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Phenomena. Spiritual

ACCREDITED MANIFESTATIONS.

THE APPARITION AT LOOSELY HALL Most readers of English history, students of David Hume and Tobias Smollett, says Edwin F. Roberts, an English writer, will recollect that there was, "once upon a time," a certain wifekilling king, called Henry VIII, who reigned over England, and was, in his time, a man rather to be

feared than loved. And whatever Mr. Froude, in his admirable history, may say to the contrary, "bluff King Hal" was little better than a tiger-ape upon a large scale.

He was born a Catholic, but the wealth of the monasteries tempted him to seize pix and crozier, and set up a huge melting pot, much after the fashion of the "fences" who affect the old vicinity of Saffron Hill, and the remote precincts of the Mint, in the Borough.

He patted Martin Luther on the back, having first abused him, and obtained from the Pope the title of " Defender of the Faith "; he took Luther's side, snapped his fingers at Leo X, the most intelligent and illustrious, perhaps, in the long catalogue that has, apostolically or no, descended to us; and then, being well-set up in the world with a mint, much royalty, plenty of jewels, some fine castles, a cardinal Prime Minister (Wolsey), and an inestimable Lord Chancellor (Sir Thomas More), he lived in great state and splendor, and gave up his mind to marrying as many wives as he couldafter-divest himself from; so, that, in truth, Henry is the type of the more modern creature we shrink from under the name of Bluebeard.

This, however, is apart from our story, which concerns Henry the Eighth; his Lord Chancellor, Sir Thomas More; his favorite daughter, Mrs. Roper, and the ghost which made itself appear to be so some time before the body of it was dead.

Loosely Hall, then, is a stone mansion, perfectly Tudor in its style of architecture—heavy mullioned square windows, and that irregular form of frontage which is not only characteristic of the age, but which also affords within, above and below, so many charming window nooks, where a book, a lute, a pleasant gossip with a "fair young damosel," can so winningly and fitly fill up the idle hour of the day-where a look, a thoughtful mood, a "brown study," even, have their effect, and fully.

Loosely Hall was built by Sir Thomas More in his prosperous days, but he rarely dwelt in it save as a guest. He had his favorite house at Chelsea, about the termination of the present Cheyne Walk, and just across the frontage of the present pier, but of which there is no vestige now. Sir Thomas More was a son of Sir John More a judge of the Queen's Bench, and was born in

He was educated with the family of Cardinal Morton, then Archbishop of Canterbury, who resaged great things of him in the future, from the tact, ability and quickness the lad betrayed from time to time.

He pursued his academical curriculum at Oxford, and about 1500 studied at New Inn, and next at Lincoln's Inn. for Chancery practice, and was thought a zealous Roman Catholic from the beginning to the end—so much so that he is said to have worn a hair-shirt, to follow the most rigorous observances of his Church, and at the age of twenty-two was a burgess in Parliament, where he opposed Henry in a demand for an exorbitant sum of money to dower his eldest daughter with the King of Scotland.

Henry was a piece of sanguine wildfire at this, and imprisoned his (More's) father in the Tower for a certain arbitrary fine imposed upon him; and More himself cautiously shrank into retirement, and for three years was law-reader at Furnival's Inn, and for three years after lodged near the Charter House, where he underwent all the austerities of the Carthusians, without taking any

He presently married a Miss Colt, the eldest daughter of a country gentleman of New Hall, in

He filled several public offices; as, for instance, a judgeship in the Sheriff's Court. He was empleyed by an association of English merchants in a negotiation, in the matter of trade and commerce, to arrange some difficulties between the citizens of London and those of Flanders.

In 1516, he accompanied the commissioners sent by Henry the Eighth, in order to renew the alliance between Henry and Charles, (then Archduke of Austria,) and during that time wrote his far-famed "Utopia"—this about the year 1516.

This latter work procured him a learned reputation, the acquaintance of Erasmus, the smiles of Cardinal Wolsey, and the favor of the King; so that, in 1520, he was Treasurer to the Excheqner, and removed himself and family to Chelsea where he had a noble house, already spoken of.

In 1526, he was appointed Chancellor to the Duchy of Lancaster; and, in the following year, accompanied Cardinal Wolsey, and other high officials of the realm, on an embassy to the French King, Francis the First, (the Bearnois, as he is called,) and discharged his duties with sufficient skill and success as to elicit from Henry his warmest approbation.

By this time (1526-28) he had grown greatly in favor with the King-a favor the Chancellor trembled at-or, rather did not tremble at-for his courage; as it turned out, was of the true or-

He knew one thing well, however. The King's favor was death! Whom Henry the Eighth favored, he ruined or slew.

Whom the Plantaganets favored, they either ruined, or slew, or poisoned.

Whom the Stuarts favored, they usually hand-

ed over to the headsman. "Put not your trust in princes !"

When, on one occasion, Henry the Mongrel and the Magnificent called upon Sir Thomas More, at his house at Chelsea, it was remarked by his (Sir Thomas's) son-in-law that the King for a long hour walked round the garden with his "arm round his (Chancellor's) neck."

Mr. Roper, who was there on a visit at the time, congratulating him on this kingly favor, was answered:

for if my head would win him a castle in France, it would not fail to go off."

A saying too truly expressive of his ruler's trustless temper, whim, or caprice. If our readers by any chance think that we are

troubling them with a biography, they will be much mistaken.

The partial story of a man's life must be told.

which it is the object of this narrative to illustráte.

Henry had nous (or sense) enough to comprehend the power of this high minister of his, whom no bribes could corrupt-no official garbage, thrown in order to be thankfully picked up, would be accepted.

As the King, therefore, wished to be divorced



LOOSELY HALL.-THE APPARITION OF SIR THOMAS MORE APPEARS TO HIS DAUGHTER.

from Catherine, in order to marry Anne Boleyn, he sounded his Chancellor on the matter of a divorce, and found no consolation thereby; the Chancellor, strenuously and severely - though estingly—refusing to have any hand in the matter.

He turned out in the plenitude of his power, did Sir Thomas More, like a good many of us. Born and bred in the Roman Catholic faith, he was intolerant to the bounds of persecution; but no such charge is brought against him, though he has admitted to his learned friend Erasmus that be would "assist the whole Popish clergy in their attempts to extirpate the Reformers.

This did not please Henry the Eighth. There are certain allegations laid against this really high-minded and honest man, which are far from being to his credit, unless we look at the moral force of prejudice in those prejudiced days -days which bring Smithfield burnings, the massacre of St. Bartholomew-the holocaust of the 'San Benitos"-the Inquisition, and other infamous associations of bigot cruelty together-and so we forego what charges we can bring against

One fact is true—the more Henry became a Reformer, the more stanch was the Chancellor in his cause; and when the Catholic bishops of England offered him a well-filled purse of gold, in acknowledgment of his zeal, faith and servitude, he utterly refused it for himself and family, under any conditions whatsoever.

His integrity was so firmly established that it was above suspicion, and no one doubted it less than the King himself. But he had gone quite counter to his wishes; and now, on more occasions than one, Henry began to feel his black, bilious blood seething within him, and the opportunity for More's overthrow and death was not far out of his reach.

As Henry relented toward the heretics (Protestants we call them now,) so did More's antipathy—honestly founded enough, it must be admitted-rise against them. He opposed Henry, Luther, and Protestantism with all the force of a keen, vigorous, clear-witted sense, and with all the powers of his soul-though this we must in some degree put to the account of something more inveterate than simple prejudice.

It might be-it must have been-obstinacy, for the man who laughed at Death in his very face could not be ruled by fear.

Henry's project of a divorce from his faithful wife Catherine, after a wedded life little short of twenty years, found no favor with More; and the Chancellor, being troubled with his master's importunities, desired permission to resign his seals, which Henry reluctantly accepted, and, with serenity and dignity mingled, Sir Thomas More took leave of his high office.

He had proposed to himself to live in his pleasant solitude at Chelsea, and make his humble means last him for his lifetime, for he had found but small profit in his high office, and his inborn honesty had closed every avenue to bribery, corruption, or surreptitious forms of acquisition.

The next day, to show his equanimity, after the mass was over at Chelsea Church, which he had attended with his wife, Lady More, he opened her pew door as one of his gentleman attendants had been accustomed to do, and with a comic gravity making a low bow, said, "Madam, my lord is gone out." Lady More could not understand this for the

instant, until he informed her of his resignation a matter that, very wife-like, she disapproved of; but as Sir Thomas was neither hen pecked nor king-ridden, he took this very little to heart. Meantime, danger and death were fast following the happy, innocent, good man in his harmless seclusion.

The royal butcher—who never forgot—and was never known to forgive-could not condone the offence his Chancellor had offered him, and the

opportunity soon offered itself. Elizabeth Barton, proved to be a prostitute of the most unmitigable order—called, according to the monkish fashion of the day, "the Holy Maid of Kent"-Elizabeth Barton, a prostitute, a liar, and a thief, entering into a confederacy with the monks, involved Sir Thomas More in their wily meshes-a fact which Henry was too happy to avail himself of.

More had, in a moment of weakness, listened to the infamous woman, and writing to her a letter, he became an accomplice in the charge entered against her.

Consequently, not many days passed before Sir Thomas More was in the Tower. Without question, the ex-Chancellor had com-

mitted himself, and must "bide the brunt."

With a courage worthy of himself, and making Henry's shame all the more, he resisted every endeavor the King made in order to induce him to 'trend" to his divorce from Catherine, his good and faithful wife, a sense that became a passion with him until he began his baptism of blood; and then the great names of the English nation represented nothing but that of cowardice, servility-meanness of the meanest order in every way, form or respect.

Losely, or Loosely Hall, was, as we have already said, a fair and handsome mansion, not far removed from Guildford, the county town of Surrey, and for walks, rides, or drives, one of the most charming counties in England; for the "green lanes" of Surrey are proverbial for their attractions, and to any one who is inclined to challenge our assertion, we are willing to "do" a twenty-mile with him, at any hour, day, or month we may be challenged to do so.

This Hall-" Loosely Hall," built by Sir Thomas More-became by dowry his daughter's and son in-law's property.

Mistress Roper-it was the fashion, then, to call people by their right titles and names, and a spade" was a "spade"—Mistress Roper was in her garden one day, walking with her mother-inlaw and some friends, when, in the full bright daylight, an apparition looked full upon her.

It was the shadowy effigy of her father—headless-his hand pointing to his decollated trunk; and though she knew he was then alive, and living in the Tower, her woman's instinct at once told her what his fate was to be.

She was his favorite, his darling, his pet; and the love between them was mutual.

The explanation of what seems to have been a fact is not quite so difficult, if we take into consideration the force of that attraction, which, call it by the name of magnetism, electro-affinity, or any sentiment which springs out of love-out of that deep and indelible tie which belongs to the household, and breaks not at death.

She was walking the garden with her friends and relatives, when, on turning, she beheld, as above, a pale and shadowy phantom intercepting her path as it were, and with the phantom hand pointing to the headless trunk.

She knew it in a moment, and in that moment she read her father's fate.

There were half a dozen, twenty things, in fact, which Henry, determined to find his ex-Chancellor guilty, found no trouble whatever in arranging; and under the pretense based upon a harmless letter which More had written to the archimpostress, Elizabeth Barton, who ought, with her scoundrelly colleagues, to have been whipped in Bridewell. More was transferred, from the

Tower and his trial, to the block. He had been fifteen months in prison before he

was finally brought to trial, and it is difficult to comprehend the delay which the King permitted himself to undergo between his condemnation and execution, for Henry had condemned him long before he had been tried.

At the Tower-wharf, where his daughter, Mistress Margaret Roper, was waiting to see him for the last time, having already read his fate, she exclaimed: "My father—oh, my father!" And so, as the chronicle goes, clung round his neck in speechless anguish.

He was executed-murdered, more properlyon the 5th of July, 1535, and his last moments in every way were becoming of a man who, fearing not Death, was willing to enter the spirit-world, as one who had lived without malice, and who had the shadow of a sin to be atoned for.

THE DEAD BODY AND THE BOAT-CLOAK.

FROM THE "JOURNAL OF THOMAS RAIKES." On Wednesday, December 26, 1832, Captain Wilson recounted a curious anecdote that had happened in his own family. He told it in the following words:

"It is now about fifteen months ago that Miss Marriott, a connection of my family, went with a party of friends to a concert at the Hanover. Square Rooms. She appeared there to be suddenly seized with indisposition, and, though she persisted for some time to struggle against what seemed a violent nervous affection, it became at last so oppressive that they were obliged to send for their carriage and conduct her home. She was for a long time unwilling to say what was the cause of her indisposition; but, on being more earnestly questioned, she at length confessed that she had, immediately on arriving in the concert room, been terrified by a horrible vision, which unceasingly presented itself to her sight. It seemed to her as though a naked corpse was lying on the floor at her feet; the features of the face were partly covered by a cloth mantle, but enough was apparent to convince her that the body was that of Sir Joseph Yorke. Every effort was made by her friends at the time to tranquilize her mind by representing the folly of allowing such delusions to prey upon her spirits, and she thus retired to bed; but on the following day the family received the tidings of Sir Joseph Yorke having been drowned in Southampton River that very night by the oversetting of his boat; and the body was afterwards found entangled in a boat-cloak." Here is an authenticated case of second-sight.

STRANGE STORY OF AN "APPARI-TION."

[We find the following statement in the July (1869) number of the London Human Nature, copied by that magazine from the Dundee Cou-

"On Wednesday last week (which was celebrated in Dundee as the Queen's Birthday) a mysterious affair occurred in the Wellgate; so strange, indeed, that had the facts not been authenticated by the most reliable witnesses, we would have at once pronounced them incredible, attributing the phenomenon to the influence of glamour. The facts are these: On Wednesday, about eleven o'clock at night, two ladies, holding a most respectable position in society, were returning from a friend's house to their own home in Wellgate. To reach their house they have to walk through an entry leading from the street, and it was after they had gone through this close, and when about to walk up the steps leading to their door, that they beheld the figure of a woman standing at a few yards' distance from them, but within a high paling which encloses the green

"Son Roper, I have no cause to be proud of it; | in order to illustrate the appearance of a spirit, | at the back of the house. There was something bewitching, yet welrd-like, about the woman; she, was tall and handsome, her features wore a melancholy east, and her appearance was enhanced by the glossy raven tresses which hungover her shoulders and back. Her head was uncovered, and she were what seemed to be a brown wincey dress. Holding a lighted candle in one hand she stood motionless, and gazed intently at the two ladies. The latter having recovered from their astonishment at beholding such a supernatural-looking being, asked her why she was standing in such a place, and at that time of the night, but the "figure" deigned not to reply. Lifting her disengaged hand in front of her breast, sho made some mystic signs with her fingers, then let her hand fall down, and she was again the same motionless figure as before. The ladies upon this became quite excited, and ran out to the street and procured the aid of two constables. but though they searched every part of the premises no trace of the "apparition" could be seen. The gate of the paling was locked, and the paling itself would be very difficult to climb, being five or six feet high. A very short time had clapsed from the moment the ladies saw the figure till they procured the services of the policemen and no one could have come out by the close without observation. The affair altogether is very mysterious, but in whatever way it can be explained, the above may be relied upon as a true statement

ANOTHER WONDERFUL 'MANIFESTA-TION.

EDITORS BANNER OF LIGHT-In my last communication from this place, dated August 4th, I stated that a lovely white flower had been brought from my garden by a spirit hand and placed in my own, two closed doors separating us at the time from the garden. A few evenings afterward, while seated in the same manner as mentioned in the former article, my little boy's gold-headed cane was brought from the hall adjoining the closed parlor in which we were, and we were each of us gently tapped with it on the head and shoulders, gently touched without our being able to state by what instrument it was done, not knowing of anything in the room by which such a peculiar manifestation could be made. Finally I was requested to put my hand out and take it. I did as directed, extending my arm out into the room, to a point some three or four feet from Miss Fox, on the side opposite the one at which she was sitting, and received the cane in my right hand, (my left hand holding Miss Fox's right, while her left was engaged by my wife,) and thus, to our great astonishment, was made aware of the wonderful phenomenon that had taken place in our midst. We were sure that the cane had been left in the hall-that it was not in the parlor when we sat down to have our usual scance.

I wish here to say that during three weeks' residence in my family, Miss Fox has merited our entire confidence. No person that I have ever met has appeared to me more perfectly artless, more entirely guildless, more sincere and truthful in all that regards the marvelous phenomena that are evoked by her presence, (other conditions being favorable,) than she of whom I cheerfully pen these honest heartfelt expressions. G. L. D., M. D.

Albany, N. Y., Aug. 16th, 1869.

TESTS OF SPIRIT POWER.

Believing that the common people are thirsting

for something better than the old Anti-Christian Theology, I think it is the duty of all who have experienced the beauties of the Harmonial Philosophy, to make known all the facts within their knowledge which were formerly called miracles. I have had proofs of the power of those in the disembodied state to perform acts as wonderful as the miracles of the past; from these I select two. which were accomplished through the mediumship of Mrs. J. M. Friend, with whom I have been intimately acquainted for eight years, and have known by reputation much longer, and have always found her to be a most reliable and trustworthy person. I have also had many communications from her guardian, Dr. Brown, which were always reliable.

Some three years ago, Mrs. Friend was at my house; one evening we were conversing, not thinking of having a sitting, when suddenly Mrs. Friend was entranced by an Indian woman—" Starlight," she gives as her name—who had frequently spoken before. She said: "There is a man here who says his name is Trask, and if you and the medium will go in your other room to-morrow at ten o'clock, and take a piece of paper and lay it upon a book and hold it under the table, he will come and scratch upon it."

Accordingly, at the time appointed, we complied with the request, taking with us a school atlas with a sheet of paper laid upon it. My housekeeper and her sister, after examining the paper with us to see that there were no marks upon it, left the room. We sat at the table, I holding one corner of the atlas with my right hand, while Mrs. Friend held the other with her left, and her right hand was above the table in my sight all the time. We sat about fifteen minutes, when she pushed the book toward me. On examining the paper I found the following communication written in fair pencil hand:

My Dear Friend-Invisible, but not without power, I hasten to you with joy that cannot find expression. Let your light so shine that it shall be seen of men, that they may see your good works and glorify your Father who is in heaven. He has given his angels charge concerning thee; in their hands they shall bear thee up, and thy feet shall not be dashed against a stone. J. P. TRASK."

Friend Trask had been trial Justice of the Police Court in this town, an intimate acquaintance of mine, an honest sectarian Orthodox. I have had a number of communications from him in which he wonders how he could have been so blinded by his theology.

The other fact I shall relate occurred last month

while Mrs. Friend was returning from a visit to Western New York. While in Rochester she called at a house in company with some friends, after which she took a sleeping car in a night train from Rochester. About one o'clock, feeling sick, slie wished she had a lemon. Presently she felt something touch her lips, and on raising her hand, found a lemon. The passengers in the car were asleep, and she recollected that the conductor had passed through a short time before; but it seemed to her wonderful that it should come. when she was wishing for it. The conductor, when questioned concerning it, looked astonished, and protested that he knew nothing of the matter.

Soon after relating the incident to mer she was entranced by Dr. Brown, who said: "I will tell you where the lemon came from. You will recollect that this medium called at a house in Rochester, and while she was there I saw some lemons in an upper room-though she did not. Two mediums resided in that house, which rendered it easier for me to obtain one when wanted. I carried it from the house to the car, and when the conductor opened the door I slipped it in and it fell to the floor. After he had passed into another carthe other passengers being asleep and consequently passive-I raised it from the floor, and this medium acting as a magnet, attracted it to her." He further added that he saw she needed the lemon, and did not think it any stealing to get it for her, as the people were more than willing that she should have it.

I think such facts, well attested, cannot but lead, people to put more confidence in the care and ability of their unseen friends to help them. when in need. Yours truly,

THOMAS HASKELL. West triouvester, Mass., 1869.

SERENE SEPTEMBER.

The courble clusters of the grape against the trellis lean: And just beyond the tassels of the red-sage grace the scene; And here and there the bushes wear the faint yet certain of the decay that marks the flowers, the blossom, and the

September's hand is on the land; her lap is full of corn, Whose tassels to the umber change; in sign their strength Though still the bold nasturtium lifts its yellow face on high, It cannot draw the kisses down as under August's sky.

And in the woods the leaves begin to doff their dress of The squirrels chatter of the nuts that soon will grace the

And where the blies touched the wave a murmur runs along, memory of bird and bee that mourn the loss of song. The fields lie shorn of all their strength; the barns their treasure field;
The orchards wait the farmer's hand, with fruit that gleams

And all the air the echoes bear that follow in the train When sad, screne Soptember steps across the yellow plain.

And so the year renews its cheef above the autumn drifts; The treasury of nature greams with all its goodly gifts; The promise given in the spring lies on our open hand. The blessings of kind Providence hang o'er a happy land.

Address by Mr. Spalding, of Salem.

One Sunday morning recently I listened to a discourse from the Rev. Willard Spalding, which was full of sound, logical, common sense. His remarks were based upon the third chapter of Philippians, and a part of the thirteenth verse-Forgetting those things which are behind, and reaching forth unto those things which are before." He said that the stoject of education was one of vital importance, and that heretofore, as well as now, too much attention had been given well as now, 100 much attention had coen given to man. Our institutions of learning were closed to woman. This should not be so, for be believed the work of reformation and regeneration found its resources as much in woman as in man; and he hoped the time would come—it ough; to come when woman should have the same chance for education that man enjoys. Our colleges should be perfectly unsectarian in their character, and should be under the supervision of the Sact. should be under the supervision of the State; un-der this mode of management all classes of minds might come together and enjoy the blossings of education without fear of the mind being blased by sectarian prejudice. Forty thousand elergy-men were engaged in preaching in America, whilst there were only a few hundred of the opposite sex; but ten or twelve amongst the Universalist denomination. He said it had been urged as an objection that woman was not logical. Is man any more logical? He has proven that the world was made in six days; that man is totally depraved; that the world was destroyed by a flood; that heaven is situated up above the stars; that the souls of some were to be eternally unhappy; that the souls of all were to be immediately happy at death; that the literal body was to be raised at the resurrection; and many other things

Now he would like to have the resources of education open to woman, so that she might enter the pulpit and disprove some things which man has claimed to have proven. Such women as Lucretia Mott, Julia Ward Howe, Anna Dickinson and Mary A. Livermore, were ornaments to the world. These were laboring outside of the church. Why was this? Because the church shows a cold-shoulder to the great reforms of the age. William Lloyd Garrison and Parker Pillsage. William Lloyd Garrison and Parker Pillsbury, and the host of anti-slavery friends, were the cause of the abolition of slavery, yet the church boasted to-day of her instrumentality in this direction. Scarcely a radical was to be found but what was true to this great question of the rights of woman, and there were hardly ten Spiritualists in the country but what were heart and and in this reach. soul in this work. Scarcely a woman would be found to enter the julpit but what would revise the theology of our times before she went there, In that little work entitled "Gates Ajar," writ-ten by Elizabeth Stuart Phelps, more is being done for the race than was accomplished by the colleges of Andover for two hundred years; although I hold it to be right that we should have our Universalist Sunday school, our place of worship, do not let us draw the lines so tight, or erect the barriers so high, but what we may be privileged to receive truth from whatever source it may come, remembering that truth is not patent with us.

THE CATERPILLAR AND THE BUT-TERFLY. (A FABLE.)

The caterpillars, when one of their number, having been laid up as a chrysalis, arose as a but terfly, leaving his case behind him, used formerly to gather up the exuvia and deposit them in the earth with a prodigious deal of ostentation and pageantry, At length, however, once upon a time, one of the caterpillars climbed up a rosetree into the light of the sun, when a butterfly that he had known in the creeping state came to sip honey from the roses. The caterpillar related to the butterfly with what splendor and magnificence the chrysalis shell, which he had left behind him, had been interred. Whereupon the butterfly, smiling, answered that he dared say that the caterpillars meant well by what they had done, but that the honors that had been paid his old case had given no satisfaction to him, for, being now a butterfly, he cared no longer for the mere covering he had lived in, and regarded it as nothing but a worn-out, cast-off suit. So, after this, the caterpillars put the chrysalis cases into the earth without parade or unnecessary ceremony.

The spirit that ascends has no concern with the senseless relics which it leaves below. Cease to accompany funerals with absurd and expensive mummery.

MESSRS. EDITORS-The above reads as if it were written expressly for your paper; but, in fact, it is copied verbatim from the London Punch of 1850, volume 18, page 12. It is as applicable here, and now, as in England twenty years ago.

Original Essay.

SCIENTIFIC CHARITY. BY PROP. J. H. COOK.

He who has studied most the forms, structure, understanding of the uses of the human organism, rection, if they are in error. in order that it may avoid and correct its misuses and abuses. I state the incontrovertible proposijust in proportion to the healthy or unhealthy, plained. gross or refined conditions of the matter composing his physical organism.

While Christ, the great medium, was the greathealthy organism, he was also the greatest of may years elders in good repute. Their open house fruit it bore. While he insisted that the tree must parents I had birth, and received an education ing; the body is nothing; the head is nothing; we want the heart right—all can be saved, no matter | Friends were there, and heard their talks. what the organism."

inally alike, that education and circumstances make all the differences among mon, and that it matters not whether the brain be large or small, cearse or fine, wide or narrow, high or low, is life or heaven, and of the Lord teaching the chilright in the way of human progress and human

"As is the organism, so is the man," is a proposition that the world (and many Spiritualists as well) has scarcely begun to appreciate. We need to be able to read the inner man through the outer signs, and to associate the faculties of mind with those portions of the brain and face that indicate them, that we may see the cause of their excesses or deticiencies, and feel for them and toward them with scientific charity. Show me a man, and I will write his history from the living language written all over him. Tell me a man's history, and I will tell you his organism. Our muscular and nervons systems are mediums for our own minds, or the minds of others, either in or out of the body. I never knew anything exalted or spiritual to come from or through a front and upper brain that was coarse, low, narrow and shallow. Most minds, both in and out of the body, have such rganisms, hence it is absurd to expect that from them which is above their capacity.

It is unreasonable and unmerciful to demand of any one more than his organism enables him to do or to be. Christ obviously knew that men were variously organized and qualified, when he said, "A corrupt tree cannot bring forth good fruit; neither can a good tree bring forth evil fruit. Ye can not gather grapes of thorns, nor figs of thistles.' When he chose his disciples, he chose men with expanded upper brains; "chosen vessels," fit media to receive his impressions, and appreciate his doctrines. Christ was far more of a mental philosopher than any of the numerous sects that profess to follow him have yet discovered. He did not demand impossibilities of men; much from little; something from nothing; effects without causes, and power without the proper instruments. On the contrary, he says, " who by taking thought can add one cubit to his stature?" Oh. there is a deep philosophy, significance, magnanimity and humanity in Christ's comprehensive sayings that no one ignorant of man's nature can appreciate.

Men in their present ignorance of true philosophy continually misjudge and misrepresent each other. We often hear a person say to another, "You could do better if you had a mind to." Ah, yes-" hut th the matter," he has not the mind, while you assume he has. Another says, "You can 'do or be so and so,' if you only will;" or "where there's a will there's a way." But the will is one of the faculties of the mind with its external signs, and is as often deficient as other powers. The will cannot create any faculties; it can only bring into and keep in action those we have. External failure or success is not the true criterion of censure or praise. One man with a strong desire to do some noble deed may try many times and fail, while another succeeds in the first attempt, because the former lacks, and the latter has the requisite powers. So it is with good and bad men. It is no merit to a man to be good when he can't help it. The higher sentiments act spontaneously in proportion to their development. The worst man with the most unfortunate organism wants to be happy, and would be good if he could. We may be repelled by him and condemn his life and actions, and place him in conditions of restraint but the charity of a true mental philosophy will of the powers of mind the Great Giver had given look upon him with pity, and not hatred. The developed faculties of each mind are a court in perpetual session, and the decisions of each court are the best that can be made at that time, however they may differ from the decisions of any other court, or combinations of courts. The great diversity of human character in kind and degree, shows the absurdity of making any one mind the standard for others, in capacity or character. "Father. forgive them, for they know not what they do; and I will say, "for they" cannot do what they have not the power to do.

When we see a fellow being organically deaf or dumb, or blind, or lame, or weak, or diseased we believe there has been a cause for it, and we feel and act reasonably and humanely toward the person thus afflicted. But when the mind, either socially, intellectually or spiritually, is deaf, or dumb, or lame, or blind, weak or sick, we do not so easily see. (till we have learned to see.) the causes thereof; and hence we are apt to be very unjust and inhuman in our decisions and feelings, for we are still under the dominion of old absurdities as to the nature, and character, and origin, and relations of mind. If we fully understood man and his relations, we should no more blame a man for not being so and thus, than for having a hare-lip or a club-foot. It is inconsistent with true science and Spiritualism to tell a man of his faults and weaknesses in a censorious manner. Unless we can help him to remove them we had better be silent.

Oh, ye Spiritualists, who talk so much about your peighbors, and pick so many flaws in them, reflect upon your own ignorance, weakness and

"In faith and hope the world will disagree, But all mankind's concern is charity."

Truth may be suppressed, but not strangled.

For the Banner of Light. HOW I BECAME A SPIRITUALIST,

And a Believer in Future Existence; and the "Works of the Devil," or Damnable Heresy Investigated. In a Letter to a Preacher of the Society of Friends.

PHILADELPHIA, 5th mo., 25th, 1869. I --- II ---: Esteemed Friend-I have long been functions and relations of the human organism, an anxious seeker for truth, seeking for that good, must necessarily, other things being equal, he the and the way to that heaven, read and preached most liberal and tolerant toward his fellowman, of, and happiness experienced seeking it; and Man's mental and spiritual powers are in exact when thou, with such earnestness, preached to proportion to the development and perfection of the people on 5th day the 16th inst., at our last als nervous system. The signs of this develop- Yearly Meeting, at Rape street, Philadelphia, I ment and power are written all over the head, was an anxious and attentive listener. To my face and body, and are legible to perceptive and understanding, many things thee said were plain practiced minds. While it is true, in one sense, and good. But, dear friend, some things thee that the world is too material, in another sense said I feel a desire to have more fully explained. it is not material enough; that is, it does not know I doubt not thy earnestness in believing all thee and appreciate the higher uses of matter, and es-said was truth. And I suppose thee is willing pecially matter in the human form. There is no that any who may not have properly or fairly knowledge the averld needs so much as a correct understood thee may ask for explanation or cor-

It may be necessary to give a little history of my early life, education, desires for truth and all tion that man is high or low, happy or unhappy, good, &c., before coming to the points I wish ex-

My parents, J. and L. C., of Sadsbury, Lancaster County, Penn., were well and extensively known, and looked upon as leaders in the Society est of Spiritualists, because of his firm and of Friends, heads of the meetings, and for many terialists (to my mind), for he always associated was a general place of entertainment for minismind with matter; the inner with the outer; the ters and traveling Friends, and all were hospitaressel with what it contained; the tree with the bly, if not bounteously, entertained. Of these be good that its fruit may be good, his modern brought up to attend meetings regularly, to read followers (?)—some of them—have often said to the Bible, Testament and other good books. Fame, as a lecturer on Man, "The physical is noth-ther, a good reader, often read to the family. I was frequently present when ministers or other

Early in life, being earnestly impressed with a The absurd assumption that all minds are origivearning desire to know the meaning of all I read or heard preached by Friends or parents, would ask for explanation, but did not receive the desired satisfactory information of a future dren of men, speaking to them as a man speaks with his friend. Some would tell me I was too young, others say I must have faith and believe; but if asked what they meant by faith, they never satisfied me. And as I could not believe without some evidence, my desires were unanswered.

Ever yearning to know the truth of these things, frequently when at work in my father's fields and thinking on these subjects, I would sometimes stop from my work, in deep searching thought, trying to penetrate the mystery of my being and of the future, querying why some of those friends who had passed to the "life to come" did not return to answer me, or why God did not tell me, as I had read and heard of its being done in the past. These and many other thoughts rapidly passed my mind, until absorbed to such a degree that I could scarcely tell whether I was a man or boy of conscious flesh, or whether it was all spirit, vision or dream, and to test the matter would again resume my labor, unsatisfied and without evidence appearing. I thought if God is just and no respecter of persons, he wast answer the cravings of my soul.

At times, however, I seemed to see something like visions, that seemed to give me ideas of some surroundings like as if the air contained intelligence, and manifested many things to my mind. But it was so different from all previous teachings I could not understand it, and was willing to let it pass as meaning nothing.

The result of never obtaining the desired information caused me to doubt, and I became very skeptical, and finally an infidel or materialist. I perceived that much I had read in the Bible was not in keeping with common sense or sound reason. I therefore set the Bible aside as a book of fables. Then some Friends told me that reason leads astray. What (said I) are we then to do? Who gave me reason? Did that Power that formed me and gave me reason, give it only to lead me astray, that that same Power, that God as you call it, shall have the pleasure of destroying me, and punish me forever in what you call hell? No, I cannot believe such foolishness. That Power, or God, or Nature, or of whatever name, it matters not, must be just and all good, and would not do such cruel deeds.

A friend gave me "Paine's Age of Reason" to read. I read about half of it, and, strange to say, in that book, which all churches and even Friends condemn, I found hope, and more convincing evidence of future existence than by reading the Bible, or other books, or from preachers. That great skeptic of religion, while locked in a loathsome prison in France, wrote what, to me, was the first reason for hope of a life hereafter. And I am happy to add, that little cord of hope then given has never been entirely severed—though for years it was almost the only hope. Still there remained many queries that seemed to me must be answered, otherwise my material ideas must prove the highest and most rational conclusions.

The peace of mind experienced in this belief and the repudiation of all Church doctrine, encouraged me. And even yet I feel thankful for the experience. It awakened in my mind the light and power of investigation. "Try all things and hold fast to that which is good," was a favorite maxim. Ever afterward I made good use me. I felt that no good could arise from keeping those talents wrapped up in a napkin. They were surely good and precious gifts, and I should improve them for the general good, and, as I judged, for the very purpose the Great Giver had given them, believing nothing was ever created in vain.

In the passing years of my life I had much useful experience; some that was pleasant as well as some very severe trials, such as sickness, death of a wife, seven dear children, and also much loss of property. I bore all these severe trials with fortitude, and rallied again. I denounced severely the participants of vice, immorality, or licentious conduct, and ridiculed the superstitious. Being so nearly free from all superstition (and proud of it) made me naturally decline all the "isms" as they came up, such as Milleriteism. Mormonism. Mesmerism and Spiritualism, having little patience with any of these isms: in short, was quite severe on the advocates of such nonsense, as I considered it. During this time I forsook the meetings of Friends nearly altogether, not finding them of use to me or I of use to them.

About ten years ago I came to Philadelphia, and a year after was about entering into partnership with a friend and old acquaintance—a man of good mind—but finding he had become a Spiritualist I felt that this might be cause for differences to arise: and I must expose the imposition at once to his satisfaction, before entering into business.

I sought a medium of his own choosing and went to work at once, having full confidence in my abilities to detect the tricks or frauds of these mediums. I set about it with full conceit and good intent. The medium was an unassuming, fair looking woman—a rapping medium.

I went alone, so no one should know, nor the

medium, what or aught of me. Without speaking to her I took a seat near a small table, after a hasty examination of the apartments, floor and table. The medium took a seat near the same table. I was well satisfied there was neither trick nor fraud in the arrangement. Soon, however, gentle raps were heard on top of the table, and they came intelligibly, answering questions, and spelled out my father's and mother's full names, residence, time of decease, and many other interesting things, as though done by a person having full knowledge of all the facts and the questions, and all were answered correctly.

This was the beginning of a new era with me, overturning my positive, material notions. But, as it had long been a cherished practice to investigate all things before receiving them as truths, or condemning them as falsities, I continued to investigate, seeking for the truth. And lo! here, in poor despised Spiritualism, I found the answer to those yearning desires! The truth of after existence, and the line of communication with the angel-world, with it, was opened.

For fifty years I had been anxiously seekingfirst from parents, then near friends, then the Society of Friends, preachers, reading religious books, also from the churches-for this satisfactory truth. All totally failed to bring the light to my soul, until I blundered, as it were, upon Spiritualism-this same Spiritualism that thou, as with one single swoop, condemned as " the works of the devil;" and all the spirit communion with friends "damnable heresy." All mediums, too, thou hast as kindly disposed of! Am I again to trike home to the heart of youth and innomistaken?

My dear friend, let me ask thee, as an humble Slander, the foul-mouthed murderess that hatches

My dear friend, let me ask thee, as an humbre searcher for truth: Dost thou condemn all these people, with a clear knowledge of this "devil," whom thou sayest is their master? Or is it only hearsay? If by the former, I desire to know the true source of thy knowledge, and of its saving influence; having long and earnestly sought to know the truth of all things, and no desire to be deceived by mediums or manifestations thereof, but ever auxiously in waiting, seeking for the knowledge of what thee calls "divine truth in God." But if thee condemns from hearsay, only, art thou just in thy condemnations? I was early taught to condemn no man, more especially to condemn on hearsay evidence.

Excuse me, my dear friend and brother, for speaking thus plainly. I know we are both fast verging to the grave; but earnestly wishing to know and to do what is right in all things; to be truthful to myself, truthful to the Great Spirit, and truthful and just to all men.

Spiritualism teaches me this: That the great life, power and good of all things, is God; that it pervades all space everywhere throughout all extent, and there is nowhere that it is not. It is in all things, giving life and power thereto. It is undivided. All the seeming evils are only parts thereof. It is "the all in all." It teaches me charity, truth and wisdom. Charity to forgive trespasses; charity for the weakness and shortcomings of all men and women. I see in Spiritualism the same thing that led George Fox and his many cotemporaries. When George Fox said 'Mind the light," it was this same spirit light. It was the same that appeared to Joseph Hoag, Elias Hicks, and many friends of modern time. It teaches me that all men are alike near and dear to the great Spirit Father producing them; that all forms, ceremonies and dogmas, walls of meeting houses, churches, synagogues or temples, have no saving virtue for the souls of men.

Seemingly the churches have each their select few, and each sect seems to think their own, alone, are entering the "straight gate" in the "narrow way" to life, while all others are on the broad road outside.

Spiritually, every man and woman has his or her own work to perform—their own mission to work out single handed. We all are different, in a greater or less degree, in our organisms; we see and feel differently; we think differently; and we must be our own judges of what is our duty, as long as we do not trespass on the rights and duties of others. We may help one another; do good to one another; teach each other in all things; but we should first be sure we are right before undertaking to teach others. There should be no beam thousand times, shame upon your imbedility or at housand times, shame upon your imbedility or of others. We may help one another; do good to from his brother's eye.

By the same principle, or spirit, we learn to love with the acts of men and women; and all of these natures attract as subtilely as the needle to the pole. We cannot see why the needle turns and points northward or southward, but we know it does do so. Neither do we know why a man is led to drink to drunkenness, or steal when he has plenty of everything he needs, yet we see these things daily. The powers within them, that we know not of, lead them; and powers in us, leading us differently, or perhaps into other errors, should teach us charity.

True, there are many things practiced or performed under the name or guise of Spiritualism, that thou or I would disapprove as being far from good to us-deceptions and foolish nonsense. But, my friend, when good presides over all things, and pervades all space, good must even be in that low, foolish condition. But we are perhaps so elevated we cannot see the good.

As lightnings and thunders, rains and storms, though terrifying at times, are needful to purify the atmosphere, bring healthy action and growth to all nature, so also are all of what we call evils; they are only relative or comparative, and in their turn may produce very great good. And that power of goodness that made them, certainly intended them for good, though we may

not now see it. Now, my dear friend and brother, I must leave it for thee to draw thy own conclusions, and answer my inquiries when thou art ready: Whether the God thee preaches-although with a "devil' of subduing sway left free, disturbing his good work-is the highest and true God of Nature? Or, whether it is not that great Spirit Power of life, pervading all space, giving motion, life and light to all things; working up the low conditions of Nature, as well as those more advanced, or higher, as taught by enlightened Spiritualists read of in the New Testament, preached by many early and some modern Friends; teaching peace to the soul, and communion with spirits, with the assurance of a happy future where the weary find a resting place, and that all is good throughout all extent, ever working, developing the lower to higher conditions of Nature until all is made bright and shining good?

Judge for thyself; I judge thee not. I know thou art earnest and well meaning. But my experience may differ from thine.

Hoping peace to thy mind and soul, as a bro-LEWIS COOPER, ther, I am thy friend.

The proprietor of a bone mill advertises that "persons ending their own bones to be ground will be attended to with punctuality and dispatch.'

ORGANIZATION, MEDIUMS, ETC.

BY M. J. WILCONSON.

DEAR JOURNAL—My attention has been called to a clause in Brother Powell's letter, of Journal, Jan. 9th. "The East is a good mill to grind the lecturer into dust. Here, mediums and speakors, with very few exceptions, as far as my expeors, with very lew exceptions, as far as my experience goes, are martyred unnecessarily by spiritualistic organizations." This is hard testimony, but nevertheless true. Bro. Powell will find it applies in some parts of the West, and outside of "organizations" as well. Who will issue a clear, concise, and unbiased work upon the Last Martyrdom? It has always been the fashion since well unbiased work upon the product for in view of their tyrdom? It has always been the fashion since mediums have been sought for, in view of their rare gifts, to report every failure, every deception, every foible of character or appearance, with the haste of a war bulletin, and the zest of a Grundy. Such articles were, for a time, hurried in hot haste into even spiilual periodicals, but at last they grew wiser, and found they were issuing counterfeit bills in many cases; from that, some of our editors tenderly and justly protested against it, for they saw it was often prompted by enry or downright malice, and where this was envy or downright malice, and where this was not apparent, as often by sheer ignorance. Some have seen and deplored this cruel, destructive policy waged against those sensitive harps of being, but hundreds of the "chosen" have gone ing, but hundreds of the "chosen" have gone down silently, and their forms are now crumbling in "dust"; "how they prayed that the noise of the grinding would cease," and that from their "dust" should spring up fragrant flowers of peace and justice! It is left to those who have seen them in Gethsemane, seen them sinking 'neath the heavy cross of human hate and perjury, seen them smile forgiveness in their death—felt, too, in their own lives, the heartless stab, the treathery and lust of rule—seen the blade lifted to atrike home to the heart of youth and inno-

all inquisitions, must some day be confronted. Woe be unto us when we refuse to meet the wolves in our flock, and strip them of their stolen garb. And woe be upon us, when spiritual organizations, with all their boasting of "protective the strip of the tion," are allowed to grind mediums into dust, in addition to other countless woes!

Why should not dishonest, extertionate and defaulting societies and officers be held answerable for their lack of duty? One abuse, for instance,

has become a glaring one, and deserves the most summary treatment; for it is not only an abuse to the medium, but a repudiation virtually of our principles. It is a stab at the heart of our cause, enforcing as it does a purer integrity, a lottier exhibition of justice than we have attained to before. And this abuse is a miserably loose and irresponsible practice in business matters.

A speaker must always be up to time and conditions; but A. B. or C. may fail in almost every grand essential; may fail to announce properly; grand essential; may fall to announce properly; may fall in pleasant, comfortable arrangements; may fall in the music; may get a snappish, boor-ish, insolent or dishonest doorkeeper; may change your appointment at caprice, and sometimes gravely interfere with your list of arrangements indeed, may call you a long, expensive journey out of your line, and then, because bad manage ment on their part, or some whim of "expediency," got the mastery, coolly inform you, "school is out." It is not inferior lecturers that are subject to this injustice, but the best as well! Here is the speaker's time, talent and pocket drawn upon by Mr. Non-responsible, and where is the redress? Then, there is another way of sweating speakers—promise well, and at the end of the service cut them down by had management, or give them Mr. Non-responsible's note of "prom-

give them Mr. Non-responsible's note of "promise to pay"—in gas!

Oh, but stop, Mrs. Speaker. "You should not make merchandise of your gifts—this may be a just punishment for your taking money." What a good argument for the defaulting party! Let us turn it the other way, and see how long you will defend it! Go, try it on, as some did in their early development, and know what it is to be an apostte, homeless, or treated to cold charity, and followed all the waking moments of your life by an excited crowd, that grow hungry for more with every fresh bite of the manna! Go, take to-day smiles and blessings, downy bed and angel kindness; to-morrow, frowns, impertinence, impudence or something worse, and warm thy sinking, chilled, and lacerated being in some stingy attic chilled, and lacerated being in some stingy attic where the shingles flap for music! Our Palestine to-day is rich in golden wealth—is it not a shame to day is rich in golden wealth—is it not a shame that the necessity of eighteen hundred years ago should even be chosen as an argument by penurious minds, here, on this broad, free and fertile continent? Out upon this miserable apology for dishonesty and inhumanity! And let us "cry aloud and spare not," till our principles of even-handed justice are laid in solid security where all may know the pure gold from the base alloy. And if mediums are not properly cared for, if they are ground to dust by any base, exacting or destroying process, the more shame to you, oh,

in the eye of him who undertakes to cast the mote selfishness, when there is no protection to the devoted worker! All societies want speakers that will "draw well," and are most happy to accept any gratuiall men as brethren; to be kind and charitable to those we deem misdoers—we do not know, perhaps, of their birth, their education, their moral training, their susceptibility to surrounding influences of any kind, all of which have much to do with the acts of men and women; and all of these that in large cities where there is the most display of numbers and aristocracy in the spiritual ranks, there is no comfortable provision for mediums, as a purely fraternal and benevolent act, or even as an act of duty. We have blown our trumpet of reform all through the land long enough now, to give something better than empty sound. But the most diabolical sin that our order has to anthe most diabolical suctination over rors to answer for, as professed reformers, is the murderous inhumanity which has followed mediums sinking under the pressure of overwork, diseased magnetisms, and contending influences of all kinds. In many cases, as I learn, serious heart disease has been induced by such constant antagonism with the powers of earth; and I know two
of the most painful cases on record, in which the
positive and protracted abuse of those loudmouthed professors, with which our ranks are afflicted, drove the envious, slanderous blade deep to the dying heart of the pure and innocent—the long obedient and unselfish victims whose forms now sleep in dust! The same old inquisitorial

spirit which cursed the years of early martyrdom, has dared to intrude its serpent windings round our altar, and leave its slime in holy places; while it has stung to madness of the brain, with its unrepentant tongue, the lives of "chosen" mediums and helpless children! Obsession has doubtless been oftener the product of this crime than of any other immediate cause. A sensitive soul, once the target of these miserable hunters, these unprincipled poachers and slanderers, has no door of escape, till this butchery is arrested. As long or escape, the this outcomery is arrested. As long as spiritual organizations quietly consent to the brandishing of these bloody knives over the heads of mediums, and in their faces, we shall reap its bitter fruits! While men and women are allowed to go unrebuked into every place or high position, and unbottle their miserable spleen, regardless of our pure and loving notices of results, regardless of our pure and loving notices of the pract of inloving philosophy, regardless of the peace of in-dividuals and families, it will be impossible to save a certain class of sensitives from this obsession! It is the spirit of old hypocrisy crying for the blood of every Jesus! It has been said that "a separation should come," by which true Spir-itualists should stand forth free from guile, and in their own daily vindication of our saving princi-ples. God speed the hour when sugar-coated "expediency," (another name for treachery,) and

brazen defamation, are awed into silence by our spartan courage in the cause of right!

We hold, too, that the first step in reform demands integrity, and no society can be harmonious and successful without it. It is the magnet which draws to itself the trust and credit of a so-ciety, and around it centres the otherwise scat-tered forces, daily increasing the magnitude and stability of the work—and thus, it is the great

key to success. In the above remarks, we have not forgotten the honorable exceptions, where societies have risen to a practical exhibition of their declara-tions; nor the many noble, unselfish souls, who have sheltered the modern apostles and poured oil upon their wounded lives! Their names are written in heaven.—Religio-Philosophical Journal.

Which is the oldest of plants? The elder bush

EDITORIAL CORRESPONDENCE.

OBJECTIVE AND SUBJECTIVE.

To us the spirit-world and its inhabitants are objective - as real and material as the world we see, hear and feel of it here is only a subjective creation of objects and events that exist or have existed or transpired in this world of matter. the reality of that life.

Our faces on the mirror are subjective, but on the are developed and exist without the forms that sleep alone when he, or especially she, prefers it, produced them. Subjective existences are shadows, or reflections, of objects or events, and the thoughts and memories of what has passed and is recalled by an active working mind. We have no evidence and no philosophy to account for the existence or reproduction of an event, when the only object or person that produced and retained it is dissolved and gone. We cannot recall and reproduce from memory any event which we have never witnessed or held in the memory. We can only bring the pictures from our own gallery and produce subjective creations with or without the will power, from the storehouse while it exists. But the query of the skeptic is: May not events and persons leave impressions somewhere, which, like the image on the plate in the camera, may be developed and remain objective after the departure and dissolution of the objects that produced them? It may be so, although we have no evidence that it is; and if it be so, and these objective existences become the real and only existing representatives of what once produced them, may they not retain all the properties of the producing power, and hence be the conscious or unconscious objects themselves? But whether what we see, hear and feel of the past, as reproduced and presented to us for spirit-life, and evidence of continued existence, is or is not the real persons with their own memories, (as we believe it is,) it could not in either case impair the evidence of continued life after death; for our friends, under suitable conditions, converse as freely with us upon coming events as on the past, and give us new ideas and information on subjects of which there can be no memory or camera reflections, because they have not transpired. They also suggest to us plans and a course of action new to us, and to all persons about us, and give us many evidences of originality and of as real an existence as we possess ourselves. No theory of subjective existences can cover the whole ground of spiritual phenomena, however broad it We are fully satisfied that the spirit-world is

objective in its intelligent and independent existences, but how far the horses, dogs, flowers, fruits, clothes, &c., of the spirit-world are subjective creations from the will power of our spirit friends, we cannot say, as the evidence and testimony we have from them is not satisfactory on this subject. Of course none but the really scientific spirits could give reliable information on the subject, and we often get from that world, as from this, the honest opinions for facts, and too often people receive them as authority, and promulgate them as facts and truths, when they are only the speculative opinions or honest belief of spirits. The continued spiritual existence of all the animals that live here has often been taught, even by spiritshorses and flies, dogs and fleas, and all loathsome and noisonous worms, &c.; but we incline to the if not in all of New England. It certainly shows subjective theory of these existences, and believe those only will be tormented with annoying in- times and Orthodox Christianity. Something sects who deserve and dread it. We cannot find a sign or trace of continual existence in the slender animal kingdom about us, but in the human we find it in abundance and prove its objectivity by ample evidence, at least as good to us as the evidence of this existence as an objective state of professions. real life.

If the will, or what we call imagination, can in spirit-life create a horse and ride on it, we do not know but it may be as satisfactory as buying one Frances Wright, has long been out of print, but and riding it he would dissolve or disappear if the rider did, and from the press of J. P. Mendum of the Boston Incease to exist as the mirage does if the producing vestigator. This book deserves immortality, and object is destroyed, and we think such would be we trust the present edition will find a ready sale, the case with all subjective creations in this life, and we know the intelligent readers of our literand we cannot see how an event can hang out in ature will appreciate it. The author lived before space as a real existence, if the producing object the time for such women to be appreciated; were is destroyed with all the memory plates that once she among us now on this stage of action she retained it.

But, again, if all the events and incidents of our lives remain intact after we are dead, do not these which really constitute all there is of life, actually carry us forward in a conscious existence in these very events and retain us still as the objective and real producing power? Can any power perpetuate all our actions and not retain us? Shall the substance drop out and leave the shadow? Why destroy the OBJECTIVE and retain the SUBJECT IVE? To us it seems that it cannot be so; but we are ready to admit and take up every doubt, and hope every skeptic will cling to the last, to any and every possibility of any other explanation of spiritual phenomena than the one we and the this small volume is among his most valuable spirits give, for of such is born the true knowledge, and such become its ablest defenders and expounders, and not the sudden converts,

MARRIAGE AND DIVORCE.

A Western paper says that half the business of the courts in Illinois seems to be to satisfy the vengeance of women because they cannot get the men to marry them, and the other half to enable women to get rid of men who have married them.

Talk on and write on, one and all, on this subject, and we will get the public mind up to the standard before long, and compel a change of the laws, now based on the old church authority, Nothing but a lack of courage arising from his which the people have already outgrown but dare not cut off, and then we can have laws that will allow, encourage and sustain the true monogamic marriage of loving and congenial hearts in one life, and save all the divorces and the immense expense and wear and tear of hearts and consciences that now afflict the country. If there is any institution in our country that needs repair, to be saved from utter ruin and final destruction, it is the marriage institution; and it is to us amusing to see how many tinkers are already hammering at it, as many to spoil as to repair it. We believe true marriage is founded in Nature, and will spring up and survive any destruction of forms that can take place; and we also believe under a true system we should have no old bachelors or old maids, and no divorces, not even by death; but that in life and death we should,

'Like mountain streams, meet and part, Each living in the other's heart."

We have had visions and descriptions of this delightful love life as it is in the far away realms of the Summer-Land, where purity, beauty, health and unspeakable joy abound.

Can we bring it to this life, and how to bring it to this life, are the questions. That it cannot exist in an atmosphere of lust is as plain as the nose

on a man's face, and that the licentious cannot live in it is equally plain; but how to get rid of BT......WARREN CHASE. | Inst and licentiousness, and whether we can legislate our country out of it by laws enacted mainly by licentious men (only men), is also a very important/juestion to be settled. We have long believed the woman should have at least an in which we live; but there are honest inquirers equal voice in making laws for marriage and after the truth who fear the spirit-world, or what Parentage, and have entire control of the sexual relations of the race, wherever it pertains to parentage, as she is evidently far more pure and less sensual than man. Susan B. Anthony and Such persons deserve to be candidly met, and to other writers on the subject of marriage, recomhave fairly placed before them the evidence of mend single beds for all parties, married as well as unmarried; but no arbitrary rule would do for The mirage is a subjective creation, but the ob. all, and especially one set up by an old maid or jects exist that throw it up at the time it is seen. old bachelor for the married. But we have long believed that every person, married or unmarried, plate in the camera become objective when they should have a bed and be allowed to use it and and that children should never be made to sleep with old persons; and we further believe that every married woman should be as securely protected against the adultery and rape of her husband as against any other man, and the same after marriage as before. It is the ownership, accompanied with frequent tyranny and abuse in marriage, conferred by law to husbands, that leads to most of the divorce cases, and ought to lead to more till the statute is amended and woman has the proper protection by law in marriage, and has a voice in making the laws to regulate it. We are glad to see the agitation; it portends healthy action in due time.

HINGHAM, MASS.

Sailed down the bay on Saturday, and soon found Bro. Wilder at the post office of Hingham, where his official duties confined him, but he nointed out to us the native place of Dr. H. F. Gardner, and near it (singular circumstance) the oldest meeting-house in the United States, being erected in the year 1682, and supposed to have saved many souls, the value of which cannot now be estimated, if the value of the church can. As it was a TOWN CHURCH it progressed with the people out of Orthodoxy into Unitarianism, and by that society is being fully and thoroughly refitted. The old sheep-pen pews are replaced by those of modern style, and the pulpit has been lowered and reconstructed, and thus the building has been made to progress out of its old style. We set our unhallowed foot in its pulpit and walked its aisles, but could not preach there, but we had two good meetings in a neat hall where the Children's Lyceum meets weekly. We also had the pleasure of meeting with this little band of practical Spiritualists. Monday morning bade adleu to the pleasant little family of Bro. Wilder, and for ten cents, on one of the rival boats, we rode up the harbor and soon landed in Boston, as coolly as if nothing had happened. We shall not, however, soon forget the old church and the graveyard near it, where many believe the hodies, if not the souls, of saints are waiting a resurrection and general judgment. But we think Gabriel will be unable to arouse them from the Hingham tombs.

There are eight churches in the little town, with only about four thousand five hundred inhabitants, and not more than about one-fourth of these are active members of Protestant Churches and have to support the eight preachers. It would require at least thirty such churches, with a preacher for each, to save all the souls in the town and keep them out of purgatory and Roman Catholicism, and probably over forty to save them, also, from Spiritualism, to which many are tending. Hingham may be taken as a sample for many or most of the towns in Massachusetts, a great proportionate falling off from Puritanic must be done soon, or the cause will die out in New England. We propose a new council to revise the Bible and make entirely new creeds, and that the persons to do it be selected by the votes of adult citizens, without regard to religious

"A FEW DAYS IN ATHENS."

This excellent little book, written by the gifted we are glad to see it again appear in a new dress would occupy a place in the front rank of popular reformers, both for eloquence of tongue and pen.

MORAL PHYSIOLOGY," BY ROBERT DALE OWEN.

This excellent work has again appeared in the literature of to-day, after sleeping—out of print -for a long time. J. P. Mendum has got up a new and neatly bound edition of this valuable little brochure, and it should be read by the young of both sexes, and generally circulated with the reform literature of the age. Mr. Owen has done valuable service with both tongue and pen, and productions, although written long ago, and sold extensively at the time.

ANIMAL MAGNETISM.

EDITORS BANNER OF LIGHT-Impelled by no other motive than to make known for the benefit of others what I have myself experienced. I beg permission, through your columns, to state a few facts respecting animal magnetism, as it is administered by a gentleman of this city. For fifteen years he has been employing his powers in this direction, and watching the resulting phenomena. position and education has deterred him from facing popular prejudice and publishing the results of his experience. I visited this gentleman some three years ago, and although at the time a perfect skeptic, was induced to try the efficacy of his treatment upon a member of my family, who had for years been an invalid, though constantly under the care of some of our most eminent physicians of the regular practice. The results were of the speediest and most satisfactory character. and the health of the patient was entirely restored. I have since witnessed the effects of the treatment in a great number and variety of diseases, and it has been uniformly successful, to a degree astonishing to all interested. Any one suffering with disease which baffles the skill of the faculty, (as many diseases undoubtedly do) should not hesitate to give it a trial. I have been told that the subject has probably received less attention in this country than in any other, and that in Europe it is steadily growing as a recognized cur-

Europe it is steadily growing as a recognized curative and ancesthetic agent.

Messrs. Editors, I have thus written you without the knowledge of the gentleman mentioned, and solely through a sense of duty, that any of your suffering readers may be enabled to receive the benefit of his extraordinaay skill and power.

His address may be obtained by addressing B., post office box 1996, New York.

Yours respectfully,

For the Banner of Light. NOT YET.

EY B. MILLARD.

The leaves are rustling on the ground; The autumn wind is moaning round; . All Nature seems to hear the sound; "It is not yet! not yet! The maiden sits with eyes upturned, As if her inward spirit yearned To know if truth her heart had learned. She knows not yet! not yet!

The lover broods o'er fancy's suell: What path he treads he cannot tell; He can but hope that it is well; . He knows not yet! not yet! What fate may have for us in store, What joys or Ills—if less or more— What breaking hearts we may restore, We know not yet! not yet!

But o'er the stream of life so bright, There is our home of shining light, Where we shall find supreme delight, Altibugh not yet! not yet! Peace, anxious soul! a crown invites For all thy cials through earth's nights; Abble thy time, restrain thy flights; It is not yet! not yet!

INDIANA.

Messas. Entrons—In the Banner of Light dated August 14, 1869, there is a communication from J. Madison Allen concerning the late Indiana State Spiritual Convention, which I deem it a duty not to let pass without some notice and correction. From some cause, I am sorry to say, Mr. Allen has exhibited great dissatisfaction since the State Convention hold last June. As long as he contented himself by directing his attacks upon myself personally, I did not think it expedient or proper to notice him or them in any way that might offend him, or drag before the public subjects that are in the main shadows, having but little substance when closely analyzed. But in the communication referred to he has seen fit to throw out insimuations and make use of language which, in my judgment, are unbecoming, ungentlemanly and uncalled for, and which should be rebuked by all having the good of our cause at heart. Such expressions as these, for instance: "New fiedged Spiritualists," "Material minded Spiritualists," "Ring of normals," "Are these outcropings of that mental mediumship that was "decried and caricatured" in the Convention? And to whom does Mr. Allen attach them? They are more ungenerous, and approximate nearer the region of blackguardism, than any expressions made use of by the reporters whom Mr. Allen says he was in favor of expelling from the Convention for the "low, scurrilous stigmas and burlesques indulged in during the sessions of the Convention. And for another cause of complaint Mr. Allen gion of blackguardism, than any expressions made use of by the reporters whom Mr. Allen says he was in favor of expelling from the Convention for the "low, scurrifous stigmas and barlesques incluiged in during the sessions of the Convention. And for another cause of complaint Mr. Allen further says that Methodist ministers and opposers were concarsed and carefully reported," while "mental mediumship was decried and carleatured." The only meaning I can attach to this is that Mr. Allen thinks the address delivered before the Convention Sunday afternoon, June 20th, by the Rev. T. B. Taylor, was more generally appreciated and commented upon by the congregation and the press than was the address delivered by Mr. Allen before the Association the same evening. Who was to blame for that? Surely he cannot hold the Convention responsible for the admiration the audience entertained for any speaker. If the reports I forwarded to the various papers, according to the instructions of the Convention, for publication, are meant, I will only say that I reported the business of the Convention as arefully as I could, under all the circumstances, and as much of the proceedings as I thought would interest the public, and not impose too much upon the publishers. Whother my reports did Mr. Allen justice or injustice, I am willing to submit to a candid public, who have read them, without attempting any defence of them now. I read with no little surprise in Mr. Allen's letter that there was talk in the Convention about excluding the reporters from the platform during its sessions. That was the first I had beard of it, and my inquiry has proved unsuccessful in finding any one else that over heard of it before it reached them through Mr. Allen's letter.

It is not my purpose to notice the namoless Committee's report, endorsing Mr. Allen's course and condemning that of the Convention, the liberal notices they had given of the "Business of the Convention undered the resolutions passed by a large majority, and Mr. Allen's assertion that the

tion, and a bare allusion to it should be sufficient for all.

assortion in the minds of those who attended the Convention, and a bare allusion to it should be sufficient for all.

I wish here to say a word about the press of Indianapolis and their reporters, as far as they figured in our late Convention, even at the risk of trespassing upon the space of your valuable columns. The business transacted by the Convention they gave a full and fair report of; and their reports of the proceedings of that body have done more to awaken inquiry, and stir up investigation on the subject of Spiritualism in the West, especially in Indiana, than all the publications of the press since the birth of Spiritualism to the press since the birth of Spiritualism to the presson time. It reached thousands that could be reached by no other channel. It is true they did not come out and publicly endorse Spiritualism, and what rational person could expect them to? And it is also true that the reporters mixed in enough light ridicule to appease public taste, but they presented very candidly to the public liberal reports of material facts, upon which we in part base our philosophy, and can we not well afford to overlook a great deal of ridicule if facts are fairly presented to the thinking world? My past experience has been, that when we can get the community to thinking and reasoning on the subject of Spiritualism than they have ever thought before, and sober, intelligent people are beginning to inquire what there is in this new theory of ours, seemingly so strange, stra nd sober, intelligent people are beginning to inquir

and sober, intelligent people are beginning to inquire what there is in this new theory of ours, seemingly so strange, yet vouched for by so many, and tulked about so much. In the Indianapolis Journal of the 14th Inst. a long article appears in defence of Mr. and Mrs. Keigwin, the writing mediums of Jeffersonville, with whom the readers of the Banner must be familiar. They were charged with having practiced gross frauds upon the public, and the article. I aliado to was written in their defence. It is too long to more than allude to it in this letter, but over since I have known anything albout Spiritualism—which ombraces many past than allude to it in this letter, but over since I have known anything about Spiritualism—which embraces many past years—it is the first time I have known leading political papers of general circulation to publish not only the proceedings of our Conventions, the tests given by our mediums, but long articles written to clear up false and slanderous charges of deception and trickery said to have been practiced by mediums upon the public. How long let me ask, will it be, if we are permitted to be heard through the press, before the last skeptic will have to yield, and old dogmas give way before the everwhelming evidences Spiritualism is founded upon? For this I am thankful, and say now, as I said before the Convention, that the Indiana State Spiritualism is founded upon? For this I am thankful, and say now, as I said before the Convention, that the Indiana State Spiritualism is founded upon? For this I am thankful, and say now, as I said before the Convention and that the Indiana State Spiritualism is founded upon? For this I am thankful, and say now, as I said before the Convention to the press of Indianapolis for giving to the people lengthy notices of the business transacted by them in convention assembled, and that we should express such gratitude publicly by resolution. My opinion remains unchanged, and I am fully persuaded that the Convention acted wisely in so doing, and feel assured that I hazard nothing in the prediction that all fair-minded well-wishers of our cause will agree with mo:

I am at all times ready to demand for our cause that respect due to the religious sentiments of any organization of intelligent people, and to those who are not willing to accord it, I can mete out a just measure of contempt. But there are peculiarities attached to every religion. Men will, and always have ridiculed; and any class of people departing from the common usages of society must expect It. Hore, in the West, bloomers are sejdom seen, and Mrs. Allen coming into the Convention, wearing one—which she had a perfect anything about. Spiritualism—which, embraces many, past years—it is the first time I have known leading political pa

the feelings of the Convention, the Executive Board got together after the Convention had adjourned, and had the impudence to pass, in behalf of the State, another resolution thanking the reporters also for abusing our beloved cause." Let us see how much truth there is in the above extract, by recurrence to the facts: The Convention, in the morning session of June the 20th, passed a resolution thanking, the press of Indianapolis for the liberal notices they had given of the proceedings of the Convention. Will Mr. Allen please point out any other act of the Convention, either expression whatever of its feelings toward the press of Indianapolis? Now, if this resolution was passed in good faith—and there can be no doubt of it—did it not mean just what it expressed upon its face? And did it not plainly express to the world that the thanks of the Association were due to the press for their liberal notices? The next morning, June the 21st, the Board met at the office of the Seretary, in accordance with a resolution passed by the Convention authorizing the Executive Board to appoint delegates to the coming National Convention of the United States Association of Spiritualists, and to transact such other business as the Convention had imposed upon them during its session. After completing the business that had especially called them together, the attention of the Board was called to the reporters who had written up the accounts of the proceedings the Convention had thanked the press for publishing. The reporters were high-toned gontheme, and their conduct in the Convention justified such a conclusion, and the Board not wishing to pass them by in silence, passed a resolution returning the thanks of the Association to the reporters of the several papers of Indianapolis, not "for abusing our beloved cause," but for furnishing to the press what the Convention had thanked the press for publishing. This is the head and front of what offended the dignity of Mr. Allen, and for which he calls the majority of the Convention the "

more from personal disappointment than any real desire to injure our cause. But while I am thus charitable I cannot

accord to Mr. Allen, or any one else, the right to use such language and make such charges, and go unchallenged. If such is permitted to pass unpotteds, how can we expect, or what right have we to demand respect from the outside world? It was one of the first lessons I learned in life, that world? It was one of the first lessons I learned in life, that if I wished to be treated courteously, I must practice the same to others. In our late Convention there were no rings to have things their own way, or for any other purpose; and I am very certain that there were no preconcerted plans to defeat or carry any particular measure. I presume each individual member may have thought, at times, certain measures might have been whely promulgated before the Contention, but because the materity entrational a different dividual member may have thought, at times, certain measures might have been wisely promulgated before the Convention; but because the majority entertained a different opinion and acted otherwise, it afforded excuse to none but Mr. Allen to deal in harsh names, and cry out, "Ring of normals," "material mindes," and "new-fledged Spiritualists," and the like; and until he makes some atonement for the offence he has given, I assure him he will not stand very high in the estimation of those he has so grossly insulted. Truth and right, and their advancement, should be the chief aim of every Spiritualist, Principle first and selfish ends last, should be their guide, not only in their state and National Conventions, but in their every-day intercourse with each other. People in this age must judge men more by what they say and do, than by what they profess to be. In vain may we beast of glifs from the spirit-world, flour acts and words refute our pretensions. In order to dema d respect from others we must respect ourselves; and I submit that Mr. Allen, in adopting the course he has, not only departed from the rules of common courtesy, but has set an example unworthy of imitation and justly censurable. I have said this much believing it necessary and due to those who took part in the Gonvention, also to the members of the Executive Board, who acted in good faith in regard to the resolution they assed returning thanks to the reporters of the Indiannjoots papers. I will say, in conclusion, that the last State Convention exerted more influence than all the Conventions heretofore held in the State, thus it has ever been before. And persons satisfied with anything short of miracles should rejoice that so much has been accomplished. If we will only respect ourselves, we will be respected by our cause than anything our opposers can say, and I hope it will be a long time before he will write another of the same kind.

Very respectfuly.

Very respectfuly.

ind, Very respectfully, L. D. Wilson, Secretary Indiana Spiritual Association, Indianapolis, Ind., Aug. 10th, 1869. [This controversy here ends, at least so far as we are conerned.]-Eps. B. or L.

Improvement in Planchette Suggested.

EDITORS BANNER OF LIGHT-"Planchette" has developed the fact that it affords facilities for mediumistic writing in a ratio far exceeding the more simple and ordinary method of mediums' writing; probably four to one is not an overestimate of the due proportion.

The value of that little board on wheels cannot be overestimated, but if it could be so constructed as to afford a similar proportion of increase in production of "independent writing," its importance would be greatly enhanced, and the independent writing would be valuable as inducement of the genuineness of that which is not produced under exactly the same circumstances.

Now, if instead of the pencil being attached to and subject to the movement of the board itself. it could be so attached as to be independent of It could be so attached as to be independent of such movement, any writing under such circumstances must obviously be beyond the control of the hand in contact. For this purpose I desire to propose that an India rubber socket (or perhaps a metallic "goose neck" might be better) be attached to the under side of the centre of the Planchette. Let the pencil be fixed in this socket, so as not quite to touch the paper on which Planchette rests, or if it does do so, that the flexibility of the India rubber socket shall be such that its action in writing cannot nossibly be controlled by action in writing cannot possibly be controlled by the hand of the apparent writer. This would be easily accomplished by making the socket in form similar to that of an inverted winegiass, the base of which would afford the facility for attachment, and the contractile cup a grasp for the pencil, while the tenuity of the stem would be easily

adapted to the main object in view.
As darkness and exclusion from effects of ob-As darkness and exclusion from effects of observing eyes are also very important in all manifestations of this character, I would suggest that a curtain be attached to the edge of the instrument, entirely around it and depending to the paper. If the lower edge of this were a termination in soft and thick fringe, it would probably be better thing mere edge of textile or paper, and more effectually exclude the light. It may be also better to make the legs of Planchette a little longer for this experiment. If Planchette has four-folded the number of ordinary medium writers, is it improbable that a like result would be ters, is it improbable that a like result would be approximated through this adaptation of it for

independent chirography?
Perhaps some of your readers may think it worth while to try.

J. P. H.

Written for the Banner of Light. "ALL'S FOR THE BEST."

Though disappointment brings unrest, And oft we think what might have been, Yet must we say, "All's for the best!" Whate'er our lot, whate'er we ken.

Why grieve? There is a brighter day For souls who strive to live for good. Then throw all doubts and fears away, And strive to gain a happier mood

Has not thy path been strewn with flowers, And dearest souls who love thee well? Whose care, like gentle dews and showers, Revives thee with its wondrous suell?

Be strong! another step thou'st gained In mounting up the steep of time. Although thy heart sometimes is pained. Tis fraught with newer truth divine.

And thrilling words shall yet be heard By those who round the altar throng. And listen till their hearts are stirred To overcome each darkling wrong.

Gone Home:

Notices sent to-us for insertion in this department will be harged at the rate of twenty cents per line for every line exeeding twenty. Those making twenty or under published gra-

From Washington, D. C., Aug. 11th, the infant spirit of Edith Herring, daughter of Charles F. and Esther C. Herring, aged 18 months.

aged 18 months.

Mr. H. is the highly esteemed Assistant Chief Clerk of the Second Anditor's office, Washington. The chyraniis form of the departed angel was buried on the following day. The exercises were conducted by John Mayhew, President of the First Society of Progressive Sprituniists, on which occasion he delivered an address, to a highly interested audience, on the relation between the earth and sprit-life, the nature of the change called death, the resurrection &c. The parents mourn not as those without hope, for they know that their beloved child still these, having even before the funeral received satisfactory evidence of the fact. Their family circle is not broken, as such an event would break the circle of a family who were without that knocledge of the life to come which our esteemed Brother and Sister Herring possess. The outward form has passed from sight, but the sacred presence of little Edith, as an singel of consolation, will be still realized.

What will ye bring, oh angels.

What will ye bring, oh angels.
To soothe the troubled breast?
We will bring the cherished loved one,
From the mansions of the bleat;
Like a wand ring dove returning,
She shall nestle in each heart:
They will feel her bleased presence,
And their sorrow shall depart.

On her tombstone we would write, "She is not here, she is risen."

E. K. Z. R.

LIST OF LEGTURERS.

To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. Should at: name appear in this list of a party known not to be a lecturer, we desire to be so in-

formed.]

J. Madison Allen will lecture in Terre Haute, Ind., six months, from May first. Address box 547.

C. Fannie Allen will speak it Lynn, Mass., during September: in Vinciand, N. J., during Oct-ber; in Marbichead, Mass., during November; in Salan during December. Address as above, or Stonehan, Mass.

J. Madison Alexander, inspirational and trance speaker, Chicago, Ill., will answer chils East or West.
Mas. N. A. Adams, inspirational, box 277, Fitchburg, Mass.
Harrison Argin, Calamus Station, Clinton Co., Iowa.
Mas. N. K. Andross, trance speaker, Delton, Wis.
DR. J. T. AMOS, box 2901, Rochester, N. Y.
Marra, Amhlert, care J. Stolz, M. D.; Dayton, O.
Rev. J. O. Barrett, Glenbeulah, Wis.
Mas. H. F. M. Brown, P. O. drawer 5956, Chicago, Ill.
Mrs. Abby N. Burnham, Inspirational speaker, 112 Hudson atreet, Boston, Mass.
Mrs. Sarah A. Byrnnes, 87 Spring street, East Cambridge,
Mass.
Mrs. A. P. Brown St. Johnshury Centre, Vt.

Mass.

Mass. A. P. Brown, St. Johnsbury Centre, Vt.
Dr. A. D. Barton, Inspirational speaker, Boston, Mass.
Joseph Barer, Janesville, Wls.
Mrs. E. Buhr, Inspirational speaker, Boston, Mass.
Mrs. E. Buhr, Inspirational speaker, box 7, Southford, Conn.
Wr. Busit, Esq., 163 South Clark street, Chicago, Ill.
Mrs. Mrs. E. C. Brown, West Randolph. Vt.
Dr. James K. Bailer, box 382, LaPorte, Ind.
Mrs. Nellej. T. Brigham will speak in Detroit, Mich.,
during September. Permanent address, Elm Grove, Colerain,
Mass.

WM. BRYAN, BOX 53, Camden P. O., Mich.
M. C. BRNT, Inspirational speaker, Almond, Wis.
HENER BARSTOW, Inspirational speaker, Duxbury, Mass.
Z. J. BROWK, M. D. Cacheville, Yoto Co., Ca.,
ADDIE L. BLALLOY, Inspirational speaker, Charlestown, Mass.
A. P. HOWMAN, Inspirational speaker, Charlestown, Mass.
A. P. HOWMAN, Inspirational speaker, Charlestown, Mass.
BEV. DR. BARNARD, Barile Creek, Mich.
MRS. APGESTA A. CURRIER, DOS MIS, LOWEIL, MASS.
DR. J. H. CURDIER, 39 Wall street, Boston, Mass.
J. M. CHOATE, TRACE and Inspirational lecturer. Address rear 50 Poplar St., Boston, Mass., care Mrs. M. E. Hartwell,
WARREN CHASE, BOSTON, Mass., care Mrs. M. E. Hartwell,
WARREN CHASE, BOSTON, Mass., care Manner of Light,
ALBERT E. CARPENTER, care Humber of Light, Boston, Mass.
MIS. ANSIE M. CANEER, TRACE, PRISONO-Chickon, Mass.
MIS. ANSIE M. CASHEN, Larace, PRISONO-Chickon, Mass.
MIS. ANSIE M. CASHEN, Larace, PRISONO-Chickon, Mass.
MRS. D. CHARWIGS, trance-speaker, TET Broadway, New York,
MRS. J. F. COLES, Etance-speaker, TET Broadway, New York,
MRS. J. CLARR, 15/ Harrison avenue, Boston, Mass.
MRS. D. CHADWIGS, trance-speaker, Tetrodam, N. J., box 272.
DR. H. H. CRANDALL, P. O. DOX 778, Bridgeport, Conn.
MISS. AMELIA B. COLEY, trance-speaker, Penville, Ind.
III. THOMAS C. CONSTANTISE, Jecturer, Thornton, N. H.
MISS. ELIZA C. CRANE, Inspirational speaker, Sturgls, Mich.,
care J. W. Elliott, diawer 36.
Mgs. HETTIF CLARK, trance-speaker, West Harwich, Mass.
Mgs. M. J. COLBURS, Champlin, Hennepin Co., Minn.
MISS. EMMA CHADWICK, Inspirational speaker, Vineland,
N. J., box 272.
CHARLES P. CHOCKER, Inspirational speaker, Fredonia, N. Y.
J. B. CAMPINILL, S. DETTIMONIA, O., will lecture and
take subscriptions for the Banaer of Light,
MRS. MARKETTA F. CROSS, trance-speaker, Uradford, Mass.
Mps. E. L., DANIKLS, & DETTIMONIA, O.,
W. D. B. JAMS COOPER, Bellelontaine, O., will lecture and
take subscriptions for the Banaer of Light,
MRS. CLARK, DAVIS, MISSIFICHONIA, S.
MISS. LARIE, D. BEVERE, MISSIFICHONIA, S.
MISS. LARIE, D. BEVERE, MISSI

DR. H. E. EMERT, lecturer, South Coventry, Conn.
THOMAS GALES FORSIER, 196 Massachusetts arenne, Washington, D. C.
MIRS. CLARA A. FIRLD, lecturer, Newport, Me.
MISS ALMEDIA B. FOWLER, inspirational, Sextonville, Richland Co., Wis., care F. D. Fowler.
MISS ELIZA HOWE FULLER, inspirational, San Francisco, Cal.
ANDIEW T. FORS, Manchester, N. H.
REV. A. J. FIRDBACK, Sturgls, Mich.
MISS. FANNIE B. FELTON, SOUTH Malden, Mass.
REV. J. FRANCIS, Ogdensburg, N. Y.
J. G. FISH, Hammonton, N. J.
MISS. M. LOUISE FREXCH, ITANCE and Inspirational speaker.
No. 7, in the rear of No. 1107 Federal street, Washington Village, South Boston, Mass.
DR. H. P. FAINFIELD, Ancora, Camden Co., N. J.
CHARLES D. FALLD, inspirational speaker, Decrifeld, Mich.
A. B. FIRNCH, care of J. R. Roblinson, box 884, Chicago, Ill.
GEORGE A. FULLER, inspirational, Natick, Mass.
N. S. GREENLEAY, Lowell, Mass.
REV. JOSEPH C. GILL, Belvidere, Ill.
MISS. LAUGE D. FORCE GORDON, Treasure City, White
Fine, Newada.
JOHN P. GULD, Lawrence, Mass., will maswercalls to lecture.

N. S. GRENELEAP, LOW-OIL MASS.
BAACH, GRENELEAP, 1981 Washington street, Boston, Mass.
Rev. Joseph C. Gitl., Belydlere, H.
MRS. LAPRA DE FORCE GORDON, Trensure City, White
Pine, Newada.
JOHN P. GULLD, Lawrence, Mass., will anawer calls to lecture.
Mus. F. W. Gade, inspirational speaker, 35 Greenwich avone, New York.
KERSEY, GRAVES, Richmond, Ind.
Miss Jella J. Burnano will beture in Houlton, Me., during October-address care A. P. Heywood; in Sulem, Mass., Feb. Gand Ed. Termanent address, Portsmonth, N. H., box 455.
Miss. L. Burnanent address, Portsmonth, N. H., box 455.
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Miss. Mism., O. Green Burnar of Light, Boston, Mass., E. A. N. Burnans, Apont Commerciant State Association of Spiritualists.
Define Miss. Permanent address, Falls Village, Cond.
Miss. Burnans, Apont Commerciant State Association of Spiritualists.
Dermanent address, Hollage and normal speaker, Holsari, Ind.
D. W. Hell, during October: in Stational Springs, Conn., during Novembers. Will answer calls in the East for December, January and February.
ZELLAS, HASTINA, Impelrational, North Granby, Conn., J. D. HASCALL, M. D., Waterhou, Wis.
Dr. E. B. Holders, Impelrational speaker, No. Clarendon, Vt. Dr. J. N. Hoddes, trance, a Henry street, East Boxton, Ms.
Chanks, A. Horsen, Springs, Polymon, Wis.
Dr. E. B. Holders, Impelrational speaker, No. Clarendon, Vt. Dr. J. N. Hoddes, trance, a Henry street, East Boxton, Ms.
Chanks, A. Horsen, Myster Box, Mr. Berkenter, Vt. Jan. S. Townson Holders, Mingen, Mass.
Wh. F. O. Hyzen, 122 East Madlson street, Battimore, Md
Miss. M. S. Townson Holders, Erden, Mrs.
Miss. A. D. Hyze, West Side P. O., Cleveland, O.
Lyman C. Howe, Inspirational speaker, Meh.
Miss. A. D. Hyze, College, H. M. A. Holders, M. H.
Anken, A. Jan. M. Mincapolia, Minn., care E. F. Hoyd.
JOHN A. LOWE, Review of Markey, Policy of Color. Permanent address, Miss. L. H. Low, Hingstellon

MISS EMBA L. MORSE, trance speaker, Astend, N. H.

MR. J. L. MASSYELD, inspirational, box 131, Ctycl. Com

MR. ANSELE, Implication, box 131, Ctycl. Com

MR. ANSELE, Middle of Street, Instinct, Com

MR. ANSELE, Middle of Street, Instinct, Com

MR. ANSEL, Middle of Street, Instinct, Com

J. WH. VAN NAMER, Brocklyn, N. Y.

A. L. E. NAMI, lecturer, Rochester, N. Y.

RILLEY C. NASH, Inspirational speaker, Deerfield, Mich.

C. NORWOOD, Inspirational speaker, Deerfield, Mich.

C. NORWOOD, Inspirational Speaker, Clawa, III.

J. M. PERRICS, Hammonton, N. J.

GRORGE A. FERREE, Inspirational, Low ST, Auburn, Mc.,

WILLIAM C. PIRE, G. Pleasent Street, Hoston, Mass.

J. E. PALEE, R. Reiner, Michael Street, Hoston, Mass.

J. E. PALEE, R. Fleasent Street, Hoston, Mass.

J. E. PALEE, Trance speaker, Swith Hanover, Mass.

MR. E. N. PALEE, Trance speaker, Big Flats, N. Y.

MISS NETTIE M. PEASE, trance speaker, Swith Hanover, Mass.

A. L. PUTTER, Trance, La Crosse, Wis, care of E. A. William, A. L. PUTTER, Trance, La Crosse, Wis, care of E. A. William, A. L. PUTTER, Trance, La Crosse, Wis, care of E. A. William, A. L. PUTTER, Trance, La Crosse, Wis, care of E. A. William, A. M. M. B. J. P. AUE, M. T. M. D., Iccturer, Adrian, Mich.

MR. S. D. PACE, Post Huron, Mich.

MR. S. D. PACE, Post Huron, Mich.

MR. A. M. B. Derfiester St. W. V., South Boston, DR. P. R. KANDLOFF, J. M. T. Putter, Advisor, Mass.

M. H. E. M. J. Inspirational speaker, Page, Mass.

M. H. E. M. J. Inspirational speaker, Septimetick, O.

MR. E. B. ROSE, Trancional speaker, Boston, Mass.

J. H. RANDALL, Inspirational speaker, Boston, Mass.

J. H. RANDALL, Inspirational speaker, Septimetick, O.

MR. E. B. RASSELL, Appleton, W. M. Galesburg, III.

JOSEPH D. STILES, Danville, VI.

MRS, FLANK KERD, Inspirational speaker, Septimetick, C.

MR. S. C. A. PHERWIN, Trance speaker, Morth, M. M.

MR. P. L. R. STOKER, Septimentational speaker, Patter, M. M.

MR. J. L. R. H. S. Marker, Fitchburg, Mass.

J. H. RANDALL, Inspirational speaker, Hoston, Mass.

MR. J. A. F. SWAIN, In

J. G. WHITNEY, INSPIRATIONAL SPEARCY, ROCK GROVO CAY, Floyd Co., INA. Y., box 41. KLIJAH WOODWORTH, INSPIRATIONAL SPEARCY, Leslie, Mich. A. C. and Miss. Eliza C. WOODRUFF, Eagle Harbor, N. Y. Mass. JULISTIE YEAW WILL SPEAKER, Leslie, Mich. A. C. and Miss. Texas will speak in Vineland, N. J., during September. Address, Northboro', Mass. Mrs. Fannie T. Young, trance speaker. Address during September, Three Oaks, Mich., caro S. Sawyer. Mr. & Mrs. Wm. J. Young, Boise City, Idaho Territory.

BY......MARY F. DAVIS OBJECTIONS TO THE DRAMA OF RIP

VAN WINKLE.

This Legendary Drama, which has become so popular under the magic sway of an actor's genius, is nevertheless open, in one direction at least, to serious objection. In Jefferson's acting there is nowhere any failure. From first to last he portrays, with exquisite touches of humor and pathos, a character which is unfortunately too familiar to us in the common walks of life; and succeeds in showing the truly human elements of a tender, loving nature under all the squalor, debasement and wretchedness of a dissipated career. For the actor there can be but feelings of admiration and words of praise. But with the drama we take issue, inasmuch as it subtly confirms the cruel but popular sentiment that a wife should meekly and uncomplainingly submit to all. the ghastly ruin wrought by a husband's habitual drunkenness, and thus far it has an immoral tendency.

"Gretchen," the neglected wife, deserted for the whiskey bottle, and the reckless, grasping, unprincipled habitues of the grogshop, sees goods, lands, the comforts of home, and the blessings of domestic peace sacrificed for ruin; and, driven to frenzy, sends her treacherous, aimless, vagabond husband forth luto night and oblivion. As a punishment for this act of self-preservation, represented to be shrowish barbarity, she must needs fall into the hands of a savage legal tyrant, and undergo for years such agony of fear and remorse that she was ready, when he who had wrought her woe returned, to crouch like a dog at his feet. and with her own hand offer him the fatal cup. saying, in effect: " Forgive, forgive me! You may get drunk now whenever you want to, my flear,'

To the moral sense this denouement is most offensive. After sacrificing the comfort and hanniness of a household, subjecting wife and daughter to loneliness and misery, and making himself a byword, by his insatiate passion, the least that the restored husband and father could do was to approach penitontly those he had caused to suffer, and," in his right mind," pledge his remaining days to virtue. Should the woman so sinned against fall at his feet and ask forgiveness? Should she humbly place in his complacent hand the tempting cup which had been the cause of all his degradation and her despair?

A writer in the Radical calls Gretchen, at this signal moment, the "converted wife." To what was she converted? To her husband's-vices. To the debasement of his manhood. To the dimmed eve and idiotic leer, the staggering gait and beastly wallowing of drunkenness. To what was she converted? To suffering's thrall. To the endurance of cold, and hunger, and that greater hunger of the heart which comes with lonely days, and sleepless nights, and the agony of hope deferred. To a consent that her sons and daughters should learn to despise a wretched father, or sink like him into a dishonored grave. Heaven grant that, for the sake of humanity, such "conversions" may be rare among the women of the nineteenth century.

On the whole, what does this scenic representation of the wife's self-reproach and the husband's self-satisfaction signify? Simply, that he should have been indulged in his amiable weaknesses; that she should have meekly consented to his midnight revels, and have patiently submitted to the sacrifice of all that made life worth the living-to the destruction of home, the demoralization of children, the degradation of beastly association, and the sure approach of poverty, wretchedness and despair. Not only so, but she should have loved the debauchee through all, and served him with wifely devotion, though he had dragged her and hers with him to swift destruction. This is but an echo of popular sentiment, and woman's concession to it only tends to foster the demon of alcoholic indulgence within the domestic circle and throughout society. It should be the privilege, fully accorded by public opinion, of every woman who finds her life linked with that of an habitual drunkard and becomes satisfied that there is no hope of his reformation, to free herself and her children from the degrading, demoralizing association.

By no means infrequent is the dreadful experience of that hapless wife and mother who, but the other day, in Chicago, was struck down at her toil by the murderous knife of a husband infuriated by drink, and died in the midst of her weeping, terror-stricken little children. Long had that gentle, refined wife and her tender, hapless children suffered by the frequent savage assaults of the rumcrazed husband and father. Was it her duty to submit to this? The public press said: "She would not tell of her husband's misdeeds, but, like a true wife and woman, would screen his crimes and endeavor to palliate his faults." The time has come when from the press, the pulpit and the stage should be proclaimed the truth, that it is slavish and ignoble, instead of womanly, to submit to the exactions of sensuality and vice and the inflictions of cruelty; that the true wife and mother will assume her God-given right to save her offspring and herself from the evil she cannot cure, and that the social and civil powers should sustain her in this act of justice.

A sickly sentimentality has prevailed on this subject full long. Terrible have been and are the sufferings of good women and true, thrown by relationship into this death-dealing torrent of intemperance; and now, when it threatens anew to lay waste the homes of our fair land, the only excuse for writing a play in which the hero is a sot, would be its illustration of powerful redeeming influences for the wrecked soul and the stricken woman heart that beats beside it. Let the lesson of the drama be, that the drunkard's wife should be clothed upon with moral power no less than moral insight, so that, instead of settling down into the hopeless, helpless victim, she will rise up as his redeeming angel, or, failing that, protect herself and her children, and so far save society from the consequences of his vice.

Ohio Delegates to National Convention.

The following persons are chosen delegates to the Annual Meeting of the American Association of Spiritualists, at Kremlin Hall, Buffalo, N. Y., of Spiritualists, at Kremlin Hall, Buffalo, N. Y., Aug. 31st, 1869, to represent the Ohio State Association of Spiritualists, and this notice shall be their credentials to the same: Oliver Stephens, Toledo; George H. Stewart, Clyde; J. M. Hall, Oberlin; Goorge Rose, Cleveland; R. P. Harman, Kirtland; Judge Harris, Palnesville; N. S. Caswell, Geneva; Df. Benjamin, Monroe; John Keen, Andover; Mrs. M. B. Skinner, Ravenna; James A. Sumner, Akron; A. Balley, Alliance; Dr. W. M. Humbleton, McGonnelsville; O. P. Kellogg, East Trumbull; A. A. Wheelock, Farmington; J. B. Walker, Youngstown; L. F. Hager, Cardington; E. S. Wheeler, Ashley; Virgil D. Moore, Miffin; J. H. Raudall, M. D., Elmore; Hiram Barnum, Braceville. A B. FRENCH, President.

It is said that the juice of one lemon a day, taken in water, will cure the most obstinate case of neuralgia. No sugar should be taken, as it has a tendency to counteract the effects of the lemon

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Spirit and Form.

Years ago, before Spiritualism in its modern form had dawned with its new light on the human mind, Carlyle wrote in the true prophetic. spirit, even while criticizing the facts that lay visibly around him, in words as expressive and emphatic as these;" In fact, if we look deeper, we shall find that this faith in mechanism has now struck its roots deep into man's most intimate, primary sources of conviction; and is thence sending up, over his whole life and activity, innumerable stems - fruit-hearing and poison-bearing. The truth is, men have lost their belief in the invisible, and believe and hope and work only in the visible; or, to speak it in other words, this is not a religious age. Only the material, the immediately practical, not the divine and spiritual, is of importance to us. The infinite, absolute character of virtue has passed into a finite, conditional one; it is no longer a worship of the beautiful and good, but a calculation of the profitable. Worship, indeed, in any sense, is not recognized among us, or is mechanically explained into fear of pain or hope of pleasure. Our true Deity is Mechanism. It has subdued external nature for us, and, we think, it will do other things. We are giants in physical power; in a deeper than a metaphorical sense we are Titans that strive, by heaping mountain on mountain, to conquer heaven

These significant words were uttered not more as a solemn record of what then was, at the time of their utterance, than an impressive warning against a fatal relapse into mechanism when the spiritual should once more have successfully asserted its supremacy. The time for the latter has assuredly come now; and is it to be improved by heeding the lessons which are left by the past? We have testimony of this sort, as well as other proof, of the decay of religion and the supremacy of form; and now when religion, through faith and philosophy, again utters its power and asserts its supremacy, as it manifestly does by the rise and permanent spread of Spiritualism, it somewhat more scornfully now than as they were would be suicidal to turn the face back to the bondage from which man has emerged in safety, and once more seek to trammel, harness, cramp and confine the freed spirit in the mechanism which a selfish ambition is ever ready to impose. We may take home the lesson to ourselves as Spiritualists; it will be only going back into the Egypt from which we have come triumphantly forth, to take serious thought of clapping the spirit into

For there need be no sort of fear that the truly vital principle, which is the spiritual and none other, will not continually create forms of expression for itself, and always suited to the emergency, however pressing. If there is power resident anywhere, it surely is there; certainly not in the outer husk, which is the form. All this anxiety which some persons betray lest the essence should become lost unless some mechanical contrivance is fashioned at once to contain and detain it, only shows how weak is the faith that lays hold on such trifling and decaying supports and symbols; how poor is the belief that seeks to feed on the externals rather than the internals, It betrays a distinct lack of insight, to penetrate to that which is the real light and life. And faulty without excuse are they who trouble themselves needlessly about forms and organizations, when these are but the toys which the spirit plays with, now throwing itself into one, and now another, using this as it has need, and again throwing it aside for a better as the urgency calls Who can really claim for his belief in spirit, and its marvelous power, that it is genuine, well grounded and all-pervading, if he questions its ability to work its way over and through all the forms and fashions that were ever invented, and

remain overywhere supreme? The spiritual does not need cosseting. It only lemands freedom for its operation. It is abundantly able to take care of itself. If it works upon and through us mortals, how apt we are to magnify our importance because of having been chosen as its visible agents and instruments, and to suppose that, as we have worked so far in a straitened way, the spirit must for the future be helped only after the same fashion. It is puerility itself. Were we better possessed of its direct and divine power-did we feel its perfect mystery and our utter incompetency to grasp or span it, we should at once subside into the quietude of humility, and reverently place ourselves in the proper attitude for its more ready and full reception. Spiritualists have need to keep this important fact all the time in mind, that if the life be devoutly looked after, the form which that life will choose is of secondary, or even of no account. Hitherto, the mechanism, the external, the form has usurped the thought; now, when the spirit comes in to rule again, why this care at the very first about the particular form and organization which it will best assume? Let us leave that to its own working and its own fashioning. Ours be the anxiety chiefly to cherish the principle that originates life, and suggests the necessity of forms at all.

Lyceum Meeting at Mercantile Hali.

On Sunday morning, August 22d, the Boston Children's Progressive Lyceum held their usual session at this hall. A considerable number of visitors were present, and the leaders and scholars numbered about ninety in the Grand Banner March. The regular exercise of the day consisted of declamations, which were quite generally particinated in by the members, the majority of the speakers being misses. Minnie Atkins favored the audience with singing, as also did the quartette-D. N. Ford, C. W. Sullivan, Miss M. A. Sanborn and Mrs. A. Morton. J. M. Choate (un-Morton.

Miracles and Human Nature.

In the August number of the Religious Magazine, from which we have already made so many valnable quotations into these columns, the gifted writer of the series of articles on "Miracles and their Significance" pursues his subject with an elaborate and careful inquiry into the occurrence of miracles, his purpose being to show that they are just as possible now as in years gone by, and that those through whom they are manifested to mortals are precisely adapted to the reception of those influences, of which miracles are but the natural fruit. His whole discussion of the subjest is interesting in a profound degree, for he tears up the floor of those little childish halfheliefs which keep men in a state of ignorance, and lets in the light of free thought and knowledge THE AMERICAN NEWS COMPANY, 110 NASSAU STREET, where superstitions have so long held their place, We cannot too highly commend to the reader the entire spirit of the writer's discussion of his theme. or the deep suggestiveness of his thought and

mode of expression. He proceeds as follows: "That there is spiritually any higher source of thought for us than nature, and any other inspiration for us, than from surrounding nature and fellow creatures, is denied by implication, when the possibility of miracles is denied. And the possibility of miracles is denied, because of what is fancied must be, the inviolable uniformity of the laws of nature. And this is said and done, as though all the forces and properties and contingencies and affinities of nature, and the whole broad field of it also, were as familiarly known as what a player relies upon for his game at a billiard-table.

" For the universe, there are laws, some palpable, and others which are more or less occult, and there are some laws, which as blood in the veins, are like laws within laws; and of these laws, there are some which have affinities for one another, and some which are mutually repellant. And from all the agency and intercommunication of these laws, it results that the material universe is sustained and quickened by laws innumerable. for which as a whole, spirit is the name, and no other word. Spirit, indeed, in the full sense of the word, is all laws in one; and God is spirit.

"But God manifests himself through what is beneath him, and yet mostly perhaps through ranges and spheres, far above what men know of. But in our planetary system, and in this earth. his creative power operates through five, ten, fifty, and perhaps hundreds of separable, distinguishable manifestations, which may be called laws. And yet because of their four or five senses, aided one of them by glasses telescopic and microscopic, there are men, who think that from their personal knowledge of the ways of the universe, they can positively deny the possibility of a miracle, or of any opening by which an augel or a spirit or a demon might be able to make 'a sign.'

"A man denying the possibility of a miracle, is a creature of yesterday with a little knowledge, and at the best, only a very little, who yet dogmatizes about the possibilities of the infinite, the invisible, and the eternal.

Telescope and microscope being allowed for as to their powers, and anatomy, chemistry and geology also; and botany and iethyology and paleontology being fully credited for their reports. yet the words of Zophar are no less pertinent today than they were of old, though they may sound first spoken to Job. 'Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven: what canst thou do? deeper than hell; what canst thou know?'

But how, then, is a man to know a miracle when it occurs? He may know it by his astonishment For a miracle calls itself simply a wonder. If a miracle called itself, or if the Bible described it, as being a suspension of the laws of nature, it would, of course, be necessary to know altogether about all the laws of nature, before there could be any certainty as to whether one of them were suspended or not. Generally, in the Scriptures, a miracle is a wonder. But 'a sign and wonder' would seem to mean something more express than the vaguely wonderful, and to be indeed a significant wonder, 'a sign from heaven' (or possibly elsewhere), made and given for a particular purpose. * *

"Commonly at this prese think more of the machinery of the universe than of the universe itself, and more of even the lowest of his laws than they do of even God Most High. Whether of demon, ghost, spirit, angel Son of man in glory, Father in heaven, or any other spiritual being whatever, that the will can possibly make itself felt by mortal beings, is a supposition, which is repugnant to the philosophy of the day, or rather to the prejudices which were created by science when it was, young and insolent, and very ignorant of its own domain, some seventy or eighty years ago. That the universe and that even our little surrounding world may have many properties of which there is nothing known, is a speculation with which science easily coincides, notwithstanding what some of its professors may think. The ear, the eye and tip of the finger are the chief channels of communication with the universe for men, by their state of nature. But there may be other beings, to whom this earth may be another thing than what mortals see; and to whom it may report itself in ways of which man may never get a glimpse. And, conceivably, these creatures may be as invisible as electricity is when it is latent; and yet for movement may be as swift as thunderbolts, and as regards God, be even familiar with what mortals would call 'the hiding of his power.' Verily, who we are, and what we are, being considered, there is a way of arguing from even our human ignorance, which is truer, more just and more profitable than even the logic of science, as it is narrowed by some men."

The Newburyport Herald says that the treasurer of one of the churches of that city has suddenly disappeared, taking \$300 belonging to the parish. He also obtained from a widow woman a deed of a house valued at \$1400, and on the plea that he wished to see if there was any incumbrance on it, went to a Savings Bank, where he mortgaged it for \$700, thus cheating the widow and the father-less. Some other transactions not more honorable or honest are reported.

We don't hold the Church, or Orthodoxy, responsible for all the rascality perpetrated within its folds and there's a sickening record every week-any more than Spiritualism should be blamed for the shortcomings of mortals who have come out from the Church and accepted the Spiritual Philosophy. But our Orthodox brethren are generally very ready and willing to fasten all the odium they can on Spiritualism. It continues. notwithstanding, to spread rapidly among thinking and intelligent minds.

Resumption of the Banner of Light Spiritual Circles.

These scances will be resumed Sept. 6, 1869, and held hereafter regularly every Monday, Tuesday der influence) made some remarks, and the exer- and Thursday afternoons. The public are corcises closed with a song from the Lyceum. The dially invited to attend. More important matters music for marching was furnished by Miss Addie | than ever before will be discussed by the invisi-

Spiritualists' Clam Bake.

On Tuesday last, one of the brightest, freshest days of the summer, a happy company of Spiritualists, with their friends and neighbors, from Dighton, Taunton and towns adjacent, assembled beneath the spreading branches of vigorous old oak and hickory trees, in a lot near the Dighton Depot, to enjoy the festivities of a clam bake. Oh, ye dwellers upon the prairies of the West and among the hills and valleys of the interior, how shall ye know what this meaneth - a "clam bake"-that local institution, so delightful to the dwellers by the salt sea wave? Your basket pienics we report with pleasure, and with a regretful glance toward them, as they flit by with the summer, that we have not been with you to participate in them; but the vanishing of a "clam bake" without our presence is a "lost opportunity" that saddens the heart to think of.

As we entered the grounds, upon this occasion, a great heap of rocks, covered with sea-weed, smoking from internal fires, indicated that the oven was being prepared for the bake. Two long rows of tables were covered with large yellow dishes for the clams, bowls for the melted butter and vinegar, plates for the guests, and mugs for water, with the old-fashioned brown bread in stacks at intervals along the line of tables, together with pepper and salt, in primitive style, poured in little heaps by every plate. Dinner is to be ready in an hour. A merry company are scattered about upon the grass and seated upon recognition, and we will find the relative of this scattered about upon the grass and seated upon recognition, and we will find the relative of this scattered about upon the grass and seated upon the old wave-worn rocks, now a half mile away from the water course that used to submerge them. A speakers' stand, gaily decorated with varied colored cloths and great bouquets of flowers, is founded upon some large old boulder rocks, and here, before dinner and afterwards, the audience gather to listen to the living words of the New Dispensation. A melodeon has been brought upon the stand and sweetly played by a young lady. An improvised choir, led by Bro. A. E. Carpenter, open the meeting with the "Hymn to Nature." Then Bro. Carpenter and Agnes Davis, and A. H. Richardson and Dr. H. B. Storer made short speeches in familiar, narrative style, and everybody felt good.

While this is going on, a savory smell is borne upon the air from the great pile of smoking rocks and sea-weed. They are about to open the bake. Let us see them do it. First the sea-weed is taken off from the top of the pile; then the stones are drawn apart; then appear layers of sweet potatoes and ears of green corn and soft shell clams and fish separated by divisions of seaweed, and, beneath all, as the savory mass is removed, we see the rocks that were first heated by the brands, now burned out, which have baked and steamed their most delicious products of the sea and shore.

Now the word runs along the line of tables The clams are coming," and the hungry three hundred, as the yellow dishes are piled up with the hot, fragrant clams, begin with nimble fingers to take them out of the open shells. Fresh in-. stallments of hot ones are added to the dishes as the first grow cool, and, with the nice potatoes, brown bread, steaming fish and the sweet, delicious corn, never so toothsome as when thus cooked, a glorious dinner soon settles the capacity of the crowd in that direction.

After dinner the largely increased company gathered about the stand, and nearly two hours were spent in listening to the clear, earnest and well-appreciated arguments for the Spiritual Philosophy, as the religion of Nature, by Dr. H. B. Storer and N. Frank White. At four o'clock the Bostonians left the ground for home, by the train, and the happy company, after a day of real enjoyment, gradually scattered to their respective homes.

Commotion in the "Valley of Dry Bones."

The brethren of the Congregational and Episconal churches at West Haven. Conn.. have ceased to dwell together in unity. A piece of land, which was occupied in common, has formed a bone of contention between them. The Congregationalists fenced in a portion of it, the other day, and threw a lot of Episcopal hay into the street. This created a disturbance. A lot of Episcopalians sufficient orders come in to warrant the entergathered together and attempted to replace the prise, and furnished at 5 cents per copy, \$1 for 25, ce of their opponents. Everything then remained quiet until Saturday, when a leading Episcopalian entered the enclosed field and commenced plowing it

The other party gathered round, and as rapidly as the plow upturned the soil and turned under its hitherto green covering, so rapidly did Congregational muscle throw back the furrows and expose the grass to their devoted eyes, packing it down into its place with a vigorous stamping of the feet. Finally a rail was thrown before the plow. The Episcopalian drew a revolver and his opponents fled into the church. Bells were rung and every preparation made for another onslaught, when a storm came up and prevented the combat. Monday morning the fence was pulled down and another load of hay strewn upon the land. Remonstrance after remonstrance was made by the Congregationalists, but to none effect. At last one of the leaders attacked an Episcopalian and drew blood from his cranium. A fire-brand had also been put to the hay, and as the flames crackled and ascended toward the heaven which these gentlemen are all striving to reach, a crowd gathered around, and a free fight was only prevented by the police.

Bishop and Priest.

The Massachusetts Episcopal Bishop has publicly ordered a clergyman—Presbyter they call them-to desist from preaching in any of the churches of his diocese. Reason—because of the high church tendencies of the aforesaid clergyman, whom the bishop feared, no doubt, would take the whole diocese bodily over to Romanism. But our good shepherd ought not to be so afraid. For what is Romanism, that it is so much harsher in its discipline than the very church over which he presides? In what different spirit does that church hold its priests subject to all the forms and ceremonies of its communion? The Massachusetts Bishop betrays quite as hateful a fondness for arbitrary power by his action, as any Romish inclined preacher could for the ecclesiastical mummeries to which he is conscientiously devoted. The former believes in a God that has vested him specially with power—the latter thinks that every sensuous aid to worship ought to be impressed into the service of religion. Which is the better?

Howard Athencum.

This popular theatre, on Howard street, reopens for the season on Monday, Sept. 6, 1869, with a new and highly artistic combination troups. No more really enjoyable entertainments can be found in America than at the Howard. It is a capital place for the children to enjoy themselves, as there are performances on Wednesday and Saturday afternoons. Parents should bear this fact in mind. The best of order is preserved.

Better to be despised for too anxious an apprehension than ruined by too confident a security.

An Active Worker.

E. V. Wilson, according to reports from time to time in the Religio-Philosophical Journal, is doing a good work in the way of giving tests of spiritpresence. The following were given in public recently, at Reedsburg, Wis. He remarked to a

gentleman present-Mr. Weaver, we see you in your sixteenth year—or rather we are told that in your sixteenth you rescue a young friend from drowning; this is positive. It is a boy. Thirteen years ago you were in financial trouble, caused by two parties. We then described one of them minutely, observable the mag a villain from head to heart. We ing that he was a villain from head to heart. We get this from your sister, describing her carefully.

"Do you know anything about what he has told you, Mr. Weaver?" asked several at the same time.

"Yes, it is correct, and as he has stated."

Saw by a person, the spirits, the father and mother, describing them very carefully. Fully

recognized. Read the character of Messrs. McR. and W. Read the character of Messrs. McR. and W., calling attention comparatively to the sharp points in each. This reading created a good deal of amusement, and was fully identified by all that knew them, as well as by themselves. Beard the sister of Mr. W. say that she was present, butdid not see her, Mr. W. stating, "I have lost a sister." With Dr. Danforth, saw a spirit who said, "I am Cousin Mary, and passed away at fifteen.' We then gave a full description of her. "I lost a cousin of the age and description given." said Mr.

cousin of the age and description of ner. "I lost a cousin of the age and description given," said Mr. W., and her name was Mary.' We then gave four prominent points or dates in his life, all of which

recognition, and we will find the relative of this spirit in the audience. Soon we saw a light settle around the head of a lady, and in the light the face and name of Julia. We pointed out the lady, described the face, gave the name, all of which was identified by the lady.

Saw by Mr. A. a beautiful spirit boy, who came to him, put his hand on the knee of Mr. A., saying, "Papa, my papa." We said, "Sir, this boy died very young—when a babe." "Yes," said Mr. A., "I lost a little boy six months old, some years ago."

Saw by Mr. Ellenwood, the spirit of an officer of the army, a Second Lieutenant; entered the army as such; was promoted; died in the service; new you well, and is now often about you as a spirit. Fully identified.

Many other readings and tests were given in public, and identified.

Blasphemy by Canada Thistles.

A "puritan" writer in the Christian Intelligencer has been taking Mr. Beecher to task for saying in some recent sermon, in allusion to the insects that ravage our crops, that a good way to get rid of the Canada thistle would be to plant it as a crop; for then the birds would attack it, the worms would invade it, the insects would fall upon it, the mildew would blight it, and the rains and the frosts would make final havoc with it. " Puritan" thinks this is "blasphemy," because it flies in the face of the Almighty! The boys, then, have gone into coats and boots that should still be wearing spencers! What puerile droolery! Why not say, then, with just as much sense and religious sentiment, that it is wrong, flying in God's face, to fight disease and death, to seek the extermination of destructive insects ourselves, to set traps of muslin, of oil, of tar, of smoke, and of fire? When religion has degenerated into such sickly little quibbling as this is it not about time for those who try to "run it" to give it up to other hands?

Liberality of Sentiment.

C. H. Matthews, the senior editor of the Ohio Democrat, published at New Philadelphia, Ohio. says:

"The pressure upon the columns of the Ohio Democrat for the publication of religious matter, has suggested to the senior editor the idea of ishas suggested to the senior editor the idea of issuing a supplemental sheet, to be composed exclusively of articles relating to Spiritualism, of
which a considerable number, deemed interesting, have accumulated on our hands. This publication will contain as much reading matter as
the Democrat, which will be selected with care.
In its columns we propose to treat of the spiritual existence; the nature and capacity of the
spirit in its disembodied state; the condition of
man in the future or disembodied existence; the
different modes of 'communication' between
spirit and earth-life; together with 'the means
of grace and hope of glory,' which a belief in the
Spiritual Philosophy holds out to all who have
will to progress here, preparatory to entering upon the 'higher life.'"

The "supplement" will be issued as soon as

The "supplement" will be issued as soon as r 50 cents for 12 copies to one addres

The True Ground.

We make the following extract from an article in the American Spiritualist, headed "Institutionalism." The editor says:

We do indeed need a return to first principles, as Spiritualists. It is questionable whether all the machinery of National, State and Local Organizations is a help to human progress. Perhaps, after all, there is a better way to lead the world to reject creeds than to add another to the long list; perhaps Judge Edmonds and some others are not so far from the truth in their peculiar position on this subject, notwithstanding the criticisms of specialists."

This is precisely our view of the case. We have been experimenting long enough. Creedism, of whatever ilk, is a thing of the past. Whenever we feel inclined to "return to first principles," by ignoring all specialties, we shall have taken the right step in the right direction, and can then unitedly labor for the good of humanity, without any obstacle to mar the harmony of the divine influx that should inspire every true Spiritualist in the land.

Our Subscribers' Good Work.

Since our last issue we have received thirtythree new subscribers, obtained by our old patrons who are each endeavoring to add one or more new names to the subscription list of the Banner of Light. We continue the roll of honor as follows: Abner Stone sent one new subscriber; Dr. N. B. Wolfe, one; W. H. Jones, one; Ira Vadakin, one; W. I. Haskin, one; R. DeBow, one; E. W. Turner, one; J. I. Gould, one; N. E. Leonard, one; S. E. Latta, one; James Shumway, one; N. C. Luther, one; Elijah Putnam, one; S. Van Sickle, one; Mrs. A. Van Aernam, one; F. L. Crane, one; E. H. Benn, one; C. H. Manning, one; Maria Webster, one; W. H. Hunt, two; S. W. Pease, one; Septa Simons, one; Mrs. Lyman, one; T. L. Waugh, one; John M. Wilson, one; A. E. Carpenter, four; L. D. Smith, one; J. C. B. Wallace, one; W. Neale, one.

First Children's Lyceum Monthly Concert.

The next monthly concert will be given at Mercantile Hall, this city, Sunday evening, Sept. 5th. The occasion, being the anniversary of the Lyceum, will be of unusual interest. The public are invited to attend. Admission ten cents.

Delegates Chosen.

The State Association of Connecticut have chosen N. Frank White, Miss E. A. Hinman, Mr. Middlebrook, A. H. Hitchcock, W. P. Gates and G. W. Burnham delegates to the National Convention of Spiritualists.

We have received a letter from Emma Hardinge, in England, which we shall print in lour next issue.

THE "DIVINGE HUMANUM" IN CREATION, OF Spiritual Revealings, by the writer of "An Angel's Message," "Ecce Homo," and "Primeval Man," we have received from the London publisher, James Burns, 15 Southampton Row, Holborn. It is a book crowded with themes and thoughts, and set down by the writer wholly under spirit control. She wrote when directed and moved, and desisted when impelled. The central subject of her discourses is the interior nature of man, which she has striven to render-not less mysterious, but-more familiar to the thought and eye of every one. It would be difficult, even in a lengthy criticism of such a writer, on such a theme, to do more than hint of the profusion of suggestions which her treatise embodies in its several parts. We commend it to the perusal of all who would know more of that divine human which is

the crowning piece of creation. The September number of the ATLANTIC MONTHLY OXposes a list of contents of the most attractive and substan-The article which has signalized this issue of the Atlantic is Mrs. Stowe's "True History of Lord and La- It contains properties that assimilate to the sysdy Byron"-an article which has provoked the comments of tem and support life, and is highly conducive to all the journals of the country, and drawn upon it the crit-life." All which we deny. It, on the contrary, icism of English journals, on the basis simply of its points, is as bad as pork or tobacco. In fact it acts on which were telegraphed over the cable. It professes to give the mysterious cause of Lord Byron's treatment of his wife, and of her life of separation and love for him; and reveals the same in disclosing the fact, that it was due to his adultorous connection with his own half-sister! But the reader had better find out the whole of this historical secret from the pages of the Atlantic themselves. Some of the other papers in this number are, "Log-Rolling at Washington," by Parton; "Confucius and the Chinese," by James Freeman Clarke; "The Genius of Dore," by James Jackson Jarvis; "Was Reichenbach Right?" the conclusion of Henry James, Jr.'s fine story; a contribution by Howells, and another by Trowbridge; and an additional variety.

LIPPINCOTT'S MAGAZINE for September gives a liberal installment of Anthony Trollope's story of the "Vicar of Prof. Denton came in for a share of its abuse. We Bulihampton," additional parts of "Beyond the Breakers," and "Magdalena," short stories by James Franklin Fitts for thus displaying its spleen, when we take into and Lucy H. Hooper, a fresh paper from January Searle, on "Grouse Shooting," a writer's experience at a Pennsylvania inebriate asylum, under the strained title of "A Week in an Aquarium," and excellent verses by Epos Sargent and Paul H. Hayne. Lippincott is always fresh and of true magazine flavor, and this month in particular.

Mr. J. L. Shorey's Nursany for Sentember, and for the littlest of the little ones-well, we do not know what to say of it, nor how to begin. It is a wonder to us, as it will be to those whose bright young eyes are to kindle and dilate over it. The enterprise and care that are devoted to this publication, show what can be done with even the slightest ideas, when pursued as they should be. The Nursery is a monthly to challenge, in its own way, the best and biggest of

ONWARD for September is received. Each successive number proves that Capt. Mayne Reid knows how to conduct a magazine for the "Youth of America." It has already donned a new dress, and is now the handsomest of the magazine family.

GOOD HEALTH or September is crowded with the best of valuable reading matter. It should have a popular circula-

Movements of Lecturers and Mediums.

Dr. H. P. Fairfield gave us a call last week. We were pleased to see him looking so hale and hearty. He has been lecturing in Maine for a month past. Last Sunday he lectured in Stoughton. Thence he goes to his home in Ancora, Camden Co., N. J. He has only two unengaged months for the next season, and those are September and October. Those wishing to secure him must therefore speak quick.

Lois Waisbrooker will speak in Townsend's School-house, Floyd Co., Ia., Sunday, Sept. 12th, and in Cheyenne, Wyoming Territory, Sunday, Sept. 26th.

Zella S. Hastings is engaged to lecture at Bantam Falls, Conn., Sunday, Sept. 5th. She will also give several lectures there and at Morris the following week. Friends in that vicinity, wishing the services of a reliable inspirational speaker, can address her immediately, care of T. L. Waugh, Morris, Conn.

Moses Hull will accept engagements to lecture in New England for the third and fourth Sundays in October.

D. W. Hull commenced a course of lectures in Watrousville, Mich., Aug. 17th. A correspondent says, "there is an unparalleled interest manifest here on the subject of Spiritualism."

Andrew T. Foss will lecture in Essex, Mass., Sunday, Sept. 5th, and in Lowell, Sept. 12th and

Mrs. M. J. Wilcoxson's address for the present is care of Religio-Philosophical Journal, Chicago. J. S. Dodge, Conductor; Eben Plumer, Assistant Dr. G. W. Swan, the aminent physician and healer by the laying on of hands, is practicing in Chicago, Ill.

Dr. J. R. Newton, on his way to Kausas, will heal the sick in Elmira, N. Y., Sept. 2d, and in Buffalo, Sept. 4th, 5th and 6th. He will be in Leavenworth, Kansas, by the 11th.

E. S. Wheeler is lecturing in Buffalo, N. Y.

The Labor Reform Convention.

A convention of workingmen and workingwo men held a session in the Meionaon, in this city, last week. The attendance was quite large.

The following were reported as the permanent officers of the Convention: President, Christopher R. Goodman, of Fall River. Vice Presidents, G. E. Pratt, of North Bridgewater; L. C. Leyn, of Lynn; Emma Lane, of Lynn; Benj. Skinner, of Acton; Cora A. Syme, of Boston. Secretaries, John P. Blanchard, of East Randolph; Samuel Porter, of North Bridgewater.

The President upon taking the chair said that he came to this Convention simply to represent the bone and sinew of Massachusetts, and that he has been identified with the workingmen's movement since 1832. He has always had a desire to help the workingmen. He loved to do it. The power, he further said, is in the people, and they can decide what party shall rule. What they want is intelligence, and this they cannot get when so prostrated by labor.

During the afternoon session, Mr. Davis, of New York, addressed the Convention. He stated that the Association to which he belonged believed that the votes of the workingmen alone could purify the ballot-box. They had not their rights, and the people of this country, instead of heing-happy and prosperous, were surrounded with troubles, and all over the country there was poverty, starvation and crime.

The proceedings, as reported in the daily papers. are of much interest, and we regret our space will not permit our printing a detailed account of this important movement.

A New Paper.

Austin Bacon, of Natick, Mass., has issued a small folio sheet, which he calls the "South Mid-dlesex Peculiar," "devoted to the public good in general, and to those who pay for it in particular." The editor savs:

"Born in Natick, A. D. 1813, and having thus far made this my dwelling place; being, as may be seen, nearly sixty years old; having worked upon the old homestead farm nearly all the time, upon the old homestead farm nearly all the time, I feel like having a change of employment—not that I intend to plow, chop, rake and hoe no more—but that having done it until it is easier for my muscle to agitate a pen than a crowbar, to spread ink than manure, I propose, at a time of life when most persons feel like retiring into quietude, to try a new business, as a means of doing good."

ALL SORTS OF PARAGRAPHS.

Read the questions and answers on our sixth page in regard to Jesus, individual responsibility, etc. The spirit says we are now standing in the first degree of spiritual truth; that the second is to come; that when we enter the third degree, Spiritualism will be universal, and then Christianity and all the heathen religions will be swallowed up in Spiritualism.

"Is Spiritualism a Delusion?" a lecture delivered in Music Hall, Boston, by Moses Hull, will appear in our next issue.

A Chicago correspondent denies that coffee is injurious to the physical system. She says, "If we analyze it, we find that it contains carbon. the same as beef and many other kinds of food. the liver and nervous system precisely as tobacco does. It is a powerful narcotic, and a healthy body don't need any such vile stuff. Coffee drinkers have the liver complaint more or less, and are consequently bilious; which, perhaps, accounts for the bilious remarks contained in a portion of our correspondent's letter, taking us to task for hinting that coffee is injurious.

The Springfield Republican, as usual on such occasions, gave a brief toot from its penny whistle in reference to the late Spiritualist Camp Meeting at Island Grove, Abington. Of course can afford to excuse our cotemporary, however, consideration the fact that one or more of its editors are ex-reverends. Let the dry bones rattlethey can do no harm.

The "Sons of Joshua" and their friends, as will be seen by notice in another column, are to hold their last picnic of the season at Walden Pond Grove, Concord, Mass., Sept. 8th.

The little music book, "Spiritual Songs." by S. W. Tucker, is having a good sale. Those who desire a copy should apply soon before the edition is exhausted. After this edition is sold. no more of them can be had in this cheap form. The price is only fifteen cents; postage two cents; or \$1.50 per dozen.

The Ohio State Spiritualist Association is to hold a three days' session, commencing Sept. 10th, at Akron, so says the official call.

We learn from its columns that the American Spiritualist is in a highly prosperous condition so much so as to warrant its enlargement at an early day. Four extra pages are to be added. It gives us great pleasure to make this statement. as it is evidence that our cause is rapidly advancing. Success to you, brothers.

Although the Methodist vote for lay delegation is three to one in its favor, the New York Advocate, the leading official paper, is earnestly urging the conferences before which it must come for final action to reject the proposition.

A Mrs. Levi, who died in Paterson, N. J., on Saturday, before breathing her last called her family (among whom are grown-up children) to her bedside, and said that in all her married life of twenty-five years neither a cross word nor look had ever passed between herself and husband. Such an example is worth more to the children than would be a large fortune.

The Pelham Hotel, a large structure five and a half stories high, situated on the corner of Tremont and Boylston streets, has just been moved back fourteen feet for the purpose of widening Tremont street. Preparations have been making for three months, and Monday week the building commenced moving. It advanced sixteen or twenty inches per day. In the meantime the tenants occupied the house as usual. The movement was so easy and gradual as hardly to be perceptible. It was a wonderful operation, and created a good deal of interest.

CHELSEA, MASS .- The Children's Progressive Lyceum meets every Sunday at Granite Hall, Broadway, corner of Fourth street, at 101 A. M. Conductor: Mrs. E. S. Dodge, Guardian: Mrs. Richardson, Assistant Guardian.

The N. Y. Tribune says: "The first examinations of women under the new regulation admitting them to Cambridge University have resulted in a triumph for the sex which we record with unfeigned delight. Thirty-six candidates presented themselves and twenty-five were accepted, and several of these received special marks of distinction in various branches, such as arithmetic, religious knowledge, and languages. The Cambridge where this happened was the one in England-not, we are sorry to say, the Cambridge in Massachusetts. where nevertheless we warrant more than twenty-five girls out of thirty-six would be found qualified for admission."

Henry Ward Beecher compares the different religious denominations to the different pockets in a suit of clothes, and says it is of little consequence whether one goes to heaven in an inside or outside pocket.

LARGE INCREASE.—The total valuation of Boston for taxable purposes, according to the assessors' returns for 1869, is \$549,511,600, being an increase over last year of \$55,937,900.

We learn from the Memphis Avalanche of Aug. 17th that Dr. Samuel Gilbert died in that city the previous Sunday, at the age of 68. The paper adds:

"He was among the earliest to embrace the doctrine of Spiritualism, and was well known to its followers throughout the country as one of its warmest and ablest advocates. Dr. Gilbert was a close student, a man of strong mind, and a pro-found thinker. He amassed a large fortune, a portion of which was lost by the war; but he died leaving a fine estate. He was devoted to his family, and true to his friends. His life was a life of great usefulness; and in his death the com-munity has lost a good man."

The Catholic Telegraph, published at Cincinnati, in a late edition says: "It will be a glorious day for Catholics when under the blows of justice and morality, our common school system will be shattered to pieces." What a stupid idea.

. A remarkable phenomenon which has twice this year visited a small section of Los Angelos County, Cal., is a shower of fragments of meat, clotted blood and hair. The second occurred on August 1, on the farm of a Mr. Hudson, at Los Nietos, about twelve miles southeast of the city of Los Angelos. It was witnessed by a dozen men, who carried specimens to Los Angelos for exhibition.

The tariff adopted by the French cable is more liberal in several respects than that of the old company. As already announced, the charge will be \$7.50 in gold for ten words from New York to any part of France or Great Britain, with an extra charge of seventy-five cents for each additional word.

The next course of lectures on the Spirit- The Marvels of Chemical Expansion ual Philosophy will commence in Music Hall, Boston, Sunday afternoon, Oct. 10th. The special notice in the next column, concerning the meet-

ings, will interest season ticket holders.

PRESENTATION OF A CANE TO THE POET WHIT-TIER.-In spite of all assertions that Barbara Freitchie was a myth, there is the most positive proof to the contrary. The house in which the old lady lived has recently been pulled down, but the citizens of the town have procured from the timbers a solid oak cane for presentation to John G. Whittier as a memento of the heroine whose valor he has celebrated in that beautiful poem. The cane is plain, and entirely without ornament, but quite handsome, and will no doubt ericksburg, formerly Chief Inspector of the Sanitary Commission of the Potomac.

The following note came to us by mall, and tells its own story: "I have been restored to a state of health through the healing powers of Dr. J. R. Newton, after suffering for nearly two years with a severe nervous affection, the result of an accidental njury of the brain. JOHN RAYNOR, Curtis Creek, Arundel Co., Md., Aug. 15th, 1869."

The immigration to Minnesota is this year unprecedentedly large. From the best sources of information it is believed that it will reach from 75,000 to 100,000 during 1869; and the present total population of the State cannot be much, if any, Bhort of 475,000.

As daylight can be seen through very small holes, so little things will illustrate a person's character. Indeed, character consists in little acts, habitually and honorably performed; daily life being the quarry from which we build it up and rough hew the habits that form it. One of the leading physicians of Boston states

that owing to the coldness of the present summer there have been more cases of rheumatism than was ever before known in one season. A patent has been obtained for the manufac-

ture of water-proof paper. It will be no uncom-

mon thing, by-and-by, to carry a quart of milk

home in a paper bag. Dr. Osgood gives his impression of Spurgeon in this language: "He does a large and good business in souls. His gifts are as much of the bowels as of the brains, and he seems to be full

of sympathetic juices, in which his great audi-

ence floats like a great navy in an ample harbor.'

Mrs. M. J. Wilcoxson has spoken to large audiences in the city of Ripon, Wis., three Sundays of July. With a most commendable liberality, the Unitarian church was freely tendered, the ex-pastor cordially giving both attendance and welcome. When will others of the liberal church go and do likewise"? says the Religio-Philosophical Journal.

The Boston Journal of Chemistry says: "No variety of wine is more dangerous than that which is called claret. It is usually a vile mixture. Thousands of gallons are made by allowing water to soak through shavings, and adding thereto a certain proportion of logwood and tartaric acid, and a little alcohol. Good judges can 18th of September. hardly discriminate between this mixture and the genuine article."

On the railroads in France electricity is taking the place of human watchfulness. On many lines there are contrivances where the passing of a train is automatically announced to neighboring stations. The cars pass over connecting wires, and the train records itself before and behind, so that its progress and appearance are alike indicated.

OUR NEW PUBLICATIONS.

Opinions of the Press.

From the Elizabeth City North Carolinian. TALE OF A PHYSICIAN; or, the Seeds and Fruits of Crime. In three parts. By Andrew Jackson Davis. Boston: William White & Co., Banner of Light office. 1869.

This is a remarkable volume. Indeed, it has a

fearful opening. The plot is terrible, and yet the author insists that the terror of the book consists in its truth. The purpose of the volume seems to be to illustrate the ante-natal as well as the postnatal impressions made upon character. It is written that "God made man in his own image." But the argument of the author would demonstrate that the child is the image of the parent in a nearer sense; that it inherits as none or at least a nearer sense; that it inherits as none, or at least, few, seem to realize, temperament, tendencies, and all qualities and attributes to so fearful an extent that an intelligent parent can very nearly "tell the fortune" of the child without the aid of gipsey, soothsayer, conjuror, or astrologer. He holds further that regeneration and reform that did not begin with grandfathers and great-grandfathers will not of for in improving the present fathers, will not go far in improving the present generation, materially, mentally, or religiously. We repeat, it is one of the most remarkable books we ever read. From the American Spiritualist.

INSTRUCTIVE COMMUNICATIONS FROM SPIRIT-

LIFE; written through the mediumship of Mrs. S. E. Parks.

S. E. Parks.
This book consists of a series of essays, given through the medium, from her husband, in the spirit-world. In style and manner it widely differs from its class. There is no redundancy of words, no high sounding but meaningless sentences, but throughout an earnest desire to convey instruc-tion, and an almost bald simplicity and direct-ness of statement. No reader, after taking up the volume and perusing the preface and intro-duction, and understanding the faith and trust duction, and understanding the faith and trust the medium places in the departed; the consolation she receives; the hope of glad reunion she possesses, will arise and ask: What is the good of Spiritualism? It is really a good book, one that the Spiritualist will hand to the skeptic with pleasure as a specimen of spiritualistic literature, and to a believer as a most instructive volume. From the Prairie Farmer.

THE QUESTION SETTLED. A Careful Comparison of Biblical and Modern Spiritualism. By Rev. Moses Hull.

This new work, written in the defence of Spiritualism.

This new work, written in the defence of Spiritualism, has few literary merits to commend it to the reader. The question it settles is the one of the immortality of the soul; which the author claims is not proven by the Bible but is proven by Spiritualism. A large portion of the book is devoted to arguments to show that little reliance can be put in the statements found in the Bible, and a still larger portion is given up to the revelations of mediums. It is plain that to the author's mind it requires a vast amount of evidence to substantiate the statements found in the to substantiate the statements found in the Scriptures, while very little is needed to support the more improbable manifestations which are here recorded. From the Ohio Democrat.

ALICE VALE. A story for the times. By Lois

Waisbrooker. This is a stirring, life-giving story, from a favor-ite author and worker in the ranks of the Spiritualists. This interesting story abounds with the practical application of those moral truths which the talented authoress knows so well how to preent. The simple dedication of the work to her

and Contraction - Astonishing Exploits with the Ropes and the Rings.

The Davenports are eclipsed by two young men who have been introduced here by the spirits. Mr. Harry Bastian, of Brooklyn, aged 20 years, and Mr. DeWitt C. Hough, of Hartford, Coun., aged 17. Mr. Hough's family recently moved to this city, and took up temporary residence with Mr. and Mrs. D. G. Taylor, of No. 238 West Thirty-first street, where a private scance was held last evening. Besides the well-known rope tricks of the Davennort spirits, and the bell-ringing and of the Davenport spirits, and the bell-ringing and guitar playing, there were other manifestations last night which had never been given in public. The public will have an opportunity to-night, however, to witness for themselves the same and more wonderful exploits. For instance, there lay on the table four solid iron rings, about quarter of ornament, but quite handsome, and will no doubt be highly prized by Mr. Whittier, to whom it will be transmitted by Dr. Louis H. Steiner of Fredericksburg, formerly Chief Inspector of the Sanitary Commission of the Potomac. passed eyer the free wrists and arms, one after another, and pushed up over the elbows. The smaller ring, which could not possibly pass over the hand of the young man, was in one minute, by a process not well understood, placed upon his wrist. His hand measured 31 inches across. The young man's wrists were again tied with cotton cloth, which was also seved to his shirt sleeves in such a manner as to make a loop over each wrist such a manner as to make a loop over each wrist, beside the loop that united both hands. The small ring was again passed over the left band and wrist without interfering with the sewing or tying. One of two things was absolutely required to accomplish this feat—either the expansion of to accompany this teat—ethor the expansion of the solid ring an inch and a half, or the elonga-tion or reduction in size by some process of the medium's hand. The latter could hardly have been done, and the spirits informed The Sun's re-porter that the feat was done by "chemical ex-pansion and contraction."—New York Sun, Aug. 18.

To our Subscribers.

The present volume of the Banner of Light is nearly out - one more number completing it. Subscribers whose time expires at that date are earnestly requested to renew their subscription before that time, as it will save us much trouble in changing the names on our books and reirranging the same for the mailing machine, and also prevent the loss of any numbers to subscribers. We hope all will renew their subscription, and try to induce some one else to subscribe The Banner should have a hundred thousand subscribers before the close of another year.

Boston Music Hall Spiritual Meetings.

THIRD COURSE OF LECTURES.

The next course of lectures on the philosophy of Spiritualism will commence in Music Hall-the most elegant and popular assembly room in the city-on BUNDAY AFTERNOON, OCT. 10TH, AT 21 O'CLOCK,

and continue twenty-nine weeks, under the management of Lewis B. Wilson, who has made engagements with some of the ablest inspirational, trance and normal speakers in the lecturing field. Mrs. Cora L. V. Tappan (late Daniels) will lecture through October, Prof. William Denton in November, Mrs, Emma Hardingo in December, Thomas Gales Forster, probably, in January, to be followed by others whose names will be announced hereafter.

Senson ticket, with reserved seat, \$1; single admission, 15 cents. Season tickets can now be engaged on application at the counter of the Banner of Light Bookstore, 153 Washington street, (to be delivered on and after Sept. 17th.) Last year's season ticket holders should hand in their old tickets at once, in order to again secure the same sents as the time for which they can do so must be limited to the

Pienic at Walden Poud, Concord.

The last Grand Union Spiritualist Picnic of Boston, Charlestown, Chelsea and vicinity, in connection with the Bons and Daughters of Joshua, will take place at Walden Pond, Concord, on Wednesday, Sopt. 8th, 1869. This is the last of the series to be held this season. Ample arrangements have been made for the accommodation of the large party that will be present. Delegates from the Sixth National Convention of Spiritualists are expected to be present, also a large number of well known able mediums and speakers. Edmands's Band will furnish music. K. R.—No extra charge for dancing.
Excursion trains will leave Fitchburg Depot. Boston, at

8:45, 11 A.M., 2 P. M., stopping at Charlestown, Somerville Cambridge, and Waltham. Tickets from Boston, Charlestown Somerville, and Cambridge, adults \$1.00, children 75 cts.: Waltham 85 cts. All excursionists/paove Concord will take regular trains; tickets from Fitchilus \$1,00, Leominster \$1,00, Shirley 90 cts., Groton 65 cts., Littleton 65 cts., Acton 50 cts. Marlboro' 85 cts., Hudson 85 cts. Should the weather prove stormy, the picule will take place the next day.

A. H. RICHARDSON, Charlestown,

J S. Dodgs, Chelsen, 01

) Arrangements. E. R. Young, Boston,

To Correspondents.

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spirit sister is touching. We are sure no one can read a chapter of this story without feeling a strong desire to finish it at once.

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A Friend, Natick, Mass., Aug. 21.

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while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or ovil. But those who leave the earth-sphere in an unde-Teloped state, eventually progress into a higher condition.
We sak the reader to receive no doctrine put forth by anirita in these columns that does not comport with his or or reason. All express as much of truth as they perceive mo more.

The Banner of Light Pree Otreles

Are suspended during the hot season. They will be re-

sumed on the first Monday in September next,

Invocation. Our Father, through the rifted clouds of the Our Father, through the rifted clouds of the present age we behold the glory of thy divine administration in mortal affairs. In the midst of a cold materialism and a dead Christianity thou art sowing spiritual seeds, that are everywhere springing up and bearing fruits and flowers. From old age to childhood thou art shedding light, and even the prattling infant can hear its deal and even the prattling infant can hear its dead mother's voice, and behold its dead mother's smile. From the cold shores of the frozen land to the warm, sunny skies of the Southern land, thou art teaching the people; thou art teading thine Israel out of darkness into light. The Church feels thy power and answers it. Thy voice is heard in the midst of all kinds of darkness, and thy loving smile is perceived even by those who seem to know thee not. Our Father, we rejoice in the light, and although it was not ours to receive it here in mortal, we rejoice that in the immortal life the gift is ours, and we can use it. Our Father, we thank thee for all the blessings of time and eternity; for the rich gems of truth that the past bath given us; for those richer gems that the present bestows; for those that are in prospect we praise thee. Nature seems, marching on toward greater perfectness day by day. Intelligence rises and is crowned with glory anew every hour. Thou art sealing the lips of thy sons and thy daughters with truth every moment, and every breeze bears upon its bosom some new glory, some divine manifestation of thy love and thy ry, some divine manifestation of thy love and thy wisdom. Father, Spirit, for all we praise thee. And since thy blessings are so numerous, thy loving kindness so broadcast, thy wisdom so infinite, thou wilt know all our wants; thou wilt bestow upon us all we need. We have nothing in reality to pray for, but everything to praise thee, Infinite Spirit, for. Thy kingdom is with us. Thou givest us our bread day by day; thou quencheth our thirst from living fountains hour by hour, and for all, our Father-God, we praise thee. Amen.

Questions and Answers.

CONTROLLING SPIRIT.- I am now ready to comply with your usual custom of answering such questions as may be propounded. QUES.—We find recorded in heathen mythol-

ogy the history of a prophet almost identical in name and acts with Jesus—his name Chrishna, or Chrisma—and the circumstance of women wip-ing his feet with their bair is such a remarkable coincidence that while it shakes the faith of the Christian, it furnishes strong proof to the skeptle of the mythical character of Christ. Can you give us light on the subject?

Ass.—Every nation has its idols—its gods and

goddesses-peculiar shrines whereunto the people are called to worship. Neither Chrishna, nor Christ, were entirely beings of mythology, but so far as a certain portion of their lives are concerned, there is much of the mythic attached to them, and this is the case with all those beings that the nations worship. The aborigines of this country have their divinities, whose original is a real life, but that original is surrounded with so many mythical figures that the real is almost entirely lost to the human sight. While contemplating the mythic Christ, we are very apt to overlook the real personality, the spirit. We are very apt to see only the external parapher-nalia that the real has been surrounded with. It is not at all strange. It is in accordance with our organization as human beings. We are growing up through a variety of conditions that determine for us, whether we will or no. These conditions determine concerning our religious worship, concerning our God even. It is these conditions that form the image of our God, and determine that we shall worship that God, and determine that we shall worship that God and none other. And as intelligence marches on through the ages, as mind becomes more and more enlightened with regard to the history of past nations, and past religious histories, those images that have been invested with divinity begin to assume different shapes, begin to stand out in their real characters, begin to be seen for what they are. We understand them better as the light is shed upon them—the divine light, that which emanates from the past, which comes to us from the present, and that which is shed to us from the future. All things conspire to aid the The knowledge that such an individual as Chrishna lived, does not at all detract from the reality or divinity of the Christian's Christ. But it only shows, or should show, the Christian that one of the fundamentals of the Christian Church has the fundamentals of the Christian Church has been borrowed from ancient mythology. The Christ may be himself pure and intact. The truth is there, but the clothing has been borrowed. The rite of baptism is a borrowed rite. In fact, all the rites of the Christian Church, every one of them, are borrowed—some from Chrishna, some from Vishnu. In fact, all the gods that preceded the Christian God have loaned of their ward-robe, and the Christians have appropriated it that their Christ may be clothed. The present age offers great light, and whosoever refuses to see by fers great light, and whosoever refuses to see by it, and learn of it, will refuse to eat that bread which cometh down from heaven, which will nourish the soul for eternity.

Q.—Does not this destroy our responsibility? If our belief in God and duty are formed for us by our circumstances, where rests our responsi-

A.-It would be absolutely impossible to destroy our responsibility. Believe as much as we may in the guardianship of the divine life over us, still our responsibility remains the same. There is within every reasoning mind a judge that will hold the individual responsible, and we that will hold the individual responsible, and we can no more get away from the decrees of that judgment seat, than we can get away from ourselves. It is very easy to say, "Since God takes care of me, I will take no thought of myself, how I shall obtain food or drink. God will take care of that." It is very easy to make this assertion, but it is not so easy to carry it out. The same power that guards us, holds watch and ward over the determines this that wa whall he responsely no determines this that wa whall he responsely us, determines this: that we shall be responsi-ble to the judge that is placed within our rea-

soning powers; we cannot escape it.
Q.—Has any spirit the power to annihilate its
own immortality?

own immortality?

A.—No; certainly not.

Q.—I notice in the messages purporting to come from the spirits of Irish people, many expressions that make me skeptical in regard to the genuineness of the communications. For instance, they often say, "I not," for "I do n't."

A.—I caunot see how that can minister to your skepticism.

skenticism.

QR.—That, with the expressions they make con-cerning the Church, seem foreign to that class of

-You forget that the Irishman and the Cath-

A.—You forget that the Irishman and the Catholic may have changed somewhat with the change you call death. There are degrees of religious mentality, and the soul is capable of taking them on at every turn in life.

QR.—The change seems to me to be greater in that class of people than in any other.

A.—The Catholic Church, in the heart, or inner life, has more of spiritual truth, perhaps, than the Protestant Church has, and when the Catholic clergy pass on to the other life, they are not slow in bestowing that light upon the common people. in bestowing that light upon the common people that they withheld from them here; and finding that they were mistaken in withholding the light, and that their own happiness depends upon their giving to them that light, they make haste to enlighten every child of the Mother Church that comes within their sphere. The change is very rapid for these same children of the Mother Church. Catholics are as susceptible to priestly guidance and influence in the spirit-land as they

-It seems to me that as every country has its own forms of expression, it would be easier for

you seem to forget that these organs that are for-eign to the use of the spirit in control must be ed-

any other sense. () -1 have recently seen a notice of a book by

Alexander Smyth, purporting to be a history of Jesus Christ, as given by St. Paul through him. Is it as correct a history as that found in the gos-A.—I believe it is as correct as the one found

in the gospels, but I also believe that they are neither of them correct. They are only abstractions from the real truth concerning the

Q.—Have we any true history of Christ's life? A.—Not upon earth. I know of none. I knew of none when here. Q.—Can a true history of him be given through

spirit aid? —That is my opinion.

Q.—Has the time come for it?
A.—No; I do not think it has. Fragments concerning his life can be correctly given, but to organize those fragments into historic form truly is puite another thing. I do not think the time has yet come for that, Q.—Would it be rejected if given?

A.—Certainly, it would. He would, through that history, come to his own and his own would

Q.-Will the will be given? -Will the time come when his true history

A.—I see no reason why, in the future, it may not be correctly given. In fact, everything seems to indicate that it will be given, for I can seem to see a demand arising from the Christian Church see a demand arising from the Christian Church for the true history concerning the man Christ. And when Spiritualism is a universally acknowledged truth, which it will be, then, in my opinion, the time will have come when a true history of Christ can be given, but not till then. You are now standing in the first degree of spiritual truth. The second is to come. The third is to follow the second, and when you are in the third degree your Spiritualism will be universal. Christianity and all the heathen religions will then be swallowed up in Spiritualism. Then will

then be swallowed up in Spiritualism. Then will come the time for the giving of the history of the man Christ, not till then. Q.—The history of Christ and of many others who acted in the same capacity?

A .- Yes Q.—Is that time far distant?

A .- It is far distant, when compared with your

earthly time.
Q.—Does Christ come and control media now? A.—It is my opinion that he can come and control modern media just as well as any other spirit can. I would be very sorry to believe otherwise. He says, so the record informs us, "If I go away I will come again. I will not leave you comfort-less, but I will send the holy spirit—my spirit—(he evidently meant his own spirit)—who will minister to your needs. I will not leave you here," ister to your needs. I will not leave you here," he says. Ye who believe in the Biblical record, if you ignore his words, you may as well ignore all the rest. "Lo, I am with you even unto the end of the world," he says. What does he mean? The world is not ended. Time is not no more, Then if Jesus spoke the truth, he is with us still. Your speaker believes it with all his soul.

Edward Ferris.

I am Edward Ferris. I have a mother, two brothers and a sister. I was eleven years old when I was here. I was born in East Cambridge, and died in Boston. My father has been trying to come, but has never been able to, and I could come better than he could.

Father had a brother in New York, and he wanted him to come on there and enlist. He said he could get better bounty, or he could go as a "sub," and make a good deal more there than here. So he went, and mother do n't know anything at So he went, and mother do n't know anything at all about whether there was any back pay due to him or not. But she has been told that there was, because she did n't get it, and she thinks there was, and she has been trying to get it. But fawar, and she has been trying to get it. But fawar, and she has been trying to get it. But fawar, and she has been trying to get it. ther says that there was n't any at all; that he did send her the forty dollars that he said he did, and it must have been lost, and the rest was used and it must have been lost, and the rest was used up. He says that the government do n'towe him. There's no back pay at all, and nobody has got his bounty. He spent it. He do n't want mother to make any more exertion for it, because she will only have the trouble for nothing. And father says do n't have anything at all to do with Uncle John. Do n't ask him for anything, and do n't receive anything from him, because he is n't to be decembed on at all. Eather say that when he depended on at all. Father saw that when he was here, and he sees it clearer now. He says that Uncle John did forge that note, and it's no use for him to deny it. He forged it, and he suf-fered justly for it. He thought he did when he was here, but he was n't there. But he knows it now, because he can read his mind. He do n't

want mother to place any confidence in him, nor have anything to do with him at all. Father says mother do n't know anything about Father says mother do n't know anything about these things really, but she reads the paper, and calls the messages ghost stories. She likes them, and she reads them. He do n't care what she reads 'em for, so long as she gets his. He knows very well she will begin to think something when she gets his, because this is just as if he was talking. I am telling what he tells me to.

I took some kind of a fever and sore throat, what I died with. And I am glad I died, because many things I might have done when I was here

if I had lived.

What do you ask, sir? [Not anything.] Do n't you? What do you ask my father? [Only that he shall do some kind act to some one else who needs it.] Is that all? [Yes; give people all the light he can.] Everybody? [Yes; go and help your uncle. Teach him to do better.] His wife is here, dead; and she says he is past all human redemption in this world. She tried it hard enough, and she has tried ever since she come here. She thinks he was born to a pervess life. She thinks he was born to a perverse life Perhaps he will change when he comes to here. Perhaps he will change when he comes to get rid of the body. [You cannot tell what you may be able to do till you try.] Well, I will try. [Do n't you want to go to him when you leave here?] Go to him! Yes; I can. I aint afraid of going to them places. [Perhaps you may be the means of bringing him out of that condition. You may be his good angel. You can go to him directly from here, if you want to.] I did go to him once when he was in prison. Well, I will go. Good-day, sir.

July 6.

Nathaniel Nichols Simpson.

I lived here eighty-five years and some months, four, I think, and still I am ready to come back again. I have been gone twenty-one, near twenty-two years, and I assure you I feel as if I was transported back into poor, weak, physical human life as I was nearly twenty-two years ago. It is a mystery which I am unable to solve.

a mystery which I am unable to solve.

I was a trader here in this city. My name, Nathaniel Nichols Simpson. I did business for a good while on King street, when I was quite young. I was in the book trade. And now, after nearly twenty-two years' absence from earth, I am called upon to return and give what evidence I am able to, to substantiate the truth of immortality, and the power of the soul to return after death. A group comprising certain of my descondants A group comprising certain of my descendants, numbering three, have had some serious talks with regard to the truth or untruth of this new

THESSIGE PRATIMENT.

them to use those to which they are accustomed when returning through mediums.

A.—Just so far as the controlling spirit is able to give them whatever aid I may be able to, if spirits could return. They are very secret about to identify itself in expression, it will do so; but you seem to forget that these organs that are for
"If that spirit could return and tell me what you seem to forget that these organs that are for"If that spirit could return and tell me what you seem to forget that these organs that are forhave in my possession that was once his, I shall believe that the spirit can return." He has a book eign to the use of the spirit in control must be educated, more or less, to that peculiar control ere it can be perfect. The muscles of the hand must be educated to the use of the piano ere there can be a perfect performance. You seem to ignore all the conditions that are necessary—you seem to forget that the Irishman born upon the shores of treland is born with an organic structure angular. be a perfect performance. You seem to ignore all theve." This book is a sort of journal—a received of the conditions that are necessary—you seem to spiritual events, spiritual manifestations, that occurred some forty or fifty years before my great Ireland is born with an organic structure peculiar to himself, and therefore when he takes on the American structure he must educate those organs. American structure he must educate those organs before he can give a perfect expression through them. He may approximate to that perfection hut reach it he never can without education.

Q.—We are told that the jerkings and twitchings of mediums are necessary in order that spirits may control them. Why is this?

A.—They are not necessary. They only come as a consequence of the introduction of an abnormal electrical force. Suppose you were to place yourself in connection with a galvanic battery, what would be the result? Would the must letter, what would be the result? Would the must letter if the electrical forces that belong to yourself had become assimilated with the foreign force introduced, there would be those jerkings and twitchings of the muscles. It is not necessary in any other sense.

Was a believer in the contents of the book. I am quite sure that the reading of that little book has they find that the manifestations of that day were identical with those of to-day. And it possesses so much of the curious, the to-be explained, that they are very anxious to have it explained, and to know concerning its truth or falsity. I would recommend that they hold that little book up as a guide-board that shall point the way for them. And still further I would recommend that they shall go on and investigate for themselves. Beek, and it shall be opened unto you." He that desires earnestly to know the truth, shall receive it in abundance. Good-day.

Annie C. Stanyon.

Annie C. Stanyon.

I have none left here on the earth, of my family, except one brother. We have a family of six, besides father and mother, in the spirit-world—six children, and father and mother. A brother that remains here on the earth is the only one of the family that has not been gathered to the spiritland. And that brother has no belief in a future state. He says as the dioverse did so do we say. we are no more than they are—that our intelli-gence ceases when the physical life ceases; and he says that nothing can ever change his mate-rial belief. Well, I don't expect to change it, but I do expect to do my duty toward him. My name is Annie C. Stanyon, and my brother's name is Thomas Stanyon. He is at present in New York City. He does not claim a residence there, He goes through all the large cities as an agent. [Is he employed in New York?] I think he makes his headquarters there, but am not sure whether it is there or St. Louis.' I know him to be in New York at present. Our mother felt very sad when here on account of his belief, and she feels sad here on account of it, because she thinks he will he very unhappy in consequence of it, perhaps for a long time, after he comes to the spirit-world. But our father was a Universalist here, and be says he don't think it will make any difference at all; but as quick as he finds himself a live dead man, just so soon he will cast down his old helief, browing—negitively knowing—the knowing—positively knowing—it is worthless. Mother thinks, you see, that he will feel a sort of remorse, and a dissatisfied condition will attend him for a long time after he enters the spirit-world. Well, I have n't formed any belief on the subject at all; but he is a dear good brother, and I want him to know all about those things, if it is possible for him to, while here; but if it is n't, why, I will be satisfied. Now I don't know as he will receive my advice, but I shall give it. I sometimes used to when I was here, and he used to receive it whether he believed it or not. Perhaps he will do so now. Well, I wish him to go to the man Mansfield, when he has time and feels like it, and through him to write a letter to any one of our family—I would rather it would be me, because I think I can do better than the rest—and I want him to ask us such questions as no one else could answer, so that whether the letter were sealed or unsealed, no one else could answer them but ourselves. Do that first, and see what comes next. Perhaps he may believe in a future state. Say to him I am satisfied with the disposition he made of the watch he gave me—perfectly satisfied with it. It was very strange that he should be wondering, when he disposed of that watch after my death, how I should like it. Since he don't my death, how I should like it. Since he don't believe in any hereafter, how happens it that he was wondering how I would like what he had done with it. You see, he believes more than he knows he believes. His soul recognizes the fact of immortality. It is only his outer being that refuses to recognize it. I know this, but he don't. Yes; I am satisfied with what he done. I am very glad he bestowed it upon the one he did. Poor Alical She has little of the comfurts of this Poor Alice! She has little of the comforts of this life; I would to God she had more. But in the life that will be hers after death, there is compensation for all the orivations of this life. Did I not know this I should be sad over her hard fate on

You may ask, sir, how my brother will receive ny message. I shall answer, I have prepared the way for it—in a strange, wild way, too, but nevertheless, I think it will be the only way by which I can reach him directly. [Where did your family reside?] They originated, sir, in Montpelier, Vermont. My father, I suppose, claimed a residence there. [I was acquainted with a family of that name.] Were you? [Yes; in New Hampshire,] Well, we had relatives in New Hampshire, but they changed their name and called it

Scance conducted, prayer and questions answered by Cardinal Cheverus; letters answered by H. Marion Stephens.

Invocation. Spirit almighty, thou who art the ever-present Good, our Father; thou who descendeth with us to the hells of our human needs and becometh our ministering spirit; thou the fountain in which we are to wash and be clean; thou God and Saviour of us all, we lift up our souls in thanksgiving to thee this hour for all thy mercy, for thine unnumbered blessings toward us. Thy wisdom hath led our ignorance into something of light. Thy truth is dispelling the darkness of our error. Thy strength is round about our souls as an eternal shield. Thy love is encamped around us in the shield. Thy love is encamped around us in the form of white-robed angels of mercy and love, whose mission is to lead all souls from darkness to light. Thou spirit, thou light, thou morning and evening of all things, we know thou wilt receive our praises, though they come to thee through the imperfectness of human life. Though our garments are still soiled with the darkness of earth, yet thy spirit is all wisdom and all love, and our petitions and our praises thou wilt receive, and we shall be blest. The prayers of these, thy mortal children, oh Lord, we present to these, thy mortal children, oh Lord, we present to thee, and we ask that thou mayst be a conscious I have a better time where I am, a good deal better time, and now I shan't grow up to be a bad man like Uncle John, and I shan't do a great take their flight, and that truth in its divinest sense, in fair white garments, may be their guardian angel. Father, Spirit, hear our prayers, and answer, for the sake of truth and love and wisdom. We come to thee in the name of the great past, in the name of the present, and in the name of that endless future that belongeth to thee and to all souls. Amen.

July 8.

Questions and Answers.

QUES.—I notice that the controlling intelligence gives a remedy for hydrophobia, which seems to me quite rational. This suggests the question why they cannot give a remedy for another dis-ease, which has thus far baffled the skill of medi-

ease, which has thus far bailed the skill of medical men. I refer to the periodical disease known as hay or peach fever, which seizes the patient about the middle of August of each year, and continues during a term of six or seven weeks.

ANS.—When we shall have attained superior wisdom we shall all know how to deal with physical and spiritual diseases. All disease comes in consequence of our being out of order, and being in antagonistic relations to the laws by which we in antagonistic relations to the laws by which we are governed. Health always attends us when we are in harmony with the laws of Nature, and disease always attends us when we are out of harmony with the laws of Nature. The disease that your correspondent desires to know concerning, medical men inform us, is engendered by the inhalation of an insect that is the peculiar result of certain kinds of vegetable life, and if the individual inhales, takes in that kind of life, the fever will certainly follow. Medical men also inform us that the remedy for this disease is a very simple one, being a solution of pure rock salt taken in small quantity several times through the day. They tell us it will not only prevent the fever, but it will break it if taken very soon after it has attacked the individual.

Q.—Is it fate or circumstances that give breadth and position to some men, to grasp the productions of the honest poor?

A.—Organization and education I believe to be

the determining angels of fate—the guiding gen-iuses of the destines of every individual. Some persons are so organized that they can attract to themselves the wealth of this world; others are iuses of the destinies of every individual. Some persons are so organized that they can attract to themselves the wealth of this world; others are so organized that they can attract to themselves the wealth of the other life, which is the more thating, which is that we should seek most earnestly to attain.

Ends to do good, I shall keep striving till I am satisfied that there is no use in striving any longer.

I enlisted in the first artillery regiment that went out of Georgia. Some said I was pressed into service and did not dare do other than I did.

destroy one another, while the few in power reap riches by the bloodshed of the working classes.

A.—So long as the law of might is in the ascendant, and the law of right is under its power, so long will these things exist. The greater will absorb the smaller. Strength will overcome weakness.

Q.—Why are there so weakness.

Q.—Why are there so many prophecies of a civil war near at hand, when recent experiences should teach us the folly of killing one another? A.—Men and women do not always learn by experience, unless it comes to them so severely as to affect them in their inner and their outer life. War is a necessity arising out of the present state of human life. Wars at present can no be avoided than thunder-storms can be avoided. They are natural results, children of certain causes that are amongst you. When the causes have passed away you will have no war.

Q.—I feel a dread of priestcraft. Are the Irish a peculiar people spoken of in the Bible?

A. — Biblical scholars do not so determine. Priestcraft is indeed to be feared, because it exercises a scentra over the people that it has exercises a scentra over the people that it has exercises a scentra over the people that it has exercises a scentra over the people that it has exercises a scentra over the people that it has exercises a scentra over the people that it has exercised as the content of the people that it has exercised as the people that it has exercised as the content of the people that it has exercised as the people that it has exercised as the people that it has the people that it has the people that it has the people that the peop cises a sceptre over the people that it has no divine authority to exercise. It aspires to usurp the power of Almighty God, and in aspiring thus

it overlooks much of the good, ay, nearly all, that it might perform here in human life. Q.—Did the sentiments and opinions expressed by Swedenborg originate in the spirit-life legiti-mately, or are they outgrowths of his own per-

sonal development? A.—Part of them, I believe, originated in spirit-life, and part are the result of his own peculiar organization. He was a medium of very rare endowments. He perceived truths that others did not perceive. He was able to hold converse with departed spirits, but the truths that he often re-ceived from the spirit-world were sometimes

changed by his organic life.

Q.—Have the spirits any knowledge of a deity exercising intellectual and moral powers any-

thing like our human faculties?

A.—Spirits know of no personal deity, except that deity that abides in all things and in all laces. God acts through all life.
Q.—Do our guardian spirits at all times attend

A.-Not always. You sometimes entertain erroneous ideas concerning guardian spirits. You should not suppose that they must of necessity be should not suppose that they must of necessity be always with you. They are those spirits who from sympathy are attracted to you from time to time, and seek to do whatever they may be able to toward assisting you through life here toward the life that is to come. They warn you of danger, if they can. They warn you in all possible ways, and assist you up the hill of mortal life as they may be able to, but they are not always present with you. They come and go as your new present with you. They come and go as your necessity demands.
Q.—If our mind goes out toward them, will it

A.—Yes, unless there is a power acting in contradistinction to your mind that is stronger than your mind. Then they will be likely to be drawn the other way.

Q.—How are we to understand the verse in Scripture. "Blessed are the pure in heart, for they shall see God"? In what sense are they to see

A.—Blessed are the pure in heart, for they are able to see God everywhere—through the purity of their own hearts they are able to know God in everything-in the storm as in the calm, in the sunshine, in the midnight, in the human form, in the lily, in the rose, in everything, the pure in heart, I believe, are able to see God. Christ re-cognized this divine truth, he felt it and expressed

Q.-Do we all have a guardian spirit in the spirit home?

A.—It is to be presumed that you all have somebody in the spirit-world who is attracted to you—who is in sympathy with you.
Q.—How are we to understand when they are

with us? A.—You cannot always know.
Q.—Are there not times when we can understand?

-Some persons are susceptible to the knowledge of their presence, and some are not.
Q.—What condition should our minds be in in order to receive their impressions best?

order to receive their impressions best?

A.—Passive, negative. A quiet state is best for receiving spirit impressions.
Q.—Do they ever shake us in our beds or chairs in order to make themselves known?

A.—They do, certainly.
Q.—It is generally understood by philanthropists that selfishness is the greatest enemy to human progress; hence have arisen various sects, as the Shakers and others, living in communities. Are we to understand that all individuality will be ultimately merged in communism?

A.—I believe that the individuality of the human spirit will ever remain perfect and intact. A.—I believe that the individuality of the numan spirit will ever remain perfect and intact. I believe there is a kind of selfishness that promotes evil, but I believe, also, that there is another kind that promotes good. When we are selfish in the divine and proper sense, when we perceive what belongs to our highest good and extend to obtain it then we are selfish in the right perceive what belongs to our nighest good and strive to obtain it, then we are selfish in the right direction; but when we desire to appropriate to our use that which belongs to another, at the ex-pense of another's happiness, then our selfishness is the child of evil. I believe in that unity of spirit that pervades certain spiritual societies on the earth and in the spirit-world, but whenever individuals seek to lose their own individuality in others, then they seek not their highest good nor the highest good of others. Each spirit should seek to preserve intact its own individuality, for by so doing it becomes a shining light to those who are in darkness and have need of light.

Q.—If we have the power to draw good spirits around us, can we not also draw evil spirits if we indulge in evil thoughts?

A.—Yes; the old adage that like draws like is July 8.

Walter A. Williams.

I would be glad to send a few words to my mother if I could. I was a soldier, sir—not on the Union side. Does it make any difference? [Not the least.] Well, then, it is necessary, I uppose, that I give something by which I may

My name was Walter A. Williams, and I was born in Dunkirk, New York State. My father's business took him down to Savannah about nine years ago-yes, it is over ten now-and when the war broke out I became in sympathy with the South, and, against the wishes of my parents, I entered the army. I was killed, sir, at Chancellorsville. I was nineteen years old—nineteen and about seven days—when I entered the army. My people have strange views—so I see—about returning, and when I found myself here in possession I hardly knew what to say. My father said he would disown me, and it was well I died. I am satisfied. Though my mother regretted the course I took, I believe she would have been ready to receive me had I survived the fortunes of war. I am very anxious to let her know that I am alive, and that my state of being is not very much unlike the earthly state; that this spirit-world is not such a world as religion teaches us, but it is a natural life. I see people here engaged in different kinds of business. All the various arts and sciences are represented in the spiritworld, only in a higher and more perfect degree. The student here has ample means to gratify all his desires for knowledge. And they have not the hard necessity of poverty often staring them in the face and preventing them from reaching a goal they otherwise would. That is done away

with.

I have but this word to send to my father. I aspired to reach high intellectual attainments when here, but I was hedged around upon every side by adverse circumstances, and I believe, had I remained here in the earth-life, I should have been perpetually unhappy, because I should never have been able to reach what I desired to. Now I shall reach it. I have everything in my favor. In the spirit-world there is large liberty, and room enough for all. No crowding, and elbowing, and jostling, here in this life. Every one has a chanceto do the very best they are able to for themselves and everybody else. So, on the whole, I am very glad I am here, but I should be happler did I know that my parents were on the right terms with me—did they feel concerning me as I do concerning them. Did they know that there is a

wise Providence ordering all things for good, as I know it, I should feel very much better than I

I am Minnie Thayer, sir, from Provincetown. I was nine years old when I was here, and I've been gone two years. I died of fever. I was sick fourteen days, and I want to go to father and to Aunt Annie. I've found mother, tell Aunt Annie, and I knew her—I knew her. I dreamed nie, and I knew her—I knew her. I dreamed many a time just how she looked, and so I knew who she was when she came to me. She went when I was very small. Tell Aunt Annie we all want to come, and as soon as she knows that we can come we shall all feel better. Grandfather is here, too, and he can see here. He is n't blind now, as he was. He can see. And Aunt Rebecca, too. She is here, and she says that the will of the Lord is always with his children. She says the Lord is always with his children. She says Aunt Annie will know what that means. The will of the Lord is always with his children. Good-afternoon, sir. [You want your aunt to visit some good medium so you can speak with her?] Yes, if she will, because that is the best way.

July 8.

Thomas Halbert.

Thomas Halbert.

[You seem to be astonished.] Well, yes, after being sixteen years away I ought to be astonished. I was second mate on board the bark." Elba "—sailed out of New Bedford. That was nearly seventeen years ago. My people have always labored under the impression that I committed suicide, but now I may as well do what I can toward setting them right. The first officer said, so I have been informed, that he was quite sure that I deliberately threw myself overboard. There never was anything more false. The real truth is, it was an accident, entirely so. I cannot say that I had a fit, but it seems to me that it was something very much like it. My wife suffered intensely, from the fact that she believed that no suicide could enter the kingdom of heaven, and she believes that I committed suicide. Now I enjoy as much of heaven as I ought to enjoy; as much as as much of heaven as I ought to enjoy; as much as I am capable of enjoying. And I don't think if I had been a member of the church, and had died at home in my bed, that I should have had any at home in my bed, that I should have had any more heaven than I have had in the past sixteen years. I have been most of the time happy, and have been getting along well. If I had carried a little more good common sense with me, with regard to this spirit-world, I should have got along much faster; but like a great many others I carried a cargo that was n't saleable at all, here in this life, so I was pretty poorly off awhile. I tried to shirk it the very best way I could—found there was no market for my goods anywhere, and I did n't think it was any use to try to sail for another port, because I was told on every hand that my goods were unsaleable everywhere. But as quick as I got into business for myself, and began quick as I got into business for myself, and began dutice as I got into dusiness for hysel, and began to rely upon myself and my own energies for spiritual life, I began to get along, and to-day I am very well off. I can introduce my friends, when they come to the spirit-world, into as fine a chateau as they ever saw in this country or any other. I mean just what I say, a real tangible dwelling place, the product of my own spiritual

dwelling place, the product of my own spiritual exertions. So they need not think that I am an outcast, and without a home.

My name—I had well-nigh forgotten, Thomas Halbert—well-nigh forgotten that that was the name of the body that was lost from the "Elba."

You see, it's been so long divorced from me in my spiritual state that I had forgotten my former self, so far as the name went. [You have another name now?] Yes, I have another name.

Now say through your good paper that I did not commit suicide, I died by accident; and that I

enjoy all the heaven I am capable of enjoying; that I am able to come back and speak, and do various other things that disembodied spirits are able to do under proper circumstances. Should be very glad to shake hands with my friends and communicate with them freely as here in the hody but if they have any religious scruples or any other scruples about it, why, I suppose I shall have to wait their time. Good day, captain. July 8.

Johnnie Joice.

How do you do, Mr. White? You see I come round once in a while. [What is the good word this time?] I do n't know as I've got anything special; thought I'd call round and see if you had got anything for me. [I can say nothing different this time.] I was a little anxious last time I was here, but I got over it, and think I can afford to wait, pretty well. I was feeling pretty bad last time I was here. [You thought I was too fearful of results, and not willing to do as I should wish to be done by.] Yes, sir; but I got over it. [We are surrounded by circumstances, many of which are beyond our control, and we must take these into consideration, and act according to our best judgment in view of them. We might easily do something that would result in the closing of this avenue of communication for you and all others on your side.] Yes, sir; I see it all. I saw you felt rather disturbed about it after I went away, and made up my mind I'd come again pretty soon —as soon as I got straightened out and settled down myself.
You see, the reason I was so anxious, I've told

you a good many times the man that murdered me is always thinking of me and Belle. I don't think there's an hour in the day but he is drawing us to him. It is only by the exercise of a great effort that we can get away. You see, we are drawn into his atmosphere, have got to live in hell with him. It's pretty hard. [I have no doubt of it, but you will be recompensed for it.] He receives all my messages, every one of them.
I tell you, every fresh one he reads, when he commences he is a little shaky. He is afraid of the time when his name will be given. He says he feels as if there was a drawn sword over his head feels as if there was a drawn sword over his head all the time. Well, I'd rather be in my place than in his, though mine is n't very comfortable. [His cannot be till this matter is settled for him.] No, sir. [The sooner he consents to have it settled the easier it will be for him.] Yes, sir. If there had been no money in the way, he would have been brought to justice long before this. [Is that why certain men have kent quiet?] Yes sir. that why certain men have kept quiet?] Yes, sir. [It cannot always remain thus.] No, sir; if this government and a certain other government take the course it seems now as if they were going to

the course it seems now as it they were going to take, he has got a poor show—a very poor show.

[How is Belle?] She feels pretty bad sometimes; thinks it is pretty hard she has to live with him nearly all the time. [Is there no way that the magnetic cord can be broken?] Only by destroying his positive power over us; that's all. It will be diffused, consequently it will lose its nower when his secret is no longer a secret. Now. power when his secret is no longer a secret. Now do n't you see, the power is centred all in himself. He has it all his own way.

Well, sir, I hope he enjoys himself about these times. I have not got so far ahead in good things

times. I have n't got so far ahead in good things as some people have, and so I like to see people strapped when they deserve it.

Well, sir, you and I are all right, aint we? [Oh yes, Johnnie.] Well, just remember, whenever you say the word that you are ready to publish whatever I am ready to give, I am ready to give the whole story, every single thing that is to be given. [Perhaps it may not be long. I cannot tell.] Good-day, sir. [Come again when you feel like it.] Yes, sir.

July 8.

Scance conducted by Father Henry Fitz James; etters answered by William Berry.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Monday, July 12.—Invocation; Questions and Answers; Richard Simms, of Savannah, Ga., to his father; Florence Stevens, of Norwich, Conn., to her father; Lucila Austin, of San Francisca, to her parents.

Tuesday, July 13.—Invocation; Questions and Answers; Thomas Green: Arthur Watkins, of Concord, N. II.; Mary Ann Swazey, of Afred, Me., to her friends in Boston.

Thursday, July 15.—Invocation; Questions and Answers; Albert Field, of Taunton, Mass.; Mrs Abble Pike; James L. Cameron, of Missouri, to Joseph R. Erriceson; Jennie Reed, of Kouse's Point, to her mother.

Monday, July 19.—Invocation; Questions and Answers; Albert rurdett, of Australia; Louisa Jane Williamson, of New Bedford, Mass., to her sister: Francis Marden, of Portsmouth, N. H.

Tuesday, July 20.—Invocation; Questions and Answers; Poem by Anna Cora ("Birdie") Wilson; William Sherburne, of Oberlin, O.; Nora Glies, to Henry Glies, of Quincy, Mass.; Margaret Shay.

Sixth National Convention, or the American Association of Spiritualists.

To the Spiritualists of the World:
The Board of Trustees of the American Association of Spiritualist have made arrangements for holding the Sixth Annual Meeting at Kremlin Hall, in the city of Bufalo, State of New York, commencing on Tuesday, the thirty-first day of Angust, 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 organ 'Ized Society, is invited to send belevates according to the number of Representatives; and 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. CHILD, M. D., Secretary, 634 Race street, Philadelphia, Pa.

The Second National Convestion of the Friends of the Children's Progressive Lyccum.

Tursuant to adjournment of the First National Convention of the Friends of the Children's Progressive Lyccum.

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Tursuant to adjournment of the First National Convention of the Friends of the Children's Progressive Lyccum, and is simply a well-known purgative, so combined as to render it perfectly palatable, and still retain its laxative properties. Preserved without alcohol, it may be given with Second Annual Meeting will be held at Kremlin Hall. in the City of Buffalo, State of New York, immediately after the adjournment of the Sixth National Convention of Ppiritualists, 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.

We therefore invite each Progressive Lyccum on the Continuent to send two Delegates, and an additional one for every fifty or fractional fifty over the first fity members; and can be call Organization to send two Delegates, and an additional one for every fifty or fractional fifty over the first fity members; and can be call Organization to send two Delegates as they may have Representatives in Congress; and each Local Organization to send two delegates—to attend and participate in this most important and practical work of the age.

MANY F. DAVIS, President,

HENRY T. CHILD, M. D., See'y.

Orange, N. J.

Borns M. Fox, Michigan,

MICHAEL B. DYGY?

DORUS M. Fox, Michigan,

MICHAEL B. DYGY?

DORUS M. Fox, Michigan,

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MICHAEL B. DYGY?

DORU

Get, Philadelphia.

Sourd:
Dorus M. Fox, Michigan,
Michael B. Dyott, Pennsylvania,
Genge Haskell, M. D., Illinois,
Mary A. Sannorn, Massachusetts,
Cola L. V. Daniels, Louislana,
Nettie M. Pears, Muryland,
Geo. B. Davis, District of Columbia,
ELI F. Brown, Indiana,
Portia Gage, New Jersey,
Clementink Avenill, New Hampshire,
C. M. Putram, Wisconsin,
Hannah F. M. Brown, Illinois,
John H. Curmer, Massachusetts,
Connelius B. Campbell, New Jersey.

Annual Convention of the Vermont State Spiritual Association.

Spiritual Association.

The First Annual Convention of this Association will be held in West Randolph, on Friday, Saturday and Sunday, Sept. 10th, 11th and 12th, 1869. Articles 6 and 7 of the constitution adopted at the State Convention held in Danby, Sept. 4th, 5th and 6th, 1868, read as follows:

"6. The Annual Convention for the election of officers, and other business, shall be composed of delegates chosen by local societies, or at meetings for that purpose, in towns without local societies.

7. Every society or town shall be entitled to three delegates, and all societies of over fifty members may have an addition of two delegates."

and all societies of over fifty members may have an addition of two delegates."

It is hoped that societies and towns will see that delegates are duly chosen and furnished with cradentials signed by the Secretaries of their respective societies or meetings. Let the Spiritualists in towns where there are no societies get together and organize temporarily by the appointment of a Chairman and Secretary, and elect delegates without further delay. And let no one stay away from the Convention herause he or she is not a delegate, for in all respects except the mere business part, this will be a mass convention. There will be a free platform, where any one can be heard who has a thought to utter.

will be afree platform, where any constant thought to utter.

The hotels will furnish board for \$1,00 per day, and it is expected the railroads will return free all those who attend the Convention and pay full fare one way. They have always granted us this favor, and will not withhold it now

By order of the Committee, E. B. Holden, Scc'y.

Spiritualist Mass Meeting at Glover, Vt.

A Mass Meeting of the Spiritualists and others in this vicinity will be held in Glover, Saturday and Sunday, Sept. 4th and 5th, 1869. Various speakers are engaged, and we hope to have a profitable and interesting meeting. A cordial invitation is extended to those of like faith as far as it is possible for them to favor us with their presence. Glover Village is only three miles from Barton Depot. Those intending to be present at the meeting will find a ready conveyance from the depot by express. Those from abroad will find good accommodations at the Union House. Board one dollar per day. Mediums and speakers will be entertained free at rivivate houses. Arrangements have been made with the managers of the l'assumsic Railroad for half fare. The meeting will be called to order at 9 o'clock A.M. Samuel Tuttle, Annen Hoys, Albert Hodsden, Spiritualist Mass Meeting at Glover, Vt.

Annual Meeting.

Annual Meeting.

The Third Annual Meeting of the Ohlo State Spiritualist Association will be held at Empire Hall, Akron, O., Septem ber 10th, 11th and 12th, 1899. Societies and Lyceums in the State are requested to send delegates according to the following rule: Societies or Lyceums existing separately, one delegate aceh, and one additional for each fifty, or fractional fifty members, over the first fifty; the combined Societies and Lyceums, two delegates, and if having more than fifty members, two delegates, and if having more than fifty members, two delegates for fifty or a fractional number. The friends at Akron promise to entertain all delegates.

Ilubsou Tuttle, Rec. Sec'y.

A. B. Fernon, Pres't.

Kansas State Convention. The "State Society of Kansas Spiritualists" will hold their Third Annual Convention in the city of Topeka, at Constitution Hull, No. 133 Kansas Avenue, on the lat, 2d and 3d days of October, 1889, commencing at 2 o'clock r. M. Friday, and perhaps continuing until train time Monday noon. Delegates and other friends will be properly cared for.

SAMUEL HALL. Sec'y.

SAMUEL HALL, Sec'y. Convention.

A Convention will be held at the Court House, in the city of Racine, Wis., on Saturday and Sunday, October 2d and 3d, 1869. for the purpose of organizing a Southern Wisconsin Spiritualist Association. Good speakers will be present. Provisions will be made for entertaining all who may come. Then, friends, let us have a grand rally to this 'feast of reason and flow of soul.' By order of Committee.

Northern Wisconsin Association of Spiritual-ists.

The Annual Meeting of this Association will be held at Oakfield, Fond du Lac Co., on Saturday and Sunday, the 25th and 25th of September. Good speakers will be in attendance. PROY. R. N. MASON, President. L. D. NIOKERSON, Vice President. RUTH A. FLONIDA, Sec y.

Grove Meeting.

The Spiritualists of East Maddson and vicinity will unite in a Grove Meeting at Ezra Richardson's grove, near the old camp-meeting ground, in Maddson, Mo., on Saturdsy and Sunday, Sept. 4th and 5th. Mrs. Priscilla Doty and other good speakers will be engaged for the occasion. Mrs. are cordially invited to the present of the occasion. vited to be present. Arrangements will be made to entertain those who come from a distance. Per order,
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Mediums in Boston.

MRS. A. C. LATHAM, MEDICAL CLAIRVOYANT AND HEALING MEDIUM, 122 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Rheumatism, diseases of the Lungs, Kidneys, and all Billous Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. 4w—Aug. 14.

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Aug. 28.—13w*

MRS, E. A. HOWLAND, Clairvoyant, Psychometric Reading and Magnetic Medium, 61 Kneeland et., Boston, Circles every Sunday evening. Admittance 25 cts. Sept. 4.—2w*

MRS. L. W. LITCH, Trance, Test and Healing Medium, has taken rooms at 97 Sudbury street, second door from Court, room No. 18. MRS. M. A. PORTER, Business and Medical Clairvoyant, No. 8 Lagrange street, Boston. Sept. 4.—4w*

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Aug. 21.—4w*

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Chapter V.I.—Spirit-Life.
Chapter VII.—A Picture of the Future.
Chapter VII.—Margaret Fuller.
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Chapter XII.—Solve Words.
Chapter XII.—John C. Calhoun.
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Chapter XII.—Interview with Webster.
Chapter XII.—A Second Visit.
Chapter XII.—The Path of Progression.
Chapter XVII.—The Path of Progression.
Chapter XVII.—The Both of Chapter XIII.—The Both of Chapter XII.—The Both of Chapter XII.—The Both of Chapter XIII.—The Both of Chapter XIII.—The Mechanic.
Chapter XIII.—The Mechanic.
Chapter XIII.—The Breacher.
Chapter XIII.—The Second-Birth.
Chapter XIII.—The Breacher.
Chapter XIII.—The Dying Girl.
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GRAND MASS MEETING OF SPIRITUALISTS,

At Abington, Mass., Friday, Saturday and Sunday, Aug. 20th, 21st and 22d, 1869.

TWELVE THOUSAND PRESENT BUNDAY." Reported for the Banner of Light.

On Friday morning the various trains arrived at the grounds, but owing to the stormy weather during the week, and the threatening, aspect of the cloudy sky, but few persons assembled, and nothing was undertaken in the way of a meeting during the forenoon. Those contemplating a stay in the grove busied themselves with erecting their

tents, and the first part of the day passed off very

Afternoon Session .- Meeting called to order by Hon, Warren Chase, of New York. He regretted the absence of other speakers, and said he would not do for a preacher, because he had never been "born again," neither had he been christened for baptized; he had never been ordained, and whether he had been sent remained to be seen. The speaker, attracted by the beautiful appearance of some pond lilies, then entered into a comparison of them to the surroundings and circumstances of human and spiritual life; born as we were amid the oczy depths of material existence, we were reaching out the long stems of aspiration for better things till we reached the grand sunlight of that higher life, wherein the soul within us could display its inherent fragrance and beauty. As fragrance came to the flower only when it arose to the freedom of the upper air, so fragrance could not be expected of the soul till it had the freedom to express itself in a natural life. Could we find fragrance in the churches? No! Though their spires were tall, and fashion and social position spread gilded baits to win them devotees, yet their sole end and aim was to get the strongest or-ganization, and then to obtain a man who would "draw" the largest society around him. This "draw" the largest society around him. This same precept of success marking the worth of a man was practically carried out into daily life by the mass of humanity. If the winning of earthly success were all, we would be poor indeed—we would many of us die unsatisfied; we would feel that our better natures had met no answer here, as the flower growing up from the watery deeps met during its ascent no simlight or air, but by-and-by we would energe, as it did, into light, and our souls expand their petals in the glorious sun-shine of a life immortal. There through countless same of a me immoral. There inrough counties ages, in a purer social atmosphere, would man's, inner nature enjoy the harmonles it craved; there would be drained the cup of nectar which would quench the spirit's longing thirst. When he (the speaker) thought of that which lay beyond, he was filled with love even for our little world, cold as it was, for it was a school of preparation for the life to come in the Summer-Land of souls. The time would arrive when our divine philosophy would broaden to a grander usefulness, and lead the race to recognize fraternity and brotherly love as the true teachers fitting us for the world beyond. It in obedience to the promptings of animal desire, man followed the lower plane of life, he would meet with the natural consequences attending such life—this was all the "divine" punishment the speaker believed in. And he who obeyed his highest promptings would find in every ecurrence of life angels waiting to lead and asst him onward and upward forever.

Mr. John Wetherbee, being introduced, said-holding up a glove which had been brought to the speakers' stand for recognition—that he should take it for the text of the few remarks he had to offer. We were, in our physical forms, so to speak, gloves or masks for the interior spirit; behind each was a face not perceptible to the general eye. He referred facetiously to a photograph he had had taken, and said though the material face was older than that of ten years ago, there was one he-hind it which would one day open to view, al-though he had no hopes that it would be any het-ter looking. When the day came and these masks were dropped, it mattered not how much or how little a man was worth, as to material effects; in-telligence and goodness would be the components of a beautiful countenance. It was true (as he proved by a case taken for example) that the characters of some (mean) men were stamped so indelibly on their outward lineaments, that they seemed to say, "No admittance except on busi-ness," but the great mass were not so, as he proved by a story of a very "ugly" looking man he had met while traveling in the West, who kindly took up the little sick child of a stranger, and carried it from the passenger car to his own berth in the sleeping car, moved so to do by the interior loveliness of soul which dwelt beneath his rough exterior. This inherent prompting in the human heart to do good was what the speaker called pure and undefiled religion. Referring to the remarks of the preceding speaker, he agreed with him that we were like long stems reaching for the light, but we were all kinds and varieties—not all liftes, by any means. As regarded fitness for being a preacher, he would say that he had been baptized, and that he had also been de-baptized, but he was no parson or talker, after all. He had found it much easier to talk in the Church, for there one could quote from the Bible, and make quite a speech withont saying anything; but it was a different thing to speak in behalf of this new dispensation, where ideas were demanded by the hearer. He then related astory to prove that though not a prencher, he was at least a divinity: student: On a certain occasion, while on a visit to Colorado, he took a mountain walk of some distance to attend a lecture by Mrs. H. F. M. Brown. On his way the beautiful scenery so elevated his spirit that on being accosted by a stranger driving a wagon, who wished to know if he would n't ride with him as he must to know if he would n't ride with him as he must be very lonesome walking by himself, he replied that he was not alone, but that God's holy presence was about him, visibly written in all the wonders of Nature, and why should he desire human companionship? The man, much astonished, asked, "Are you a parson?" and being answered in the negative, said, "You must be a divinity student, for they all talk that way." The speaker did not attempt to deny that he was a student in that safes which led him to see divinity in the temple. sease which led him to see divinity in the temple of Nature. He then referred at length to his perience as a church-member, an infidel and finally a Spiritualist, and wondered if some day he should not get so radical that he should be expelled even from among the adherents of the spiritual dispensation. Spiritualism, which to his mind was the union of science and religion, came at the appointed time to save hu-manity from the shoals of materialistic philosophy, whither the world was, ere its advent, rapid Mr. Chase then offered a few remarks suggest

od by the speech just closed, and ended by intro-ducing Dr. A. H. Richardson, of Charlestown, who said that he loved the philosophy of Spirit-nalism, and then proceeded to relate a story concerning the experience of one of his patients, an Orthodox lady, who, being unable to feel, (by reason of her superior sense,) a change of heart on the old church plan, had been so alarmed by the threats of her relatives concerning "wrath," and "endless damnation," that her health had been seriously impaired. He had proved to her a physician to the mind, as well as body, for the truths he was able to impart had brought peace to her troubled soul. While theology strove to keep the people blind on these great subjects, our philoso-phy was true to Nature, and spread light wherever it was known. He spoke of the great neces-sity of harmony among the followers of Spirit-ualism, and hoped that a more complete under-standing of spiritual things would produce the result desired.

At the conclusion of his remarks, the meeting adjourned till ten o'clock Saturday morning, Au-

A beautiful evening succeeded the lowering day, and many, (among whom was our reporter,) visited the scance of the wonderful child-medium, Laura V. Ellis, who, attended by her father and mother, gave an exhibition at the Town Hall. It is almost needless to state here that the manifestations presented on this occasion, (as also on Saturday and Sunday,) astonished all beholders. She was confined with strips of cotton cloth, and while securely bound, all the various phenom-ena, such as bell-ringing, spirit-voices, playing of instruments, &c., &c., were presented in such a manner as to leave no doubt in any candid mind of their genuineness,

Saturday Morning Session.—The meeting was such personnge, but that he had not stated whether reforms moved on in the name and by the power or the angels who produced these manifestations of the church, and proved that all important steps

vine relationships which exist in the higher life. We were being, as it were, "ground over" in the mill of experience, but the results would be good

Dr. H. F. Gardner then made some remarks on the early history of Spiritualism in Boston, and his experience in relation to the labors of the pioneer speakers, ending with some observations pioneer speakers, ending with some observations upon the necessity of depth and perspicuity in the public statement of our philosophy. He was followed by Warren Chase, who also referred to the great importance of thoroughness of investigation on the part of believers and speakers, that they might understand the true teachings of our divine ability and not mistake the of our divine philosophy, and not mistake the action of their own minds for the voice of an outside influence. As Pope expresses it, in this philosophy, as well as general life:

A little learning is a dangerous tiling; Drink deep, or taste not the Pyrenean spring. For shallow draughts intoxicate the brain— And drinking largely sobers us again."

The meeting then adjourned to meet at two

Afternoon Session.—The first speech of the afternoon was delivered by Hon. Warren Chase. The religious sentiment was, he claimed, universal in man. It was to be found among the rudest conman. It was to be found among the rulest conditions of human life. Its first outcropings were manifest in hand-made idols, which all were supposed to keep in their dwellings, and to whom they paid their devotions. Afterwards came advanced intelligence, and, with it a gradual spiritualization of their God, and a removal of him from the perception of the natural senses. The gradualization of the variety and propositions of the perception of the natural senses. from the perception of the natural senses. The worshipers of wooden idols were just as honest as those of the Christian's idol—an incarnate God. Jehovah to the Jew, Allah to the Mahometan, or Brahma to the Chinaman, expressed the same idea; the nature of the God worshiped showing the ratio of progression in the worshiper. In our age man's intellectual capacities were expanded, and better ideas of God were the consequence, and we began to see that it was as impossible to incarnate our God in one person, as it would be to compress the universe into a square inch. Whenever the human mind perceived the truth of our time, the myths and creeds of the past became as the babblings of the infant, compared with the mature utterances of manhood. Jesus had no idea of being made an idol, neither did his disciples make him one. It was reserved for the church fathers to institute this thing, and to put upon him the characteristics of the eighth transmission. to put upon him the characteristics of the eighth incarnation of Vishnu. We could believe the doctrine Jesus taught, and yet not be Christians. The time would come when we should recognize a God born with and in every child; and by and-

by we should be able even to trace divinity in the operations of Nature's laws, the procreation of animals, and the fructification of seeds.

Miss Lizzie Doten was then introduced. She remarked in opening, that the opposers of Spiritualism declared we had no God—that we had under a principle our God, and that principle lacking personality; we were a godless set. Now the old idea of God was founded on the highest conceptions of those who, so to speak, excated him, viz., the human form. If our race had been primitively fashioned like the lion, we should have had a very large lion for a God. Upon the fact of God's infinity and freedom from limit we could predicate our own immortality, and (said the speaker) we shall live forever, because we are parts of God. The speaker did not consider the human form to be the most perfect; she declared her belief that there were others higher than we have ever known. We could not see the beauty of such, because, in our present state, we were not brought in contact with them; any more than the fishes which swim in certain higher than the fishes which swim in certain and uncalled for. He turn to their homes. He considered Prof. Denton's remarks as unfair and uncalled for. He turn to their homes. He considered Prof. Denton's remarks as unfair and uncalled for. He ton's reform, woman's rights as unfair and uncalled for. He ton's reform, woman's rights as unfair and any more than the fishes which swim in certain belts of ocean depth could perceive the beauty of others above them, should they rise by chance from the waters below. The speaker here re-ferred to the argument used by some to prove the superfority of the human form, because it was necessary to returning spirits as a medium of communication; but this was only in obedience to the laws of psychology, as known among the inhabitants of our sphere. In order to identify themselves the spirits were also obliged to prethemselves the spirits were also obliged to her sent to the gaze of the clairvoyant the forms they were on earth; the glory of their celestial home would not appeal to earthly memory. The speaker then referred to the absurd custom of the old masters, of painting angels with wings, and said the idea (which was a monstrosity) he dits birth in the brain of those who were ignorant of chemical changes by which certain gases could ascend by being lighter than our atmosphere. She did not mean to say that the spirit became gas, when it passed out of the body, but that it rose by its own power. When we came to realize that we own power. When we came to realize that we were spirits and parts of God, when we understood the laws in accordance with which all spirit-communion must be carried on, what would theologies and creeds be to us? Not a word uttered on occasions like the present would be lost. Such seed would sink into the heart; Spiritualists had more reason than all others to rejoice, for the Miller Riche which they presented would the divine light which they possessed would neverfail. The speaker closed by reading one of her published poems, entitled, "Truth Trium-

A. E. Carpenter, State Agent for the Massachusetts Spiritual Association, was then introduced by the chairman. His remarks, which were eloquent and to the point, were confined chiefly to the enunciation of the fact that each had his or her proper sphere of action; and he urged contin-uous effort in the field which each found, by experlence, to be the allotted one. Dr. H. B. Storer made a few remarks upon

William Denton, who had just arrived on the ground, then made a brief speech, after which the meeting adjourned to ten o'clock on Sunday morning. No. 2021

On Saturday afternoon Mr. Mumler commenced giving exhibitions of his pictures in the Town Hall, and the delivery of his lecture on spirit-photography, a full account of which appeared not long since in the Banner of Light. He continued to give these exhibitions during Sunday with

On Sunday morning the weather was threatening, which fact deterred many from taking the cars; but as the day advanced multitudes poured in from the surrounding country in carriages, and the later trains were large and crowded to excess.

Morniny Session.—At half-past ten o'clock the meeting was called to order by Dr. Storer, who introduced Mr. M. V. Lincoln, of Boston, to make introduced hr. M. V. Bincoll, of Boston, to make the opening speech. After referring to the diffi-culties under which the first speaker labors on such occasions, he said St. Paul spoke wiser than he knew when he declared: "There is a natural body and there is a spiritual body," for in the light of our time we found them both necessary to render us conscious and intelligent beings. Emerson had said that it was not the words which were spoken, but the man behind the words which gave the power; and he (the speaker) urged Spiritualists to cultivate the powers of will so that they might be able to resist that which would tend to do them harm, and, also, fit them-selves, by its development, for the control of mortal mediums when they should pass on. He urged all present to receive only that which accorded with their individual reason, and to reject anything which was inimical thereto.

Dr. H. F. Gardner next addressed the meeting giving a very interesting account of his experi-ences with the Davenport Boys in the early days of their mediumship, and also spoke of the transfer of colors, alluding to the case of the Allen Boy medium. He gave some account of the scances of Annie Lord Chamberlain, and referred to the extraordinary manifestations occurring in the presence of Mr. Home in England. He also related an incident which occurred during a lecture by himself. He had declared that the spirit manifestations proved that they were the product of some intelligent power, and argued that as nothing lower than man was possessed of intelligence, they must be done by the angels or God. Whereupon Dr. — (a great stickler for the faith delivered to the saints,) jumped up and cried out "What are you going to do with the devil, then?" The speaker asked him who the devil was and was answered, after some healtation, "He is a fallen angel." The speaker then told him he did not believe in any

A CONTRACTOR OF THE SECOND SECTION

called to order by Dr. H. B. Storer, of Boston, were fallen or not. The speaker concluded by who referred to the good which had been done by urging all to investigate thoroughly for themspiritualism, in teaching the lessons of patience under the utterance of conflicting thoughts. It is a suthority; stating that it was his firm convictant made men better, because it made them hape that the header of the he tion that any one who calmly and with an un-prejudiced mind investigated the matter would in six months become as strong 2 Spiritualist as he was himself.

he was himself.

Prof. Denton then took the platform, and for upwards of an hour proceeded to electrify the dense mass of humanity before him. His remarks were directed in proof of the failure of the saviours of old times to meet the wants of our day. Science he declared to be the true saviour of the race, and Spiritualism—the grand scientific religion—to be the hope of the future. As no abstract would do justice to this time effort, we have refrained from any attempt at one. At the close of the Professor's address the meeting adjourned till two P. M. till two P. M.

Afternoon Session.—Upon the meeting being called to order, Dr. Gardner stated that he had been informed that a gentleman present.—Mr. Watson—had expressed a desire to criticize the remarks of Prof. Denton made during the morning session. The Doctor said the platform was open to him for that purpose, whereupon the person in question took the stand, and made a brief speech, mostly of a cautionary nature. After welcoming them to the grand temple in which so-large an assemblage had convened, he urged all present to reverently remember Him whose hand had formed it. He said he had come to the grove by special invitation for the purpose of hearing of Spiritualism, and beholding its believers; and of Spiritualism, and beholding its collevers; and he had been observing ever since he arrived, for it was rather a new thing to him. He had found an audience entirely grave and sober, and to whom he was happy to speak. He said he had been pleased with the remarks of those speakers who occupied the foreneon session, save those of the one (Prof. Denton) he proposed to criticize. He thought that—whether Christ was the son of God or not—one who came to our earth and suffered and died as he did deserved to be spoken of fered and died as he did deserved to be spoken of with the greatest gravity, and consequently he (the speaker) seriously objected to the remarks of the Professor. He believed, as this was a spiritual meeting, the speeches should be confined to an enunciation of spiritual doctrines, rather than attacks upon other creeds and beliefs. If, as Prof. Denton said, Christianity was a delusion, it was a beautiful one. If we speak with so much reverence the names of such men as Daniel Webster or George Paabody, who made no special ster or George Reabody, who made no special claim to divinity, how much more should we speak thus of him who declared, "I and my Facher are one." It had been asked what did a belief in Christ save us from? He did not claim that such a belief could save men from death; neither did he declare that all who came to Christ were perhe declare that all who came to Christ were perfect, for did not the Christians acknowledge that the "old Adam" was constantly breaking out? He doubted if any who listened to the Professor would be better prepared for prayer on their rea viou oorn with and in every child; and by and-by we should be able even to trace divinity in the operations of Nature's laws, the procreation of an-imals, and the fructification of seeds.

doubted if any who listened to the Professor would be better prepared for prayer on their re-turn to their homes. He considered Prof. Den-ion's remarks as unfair and uncalled for the

Professor) had made in the morning. As regard. Professor) had made in the morning. As regarded the thirteen words quoted, he did not believe Christ ever uttered them. Why! the man wasn't dead yet, and how could that cup of wine be his blood? And even after his death, were there not blood? And ever after his death, were there not ten thousand martyrs who followed the flery path of torture, whose blood was shed for us of the present as much as that of the mechanic of Galilee! Why then should we put him up above all other men? He desired to differ from the preceding speaker as regarded the building of the universe, which was certainly not made with hands. We could see around us as much of God as any man aver saw and he arread with the critic in man ever saw, and he agreed with the critic in declaring that everywhere without us, and still more within us, we could trace God's presence.

If, however, his friend meant Jehovah when he said God, the speaker would object in toto. It was just as sensible to worship a wooden image which a man had made with his jack-knife, as to worskip him the man-made God of the wandering Israelite. As far as speaking gravely of Chris was concerned, some men spoke as reverently of Abraham, Isaac, and the rest of the cattle-dealers of Judea, who were coarse as the herds in which they dealt; but the speaker had a mirthful side to his nature, and reasoning from analogy, Christ having a human nature, and havir g clearly proven that he could get angry—when he said, "Oh gen-eration of vipers," &c.—there was reason to be-lieve Christ could laugh as well; and there was no reason why we might not speak of him as of any other human being. Jesus, if he lived to day, would be a good fellow, and on our side. His friend had said we must confine our remarks to Spiritualism, but there was no power which could govern his free utterances upon any subject on the spiritual platform. If he (the objector) had been a Spiritualist wishing to speak from an Orthodox and the spiritualist wishing to speak from an Orthodox and the spiritualist wishing to speak from an Orthodox and the spiritualist wishing to speak from an Orthodox and the spiritualist wishing to speak from an Orthodox and the spiritualist with the spiritualist thodox platform, he could not have obtained a hearing. Spiritualism was broader than he (the critic) deemed; it declared and proved man to be possessed of a spirit which enjoyed a conscious intelligent existence after the change called death and that that spirit could return to commune with and watch over the loved still lingering on earth. Now if this were true, Christianity was a lelusion, and what the old religions failed to do delusion, and what the old religions haled to do for man, Spiritualism could accomplish, viz., free him from the fear of death. As regarded Christ saving people from their sins, the speaker proved that all Christians acknowledged themselves to be sinners on each Sabhath day. He did not in-tend to say anything against Christ's real life; he wanted to do him justice, and endeavored to strip away the false curtains with which bigots had enshrouded him. As regarded the "uncivil" spirits which the gentleman complained of, he would say that though his advice was good, it was impractical. A man who should go among a crowd of rough mortals and tell them they must be refined, would probably be hustled out, and a similar state of mind was to be found on the other side, for spirits were not miraculous creations, but natural outgrowths of the present condition of life. But the meanest and most undeveloped spirit of them all was able by his return to demonstrate immortality, and upon his indestructibility could we predicate our life to come. What a

glorious truth was ours, a broad highway—not the poor, miserable ladder that Jacob saw— reaching from earth to heaven, whereon the untold millions returned, bringing light and joy to suffering humanity! At the conclusion of Prof. Denton's remarks, a lengthy and able speech was made by Miss Liz-zie Doten. Among other things she referred to the false notions which had been circulated concerning Jesus, and said that if he lived in our day he would be scouted by his own followers, for he allowed a woman of the town to wash his feet, and wipe them with the hair of her head. Spiritualists who should do this would be called "free lovers." In the words of the olden time she inquired of those at present assembled, "What went ve out for to see? a reed shaken by the wind?" and went on to say that Spiritualism was not a reed, but a mighty tree, whose shade should be a blessing, and in whose branches the winds of a purer land should make glorious music for the race in years to come. On a certain occasion an eminent Quaker had said, "To the Christ who was not crucified, and to the Christ who cannot die. I commend you," and to him she would come die, I commend you," and to him she would com-nend those present. She answered the many objections raised against Spiritualism in a social point of view, and said that its mission was to teach the grand truths of the relations of the sexes, which had heretofore been obscured by the false systems of the past. She referred to the cheerful signs in the churches, showing that the truth was at work everywhere. She denied the claim that Christians had set up that all great

onward had never been welcomed by the established religion till they became popular.

Dr. H. B. Storer then announced that a marriage would take place, conducted by Mr. N. Frank White. The lady and gentleman coming upon the platform were joined in the usual manner, the exercises being prefaced by the singing of the audience, (led by A. E. Carpenter) of "How cheering the thought that the spirits in bliss." The parties were then introduced to the audience as Mr. and Mrs. Stetson, of Weymouth, and received the congratulations of many friends.

H. B. Storer then announced that a contribution would be taken up for the benefit of the Massa-chusetts State Spiritualist Association, and made atrong appeal in behalf of that Society. He was followed by Dr. H. F. Gardner, who stated that owing to the small attendance of the two days previous he had intended to take up a contribution in aid of the expenses of the meeting, but that he would now abandon the idea, and let the pro-ceeds go to the State Association.

Dr. Storer then made an able speech, a few points of which are given. He referred to the remarks which had previously been made, and the marriage ceremony just witnessed. He believed ignorance to be the Pandora's box from which aprung the evils which afflicted humanity, and as knowledge advanced it would secure the salva-tion of the race. He differed from Jonathan Ed-wards as regarded the freedom of the will, and said he believed the will itself to be the product of circumstances surrounding us. He referred to the speech of Dr. Gardner concerning physical mediumship, and related an anecdote concerning the transfer of colors in the case of the Davenport Boys, wherein a gentleman having blacked the handles of some of the instruments, had his white vest liberally marked by spirit fingers with the very printer's ink he had hoped to find on the hands of the mediums. He was of the opinion that while we should always accept that only which appealed to our reason, yet we should also be carried of the mediums. be careful of the mediums, who were so susceptible to surroundings.

A. E. Carpenter called the attention of those present to the Banner of Light, and requested subscriptions for the same.

Calls being made for John Wetherbee, he responded, first stating that there had been so much speaking that he was fully satisfied the mental stomachs of all had been filled to overflowing, and it was time to end it. It was hardly proper, in this closing act of the drama, to call the "supes" on the stage. In his usual lively and entertaining manner he proceeded to speak of the tertaining manner he proceeded to speak of the several occasions in which he had been "born again," each step of which was one of growth. To be happy a man must have a hope; it was very pleasant to have money along with it, but if one must be sacrificed, let it be material wealth, for a

where could not only hope but knowledge be found so sure and steadfast as that we, as Spiritualists, possessed? A. E. Carpenter, being called upon, said if the A. E. Carpenter, come cancel upon, and it the speakers who had preceded him had not succeeded in satisfying the mental appetites of those present, he did not know of anything he could say to help the matter. He had listened with pleasure to the remarks of those who had spoken during the day, and the ground had been so thoroughly canvassed that he desired to be excused from detaining the andience longer. taining the audience longer.

Dr. Gardner then thanked the people assembled for their kind attention, and the quiet and orderly manner in which all had conducted themselves, after which the excercises closed by the reading by Miss Lizzie Doten, of her fine poem, "Will it

The trains one after another arrived and bore away the vast concourse to their homes, and another season of spiritual joy is chronicled in the hearts of those present who will not forget it, even when beneath the brighter sun of the immortal land they gather with the seers and sages of the past to worship the beautiful and true! There were from ten to twelve thousand persons (variwere from ten to twelve thousand persons (variously estimated) present on the ground during the closing day, (Sunday,) and not a single case of disturbance took place. The secular press in noticing it referred especially to the general harmony, and stated that only one thing—the selzure of liquor by the State Police from an outsider who smuggled it upon the grounds—occurred to break the even tenor of the proceedings. The Spiritualists of Abington were kind and attentive in the extreme to those who came from a distance. Our reporter desires in this connection to return his sincere thanks to Mr. and Mrs. I. N. Harrington. reporter desires in this connection to return his sincere thanks to Mr. and Mrs. I. N. Harrington, for the amenities extended to him at their hospitable home during the Camp Meeting. This occasion of spiritual profit was arranged and carried through successfully by Dr. H. F. Gardner. May more of these assemblies be convened, till the believers of our faith shall behold their strength, and he appearant thereby to breas on "concurred" and he encouraged thereby to press on "conquering and to conquer."

CAMP MEETING AT MELROSE.

EIGHT THOUSAND IN ATTENDANCE.

Reported for the Banner of Light.

The annual camp meeting of Spiritualists, at Pierpont Grove, Melrose, Mass., concluded its five days' sessions on Sunday, the 22d inst. The average attendance of visitors was about the same as last year. No particular change had been made in the appearance of the grove, which, owing to previous dry weather, was in good condition. A larger number of tents were occupied than on previous occasions, and the permanent attendants at the meeting were made up of visit ors from a larger range of country, including some from New York, Pennsylvania, Connecticut, and even so far West as Kansas and Texas.

Most persons preferred to lodge in the city or at their homes in neighboring towns, and go back and forth to the camp by horse or steam cars.

A large tent near the entrance to the grounds was occupied by the celebrated Davenport Brothers, who gave two public séances each day, and four on Sunday. The manifestations in their presence were of the same general character so often described, and excited, as usual, the greatest astonishment of strangers to physical manifestations of military products and strangers. festations of spirit-power.

Mrs. Cushman also had a tent upon the ground.

where she gave frequent opportunity of hearing the musical manifestations made by spirits upon the guitar in the light. Two or three of the tents were often filled with

eekers after communications or tests from spiritfriends, through the mediumship of several excel-

Owing to the threatening appearance of the weather, the number present did not warrant a forencon meeting on Wednesday; but in the afternoon the company were called to order around the speakers' stand, by Mrs. Agnes M. Davis, who the speakers' stand, by Mrs. Agnes M. Davis, who had been engaged by the Committee of Arrangements to act as presiding officer. Some of the old veterans in the spiritual ranks were already upon the ground, and short speeches were made in the conferences of both afternoon and evening by Warren Chase, H. B. Storer, A. T. Foss, C. Fannie Allyn, and Dr. B. M. Lawrence.

The attendance during Thursday, Friday and Saturday steadily increased, and every meeting was of real interest. The speaking was, with hardly an exception, so entertaining and instruc-

hardly an exception, so entertaining and instruc-tive that the public exercises commanded, at near ly every session, the attendance of almost the entire company upon the grounds. The regular addresses were delivered by A. T. Foss, of Manchéster, N. H.; Warren Chase, of St. Louis; Dr. H. B. Storer, I. P. Greenleaf, C. Fannie Allyn and A. E. Carpenter, of Boston; Rev. Ephraim Nute, of Lawrence, Kansas; Mrs. Agnes M. Davis, of Cambridgeport, and N. S. Greenleaf, of Lowell. N. Frank White, who had been announced as the regular speaker for Saturday afternoon, was prevented by sickness, N. S. Greenleaf taking his place, and Bro. White making but a few remarks. The audiences were also entertained by addresses ly every session, the attendance of almost the en The audiences were also entertained by addresses from Mrs. N. J. Willis, Mrs. Wellington, Mr. Viney, Dr. A. H. Richardson, J. B. Morrison, Ira Davenpont, Mrs. Susie A. Willis and Mr. Giles, of Lawrence, Dr. J. H. Currier and Dr. J. N. Hodges. Songs by Dr. B. M. Lawrence and wife, and singing by the audience varied the exercises, but we cannot say, as we shall hope to do on future occasions, that therough arrangements have ture occasions, that thorough arrangements have been made for appropriate music.

their forces and poured out the sweet baptism of a summer shower. The Daveuport Brothers kindly offered their tent, to which an immediate rush was made, and amid the fun and discomforts of a leaking tent, a somewhat nformal conference was opened by the recitation of a poem, in a very fine manner, by Mr. Hill, the gentlemanty officer in charge of the police arrangements of the meeting, followed by various short speeches. Some little discomfort was caused to the tenters by the continuance of rain during the night, but everybody seemed disposed to make the best of it, hoping that like the reign of Jehoahan, King of Judah, it would be a short one. Sunday morning, after the rain, the company gathered around the stand to participate in another genial, soul-inspiring conference. As it became evident that the day was to be a fine one, visitors began to pour into the grove from all quarters, so that at the commencement of the afternoon services not less than seven or eight thousand persons had assembled. The afternoon meeting was opened with the reading of a poem by Mrs. Agnes M. Davis, singing, followed by an address from Warren Chase, entitled "A search for Religiou." All that could hear, were deeply interested in this search for the various manifestations of the religious element in man through all historic time, and must have felt that the spirit of their forces and poured out the sweet baptism of historic time, and must have felt that the spirit of the address was eminently hospitable and appreciative of the service which every successive form of religion has revealed to man.

of religion has revealed to man.

Following this address was an exhibition upon the platform of the remarkable proof of spirit agency in producing floral paintings through the mediumship of Mrs. E. A. Blair, while her eyes are bandaged with twenty thicknesses of cloth. We have before described this phase of mediumship, which excited a great degree of interest, many persons obtaining apacimens from her ear many persons obtaining specimens from her as mementoes of the occasion. Mrs. Susie A. Willis, of Lawrence, followed with a short and excellent address.

A conference from six to seven o'clock wa

A conference from six to seven o'clock was held, participated in by some speakers who had arrived during the day, including A. C. Robinson of Salem, Mrs. N. J. Willis, Mr. Seaver of Manchester, and others.

The veteran reformer and uncompromising Spiritualist, A. T. Foss, delivered a deeply interesting lecture in the evening, full of points, incidents and character. The closing address of the occasion was made by the presiding officer, Mrs. Agnes M. Davis, who, by request, also gave an improvised noem, full of sentiment, excellent points, and far superior to the general run of rhyming improvisations, which are usually rerhyming improvisations, which are usually re-ceived with so much favor. The question having been proposed to the audi-

ence whether another Camp Meeting should be held upon the same spot next year, a unanimous and rousing "ay" resounded through the grove. The vote of thanks to Mrs. Davis, for the able and genial manner in which she had discharged and genial manner in which she had discharged the duties of presiding officer, both on the plat-form and everywhere among the audience in car-ing for the comfort and convenience of the visi-tors, was well deserved. This recognition of wo-man's influence in securing harmony among such a large assembly, as well as her executive ability, is honorable to the Committee of Arrangements, and will prove a good example for future imita-tion

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