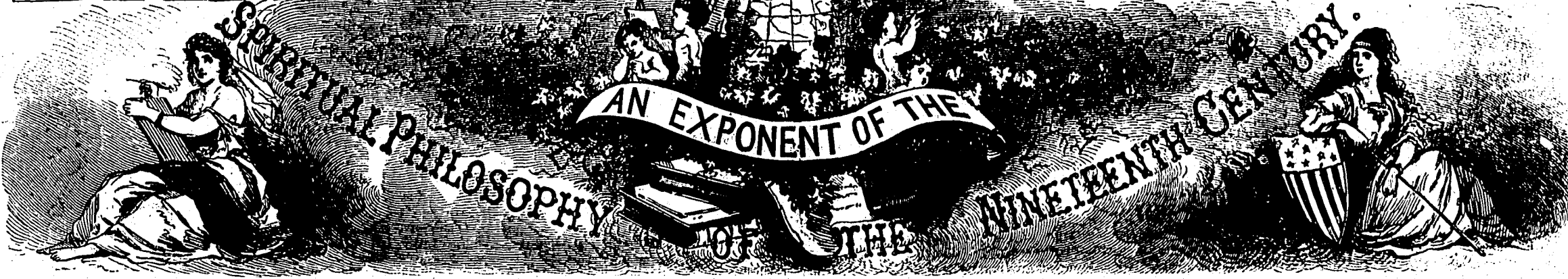


# BANNER OF LIGHT.



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NO. 20.

## Spiritual Phenomena.

### ACCREDITED MANIFESTATIONS.

#### A HAUNTED HOUSE IN WESTMINSTER.

FROM A CORRESPONDENT.

[The writer of this narrative has furnished his name and address. He has likewise given us the address of the particular house, and we have been to see it; but we dare not state its precise whereabouts for fear of legal proceedings, as it is still occupied by the landlord mentioned in the ensuing history.—*Reynolds's Miscellany.*]

I was always a very strong-minded man, and, until the time I am about to mention, ridiculed the idea of ghosts. Let every one speak as they find; for my part, I am now convinced of my error, though I am far from wishing any one to adopt my opinion, unless from conviction.

You must know that about two years ago I went to lodge at an old house in Westminster, where nothing remarkable happened to me for about three months; but one night (too well do I remember it) I saw such an appalling sight as I never before beheld. Even were I starving to-morrow, I would not again enter that room—no, not for a thousand pounds.

I had been to the theatre, and on my way home had drunk a single pint of porter, so that no doubt of my sobriety can exist for a moment. My room was on the second story of a house that, I should suppose, had weathered well-nigh four hundred years, and was in former days a lonely habitation. The room was surrounded by a wainscoting of oak to the height of five feet; it was very lofty, and in the lightest days, owing to the narrowness of the windows, was very gloomy. As I said before, I returned from the theatre, and the snuff of the candle, which I had extinguished on getting into bed, had not ceased to emit its disagreeable effluvia, when I beheld—my blood freezes even when I think of it—a young man, dressed in the habit of days gone by, gliding through the wainscoting on the opposite side of the apartment to where I lay. I was completely paralyzed—trembled violently in every limb, and the perspiration fell in torrents from my brows. I felt for some time as if every nerve was cut asunder, and every sense benumbed. I exerted myself to speak, but in vain; my tongue clave to the roof of my mouth, and I was obliged to remain a horror-struck and inactive spectator of the scene before me.

The apparition remained for nearly ten minutes, which was ample time for me to convince myself that it was no idle chimera of a diseased imagination that stood before me. Yet although it remained so long a time, I could not command sufficient resolution to challenge it, or summon any one to my aid—for I felt as though deprived of all energy; and, in fact, I was so during the whole time of its visit, though my sense of perception and consciousness was painfully acute.

The expression of the countenance was peculiarly mild, and the rich dark locks falling about the forehead and shoulders, and mustachios of the same hue, showed in horrid relief against the ashy, chilling, and livid hue of the face. He wore a doublet of a kind of chocolate color, richly embroidered with gold lace; full loose breeches of a yellow leather, ornamented uniformly with the doublet, and from each was suspended a bunch of ribbon, adorned with a metal tag, reaching down nearly to the broad and drooping tops of his light russet boots. A large travelling cloak of dark blue cloth reached from the shoulders down to the heels, hanging in full folds over the left arm, which was extended toward the fire-place of my apartment.

While I was gazing on him in stupid astonishment and terror, he raised his right hand, and lifted from his head his broad sable-feathered hat, and parting his dark locks, he discovered to my agonized sight a deep and ghastly wound, in the centre of his manly forehead, and with signs and gesticulations that I could not clearly comprehend, he seemed to warn me of some impending danger. Harrowing as the sight was to my feelings, it was a mere nothing to what I suffered when I beheld him slowly, and almost imperceptibly, advance toward the spot where I lay; and fixing his dark piercing gaze upon me for nearly a minute, held me in a more painful and horrible inactivity than the basilisk is said to hold its victim in. For a full minute was I exposed to the fixed gaze of the phantom, without the power of turning my head another way, or addressing it. At length it retired toward the wainscoting, and raising both its hands in the attitude of prayer, remained apparently wrapped in deep contemplation for nearly three minutes, and then suddenly disappeared—sinking into the floor at the bottom of the wainscoting.

As you may well suppose, I did not close my eyes again that night; but as soon as it was light I proceeded to my landlord's room, roused him, and demanded to settle my account, for I determined in my own mind never to reënter the house which was visited in so supernatural a manner. With astonishment in his countenance, he received the amount of my rent, at the same time inquiring what had caused my sudden dislike to the apartment? I gave him an evasive answer and left him; yet I thought I observed a kind of lurking consciousness of something wrong in his countenance, and I doubted not that he was aware of the mysterious visits of the apparition. And so it proved in the end; for happening to meet him one day in the park, I got him to confess that it was reported in the neighborhood that the house, and particularly the room in which I slept, was haunted by the troubled spirit of a young cavalier of King Charles the Second's days, said to have been murdered in that room; and, he added, that during the time he had kept the house, no less than nine persons had left that apartment on account of the strange noises heard there of a night; he said he concealed this from me, fearing I might add one more to the list of

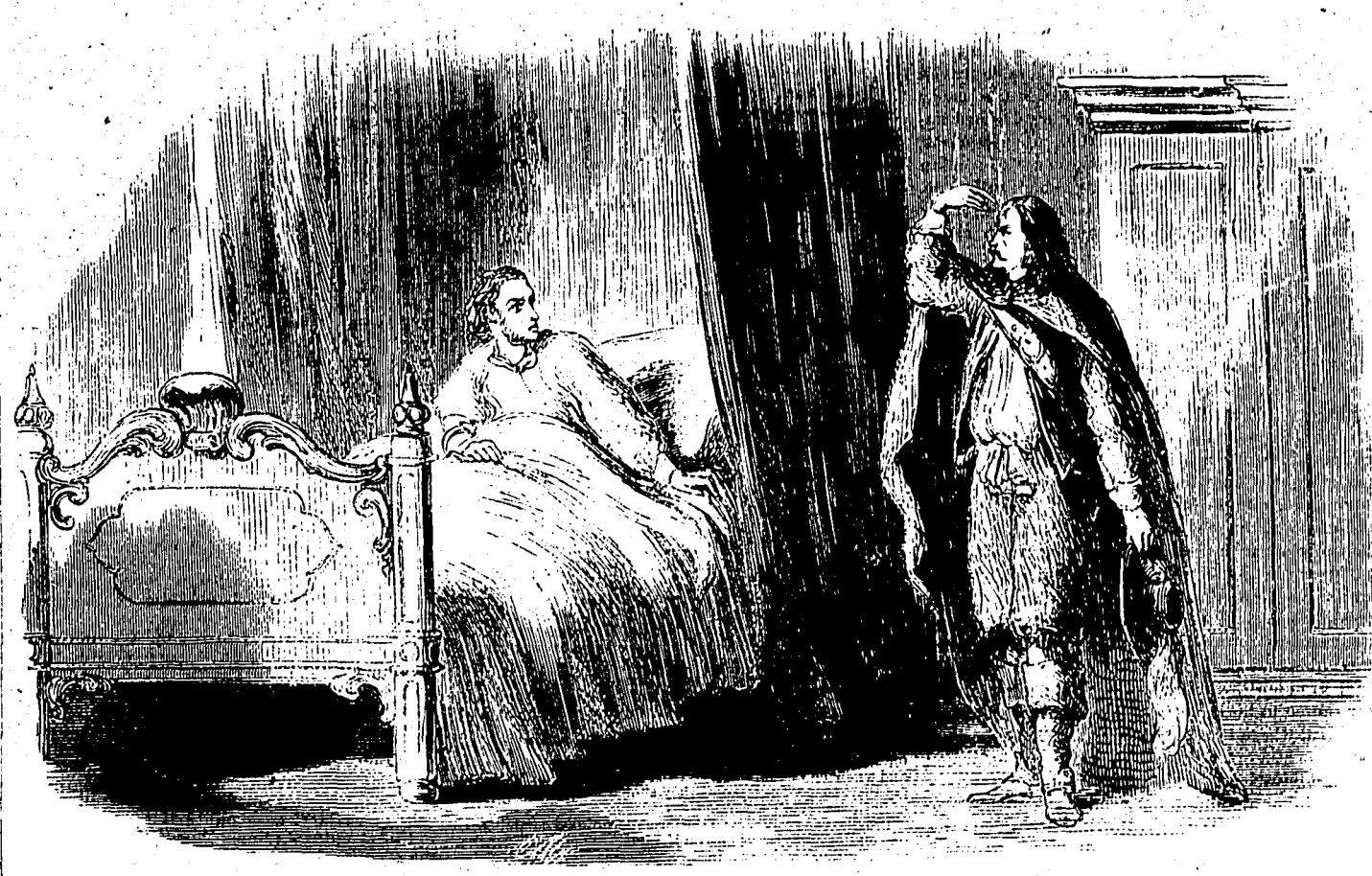
lodgers this supernatural visitor had deprived him of.

Deeply have I suffered the buffets of the world since that time, and much poverty have I endured; yet were thousands offered me to pass another night in that room I should have refused. This is the basis on which I build my faith in supernatural appearances, and, as far as reason and argument may go to ridicule and confute the idea

of the existence of such things, I must be allowed firmly to persist in believing that which my own eyes have been witness to.

#### THE WESLEY'S HOUSE AT EPWORTH.

This narrative refers to the house in which the Rev. Samuel Wesley, the celebrated founder of the Wesleyan sect, was born. The ensuing passage is quoted from a letter written to him by his



THE GHOST OF THE CAVALIER AT THE HOUSE IN WESTMINSTER.

of the dining-room, several dismal groans, like a person in extremity, at the point of death. We gave little heed to her relation, and endeavored to laugh her out of her fears. Some nights (two or three) after, several of the family heard a strange knocking in divers places, usually three or four knocks at a time, and then stayed a little. This continued every night for a fortnight, sometimes it was in the garret, but most commonly in the nursery or green chamber. We all heard but your father, and I was not willing he should be informed of it, lest he should fancy it was against his own death, which, indeed, we all apprehended. But when it began to be so troublesome, both day and night, that few or none of the family durst be alone, I resolved to tell him of it, being minded he should speak to it. At first he would not believe but somebody did it to alarm us; but the night after, as soon as he was in bed, it knocked loudly nine times, just by his bedside. He rose, and went to see if he could find out what it was; but could see nothing. Afterwards he heard it as the rest. One night it made such a noise in the room over our heads, as if several people were walking, then ran up and down stairs, and was so outrageous that we thought the children would be frightened, so your father and I rose, and went down in the dark to light a candle. Just as we came to the bottom of the broad stairs, having hold of each other, on my side there seemed as if somebody had emptied a bag of money at my feet, and on his as if all the bottles under the stairs (which were many) had been dashed in a thousand pieces. We passed through the hall into the kitchen, and got a candle, and went to see the children, whom we found asleep. The next night your father would get Mr. Hoole to sleep at our house, and we all sat together till one or two o'clock in the morning, and heard the knocking as usual. Sometimes it would make a noise like the winding up of a jack; at other times, that night Mr. Hoole was with us, like a carpenter planing deals; but most commonly it knocked thrice and stopped, and then thrice again, and so many hours together. We persuaded your father to speak and try if any voice would be heard. One night about six o'clock he went into the nursery in the dark, and at first heard several deep groans, then knocking. He advanced to speak, if he had the power to do so, and tell him why it troubled his house, but no voice was heard. Thus it continued till the 28th of December, when it loudly knocked (as your father used to do at the gate) in the nursery, and departed. We have various conjectures what this may mean. For my own part, I fear nothing now you are safe at London hitherto, and I hope heaven will still preserve you. Let me know your thoughts on it."

The following passage is taken from a letter written by Mrs. Susannah Wesley, sister-in-law to the Rev. Mr. Samuel Wesley. It is dated from Epworth, January 24th:

"Though it is needless for me to send you any account of what we all heard, your father himself having a larger account of the matter than I am able to give, which he designs to send you; yet, in compliance with your desire, I will tell you as briefly as I can what I heard of it. The first night I ever heard it, my sister Nancy and I were sitting in the dining-room. We heard something rush on the outside of the doors that opened into the garden, then three loud knocks, immediately after other three, and in half a minute the same number over our heads. We inquired whether anybody had been in the garden, or in the room above us, but there was nobody. Soon after my sister Molly and I were up after all the family were abed, except my sister Nancy about some business. We heard three bounding thumps under our feet, which soon made us throw away our work and tumble into bed; afterwards the tingling of the latch and warming-pan; and so it took its leave that night. Soon after the above-mentioned, we heard a noise as if a great piece of sounding metal was thrown down on the outside of our chamber. We, lying in the quietest part of the house, heard less than the rest for a pretty while; but the latter end of the night that Mr. Hoole sat up I lay in the nursery, where it was very violent. I then heard frequent knocks over and under the room where I lay, and at the children's bed-head, which was made of boards. It seemed to rap against it very hard and loud, so that the bed shook under them. I heard something walk by my bedside like a man in a long night-gown. The knocks were so loud that Mr. Hoole came out of his chamber to us. It still continued. Your father spoke, but nothing an-

swered. It ended that night with your father's particular knock, very fierce."

We shall next quote a portion of a letter from Miss Emily Wesley at Epworth to her brother Samuel in London:

"I thank you for your last, and shall give you what satisfaction is in my power concerning what has happened in our family. I am so far from being superstitious, that I was too much inclined to infidelity, so that I heartily rejoice at having such an opportunity of convincing myself, past doubt or scruple, of the existence of some beings beside those we see. A whole month was sufficient to convince anybody of the reality of the thing, and to try all ways of discovering any trick, had it been possible for any such to have been used. I shall only tell you what I myself heard, and leave the rest to others. My sisters in the paper chamber had heard noises, and told me of them, but I did not believe, till one night, about a week after the first groans were heard, which was the beginning, just after the clock had struck ten, I went down stairs to lock the doors, which I always do. Scarcely had I got up the best stairs, when I heard a noise like a person throwing down a vast coal in the middle of the fore kitchen, and all the splinters seemed to fly about from it. I was not much frightened, but went to my sister Susy, and we together went all over the lower rooms; but there was nothing out of order. Our dog was fast asleep, and our only cat in the other end of the house. No sooner was I got up stairs, and undressing for bed, but I heard a noise among many bottles that stand under the best stairs, just like the throwing of a great stone among them, which had broken them all to pieces. This made me hasten to bed; but my sister Hetty, who sits always to wait on my father going to bed, was still sitting on the lowest step of the garret stairs, the door being shut at her back, when soon after there came down the stairs behind her something like a man, in a loose night-gown trailing after him, which made her hastily rather than run to me in the nursery. All this time we never told our father of it; but soon after we did. He smiled, and gave no answer, but was more careful than usual from that time to see us in bed, imagining it to be some of us young women that sat up late and made a noise. His incredulity, and especially his imputing it to us, or our lovers, made me, I own, desirous of its continuance till he was convinced. Whatever it was, I perceived it could be made angry; for from that time it was so outrageous, there was no quiet for us after ten at night. I heard frequently between ten and eleven something like the quick winding of a jack, at the corner of the room by my bed's head, just like the running of the wheels of a clock, and the sound of its coming. Then it would knock on the floor three times, then at my sister's bed-head, in the same room, almost always three together, and then stay. The sound was hollow and loud, so as none of us could ever imitate. I could tell you abundance more of it, but the others will write, and therefore it would be needless."

The following is the Rev. Mr. Hoole's account: "As soon as I came to Epworth, Mr. Wesley, some of your sisters told me what had happened, and that I was sent for to sit up. I expected something extraordinary, but to no purpose. At supper too, and at prayers, all was silent, contrary to custom; but soon after, one of the maids, who went up to prepare a bed, brought an alarm. We all went up stairs, and as we were standing round the fire in the east chamber, something began knocking just on the other side of the wall, on the chimney-piece, and then it came in, rattling with a silk night-gown. Quickly was it in the nursery, at the bed's head, knocking as it had done at first, three by three. Mr. Wesley spoke to it, and said he believed it was the devil, and soon after it knocked at the window, and changed its sound into one like the plucking of boards. From thence it went on the outward side of the house, sounding fainter and fainter, till it was heard no more."

Handsome apples are sometimes sour.

mother at Epworth, while he was absent in London. It is dated January 12, 1716:

"This greeting we were agreeably surprised with your packet, which brought the welcome news of your being alive, after we had been in the greatest panic imaginable, almost a month, thinking either you were dead, or that one of your brothers by some misfortune had been killed. The reason of our fears is as follows: On the 1st of December our maid heard, at the door

## Original Essays.

### THE NATURAL HISTORY OF RELIGION.

BY DYER D. LUM.

No. VIII.—THE ZEND-AVESTA AND THE PARSIS.

The name of Zoroaster is connected with the religion of the ancient Iranians somewhat as that of Moses is with the Hebrew, as the divinely inspired messenger or prophet of Ahura-Mazda, to make known the will of heaven to the inhabitants of earth. Pliny, following the Greeks, places his date as early as six thousand years before Plato. Moyle, Gibbon, Volney, Rhoda, and J. D. Baldwin concur in throwing him back into this vast antiquity. Others, with minds bound to the false biblical chronology, have brought him later, to the seventh century B. C. But as their only reason for this course lay in a desire to "harmonize" with theory, we need not consider it as very deserving of refutation. Fifty years ago the *Zend-Avesta* was only known through an imperfect and incomplete translation. Many of the books are now lost, but those still in existence have been translated. It is the opinion of Major Rawlinson, a believer in the short chronology, that the Zoroastrian books now in possession of the Parsis in India, are at least five centuries older than our era. The *Githas*, or sacred hymns of the *Yasna*, are, undoubtedly, as old as the age of Zoroaster, while some of their works are of a later date than the Christian era.

Sanscrit scholars tell us that "many of the gods of the Zoroastrians come out once more as mere reflections and deductions of the primitive and authentic gods of the *Veda*. It can now be proved, even by geographical evidence, that the Zoroastrians had been settled in India before they immigrated to Persia. The names of many of their mythical characters are directly derived from the Sanscrit, and it is a noticeable fact that the title applied to the gods in Sanscrit, *deva*, bright, shining, becomes transformed in the *Zend* into evil spirits, thereby seeming to imply that a religious schism had separated them from the parent stock. The Sanscrit *Vasava*, son of *Vishnu*, becomes the *Zend* *Vima*, son of *Vrenghrat*. And *Thraetaona* and *Keresaspas*, of their earliest traditions, are identical with the *Vedic Trita* and *Krivisa*.

The great question that presented itself to the mind of Zoroaster, was the problem of evil. Whence came it? Evidently not from God, for God is Light and Truth. How, then, came sin, sorrow and suffering into the world? Hence arose the conception of dual powers, or rather the appropriation of the dualism of Sabianism understood in a more refined and spiritual sense. Zoroaster taught that from the Beginning the Principles of things were Two: "one the Father, the other the Mother—the former is Light, the latter Darkness."

AIURAMAZDA, the distinctive name for the Deity, is derived from *AIURIA*, the Living, and *Mazda*, Giver of Wisdom, from whence comes *Ormuzd*. Ahriman, the evil spirit, is the creator of every noxious plant, insect, or animal, and of everything dark and repulsive. Good and evil penetrated the whole creation, for even in fire, the holiest gift, we find Ahriman credited with the smoke. But the battle, though active and unceasing, is not eternal, for in the future, at the "Resurrection" of the "Last Day," Ahriman will be subdued, and the dead raised to live immortal where "they will need no nourishment and cast no shadow."

The *Avesta* promises to all who should faithfully keep the law of God in purity of thought, speech and act, "when body and soul have separated, the attainment of paradise in the next world," while the disobedient after death will have no part in paradise, but will occupy the place of darkness destined for the wicked. Had Meschia (the first man) continued to bring meet praises, it would have happened that when the time of man, created pure, had come, his soul, created pure and immortal, would immediately have gone to the seat of bliss. "Heaven was destined for man upon condition that he was humble of heart, obedient to the law, and pure in thought, word and deed." But the first pair, "by believing the lies of Ahriman they became sinners, and their souls must remain in his nether kingdom until the resurrection of their bodies."

Ormuzd is spoken of as "omnipotent, omnipresent, and omnipresent; formless, self-existent, and eternal; pure and holy; Lord over all the creatures in the universe; the refuge of those who seek his aid."—(Samuel, &c., as above.)

Samuel Ramsay, in a series of articles some years since on the "Religion of Zoroaster," says, in reference to Ormazd:

"Successive generations labored to invest this being with all possible perfections; and his character has been drawn in the most engaging colors, equally and widely remote from the weakness and moral laxity of the Greek Zeus and the vindictive and irritable temper of the Hebrew Jehovah. In the old hymns of the *Yasna* he is the most holy spirit, the true, the creator, the omnipotent, whom none can deceive, the almighty, under whose control is the whole world. He commands the storm, and made the paths for the sun, moon and stars. He created the frost and the heat, the morning, the mid-day, and the night. The earth is called his daughter, because he prepared, furnished and adorned it for the abode of man. He gave being to the water and the trees, and all living that pertain to the good creation. He giveth not only earthly power and health, but also immortality. He doth what is right, and knoweth alike what is revealed and what is hidden, and out of the fulness of his own spirit he is instructor and director. To his all-seeing eye every sin is open, even to the slightest misdoing. He giveth to every one according to his works; yet he is very gracious, and all creatures that were, are, and are to be, enjoy of his goodness. Although he bestows his chief favors upon the pure, his servants, yet even the wicked live upon his bounty. To a character so exalted, later teachers could of course add but little; yet we might fill pages with quotations of a similar kind from the *Yasna*, the *Vendidad*, and the *Yests*. Nor

## The Lecture Room.

### Sensible Remarks.

John Whitaker, a Spiritualist of this place, gave an address here on the 4th, (or rather the 5th). Subject: "The Rights of the People." If you think proper, you may notice the following, on reform:

"We should encourage the promulgation of all new ideas, whether we consider them true or false. The spirit of persecution which has so long characterized us, should be cast aside and remembered only as a relic of the past. Let us demonstrate to humanity that we have reached a point where we have no further need of this weapon of barbarism. Let us as enlightened people make use of reason and charity in our efforts to convince each other of our errors and faults. To reason with each other is to become wiser and better; to persecute each other is to return to the dark ages. Turning to the history of the past, who are the men for whom you now have the most profound respect and admiration? Are they not such men as Abraham Lincoln, as George Washington, as Harvey, as Galileo, as Jesus Christ? Who were these men? History answers: Abraham Lincoln was an ignorant clown, George Washington was a rebel, Harvey was a scoundrel, Galileo was a dangerous heretic, Jesus Christ was an infidel. Let us profit by this lesson of the past, and cease abusing our fellow men for advancing doctrines different from our own. To this class of men we are indebted for all our discoveries and inventions, for all our literature and art—in short, for all the various and manifold blessings we now enjoy. Change is the law of nature, and we should not cling to the old, unless it shows our ignorance of the great law of the universe. What we have not examined we have no right to decide upon. What we do not understand we have no right to condemn. We should examine all things, and hold fast to that which appears reasonable and good. We should remember that the God who made us, made all laws, and we should not forget that we have a good right to his opinion as another. No man has such power over his understanding as to believe whatever he pleases, without being able to see a reason for it. We cannot believe differently from what we do. We all think our views are founded on reason; as we differ in form, appearance and nature, so we differ in feelings, sentiments and opinions. To be alike, or to think alike, is inconsistent with the principles of the universe."

As there are many different conditions in life, so we must be different to be adapted to these different conditions. All the different forms of government, all the different forms of religion, all the different ages and different conditions. The barbarian of Africa cannot comprehend the laws or the religion of civilization; his laws and his religion correspond to the light he has received, corresponding to his intellectual development. If we can educate his intellect to a point where he can comprehend something higher and better, it is well; but to act on the principle that we must subjugate him to our opinions—whether he is willing or not—to take any advantage of him because he is weaker and more ignorant than ourselves, is too degrading for a people professing to be enlightened. If all mankind possess equal and inalienable rights, as we claim they do, nature, too, should protect them in those rights. For all we should have a certain degree of respect. For all we should have a spirit of charity. This expands the soul and humanizes the mind; while hatred, bigotry and prejudice cramp and contract the highest and most beautiful part of our nature."

This discourse was too liberal for general appreciation. One old lady almost went into hysterics, and cried out, "Oh dear! oh dear! he talks of the lovely Jesus the same as he does of Washington!"

Whitaker is a stanch and bold advocate of reform generally. His motto is, "The world moves, and we must move with it." Success to him.

Yours, &c., H. R. D.

Kerhonkson, N. Y., July 8th, 1869.

With patience and time the mulberry leaf becomes a silk gown.











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### "The Paradox of Spiritualism."

The spiritual movement has identified itself with both the progressive and anti-progressive forces of the age. Under this title, and with this opening assertion, Mr. J. Stahl Patterson contributes to the July issue of the *Radical* some twenty pages of criticism upon what he terms "the spiritual movement." This article justifies its writer in using the term "paradox" as expressing the relations of Spiritualism to his own mind—a paradox being, according to Webster, "a tenet or proposition contrary to received opinion; a sentiment seemingly absurd or contradictory; that which in appearance or language is absurd, but true in fact."

It is not our purpose to quote largely from this article, which is worthy of careful perusal by our readers, but only to comment upon its general features. Its fundamental error, in our opinion, is the author's misconception of Spiritualism. This vitiates his criticism, but does not destroy the value of his remarks upon the deplorable psychological dissipation in which many persons indulge, both within and outside the spiritual fraternity. The whole subject of psychological relations needs more thorough study, for insanity, or unbalanced mental condition, attends business occupations, the pursuit of pleasure, the services of religion, as well as the investigation of Spiritualism.

It is the misfortune of Mr. Patterson, that he does not know Spiritualism to be *in fact*, but mistakes the present attitude of its investigators, and their imperfect and conflicting notions concerning it, for the fact itself. Hence he proceeds to criticize the tendency of a movement, the active force or moving principle of which he does not even know to exist. For he tells us, at the conclusion of his article, that he is "not oblivious of the proofs relied on to produce conviction of the realities of spirit-intercourse. For several years of his life he thought them adequate; but, owing to a change in his mind with regard to the nature of proof, and the character of the testimony in question, he was compelled at length to reject them as inadequate."

We must consider his article, then, as a critique upon certain ideas which he finds actuating the public mind, the aggregate of which, in his judgment, constitutes the spiritual movement, and which he deems "one of the active forces concerned in the spread of liberal thought." From his point of view the writer offers to the public many valuable suggestions, which all investigators of the general subject of Spiritualism may profitably heed, and which its most intelligent and influential advocates have long perceived and endeavored to enforce. As a contribution to the general sentiment of employing scientific methods in all investigations, and conforming opinions thereto; this article, with certain exceptions, is wholesome, but we cannot perceive any evidence that its author believes in human relations to a spiritual world, or that he at all appreciates the scientific spirit which so prominently distinguishes the investigators of modern Spiritualism, as compared with theologians.

Of the Spiritualism which is based on the cardinal fact of spirit-communication and influx, demonstrated by proofs as positive as those which evince any mental phenomena whatever—of the Spiritualism that invests all the invisible attributes of human character with material forms of expression, so that inanimate things, even as chairs and tables, are made to rebuke the materialism of science, falsely so called, in the name of individual spirits who were once located upon this earth—of the Spiritualism that condescends, as it were, to our weakness, and offers us the smoked glass of mediumship that we may realize the distinction of individuality between ourselves and those finer natures with whom we reason and converse—of the Spiritualism which is thus made objective, and so brought within the range of scientific investigation, our author knows nothing and says nothing.

How far, therefore, some of the ideas which he classes among the anti-progressive forces of the age, may be justified and even proved to be progressive forces, he cannot know, inasmuch as it is impossible to estimate the *intrinsic* value or tendency of an idea until its relation to natural facts is understood.

The Spiritualism which is a "paradox" to Mr. Patterson is, according to his showing, that *paradox* for which the material philosophers have so diligently sought, a *spontaneous development*, a child of the soil but not of the sky, a "Topsy" that "never was born, but grew." It has grown from no seed of fact, but is only the embodiment of "ideas which were floating in the mental atmosphere long before we heard of a single reputed revelation from the other world by modern spirits."

"These ideas have been generating for hundreds of years; and through all that time has the soil been preparing in which they could take root and grow into a system of religious belief. These ideas are only further steps in the same direction in which Luther started over three hundred years ago. The origin of such ideas is a complicated one, and involves all the forces which have produced the result we call modern civilization. The printing press; the revival of Greek learning after the fall of Constantinople; the influence of Arabian civilization; the physical improvement of the countries of Europe; the growth of agriculture, commerce and manufactures; the commingling of peoples through immigration and war; the growth of science, and the spread of scientific ideas, together with the general diffusion of knowledge; man's increasing control of the forces of nature, and the conditions of life—all these things and more have been working together to generate modern civilization and modern ideas, from which the spiritual system of philosophy has sprung. Some of the ideas of the spiritual system, so far from having been revealed by modern spirits, are as old as Greek philosophy. Ideas grow out of the conditions of life, and the opportunities of the people for culture. Under particular conditions of mental culture as the soil, is likely to spring up a corresponding crop of

religious ideas. The spirits never have revealed a thought which was not already known."

That these ideas, which are the subject of criticism, are entertained by Spiritualists generally, in common with most students of Nature, we do not deny. That the rationalizing tendency distinguishes the great body of Spiritualists, is true, and that they are as a class in sympathy with that free activity of mind which is constantly digesting and elaborating from known facts, a class of opinions more satisfactory than those heretofore taught, by arbitrary authority, as directly revealed by God. That many of these ideas are also embodied in well-attested communications from spirits, is in our opinion true—as are also ideas in conflict with them—but that either one class or the other constitutes Spiritualism, we emphatically deny.

Spiritualism is, to our understanding, in its largest sense, the vital element of all progress—it is the communicating life, by which the very power of analysis and comprehension is bestowed—and the manifestations from a sphere of human existence invisible to mortals, characterized by all human attributes, *under new conditions*, inevitably calls the mind up to a higher plane of action, that it may comprehend and enter into the life of such conditions. Whether the opinions promulgated by the spirits are but reflections of those entertained by mortals, or not, is a secondary question. Whether the opportunity of progressing faster in accurate knowledge of the universe, be a fact of the spiritual world, or not, is a secondary question. Individuals may entertain all sorts of opinions upon these subjects, based, if the author please, upon "ideas that have been generating for hundreds of years," and "growing out of the conditions of life, and the opportunities of people for culture," as he alleges they do—but the primary question involved in the modern spiritual movement is one of *fact*, viz.: does mind or spirit exist *at all* after the death of the body, and can it demonstrate the attributes by which we know the human mind at all, in any condition of existence?

We affirm that it is by *demonstration of this fact*, through modern manifestations, that the great results which our author enumerates, have been accomplished. That *fact*, and the methods by which it is demonstrated, and not the new or more progressive opinions of the spirits, has opened the orthodox prison-house, and like the angel which appeared to Peter, has led the theological captives out into the light and freedom of Nature.

If spiritual revelations were made from a sphere of absolute knowledge, according to the old theological notion, and the assumption of which, as a part of Spiritualism, seems to inspire much of our author's criticism—the ideas which they communicate would be of more importance, and the attitude of young swallows receiving their food, would become as best. But that dogma does not prevail among Spiritualists. Whatever influence old theological training may still exert upon individuals, in enlarging their acceptance of spirit affirmations upon mere say-so, the evident tendency of the practical methods of Spiritualism is to counteract all obsequious reverence for authority, and to throw every investigator back upon the integrity of his own nature, and the power of his own spirit to solve the riddles of life.

Spiritualism is giving us new and, at first, astonishing phenomena in abundance. We cannot at once comprehend the method of their production, or the forces employed. They seem to contradict the ideas of ages, and even the well founded opinions of scientific men. But it is just here that modern Spiritualists have shown their appreciation of the "positive method," so highly commended by our author. They have unflinchingly affirmed the facts presented to them. They have tested by the "scientific method," and not the theological, over and over again, the genuineness of the manifestations. They have brought a reverent spirit to the investigation of "the world of facts that lies outside of the world of words," and if they have not yet been able to formulate any statement that is satisfactory to material philosophers, it is not because of their ignorance of material science, or the methods in which force and law ordinarily present themselves in the mundane world. But it is because new methods of force, under the control of intelligence, are presented to them under conditions which no evolution of ideas from all the culture of the past, or "floating in the mental atmosphere," enables them to comprehend.

Other manifestations, of a more subjective or mental character, occur in the experience of thousands of persons, by which forms are distinctly seen, and symbols presented, that have as distinct significance and relation to real personal history, as objective forms and symbols of thought ever do. They occur with persons who give no evidence whatever of diseased mental action, but on the contrary of finer susceptibility than that which acts through physical organs alone. They are not disorderly or unrelated, as in ordinary dreams or hallucinations, but strictly conform to the consensuous intelligence that guides the thoughts, influences the judgment and determines the beliefs.

These objective and subjective phenomena constitute the evidence of Spiritualism. Unexplained corresponding facts, are as old as history.

But how does our critic treat them, in the name of science? Precisely as many another material philosopher has done. Seek to destroy the integrity of the mind, and the avenues that lead to it, and make the difficulties of knowing anything with certainty appear enormously great, by exaggerated reference to what we do not know. In this direction are the very illustrations which he employs, two of which we quote:

"Raps are heard. The scientist says: 'These may be made by spirits for aught I know; but as mankind in times past referred all phenomena which they did not understand to spiritual agency, and were always wrong so far as scientific research has yet extended, so I shall avoid the rock on which they waltz. I will not assume this to be done by a spirit without further question. Besides, I as yet know too little of the human mind, the essential constitution of matter, and the forces of nature, to say that this phenomenon may not arise without spiritual agency. If I were wise enough to say where the forces of nature and mind of man, should there have more confidence to assume where the spirits begin, and for anything I know to the contrary, these raps and the seemingly intelligent responses may be the result of a natural force operating in connection with certain susceptibilities of mind. I am far from saying they are, and just as far from saying they are not. To suppose a causal spirit may explain the mystery more readily to my mind; but so thought the savage when he explained the growth of a tree as the act of its own will, or the movements of the winds as the actions of spirits, or an eclipse of the sun as the act of indignant and voracious gods who were eating it. I am shy of this anthropomorphism, and not disposed to adopt it. The I am so conscious of my ignorance of nature and mind, and their limits, and forms of activity, I have not the audacity to prescribe limits to those forces; therefore, I hold these phenomena in reserve for further investigation.'"

Again, the apparition of a departed friend appears. Our scientist says: 'This may be my friend's ghost; it looks like him; it has the same expression of countenance, and is even clothed in like manner. But it is a fact well

known that in certain derangements of the cerebral circulation, old impressions emerge, and are seemingly projected into the outer world, appearing as real; how then am I to know but this apparition has this origin?' . . . With Spiritualists generally, the raps cannot be due to natural forces; they must be made by spirits. The apparition of a departed friend is not the emergence of old impressions into a vivid form; it is the real ghost it seems to be. A new thought is not the result of natural operations of the mind now suddenly brought to consciousness; it is a product of the spiritual world delivered to the human mind by spiritual agency."

We deny that there is any more tendency on the part of Spiritualists than to jump at favorite conclusions, than the materialist manifests when he ascribes them to an unknown and practically unknowable cause. The facts are otherwise; and it may be confidently affirmed that the natural incredulity of the uneducated mind has given way, only to the corroborative testimony of innumerable phenomena, all tending to demonstrate the reality of such intervention. The anthropomorphic idea, which ascribes a spirit to every object of nature, has never existed in the minds of the generation which now accepts modern Spiritualism. The tendency of the average mind was toward disbelief in individual spirit existence, at least in any natural manner. And there is nothing in the methods of modern spiritual intercourse, as evinced by any tendency that can be discovered among its believers, to induce belief that the ordinary forces of nature are directed by finite wills, independent of or contrary to the nature of that life-principle which evolves all forms.

Mr. Patterson makes the conditions and present status of public opinion, into which Spiritualism comes as a quickening and developing influence, the basis of his estimate of its nature and tendency. As properly might he deem the light and heat of the sun reactionary and anti-progressive because under its influence tares flourish luxuriantly with the wheat, and the fruitage of a past season falls rapidly to decay, in the very hands that hold it as the summing up of Nature's beneficence.

It would be folly to expect or desire that all speculation upon the causes, methods and intrinsic value of the spiritual phenomena should be represented until we know more of "nature and mind, and their limits and forms of activity." The mere accumulation of facts, after the Baconian formula, never amounted and never can amount to anything in proving anything more than the facts. In order to get at what these facts signify, there must be hypotheses; and the human mind will try one hypothesis after another until that one is found with which all the facts perfectly harmonize. We may as well admit to-day, as by-and-by, that the hypothesis which the intelligence accompanying the first, the last, and the intermediate manifestations, offered concerning itself, is the best one yet presented, viz.: We are the spirits of human beings who once lived on the earth in mortal bodies. All the facts harmonize with this hypothesis, and with no other. The psychological errors of individuals in mistaking certain abnormal conditions of their own minds for the work of spirits upon them; the imperfect success of spirits in attempting to communicate with or control mortals; the vagaries of opinion and conduct of unbalanced minds, who label their idiosyncrasies "Spiritualism"; even the transfer of allegiance from the theological God to the spirits, by individuals, which our author deprecates as evidence of the anti-progressive tendency of Spiritualism—all this is incidental to the journey of ignorant and imperfect human beings from the land of bondage to materialism, toward the promised land of spiritual life, liberty and knowledge. No temporary and incidental circumstances of the journey ought to be estimated as a part of its grand object or result.

### Purity of Spiritualism.

We take special satisfaction in calling the attention of the readers of the *Banner of Light* to the sound, sensible, and truly elevated article from the pen of Mrs. Maria M. King, published in our last issue. It appears at just the right time to do the great good for which it was intended. When the admonitory words of the good John Pierpont, after his ascension, were given to the world through these columns, it was our sincere pleasure to endorse and repeat the sentiments they so fully expressed, to the very last letter. In our candid opinion it was time for genuine and disinterested Spiritualists to speak out unmistakably upon the impurity with which so many people had sought to engraft their vicious heresies and unclean practices upon the fair body of Spiritualism; as if it were a covert for them to lie in wait in, and give themselves within its secrecy to the gratification of evil and sensual desires. Charity in this particular has ceased to be a virtue. Immediate repudiation of such practices is a matter of simple safety. They have long enough been borne with, working as they have only for the corruption and death of the holy and exalted cause they professed to be devoted to.

Happily, they are now better understood. But there should be no shade of doubt left on any mind regarding the judgment of Spiritualists upon their professions and practices. The article we published in our last issue discusses with eminent propriety and firmness of tone the one subject which these persons have sought to interpret after their own sensual way, and afterward to foist upon the character of Spiritualism. The marriage relation is treated with a pure plainness and striking good sense that cannot but commend itself to all just and discriminating readers. The writer properly holds fast by the monuments of social order as they exist around us, and advocates reforms, not through recklessness and revolution, but by the natural agencies of early nurture and advancing education. And her impressive observations on the necessity that exists for a pronounced declaration of Spiritualists on other matters, vital to society and progress, deserve very serious attention from all who have the real good of the cause at heart, and do not dream of turning it in some secret way into the channel of private profit and advantage. Let there be no hesitancy whatever on the part of true and pure Spiritualists to proclaim their religion as it is, and to divest it of any ill reputation which selfish and inconsiderate persons may have given it.

### Work of our Subscribers.

Our old patrons have sent the following new subscribers for the *Banner of Light* since our last issue:—A. E. Carpenter, ten; A. Deming, one; L. N. Pbluney, one; G. M. Blowers, one; D. D. Johnson, one; Henry Wagner, one; E. G. Rocaf, one; D. T. Sherman, two; Sam'l L. Kerr, one; E. J. Durant, one; Mrs. A. Burr, one; G. W. Jones, one; A. W. Mendum, one; J. J. Fols, two; J. B. Fassett, one; F. Holcomb, one; J. C. Malthaner, one; H. N. Lewis, one; John Seaver, three; J. P. Leland, one; J. H. Nixon, one; James K. Belk, one; W. Chase, one; B. D. Boardman, one; J. Porter McWain, one; Bourne Spooner, one; I. P. Greenleaf, one; J. B. Breed, one; Z. Brundage, one; Francis Washburn, one; L. V. Cobb, one; Austen E. Simmons, one.

The Davenport Brothers intend to visit California soon.

### The Miraculous.

The writer from whom we have made such liberal quotations, out of the pages of the *Monthly Religious (Unitarian) Magazine*, has an article in continuation of his general theme in the July number of that publication, which presents still further points worthy of our attention and that of our readers. He proceeds with remarking that, "because for us human beings science, or philosophy, or learning, or all of them combined, are only a lamp of knowledge, it happens that things are out of sight or in it, and seem great or seem small, not because of what they are in themselves, as because of the light by which they are looked at." Hence the strange variety of opinions on the subject of miracles. Man might well consider himself the subject of "marvelous experiences. Living souls, we have been created in the spirit of the universe, and are therefore susceptible of its disclosures. 'And if'—he adds—"we have no great or common experience of them, in these days of dullness and flesh and mortality, we are yet none the less certain of having them hereafter, when seraphs shall be on the wing about us."

In respect to outward objects and the surrounding world a man appears to be quick enough in his observation; but as to his make, it is about the last thing thought of. "So wonderfully am I made, that I do not know myself, nor understand myself. And the construction of my body is known to me through discoveries which are only very recent, notwithstanding that the nature of the human body was a matter of great and vital concern to millions of men, in many past ages. And the more there is known about it, manifestly the more there is to learn; not perhaps as regards its composition, but as to its relationships by electricity and magnetism to the atmosphere, and, it may be, to the sun and moon and planets. For indeed we are not simply denizens of this earth, but we are creatures of the universe, borne about by a planet which is one of many sisters; the whole family of which are related in every direction infinitely."

"A man can hear only what his ears will let him hear. Over our heads may be made the music of the spheres, though inaudible to us; and yet it might be distinctly perceptible perhaps were our hearing a little quickened, or were the reporting power of the air, or the ether, a little intensified. This is really credible. And really, by analogy, which is largely what we all of us think by, the ongoings of the universe hint to all persons who are not mere arithmeticians or logicians, that we are concerned with laws which science has never yet detected, and which, perhaps, by their nature transcend its methods. And therefore anything which might be called a miracle, instead of being treated defiantly, should, as perhaps being spiritually a sign, be as welcome at least as the news of another asteroid, or of some affinity among salts just freshly detected."

"For we human beings, though native to the heavens and the earth, which are now, are yet now already living within the outskirts of a city which hath foundations, whose builder and maker is God. And so, certainly, until the last man shall have been gathered into the bosom of eternity, miracles, marvels, wonders will be dear to the human race as proofs presumptively that men are of more than fleshly make, and as 'signs,' perhaps even vouchsafed to them, of there being another world than this in which we live, and have to die."

"Human beings are spirits held in clay; and though that clay indeed be vitalized by the lungs and the heart, it is yet porous and pervious to forces which sweep round the world, or which stream from pole to pole, such as electricity and magnetism. And there is also the odd force. And concurrently with these forces, only so lately known of, though now so positively ascertained, it would seem as though there might be other powers, higher and still more occult than they." . . . "Think of the electric telegraph, as to what it is in itself, and as to the way in which it works; and under the best information consider what man is as to body and spirit; and then many strange marvels, will seem indeed to be transcendental, but not therefore unnatural nor incredible, such as prophetic dreams, sudden persuasions as to far distant occurrences, the experiences of second sight, an occasional apparition even, and deep, true impressions received unaccountably, and as though from some whispering spirit. Electricity seems to be, in common language, more than the half of the distance from matter to spirit. And it is conceivable, and it would seem even to be highly probable, that as electricity coexists with gravitation, so there may also be forces in the universe, transcending electricity, and nearly akin even to spirit itself. And with these powers, probably, we mortals are concerned more or less, as we are with magnetism or with the oxygen of the atmosphere."

"It is a common conceit that between matter and spirit there is such a gulf of separation as that the possibility of anything spiritual in this world may rightly be denied at once, whether it be as regards angels, or devils, or apparitions, or the Holy Spirit, the Comforter; and this notion is common even with some mere Scripturists; and yet, surely, there is nothing like it in the Scriptures. The laws of the material world act together, like those of the human body; and they connect together in such a way, the lower with the higher, as to suggest spirit itself as the end, if that may be called an end which is a beginning, connected with immortality. In the human body what diverse laws do by some means communicate with one another; as the chemical with the dynamic, and these again with other laws, such as those of gravitation and electricity! Spirit unable to touch or affect matter under any conditions—what nonsense! For, in the body of a man, laws, hard to distinguish from spirit, are assembled together, and blend, as it were, into one spirit-like force which is called vitality."

"That a spirit cannot do anything for men to know of, and cannot give 'a sign,' seems to most persons to be absolutely certain, because, as they think, spirit cannot possibly touch, nor handle, nor know of matter; and yet they believe that they, individually, are body and spirit united. They cannot tell how anger clenches for a man his fist, nor how their own thoughts become words; and yet they are certain that spirit can never affect matter in any way; and they are certain of this, notwithstanding that they do not even know what a spirit may be. And yet, actually, by its immortal nature, a spirit may have endless aptitudes and appliances, and powers of self-adjustment."

"Oh, that infesting, nonsensical notion of there being a sharp line of demarcation between matter and spirit, in consequence of which in the universe, somewhere or other, there is non-intercourse! And if really there were such a line, man would not be concerned with it; for if man be clay, he is also spirit with all its properties, some of which certainly are active with him, though others may be dormant. Under God, this universe is a living whole, dust and stars alike included, and from coral insects up to 'the seven Spirits which are before his throne.'"

### Declaration of Principles.

As many of our readers may not have preserved the Declaration of Principles put forth by the Spiritualists of the United States at a Convention held at Plymouth, Mass., in 1859, we print them in this issue of the *Banner*, as a matter of reference if not of instruction. It will be recollected by those who were fortunate enough to be there that this Convention was very fully attended—even delegates from Texas were present—and that the prominent dailies of New York and Boston reported the proceedings impartially and well, a fact much more creditable to them than now. H. F. Gardner, M. D., of Boston, was appointed President; Rev. J. S. Loveland, Henry C. Wright, Benjamin P. Shillaber, (the well-known author), and Hon. J. M. Kinney, Vice Presidents; A. B. Child, G. Johnson, and B. H. Cranston, Secretaries.

The Convention, in defining its position, took a very bold, independent stand, for which they are to be commended even at this late day; one or two points of which we call especial attention to in this connection, namely, that "while we undertake not to define Spiritualism in all its details, we yet agree in affirming that its grand practical aim is, the quickening and unfolding of the spiritual or divine nature in man, to the end that the animal and selfish nature shall be overcome, and all evil and disorderly affections rooted out—in other words, that the 'works of the flesh' may be supplanted in each individual by the 'fruits of the spirit,' and thus mankind become a Brotherhood, and God's will be done on earth as it is done in the heavens. Hence we most emphatically declare that no theory or practice which tends to abrogate moral distinctions, to weaken the sense of personal responsibility, or to give a loose rein to animal desire, by whomsoever taught or received, can with any propriety be considered a part of Spiritualism." These sentiments every true Spiritualist will heartily endorse; and although ten years have elapsed since they were first promulgated, yet they should be kept uppermost in all hearts, to the end that the world may fully understand the cardinal principles upon which Spiritualism is based.

### Carpenter's Spiritualist Picnic.

This picnic, held in Harmony Grove, South Framingham, Friday, July 16th, under the management of A. E. Carpenter, was a very enjoyable occasion to the goodly number who attended. The cloudy appearance of the weather in the early morning was rather forbidding, and doubtless kept away many who would otherwise have been present; but by the time the excursion train from Boston reached the grounds the clouds had disappeared, while a cool breeze from the lake rendered the atmosphere delightful, much to the gratification of the dancers, who heartily participated in their favorite amusement. The younger portion of the company kept the swings—with which the grove is liberally provided—in constant requisition.

The forenoon was passed in social converse and the usual recreations on such occasions, when, after the "well filled baskets" had been relieved of their contents, the majority of the company assembled around the speakers' stand. Prof. William Denton gave the principal discourse, which was listened to with marked attention. His comparisons of the beauties of Spiritualism, the religion of Nature, with the absurdities of so-called Christianity, were keenly relished by his auditors. Several other speakers added to the intellectual feast. Mrs. Agnes M. Davis and Dr. H. B. Storer presented the claims of the Massachusetts State Association of Spiritualists, and obtained quite a number of subscriptions to aid the Association in its work.

### An Acknowledgment.

The editor-in-chief of the *American Spiritualist* has our sincere thanks for his kindly notice of our efforts to furnish the readers of the *Banner of Light* with as excellent a paper as possible. Such has been our aim from the first, nor have we knowingly omitted to improve every opportunity offered by increasing patronage to make our journal still more acceptable to our readers and friends. It is our intention to take good care that the patrons and supporters of the *Banner* receive the full value of their subscription, if, as the rule runs, industry, energy, and faithful devotion to their interests avail. At the present time the *Banner of Light* circulates in all quarters of the civilized world, and we have the assurance of our spirit friends that it is already wielding an immeasurable influence in shaping and directing public sentiment and opinion in reference to the life beyond the tomb. It is our humble and earnest prayer that this indeed be so; and we invoke the Divine Presence to preserve us in health and strength until Spiritualism, the noblest, purest and most exalted religion ever granted to man, resides and actively works in every human soul for its redemption and perfect salvation.

### Prof. S. B. Brittan Again Afflicted.

We are grieved to learn of the loss of the second daughter of Prof. Brittan, at his residence in Newark, N. J., at the mature age of twenty-seven years. Our friend and co-worker has before been summoned to part with his dear ones in the form, but he has with him continually the consoling consciousness that the separation is but to the outward sight, the departed ones holding far closer and sweeter companionship with him than even when in the flesh. Prof. Brittan will have the tender sympathy of all who know him and his worth throughout our extended country.

### Movements of Lecturers and Mediums.

Mrs. Mary M. Wood is engaged to speak in Windsor, Conn., Aug. 22d and 29th. A Grove Meeting is to be held on one of the above days. Mrs. W. speaks in Pierpont Grove, Sunday, Aug. 8th.

Mrs. A. P. Brown will lecture at East Charlestown, Vt., Saturday evening, July 31st and Sunday, August 1st; also at Glover, Vt., Sunday, August 8th.

### Dr. J. R. Newton.

It will be seen by an announcement in another column, that Dr. J. R. Newton is to close his office in this city on Saturday, August 14th, and on the 11th of September he opens one at the Planter's Hotel, Leavenworth, Kansas. The afflicted in this city and vicinity who wish to secure the services of this renowned healer, will govern themselves accordingly.

### The Lyceum Concert.

The next monthly concert by the Boston Lyceum will be given Sunday evening, August 1st. These entertainments are well worth attending. The proceeds go toward sustaining the Lyceum pecuniarily.

OUR FREE CIRCLES.—There will be no public circles at this office during the warm season. They will be resumed on or about the first of September next.



ALL SORTS OF PARAGRAPHS.

THE UNIVERSITY has spent its beautiful wings laden with rich gifts to its readers. Some weeks ago, when we were in Chicago, and before its first pages were printed, we mentioned its prospective announcement as looked for from the chrysalis which was a herald and a promise of a new laborer in what we deem a weekly field, that greatly needs laborers. Our excellent brother, in his second number, took exceptions to our allusion to the butterfly comparison of his then forthcoming paper, and thought we ought to have seen it fluttering, floating, flying already in the Chicagoan, which was, or was to be, reprinted in the *University*. He may be right, but we did not see it, but supposed we should—as we have—and find it in due time an able and worthy co-laborer among the flowers and thorns of Spiritualism and Spiritualism, and are glad to learn, from its notice of our item, that it can talk, walk, fly and labor on its own strength, and is not begging nor cringing to public nor private opinion; and we hope its wings may never spread less nor need oil. W. C.

22—We understand that the Camp Meeting on the Cape last week was a success. We shall give an account of it in our next issue.

23—Dr. Persons, the healer, has been recreating at Ilye Beach of late. Stopped at the Ocean House, (kept by Job Jones & Son), which he recommends as a first class hotel. The doctor got to be quite an expert in fishing while there, having caught, among other fish, a halibut weighing one hundred and seventy-five pounds. Hope to try our luck that way soon.

24—Remember the Spiritualist Picnic at Walden Pond Grove, Wednesday, July 28th.

THE CHARLESTOWN CHILDREN'S LYCEUM has decided to have a vacation during the hot term. At its last session over sixty scholars were present, notwithstanding the sultry weather. A few weeks' rest for children and teachers will prove beneficial, and they will come together again the first Sunday in September with renewed vigor and increased numbers. This Lyceum is in a healthy and hopeful condition, and only needs the sustaining help of those who have means to spare to keep it so. Our Lyceums all over the country should be better sustained than they now are. Not one should be allowed to languish. The officers of Lyceums generally have a great amount of voluntary labor to perform, and often contribute from their own funds more than they are really able to sustain the institution. This ought not to be so.

By reference, in another column, to the proceedings of the Illinois State Convention, recently held, it will be seen that among other Warren Chase has been appointed a delegate from that State to the Sixth National Convention, to be held in Buffalo, N. Y., August 31st.

"John Randolph, of Roanoke," reports himself on our sixth page.

SPIRITUALISM IN SPAIN—Two weeks since we acknowledged the receipt of a periodical devoted to the elucidation of the Spiritual Philosophy, published in Barcelona. We have since received another magazine, published in Guadalajara, devoted to the same object, entitled, "*La Ilustración Espiritista*." Religious liberty we devoutly hope will prove a blessing to Spain, and we have no doubt will, when political agitation ceases in that country.

We are happy to announce that Dr. Randolph, whose recent severe illness was the cause of much alarm to his Western and Southern friends, has, under spiritual aid mainly, so far recovered as to be able to go out a little. Meantime he is continually writing, under spiritual influence, and will yet give more works to the public of doubtless great utility to mankind.

STATE CONVENTION IN MARYLAND—It will be seen by reference to another column that the Spiritualists of Maryland have issued a call for a State Convention, to be held in the city of Baltimore on the 12th day of August, 1899. We trust that the Spiritualists in that State will promptly respond, gather in goodly numbers, and show to the world that they are fully alive to the importance of definite action in the great cause of Spiritualism.

The Round Table has been merged into the *New York Citizen*. The *Citizen* is edited with ability by R. B. Roosevelt, Esq.

A favorite tune of the milkmen—shall we gather at the river?

A VALUABLE BOOK.—Rev. W. F. Evans, author of "*The Celestial Dawn*," "*The Happy Islands*," "*The New Age* and its Messenger," &c., has written another valuable work, which has just been issued from the press in neat style, making a book of over 300 pages, entitled, "*The Mental Cure*," illustrating the influence of the mind on the body, both in health and disease, and the psychological method of treatment." The author evidently understands his subjects, and treats them in a clear and comprehensive manner. His soul appears to be fully imbued with the leading ideas of the Spiritual Philosophy. We commend the book to every one.

The new marble building of the *Chicago Tribune* looks well on paper. It is almost as handsome as the building the *Banner of Light* is issued from.

CONVENTION AT ELIMRA, N. Y.—J. H. Mills informs us that the Annual Convention of Spiritualists is to be held in Elimra, N. Y., on Sunday, the 8th day of August. Good speakers are expected to be present. The occasion will be worthy the attention of all seekers after the truth of the Spiritual Philosophy. Efforts will be made to hold regular Sunday meetings there after the Convention. Energetic action will accomplish the object.

We learn from the *Lyceum Banner* that Mr. Peobles addressed the Spiritualists of Chicago, morning and evening of Sunday, July 4th. The audiences were unusually large. Present at the Progressive Lyceum, in the afternoon, he spoke earnest words of cheer and encouragement to the officers and children. The last of this month he sails for Europe to attend the "Peace Congress" in Switzerland, commencing early in the fall. He purposes visiting France, Italy, and other portions of the continent. A journal of his journeyings will appear weekly in *The Universe*.

Poverty is often the home of greatness.

A German, who kept a second-hand store, received for sale a pair of shoes too tight for the owner. He put them in his window, with the advertisement: "For sale—a tight lady's shoe."

THE LESSON OF LIFE.—Of all the lessons that humanity has to learn in life's school, the hardest is to learn to wait. Not to wait with folded hands, that claim life's prizes without previous effort, but having struggled and crowded the slow years with trial, so that no such result as effort seems to warrant—may, perhaps disaster instead. To stand firm at such a crisis of existence, to preserve one's self-poise and self-respect, not to lose hold or relax effort, this is greatness, whether achieved by man or woman—whether the eye of the world notes it, or it is recorded in the book which the light of eternity can alone make clear to the vision.

What word will make you sick if you leave one letter out of it? Mu-sic!

It has been practically proved that wherever the sunflower is extensively grown on low lands marsh fever is almost unknown.

GONE TO ELMIRA.—Dr. W. I. Yocellus, the great healer, who has so successfully practiced his remarkable healing abilities in our city for a few weeks past, has gone to Elmira, N. Y., by special and urgent request of some of the best citizens of that place. During his stay here the doctor constantly increased in popularity and practice, his rooms being crowded up to the last hour with the afflicted, a large proportion of his visitors being ladies of the first families, and in no one case that we learned of did he fail to give satisfaction and relief. His return here will be anxiously waited for and welcomed with genuine pleasure by the citizens of this community.—*Williamsport (Pa.) Gazette*, July 10th.

The friends, in London, of an International Congress of Spiritualists have resolved to call a meeting there for the purpose of choosing a committee to further the object in view.

They who respect themselves will be honored; but they who do not care about their character will be despised.

You cannot dream yourself into character; you must hammer and forge yourself one.

Are housekeepers aware that foul air enough to seriously taint a whole house rises from the drains of stationary washstands left open over night? The lecturer of Franklin Institute, Philadelphia, censured this carelessness of leaving washstand basins open.

THE DAVENPORT BROTHERS gave a séance in Norwich, Conn., July 14th. *The Bulletin* says:

"There was the same secure fastening of the brothers, the ringing of bells, rattling in the cabinet, and the mystical playing of guitar, violin and tambourine. The dark scene was more satisfactory and enjoyable than on their former appearance, and no stranger was seen on the stage when the light was turned on. No one could detect any trick, all thought that they had lost their money's worth, and wondered how the thing was done."

New Music.—Howe's Musical Monthly (No. 4) is just received. It contains twenty-three pieces of choice sheet music, for the moderate price of twenty-five cents. Published by Elias Howe, 1st Court Street, Boston.

Potter's Musical Monthly, from 108 Broadway, N. Y., is a valuable publication. Besides its literary contents, the July number contains thirteen musical compositions. Single copies thirty cents.

We are indebted to our friend Todd, 532 Washington Street, for a basket of ripe currants. He has more of the same sort.

Women charm, as a general thing, in proportion as they are good. A plain face with a heart behind it is worth a world of heartless beauty.

A storm in the conscience is usually indicative of a cloud in the countenance.

New Publications.

D. B. Russell, of this city, has recently brought out a new volume on "*The Mearns River*, its Source and its Tributaries," by J. W. Mearns; and a more faithful register and record of the length and breadth of that beautiful and picturesque valley has never been furnished to the reading public or the traveler. The towns, cities and villages along its course are sketched in an interesting manner, their geography, topography and products given, and a graphic description furnished of the imposing natural scenery about its upper waters. To the tourist among the White Hills and in New Hampshire it is invaluable. With this book in his satchel he can find his way readily to every point of striking interest and beauty, and become at once and thoroughly informed of the history, legends and associations which clothe and cluster about this incomparable region. Fishing and gunning are treated *con amore* by the author, and one may know at a glance almost in which way to direct his wandering foot, if in quest of sport and outdoor adventure. The facts that are packed into the book make it a perfect treasury of information on the subject which it treats with so much skill. In every aspect the mountain region is here exhaustively sketched and alluringly depicted, and the accurate map accompanying the work gives its text a greatly heightened value. It must enjoy a wide and steady sale, and become the tourist's *deus inveni*.

THE AMERICAN OLD FELLOW for July contains its usual variety of reading matter interesting to the fraternity and the home circle. A fine steel portrait of Grand Sir Farnsworth accompanies this number. Published by John W. Orr, 99 Nassau Street, New York.

The American News Company, 121 Nassau Street, New York, are general agents for "*THE MANUFACTURER AND BUILDERS*," an excellent scientific work, published monthly.

THE ATLANTIC MONTHLY for August has the following table of contents: The Talleferro Bell-Ringers; Great Earthquakes of the Old World; Zoroaster and the Zend-Avesta; The Fox in the Household; Before the Gate; Among the Shoals; The Hamlets of the Stage; Agatha; Uncle Gabriel's Account of his Campaigns; The "Strikers" of the Washington Lobby; Gabrielle de Boregon; On Mr. Fechter's Acting; Jubilee Days; Recent Travels.

Contents of THE GALAXY for August: Put Yourself in his Place, by Charles Reade (with an illustration); Feathered Life, by John Burroughs; The Rose, the Cloud, and the Oriole—a Fable without a Moral, by T. W. Parsons; The Race for Commercial Supremacy in Asia, by Richard J. Hinton (with map); Susan Fielding, by Mrs. Edwards; Prince Napoleon, by Justin McCarthy; Mineral Waters, by John C. Draper, M. D.; Climmerly Gap, by J. T. McKay; Matthew Vassar, by John H. Raymond; How they Keep House at Compiegne; On a Coast of Tennessee's Hand, by H. T. Tucker; The Age of Daurique, by Richard Grant White; The Galaxy Miscellany; Drift-Wood, by Philip Quillet; Literature and Art; Nobilia, by the Editor.

THE NURSERY, for youngest readers, for August, is one of the best illustrated numbers yet issued. Be sure and get it for the little ones.

THE RADICAL.—The contents of the August number are of a high order of thought. Buy it and read every article, especially the paper on "Theodore Parker," by O. B. Frothingham.

Charity Fund.

Moneys received and forwarded in behalf of our sick and destitute brother, Austin Kent, since our last report:

From Henry Turner, Louisville, Ky. \$5.00  
Mrs. C. W. W. Cambridge 2.00  
A Friend 2.00

OUR NEW PUBLICATIONS.

Opinions of the Press.

From the Herald of Health:

TALE OF A PHYSICIAN.—By Andrew Jackson Davis. Several years ago, as is related in the book by Mr. Davis, called "*Spirit Mysteries Explained*," or "*The Present Age and Inner Life*," he was impelled to go unconsciously to an obscure point on Long Island and visit a strange and dismal cave, remaining there the greater part of the night in an extremely unconscious condition. During this time he psychometrically gathered the occurrences of which this book is a faithful record. It is said that nothing is hidden from God, and it might also with equal truth be said, perhaps, that nothing in all the transactions of this world's eon or had inhabitants can be hidden from the clairvoyant eye, as he proved by his book, which is a literally true history. The robbers' cave which he visited, still at that time contained, written in the atoms of its silent walls, all the actions and even the words of the nefarious outlaws who constituted the "mysterious association of criminals, and who made it a rendezvous fifty years ago. On the night of the author's visit all their dreadful plans, deeds and words were visible or clearly audible to his peculiar senses, and by this means of investigation, drawing his conclusions, he gives us the "Seeds and Fruits of Crime," or the cause of crime and its rational mode of cure. Although the author frequently touches the region of philosophy in this book, yet it is a physician's romance, if the relation of verifiable facts and circumstances can be called such.

The lesson taught in this "Tale" is designed for parents, and aims to teach them that the lust and passion, vice and crime which govern their own lives, blossom out in their children and bear fruit a hundred fold.

From the Bookkeeper's Guide:

TALE OF A PHYSICIAN.—This is a very interesting work, portraying in a graphic style the seeds and fruits of crime. Its moral tendencies are excellent.

From the Revolution:

ALICE VALE—A Story for the Times. By Lois Waterbrook.

THE QUESTION SETTLED—A careful comparison of Biblical and Modern Spiritualism. By Rev. Moses Hull.

Outside they are two good-looking books (as are books generally from that office) of 230 and 220 pages. Coming from that office, the presumption will be that they belong to the class of literature now known as *Spiritual*, and which, by the way, is no longer a reproach. Alice Vale will pay well the reading. The other, this editor has not yet found time even to turn over.

SEEDS OF THE AGES—Embracing Spiritualism, past and present—doctrines stated and moral tendencies defined. By J. M. Peobles.

An elegant octavo volume of nearly 300 pages, and a work of the highest authority in spiritual circles; and can be read with profit by all seeking light and knowledge on the subjects treated, as well as by the more advanced disciples in the wondrous philosophy of Spiritualism.

To Delegates.

DEAR BANNER—Will you please announce to your readers, that those who attend the National Convention at Buffalo, and are compelled to obtain accommodations, at a hotel, can secure comfortable and first-class board at the National Hotel for \$2.00 per day. The regular price at this house is \$3.50, but to those attending the Convention the above reduction will be made.

Yours truly,  
WILLIAM VAN NAME,  
Brooklyn, N. Y., July 19, 1899.

Fourth Annual Spiritualist Camp Meeting, at Pierpont Grove, Melrose, Mass.

The entire success of the Camp Meetings of the last three years, together with the general desire for their annual continuance, induce the Committee of Arrangements respectively to announce that the Fourth Year Camp Meeting of Spiritualists, will be held at Pierpont Grove, Melrose, commencing on Wednesday, Aug. 31st, and continuing five days, and closing Sunday evening, Aug. 24th. The speaker's stand and seats for the accommodation of the audience are to be newly arranged, and other improvements are made in the Grove, which is well adapted for the comfort of all who may attend.

Hosias can run every half-hour between Seol's B. Building, Boston, and Melrose, 11 P. M., where omnibuses running to the Grove meet them. Through tickets to the Grove, twelve-cents fare to Melrose, fifteen cents. Baggage from Boston should be sent by Benjamin & Vaughan's Express, 24 Court Square, or No. 3 Washington Street, or by H. I. Pearce's Express, 3 Congress Square. Cars leave Boston at Melrose at 12:30, 1:30, 2:30, 3:30, 4:30, 5:15, 6:15, 6:45, 7:15 P. M. Fare either Melrose or Wyomington Station, nearest the campground, 20 cents. Omnibuses and job wagons will be at the stations to carry passengers and baggage to the campground.

Philips dePue, of Melrose, will be in charge of the single individuals, can secure the same by writing beforehand to Mr. L. D. Phillips, Melrose, Mass., or can procure them on arrival at the camp. Houses or you can secure them on arrival at the camp. Single meals can also be obtained at the boarding tent. Refreshments will be served at the stations to those who stop on the ground, at reasonable rates, by Messrs. Curry & Lodge. Single meals can also be obtained at the boarding tent. Refreshments will be served at the stations to those who stop on the ground, at reasonable rates, by Messrs. Curry & Lodge.

Arrangements have been made with the celebrated Davenport mediums to be present at each session. They will give free exhibitions of their remarkable powers, thus affording an excellent opportunity for the student who otherwise would find it inconvenient to be present at their seances.

AGNES M. DAVIS, Cambridgeport.

Committee of Arrangements:

DR. H. H. STORKE, Boston, Mass.,  
DR. J. H. CURRIER, Melrose, Mass.,  
MRS. SARAH M. ALLEN, Melrose, Mass.,  
G. W. VACUUM, Melrose, Mass.,  
H. S. BARKETT, Melrose, Mass.,  
MRS. J. THOMPSON, Melrose, Mass.,  
A. C. CAREY, Melrose, Mass.,  
J. B. DODGE, Melrose, Mass.,  
D. L. TAYLOR, Melrose, Mass.,  
M. S. F. P., Melrose, Mass.,  
E. T. WHITTIER, Stoneham, Mass.,  
J. L. LOYKOFF, Melrose, Mass.,  
JOHN E. FARR, Melrose, Mass.,  
WINSLOW PIERCE, Melrose, Mass.,  
T. BLACKBURN, No. Cambridge, Mass.,  
J. B. DODGE, Melrose, Mass.,  
A. W. FULLER, Interhill, Mass.,  
DR. A. L. RICHARDSON, Charlestown, Mass.,  
M. S. F. P., Melrose, Mass.,  
GEO. BARNHORN, Melrose, Mass.

Call for State Convention in Maryland.

The undersigned, believing that a more intimate association and cooperation of the Spiritualists of the State will be beneficial to ourselves and the community, therefore, in accordance with the recommendation of the American Association of Spiritualists, we ask you to come together as brothers and sisters, and bring up the highest truths that we have been able to ascertain and spread them out as a banquet, at which we may all partake and be strengthened. We propose holding a State Convention, in the Hall of the Law Building, at the corner of Lexington and St. Paul Streets, on Thursday, the 12th day of August, 1899, at 10 A. M. We would extend a cordial invitation to all our friends in the State to meet with us and act in the good work.

JACOB WEAVER,  
JOHN E. FARR,  
J. B. DODGE,  
WILLIAM E. WHITE,  
E. J. KRENE,  
MRS. ANNE GARDNER,  
MRS. MARY WATSON,  
MRS. RACHEL WATSON,  
JOHN J. HEWY,  
GEORGE F. MORRILL,  
JAMES TAYLOR,  
S. W. WEAVER,  
AMANDA E. DAVIS,  
ANN MELLIN,  
KATE L. GARDNER,  
JANE HATCH,  
ANNIE E. HATHWAY,  
FREDERICK DEITS,  
WILLIAM YORKE,  
ASS M. ARCHER,  
ELEAN M. HARRIS,  
MRS. SARAH A. WHITE,  
HARRIS HATHWAY,  
MRS. M. HAZELT,  
JAMES ROBINSON,  
MARY E. MORRILL,  
WILLIAM LEONARD.

Picnic at Walden Pond.

The Second Grand Union Picnic under the management of prominent Spiritualists of Boston and vicinity and the "Bons of Joshua," will take place on Wednesday, July 26th, at Walden Pond Grove, Concord, Mass.

Amusements of the day: music by band; speaking, singing, dancing, boating, swimming. At 2 o'clock a delegation of twelve tribes of Israel will be represented by twelve young men, dressed in appropriate costume, representing each of the twelve tribes, under the management of Mrs. D. Adams, of Boston, accompanied by a procession of the order of the Sons and Daughters of Joshua.

Excursion trains leave Boston and Fitchburg Depot, at 8:45, 11, and 2:15, stopping at Charlestown, Somerville, Cambridge and Waltham. Excursions above Concord will be made.

Tickets: Adults, \$1.00; children 75 cents.

For order of Committee,  
DR. A. L. RICHARDSON,  
J. S. DORR,  
E. R. YOUNG.

Mass Meeting at Fall River.

The Agents of the Massachusetts State Association will hold a grand meeting in the Grove at Fall River, on Sunday, August 1st. Three sessions will be held during the day, commencing at half-past 10 A. M., and 2 and 6 P. M.

A. E. CARPENTER.

To Correspondents.

[We cannot engage to return rejected manuscripts.]

SOME ONE IN VIENNA, O., who forgot to sign their name, writes as follows: "Enclose \$5.00, which I promised to send in June. Will the writer please forward address, and inform us what the money is for?"

Spiritual Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 50 cts. per copy.

HUMAN NATURE: A Monthly Journal of Zolaic Science and Intelligence. Published in London. Price 25 cents.

THE RELIGIO-Philosophical Journal: Devoted to Spiritualism. Published in Chicago, Ill. by E. E. Jones, Esq. Price 8 cents.

THE ROSTER: A Monthly Magazine, devoted to the Harmonical Philosophy. Published by Hull & Jamieson, Chicago, Ill. Single copies 20 cents.

THE PRESENT AGE: Devoted to the Spiritual Philosophy. Published by the Michigan Spiritual Publication Company. Price 6 cents.

THE AMERICAN SPIRITUALIST. Published at Cleveland, O. The JOURNAL OF THE GYNCEOLOGICAL SOCIETY OF Boston. Devoted to the advancement of the knowledge of the diseases of woman. Price 35 cents.

DAYBREAK. Published in London. Price 5 cents.

Business Matters.

MRS. E. D. MURPHY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 4w Jy31.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 13th street, New York. Terms, \$5 and four three-cent stamps.

MISS M. K. CASSIEN answers Sealed Letters at 73 Howard Street, Newark, N. J. Terms \$1.00 and four red stamps. 4w Jy17.

MRS. L. F. HYDE, the Medium, has returned to New York. Can be found at No. 453 Sixth Ave. Jy29w.

DR. L. K. COONEY, healing medium. Will examine by letter or look of half-hour persons at a distance. Address, Vineland, N. J.

ANSWERS TO SEALED LETTERS, by R. W. Flint, 105 East 12th street—second door from 4th Avenue—New York. Enclose \$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. PRESHO, Proprietors.

THE BOND OF PEACE.—The only Radical Peace Paper in America. Published and Edited by E. James & Daughter, No. 600 Arch Street, Philadelphia. \$1.00 per annum.

IT CURES.—REV. A. M. GOULD writes: I am a clergyman. When my little boy was sick with Dysentery, my attention was called to *Doctor Seth Arnold's Balsam*. I went out and prepared some, and to my joy the first dose accomplished a cure.

MRS. S. A. R. WATERMAN, box 4193, Boston, Mass., Psychometrist and Medium, will answer letters (sealed or open) on business, to spiritual friends, for tests, medical advice, delineations of characters, &c. Terms \$2 to \$5 and three 3-cent stamps. Send for a circular. Jy3.

Special Notice.

Herman Snow, at 410 Kearney Street, San Francisco, Calif., keeps for sale a general variety of Spiritualist and Reform Books at Eastern prices. Also *Pinchettes*, *Spence's Positive and Negative Powders*, etc. Catalogues and Circulars mailed free. May 1-17

Agents wanted for the sale of Mrs. Spence's Positive and Negative Powders. Address, Prof. Payton Spence, box 5817, New York City. Jy3-17

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 numbers, as printed on the paper or wrapper. These figures stand as an index, showing the exact time when your subscription expires; i. e., the time for which you have paid. When these figures correspond with the number of the volume and the number of the paper itself, then know that the time for which you paid has expired. The adoption of this method renders it unnecessary for us to send receipts. Those who desire the paper continued, should renew their subscriptions at least as early as three weeks before the figures correspond with those of the left and right of the date.

ADVERTISEMENTS.

Each line in *Adviser* type, twenty cents for the first, and fifteen cents per line for every subsequent insertion. Payment in advance.

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

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

JUST PUBLISHED.

THE MENTAL CURE,

ILLUSTRATING THE Influence of the Mind on the Body, BOTH IN HEALTH AND DISEASE, AND the Psychological Method of Treatment.

BY REV. W. F. EVANS.

Author of "The Celestial Dawn," "The Happy Islands," "The New Age and its Messenger," &c.

"There is, they say (and I believe there is), a spark within us of the immortal fire. That animates and molds the grosser frame; And while the body is engaged to heavenly, its native seat, and mixes with the gods. Meanwhile this heavenly particle pervades the mortal elements, and in every turn it thrills with pleasure, or grows mad with pain. And, in its secret chamber, as it feels a word of love, or a word of hate, its ruling power Wields at its will the dull material world, And is the body's health or madness."

THE design of this treatise is to explain the nature and laws of the inner life of man, and to contribute some light on the subject of Mental Hygiene, which is beginning to assume importance in the treatment of disease, and to attract the attention of physiologists. The author has aimed to illustrate the nature and laws of the mind, and to show the causal relation of disordered mental states to diseased physiological action, and the importance and mode of regulating the intellectual and affectional nature of the invalid under any system of medical treatment.

CONTENTS.

- Chapter I.—The Relation of the Human Mind to God.
- 1.—The Mind Immortal, but Substantial.
- 2.—On the Form of the Mind.
- 3.—The Division of Mind into Two Departments.
- 4.—The Relation of the Mind to the Love.
- 5.—The Dietetics of Degrees.
- 6.—The Spiritual Body—its Nature and Use.
- 7.—On the Emanations of Mind, or Spiritual Spheres.
- 8.—Of the Dietetics of Intuition, and the Relation of the Mind to the Spiritual World.
- 9.—The Relation of Soul and Body, and of the Material to the Spiritual Realm.
- 10.—Correspondence of the Brain and the Mind.
- 11.—The Heart and Lungs, and their Relation to the Love and Intellect.
- 12.—The Heart and Lungs, and their Relation to the Love and Intellect.
- 13.—The Reflex Influence of the Stomach upon the Mind.
- 14.—Excursions of the Body and the Mind, and their Relation.
- 15.—The Skin's Connection with the Internal Organs, and Correspondence with the Mind.
- 16.—The Senses; their Correspondence, and Independence of the Mind.
- 17.—The Mystery of Life Explained.
- 18.—Mental Metemorphosis; or how to induce upon ourselves a desired Mental State.
- 19.—The Communication of Life and of Sensitive Mental Influence.
- 20.—The Mind Limited by Space in the transmission of Psychological and Sensitive Influences.
- 21.—Appetites, Intuitions and Impressions, and their Mind.
- 22.—The Sensitive Power of Words.
- 23.—The Relation of Mental Force to Physical Strength and how to use it to great advantage.
- 24.—Sleep as a Mental State, its Hygienic Value, and how to induce it.
- 25.—The Will—Active and Passive.
- 26.—The Influence of the Spiritual World upon Mental States in Health and Disease.

Price \$1.50; postage 20 cents.  
For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston.

THIRTY-FIRST EDITION.

THE PRINCIPLES OF NATURE,

HER DIVINE REVELATIONS, AND A VOICE TO MANKIND.

BY AND THROUGH ANDREW JACKSON DAVIS.

The "Poughkeepsie Seed" and "Clairvoyant."

In Three Parts—making a large volume of 786 pages.

Price \$3.50; postage 8 cents.

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THIRD EDITION—ENLARGED AND REVISED.

COMMON SENSE THOUGHTS

OR

THE BIBLE.

FOR

Common Sense People.

BY WILLIAM DENTON.

Price 15 cents; postage 2 cents.

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THAT TERRIBLE QUESTION;

OR,

A Few Thoughts on Love and Marriage.

BY MOSES HULL.

Price 10 cents; postage 2 cents.

For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston.

NATTY, A SPIRIT:

His Portrait and His Life.

BY ALLEN PUTNAM.

A FEW copies only of this interesting book on hand. Orders should be sent in at once. Price 30 cts., postage 4 cts.

For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston.

DR. J. R. NEWTON

Will continue to Heal at

23 HARRISON AVENUE, BOSTON,

UNTIL SATURDAY, AUG. 14TH, AT 3 O'CLOCK P. M.

Then in NEWPORT, R. I., until Sept. 2d.

Then on and after Sept. 11th, at

LEAVENWORTH, KANSAS,

HEALING THE SICK EVERY MORNING, FREE, IN A PUBLIC HALL; AFTER 12 O'CLOCK, AT THE

PLANTER'S HOTEL.

July 31-17

DR. HALL'S

PREMIUM VITALIZING

GALVANIC BATTERIES,

ADAPTED to physicians' and family use, with books of instructions. Manufactured and sold by Dr. Thomas Hall, 158 Washington Street, Boston, Mass. Full and complete catalogue sent free on application. Dr. Hall received the highest premium for the best Curative Batteries and Appliances at the Paris Exposition of 1889, 49 Rue de Valenciennes, Paris.

For particulars, apply to Dr. Thomas Hall, 158 Washington Street, New York, or 16 Dearborn Street, Chicago, Ill. 4tew-July 31.

GOLD AND BRONZE MEDAL.

July 31.

MONTHLY WANTED—\$75 TO \$300

per month sure, and no risk. We want to engage a good agent in every county in the U. S. and Canada. We will pay you \$75 to \$300 per month



## Message Department.

**Message in this Department of the BANNER OF LIGHT** was spoken by the Spirit whose name it bears, through the instrumentality of Mrs. J. H. Conant, while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earthly life to that beyond—whether for good or evil. But those who have the earth-sphere in an unstable condition, eventually progress into a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

**The Banner of Light Free Circles.**  
These Circles are held at No. 158 Washington Street, Room No. 4, (top stairs), on Monday, Tuesday and Thursday, 8 o'clock. The Circle Room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Seats reserved for strangers. Donations solicited.  
Mrs. Conant receives visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock p. m. She gives no private sittings.

**Benquet of Flowers.**  
Persons so inclined, who attend our Free Circles, are requested to donate natural bouquets of flowers, to be placed on the table. It is the earnest wish of our angel friends that this be done, for they, as well as mortals, are fond of beautiful flowers, emblems of the divinity of creation.

**Invocation.**  
Our Father, for a moment would we be folded about with a consciousness of thy presence, that we may commune with thee; that we may talk with thee through the shadows of time; that we may lay our offerings upon thine altar and know that thy blessing rests upon them. Oh our Father, we need thee, tell them that they are the offspring of the hearts of thy children to thee. They are prayers and praises; they are hopes and fears. There are doubts ever, and these are the dark shadows that lit across their human pathway and make them fear that their souls are separated from thee. We pray thee, our Father, to send them from thy cloud of glory, and to doubt of thy love, all fear of thee, and substitute for doubt and fear a holy trust combined with love. May they know that to love thee is to love all that thou hast made, and to serve thee is to serve to the best of their ability, all that thou hast made. And to understand thee is to understand the Scriptures of the spirit-world, that thou hast opened for their instruction. Our Father, we thank thee for this handsome day. It has come with its glad life to bless thy children in mortal. The skies shed their beauty, and human hearts respond thereto. We praise thee for all this day holds in its embrace; for all the thoughts, for all the aspirations, for all that comes within the embrace of the day. Our Father, we praise thee. And looking back through the shadows of olden time, those that have afflicted our souls; those that have caused us to tremble; those that have come between ourselves and thee, even for those we praise thee, for they teach us to know thee, perhaps, better than we otherwise could. All past things are dead, and thy love is the present in ours for good; and thy limitless future, we believe, is ours also. Oh, grant that we may always seek to do thy will in the future; to worship thee, not in accordance with our own desires in the external, but in accordance with the desires of our inner lives, and that holier and diviner power which is the presence of thy Father, will pray thee send ministering angels, those who are sick, to those who languish on beds of disease and pain. Oh, send thy ministering spirits to wipe away their tears, to soothe their pain, to speak words of cheer and comfort to their souls. And if it may be, let the angel pain of healing power upon them and restore them again to life, so that they may be able to do thy will, and to be satisfied concerning the other life. Open to their spiritual vision that which is beyond, and take away all fear of death. Our Father, bless those who mourn; comfort those who are in despair; and guide all souls that are in darkness of any kind, out of that darkness into light. Make us strong in the way of thy duty, and when we are plain to us, place within our hands, oh Lord, the battle-axe of truth and command us to go forward, and we obey thee, for thine is the kingdom and the power and the glory to-day, as it ever has been, and ever will be. Amen. June 7.

**Questions and Answers.**  
CONTROLLING SPIRIT.—I am now ready to consider your propositions.

QUEST.—Can you inform us whether our earth has ever been inhabited by a different order of beings from those at present occupying it? If so, did they correspond in structure to the innumerable bones of animals sometimes discovered?

ANS.—The intellectual portion of the earth's productions has not always been what it is at the present time. But the present is a distinct outgrowth of the past. Races have indeed become extinct upon the earth, so far as their form and physical characteristics are concerned. But we have no record on the earth or in the spirit-land, to show that the earth was ever inhabited by a class of intelligences distinctly separate from the intelligences that inhabit it at the present time. All matter, as it progresses, becomes more and more refined. The matter composing the form human is more refined than that which composed the form human thousands of years ago. And yet it was the root of the same matter which you have to-day—through which your spirits find expression to-day. Matter changes by virtue of spirit. Spirit passing through matter changes it, unfolds it, progresses it. It becomes more and more refined at each revolution of spirit, till it would seem, after a while, that the material was entirely lost. But as nothing is absolutely lost, the original is not lost. It has been used by the lower in perfecting the higher. All lower forms of matter are made use of to elaborate the higher forms. You have demonstration of that fact in all the various changes pertaining to physical human life. In looking through the microscope of science we find that all matter progresses in globules or circles, consequently, in a certain sense, it repeats itself, and as a consequence, also, it cannot lose anything of itself in progression. Every single atom, from the smallest monad to the oldest world, is made use of in perfecting the whole. The atoms of the earth, the atoms of the atoms that have long since been extinct, whose bones geologists find here and there, are not lost. They have given their forms, or Nature rather has taken their forms, to elaborate still higher and more refined forms. Nature never makes a call upon any one of her children, without the call must of necessity answer the demand. And Nature never loses sight of the individual, whose form does not constitute the individual. It is only the instrument upon which the individual plays, or expresses itself.

Q.—Does the spirit-zone, as pictured or described by A. J. Davis, in his work entitled, "A Stellar Key to the Universe," give a correct idea of the spirit-world? And if so, does it accord with the descriptions given by Prof. Hare and many others?

A.—I have no knowledge of a spirit-world that is separate and distinct from the material world. I know that there are an infinite number of spirits, not only one, but the number is infinite, as the author of the "Stellar Key" says. It is not a locality in some far-off zone. It is here. You are all in the spirit-world to-day, just as much as you ever will be. The casting off of the human shell does not usher you into the spirit-world. By no means. You labor under a great mistake in thinking so. Since you are spirits, grow as much as you can, and you can exist outside the spirit-world? Certainly not. You would be poor philosophy to so determine. We have always told you that spirit and matter were one and inseparable; that the action of one depended upon the action of the other, and because you are surrounded on every hand by matter in all its varied forms, you are not to suppose that there is no spirit-world there, that there forms of matter are not attached to spirit, you must not determine, because if they were they could not exist a single instant. This table, if it did not exist in the spirit-world, could not exist at all. The law of attraction would cease to exist. The particles would separate and the table would be no more. It is high time that you false notions with regard to the spirit-world be eradicated. You must all sooner or later know the truth for yourselves individually, the sooner you get glimpses, at least, of it, the better it will be for you. I know many spirits when entering the so-called spirit-world, or when becoming disengaged

from the physical body, after the separation has been complete, that have declared that the change had not come to them. They were not in the spirit-world. "But why not?" say their friends. "You see, we are with you; you are one with us. Why don't you believe you are in the spirit-world?" "Oh, because it is so much like the earth-life, it is not possible that this is the spirit-world. Why, here are articles of furniture; here are trees, mountains, valleys, rivers, lakes, oceans. Everything that I was wont to behold in earth-life I behold here." And their old ideas of the spirit-world cling so closely to them, and have become so incorporated into their inner lives, that it is exceedingly hard to make them understand the truth. Now it is easier to understand it here before you cast off the mortal body, than it will be to understand it after you have cast it off.

Q.—Are the temples, houses and other buildings described as existing in the spirit-world, the product of the labor of spirits there, as the buildings in this world are the product of the labor of men? If not, who built them, and how were they built?

A.—There are temples, there are various dwelling-places. All that spirit intelligence has need of or can devise, in art, science and philosophy, is found here, and that which you have in this world is but a shadow of what you have in the spirit-world. All that you have in the spirit-world is the product of the labor of spirits there, as the buildings in this world are the product of the labor of men? If not, who built them, and how were they built?

Q.—Is there any ground for the theory that the human body passes through a series of changes, and that it is renewed every seven years? Are sickness or death more apt to occur at those periods?

A.—There are certain diseases that come and go periodically, but I do not understand that the physical is any more liable to disease once in seven years, or once in seven days, than at any other time. It is not that there is a certain time to that effect, but I have no faith in it, because I have seen nothing in my observations to make me believe it true.

Q.—At some future time will political peace and liberty prevail among all the inhabitants of the earth?

A.—That is certainly a something to be hoped for, and a certain law of intelligence firmly believe that such a time will come. But for my own part I do not see, except in a far distant future, any such blessed state. Since the earth is inhabited by races who by virtue of climatic influences are thoroughly dissimilar, so far as outward expression goes, to each other, it would be very unlikely to expect that there would be any religious harmony existing between them. The conditions which we find existing upon the different portions of the earth determine concerning the different forms of religion and politics. Southern soil, southern climate, southern vegetation favor despotism. It is just as indigenous to the climate as any other form of government. We stretch out our arms in our weakness, asking for thy strength, and we know thou wilt bestow it upon us. When our faith is weak, we ask that thou wilt strengthen it, and we feel sure that thou wilt. It hath pleased thee in the order of nature that we return again to earth, to minister to the world of suffering, and to be glorified in this we thank thee, and may we overcome all caste, all distinctions of creed, all differences of opinion, all that go to make up those lines of demarcation between philosophy and religion here in the earth-life. Guide us, finally, unto the highest truth, the best wisdom. Crown us, oh Lord, with the dew of thy love, and cause us to shed it wherever we go. For thine is the kingdom, and the power, and the glory, forever. Amen. June 8.

**Questions and Answers.**  
QUEST.—I have been searching and investigating this Spiritual Philosophy for nearly twenty years; have taken the Banner of Light at various times and places, obtained subscribers for the same, feeling that in due time I would get some message from a departed friend. I have lost many articles, and I am now in a very critical position. I only ask to have it sent to me, and I will be glad to pay for it. I have a promise to me that if it was possible he would return and give me some test by which I could recognize him; and as he knew Mrs. Conant personally, the test might possibly come through her mediumship; but I get nothing, either from him or any other friend. Now the question is, can I be asked to bring a message to you, and if so, what message? I only ask to have it sent to me, and I will be glad to pay for it. 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# Sixth National Convention, or the American Association of Spiritualists.

To the Spiritualists of the World:  
The Board of Trustees of the American Association of Spiritualists have made arrangements for holding the Sixth National Convention at the Hotel de Ville, in the City of Buffalo, N. Y., commencing on Tuesday, the thirty-first day of August, at 10 o'clock in the morning, and continuing in session until Thursday, the second day of September.

We therefore invite each State Organization to send the same number of Delegates that they have Representatives in Congress, and each Territory and Province having an organized Society, is invited to send Delegates according to the number of Representatives in the District of Columbia, to send two delegates to attend and participate in the business which may come before said Convention.

By direction of the Board of Trustees,  
HENRY T. CHURCH, D. D., Secretary,  
631 Race Street, Philadelphia, Pa.

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

Pursuant to adjournment of the First National Convention of the Friends of the Children's Progressive Lyceum, the Second Annual Meeting will be held at the Hotel de Ville, in the City of Buffalo, N. Y., immediately after the adjournment of the Sixth National Convention of Spiritualists, on Thursday, the second day of September, 1869, at 10 o'clock in the morning, and to continue in session from day to day until the business of the Convention shall be accomplished. It is therefore invited each State Organization to send two delegates, and each additional one for every fifty or fractional fifty over the first fifty members; and each State Organization to send one delegate to represent the Lyceum, where there are no Lyceums, is invited to send two delegates to attend and participate in the business which may come before said Convention.

By direction of the Board of Trustees,  
HENRY T. CHURCH, D. D., Secretary,  
631 Race Street, Philadelphia, Pa.

## State Spiritualist Association.

The fourth annual convention of this Association will be held in the City of Buffalo, N. Y., on Friday, the 31st of August, 1869, at 10 o'clock A. M., for the election of officers for the ensuing year; to elect delegates to attend the National Convention of Spiritualists to be held at Buffalo, N. Y., Aug. 31st, 1869, was adjourned to meet on the 31st day of July, 1869, at 10 o'clock A. M. All Spiritualists in the State are cordially invited to meet with us. In behalf of the Board:  
JAMES C. WOODMAN, D. D., President,  
G. H. SMITH, Secretary.

## Convention in Portland, Me.

The convention of Spiritualists which met in Portland, on June 15th, 1869, for the purpose of organizing a State Association and choosing delegates to the National Association of Spiritualists, to be held at Buffalo, N. Y., Aug. 31st, 1869, was adjourned to meet on the 31st day of July, 1869, at 10 o'clock A. M. All Spiritualists in the State are cordially invited to meet with us. In behalf of the Board:  
JAMES C. WOODMAN, D. D., President,  
G. H. SMITH, Secretary.

## Portland, July 9th, 1869.

## Medicine.

The Spiritualists of Boone Co., Mo., and vicinity will hold their sixth annual meeting, in the village of Belvidere, commencing Friday, August 20th, and continuing to Sunday evening, the 22nd. All Spiritualists are cordially invited to attend. Speeches are cordially invited to attend. Provisions will be made to feed both in spirit and body, those who come from a distance. It is hoped that many will be present to speak. The meeting will be held in one of the large halls.

## Gone Home.

[Notices sent to us for insertion in this department will be charged at the rate of twenty cents per line for every line exceeding twenty. Those making twenty or under, published gratuitously.]

## On the 24th of June, 1869, our beloved sister and co-laborer

in the vineyard of good works, Mrs. Anna Barker, in the 36th year of her age.

Our departed sister leaves a large circle of warm friends who she had endeavored to her through her many personal virtues. She labored with the most pure and noble motives, and her sublime truths of our Spiritual Philosophy, giving unquestionable evidence of the immortality of the soul, and that the spirits of departed friends can again return and communicate with loved ones yet of earth.

"What is life? A radiant morning.  
What is life? A noon with smiling.  
What is life? A twilight with glowing.  
Joy! the Summer-land we're nearing.  
Look beyond! a brighter dawning  
Lies in the celestial morning."

New York, July 10th, 1869.

June 24th, 1869, Mollie Elizabeth Kreidler, daughter of Charles W. and Anna Maria Kreidler, aged 6 years and 11 months.

After an illness of only three days this lovely bud of earth was transplanted to father and mother's genial clime, that she may be reunited to her dear friends in the celestial home. She was a remarkably obedient, studious and amiable child, whose affectionate disposition endeared her to all who knew her. Being a member of the Boone County Progressive Lyceum, the funeral services were held at her father's hall, that all her school-fellows might participate in paying the last tribute to the beloved child of the previous year so recently departed. The sorrowing parents received the consolation of our Spiritual Philosophy, and settling religion through the ministrations of Miss Fannie Kemble, who portrayed in heavenly language the happy life of this new born angel blossom, and the first fruits of her life. They mourned not as those who have no hope, but feel that their darling child has realized the longings of her spirit, which she was wont to express by singing, "I was not an angel, but with the angels stand," and that she is no farther from us than she came to her friends with loving messages from the angel world.

A. E. C.

## Mediums in Boston.

MRS. A. C. LATHAM, Medical Clairvoyant and Healing Medium, 182 Washington Street, Boston. Mrs. Latham is eminently successful in treating Rheumatism, diseases of the Lungs, Kidneys, and all Bilious Complaints. Parties at a distance examined by a lock of hair. Price \$1.00. 4w-July 17.

## DR. MAIN'S HEALTH INSTITUTE.

AT NO. 26 HARRISON AVENUE, BOSTON.

THOSE requiring examinations by letter will please enclose \$1.00, a lock of hair, a return postage stamp, and the address, and state age.

## MRS. L. A. SARGENT.

MAGNETIC Physician, has removed from No. 25 Bedford St. to No. 62 West Cedar Street, Boston, where she will be glad to attend upon such cases as may be referred to her, and nervous diseases, which she has hitherto treated with eminent success. 4w-July 17.

## JULIA M. FRIEND.

Medical Clairvoyant, office 128 Harrison Avenue. Examination \$2.00. Hours from 9 A. M. to 5 P. M. Medical prescriptions put up and sent to all parts of the country. July 24.

## DR. JAMES CANNEY OHSLEY, No. 16

Salmon Street, Boston, Mass., Eclectic and Magnetic Physician, cures mind and body. He has successfully treated in treating those who are called insane; cures strange feelings in the head, fits, and all diseases of the lungs, liver, kidneys, rheumatism, bilious complaints, all diseases which arise from impurity of the blood, disordered nerves and business, or anything by which the system is deranged. He will please enclose \$1.00, a lock of hair, also state sex and age. If you wish to be examined by letter, enclose a lock of hair, and state sex and age. Dr. C. the great healer, cures all diseases of the body, and cures all diseases of the mind and body. Developing circles Monday and Friday evenings.

## MRS. S. J. STOKES, 16 Salem Street, Medical and

Business Clairvoyant and Healing Medium, cures all diseases by a distance, by a lock of hair. She also a test medium; the spirit of your friend takes control and talks with you about the affairs of life. Circle Monday and Friday evenings. 4w-July 31.

## MARY M. HARDY, Test and Business Medium,

No. 93 Poplar Street, Boston, Mass. Sealed letters answered by return mail. Examination \$2.00. Circle every Thursday evening. Admittance 25 cents. May 15-16w.

## MISS SEVERANCE AND HATCH.

Trance, Test and Business Mediums. Medical examinations given. Office No. 26 Washington Street, Boston, room No. 6. Hours from 9 to 12, and 1 to 6. 15w-May 29.

## A. HODGES, Test Medium, holds circles Sun.

day and Wednesday evenings at 74, Thursday 3 P. M. Office hours from 10 A. M. to 8 P. M. No. 36 Carver St., Boston. July 31-1w.

## MRS. L. W. LITCH, Trance and Healing

Medium, has taken rooms at 91 Sudbury street, second door from Court, room No. 18. 1w-July 31.

## SAMUEL GROVER HOLMES, Medium, No. 13

Dix Place, (opposite Harvard Street). 15w-July 31.

## HATTIE E. WILSON, Trance Physician, No. 36

Carver Street, Boston. 1w-July 31.

## MRS. GRIDLEY, Trance and Test Business

Medium, at 44 Essex Street, Boston, Mass. 5w-July 17.

## SOUL READING.

Or Psychometrical delineation of Character. MRS. A. S. SEVERANCE would respectfully announce to the public that those who wish and will let her in person, or send their photograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition, marked changes in past and future life; physical and mental, with prescription thereof; what business they are best adapted to pursue in order to be successful; and hints to the inharmoniously married. Full description, \$2.00; Brief delineation, \$1.00 and two 3-cent stamps. Address: MRS. A. S. SEVERANCE, No. 402 Syracuse street, Milwaukee, Wis. July 3.

## MRS. C. O. SEAMAN, Psychometrist, by send-

ing photograph will give psychometrical reading of character, answer questions, and give advice. Terms \$1.00 and two 3-cent stamps. Address: C. O. SEAMAN, 180 North Washington Street, Boston. 15w-June 28.

# Miscellaneous.

## PROF. BARNES'S PATENT DRY SPIROMETER,

FOR MEASURING AND DEVELOPING THE LUNGS, Showing their capacity in Cubic Inches.

THE improvement patented in this instrument is in using an air-tight, flexible diaphragm to hold the air, instead of using water and weights, which makes it more portable, more durable, and much cheaper, and is equally correct. It shows a few times will show the size and strength of the lungs. The diaphragm is of the most elastic material, and will not break, and to those who have good lungs it will tend to keep them in a healthy condition. Every Lyceum should possess one of these valuable instruments. Neatly packed and sent by Express, on receipt of \$10.00. For sale at this office.

## RELIGIO-PHILOSOPHICAL JOURNAL.

THE above is the name of a large size weekly newspaper, printed upon extra paper, devoted to Spiritual Philosophy, Arts and Sciences, Literature, Romance and General Reform. It is published by the Rev. Dr. Henry D. Beecher's sermons. For the purpose of giving Spiritualists and others an opportunity to judge of the merits of this paper, we will send it to any person for three months on the receipt of FIFTY CENTS. There is an excellent opportunity for Spiritualists to send a friend a copy of this paper, which will be sent to any person who will send us the cost of the blank paper at the paper mill, and entering the names on the mail list. It is a Western Paper, and perhaps manifests some of the peculiar characteristics of Western life. We appeal to our Eastern friends, as well as all others, to give the Journal a trial for three months. Address: J. S. JONES, No. 123 North Clark Street, Chicago, Ill. July 3.

## CARTE DE VISITE PHOTOGRAPHS

OF the following named persons can be obtained at the Banner of Light Office, for 25 CENTS EACH: REV. J. W. EDMONDS, J. W. WHITE, EMMA HARDING, HON. ROBERT DALE OWEN, D. D. HOME, ANDREW JACKSON DAVIS, J. M. PRELLES, MRS. S. J. ADAMS, PROF. S. B. BRITTON, HUDSON AND EMMA TUTTLE, HENRY C. WRIGHT, WARREN CHASE, CHARLES S. WOODRUFF, DR. A. CHILD, MRS. LOIS WAISBROOKER, MRS. B. RANDOLPH, WARREN S. BARLOW, MRS. ELIZA W. FARNUM, GEORGE STEARNS, ETC., ETC., ETC.

## TRACTS! TRACTS!

First Edition, 100,000. Hands!

NOW ready, a series of short, pointed articles, "Pebbles," in the form of four page Tracts, prepared expressly for general distribution. By LOIS WAISBROOKER. Terms, 25c. per single.

50c. extra on each 1000 when sent by mail.

For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston.

## Healing by Laying on of Hands!

DR. J. M. GRANT, The Magnetic Physician, has arrived from San Francisco, Cal., where for the last two years he has practiced with great success, healing by the laying on of hands. He treats successfully most chronic diseases, as well as some of an acute character, such as Erysipelas, Rheumatism, Neuralgia, Dropsy, Cholera, Typhoid Fever, Cholera, and all general derangement of the system. Office, 107 North Washington Street, (between Court and Adams), Chicago, Ill. Office hours from 9 A. M. to 12 M., and 1 to 4 P. M. July 10-13w.

## PHOTOGRAPHS OF THE THREE BROTHERS!

FROM one of PROF. ANDERSON'S latest and best productions. These beautiful Spirit Portraits will be sent by mail, postage paid. Price 25 cents.

For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston.

## \$20 A DAY TO MALE AND FEMALE

AGENTS to introduce the HUCKEY'S SHUTTLE SPINNING MACHINE on both sides of the water. This is the only LICENSED SHUTTLE MACHINE in the market sold for less than \$40. All others are imitations, and the seller is liable to prosecution and imprisonment. Particulars free. Address W. A. HENDERSON & CO., Cleveland, Ohio. 15w-May 8.

## PLANCHETTE SONG:

"Set the Truth-Echoes Humming." WORDS by J. O. HARRITT; music by S. W. FOSTER. For sale at this office. Price 30 cents.

## PHOTOGRAPH OF DR. GARDNER.

WE have procured an excellent photograph likeness of Dr. H. F. Gardner, the famous pioneer worker in the Spiritualist world, which we will mail on receipt of 25 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston.

## FOR SALE.

AN AUTOMATIC GAS MACHINE—has been in use about two years. It is in perfect order. This machine furnishes light fully equal to the very best coal gas. It burns clear, brilliant and steady. The machine can be seen at the store of GEORGE W. ALLEN, 223 North Washington Street, Boston.

## NEWSPAPERS FOR SALE.

BACK numbers of the Banner of Light, (without regard to volume or number), at \$1.00 per hundred; when sent by mail, postage paid. W. M. WHITE, 158 Washington Street, Boston. Dec. 19-1w.

## Lithograph Likeness of Dr. Newton.

WILLIAM WHITE CO. will forward any address by mail, postage paid, a beautiful lithograph likeness of Dr. J. R. Newton, on receipt of 50 cents.

## ANNIE DENTON CRIDGE continues to

make Psychometrical Examinations. Terms for metals, oil, etc., \$5.00; for character, (sometimes obtained), \$10.00. For the future, \$20.00. No P. H. Row, 111 Street, East, Washington, D. C. Send for Circular. July 24.

## MRS. MARY LEWIS, Psychometrist and

Healing Medium. By sending photograph or lock of hair, she will give psychometrical readings of character, answer questions, and give advice. Terms \$1.00 and two 3-cent stamps. Address: MARY LEWIS, Morrison, Whitehouse Co., Ill. 12w-July 3.

## SPIRITUALISTS' HOME—Board by the Day

or week, at \$1.50 per day, at 54 Hudson Street, Boston. July 17-1w.

## Education for Farmers.—For information respecting

the M. A. C. Agricultural School, send for Circular. Address: W. N. CLARK, President, Amherst. July 12-13w.

## JOB PRINTING of all kinds promptly executed

by EMERY N. MOORE & CO., No. 9 Water Street, Boston. July 3.

## "TALE OF A PHYSICIAN ;

OR, The Seeds and Fruits of Crime."

BY ANDREW JACKSON DAVIS.

A wonderfully interesting book. Society is unveiled. In a wonderful manner and the great causes of crime are brought to light. Dr. H. Davis, an American, fulfilled his promise. (See his sketch of a night visit to a Cane on Long Island, detailed in his "Tale of a Physician.") This volume is a reader, is introduced to distinguished men and noted women in New Orleans, Cuba, Paris and New York. The startling truth and tragic events of their lives are truthfully recorded.

This book is as attractive as the most thrilling romance, and yet it explains the producing causes of theft, murder, suicide, homicide, infanticide and every crime which defiles the soul and alarms all the friends of humanity. It is, therefore, a good book for everybody. It will have a very extensive sale.

Retail price \$1.00; postage 16c. Address the publishers, WILLIAM WHITE & CO., 158 Washington Street, Boston.

## RULES

TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES.

By Emma Hardinge.

WE have never seen better or more comprehensive rules laid down for governing spiritual circles than are contained in this little booklet. It is just what thousands are seeking for, and coming from such an able, experienced and reliable author, is sufficient guarantee of its value.

Price, 10 cents; postage free.

For sale by the publishers, WILLIAM WHITE & CO., 158 Washington Street, Boston, and also by our New York Agents, the AMERICAN NEWS COMPANY, 119 Nassau Street.

## AFTER DEATH ;

OR, Disembodied Man.

THE Location, Topography and Scenery of the Spiritual Universe; its inhabitants, their Customs, Habits, Society of Existence; Sex after Death; Marriage in the World of Souls; The Sin against the Holy Ghost; His Fearful Penalties; etc. Being the sequel to "HEAVENLY WRITERS DEAD."

By the Author of "Pre-Adamite Man," "Dealing with the Dead," "Raffles," etc. Paper \$1.00, postage 8 cents; cloth \$1.25, postage 16c.

For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston.

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## A REPLY TO WILLIAM T. DWIGHT, D.D.

ON SPIRITUALISM.

THREE LECTURES, BY JAMES C. WOODMAN, Counselor at Law. Price, 25 cents; postage 4 cents.

For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston.

## "THE LITTLE ANGEL."

A Temperance Story for Children, by Mrs. H. N. GREEN, Author of "Pine Cottage Stories." Price, 10c. postage 2c.

For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston.

# New York Advertisements.

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