1869.

The Inclined Plane.

We find the following communication with the above heading in Hany's Journal, published in New York, in reply to Mr. Harper's article in our paper, to which the writer refers. What has Mr. H. to say for himself?

MR. HANNEY—In a late number of the Banner of Light is a long article by Henry Harper, in which he claims that the scientific theory of the inclined plane has been practically proved by him to be a delusion. He constructed an inclined plane "to raise the cart vertically while it is passing three times the height, or 30 inches, on the plane;" and deduces from the theory that a weight of 50 ounces should have exactly balanced 150 ounces in the cart, whereas, notwithstanding friction, 154 ounces were actually raised. But in fact his experiment sustains the scientific theory; for measuring a 30 inches on the plane, the length of the incline was 31.02 inches, so that 50 ounces should have balanced 153.1 ounces, and allowing 4 ounces for friction should have moved 154 ounces by the theory. He further states that he raised the inclination half an inch, at which point it is presumable that the weights, 150 ounces and 50 ounces, balanced; and the theory shows that with the height 10.54 inches, they would exactly balance, that being one-third the length of the incline.

The error of Mr. Harper's mode of computation would have been strikingly demonstrated if he had happened to place his inclined plane the other way, so as to raise the cart 30 inches vertically while passing one-third the height or 10 inches on the plane. He would then have come to the conclusion, computing the same way, from the theory, that 150 ounces weight would balance 50 ounces on the inclined plane, a result so manifestly absurd that it only needs to be suggested to show that the error was not in the scientific theory but in his peculiar mode of applying it, a mode which no scientific man would sanction. HENRY M. PARKHURST.

Toads are sold in Paris at the rate of fifty cents a dozen. The animal is used for the protection of vineyards and gardens from the ravages of insects that escape the pursuit of the birds. Loro is like honesty—much talked about, but little understood.

Original Essays.

"WHO IS ON THE LORD'S SIDE?"

BY MRS. MAHIA M. KING.

"They shall deliver you up to councils, and ye shall be brought before rulers and kings for my sake." The enemies of truth often put in progress the most efficient means to secure its triumph, proving themselves to be the blind instruments of a power that works for the universal good, and chooses such means for its establishment as are at hand. "The wrath of man shall praise him," was a saying of a prophet of old, which has proved itself to be a just opinion to the present; and at the present it is being substantiated in the efforts of bigots and concealed enemies of the cause of Spiritualism to bring that cause to shame in the eyes of the people. Nothing could have pleased Spiritualism more than the evidence that has been elicited in the far-famed Mumler trial; or than the efforts of skeptical committees to detect the "tricks" of the Davenport Brothers. The public must needs be stirred up to the utmost vigilance to detect frauds, in order that it may discern some of the unmistakable facts which go to establish the genuineness of the spiritual phenomena. The most effectual means of arousing the careless to an examination of an important subject, is to bring it to the notice of the public by some method that involves great risk to somebody, as the loss of life, liberty, reputation, or business. The people love excitement; and it is better that they be excited sometimes on a subject whose thorough investigation is a vital necessity to them than upon others of less importance.

Now that the attention of the American people is drawn to the subject of Spiritualism so generally through the press, it is a most favorable opportunity for Spiritualists to define their position to the world more plainly than they have generally done, that the people may be able to judge of the merits of a faith they have hitherto so generally despised. With tens of thousands of the people, Spiritualism signifies something too vague to claim serious attention; with tens of thousands of others it is a system of immorality, or one that is dangerous to the well being of community, from the tendency of some of its cardinal doctrines. If the Spiritual Philosophy is of any value to the world; if its principles are those which alone can develop a true manhood, a perfect social system, and fully satisfy the cravings of the human spirit after something to satisfy its Godly nature, surely, it is worthy the trouble of its advocates to present it before the eyes of the people in its true light, or in the attractive light in which it invariably presents itself to the well-regulated mind that studies its principles.

This philosophy has not been revealed to be "hidden under a bushel," but it comes in this latter day as a legacy from God himself to the whole people, to be a saviour unto them, the redeemer of society from the evils which oppress it. It comes demanding a fair hearing among the people at large—demanding to be fairly represented. "But," say professed Spiritualists, "we are doing what we can to fairly represent this system to the people, and we can do no more. We will not proselyte as the sects are doing. People must choose or reject our faith as their dispositions lead them." Spiritualists, if you have done what you could thus far; if you have sown the good seed broadcast, and trusted to the soil, prepared as it was to take it up and yield a harvest, consider well if you have not arrived at a period when the soil is prepared for a greater variety of seed than you have heretofore sown, or sown in sufficient quantity to yield fruit that the people at large could judge of its quality? Behold your field! and you see that briars and thorns have sprung up with the wheat, and that there is danger that they will choke it unless you act the part of the wise husbandman, who keeps his fields clear of noxious plants that the good ones may have opportunity to thrive, and more good seed take root in the soil.

There always come epochs in the history of every cause, when new ground is taken, new encroachments made upon the territory of its enemies, when its principles are asserted with more positiveness, because they can be, from the fact that the public mind has been prepared to receive more truth from the efforts of the pioneers in the cause. An epoch has surely arrived in the history of Spiritualism, when it must assume a position that cannot be misunderstood, upon great vital questions which are agitating society at the present time. As a reformer of society, it must assert itself plainly to the understandings of the people at large. It has long enough been asked by inquirers into the merits of this system: "What good does it profess to do for the people?" "What great moral precepts does it teach above those taught by the sects, and upheld by the laws and customs of society?" Long enough has it been asserted by its enemies, "that it is a system of inconsistencies, of contradictions; affirming itself to be a

LOVE-LABOR.

BY D. S. FORBES.

In this world through which we're roaming... In his world through which we're roaming...

the other spirits have given little bits of their history while in the body.

As the last mentioned spirit made himself heard, we heard also from time to time the note of a bird, perhaps produced by this or some other spirit; there must have been several.

Sancto's voice now called for quiet and passivity, and he began his concert with the piece first in order on his programme, being accompanied now and then by a tapping of a card-board tube.

The air "Sing, birdie, sing," was beautifully played on the flute, the accompaniment being really as by a singing-bird. But how can I speak of the March from Faust and the March from Le Prophete, which was asked for by one of the circle?

After an hour and a half's playing, the programme was concluded, each piece being played at our request more than once, and then the invisible performers, seeming to like the enthusiasm of their auditory, invited the members of the circle to name in succession an air, and they would try to play it.

On the gaslight being turned off, a whispering voice was heard asking for paper. Light was reproduced, a few sheets of paper obtained, and after being marked by some of the circle with their initials—laid, with pencils, on the table.

Mrs. Anderson was anxious to possess this programme, because her name was upon the paper, but Mr. Childs said he thought he ought to keep it among his records.

Each strain of the music lasted about half a minute, each being distinctive, characteristic, and illustrative of the words of the verbal tableau preceding it.

Sancto asked Mr. Childs to tune and lay the violin on the table. This was done. The spirit corrected the tuning, and then ran over the instrument, bringing out that tone proper to it when the mute is on.

Along with these latter sounds we heard another voice joining the two others in remarks and repartee, very diverting to those to whom they were addressed and who understood them.

improved, and wrote back that he considered Spiritualism a myth, and that he would not debate a myth! But, to ease himself down as lightly as possible, he said that he was willing to prove that "Spiritualism was infidel in all points vital to Christianity," and one or two other unimportant propositions.

Mr. Hull's answer was forwarded to Mr. Mitchell; but the latter gentleman, evidently considering discretion the better part of valor, has remained prudently silent; consequently we fear that the chances for a discussion are rather slim.

Several months ago there appeared in the Banner of Light a communication from the spirit of Chauncey Robinson, of Holly, N. Y. My wife's father, after reading the message, became convinced that it was the spirit of his brother, as the style was very like his, although this was the first intimation he had that it was not at all in the form, or that he had become a Spiritualist.

Quarterly Report. To H. N. BULL, Corresponding Secretary of the Connecticut Association of Spiritualists, Willimantic, Conn. Again it becomes my duty, as State Agent, to make a statement to you, and the public, of what I have accomplished the last quarter, commencing April 1st, and ending June 30th.

As the time for breaking up approached, Mr. Childs asked Sancto to favor us with the usual concert finale. The concertina gave forth "Rule Britannia," the last note of which was prolonged into the first of "God save the Queen," rendered with wonderful power and finish.

As the time for breaking up approached, Mr. Childs asked Sancto to favor us with the usual concert finale. The concertina gave forth "Rule Britannia," the last note of which was prolonged into the first of "God save the Queen," rendered with wonderful power and finish.

Organization of an Association in LaPorte. EDITORS BANNER OF LIGHT—Once more I greet you and wish you the words of cheer, "I see you are floating in the world with 'Little Ben' as your watchword to all. I now report to you the work begun here in LaPorte, Ind., where we have just organized an Association, under the name of the 'LaPorte Association of Spiritualists,' and elected the following officers: Dr. S. B. Collins, President; Mrs. S. Armstrong, Vice President; Frances A. Tuttle, Corresponding Secretary; Warren Corchran, Recording Secretary; W. Ellison, Treasurer.

Our city is also favored with the presence of Dr. Fuller, an excellent clairvoyant, test and healing medium. Some of the tests given are very remarkable, and perfectly satisfactory. For instance, at a circle held at the writer's house, after describing several spirits, so that they were readily recognized, an Indian spirit took possession of the medium, and addressing himself to a gentleman present named Olmstead, told him that he had been on a visit to his (Olmstead's) brother, who resides in Indiana.

Our Secretary, by instruction, wrote to the gentleman, offering to bring an object upon which he could exercise his penchant for demolishing Spiritualism. At the same time we addressed a letter to Moses Hull, inquiring if he was willing to come to Kansas as a victim for sacrifice.

distribute papers and books on this subject, so that inquiring minds may have opportunity to receive the truth. That those who are ever willing to communicate, when conditions will permit, so we stand ready to give to those who are seeking knowledge in regard to the subject of Spiritualism, all the light we can.

Resolved, That it is our duty to show our gratitude, as recipients of angelic aid, for the constant aid we receive to recognize the inestimable value thereof.

Resolved, That a true life, free from the barriers of prejudice and the controlling influence of evil, is the best means of realizing the highest good, and in order to live true lives, we must have all the knowledge of our physical, mental and spiritual natures that can be obtained.

Resolved, That as brothers and sisters, it is our duty to visit the sick and afflicted, and to see that no suffering is allowed among our people, and that "charity to all things is the end of the cardinal principles of our philosophy."

Resolved, That in view of the unfair report of Mr. Davis, one of the members of the Executive Board, who had been writing, through the mediumship of Mrs. Selena, at Judge McDonald's room last night, some other member of the committee be invited to state the facts that occurred there.

Resolved, That the Executive Board be and they are hereby authorized to appoint the requisite number of delegates to attend the next National Convention of Spiritualists, to be held in the city of Buffalo, N. Y., during the present year.

Resolved, That the American government should no longer regard and treat the Indians as a foreign power, making treaties with and war upon them; but, as the easiest, most humane, and only just and consistent mode of disposing of their Indian question, should be to have them recognized as citizens, with all the rights, privileges and duties of full citizenship, and hold them henceforth amenable only to the laws of the land.

Resolved, That the Executive Board be and they are hereby authorized to appoint the requisite number of delegates to attend the next National Convention of Spiritualists, to be held in the city of Buffalo, N. Y., during the present year.

Resolved, That the Executive Board be and they are hereby authorized to appoint the requisite number of delegates to attend the next National Convention of Spiritualists, to be held in the city of Buffalo, N. Y., during the present year.

Maxwell, of Richmond; Mrs. Mary Thomas Clark, of Willimantic.

The following committee were appointed to wait on Prof. T. B. Fay, and invite him to address this Convention tomorrow (Sunday) afternoon, at 2 o'clock: Mrs. Esther Hildridge, Indianapolis; Mrs. Dr. Hubbard, Muncie; Gardner Knapp, Indianapolis.

The above committee reported that they had called upon Dr. T. B. Fay, and were informed by him that Mr. Taylor accepted the invitation, and would speak before the Convention.

The Treasurer submitted his report, showing he had collected during the time he had served, December last, \$35.00, during the same time he had paid out, as an exhibit of \$247.10, leaving him in hand, as an exhibit of \$112.10. Committee on Finance reported the collection of \$17.00.

Committee on Business reported progress as follows for the evening: 1st, subject: 2d, lecture by Dr. T. A. Blaud; 3d, subject; 4th, subject; 5th, subject.

Resolved, That the Executive Board be and they are hereby authorized to appoint the requisite number of delegates to attend the next National Convention of Spiritualists, to be held in the city of Buffalo, N. Y., during the present year.

Resolved, That the Executive Board be and they are hereby authorized to appoint the requisite number of delegates to attend the next National Convention of Spiritualists, to be held in the city of Buffalo, N. Y., during the present year.

Resolved, That the Executive Board be and they are hereby authorized to appoint the requisite number of delegates to attend the next National Convention of Spiritualists, to be held in the city of Buffalo, N. Y., during the present year.

Resolved, That the Executive Board be and they are hereby authorized to appoint the requisite number of delegates to attend the next National Convention of Spiritualists, to be held in the city of Buffalo, N. Y., during the present year.

A SPIRITUAL MUSICAL SEANCE.

Some evenings ago, namely, March 24th, 1869, my wife and I were kindly invited to join a circle by Mr. and Mrs. Childs at their house.

The circle arranged, musical instruments, namely, a violin, a flute, a piccolo flute, and an organ-concertina, were placed on the table, together with a few card-board trumpets.

On the gaslight being turned off, a whispering voice was heard asking for paper. Light was reproduced, a few sheets of paper obtained, and after being marked by some of the circle with their initials—laid, with pencils, on the table.

Mrs. Anderson was anxious to possess this programme, because her name was upon the paper, but Mr. Childs said he thought he ought to keep it among his records.

Each strain of the music lasted about half a minute, each being distinctive, characteristic, and illustrative of the words of the verbal tableau preceding it.

Sancto asked Mr. Childs to tune and lay the violin on the table. This was done. The spirit corrected the tuning, and then ran over the instrument, bringing out that tone proper to it when the mute is on.

Along with these latter sounds we heard another voice joining the two others in remarks and repartee, very diverting to those to whom they were addressed and who understood them.

CONNECTICUT.

Quarterly Report. To H. N. BULL, Corresponding Secretary of the Connecticut Association of Spiritualists, Willimantic, Conn. Again it becomes my duty, as State Agent, to make a statement to you, and the public, of what I have accomplished the last quarter, commencing April 1st, and ending June 30th.

As the time for breaking up approached, Mr. Childs asked Sancto to favor us with the usual concert finale. The concertina gave forth "Rule Britannia," the last note of which was prolonged into the first of "God save the Queen," rendered with wonderful power and finish.

As the time for breaking up approached, Mr. Childs asked Sancto to favor us with the usual concert finale. The concertina gave forth "Rule Britannia," the last note of which was prolonged into the first of "God save the Queen," rendered with wonderful power and finish.

Organization of an Association in LaPorte. EDITORS BANNER OF LIGHT—Once more I greet you and wish you the words of cheer, "I see you are floating in the world with 'Little Ben' as your watchword to all. I now report to you the work begun here in LaPorte, Ind., where we have just organized an Association, under the name of the 'LaPorte Association of Spiritualists,' and elected the following officers: Dr. S. B. Collins, President; Mrs. S. Armstrong, Vice President; Frances A. Tuttle, Corresponding Secretary; Warren Corchran, Recording Secretary; W. Ellison, Treasurer.

Our city is also favored with the presence of Dr. Fuller, an excellent clairvoyant, test and healing medium. Some of the tests given are very remarkable, and perfectly satisfactory. For instance, at a circle held at the writer's house, after describing several spirits, so that they were readily recognized, an Indian spirit took possession of the medium, and addressing himself to a gentleman present named Olmstead, told him that he had been on a visit to his (Olmstead's) brother, who resides in Indiana.

Our Secretary, by instruction, wrote to the gentleman, offering to bring an object upon which he could exercise his penchant for demolishing Spiritualism. At the same time we addressed a letter to Moses Hull, inquiring if he was willing to come to Kansas as a victim for sacrifice.

Our Secretary, by instruction, wrote to the gentleman, offering to bring an object upon which he could exercise his penchant for demolishing Spiritualism. At the same time we addressed a letter to Moses Hull, inquiring if he was willing to come to Kansas as a victim for sacrifice.

INDIANA.

Organization of an Association in LaPorte. EDITORS BANNER OF LIGHT—Once more I greet you and wish you the words of cheer, "I see you are floating in the world with 'Little Ben' as your watchword to all. I now report to you the work begun here in LaPorte, Ind., where we have just organized an Association, under the name of the 'LaPorte Association of Spiritualists,' and elected the following officers: Dr. S. B. Collins, President; Mrs. S. Armstrong, Vice President; Frances A. Tuttle, Corresponding Secretary; Warren Corchran, Recording Secretary; W. Ellison, Treasurer.

Our city is also favored with the presence of Dr. Fuller, an excellent clairvoyant, test and healing medium. Some of the tests given are very remarkable, and perfectly satisfactory. For instance, at a circle held at the writer's house, after describing several spirits, so that they were readily recognized, an Indian spirit took possession of the medium, and addressing himself to a gentleman present named Olmstead, told him that he had been on a visit to his (Olmstead's) brother, who resides in Indiana.

Our Secretary, by instruction, wrote to the gentleman, offering to bring an object upon which he could exercise his penchant for demolishing Spiritualism. At the same time we addressed a letter to Moses Hull, inquiring if he was willing to come to Kansas as a victim for sacrifice.

Our Secretary, by instruction, wrote to the gentleman, offering to bring an object upon which he could exercise his penchant for demolishing Spiritualism. At the same time we addressed a letter to Moses Hull, inquiring if he was willing to come to Kansas as a victim for sacrifice.

Our Secretary, by instruction, wrote to the gentleman, offering to bring an object upon which he could exercise his penchant for demolishing Spiritualism. At the same time we addressed a letter to Moses Hull, inquiring if he was willing to come to Kansas as a victim for sacrifice.

Our Secretary, by instruction, wrote to the gentleman, offering to bring an object upon which he could exercise his penchant for demolishing Spiritualism. At the same time we addressed a letter to Moses Hull, inquiring if he was willing to come to Kansas as a victim for sacrifice.

Our Secretary, by instruction, wrote to the gentleman, offering to bring an object upon which he could exercise his penchant for demolishing Spiritualism. At the same time we addressed a letter to Moses Hull, inquiring if he was willing to come to Kansas as a victim for sacrifice.

ILLINOIS.

Notice. The Spiritualists of Boone Co., Ill., and vicinity will hold their sixth annual meeting, in the village of Boylston, commencing Friday, August 20th, and continuing to Sunday evening, the 23d. All lovers of true and untrammelled thought and speech are cordially invited to attend. The meeting will be held in one of the large halls.

Resolved, That the Executive Board be and they are hereby authorized to appoint the requisite number of delegates to attend the next National Convention of Spiritualists, to be held in the city of Buffalo, N. Y., during the present year.

Resolved, That the Executive Board be and they are hereby authorized to appoint the requisite number of delegates to attend the next National Convention of Spiritualists, to be held in the city of Buffalo, N. Y., during the present year.

Resolved, That the Executive Board be and they are hereby authorized to appoint the requisite number of delegates to attend the next National Convention of Spiritualists, to be held in the city of Buffalo, N. Y., during the present year.

Resolved, That the Executive Board be and they are hereby authorized to appoint the requisite number of delegates to attend the next National Convention of Spiritualists, to be held in the city of Buffalo, N. Y., during the present year.

Resolved, That the Executive Board be and they are hereby authorized to appoint the requisite number of delegates to attend the next National Convention of Spiritualists, to be held in the city of Buffalo, N. Y., during the present year.

Resolved, That the Executive Board be and they are hereby authorized to appoint the requisite number of delegates to attend the next National Convention of Spiritualists, to be held in the city of Buffalo, N. Y., during the present year.

MAINE.

Convention in Portland, Me. The Convention of Spiritualists which met in Portland, on June 15th, 1869, for the purpose of organizing a National Association of Spiritualists, to be held in Buffalo, N. Y., Aug. 21st, 1869, was adjourned to meet again in Congress Hall, in Portland, for the same purpose, on the 23rd day of July, at 10 o'clock A. M. All Spiritualists in the State are cordially invited to meet with us. In behalf of the Portland Convention, J. M. HARRIS, Sec'y.

Resolved, That the Executive Board be and they are hereby authorized to appoint the requisite number of delegates to attend the next National Convention of Spiritualists, to be held in the city of Buffalo, N. Y., during the present year.

Resolved, That the Executive Board be and they are hereby authorized to appoint the requisite number of delegates to attend the next National Convention of Spiritualists, to be held in the city of Buffalo, N. Y., during the present year.

Resolved, That the Executive Board be and they are hereby authorized to appoint the requisite number of delegates to attend the next National Convention of Spiritualists, to be held in the city of Buffalo, N. Y., during the present year.

Resolved, That the Executive Board be and they are hereby authorized to appoint the requisite number of delegates to attend the next National Convention of Spiritualists, to be held in the city of Buffalo, N. Y., during the present year.

Resolved, That the Executive Board be and they are hereby authorized to appoint the requisite number of delegates to attend the next National Convention of Spiritualists, to be held in the city of Buffalo, N. Y., during the present year.

Resolved, That the Executive Board be and they are hereby authorized to appoint the requisite number of delegates to attend the next National Convention of Spiritualists, to be held in the city of Buffalo, N. Y., during the present year.

The First Expressman.

On the 29th of June died Amos Head, in the town of Plainfield, Iowa, the American who originally conceived and carried out the idea of the express business.

"The Universe."

The first number of this fine-looking Journal is before us. It is devoted to literature, the spiritual philosophy, woman's independence, etc.

With charity for all—with a deep love for the constructive force in society—with due deference to the matured theories of others, we purpose to be as unflinching in the advocacy of the just and the right, as we promise to be tolerant in dealing with the opinions of peers and superiors.

We welcome The Universe, as still another harbinger of the incoming glory of Spiritualism. You have much labor to perform, friends. Be true to the great principles you teach, and the angels will reward your every effort.

Movements of Lecturers and Mediums.

- Mrs. F. Wentworth writes us that she will answer calls to lecture in New England during July and August. Address Stoughton, Mass. Cephas B. Lynn, trance speaker, lectures for the Spiritualists and Liberalists of Oswego, N. Y., during the month of August.

The Massachusetts Radical Peace Society.

At a meeting of the friends of peace, held at Hopedale, Mass., on the 26th and 27th of June, the reorganization of the Massachusetts Radical Peace Society was effected, and the following officers were elected: President—Lyander S. Richards, of Boston; Vice Presidents—Henry C. Wright, of Boston, Thomas Haskell, of Gloucester, E. D. Draper, of Hopedale, Miss Anna W. Cotton, of Boston, Mrs. Harriet N. Greene, of Hopedale, H. F. Ober, of Boston; Corresponding Secretary—Rev. William S. Heywood, of Hudson, Mass.; Recording Secretary—Mrs. S. Jane Hatch, of Hopedale, Mass.; Treasurer—Robert F. Walcott, of Boston; Executive Committee—Rev. William S. Heywood, of Hudson, B. J. Butts, Stephen Albee, Mrs. Mary Davis, George O. Hatch, of Hopedale. The parent society, the Universal Peace Union, held a Convention during the afternoon session. Speeches were made by A. H. Love, of Philadelphia, L. K. Joellin, of Providence, and others. The friends were earnest, and the cause has certainly gained a firmer foothold in the old Bay State.

Spirits and Sealed Letters.

The Round Table of July 3d, published in New York, allows an anonymous correspondent to spew out his spleen in type against the Banner of Light, because we allowed one of our writers to notice favorably the mediumship of Mrs. Waterman, whom he had tested. It is a matter of astonishment that so respectable a journal as the Round Table, should stoop so low as to allow an anonymous writer to characterize the spiritual phenomena of the nineteenth century as "bosh."

London Spiritual Monthlies.

THE LONDON SPIRITUAL MAGAZINE for July has come to hand, and is for sale at this office and by our agents, "The American News Co.," Nassau street, New York City. It contains articles of great merit.

Charity Fund.

Moneys received and forwarded in behalf of our sick and destitute brother, Austin Kent: From Mrs. M. A. Lyman, Springfield, Mass. \$1.00 From A. Friend, Marblehead, Mass. \$1.00

Sunday Services at Mercantile Hall.

On Sunday morning, July 11th, the Boston Children's Progressive Lyceum met as usual at their hall, in Summer street. Duing to the excessive heat of the weather the wing movements were dispensed with. The regular exercise for the day being declamation. Misses Ella Crowell, Hattie A. Melvin, Minnie Pearson, Minnie Atkins, and Abbie Badow favored the school and visitors with well-rendered pieces: Riva Barbour (a miss of twenty years of age) recited an original poem; and Misses Richardson and Blake, of the Chelsea Lyceum, took part in a dialogue. A song by Charles W. Sullivan, music by Adelle Murton and Annie Gayman, a recitation by Mr. Choate, and poem from Mr. W. Lock contributed to the interest of the occasion.

Afternoon Conference.

The Conference was called to order at half-past 2 P. M., Dr. Dunklee presiding. As an introductory to a further consideration of the question, "What are the relations existing between Matter and Spirit?" the Doctor read some selections from "Aurora Leigh," and then called for remarks from other speakers. Judge Ladd gave an account of several séances he had attended, and stated that to his mind they gave conclusive evidence that the faculties undeveloped here must be unfolded in the world of spirit by a regular process of unfolding; for Nature had but one order of progress—from the germ to the fruit. Nature never duplicated anything; she never gave the foot the power of the hand. The rudimental sphere was necessary, and on this earth, or similar planets, all intelligent beings must pass their elementary course, which, if neglected, must be made up afterward under the disadvantages of the use of material machinery to attain that end.

Mr. Ashdown thought these discussions were valuable only as they operated to create in those attending, a higher feeling with regard to futurity. He believed the spirit could not exist without a body, though not the body it inhabited in earth-life. He believed that as we pass away so we shall find ourselves on the other side; therefore he urged all to make the best efforts to improve the advantages presented by the primary school of mortality.

George A. Bacon thought it was little honor to the Spiritualists of Boston that these meetings were so poorly sustained; although great credit was due those who were so earnestly laboring for their perpetuity. The lessons thrown out by the question under discussion were eminently practical, and to Spiritualists was given the power, above all other classes and conditions, to harmonize philosophy with practicality. The relations between spirit and body were most intimate, as much so, as it were, as the song of the bird to the bird. The action of each was eminently reciprocal, and the practical demand growing out of the present question was that we should so educate the body by the forces of the spirit that both should expand.

James Campbell stated that though his views might differ from many others as regarded details, there was no difference in his belief as to the certainty of the great truth of Spiritualism. He was, however, opposed to calling spirit, matter, as he considered one entirely different from the other. Spirit, in his view, was a something which was not governed by any law on this earth. The God of the Christians might be the great Creator of the universe, but it did not necessarily follow that he was connected with the human soul, only so far as that soul was attached to him; for all the goals of the past owed their supremacy to the elevated conceptions of their worshippers. The spirit was to him: a part of the Eternal Soul, whether we called it God or anything else. He did not believe in an intermediate order of angels, arbitrarily created; but that all spirit existences were developed from the germ of mortal life; a contrary course would be in violation of Nature. He believed our earth was intended to be a place of preparation from which the spirit should ascend.

Death of Dr. Glover.

Dr. Ralph Glover, for several years President of the Society of Progressive Spiritualists of New York, and one of the earliest, most consistent and intelligent Spiritualists of this city, passed from earth on Monday morning, July 5th, while the people were celebrating the Anniversary of our National Independence. Dr. Glover was one of the original signers of the Constitution of our Society, and took an active part in obtaining the certificate of incorporation which gave us a legal existence. On the withdrawal of Mr. A. J. Davis from the Board of Managers, in 1865, he was elected President, which office he held to the time of his decease. He had been for many months in feeble health, his disease, marasmus, or slow consumption, seeming to threaten a speedy termination of his earthly career as long ago as last autumn. He, however, survived the frosts and snows of winter and the changeful climate of spring to die in midsummer.

Death of Dr. Glover.

To say that he was willing to go does not express the state of his mind during all the weary time that he was only waiting and anxious to depart. Perchance in his new home he will hereafter celebrate the return of this July Anniversary as the day of his emancipation from the thralldom of earth and the full enfranchisement of his immortal spirit. At the last meeting of the Board of Managers of our Society the following resolution was unanimously adopted: Resolved, That in the decease of our late President, Dr. Ralph Glover, we recognize the fact that a good man has gone from among us—a man of rich and varied personal experience, comprehensive and cultured intellect, well versed in the philosophy as well as the facts and phenomena of spiritual intercourse, truthful and upright in all the relations of life, and that our Association has lost one of its warmest friends and most liberal supporters; and we hereby wish to express our heartfelt sympathy with the bereaved widow and family of the deceased. J. E. FARNWORTH, Secretary of the Board. New York, July 12th, 1869.

Belvidere Seminary.

We recently had the pleasure of a call from the Misses Bush, principals of the above institution of learning, which we are assured is gaining in public favor every year. These ladies are anxious to increase the size of their school buildings, as those at present are insufficient to accommodate the students who would be glad to avail themselves of the privileges offered in this liberal Seminary. It would seem that an opportunity is here offered to wealthy Spiritualists to do a practical work for the cause, by advancing the funds needed and thus enabling the principals to enlarge their sphere of action, and place this institution on the footing it deserves.

"The Question Settled."

This new work by Moses Hull, recently issued, is thus commented upon by the Providence Evening Press: "This is a critical examination of the so-called spiritual phenomena and philosophy, in the light of the Scriptures of the Old and New Testaments. The author has made his examination very thorough, and produced a great number of texts to prove the identity of ancient or Biblical and modern Spiritualism. He evidences a close attention to the Bible, which was to have been expected, as he was formerly one of the accepted ministers of the Advent faith. There is a sincerity pervading the discussion which is pleasing. The scope of the work may be inferred from the headings of its chapters, as follows: The Adaptation of Spiritualism to the Wants of Humanity; The Moral Tendency of Spiritualism; Bible Doctrine of Angel Ministry; The Three Pillars of Spiritualism; The Birth of the Spirit; Are we Infidels? Are we Deluded? Objections Answered."

A woman's suffrage convention has been called to meet at St. Louis, Missouri, on the 6th of October.

ALL SORTS OF PARAGRAPHS.

Read the excellent essay, "Who is ex the Lord's Side?" by Mrs. Maria M. King, which we print elsewhere. Many professed Spiritualists may read Mrs. K.'s essay with profit. The other articles under the head of "Original Essays," are also worthy of a careful perusal.

The American Spiritualist of July 3d, says that Warren Chace is to edit a Western Department for the Banner of Light. This is news to us. He will undoubtedly remain as at present one of our regular correspondents. We have no further occasion for departments. We embrace the United States in one department, and expect our friends everywhere to act as our agents and correspondents.

The Revue Spirite for July, published in Paris, France, has been received. It is well filled with choice spiritualistic literature.

Read by all means Mr. J. Dixon's account of "A Spiritual Musical Séance," held in London, March 24th, 1869, which we copy from the London Spiritual Magazine.

Thanks, Bro. Jamieson. Your grand notice of the dear old Banner of Light is more than we expected from your prolific pen. We do not mean to be charitable at the expense of justice—no, no, not at all. But there is a vast difference between man's justice and God's justice. We pray continually to be governed in all our dealings with our brothers by the largest charity, for "to err is human, to forgive divine." Thus far we are satisfied with the course we have pursued. To the spirit-world we give all the credit.

Buy the little book entitled "Natty, a Spirit," written by Allen Putnam, of the Southern District, Boston. It is a capital work.

The Doctor "turned the tables" upon you, John, very neatly. "Is it always safe to anecdote people when they are present, is it?"

People everywhere are inquiring, "When are our taxes to be reduced?" Not as long as Government is managed by "Rings," you may be assured. Why don't Wendell Phillips analyze these rings—show up the corruption in high places? Let the people know where their money goes to. No can do it better than any other man in the United States.

We have no time to answer private letters addressed to us upon subjects entirely foreign to our editorial duties—more especially when the writers expect us to pay the postage on anticipated return letters.

The World's Crisis will keep up its croakings in regard to Spiritualism. As they manifest very little ability, it can do no harm. Our able cotemporary, the Investigator, can take care of the Elder, as it does occasionally with telling effect.

The Clarke Institution for the deaf and dumb, at Northampton, has received one hundred and twenty thousand dollars by the will of its founder. He made his peace in heaven, sure! Wish some good, generous soul, who has a surplus of this world's goods, would will us one hundred and twenty thousand dollars. We could do an immense amount of good with it, and would. Just add the amount to our deposits in the Bank of North America, would you, some one? We need that sum very much, and should dispense it, as the angel-world might direct, to the needy here.

An exchange informs us that the first colored man appointed to a post office clerkship in the West is named White.

An anecdote is told of Ichabod Bartlett, the well-known lawyer, of Portsmouth, N. H., as follows: The lady with whom he boarded provided veal daily for many weeks. This was the only meat upon the table, and of course the boarders were tired of it. One day Mr. B. took his seat at the table as usual, but with the intention of "entering a complaint," should the same dish again meet his gaze.

"Shall I help you to some veal, Mr. Bartlett?" asked the good lady. "Veal! veal!" responded the gentleman, with evident emotion: "why, madam, if I eat any more veal I shall be ashamed to overlook a cow in the face again." It is needless to add that no more veal was served up at that table for a long time.

The man that "never was cast down by trifles," was tripped up by an orange peel, yesterday.

The newly-built popular carriages, many of them, have popular hubs—a Yankee invention at the "Hub." Moral! They wear out quickly.

The excess of actual purchasing power of the one week's English labor over similar, and the highest paid kind of labor in the United States, is as near as possible eighteen per cent.

TO MRS. C. While angels guard thy downy bed, May fear of ill depart; And light-winged peace play round thy head, And nestle in thy heart. WOOVY.

Women are said to be scarce in Sioux City, Iowa, and a paper of that place advertises proposals for fifteen hundred New England girls of industrious habits. The misses can be spared, and unmixed after their arrival, remarked Dig., while reading the paragraph.

A widow having taken another wife, was nevertheless always paying some panegyric to the memory of his late spouse in her presence, when she one day responded, with great feeling: "Believe me, my dear, nobody regrets her demise more than I do." The husband collapsed after that.

VERIFICATION OF A SPIRIT MESSAGE.—The reader's attention is called to the letter of our Kansas correspondent in another column, wherein he speaks of the message we published some time since from the spirit of Chauncey Robinson. It is proof that the communication given through our medium was correct. Having had no previous knowledge of the party in question, how could we have made public the facts in the case otherwise than as given by the spirit himself?

Ministers in Boston at this time are preaching to nearly bare walls—so they have decided to hold but one service on Sunday until September.

The man who was bent on his purpose, has become round-shouldered.

A New Albany (Ind.) paper tells the following: "A family living in the neighborhood of Millersville, Marion County, has a male and female head, and two full sets of children. The other morning the old man, leading in family prayer, requested the Lord to take especial care of his children, but failed to put in a good word for those of his wife. This led to words between them, which ended in the old lady picking up a fire shovel and hitting pater familias a sounding whack over the head, which laid open his scalp about four inches. Since that time there is no discrimination in favor of his own children in family prayer."

Key-makers have been doing a thriving business in this city since the Massachusetts Prohibitory Law went into operation. Old men and young men exhibit occasionally peculiarly formed keys. What does it mean? Can Major Jones inform us?

The Wisconsin State Convention appointed as delegates to the Sixth National Convention of Spiritualists, to meet in Buffalo, August 31st, E. V. Wilson, Dean Clark, Dr. Brown and lady, Mr. Hamilton, Mrs. Mary Hays, Mrs. Pauline Roberts, Miss Edna Ratty—a strong delegation, and will act as a unit in opposing the one-man power and of all oppression.

ASTROLOGY COMING DOWN.—Mysterious hints are thrown out in London that still another young nobleman has fallen a victim to the turf, and will be obliged to sell his ancestral estates.

A STRIPPED KISS.—It is said that a man in Illinois has been fined fifty dollars and costs for attempting to steal a kiss from a Mrs. Slippy.

It is noted that Dr. Upham is preparing for a future number of the Historical Magazine a reply to Mr. Poole's article on "Cotton Mather and the Salem Witchcraft," in the North American.

To Correspondents.

[We cannot engage to return rejected manuscripts.]

"HONEST INQUIRER," AUSTIN, TEX., is informed that his question was read at our public circle on Monday, July 12th, and the reply of the controlling Intelligence will appear on our sixth page in due course.

E. O. G., ST. ALBANS, VT.—We cannot give you the desired information.

More Nazarenes Wanted.

DEAR BANNER!—A stranger comes to you with willing hands and loving heart, asking a humble place among those favored ones who are spreading their heaven-born light throughout the length and breadth of our land—dispelling the mists and darkness of Old Theology, which have for so many centuries enveloped our bright and beautiful world.

I may not say aught that has not already been said scores of times, but a "still, small voice" said I cannot resist, whispers to my soul: "Dig up your talent, that has so long been buried beneath the cares and trials of life; rub from its surface the accumulated rust of nearly ten weary, desolate years, and, perchance, by the aid of your spirit guide, a little ray from its brightness, some little word just at the right time, may cause to action the dormant energies of some sluggish soul and incite him to good works, or penetrate the inner chamber of some poor, and heart that has not yet learned that our trials are often angel visits in disguise, and the darkest cloud which overshadows human life often appears the brightest to those loving angels who watch over us."

Ah, weary, stricken one, who pines these lines, has passed through the furnace of affliction "seven times heated," and come forth purified by the fiery ordeal. She has learned that all is for the best, (though we cannot always see it at the time), ordered and overruled by wisdom's guiding hand that cannot err.

Let us seek its divine aid; let us be true to ourselves and all the holiest instincts of our nature, by assisting each other over the rough places in life's journey; ever ready to lend a helping hand to the weak and erring, remembering it was such that Jesus of Nazareth spent his life in seeking and saving.

More Nazarenes are needed in this purse-proud, honor-loving, money-seeking world—more who do not fear to go into the highways and byways, and gather up with kind hands and loving hearts those stray wails of humanity who are only waiting for such help to set them again into the path of virtue. And in doing this you will receive a two-fold blessing—the approval of your own conscience, and the loving smiles of those pitying angels who incite you to the good work.

Christians will not do this work. Let Spiritualists set the example. VIOLET. Worcester, Mass.

North Scituate, Mass. The Children's Progressive Lyceum of this enterprising village held a picnic in Merritt's Grove, at the rear of Conihasset Hall, on the 12th inst., which was finely decorated, in addition to Nature's handiwork, by the flags of the Lyceum. Tables were laid in the hall, which literally groaned beneath their burden, being also decorated profusely with flowers. At 12 M. a procession was formed, under the leadership of D. J. Bates, Conductor, at the grove, and marched into the hall. A voluntary on the organ was performed by George Merritt, Esq., and "Our Lyceum, 'tis of thee," was sung by all assembled, and an invocation was offered by Miss Julia J. Hubbard, after which all were invited to partake of the edibles by the Conductor.

At 1:30 P. M. the meeting was called to order in the grove by the Chairman of Committee of Arrangements, Rufus Clapp, Esq., who delivered an able address, followed by remarks from Mrs. S. C. Newcomb in an original poem written for the occasion, breathing the soul of inspiration, Miss J. J. Hubbard, whose eloquent words the whole world ought to hear, and reading "The Soul's Birthright," by D. J. Bates, who afterward introduced as his speakers Misses Ellen M. Bates, Gracie G. Studley, Lizzie Bradford, Alice Snow, Mary E. Bates, Laura Bradford, Lilla Clapp, Gertrude Clapp, and Emily Whitcomb, who were greeted with applause. The exercises were interspersed with songs from the Lyceum, assisted by Richard Barnes, of Hingham, as organist, who also sang a song entitled, "Tis but a little faded flower," and closing this part of the exercises by singing "Old Hundred" by the audience, they adjourned for a Grand Lyceum March in an adjoining field, accompanied by Newcomb's Drum Corps; after which all retired to their homes, congratulating each other on spending one of the noblest days of the season in a happy and social manner. WITNESS.

OPINIONS OF THE PRESS.

A STELLAR KEY TO THE SUMMER-LAND. By Andrew Jackson Davis. Illustrated with Engravings of Celestial Scenery, price 75c; to the readers of Human Nature, 25c, or free by mail. Boston and New York: Banner of Light Office; London: James Burns, office of Human Nature.

It would serve no useful purpose for us to give an exhaustive and critical review of this highly interesting and instructive work. In the first place a great proportion of our readers have already subscribed for it at half-price as a supplement to our present number, and in the second place it ought to be read by every thinking mind, as no fragmentary extracts or remarks of ours can substitute that necessary process. We may observe, however, that this work is very different in kind from the others published by Mr. Davis. He does not in this case follow the light of the superior condition, and instruct his readers in those occult and spiritual matters which are beyond ordinary mortal view, but like an erudite, experienced man of science, he commences by laying a basis of acknowledged physical facts, indicating the probability, possibility, nay, actual existence, of a spiritual sphere or zone in the astronomical heavens, to which the disembodied spirit gravitates on leaving the earth. In the progress of the work the evidence of mediums and seers is given, and as the author's task approaches completion, it becomes very strikingly evident that the investigations of the scientific Spiritualist must ultimately throw a very powerful light on what is called physical science, and revolutionize to a great extent the now-prevailing notions of extension of this one of the most surprising and attractive of Mr. Davis's works, which is saying a great deal. It leads the reader on like the gentle harmonies of musical numbers, and it is impossible to lay the work down till it is finished; and yet, it may be taken up again and again with fresh delight. The reader is not only supplied with facts, but taught to think and distinguish truth for himself, which is one of the crowning traits of Mr. Davis's valuable productions.

We have intimated that a great number have been already subscribed for by our readers; they will be supplied in the order in which they stand on our books with as little delay as possible. Our most grateful acknowledgments, as well as those of our readers, are due to Messrs. White & Co., the publishers, for the facilities they have kindly afforded, enabling us to distribute the work at such a low price. We hope it may not be the last transaction of the kind which we shall have the pleasure of negotiating.—London Human Nature.

Spiritual Periodicals for Sale at this Office: THE LONDON SPIRITUAL MAGAZINE. Price 50 cts. per copy. HUMAN NATURE: A Monthly Journal of Zöloistic Science and Intelligence. Published in London. Price 25 cts. THE BELVIDERE JOURNAL. Devoted to Spiritualism. Published in Chicago, Ill., by S. B. Jones, Esq. Price 8 cts.

THE ROSEBUD: A Monthly Magazine, devoted to the Harmonical Philosophy. Published by Hull & Jamieson, Chicago, Ill. Single copies 25 cts. THE SPIRITUAL PHILOSOPHY. Published by the Michigan Spiritual Publication Company. Price 6 cts.

THE AMERICAN SPIRITUALIST. Published at Cleveland, O. THE JOURNAL OF THE GYMNASTOLOGICAL SOCIETY OF THE UNITED STATES. Devoted to the advancement of the knowledge of the diseases of woman. Price 35 cts. DAYBREAK. Published in London. Price 5 cts.

THE BANNER OF LIGHT BOOKSTORE, 159 Washington street, Boston, and also by our New York Agents, the AMERICAN NEWS COMPANY, 119 Nassau street.

THE STUDENT'S MANUAL OF MEDICAL ELECTRICITY. SHOWING its most Scientific and Rational Application to all forms of Acute and Chronic Disease, by the different combinations of Electricity, Galvanism, Electro-Magnetism, and Human Magnetism. By PROF. WILLIAM WHITE, M. D., formerly of Philadelphia. This is an invaluable little book of 150 pages, in every household. Price 25 cts. For sale at the BANNER OF LIGHT BOOKSTORE, 159 Washington street, Boston.

THE BANNER OF LIGHT BOOKSTORE, 159 Washington street, Boston, and also by our New York Agents, the AMERICAN NEWS COMPANY, 119 Nassau street.

THE BANNER OF LIGHT BOOKSTORE, 159 Washington street, Boston, and also by our New York Agents, the AMERICAN NEWS COMPANY, 119 Nassau street.

THE BANNER OF LIGHT BOOKSTORE, 159 Washington street, Boston, and also by our New York Agents, the AMERICAN NEWS COMPANY, 119 Nassau street.

THE BANNER OF LIGHT BOOKSTORE, 159 Washington street, Boston, and also by our New York Agents, the AMERICAN NEWS COMPANY, 119 Nassau street.

THE BANNER OF LIGHT BOOKSTORE, 159 Washington street, Boston, and also by our New York Agents, the AMERICAN NEWS COMPANY, 119 Nassau street.

THE BANNER OF LIGHT BOOKSTORE, 159 Washington street, Boston, and also by our New York Agents, the AMERICAN NEWS COMPANY, 119 Nassau street.

THE BANNER OF LIGHT BOOKSTORE, 159 Washington street, Boston, and also by our New York Agents, the AMERICAN NEWS COMPANY, 119 Nassau street.

Business Matters.

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

MRS. M. K. CASHIN answers Sealed Letters at 73 Howard street, Newark, N. J. Terms \$1.00 and four red stamps. 4* Jy17.

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

ANSWERS TO SEALED LETTERS, by R. W. Flint, 105 East 12th street—second door from 4th avenue—New York. Inclose \$2 and 3 stamps. Jy17.3w

THE BEST PLACE—THE CITY HALL DINING ROOMS for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays. Jy24. C. D. & I. H. PRESSIO, Proprietors.

MRS. S. A. L. WATERMAN, box 4113, 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. SETH AINSWORTH'S BALSAM IS PURELY VEGETABLE, and may be given (according to directions) to children or adults at any stage of Bowel Complaints, with the utmost confidence that it will prove the right medicine to save life.

Special Notice.

Herman Snow, at 410 Kenney street, San Francisco, Cal., keeps for sale a general variety of Spiritualist and Reform Books at Eastern prices. Also Phiscesettes, Spence's Positive, and Negative Powders, etc. Catalogues and Circulars mailed free. May 1-14

Agents wanted for the sale of Mrs. Spence's Positive and Negative Powders. Address, Prof. Payton Spence, box 5817, New York City. Jy3-14

Notice to Subscribers of the Banner of Light.—Your attention is called to the plan we have adopted of placing figures at the end of each of your names, as printed on the paper or wrapper. These figures stand as an index, showing the exact time when your subscription expires: a, e, the time for which you have paid. When these figures correspond with the number of your name, it is a notice to you that your subscription has expired, and that you must send us the amount of your subscription at once, as early as three weeks before the next issue of the paper, to correspond with those at the left and right of the date.

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 10 M. on Tuesdays.

NATTY, A SPIRIT: His Portrait and His Life.

BY ALLEN PUFANAM. A FEW copies only of this interesting book on hand. Orders should be sent in at once. Price 50 cts., postage 4c. For sale at the BANNER OF LIGHT BOOKSTORE, 159 Washington street, Boston, Mass.

THE SCIENCE OF A NEW LIFE. An entirely new and original book, concerning which the Banner of Light says: "We welcome a publication of this sort with unqualified sincerity. All the miseries and miseries of married life are scattered with the hand of one who is perfectly familiar with his theme, and a master." The Bound Book says: "It is an earnest plea for temperance in all things, and a warning to the young to be true to their homes, and to avoid all the temptations of the world, the flesh, and the devil. Address: COWAN & CO., 74 Broadway, New York. July 24-1w

MEDICAL. CHURCHMAN, office 120 Harrison Avenue. Examination \$2.00. Hours from 9 A. M. to 3 P. M. Medical prescriptions put up and sent to all parts of the country. July 24.

ANNIE DENTON CRIDGE continues to make Psychometric Examinations. Terms for metals, all ages, \$3.00; for character, sometimes obtaining glimpses of the future, \$2.00. Address, No. 16 Phil. Row, 11th street, East, Washington, D. C. Send for Circular. July 24.

MISS ADDIE SIMONDS, Clairvoyant and Test Medium. Residence, 21 Medford street, Chelsea, Mass. Terms \$1.00. 1w-July 24.

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-BREKING 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 sterile crime of this age are withering, and will go far toward changing the current of the thoughts of the century upon matters affectional, social and domestic, for a FIRM, VIGOROUS HEALTH Pervades Every Page.

APPEALS FOR WOMAN, AND CONSOLEMENTS OF WOUNDED SPIRITS.

Are tender, pathetic and touchingly true and eloquent. Its ADVICE TO WOMEN. So often the victims of misplaced confidence and affection, is sound to the core, and withal it gives Direct, Explicit and Valuable Counsel (concerning the Great Chemo-Magnetic Laws of Love, As to render it on that branch of the subject undoubtedly THE BOOK OF THE CENTURY!

Especially is this true of what it says concerning the true method of retaining a lost, wandering or perishing affection. That no advertisement can do justice to this MOST REMARKABLE BOOK ON HUMAN LOVE. EVER ISSUED FROM THE AMERICAN PRESS.

Price \$1.25, postage 16 cts. For sale at the BANNER OF LIGHT BOOKSTORE, 159 Washington street, Boston, and also by our New York Agents, the AMERICAN NEWS COMPANY, 119 Nassau street.

THE STUDENT'S MANUAL OF MEDICAL ELECTRICITY. SHOWING its most Scientific and Rational Application to all forms of Acute and Chronic Disease, by the different combinations of Electricity, Galvanism, Electro-Magnetism, and Human Magnetism. By PROF. WILLIAM WHITE, M. D., formerly of Philadelphia. This is an invaluable little book of 150 pages, in every household. Price 25 cts. For sale at the BANNER OF LIGHT BOOKSTORE, 159 Washington street, Boston.

THE BANNER OF LIGHT BOOKSTORE, 159 Washington street, Boston, and also by our New York Agents, the AMERICAN NEWS COMPANY, 119 Nassau street.

THE BANNER OF LIGHT BOOKSTORE, 159 Washington street, Boston, and also by our New York Agents, the AMERICAN NEWS COMPANY, 119 Nassau street.

THE BANNER OF LIGHT BOOKSTORE, 159 Washington street, Boston, and also by our New York Agents, the AMERICAN NEWS COMPANY, 119 Nassau street.

THE BANNER OF LIGHT BOOKSTORE, 159 Washington street, Boston, and also by our New York Agents, the AMERICAN NEWS COMPANY, 119 Nassau street.

THE BANNER OF LIGHT BOOKSTORE, 159 Washington street, Boston, and also by our New York Agents, the AMERICAN NEWS COMPANY, 119 Nassau street.

Message Department.

Each Message in this Department of the BANNER OF LIGHT was claimed 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. 123 Washington Street, Room No. 4, (up stairs), on Monday, Tuesday and Thursday Afternoons.

Invocations. Our Father, we pray thee for the descent of the holy spirit of truth, that shall make us free. Though our earthly prison-house of flesh may have been dissolved; though chains and bolts and bars may no longer fetter our spirits,

Questions and Answers. CONTROLLING SPIRIT.—Mr. Chairman, in compliance with the custom here, I will answer, as best I may be able, such propositions as you may have to offer.

QUESTIONS AND ANSWERS. Q.—A few nights since I dreamed that I had the power to go from place to place by the mere exercise of will-power accompanied by a slight motion of the hands, but it seemed difficult to stop when great speed was attained.

QUESTIONS AND ANSWERS. Q.—Can the spirits explain how Dr. J. R. Newton, and also seeing mediums, are controlled? A.—Again in this case the will is the motive power. The subject being in a negative state, the operator being in a positive state, of course the negative becomes subservient to the positive, and the result is in accordance with the wishes of the positive pole, the positive force, or operator.

QUESTIONS AND ANSWERS. Q.—Can mankind be spiritualized much in advance of material surroundings? If not, ought not those surroundings to be improved as a first step toward enlightened spiritual revelations? A.—Spirit, even while it struggles in the womb of matter/causes that matter to grow, to unfold, to become more perfect.

QUESTIONS AND ANSWERS. Q.—It has been said, and truthfully, I believe, that one well-proven fact establishes the law. We have several well-attested facts with regard to the subject, pertaining to the medium through whom your speaker addresses you.

QUESTIONS AND ANSWERS. Q.—According to the doctrine of the church of which I am a member, if a family in this world do not live right, if certain members go astray here, when they go into the spirit-world they will be separated.

QUESTIONS AND ANSWERS. Q.—I was told by one Father Shaw here—I've met him several times, and I was told I could come back, and he should come, and he would see to it my message went all right.

QUESTIONS AND ANSWERS. Q.—I do not know as I desire to be entertained physically, but I should be greatly gratified to know that my friends were enlightened at all by my coming with regard to another life.

QUESTIONS AND ANSWERS. Q.—Can the spirits explain how Dr. J. R. Newton, and also seeing mediums, are controlled? A.—Again in this case the will is the motive power. The subject being in a negative state, the operator being in a positive state, of course the negative becomes subservient to the positive, and the result is in accordance with the wishes of the positive pole, the positive force, or operator.

QUESTIONS AND ANSWERS. Q.—Can mankind be spiritualized much in advance of material surroundings? If not, ought not those surroundings to be improved as a first step toward enlightened spiritual revelations? A.—Spirit, even while it struggles in the womb of matter/causes that matter to grow, to unfold, to become more perfect.

QUESTIONS AND ANSWERS. Q.—I do not know as I desire to be entertained physically, but I should be greatly gratified to know that my friends were enlightened at all by my coming with regard to another life.

QUESTIONS AND ANSWERS. Q.—I do not know as I desire to be entertained physically, but I should be greatly gratified to know that my friends were enlightened at all by my coming with regard to another life.

QUESTIONS AND ANSWERS. Q.—I do not know as I desire to be entertained physically, but I should be greatly gratified to know that my friends were enlightened at all by my coming with regard to another life.

QUESTIONS AND ANSWERS. Q.—I do not know as I desire to be entertained physically, but I should be greatly gratified to know that my friends were enlightened at all by my coming with regard to another life.

QUESTIONS AND ANSWERS. Q.—I do not know as I desire to be entertained physically, but I should be greatly gratified to know that my friends were enlightened at all by my coming with regard to another life.

QUESTIONS AND ANSWERS. Q.—I do not know as I desire to be entertained physically, but I should be greatly gratified to know that my friends were enlightened at all by my coming with regard to another life.

QUESTIONS AND ANSWERS. Q.—I do not know as I desire to be entertained physically, but I should be greatly gratified to know that my friends were enlightened at all by my coming with regard to another life.

QUESTIONS AND ANSWERS. Q.—I do not know as I desire to be entertained physically, but I should be greatly gratified to know that my friends were enlightened at all by my coming with regard to another life.

QUESTIONS AND ANSWERS. Q.—I do not know as I desire to be entertained physically, but I should be greatly gratified to know that my friends were enlightened at all by my coming with regard to another life.

QUESTIONS AND ANSWERS. Q.—I do not know as I desire to be entertained physically, but I should be greatly gratified to know that my friends were enlightened at all by my coming with regard to another life.

QUESTIONS AND ANSWERS. Q.—I do not know as I desire to be entertained physically, but I should be greatly gratified to know that my friends were enlightened at all by my coming with regard to another life.

QUESTIONS AND ANSWERS. Q.—I do not know as I desire to be entertained physically, but I should be greatly gratified to know that my friends were enlightened at all by my coming with regard to another life.

QUESTIONS AND ANSWERS. Q.—I do not know as I desire to be entertained physically, but I should be greatly gratified to know that my friends were enlightened at all by my coming with regard to another life.

QUESTIONS AND ANSWERS. Q.—I do not know as I desire to be entertained physically, but I should be greatly gratified to know that my friends were enlightened at all by my coming with regard to another life.

