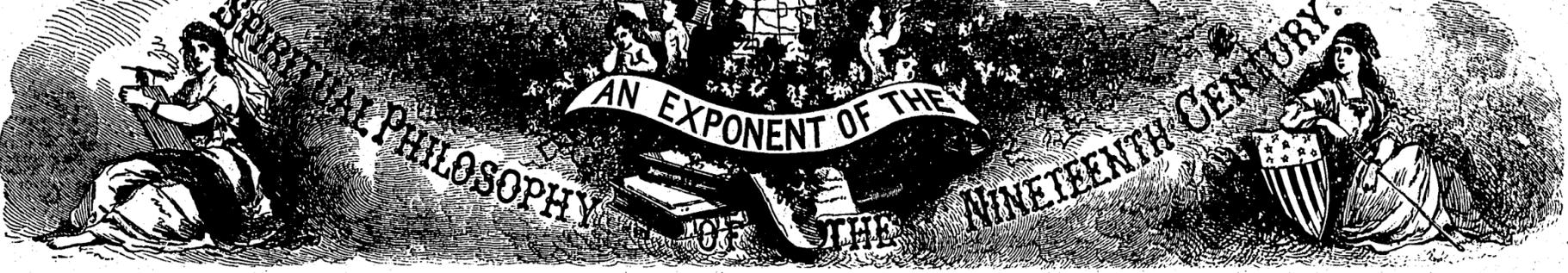


# BANNER OF LIGHT.



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Written for the Banner of Light.

## TRUTH.

BY MRS. C. C. DALL.

Truth is the ultimatum of all good:  
It springs from depths within the fount of life—  
Sparkles in multifarious rays of light.  
One being cannot track the boundless space;  
One being may not trace each diverse ray.  
A part cannot contain the whole,  
But looking forth within the light he hath,  
He will find God—Spirit of Might or Truth.  
Some particles of truth may gather rust,  
As gold will mix and mingle with alloy,  
Some tiny grains be trampled in the dust,  
But all eternally cannot destroy  
The germ, the power which emanates from God!  
God himself is Truth! Truth itself is God!

## The Lecture Room.

### Is Spiritualism a Delusion?

A LECTURE BY MOSES HULL,

In Music Hall, Boston, Mass., March 28th, 1869.

Reported for the Banner of Light.

The lecturer said that the passage of Scripture which was to answer for his text could be found in II. Thessalonians, 2d chapter, 11th and 12th verses:

"For this cause God shall send them strong delusion, that they should believe a lie:  
That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

The lecturer said he did not ask the audience to listen to a second reading of the text, as their patience would be sufficiently tried by his once reading it. The doctrine of the text is that God is determined to damn the world; that is what he made it for, and all who escape damnation escape what God intended to be their fate, and in just as many cases is his design frustrated. But in this Yankee nation people are fond of asking questions concerning the causes and justification of things; and as the Bible declares that God must be justified in the judgment of his creatures, some individuals may ask God what he has damned them for, and he must give an answer. What does he damn them for? Why, says the account, for unbelief. But is this a world of unbelief? No; the trouble is the world believes too much. The child is brought up upon fact, fed on fact, and can hardly believe in anything else, till after being severely threatened with corporeal punishment by its mother (which punishment never comes) it begins to imagine that perhaps "mother does lie a little when she is talking to her baby." And as it grows older, and gains experience, and holds communion with the world, it finds less and less to believe. One-half of our belief resolves itself into knowledge, and that drives out the other half from the mind.

The lecturer here questioned the justice of damning the world for unbelief, and asked who made the belief of each individual soul. Had God given us the power to believe or disbelieve at will, or rather had he not made belief in us subject to conditions which we could not control. If God had made him (the lecturer) so out of harmony with truth, or truth so out of harmony with him that he could not blend with it, how could he believe the story of damnation, and retain a sense of the justice of God. He (the lecturer) did not make the truth, nor the sense which should adjust that truth to the conception of his brain, and if he failed from lack of it to appreciate the truth, who could blame him? Our belief was not under our will power; we could not believe what we wanted to without the necessary satisfying conviction. A lady had once told him she could believe anything she desired to; he demanded that she should believe his coat sleeve (which was black) to be white. This she was unable to do, saying that she could not believe anything which conflicted with her common sense, and this rule would be found to hold good in all cases.

The text informs us that—  
"God shall send them strong delusion, that they may believe a lie."

—so that he may have an excuse for damning mankind. We had been taught in the past that there were two antagonistic powers in the world—God and the devil; neither of these being quite omnipotent; for if God was omnipotent the devil could not have anybody, and if the devil were omnipotent, God could not have anybody. The fact of a promised division, some day, between the sheep and the goats, proves that God could not make all sheep, and the devil failed to convert all into goats. Thus each party was considered as having some power, but neither all the power. But the text informs us that God and the devil are not enemies working against each other, but partners carrying out the same plan. For the ninth and tenth verses of the same chapter say:

"Even him, whose coming is after the working of Satan with all power and signs and lying wonders.  
And with all deceitfulness of unrighteousness in them that perish: because they received not the love of the truth."

Elder Grant says the original Greek should be rendered, "Even him whose coming is immediately after the working of Satan," &c. Thus we are informed that the devil is going to work with signs and wonders to blind the people and lead them to hell, because God has sent a strong delusion to deceive the world. If this were an isolated expression, he (the lecturer) would say nothing about it; but it was not. He proposed to take up the case as found in the Bible. Perhaps some before him might object to remarks apparently derogatory to that volume; but he would assure such that he venerated the Scriptures—he loved the Bible, but he loved God more! He only proposed to question that book in so far as it affected the character of the Omnipotent. He would tear from the Bible any expression which reflected on the justice of the Father, as readily as he would if found in a comic almanac.

In the 22d chapter of I. Kings, God is represent-

ed as desiring to destroy a man—to cause him to lose his life and government; and the only question is how to accomplish it. God being unable to decide upon a proper course of action, called a mass meeting in heaven, and, as chairman, addressed the meeting:

"Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead?"

And the Bible informs us that  
"One said on this manner, and another said on that manner."

But God said, "Oh, these things are too transparent; we can't catch the man in that way. I have thought of all this before." Then  
"There came forth a spirit, and stood before the Lord, and said, I will persuade him."

And the Lord said unto him wherewith?  
And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also; go forth, and do so."

Thus the man was ruined by his faith, not his unbelief. And faith has destroyed more souls than anything else in earth's history.

As regarded the story, he (the lecturer) did not believe it. The man was no doubt deceived and led to his death, but the speaker could not believe that God would descend to such practices in his government of the race. Some lying spirit no doubt misled Ahab, but if he had exercised his judgment he should have known that a spirit coming and professing to be the "God of Israel," could be but little less than a disembodied wag!

The book of Jeremiah, which, by the way, contains many prophecies, none of which was ever fulfilled, in its 28th chapter gives an account of the failure of Micah's prophecies (for all prophets are willing that another's forecast of the future should prove fallacious), but an assurance is given that the prophecy of the present will be fulfilled, and sets three years and a half to be the limit of its completion. The time passed without its accomplishment, the people murmured, and Jeremiah shut his eyes and said: "Oh God, thou hast deceived me!" The speaker did not believe it. No doubt a disembodied spirit did come and influence Jeremiah, but that spirit had undoubtedly a human origin, and was not God.

Once more, Ezekiel uttered many prophecies which failed, until it became a proverb in Israel: "The days are prolonged and every vision faileth."

Ezekiel gave this explanation: "If a prophet be deceived thus, I, the Lord your God, have deceived that prophet." The influence claimed to be God Almighty, but the speaker did not believe it, for God does not deal in any such deception.

The lecturer had selected the text of his present discourse because it was a passage which was everywhere quoted by the opponents of Spiritualism to prove its falsity. There was not an opponent of the cause, from Dan to Beersheba, who did not know it to be a delusion; but the trouble with them had been to find out what kind of a delusion it was, no two of them being able to agree on the same hypothesis. The lecturer had once had a conversation with a ministerial acquaintance, who showed him two new books which had recently been put forth under his supervision, against Spiritualism. And the motto on the title page of one was:

"For this cause God shall send them strong delusion."

And the other was headed:  
"For Satan shall work with all power and signs and lying wonders."

The thought immediately presented itself to the mind of the lecturer, "Which does the brother endorse?" And so he asked him, holding them up before him. "Both of them," answered the publisher. "But," said the lecturer, "one says the devil sent this delusion, and the other that God sent it. Which do you believe?" The publisher being unable to reply, dodged the question by quoting the text. The lecturer then said if Spiritualism was sent by God, it ought to be believed, and any one who disbelieved it was wrong. According to the idea conveyed by the text God had sent some one hundred and fifty thousand mediums to deceive the world, and he would have succeeded, if it had not been for a few zealous opponents, (who are exposing him and the mediums), in leading all to hell. The publisher had no doubt of the truth of this assertion, and of the speedy coming of the Lord.

When a man says he never had a doubt, there is generally reason to believe he never had a thought. "To reason is to doubt," says a Catholic proverb, and men never investigate a subject without first having a doubt. The lecturer therefore asked him wherein he obtained his certainty of this speedy coming, and was answered that Spiritualism was of the devil, and was doing all it could to fulfill the first half of the prophecy, therefore it was certain that the Lord could not be far behind; as he further expressed it: "The signs of the coming of the Lord are many; I look around for the devil's work, and cannot find it except as embodied in Spiritualism." Thus it would be seen that in order to sustain his situation, this minister (as proved by the mottoes on his books) was obliged to assume two positions, each opposed to the other. This, every minister would do to gain his point. In a recent discussion he had had at Newton Corner, the opponents of Spiritualism assumed seven different grounds for accounting for it, each one diametrically opposed to the other; but the persons making them were ready to kill six of their friends to remove one enemy. The lecturer advised the churches to assemble and unite upon some regular method of attack; for the hush-hacking mode of warfare they had heretofore carried on, had, during the last twenty-one years, made over eleven millions of Spiritualists. He was forcibly reminded, by the present way of accounting for the spiritual phenomena, of a case where a lawyer was defending his client against the charge of having borrowed his neighbor's kettle, broken it, and returned it in that condition. In summing up his defence the attorney declared that he had proved, "1st, that the kettle was whole when his client returned it; 2d, that it was broken before his client had it; and 3d, that his client never had the old kettle at

all." The same ludicrous system can be traced in the varying objections urged against Spiritualism.

Now if Spiritualism is a delusion, (said the speaker), it is a giant delusion, which baffles the world to find in what the delusion consists. Twenty-one years ago, at Hyde Park, N. Y., singular electric sounds or raps were heard in the presence of some little girls. The minister, unable to account for it, said it was the devil; and so the noises were considered to represent the presence of the Prince of Darkness; and the children called to it, "Devil, do so and so." But their mother told them they must not take the devil's name in vain, so they passed through regular stages, from "cloven-foot" to "split-foot," in their names for the mystery. By accident it was discovered that this unseen agent had the power of calculation; and on being tried by the alphabet, it declared itself to be the spirit of a peddler who had been killed in a certain room in the house, and buried in the cellar. Search being made, enough remains were found to prove the story, and from that time Spiritualism went on. All parties seemed to agree that it must be put down. The ministers said if men could go straight to the spirit-world for their knowledge of matters they did not understand, their occupation would be gone; therefore it must be silenced; and the doctors agreed with them in their purpose. So various committees were appointed, one after another, all deciding Spiritualism to be a delusion; some declaring its manifestations to be produced by the toe-joints of the girls, then the knee-joints, then that machinery did the work—which last hypothesis was exploded by the spirits rapping on the front teeth of the gentleman who came to discover the whereabouts of the machine, and who readily confessed himself satisfied of an unseen agency, as he knew he had no machinery in his mouth. One after another these attempted explanations were proved insufficient to account for the phenomena, and still the work of appointing committees went on, clearly proving that the world was not satisfied, but that there was something more in Spiritualism than had yet been developed. And such was the advent of Spiritualism, which had gone on till these two little girls were "misleading" the world; and the Catholic Bishops at Baltimore found it necessary to issue a bull against eleven millions of believers in the new philosophy.

No argument could be brought up against Spiritualism which did not weigh equally against the science and religion of the individual making it. During a discussion with a minister, at Aurora, Ill., he (the speaker) had present twelve witnesses to the facts he related, but the minister refused all human testimony, even though the speaker offered to have them sworn. The minister demanded the production of the phenomena there; but was informed by Mr. Hull that, in order to produce the manifestations, certain conditions were necessary which could not be obtained in a promiscuous audience. The minister believed that if it could be done anywhere and at any time, it could be there and then. The speaker then remarked to him: "You refuse human evidence in this case, but you believe far greater stories on the same evidence elsewhere. What proof have you of the life, death and the resurrection of Christ? The word of four men: Matthew, Mark, Luke and John. Who were they? You don't know. When were they born? You could not guess within two hundred years. What was their character for veracity? You have no information concerning it. But you believe the account on their testimony at that remote age, while you refuse the testimony of men in your own day and generation, who if they should swear against you for crime would hang you higher than Haman." The minister not being satisfied with the excuse concerning conditions, and still demanding the production of manifestations, the speaker asked him: "Did you rest well last night?" "Yes," was the reply. "How can you prove it? I deny that you slept a wink; I refuse human evidence that there is such a thing as sleep. If you will lay down in the presence of this audience and go to sleep in twenty minutes I will acknowledge that the phenomenon of sleep exists." This, of course, the minister would not attempt to do. Then said the speaker, "If you cannot produce the common phenomenon of sleep in the presence of this audience, do not ask us to bring forth the higher phenomena of demonstrated spiritual life, which is as much above it as the heavens are higher than the earth." The lecturer retired from the hall thinking he had the argument, and was accosted by an acquaintance, who had once been a Baptist minister, but who had since retired to what some perhaps might consider a more honest employment—the photograph business—who requested him to call at his gallery that he might take his picture. He called at his place the following day, when the photographer objected to his use of the word "conditions" in the discussion, saying, "You can get out of anything by the use of that excuse, 'conditions'!" The speaker soon convinced the operator that his own art was dependent upon conditions, from the time the plate was set till the development of the picture in a dark room; and without the compliance to those conditions it would be as easy to take a likeness with a printing-press as with a camera.

Spiritualism differs from all other religions from the fact that while the others exist by their purely negative character, it subsists by its positive power over the hearts of men. If, said the lecturer, we take four men, one a Presbyterian, a Baptist, a Methodist and a Spiritualist, for instance, and question the credulists why they believe in their church, we shall be answered by the statements, "Oh, my wife goes there," or, "I go with the crowd," or "I was born in the faith." But the Spiritualist will answer, "I was once a Methodist, (or whatever creed he may have professed,) but something came along stronger than my Methodism. I had ties which bound me to my

church, but when Spiritualism came it tore me away from them all." Thus it will be found that Spiritualists are those who are called from something else to something else.

Did any one presume to declare that Spiritualism numbered eleven million idiots in its ranks? The lecturer was ready to compare the intellectual capacity of its believers with that of any other religion under heaven. Among its converts could be found Queen Victoria, who always places a vacant chair for her husband on all occasions, the Empress Eugenie, who attends a circle every day, and a host of greater or lesser lights in the world. Prof. Hare, an old atheist who had successfully combated the utterances of a thousand pulpits, became convinced, through Spiritualism, of the fact of immortality, and died in full sight of the other shore, having a knowledge of the hereafter.

The great minds of earth take in this light first; even as when the sun rises the mountain heights receive his primal rays; and as the day advances, till the light reaches the commonest herb in the most secluded valley, so shall the knowledge of our glorious philosophy penetrate all hearts. Spiritualism proves itself applicable to the king on his throne, and the beggar in his hovel. Is not Spiritualism (if a delusion) a giant delusion?

Not only is Spiritualism a giant delusion, but it is also a charming delusion. It presents the charms of all other beliefs, and adds to them its own inherent beauties. The lecturer was once called upon to deliver a Fourth of July oration in a town where he was a stranger, which perhaps, he said, accounted for the invitation. Shortly afterward, a nephew of one of those who heard him, passed on, and there was an inquiry for a minister to preach a funeral discourse. As the speaker had been introduced as Reverend on the Fourth of July, it was suggested that he be summoned. The bereaved family were unbelievers, but expressed themselves convinced that Mr. Hull had a heart overflowing with human sympathy, which was what they wanted. The address was delivered in the Methodist church, which was crowded to excess. The lecturer here remarked that it did seem to do the outside world good, when a Spiritualist died; for though church members fear to go to the meetings of the new faith, they were perfectly at liberty to attend a funeral conducted according to its precepts, and they never failed to do so in large numbers. When he had finished, an old lady said, "Oh, if I could believe as that man does, I would say with Simeon of old:

"Lord, now let thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation."

Shortly afterward the old lady was taken sick. She sent for him, (the lecturer), and said she felt that she must die, and wished him to demonstrate to her the fact of immortality. This he informed her he could not do, as the demonstration must be different to every human soul; he could tell her what brought conviction to his own mind. Among other things, he quoted the saying of Paul:

"Though our outward man perish, yet the inward man is renewed day by day."

He gave it as his opinion that as the outward body should go down, the spiritual body would appear clearly, and she would yet perceive it on this side the river of change. He went away; the old lady's sickness increased, and feeling that she was near the end, she sent for him again, but he was unable to come. Before her departure to the land of souls, she left her testimony to the truth of Spiritualism, in a message she sent him, in which she said she had waited on this side for two hours to tell him of the light which had dawned upon her. She described friends departed who were around her, and heard seraphic music which was welcoming her to the "Better Land." Oh! (said the lecturer), if that is a delusion, let me live thus deluded—let me die in its holy embrace; oh! if when I step into the grave, there is nothing but blank darkness before me in the future, let me not know it—let me go forth cheered—even though falsely—by a hope of everlasting light! Is not Spiritualism a charming delusion?

The speaker had been invited, on one occasion, at Grand Rapids, Mich., to attend a circle at the house of a widow lady. Among others present was a profane young man, whom he felt obliged to request to be more careful of his language, telling him that he would attract around him influences which would render the circle unprofitable. By-and-by, the raps began to imitate a drum; the young man became interested, and requested that they accompany him as he whistled a march—for he had been three years in the army. The drumming, he was obliged to confess, was equal to anything he had ever heard. The raps then gave out the name of "Richard Marchland," and permission was given the young man to relate a circumstance which they had sworn to keep secret. At the announcement of the name the strong man was moved, and wept like a child. He related how Marchland and himself had been boys together; had entered the army, and on their enlistment were given a furlough to go home; that on their way they fell in with some other soldiers, and drank until (neither being used to the effects of liquor) they became intoxicated, got into a drunken quarrel with each other, and finally fell down by the roadside in a state of stupefaction, from which they did not awake till the morning sun, shining in their faces, brought them to life once more. They arose, covered with shame and confusion, and took an oath to be friends—to heed the lesson of the night, and never to divulge it to any one. He said he was certain it was Marchland, (who had been killed by a drunken soldier,) for no one else knew of the circumstance. This was but an isolated case among thousands which could be quoted, to prove the direct, conscious existence of the spirit, after the earthly tabernacle had mouldered to its original dust. In the face of such demonstrated facts, could Spiritualism be proclaimed a delusion?

## SPIRITUALISM.

We clip the following candid lecture, reported by W. J. Patterson, from the Okaw, Ill., Republican, as one of the signs of progressive times:

Mr. Boileig lectured on the subject of Spiritual Philosophy, at the Court House, on Monday evening—a subject quite new to those who were in attendance. If the lecturer did not succeed in persuading his auditors to believe in his doctrines, he at least arrested their attention. He claims that Spiritualism is not new, and we must admit that the belief in the existence, visitations and appearances of spirits has been common alike to Christians and Pagans; and of the Jews, the Sadducees denied but the Pharisees believed in the existence of spirits (Acts 23). If we eliminate the materialism with which Greek, Roman, and I had almost said Egyptian mythology is clothed, nothing remains but a sort of Spiritualism. Proclus, Pythagoras, Socrates and Plato among the Greek philosophers were believers in spirits, and so was Apollonius the geometer, who believed that they could convey him from one place to another. Paeonius, Tertullian and Porphyry were also believers, and Tertullian asserts that "spirits are taught by the souls of men departed, which descend through love or pity of their friends to help and assist them, or also torment their own enemies whom they hated in this life." Boileig in his work (*Theatrum Naturae Lib. 4*) discusses the form of spirits and their power over mankind, and Leo Suavius in his commentary on the work of Paracelsus on longevity, states that "the atmosphere is as full of them as snow falling in the sky," and that some men, like himself, have the power of seeing them. Paracelsus (an accomplished quack) testifies that he saw and conversed with ghosts divers times. So does Jacob Boleardus (*Lib. de Spirituum apparitionibus*), and Vivec. In the last century Fowler Bishop of Gloucester, was a Spiritualist, of the purely modern type, and from his time back to that in the fifth century, when the night of the middle ages set in, and threw its mantle of darkness over the minds of men, numerous authors testify as to their belief in the existence of spirits, and discuss their nature and power. Nor is clairvoyance new, as Celsus and Cardan (in the fifteenth century) show.

The proofs and views of Mr. Boileig are exceedingly poetical and fanciful. Instead of a trine God, his God is dual, and involves the idea of femininity, being, as he says, both Father and Mother. We have always conceded that a fruitless religion was worthless, and deemed that best which made men most moral, upright and pure. If the faith which alone is said to justify does not exhibit itself by pure morals and good deeds, it must, necessarily, be worthless. The practice of the faithfulness to-day and repent to-morrow, accords not with faith as the basis of moral action. The conformist to religious usages, no matter what sect, whose acts are worse than those of men of the world, or non-professors, must, by the latter, be looked upon as pitiable spectacles of hypocrisy, whose theatrical costume of religion, put on for the purpose of deceiving and cheating the unwary, renders them objects almost too low for contempt. Spiritualists may have been inexcusably unchaste, but they can afford to retort upon other religious sects of older standing and of higher claims to perfection and purity. The crime of pre-natal infanticide—that aggregate of all wickedness—is said to be day and night committed among Christian sects and unknown among Spiritualists. The devotees of Spiritualism, according to a late Catholic writer (Massy's Conflict of Religion), number nearly ten millions, many of whom are men of great scientific attainments, rigid morals, and genuine piety, and hold an exalted rank in society. How are we to believe by some strange fatality so many have become knaves and blockheads, blind and void of sense on a single subject, and that subject so important to their own well being, and that of their fellow men. Are we to consider their statements under no other aspect than as brilliant inventions, with which their religion and gravely contrive to impose upon the public? It is the province of a just judge to suspend his judgment until he is fully informed on a subject beset with difficulties. We should find it more convenient to turn the subject and doctrines of Spiritualism into ridicule than to believe in or seriously inquire into them; yet it is absurd to reduce that to a nonentity which does not strike our senses and accord with our reason, or deny that which is hidden from us.

We are powerless to afford a solution of the problem of the origin of life—it escapes our search, and yet we witness its action and feel its power from the cradle to the grave. I have lived to see a thousand hesitating suggestions ripen into demonstrated facts; to see a thousand important truths snatched from the domain of surmise and conjecture, and transferred to that of unquestioned certainty. Spiritualism, as a system of religion, is the offspring of the past quarter of a century—a period in which more of the great resources of Nature have been developed, more of her intricacies unraveled, and a deeper penetration into her mysteries had, than in all the time since Eve brought sin into the world by eating the forbidden fruit. Within this period scholastic theology has remained stationary, and has been put upon the defensive. The unchangeableness of law has been substituted by scientific materialists for the necessity of revelation, and human reason has been mercilessly applied to all the problems of human existence. The process has been inductive, and transferred to that of evolution. Had it been synthetic, after the manner of Euclid, we could not doubt its conclusions and results. Science, so called, is assaulting the old faith, and it is being suffered to die out of the human heart because the clergy, who, quarrelling among themselves on sectarian differences, have neither the time, the training, nor the talents to defend it. They stand as an obstacle to Christian progress, because they have no power, when met with a new inductive generalization, to do more than deny, and denial rightly goes for naught. The problem they have to solve is to reconcile the wonders of revelation with those of science, Spiritualism and materialism included. In order to do this they must overtake and keep pace with modern science on its march, and become imbued with the vigor and fullness of all modern thought. Such a clergy is the demand of the time, in order to bring all doubters—all who are at sea without compass or rudder, and depend upon the spirits of departed mortals as guides—back to the Christian fold of the old faith.

MENTAL TELEGRAPHING.—While employed in lecturing at New Canaan, Conn., several years since, I chanced one night to be thinking earnestly of a young man who was living in the adjoining town of Norwalk—at a distance of several miles—and who had been the subject of some experiments on a previous occasion. This youth happened at that precise time, as I subsequently learned, to be in company with several gentlemen who were subjecting him to some similar experiments, when all at once—and in a manner most unaccountable to all present—he escaped from their influence, declaring, with great earnestness, that Mr. Brittan wanted to see him, and that he must go immediately.—*Man and his Relations.*

Written for the Banner of Light.

"MIND YOUR WHEEL!"

BY JOHN WILLIAM DAY.

From the lofty spars on high Floateth Albin's crimson sign— From a far and stranger sky Greeting Freedom's shrine.

On the deck in playful hands Childhood bears life's rosy seal, Where the sailor's word commands Sternly: "Mind your wheel!"

Men have stood that wheel beadle Many a day of gloom or sun— Many a midnight storm defied Till the voyage was done, Thou a darker course must steer, Where earth's charging billows reel: When its shifting currents veer, Careful "Mind your wheel."

When the tints of life's gay morn Tinge the eastern wave with fire, And a treacherous hope is born, And false hopes aspire— Heed thou not the Syren's song, Tempting wide thy wandering keel— Flow thy furrow straight and strong, Prayerful "Mind your wheel."

Manhood's moon shall bring thee power, Wild the light Ambition flings— Yield thou not for greed or power "Mid frail earthly things, Bid the marking tempo fly, Match thy prayer with works of zeal Thou shalt see, with thankful eye, Angels at the wheel!"

Round thine old and trembling mast Death's wild flood shall darkly roll, But 'mid roaring breakers cast Fear not, trembling soul, For the heavenly pilot's hall 'O'er the thundering surge shall peal, And in that last closing gale God shall "Mind the wheel!"

Boston, Mass., August 25th, 1869.

of the age in solution; shaking the throne of Poperdom, spreading its attributes throughout the whole land, showing that God is not confined in churches or creeds, or that souls are lost by ecclesiastical denunciations, as men had been taught. They find that progress cannot be localized for the soul, but that its onward march is unyoking, that its psalmody is of divine music. The new religion has great capacities for expansion, far-reaching, and as yet but dimly seen and feebly felt; in character so divine, in prophecies so truthful, in guidance so wise, powerful and loving, making our lives beautiful and our future blessed. The true Spiritualist cannot place a leaf or a blade of grass in his hand without feeling a divine pulse beating therein. God's power is seen in the smallest insect, the earth and rocks. He has at last comprehended how great he is; beloved by his Creator, equal to the angels, he looks up with the clear eye of faith, knowing he has an habitation in spirit-land, with the rest of God's children, where none will be excluded.

The sinner understands that he must atone for his wrong conduct by doing good to his erring brothers, raise up the fallen, and by his own past but bitter experience, teach others the right path. Thus do spirits progress until they see the light of redemption shine on their path. Slowly the mantle falls away that was woven by crime, and they are clothed in raiment of purity; the spirit soars in its progressive flight upward and forward.

Free Thought.

ORIGINALITY.

BY J. KIMBALL MASON.

"Originality," says Ralph Waldo Emerson, "is the being one's self;" and how true the definition. It is almost, if not quite, impossible for the people of these modern days to express new ideas or to invent new arts. Many a man whose heart beats and throbs with some glowing thought which he regards as entirely and truly original, gives it to the world, and lo! we find that the very same idea was breathed forth ages ago. Thus much has been hid, within the last hundred years, about all men being born "free and equal." It seemed to startle the world, they regarding it as something truly original, something entirely new. But go back twenty-four hundred years, and you will find Gotama Buddha preaching the same idea to the Brahmans of India. To-day we make some wonderful invention which we claim is far ahead of what the world has ever known before—something that is indeed original. But we have only to go back to the buried cities of antiquity to find they not only equalled, but were far ahead of us in arts and invention. And thus it is the world over; we are continually using the material of others. In fact, it seems as though God had created a certain amount of thought in the beginning, and that had echoed and reechoed, vibrated and reverberated through the minds of men down to the present day. In vain we strive to say more than what has been said; forever we are expressing the ideas, living the lives, ay, breathing the prayers of others.

In this light how strikingly true is Mr. Emerson's idea that originality consists only in being one's self. However crude the thoughts and expressions of our hearts may be, however often the glowing ideas and yearning aspirations of our soul may have been felt by others, however often the thoughts and truths that we give to the world may have been given before, they are original so long as they are the natural promptings of our own heart. We cannot expect to give anything new to the world. We may, perchance, express some great and glowing thought that has been hid under the rubbish of ages and almost swept away in the long vista of years, but to express anything really original, to give any thought which throughout all time has never been uttered before seems to us absolutely impossible. How, then, can we be original only by being ourselves, by giving our own thoughts and thinking out our own ideas? No matter who has said them before, since they are the product of our own brain they are original. Thus, and thus only, can we be truly original, simply by being ourselves.

RELIGIOUS INTEMPERATE ZEAL.

There is, or at least should be, reason in all things. As saith the apostle: "Be temperate in all things, serving the Lord."

We read that the spirit of the Almighty was not in the whirlwind, but in the still small voice, which fell upon the ears of the prophet like "Zephyr's dying sighs."

Of course religious freedom is one of the great features of our glorious republic, which is as it should be. But should not there be a little regulation? It may be no harm for strong-minded folk to attend and hear inflammatory preachments; but alas for the weaker ones—their minds and organizations cannot withstand it, and great evil cometh thereby. If every one were strong and clear minded, there would be no need of any prohibition or license to regulate the sale of strong drink. And if one is under a supervision, why should not the other be?

We write this on account of a well-known citizen of Chelsea, who is in sore affliction on account of his wife having forsaken him in his old age, to join, as the poor deluded woman has it, "the army of the Lord." This woman has ever been somewhat feeble minded, but by keeping away from excitements, has managed to get along comfortably, and attend to her domestic duties faithfully, until the big tent was pitched there by the Adventists, when she "went in" to the excitement pell-mell with these fanatics, and got her brains mixed up with the "signs in the heavens," the "beast with seven horns," and the conflagration of all things, leaving her husband, as of the earth earthy, to care for himself, while she was to marry the holy Lamb of God!

"Making marriage vows as false as deers' oaths, And sweet religion a rhapsody of words." Must these things ever thus go on? And when will the people learn wisdom? CYNON.

THE CLERGYMAN AND LAYMAN.

MESSENGERS. EDITORS—Notice, if you please, this fragment of a wordy contest with a Rev. Dr. Q.—"Did God create all things?" Q.—"Yes." Q.—"Is everything of his creation good?" Q.—"Yes; the Bible says so." Q.—"Is God all-wise, all-powerful, merciful, and has he rule over all things?" Q.—"Yes—yes." Q.—"Is he sin of his creation?" Q.—"No; (indignantly) No; of the Devil." Q.—"As God created all things, and everything was good, and as he is all-wise, powerful, merciful, and has rule over all things—as he then created the Devil, is he (the Devil) not good? and can he but act as subordinate to the Ruler over all things—if a personal Devil there is?" Instead of receiving an answer to the question I received a long lecture on God's "plans of salvation," and I left the Rev. Dr. with no more words, which, I have no doubt, gave him the blissful assurance that that last of his was a "stunner."

Is "ignorance," under any circumstances, "bliss"? Washington, D. C., Aug. 18, 1869. B.

TRANSMISSION OF THOUGHT.

EDITORS BANNER OF LIGHT—The following communication was given by the band of spirits who control Dr. R. G. Wells, he being wholly unconscious. I send it to you, as given, for publication, by their direction. If you deem it worthy a place in your columns please publish it, and oblige a constant reader of the Banner of Light, as well as the higher intelligences. Fraternally yours, S. A. BURTIS.

There never was a time when such startling revelations were given to mortals from the spirit-world as in the nineteenth century, particularly the announcement that friends in earth-life should receive correct likenesses of their dear ones in spirit-life. This prophecy was looked upon by many as being very doubtful, and by the world generally as impossible. A few progressive minds seemed to partially accept the startling announcement as perhaps being probable, to take place at some very distant period; but when less than ten years had elapsed, the world was brought to a consciousness of the fact that friends in spirit-life could, by the controlling influence, through certain mediunistic powers, be produced upon canvas to the very life. And now the question is being asked, what next great development is to be made? We are making constant progress, at times very rapid strides toward a higher development in spirit-communication.

But now it seems to be agitating the minds of many what great master-stroke is to be performed that will agitate the world into new life, as it were, producing a profound sensation, not only among the friends and lovers of Spiritual Philosophy, but among liberal, inquiring minds. The electric telegraph to-day labors under many serious disadvantages, which the rapid progressive movements of the world require to be overcome, and an improvement or advancement be made in the science or art of communicating intelligence that shall be more certain, and not subject to the many reverses and mistakes that are constantly being experienced through the present mode of communicating intelligence from one point or location to another. We, in the spirit-spheres, are about to divulge to the world a new system of communication, one that will be unerring, not subject to mistakes, neither to accidents from physical causes.

The time is close at hand when it will be possible for mind to so act upon mind, or spirit to act upon spirit, that it will be able to communicate its own or another's thought to any part of the world—just as quick as the thought can travel, at the present, from one point to another.

You have no difficulty now in concentrating your thoughts upon any individual, from one to five thousand miles or more away; and when you come to understand more fully how mind acts upon matter—how spirit can hold communion with its fellow spirit—it then will be just as easy for you to impress upon that mind any intelligence that you wish to communicate, and it be brought to a consciousness of those impressions that you are making upon that mind, as it is for the experienced operator, listening to the clicking of his electric machine, whilst, at the other end some one is giving him his thoughts; the latter, subjected to derangement, causing oftentimes mistakes to occur, while the former be advanced to such a degree that all mistakes may be and will be avoided. This, too, will not be confined to the few, but it will be understood by all who will give themselves to the work of spirit intercommunication. Beyond a doubt it will be some time before the world at large will believe it—as in many other startling disclosures in the great progressive science of spirit-phenomena. Like the first intelligence that was carried over the magnetic wire, many believed that it was done by trickery, that it was not produced by the advancement of scientific principles. So with this, we say, men will be slow to accept it as the legitimate offspring of the great onward march of science. Why should it be thought a thing incredible, when all intelligence is subject to the great law of progression, and that you no more can circumscribe or set to it its bounds than you can the sunlight?

The onward march of a progressive world of mind demands that we say it shall be. It has been declared that knowledge is the key that unlocks the great store-house of wisdom and of truth, and it will apply to the condition which has been spoken of. Knowledge will unlock the mysteries or doubts that now seem to cast their shadow over this sublime and all startling truth of spiritual, magnetic intercommunication. When others become possessed of the knowledge and the fact that mind can communicate with mind, that it can convey intelligence from one point to another as quick as thought, governed by principles and law which will make it unerring—when they have had demonstrations of the fact—then, as it was with that that preceded it (the electric telegraph), it will be acknowledged by the great universe of mind.

We have simply thrown out these thoughts for the progressive mind that it might be led to an investigation of this subject. Some it will startle; others have been and are looking for just such an announcement. We now set the ball in motion. The stone that is out of the mountain without hands will commence rolling, and it shall roll on until the earth is filled with the knowledge of God.

Mission of those In to those Out of the Body.

EDITORS BANNER OF LIGHT— \* \* \* Every aspect of Spiritualism has been brought before me. Wonderful indeed is its power over the Western mind. No marvel; for the consciousness that man is an heir of eternity cannot be ignored. Man longs to grow in knowledge, goodness and happiness. No logic, however plausible, can crush out that longing.

But I have just received one letter, which I have had copied, and will enclose it to thee for thy columns. Give it to thy readers, name, date and place, if, in thy view, it will subserve the great and holy cause which brought thee into existence, and which constitutes thy chief end of life. The writer is a man universally known, loved, trusted and honored in the region where he lives—some twenty miles from Richmond, Ind.—a born and educated Quaker. So of the family in which the circle is held. He asks me, "What dost thou think of our circle and its doings? Are we a set of fanatics, of perfect dupes of our inordinate credulity?" Dear Banner, what answer canst thou give? Will thou give one? My answer is, No—not fanatics, nor "dupes of inordinate credulity." Only the materialist, who inks the death of the body is or may be the death of the man, can justly cry "fanatic and dupe." Those who accept the fundamental doctrine of Spiritualism, i. e., that the man lives a loftier, nobler life, with better opportunities for growth after the death of the body, must accept it as true that those in the body can and do labor for the "elevation of our unfortunate fellow beings who have fallen among thieves" out of the body. Such, in my view, is the relation of those in to

those out of the body, that we can and do benefit them, and they us; that we are mutually dependent on one another for love, sympathy and counsel, and that the disembodied look to those in the body to help them to a purer and nobler life, as we do to them. Does the infant child cease all dependence on its mother the moment it leaves the body? I think not. Does the drunkard cease all dependence on his temperance friends to save him when he enters the inner life? The death of the body severs no ties of the soul. This dear Banner, the corner-stone of my Spiritualism. Is it thine? Therefore I say to my friend Swain, who never omits one duty to the fallen in the body, persevere in thine efforts to save those out of it, and thus bind together the two states in a more loving and intimate union. HENRY C. WRIGHT.

LOTUS, IND., Feb. 4th, 1869.

H. C. WRIGHT—Dear Friend: I am in the weekly attendance of a circle at W. H., in which it seems to be my mission to encourage the low and degraded spirits to lift up their heads in hope. Some of these appear to come from the lowest depths of degradation, destitute of any other prospect than that of eternal suffering. Some of them, by being treated with sympathetic tenderness, appear to be much improved in their feelings; and one who, at the first, was down deep in despondency, now professes to be a missionary to those in low and suffering conditions, bringing them to our circle, that they too may be permitted to reap the same benefits from our sympathy and advice that he himself has realized. Some of them have professed a deep feeling of gratitude to us and to their missionary spirit, who has manifested so much interest in their welfare.

Our course when one of these fellow-beings who has laid off the form in a state of moral degradation is presented by the missionary, is to enter into a feeling of sympathy with his suffering, and in a loving and tender spirit refer him to that internal germ of goodness and truth in the secret of the soul, which we believe is pure and undefiled, and is simply competent to save to the uttermost all who attend to its divine teachings. We advise him to seek association with those of a higher grade of moral elevation than he now enjoys, and never descend to those below him except for the purpose of their elevation. We assure him of our sympathy and assistance in every effort to throw off his low conditions and arise to a comparative state of purity and happiness. The progress that some of these seem to be making is ample encouragement to continue our exertions in their behalf.

And while our sympathy inclines us to strive to elevate those below us, we do not forget that we ourselves stand in need of elevation; and those above us are not unkindful of us, but often appear in the capacity of missionaries to us, encouraging us to faithfulness in the discharge of our several duties, and especially that of striving to elevate the lowly; declaring that if faithfulness is in us in this particular, when we finish our course below and pass over the "great river," we shall be hailed with joy and rejoicing by a host of those whom we have been instrumental in elevating to a participation of the joys of heaven.

We are also informed by one of those above us that we sustain a relation to the low and degraded spirits, which enables us to subserve them in more efficient manner than is possible to the most exalted spirits that have left the form. The reason that he gave for this was that the low spirits are nearer the plane of the physical than they are to the highly spiritual, and consequently can be approached more readily by one in the physical form than by a spirit of the highest elevation.

What dost thou think of our circle and its doings? Are we a set of fanatics and perfect dupes of our inordinate credulity? or are we really and honestly laboring for the elevation of our unfortunate fellow-beings, who have fallen among thieves and who really stand in need of our pitying love to cleanse and heal their wounds? Thine truly, J. SWAIN.

The Shakers.

SHIRLEY VILLAGE, MASS., August 24th, 1869. To the Editors of the Banner of Light: The enclosed document was written to correct wrong impressions which might arise from reading an article recently published in the Boston Post, the propriety of which has been requested to publish, but respectfully decline. Its appearance in the Banner would greatly oblige MANY FRIENDS.

To the Editors of the Boston Post: In your issue of the 10th inst., you gave an account of a visit to the "Shakers," "How they live," &c. Your correspondent placing us where we do not belong, we desire to be heard in the matter. He states, "The Shakers say that marriage is not a Christian institution. We of the world retort that neither is celibacy a Christian doctrine; it is a Parnethian theory, and was carried out by the famous Queen Zenobia."

The non-apprehension of the position we occupy, by our outside friends, induces us to extend to them a good deal of consideration. Man is a complex being; his whole nature and obvious destiny is hardly ever thought of when treating of the above most important subject. This grave matter is treated with, when becoming levity. We would advise to bring to a consideration of such subjects, a little more solidity of spirit and depth of thought.

We take the same view of the groundwork of this subject as the apostle did. "That which is natural is first, and afterwards that which is spiritual"; or rather, that which is animal is first, and afterwards that which is divine. Man is not a mere animal; he has indeed within him an animal emotional life, represented by the propensities. To this lower life, marriage is appropriate; all animals marry as well as man, and reproduction is the law of the lower life. To this we object not. But is there no other law in our being but that of an animal life? The same apostle said, (and he was a representative man.) "There is a law in my members warring against the law of my mind. He thanked God that there was a way of deliverance from the power of the lower law; that was a law as Queen Zenobia lived a virgin life, so also do the Shakers. We own the Parnethian Queen.

That there have been manifestations in all ages during historic times, that there is a law in our nature corresponding to a virgin life, such as the Shakers live—indeed, whenever man has made any progress beyond being a mere animal, that law has cropped out; it did so in Egypt, among the Essenes in Judea. It has flourished for thousands of years in Thibet; it made itself felt in Pagan Rome. The Pentecostal Church carried it out in every-day life, and the Monastic orders of Europe, down from the days of the apostles to the present hour, are reflections of it.

Lastly, the Shakers of America are living respondents to the great fact—a fact that will yet be felt far and wide, and many will rejoice in it—the law of a law in our nature corresponding to the law of the spirit of life, it is in Christ.

The Saviour came not to build up Adam's kingdom, but to harvest men out of it. "The children of this world marry; Christ's kingdom is not of this world"; if it was, "then would his servants fight." Fighting and marrying are alike animal institutions of the world, the fruit of the action of the propensities, which fruit, being of the flesh and blood, cannot in the least degree inherit the Kingdom of the Prince of Peace. Therefore marriage is not a Christian institution.

The various and wide-spread manifestations of a virgin life before Christ, we regard as the incipient quickening of the germ of the divine life in humanity; and because of this life, was Christ manifested in a mortal body to gather into one fold all who had progressed up beyond the power of a progressive law, constituting a new order of human society, and the centre of their affections, and a virgin life, an essential preliminary thereof. And from the degree and the fullness of the divine life in which we stand, we boldly declare that now has come freedom and strength, the Kingdom of our God, and the power of his Christ over the inferior life in us, which in former times we were subject to, even as others now are.

The order of the Shaker Societies is not after the will of the flesh; the order is organically divine, the greatest amongst us being of necessity the most of a servant to supply the wants of others. Here we would suggest that all religious bodies go to work and first provide for the bodily wants of suffering members, and then minister to their higher wants. And to furnish means, throw aside superstitions and equipments. You do not understand alludes to his vulgar impertinence. I do not agree with his sentiments; but he is a good man, as "offensive and insolent,"

Yet after saying some good things, he winds up by saying, in one of his rollicking paragraphs, that "communities are boarding-houses, and that the devil invented boarding-houses."

Now, friend "Berwick," as far as our communities are concerned, this is a little too bad; no doubt you have had sorrowful experience in the boarding line, hot bread, swine's fat and saleratus. Seeing no good Shaker eats or ever presents to his friends such things, we beg to remain out of the category, and hereby notify all outsiders that we have a father and a mother, and do not receive orders in any terms. But to be serious, Jesus and his disciples formed a community (howbeit the devil did not invent it); we have followed his example. He said, "call no man on earth father." And we say in addition, call no woman on earth mother, for one is our mother, even she the eternal, the co-worker with the Father before the world was. The Mother Element in Deity is now manifested, in former times it was not; it was father, confessor, priest, &c.; then those who would live a virgin life, whether male or female, lived apart; with us, we live together and cooperate in the law of the spirit of life as it is in Christ; forming on earth, as it is in the spirit-land, the divine order of human society. D. F.

Correspondence in Brief.

BLOOMINGTON, ILL.—A correspondent writes, under date of Aug. 25th, that E. V. Wilson has been lecturing and holding sances there, and did a good work. "Some time ago I wrote you that a good medium and lecturer would find this a fine field for operations, and so it proved in Wilson's case. He had large and increasing audiences each night, and an unusually deep interest was manifested by the people. The Spiritualists of this city intend to keep the ball moving, now that it has such a good start, and Mr. Wilson will, if his previous arrangements do not interfere, come again in about a month. Should he be unable to come, some other good and reliable lecturer will receive a call."

I learn that the various ministers in the city gave particular attention to Mr. Wilson in their sermons on the Sabbath following the close of the lectures, but such "charges on the enemy" after the "enemy" has gone, are only an exhibition of strategy (?) peculiar to those who are afraid to bear the lion in his den, and dare not fall to make some show of hostility, lest their congregation should stop their rations. However, the good work is going bravely on, and we are sure the right will prevail soon, later. In the meantime, believe us to be in harmony with your efforts to spread the gospel of love and peace throughout the world, and particularly in the West, where there is need of more light on the prairies."

A FALSE STATEMENT CONTRADICTED.—Editors Banner of Light: For the benefit of the many friends of the late Dr. William G. Oliver, of Buffalo, we are pleased to announce that the statements of his Orthodox friends in regard to his having renounced Spiritualism and dying in the "Christian faith," have been publicly contradicted by a sister who attended him during his last illness. On Sunday, Aug. 15th, Mrs. Wren, of Brooklyn, addressed the Spiritualists of Buffalo, and gave a very interesting account of the last hours of her brother, Dr. Oliver. She said that he was sustained during his trying ordeal by the comforting assurance of a heavenly Father, and frequently recognized the forms of his departed friends. She contradicted the statements referred to, and denied that he died in any other faith than that for which he labored so zealously through life. At the conclusion of her address, which was very pleasing to his old friends and co-workers, the following resolution was unanimously adopted:

Resolved, That the Spiritual Society of Buffalo do hereby express to Mrs. Wren their sincere thanks, for her satisfactory vindication of the memory of our late brother, Dr. William G. Oliver, from the charge of apostasy from the spiritual faith in his last and dying hour.

H. D. FITZGERALD, S. H. WORMAN, LESTER BROOKS.

Buffalo, Aug. 20th, 1869.

THE BANNER WANTED AT THE SOUTH.—Richmond, Va.—MESSRS. EDITORS: Could your readers realize the almost entire ignorance of people in the South of the existence of our philosophy, they would with one accord devise means to have the Banner of Light reach them. It is a work I have always felt interested in; that is, while in the North I would obtain eight or ten extra copies, and send them to that number of persons who were nearly through with the old philosophy, perhaps for two months, then to another number. I can assure your readers 'tis a great pleasure. I have been unable to find a reader of this city a Baptist and "a wooden tongue" it has been literally "wreaking of dry bones amongst unbelievers, and a rich feast to the few Spiritualists here, resulting from a short visit from Mr. J. William Van Namee, well known to the public as one of our best trance speakers and clairvoyants. People here have been wont to look shyly at Spiritualism, (many thinking it only another name for the personage with horns and cloven feet,) so that it was with considerable exertion that Temperance Hall was secured, Aug. 22d, for the purpose of lecturing. The audience in the morning was small, but the evening fully attested the power of spirit eloquence through the lips of Mr. Van Namee, for the hall was literally packed with listeners, every conceivable space was occupied, and the ante-room was one sea of heads; many were obliged to go away without obtaining admission at all. During the remainder of our brother's stay, his rooms were crowded by eager sages to know the truth, and hearing his clairvoyant powers to their satisfaction. We hope his first visit will not be his last; and the field is well open for others. We sadly need good lecturers and mediums here; in the language of the good old book, multitudes would "come and see" and hear. E. L.

MARY H. UNDERHILL.

DANBURY, CONN.—I would call the attention of your readers, dear Banner, for a moment, to the progress of spiritual truth in this corner of the State of this "Blue Laws" and "wooden tongue" it has been literally "wreaking of dry bones amongst unbelievers, and a rich feast to the few Spiritualists here, resulting from a short visit from Mr. J. William Van Namee, well known to the public as one of our best trance speakers and clairvoyants. People here have been wont to look shyly at Spiritualism, (many thinking it only another name for the personage with horns and cloven feet,) so that it was with considerable exertion that Temperance Hall was secured, Aug. 22d, for the purpose of lecturing. The audience in the morning was small, but the evening fully attested the power of spirit eloquence through the lips of Mr. Van Namee, for the hall was literally packed with listeners, every conceivable space was occupied, and the ante-room was one sea of heads; many were obliged to go away without obtaining admission at all. During the remainder of our brother's stay, his rooms were crowded by eager sages to know the truth, and hearing his clairvoyant powers to their satisfaction. We hope his first visit will not be his last; and the field is well open for others. We sadly need good lecturers and mediums here; in the language of the good old book, multitudes would "come and see" and hear. E. L.

IN THE LECTURING FIELD.—I wish to announce myself to the friends of progress, through your wide-spread folds, dear Banner. I have lately entered the lecturing field, and would say to the friends one and all, if my labors are wanted please inform me, and I will hasten to the call. It has been my mission to examine and treat the diseased for three years past, and now in conjunction with that I have taken up the lecturer's cross (for where is the lecturer who has not borne a cross?), determined to bear it until I gain the crown. Mr. Stevens is a powerful healer, and any wishing the services of a strong magnetizer, would do well to consult him. Since the first of June we have been laboring in the northern portion of Vermont, where we found large and attentive audiences, and we could but rejoice that in our native Green Mountain State so many of the angels welcome, and with eagerness and thankfulness would accept the truths they brought from the Summer-Land of light and love. We would say to the friends, give us a place in the field; give us work to do, and we will labor with care and zeal for the cause of truth. Permanent address, Mrs. ADDIE M. STEVENS, Wentworth, N. H.

BALTIMORE, MD.—At a meeting of the Society of Baltimore Progressive Spiritualists, held August 2d, 1869, the following officers were elected to serve the ensuing year: John N. Garter, President; James A. Gibson, Vice President; L. A. Dundore, Secretary; Willis Gardner, Treasurer; George Brown, Elisha Bishop, Ann E. Hathaway, James Robinson, Kate C. Harris, Elizabeth S. White, Trustees. LAYNIA C. DUNDORE, Sec'y.

EDITORIAL CORRESPONDENCE.

Conventions.

BY..... WAREH CHAS.

FAREWELL.

Once more we bid adieu to New England, and take our departure for the green and rich valleys of the Mississippi. We have basked in her sunshine; bathed in her limpid lakes; swam in the briny waves of her coast; slept in her clouds on her highest mountain; clambered over her rocks and bushes, and breathed her morning air's salubrity, and we are refreshed, invigorated, strengthened and encouraged. We have felt the warm heart-beats that speak through the eye and the hand as well as the lips. We have enjoyed the shady homes, in the summer time, such as no other section of our country can furnish; have dined and supped at her hospitable tables; and last and most important of all, have enjoyed the camp meetings at Harwich and Melrose, and the glorious three days' picnic at Abington, elsewhere and by other pens reported for our paper; but what is not reported in it was a part we learned from Dr. Gardner, the manager and president, viz.: That his remarkable piety was owing to his having been christened in that same oldest church in the United States, to which we have before referred, as standing in Hingham. At the beautiful Abington Grove is also a most notable object in an old neglected graveyard, with only four marble slabs and fifty or more of granite and slateones, on the latter many rude faces carved, and letters bearing record of name, age and time of death, in the last century. As we wandered over these graves we were forcibly reminded of Longfellow's lines:

"Pause by some neglected grave,
For a time to muse and ponder
On a half-forgotten inscription,
Written with little skill of song-craft—
Homely phrases, yet each letter full of hope,
And yet of heart-break;
Full of all the tender pathos
Of the here and the hereafter."

And we wondered where were the souls that died exulting to find heaven and God and have their bodies back at the resurrection, and yet no echo answered our wondering inquiry.

We did have a good time at Abington, and another fully equal in real spirit communion and soul with soul in and from both worlds, at the Melrose camp meeting; and if our voice and inspiration aided in bringing out the good time to the surface, we are thankful for the opportunity of sharing in the work.

Somehow we never turn to New England, except with that reverence which a child has for its home. It is the home of our childhood, where we were hardened into physical life and nursed by toll in a valuable experience. It is the school-house where we learned the economy and industry that has ever marked our life, and where are still clinging the tender ties of childhood. No country has such homes and none such hearts, in the aggregate, as New England; but we have marked a change since the days of our boyhood. For the last fifty years most of her young and enterprising men have emigrated, and left a large majority and superiority of females to take what they could get for husbands, and the result has been a superiority of the wives and mothers over the husbands and fathers. Fifty years ago the families married their daughters out of the households into new homes; now they marry husbands into the households—often foreigners—to take care of the accumulations of the last two or three generations, which the boys would not stay to work on and protect.

The children of New England look better (except in large cities) than they did thirty years ago, and are a better promise of the future, except the few (or many) foolish boys who chew and smoke tobacco as a popular mark of loafing and disease.

We have enjoyed this visit much, and once more, for a short time, we say FAREWELL.

THE CHILDREN.

It is about time something was done for the incarnation of God in the living children, instead of spending so many millions on the dead past, and former incarnations, not more sacred than the neglected ones of our own time. Our churches are pleasantly located, elegantly finished and furnished, and used only on the first day of the week, and this for the especial worship of one who told them that what they do to those living and suffering persons about them, they do to him; and yet these worshippers at the shrine of Christ allow thousands of little children to live in the most filthy parts of our large cities, and often where the air is unhealthy and extremely offensive, and the places where they sleep unfit even for domestic animals, and the food they eat not suitable for any human being. If these children are hardy enough or can become accustomed to the surroundings and live to reach man and womanhood, what can we expect of them for society? These are the Gods Jesus told his worshippers to look after, and do their religious duties in providing for their wants. How much real natural religion there is in a community may be seen by the condition of these helpless ones. It may be said that the parents alone are responsible for this condition of their children; but no excuse of this kind will answer as an excuse from the performance of religious duties for those who feel that they are religious beings and have religious obligations to perform to atone for vices, or to reconcile them to God. The time has come when ceremonies will not answer the purpose of religion or religious duties. Something of importance for the children must be done, and done soon; and we believe it is a religious duty, and should constitute one of the principal features of practical religion.

PSYCHOLOGY.

Psychology has long been a fragmentary science but, little understood, and generally feared as dangerous, or neglected as useless or worthless. The fact is, however, fully established, that some persons possess mental power over some other persons sufficient to control their actions, feelings and appetites; and it is now also well established, that this same power is possessed by some spirits after they enter the spirit-life, and is used in the control of many mediums, sometimes greatly to the advantage of such mediums, and sometimes apparently to their disadvantage, in what is called obsession. The removal of this influence is supposed by many to be what was meant in ancient times as "casting out devils," the ancient meaning of devils or demons being spirits of deceased persons. Connecting the ancient phenomena and the Christian interpretation of it with the modern experiments and recent events, has, to a great extent, created the public opinion in the subject, and left psychology in rather bad credit among the people; but in our time have a revival, and be made both practical and useful. We have no doubt that a very large majority of the spiritual phenomena are due to Spiritual Psychology, and that it will ultimately be extensively used to cure drunkenness, the habit of using tobacco, and other pernicious habits and vices. It no doubt has been also largely used in controlling the passions of persons in this life who are susceptible to the influence, and may sometimes be for good, and sometimes for evil consequences, as is the condition of the operating spirit.

Mass Meeting

Of Spiritualists, held at Battle Creek, Mich., on Friday, Saturday and Sunday, Aug. 13th, 14th and 15th, 1869.

Meeting called to order at 3 P. M., on Friday, Col. D. M. Fox, Jeremiah Brown, A. Hitchcock, Dr. J. V. Spencer and A. B. Whiting were appointed a committee on organization, who made the following report: For President, William Putnam, Vice Presidents, W. T. Halliday, Dr. J. V. Spencer, Battle Creek; Secretary, W. F. Jamieson. After a few opening remarks by Mr. Putnam, Mr. A. B. French, of Ohio, made the regular address on the three distinct phases—fact, philosophy and religion—revealed by Spiritualism.

The following committees were then appointed: Finance Committee—A. Hitchcock, Battle Creek; J. K. Brown, Niles; Dr. J. V. Spencer, Battle Creek; Miss Hattie Snow, Dr. Peon, Jabez Ashton, Eaton County; Mrs. E. F. Brotherton, Ohio. Committee on Resolutions—G. B. Stebbins, Detroit; J. S. Loveland, Illinois; Mrs. S. E. Galley, Battle Creek; Mrs. L. D. Culpin, Cold Water.

Business Committee—Col. D. M. Fox, Kalamazoo; Jeremiah Brown, Battle Creek; Mrs. Rockwell, Battle Creek. The meeting adjourned to meet on Monday at 10 o'clock. In the evening a pleasant sociable was held, and heartily enjoyed by the participants.

Saturday Morning Session.—Opened with conference. Asa Nichols, a gentleman aged seventy-seven, bore testimony to the value of Spiritualism in cheering his life's rugged pathway. O. S. Williams declared that universal liberty would be the result of this religion.

Mrs. Sarah Grimes said that, after twenty-two years of trial in Christianity, she was now free to promulgate, under all circumstances, the truth of Spiritualism. Elijah Woodworth said that the religion of Spiritualism was less external and less gross than that of Christianity. Giles B. Stebbins, of Detroit, made a short and thrilling address, the tenor of which, as given in the Age, was that the royal road to the attainment of the highest and truest happiness is to be found in the religion of Spiritualism. While he believes, he said, in Spiritualism, he does not like the term, for he does not like "isms" of any kind. Likes it for the ideas it gives, and believes it will be the salvation of the world. The first and dearest need of every soul is freedom to attain the highest possible conditions for its own growth. The aim of most religions is to fetter and enslave, and to enslave the soul. At the same time they embrace more or less of truth. Paganism is not all error. The aim of the sects is not to educate and emancipate, but to belittle. All truth is inherent in the soul. I feel but little trouble about Bibles and creeds. Justice would not die if the Bible should drop out of existence.

Mrs. Adde Ballou, in the next address, hinted that Spiritualists required more love for fallen humanity, in accordance with their profession of being harmonial philosophers, and advised that they do to humanity as they would have themselves done.

Col. D. M. Fox read a poem entitled "Nature's Worship." J. S. Loveland, in the course of a regular address, said that the heavens had done their work by giving us spirit-manifestations; let us do our work. We should not be benefited by the work of God if we do not do our part. Miss Nettie M. Pease followed in an address on the subject, "God is good."

In the evening several circles were held in different parts of the town.

Sunday Morning Session.—The audience increased to about two thousand persons. The committee on resolutions made the following report: Resolved, That while recognizing, as inherent in human nature, an unlimited capacity for culture and growth, cheered by many signs of progress, and renewing our efforts in the great practical reform of our day, we deem it of the highest importance, as founders and attendants, that freedom of the soul be asserted and maintained inviolate—such freedom as is loyal to the truths of the spirit within us, which shall grow in power and leaven as superstitious decay, as creeds are put aside, and books used as reports, not as accepted masters of the soul.

Resolved, That since the time of the Roman and Reason," we accept and hail the rise and growth of the spiritual movement, of "Free Religious Associations," "Progressive Friends" and many other signs of individual freedom, with the decrease of vital power in a compromising so-called Protestantism, and the times, prophetic of the final victory of spiritual freedom.

Resolved, That believing in universal justice and equal rights in public affairs, in the fitness, capacity and right of woman to choose her own occupation as man chooses his, and in the achievement of manly and womanly excellence by mutual justice, we cheer and support the movement which accept the agitation of the so-called "woman question," and trust that the coming of human rights will end all need of plea for woman's rights.

Resolved, That we hail, with great anticipation, the efforts of President Grant to deal with the Indians justly and humanely, and hope that the same spirit will govern the members of the Society of Friends, creditable both to the President and to the Society, may help that mutual justice which shall bring peace between the white and red man.

Resolved, That the end and aim of law, in its treatment of crime, should be to reform the transgressor, and to protect human enactments, and such restraint as the safety of society may demand, and that over the bench of every judge and the portal of every prison, should be written, in letters of gold, "vengeance is mine."

Resolved, That we earnestly commend to all, and especially to the young, restraint, self-control and sobriety in appetite and passion, abstinence from all that injures, and temperance in all that benefits, and a reverent and sacred sense of the joy and duty of making the body pure and healthful, and thus fit it to be the abiding place of the immortal spirit.

The report of the Committee on Resolutions was accepted, and the resolutions adopted. After an address by J. S. Loveland, the meeting adjourned at 2 o'clock, for dinner.

Afternoon Session.—At the time of calling to order there were over two thousand persons present. The speaker of the occasion, and for an hour and a quarter held the audience in close attention, while he eloquently discoursed on "Man's Spiritual Rights."

For the evening services the Opera Hall, the finest in the city, was procured. Mr. A. B. Whiting was the speaker of the occasion, and for an hour and a quarter held the audience in close attention, while he eloquently discoursed on "Man's Spiritual Rights."

At the close of his remarks, Miss Nettie M. Pease delivered an inspiring and powerful address on the subject, "The Music which was interspersed throughout the exercises was furnished by Mr. A. B. Whiting, Mr. Jordan, of Louisiana, Miss Minnie Pease, and Mrs. Sula Lee. The music by Mr. Whiting was his own composition.

The meeting was a perfect success, both as to the numbers in attendance, and the profoundness of the discourses delivered.

Great credit is due the Battle Creek friends for their efforts to provide for the comforts of their guests on this occasion, which will be cherished in grateful remembrance by all who were fortunate enough to be present.

Annual Convention of Spiritualists. The Sixth Annual Convention of the Boone Co., Illinois, Spiritualists was held in Belvidere, Aug. 20th, 21st and 22d, 1869.

The Convention assembled on Friday, the 20th, at 2 o'clock P. M., and was called to order by S. Lovell, of Belvidere. On nomination for officers, the following persons were elected: President—E. H. Ellis, of Beloit; Secretary—Miss H. H. Carleton, of Marengo; after which a conference was held, in which Dr. Warren, E. T. Wilson and other prominent "What It Is" lawyers, Shuey of Indiana, continued to some extent upon the same thought. M. T. Peters, of Chicago, followed, giving a careful survey of the numerous forms of religion, asserting that of all forms, Spiritualism was the only one based upon common sense, also that of all religions the present one was the most intelligent, and that it corrected this remark by giving the true definition of religion, showing that in the present age there is less blind devotion, but more of true religion. Mr. Peters accepted the criticism, and remarked that with the most intelligent nations there was to be found the most crime. Mrs. H. Huntington, of Marengo, E. T. Wilson, E. T. Wilson and other prominent speakers followed, which proved that cases of crime in the past ages exceeded those of the present one. Meeting closed with remarks by the President.

Evening Session.—Opened with a song by Miss Mary Cool, of Marengo, followed with remarks by Mr. Shuey, of Indiana, in which E. T. Wilson, E. T. Wilson and other prominent speakers followed, which proved that cases of crime in the past ages exceeded those of the present one. Meeting closed with remarks by the President.

Sunday Morning Session.—Meeting called to order by the President at 10 o'clock. Speaking by Samuel Smith, of Rockford, Ill., on the subject, "What evidence have we of immortality?" followed by E. T. Wilson, of Chicago, on the subject, "Does human individualized existence antedate the present earth existence?" The speaker took the negative of this question, and dealt, we thought, some telling blows against the pre-Adamite theory. Meeting closed with a song by E. T. Wilson.

Evening Session.—Called to order by the President at 7 o'clock. Exercises commenced with the recitation of a poem by Mrs. H. H. Carleton; song by E. T. Blackmer, followed by E. T. Wilson with a lecture on the subject, "Spirit-

ualism—Why am I a Spiritualist?" which was acknowledged by one of the best lecturers they had ever listened to, at the close of which the speaker gave several remarkable tests. Mrs. Herring, of Beloit, recited a fine poem, followed by E. T. Blackmer with one of his soul-stirring songs.

Resolved one of the best attended and most harmonious meetings ever held in Belvidere, proving that Spiritualism is a religion, a religion as old as Deity, based upon the eternal concepts, and destined to be the guiding star of all nations. Miss H. H. Carleton, Secretary.

Connecticut Spiritual Association.

The Fourth Annual Convention of the Connecticut State Spiritual Association, was held at Willimantic, August 15th, 1869.

Meeting called to order by the chair, at 12 o'clock P. M. First business meeting of the Treasurer's report, report read and accepted. Next business in order was the election of officers for the ensuing year, when the following Board was chosen:

President—A. H. Hitchcock, Willimantic. Vice Presidents—J. P. Adams, Willimantic; N. W. Sargent, New Britain; J. H. Parsons, Willimantic; Corp. Stafford; Mrs. H. A. Parsons, Willimantic; Mrs. S. Harris, New Haven; Mrs. John West, Middletown; Mrs. W. H. Hartford, Secretary and Treasurer—Lynn Baldwin, West Willimantic. Trustees—James Wilson, Bridgeport; Harmons Avery, Mystic; John K. Lord, Stafford; Mrs. J. Taylor, Sayville; Mrs. Martha Evans, New Haven.

Delegation to the National Convention were next appointed. The following persons were chosen: N. Frank White, Mrs. E. A. Hinman, Mr. Middlebrook, A. H. Hitchcock, W. P. Gates, G. W. Burnham.

The full complements of officers being chosen, the proposed amendments to the constitution were considered. Moved and adopted, to make the following amendments: Art. IV.—Section Sixth. The Executive Board shall be empowered to demand security of the Treasurer for the faithful performance of the duties of his office.

Art. VI.—Section First. After the word "majority" be inserted the words "of members present."

It was further voted that the Executive Board be empowered to employ a Test Medium to accompany the Agent of the Association. The report of the State Agent being called for, J. Taylor, Sayville, read the report. The resolutions reported following after the reading and approving of which, the meeting adjourned without day.

Whereas, The Priesthood, having had the control of the Government in both Church and State throughout the world for a long period of time, without reforming or saving mankind, but on the contrary, have made the world worse, their rule has been most absolute, vice prevails to the greatest extent; therefore,

Resolved, That the doctrine taught by said Priesthood, as the full man, total depravity, the atonement, justification by faith, and the like, are all wrong, and that in so-called sacred books, as the Bible, etc., the fruits would be those of virtue instead of vice.

Resolved, That a Priesthood, who received their last thought eighteen hundred years in the past, is not adapted to a progressive world, and ought to be abolished.

Resolved, That the great religious want of the age is the knowledge of immortality, and that the fact of our mortality can be conclusively proved, by those who manifest themselves to earth's inhabitants, after leaving this sphere of existence and live in the next.

Resolved, That it is reasonable to accept many of the spiritual manifestations of the present age, and that because they are corroborated by like manifestations of to-day, and that the phrase, "Oh, you don't believe the Bible," is but a catchword, to avoid an honest investigation, and manifestly to conceal the weakness of those who use the term.

Resolved, That Spiritualists, in the principles taught by them, before Confucius, and before any other, you would they should do unto you," as sufficient to reform and save the world.

Resolved, That this Association approve of the labors of their Agent, Miss Hinman, and cordially recommend her to the friends of the cause.

Resolved, That a report of the doings of this Convention be sent to the Banner of Light and The Willimantic Reporter for publication.

Peace Conventions.

Reported for the Banner of Light.

The Universal Peace Union, an organization that has for a few years been working for the abolition of war, by making appeals to the people and advancing considerations of human rights and welfare rather than any theological bias, held conventions at Providence, Aug. 15th, and at Mystic, Ct., on Thursday, Aug. 19th, and on the next day, in a beautiful grove near Mystic. These conventions were quite largely attended, and the day was spent in the most harmonious manner. Several hundred people came together, mostly from a distance, in carriages.

At Providence, Alfred H. Love, of Philadelphia, President of the Society, made an address advocating equal rights, to France and the labor reform, as aids to peace, and the education of the people, and the way toward principles of equal rights and universal justice.

A memorial to Congress was numerously signed against the proposed increase of West Point Military Academy, from the fact that most of the graduates of this institution were sent to fight in the wars, and that the memorialists believe that the many millions of dollars there expended of the people's money has not been productive of loyalty or peace, and they protest against further appropriations for this use.

Mr. Love stated that the Spiritualists of Baltimore had held a convention in that city, and united with the members of the Universal Peace Union. David Dudley Field had given to the Society the advanced sheets of his work on "International Law," and the letters from Europe were of a very encouraging character. In France a large and enthusiastic meeting had recently been held, and addressed by Mrs. H. H. Carleton, of Marengo, and by Henry C. Wright said we have to look to war as to other great crimes, and arouse the people to regard it in the same light before it can be abolished. He offered the following, among other resolutions:

Resolved, That all nations, or bodies politic, are to be considered as moral persons, and judged by the same moral precepts and principles by which individuals are judged." (Kent)

Resolved, That if there is a murderer or an assassin who hires one man to kill others at his bidding and for his honor, or to do some other crime, and the contractor is a citizen of a government, state or nation, hire thousands to kill human beings at their bidding and for their benefit.

B. J. Butts, of Hopkinton, showed by a series of resolutions that the laboring people had to do all the fighting in war, but ultimately paying its cost, and if Christian and patriotic hearts in the United States, and in every country, thereon, were forced to do the fighting, there would be little of war.

John H. Tooley would support any movement having a logical basis, but could not agree that a movement should be made, or otherwise, because its support is found in the Bible of the New Testament.

Remarks in support of and in dissent from the views of the Society were made by Levi K. Joslin, William Zoster, Jr., R. G. Bassett, O. W. Everett and others. Mrs. Harriet N. Greene (Brett) read a beautiful poem, and Mrs. Robinson read a stirring and inspiring address on the subject, "The Rhode Island Branch Society were elected for the ensuing year."

At Mystic, Conn., a resolution was adopted, "that, in view of the approaching return of Ellihu Burrett, the distinguished advocate of peace, to this country, after his successful mission to the East, and in view of the fact that he will arrange for him a public reception at such place as may be agreeable to him to be heard on the subject of peace.

Addresses were made by Zebulon P. White, Eden Blake and Levi K. Joslin, of Rhode Island, Mr. Lovell, of Pennsylvania, and Zora Croch, of Connecticut, showing war to be a criminal homicide in its details, and that the only way to a people of to-day, beautiful original peace songs were sung by a company of young ladies and others from that vicinity, accompanied with music. The society adjourned to hold its next meeting at Florence, Mass.

Annual Picnic. The Spiritualists' Annual Picnic of Western New York assembled in the beautiful Grove at Portage Bridge, on the 12th of August, the number present being estimated at 2,000.

The meeting was presided over by P. I. Clum, Esq., of Rochester. J. W. Seaver opened the Convention by conversation, after which he read a communication from our associate brother, George Parker, of New York, who was present from an Indian spring by the name of Hlokatoke, who once inhabited the grounds upon which they had assembled. The latter communication was directed to be sent with the report for publication.

INDIAN ADDRESS OF WELCOME. Hall, paid his brother! Hail! I greet thee from my fair hunting-grounds in spirit-land with a cordial welcome to these scenes of my manhood's greatest power—theirs, the scenes of my childhood's play, and of my manhood's labor, of logs, of bark, and boughs, beneath which I reposed my swarthy frame, after engaging in the chase for game, or from the exciting scenes of savage warfare, where the rude war-drum, tomahawk and scalping-knife had laid low and left weltering in their gore the bodies of my fellow-men. I, Hlokatoke, I come to you to-day, from the well-remembered scenes, I, Hlokatoke, took my leave, at great age, of my worn-out body, and went to dwell in the more beautiful and spacious lodges of the Great Spirit in the upper country, whose names and faces are unknown; whose winter's color or summer's heat I cannot feel, and whose truth or falsehood I never feel; whose scorching delirium, or rheumatic's racking pains; whose no painted and feathered war-old enemy lies concealed behind each sheltering tree, or bush, or crag, and no captives writhe, and fry, and burn within the torturing fires of their cruel captors. Ye, from that beautiful and blessed home—eternal home—happy home of the spirit-land, come this day to meet with me in this picnic of the pale faces, and to greet you with a most hearty welcome. Welcome pale-faced brother—bravo, and squaw, and papoose—welcome all to this former home of the old Indian chief, Hlokatoke! 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Emma Hardinge to her Friends in America.

EDITORS BANNER OF LIGHT—On the 9th of September I propose to set sail in the "City of Boston," to pay a few months' visit to America. Obligated by circumstances of family import over which I have no control to make my permanent home in England, my return to the States will be but temporary, and the visit is chiefly undertaken to promote the publication of the work upon which it is known to many of my friends I have long been engaged, namely, "Twenty Years' History of American Spiritualism."

It has been matter of comment amongst some of my friends, and still more to uninformed lookers-on, that the production of this work, so long promised, has been so long delayed. On this point I have only to say, I have placed the entire management of the publication in the hands of a highly esteemed friend, who, desirous to obtain for it a more general interest than the tabernacle circles of Spiritualism could afford, aimed at producing it through some of the secular publishing houses of America.

Without enlarging upon all the vexatious obstacles which have thwarted this design, it is enough to say that a work so unmistakably in the direct interests of Spiritualism has not appeared suitable to the views of the secular publishers, nor promised sufficient satisfaction to such readers as secular publishers best understand; hence the book remains in the hands of my excellent friend, awaiting such means and effort as its author can command. The work is a very voluminous and necessarily most expensive undertaking. The obstacles to its production by my own slender resources are therefore too obvious to need further comment; still, as these difficulties have been (to some extent) provided for by the liberality of an English Spiritualist, I feel emboldened to make an effort at publication, the ultimate success of which must be dependent on the support which a work of purely American interest will receive at the hands of American Spiritualists.

To add by my presence the onerous labors of publication—undertaken by my esteemed friend, Charles Edwards Lester, Esq. of New York—I have at length resolved to make a visit to America. Any persons who may be interested enough in this work to aid it by procuring subscribers, giving orders for copies, &c., can at once address Mr. Lester, at his residence, 79 Third avenue, New York, and will confer on this disinterested and true Spiritualist, no less than on myself and my cause, a favor by so doing. As I leave all my remunerative employments behind me in England, I shall be compelled to depend, as heretofore, on my exertions as a lecturer whilst remaining in America. As heretofore, it will be my pride, pleasure and duty to make those exertions as profitable to the cause of Spiritualism as my capacity will permit.

Some few Sabbath engagements I have already formed. Others I shall be happy to enter into as applications for the same reach me. For this purpose letters can be addressed to me at the house of my friend, Mrs. J. M. Jackson, 229 East 60th street, near Third avenue, New York; but in reference to correspondence I must kindly entreat that all requests for a reply may be strictly limited to the exigencies of business.

For the last six months I have been suffering under a rheumatic attack, which has entirely deprived me of the use of my right hand; hence I have been obliged to employ an amanuensis, or resort to the slow and painful method of writing with my left hand. I shall have no amanuensis in the States, and I therefore beg my correspondents to be merciful to me, and those that will not, to remember that silence to all unnecessary communications is enforced upon me by inability, not inattention.

I call attention to the announcements of my engaged time in the lecturers' column; and with the most earnest hope that my visit to the country of my love and spiritual birth may be productive of some little good to the cause of Spiritualism, and affectionately greeting all who kindly remember me, I remain, faithful ever to the cause of Spiritualism, EMMA HARDINGE.

Mrs. Hyzer in Rochester.

The free and liberal thinkers of the city of Rochester have had the great privilege of listening to a course of six lectures of unsurpassed eloquence and power from our esteemed friend and laborer, Mrs. F. O. Hyzer, of Baltimore. For high moral tone, depth of philosophy and logical deduction, elegance of diction and grace of manner, we have never had her equal amongst us. The audiences at first were small, but continued to increase to the close, and we have only to regret that we are now obliged to part with her. But she may rest assured that she will carry the gratitude and appreciation of her hearers with her to her home.

Dear old Banner of Light, I have been a constant reader of your contents with pleasure and profit for many years, and may you continue to wave over the ship of progress, and may she carry the glorious news, and tell to the nations round what a dear Saviour the world has found in the Gospel of Spiritualism.

Yours and the world's for progress, Dr. O. Rochester, N. Y., Aug. 31, 1869.

To a clergyman who complained to Mrs. Stowe that the spiritual visions in the experience of the lad Horace, in "Oldtown Folks," seemed like an unnatural importation backward from the present clairvoyant phenomena, that lady quietly replied, says the Springfield Republican, that these representations were copied from the actual experience of her husband, Prof. Stowe, who it is announced is soon to publish a paper upon the subject of spiritism, witchcraft and demoniacal possessions.

J. BURNS, PROGRESSIVE LIBRARY, 15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng.

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Banner of Light.

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

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The General Disturbance.

It appears that even convulsions of Nature are required to satisfy us that we are fallen upon stirring times. By this time their demonstration should be considered convincing. From "the heavens above to the earth beneath, and the waters under the earth," there is a series of general commotions; showers of meteors in the sky, and hurricanes, tornadoes and cyclones in the air; earthquakes and volcanic throes on the land; and risings of the sea and submerging of the earth, sixty feet above the ordinary level of the waves. Real estate, always considered the safest sort of investment, is becoming as uncertain as all the rest. If a man takes a deed of a house, he does not know that before the next morning it will be blown down about his head. If he records his title to a farm, or plantation, the rising sea, the changing tides, or the shifting river-channels are liable to sweep all away. Everything is uncertain. Where a hurricane will strike next in its rotating course, in what quarter the earth's molten interior will break the crust and belch forth into the upper air, under whose feet the earthquake is preparing to rock, and rend the ribs of the groaning old planet, or in whose garden the heavens will sow meteors like the seed of spring, the weather prophets, the almanac makers, and the millennial speakers and writers are alike at a loss to tell an anxious world.

History is well illustrated with the records of these convulsive and tempestuous periods. They interpolate themselves at most stated intervals into a century's calendar, piling up a rugged record that stands out in the historic landscape like Hecla and Cotopaxi on a level plane. The stagnant seas and lakes of Asia are the mausoleums of dead and buried cities. Sodom and Gomorrah are traditions. The deluge that engulfed Asia Minor has almost repeated itself at St. Thomas. Hierusalem and Pompeii sleep under the ashes with which old Venusius blanketed them. Lisbon felt a shock that in a few minutes swallowed from sight sixty thousand people. And for the century which has lapsed from that startling event to this, Nature has at all times been careful to remind us that she still holds the reins in her own hands, and can work over the planet, by the agency of its own elements, into what shape she will.

These later commotions above and below, in the firmament and the deep, will furnish objects for Science to apply itself to the interpretation of, and the result is likely to be, that a generation will rise up in the present century that knows the laws of Nature more clearly than they have ever been understood hitherto. Thus the human mind will both import a stock of larger elementary ideas and stretch its powers to their full capacity. That is a thousand times better than parading pettifoggery, sectarian squabbling, sentimental dawdling, or so much of social vanity. These earthquakes will do no such bad thing, if they shake up the modern world sufficiently to empty its head of the pestiferous rubbish that has somehow got in, and knock into the general cranium a few clear and larger notions of the world and life. In this way Science will occupy the pulpit to some purpose; it would be the most effective preacher of morals we could be supplied with. If "fear and trembling" accompanied such a style of preaching, there would at least be a merit in people's realizing what they were sweating and quaking about. The text and the discourse would practically illustrate one another, as thunder does the lightning. And the very necessity that would lead or drive us to study the laws of these great irregularities, the system of all this lawlessness, would tend to banish superstition from the human mind by dissipating the clouds of ignorance, and strengthen faith immensely with the bolts and riyets of reason.

It is undeniable that the epoch is one of general turbulence among the elements. Air, earth and sea are all involved in this life-and-death struggle. In a degree, we can calculate the approach of a hurricane, certainly a few hours before it breaks forth in its wrath; but what overwhelming desolation and ruin is forging in the vast smithy that is located in the fiery bowels of the planet, no man, how deep his divining rod may ever have gone down into the molten mystery, can expect to know. There are little men vain enough, with such impressive proofs of their plying impotency all about them, to accept the coincidence of these grand agitations with their own efforts in the same line, as a certificate of approval and authority from a higher Power; but so the terror-stricken ancients looked at the comets, that shook out their fiery manes across the heavens, and in the same superstitious spirit they contemplated an eclipse such as we have recently seen. If there is any comparison to be made in the case, let it be made on an even rule and sound principles. If the accurs shall tell us that the earth is groaning with its excess of gas, and must needs spout in petroleum wells or earthquakes and volcanic eruptions for relief, then we accept the significance of the coincidence. Yet commend us to men rather who are gifted at construction more than convulsion, and believe in orderly growth over spasmodic eruptiveness.

Business at the West.

The Chicago Post notes an increased business in both freights and travel on the principal railroads, and renewed activity in many branches of trade, and remarks that the yield of wheat on the North American Continent has been greater in the year 1869 than ever before. Farmers have good prices for their products, though they are lower than during the war, but the goods they purchase have also declined, and the proportion is relatively maintained. The hotels of the large Western cities are crowded with buyers, and business grows active. The prospect of the fall trade is promising.

Courtesy and Spiritualism.

A writer lets fall certain observations on the subject of courtesy, to which we lead a most sincere assent. Real courtesy—says he—is widely different from the courtesy which blooms in the sunshine of love and the smile of beauty, and withers and cools down in the atmosphere of poverty, age and toll. Show us the man who can quit the brilliant society of the young to listen to the kindly voice of age; who can hold cheerful converse with one whom years have deprived of charms; show us the man of generous impulses, who is always ready to help the poor and needy; show us the man who treats unprotected maidenhood as he would the heiress, surrounded by the protection of rank, riches and family; show us one who never for an instant forgets the delicacy, the respect that is due to a woman, in any condition or class; show us such a man, and you show us a gentleman; nay, you show us a better—we will ourselves supply the ellipsis—you show us a true and thorough Spiritualist. For what is all this but the very proof and guarantee of the spiritual mind and heart, of the temper all love, the disposition all charity, the tongue all tamed, the manners all softened and become gentle? And is it possible to possess these without being at the command of genuine spiritual influences?

This matter of courtesy, simple as most people regard it, deserves a more serious and thoughtful handling than it generally receives. It is not a merely poetic, high-flown sentiment; a flower to be worn in the button-hole, or a ribbon in the cap; a fragrance that may be compatible with a hot-house character, but cannot join with the common and practical things of life. It is the life and beauty, the nerve and embodiment, the aura and the reality of the human character. Because it utters and represents all the rest. It proclaims what is not seen—the secret workings of traits that make their welcome presence and activity felt in this way. Courtesy, believe us, is an everyday affair. It is not so fine a thing that we need have any fears of wearing it out. It is, in fact, another name for charity, without which Paul declared that all else was as sounding brass and a tinkling cymbal. Therefore it appears at all times and everywhere. It is not a virtue for a parade day; not a force, or an expression, to be put to service on holiday occasions; not a pretty ornament, extraneous to the character of him who wears it; but the most real thing we have, in that it is the finger-post that points to all our other worthwhile possessions. No man ever was a Spiritualist who thought not of others, forgetting himself continually for their sake, and this is Christian courtesy.

The International Boat Race.

The contest between Oxford and Cambridge, as all our readers know, resulted in the victory of the former crew, the Harvards coming in only five seconds behind. It was a perfectly fair match, and well contested. Both sides are perfectly satisfied, although the Harvards and their friends fully believe that, under different circumstances, they could do better. It was in truth a contest of the two opposite styles of rowing, the Oxford being wedded to the long stroke and body pull—which would be more likely to hold out for the distance of a four mile race—while the Harvards are given to a short stroke, not taking the time to recover which their opponents do. The Harvards were in a new boat, and carried a coxswain, to which they are not accustomed. They rowed on waters with which they had but three weeks' acquaintance, and over a very much curved course, being compelled to shoot bridges, study currents, avoid shoals, and calculate for changing breezes at the bends. On a straight course over a lake, it is still believed they might easily conquer. But it is still a question whether, for a long race, the long or the short stroke is the better one. Harvard has the glory of having contested the race with the best crew in the world, and putting their opponents to such work as they admit they never had to do before. Great excitement prevailed over the result both at home and abroad. The Harvards are to be warmly received on their return home. The London Star, alluding to the affair, says: "The Americans will long remember the chivalric bearing of their opponents, who, though resolved to win, never forgot that the Harvards were foemen worthy of their oars. The strife between New and Old England on the river from which the Pilgrim Fathers started has a historic side, and appeals to the imagination of the youth of both countries. If New England had won, the older country would have shared in the triumph of its descendants. The fates decided otherwise. We are sure that the Harvards would sooner be beaten by us than by any other nation on the globe."

The Spiritual Out-Door Assemblies.

Those who read the very interesting reports in the last Banner of the mass meetings of Spiritualists at Abington and Melrose, must have been forcibly impressed with the reflection that no other meetings of such dimensions could well be held without the occurrence of at least some scenes not wholly pleasant, if indeed orderly. At Abington, where the camp services were continued through three days, there were present twelve thousand persons on the last day; and all went as harmonious as might be expected where the angels rule. At Melrose, there was a session of five days, and eight thousand persons were in attendance; and there the same good order, peace, and religious influences continually ruled. The daily press of this city, mentally comparing these successful gatherings of Spiritualists with others of like size, were compelled to admit that the demonstrations were among the most notable of the kind ever witnessed, for the characteristics we have above alluded to. The beneficial effect of such open air meetings, physically and religiously, cannot be overlooked on any side. It is a glorious thing to collect such vast multitudes of sympathizing people together, all bent on worship. There were no creeds to be discussed, no dogmas to defend, no cramping rules to explain and insist upon; but all was harmony and love, and the assemblies departed with the blessings of angels upon them.

Williamsburg, N. Y.

The Spiritualist Association of Williamsburg resume their fall and winter course of Thursday evening lectures, on the 9th of Sept., in the Masonic Temple, Seventh street, corner of Grand. That able and ready debater, Moses Hull, will lecture on that occasion. Our friends there have great reason to be thankful to Dr. B. McFarland for accepting the appointment of President of the Association. His efficiency will be felt and appreciated just at the time when most needed. Through his influence and that of the energetic Secretary, Mr. Henry Witt, subscriptions are coming in freely to defray expenses. A friend of ours, writing from Williamsburg, says: "How the tables are turned. To be a Spiritualist now is considered the best evidence of a man's intelligence, good common sense and high standing in the community."

A Remarkable Case of Restoration.

We have a case of healing to report of no ordinary magnitude. As it occurred in one of our neighboring towns—Somerville—and the parties are well known in this city, we now give publicity to it for the general good of all; but, in order to test the permanency of the cure, we delayed doing so for a number of weeks.

We will state the case as briefly as possible, premising that we have been acquainted with the parties—father and son—for more than twenty-five years. Both are gentlemen of character, and highly esteemed by large circles of friends.

Eleven months ago, Mr. Edward L. Gilman, (son of Charles E. Gilman, Esq., town clerk of Somerville, Mass.,) who had been suffering more or less for several years, was finally compelled to give up business entirely, and has most of the time since been confined to his bed. The disease proved to be neuralgia of the cerebral and optic nerves. Previous to taking his bed he had visited various parts of the world, seeking relief from the constantly increasing affliction; but all in vain. He returned home, and soon became completely prostrated. For the last six months his sufferings have been of the most excruciating character. He was attended by seven physicians, who stand in the front rank of their profession. For nearly five months his case seemed almost hopeless, and the only momentary sleep and relief from terrible agony was obtained by subcutaneous injections of morphia. His physicians one after another pronounced further efforts useless, as all had been done for him that medical skill could devise. One of the physicians, however, Dr. Charles W. Stevens—all honor to him for so liberal an act even at that last moment—as a last resort, recommended that Dr. J. S. Newton, the magnetic healer, be sent for, earnestly expressing the hope that his efforts might prove effectual. The parents giving their consent, Dr. Newton was called upon, and promised to visit the patient that afternoon. He arrived at Mr. Gilman's house a little before six o'clock, July 23rd, and in less than ten minutes after he had entered the room of the dying patient, he restored him by simply "laying on of hands." Mr. Gilman immediately arose from his bed, dressed himself and walked out into the street, to the great consternation of the neighbors, who had but a short time before been in to take a last farewell of their friend, whom they believed was then dying and could not survive but a few hours at longest.

Comment is entirely unnecessary in such a clear case as the above. The facts can easily be vouched for by hundreds of neighbors and friends. Besides, any one who feels disposed to learn further particulars, can call at the residence of Mr. Charles E. Gilman, Walnut street, Winter Hill, Somerville, and obtain them from Mr. Edward L. Gilman himself, who will be happy to give all the details required. He has been in to see us several times, and we are happy to state that he is looking well, considering the terrible siege he has undergone, and has regained twenty-five pounds of lost weight—having been reduced to ninety-seven and a half pounds.

This manifestation of the power of spirits to relieve suffering humanity, has made quite a stir among the skeptical in that vicinity, and we trust will further open their eyes to the truths of Spiritualism.

Planchette Drawing Portraits.

Planchette seems to be making new developments, as is instanced in the case of a young lady of Battle Creek, Mich., who draws with crayons the portraits of deceased persons, as they appeared to their friends while living. The Toledo (Ohio) Commercial, of Aug. 23rd, narrates the following facts: "While writing with Planchette some time since, it commenced portraying the faces of persons. It then directed her to send a firm in Chicago and get colored crayons, giving the price, &c. After thinking about it for some time, and having no knowledge of colored crayons, she was induced to send to the parties named, and see if there was any truth in the statements. She found them to be correct, and received the crayons as ordered. Planchette then began drawing the figures on a larger scale, and with some precision. One of the first drawn was recognized as that of a son of her father, who had died before the young lady was born, and persons acquainted with the family could easily detect a resemblance. Another was recognized by a man to be that of a daughter who had removed to California some fourteen years since, and who had been dead about five years. The man being rather skeptical about it, wished Planchette to tell who it was. It wrote something they could not read; and as it seemed to be written backwards, one of the family suggested a looking-glass be brought to see if it could not be read by the reflection. This was done, and the name 'Nancy' was found written distinctly nine times. This fully satisfied the gentleman." Other persons have recognized deceased relatives. One of the drawings in colored crayons is very beautiful, the expressions of the countenance being quite lifelike.

Planchette commences at the head to draw, and finishes the picture as it advances. When it came to draw the dress of the picture above named, it indicated to the 'medium' to take a purple crayon. This she refused to do, saying it would spoil the picture. She strove to resist the 'power' for nearly half a day, till at last, exhausted, she gave way and let Planchette take its course. It combined several other colors with the purple and made a very handsome golden tint, which is the admiration of all who see it.

The young lady cannot account for any of these mysterious workings of Planchette. She has never taken lessons in even the rudiments of drawing, and of herself cannot, undirected, draw even the roughest sketch. We submit the case to the curious."

The Dark Lantern Trick.

The Davenport Brothers have been holding séances at Norwich, Conn., with the same success which everywhere attends their exhibition of the spiritual phenomena. During the latter part of the evening, while Mr. Wm. M. Fay was securely tied and bound to the chair, the lights out and the musical instruments were being played upon and floated in the air, a person among the audience opened a dark lantern and threw the rays of light directly upon the platform, disclosing the fact that Mr. Fay had not moved, but was sitting as quietly as before and bound in the same manner, as the committee and audience testified. It had the opposite effect from what the skeptical auditor expected or intended.

Pembroke, Me.

G. W. Leavitt informs us that Mrs. Abby N Burnham, of this city, has been lecturing in Pembroke several weeks with marked success to large audiences. She will remain there a few weeks longer. Mrs. C. S. Manchester, a test medium, has been laboring in that vicinity, and gave satisfaction.

Anna E. Dickinson's last and most attractive book, "What Answer?" can be obtained at this office. See advertisement.

Silver Wedding at Charlestown.

On Wednesday evening, Sept. 1st, 1869, the reporter of the Banner of Light visited Washington Hall, in the above named city, where he found a large company of relatives and friends who had assembled to congratulate Dr. A. H. Richardson and his lady on the twenty-fifth anniversary of their marriage. The hall, which was spacious, was crowded to excess—many being obliged to stand up. The presents (a service of silver, and many other articles of use and beauty) made a fine display. The music was furnished by an orchestra of sixteen pieces (volunteers), under the direction of Messrs. J. H. Richardson and S. H. O. Hadley. Many prominent Spiritualists were present.

The bridal procession marched into the hall, and upon the platform, the band playing the "Wedding March," and after an invocation by Dr. Grover, of Somerville, Mrs. N. J. Willis made a lengthy address to the Doctor and his wife, (who, with their children about them, presented a beautiful spectacle of domestic felicity;) referring to the trials through which they had passed, she bade them remember that "true love never dies." An original poem, written for the occasion, was delivered by its author, Mrs. Morse, of Natick, after which the orchestra performed "Angel of Peace." Dr. J. H. Currier, of Boston, in a brief and appropriate speech then presented to Dr. Richardson and his wife the silver set and other articles, referring, feelingly, as he did so, to the fact that many of those present had (not long since) joined with him on a similar occasion, and that the partner of his life only four months later ascended to dwell with the angels.

Mr. J. S. Dodge, "Grand Commander of the Sons of Joshua," then made a few remarks touching the Order, of which the Doctor was a member, and ended by presenting, in behalf of friends in Chelsea, Cambridge and Boston, an extension table and some other articles to the newly married couple; after which Misses Maria Adams, Mammie Richardson, Bessie Raymond and E. Aiken joined in an appropriate song, and presented bouquets of flowers to them. Music followed from the orchestra—"How can I leave thee?"

Owing to indisposition N. Frank White and C. Fannie Allyn were unable to address the assembly. Remarks by Mrs. Fannie B. Felton and Mr. J. B. Hatch, song by Dr. Grover, recitation by Mr. James, music by the orchestra, and the singing of "Auld Lang Syne," in which the audience participated, closed the ceremony, after which the couple received, with true and undisguised pleasure, the congratulations of their friends, and refreshments were served to all disposed to partake.

The beautiful significance which gathers around such scenes as the above, appeals to the tenderest sympathies of the human heart. At such times all present feel of a truth that earth is not all a "wilderness of woe," but that here and there, scattered like the flowers which reanimated the drooping courage of Mungo Park, in the African desert, there are hours of angelic communion on earth which tell us of a Father's love, and point us to that land of beauty where "sorrow and sighing shall flee away." Great credit is due the friends, as shown in the efforts of their committee—Mr. and Mrs. J. B. Hatch, Charlestown, Mr. and Mrs. D. Adams, Boston, Mr. and Mrs. J. S. Dodge, Chelsea, Dr. J. H. Currier, Boston, and Mr. and Mrs. W. W. Cushman, Somerville—for the perfect success which crowned this memorable occasion.

The Destiny of the Indian.

We extract the following from a well-written article on "The Indians," which lately appeared in the Religio-Philosophical Journal. It is true—all true! The red man is passing away, fading out, and ere many years have elapsed the descendants of the lost tribes of Israel will live only in history:

"The destiny of the Indians is known. Fading away is written on their leafy homes. The burial grounds of their ancestors, sacred always to the living, are no longer respected. The past has been to them a time of violence, and the present forebodings no bright future on earth. Corrupt traders have sown the seeds of vice and crime among them, and they have 'become as one of us,' no longer the pure children of nature, as when in the past they sketched on sand the ship that was to convey the white man to their shores, or when one of their number invented an alphabet to convey the ideas of his tribe. Yes, fading away; but after they pass over the shining river, to their beautiful spirit homes, all they can desire—and with their pure magnetism, sparkling with health and vitality, they return to earth to benefit those who have been instrumental in causing them so much trouble. Beautiful is their mission in the spirit-world! With their wigmaws wreathed in unfading flowers, they can repose and hold communion with the Great Spirit, knowing that the vice which they learned of the whites cannot invade the same.

How beautiful their history!—so full of hopes, romance and mystic charm! How bright their future in the spirit-world! Upward they will progress toward the highest angel band, never falling to send from the sparkling fountains of their nature, jets of pure spiritual magnetism to assist struggling humanity in earth-life. God bless the Indian spirits in the summer-land, for Spiritualism would not stand where it does to-day had it not been for their influence! Indeed, how little we know of the grandeur of their past history. There is beauty in their language that speaks of flowers, of rippling streams, of the bland zephyrs, of the starry firmament, of the impulses of the heart, that is eminently calculated to expand the mind and enlarge one's comprehensions of Deity."

Poems of Belle Bush.

Although we have before this given our opinion of the poems of this gifted lady, and they have many of them been published in these columns to the delight and consolation of our readers, we revert to her pretty little volume again, for the sake of reviving a general sentiment in regard to it, which will happily bear the experiment. These are verses, which, both from their topics and their quality, will bear a second reading, and many more beside. They are infused with the true poetic spirit, and are warmly and sympathetically expressive of the moods of the true poetic mind. Then, what is better, she has given her song to Humanity, and not attempted to sell it for a reputation. There is no human heart that will not respond instantly to her strains, whether of joy or grief, of courage or consolation. She sweeps the lyre with a free hand, evoking from its strings such melodies as search the memory and the experience. Yet her verses have a decidedly practical, robust, everyday tone. They are just as far removed from sentimentality on one side as from canting on the other; but are wholly sound and sweet in their temper, excellent in their morality, sympathetic in their spirit, and breathed upon by the influences of the angelic world, which is the true inspiration. They are published in pretty and convenient form, and will make a rare book for friendly presentation.

Pierpont Grove Meetings.

Miss Lizzie Doten is engaged to speak in Pierpont Grove, Melrose, Sunday, Sept. 19th, at half-past two p. m., and Prof. William Denton, same hour, on the 26th.

The Seers of the Ages.

The Radical for September has a long criticism on J. M. Peabody's new work, "The Seers of the Ages." As we have not room for the whole article, we give the following extract:

"Here we have, in truth, a very elaborate work on Spiritualism as it appears to one of the leaders of that popular movement in this country. Apparently animated with the determination to do his subject justice, the author has explored the provinces of philology, philosophy, religion, literature and magic. Taking Bunsen, Parker, Roman, Max Miller, Swedenborg, Goethe and many others, as occasional guides, he seeks out and appropriates every item relating to supernatural beings which may confirm his theory thereof. Still, we are compelled to say—with due appreciation, however, of the scholarship displayed in the work—that if the author had begun his investigations without his own theory as special interpreter, to whom he has referred all questions raised by his guides for decision, he certainly would have written a different book. In the strangest manner conceivable, he identifies his sensuous spirit philosophy with the purely spiritual philosophy of the transcendentalist, uses the language of both, and incorporates both in his system. Basing his faith on the empirical fact that beings of another sphere do communicate with us mortals, and control our destinies for good or for evil in so far as we cooperate with them, as music varies in harmony according to the skill of the musician and the quality of his instrument, Mr. Peabody begins to interpret the seers of the ages. This great truth, he maintains, has been poured upon the world by spirits from age to age in successive waves—the last of which was the "Rochester rappings," and the one which rolled over the land some two hundred years ago, known as witchcraft, was another, though less successful attempt, of the spirits to reveal their existence to us. Men are the shuttles of good and evil spirits.

The book has six divisions and a preface—the first, on "The Spirit of the present Age;" the second, on "Ancient Historic Spiritualism;" the third, on "Christian Spiritualism;" the fourth, on "Medieval Spiritualism;" the fifth, on "Modern Spiritualism;" the sixth, on "Esoteric Spiritualism."

Powers the Sculptor and Spiritualism.

In the last number of Appleton's Journal an article by Dr. Bellows, entitled "Sittings with Powers the Sculptor," he relates some wonderful spiritualistic experiences communicated by the American sculptor. Mr. Powers distinctly states that he is not a believer in the revelations of spirits, as made known through mediums or otherwise, but he does believe in the fact of spiritual manifestations, animal magnetism and the moving of solid bodies, by means as yet unexplained by purely scientific men. After this explanation he described to Dr. Bellows several phenomena which he had witnessed, among them the following:

"I had retired at the usual hour, and, as I blew out the candle and got into bed, I looked upon my infant child, sleeping calmly on the other side of its mother, who also was sound asleep. As I lay awake thinking of these things, I suddenly became conscious of a strong light in the room, and as I cast my eyes upon it, I saw a green man and a young woman, their arms across each other's shoulders, were standing and looking down, with countenances full of love and grace, upon our sleeping infant. A glorious brightness seemed to clothe them, and to shine in upon the room. I was so moved by the reflections excited by this experience, that I could not restrain myself from awaking my wife and telling her what had happened. She instantly folded her child to her bosom, and said, "And is our darling, then, so soon to be taken from us?" I pacified her by telling her that there was no evil omens in the vision I had seen; that the countenances of the heavenly visitants expressed only peace and joy, and that there was nothing to dread of harm to our child. And so we found it."

More Names from our Subscribers.

Below we continue the list of names of our old subscribers who are endeavoring to procure one or more new ones for the Banner of Light. Since our last issue Walter Stevens has forwarded one new subscriber; Daniel S. Wells, one; J. C. Brown, one; S. W. Tucker, one; Miss J. M. Irving, one; Elijah Woodworth, one; Dr. S. Mix, one; H. P. Fairfield, one; John L. Pierce, one; W. A. D. Hume, one; G. W. Leavitt, one; O. Webber, one; B. Pickering, one; John Houlard, one; J. H. Boss, one; J. H. Tompkins, one; Edmund Sylvester, one; T. Cuthbertson, one; Lobs Hulet, one; R. H. J. Talbot, one; Hiram Plumer, Jr., one; Addie M. Stevens, one; Solomon Fisher, one; Egbert Chesley, one; A. Mendenhall, two; E. C. Child, one; Mrs. H. A. Haddox, one; A. T. Pierce, one; Joseph Loveloy, one; Mrs. S. Wright, one; I. J. Philpott, one; Daniel Radabaugh, one.

The World's Woman's Convention.

Several weeks since a call was issued for an international convention of women and the friends of woman's rights, to meet at Berlin on the 8th of November next. Several American ladies are going as delegates, Mrs. Julia Ward Howe for one. The questions to be considered relate to the employment, education and social position of women quite as much as to her political rights. England will be well represented there, we have no doubt; while the Prussian reformers, among whom are several noble ladies of Berlin, and several professors of the Royal university there, will have many interesting things to say. We hope the Empress Eugenie may take this convention in her way as she goes to the opening of the Suez canal.

Public Free Circles.

These circles, be it remembered, which have been resumed, ARE FREE TO THE PUBLIC. We sustain them at great pecuniary cost to us; but we are willing to bear the burden, if, by so doing, we can benefit humanity thereby. It is time that the human mind be liberated from the terrible thralldom of credal religion; and these circles are a stepping-stone to effect that desirable end. We invoke the great Spirit of Life to vouchsafe us strength and ability to do our whole duty in behalf of the blessed truths of Spiritualism, until all the human race shall be made better and happier by becoming believers therein.

Warren Chase

Has located in St. Louis, where he can be hereafter addressed by his friends, and where he will make engagements to lecture in the vicinity of that city during the coming fall and winter. Mr. Chase, in company with other friends, has also made arrangements to open a Book and Stationery Store, where he will supply all Spiritual, Infidel and Liberal books and papers, including all of our publications, and also the spiritual and liberal papers and periodicals of this country and England. We bespeak for Bro. Chase a good trade from our Western friends.

Charlestown Lyceum.

The Children's Progressive Lyceum of Charlestown resumed its regular sessions, in Washington Hall, near City Square, the first Sunday of September, at half-past ten o'clock A. M. It being their Anniversary, reports were made from the officers, stating the condition of the several departments of the Lyceum. The annual election of its officers and leaders will take place Sunday, September 12th, at half-past ten o'clock A. M.

Movements of Lecturers and Mediums.

Elijah Woodworth, in company with Charles Farlin and Emma Martin, will lecture Tuesday evening, Sept. 14th, at Onondaga, Ingham Co., Mich.; Thursday evening, Sept. 16th, at Eaton Rapids, Eaton Co.; Saturday and Sunday, Sept. 18th and 19th, at grove meeting in the vicinity of Dimonville, Eaton Co.—on Saturday at 2 P. M.; Thursday evening, Sept. 23d, at Hiram Hammond's, in Hamlin, Eaton Co.; Saturday and Sunday, Sept. 25th and 26th, at grove meeting at Hickory Grove, Parma, Jackson Co.; Tuesday evening, Sept. 27th, at Marshall; Wednesday evening, Sept. 29th, at Asa Hutchinson's, near Ceresco, Calhoun Co.; Saturday and Sunday, Oct. 2d and 3d, at grove meeting at West Climax, Kalamazoo Co.—Saturday at 2 P. M. Mediums are invited to attend at all places.

Prof. William Denton will lecture in the Town Hall, Foxboro, Mass., Sunday, Sept. 19th, at half-past one o'clock.

Dr. J. R. Newton opens an office in Leavenworth, Kansas, on the 11th of September. The afflicted will take notice.

Mrs. Nellie J. T. Brigham lectures in Detroit, Mich., during September.

Mrs. Sarah A. Byrnes will lecture in Williamstown, Conn., Sept. 26th.

Mrs. H. F. M. Brown has arrived at San Francisco, Cal. She expects to remain in California during the fall and winter, lecturing.

Mr. A. S. Hayward, of this city, well and favorably known as a powerful magnetic healer, will visit Portland and vicinity this week, and remain a short time. Letters will reach him sent to Portland.

Austin Kent.

The destitute invalid, Austin Kent, in acknowledging the receipt of funds sent to our care from the charitably disposed, and forwarded him by us, pens the following note:

STOCKHOLM, N. Y., Aug. 29, 1869. Yours, with the ten dollars and fifty cents, is here and gratefully received. Some thirty years ago I had become so radical that I preached free to all—gave my time and was supported entirely by what men call Providence. My faith was what Christians then called almost miraculous. I believe I have gained in every other Christian grace. But in the twelve years of the trial of my old faith sometimes it has gone very low in faith. I am trying to revive it. I cannot believe in a personal God as I did; but I never believed more theoretically in the help of angels, or disembodied men and women. I believe in prayer, and lie on my bed and pray by the hour. Your kindness to me encourages me. I have now received through you, in all, thirty dollars and fifty cents. I presume you have got my letters acknowledging the receipt of each sum.

Lyceum Meeting at Mercantile Hall.

At the usual hour (10 1/2 A. M.) on Sunday, Aug. 29th, the Boston Children's Progressive Lyceum met at the above named hall. After singing, Silver-Chain recitations and wing movements, the question "Why am I a Spiritualist?" was answered by Messrs. Morton, Hardy, Sullivan, Dunklee and Choate—the last speaker being under influence; and Mrs. Somerby favored the audience with a song. Marching followed—music by Mrs. Somerby—and the exercises closed with a song by Messrs. D. N. Ford, C. W. Sullivan, Miss M. A. Sanborn, and Mrs. A. Morton—"Along the river of time I glide." The number in attendance on the part of the Lyceum was large, and the seats assigned to the spectators were well filled, showing that the work of this organization is being appreciated.

Spiritualists' Circulating Library.

The experiment of Mr. Henry Witt, 92 Fourth street, Williamsburg, N. Y., in opening a Spiritualists' Circulating Library, has met a public want, as its patronage proves. Many who had books to spare have sent them to Mr. Witt for the use of the library, and others sold theirs for a mere trifle. In this way quite a useful library of spiritual works will be gathered, and good seed sown.

Portland, Me.

N. Frank White is engaged to lecture in Portland during September and October. He will also accept invitations to lecture week-evenings in the neighboring towns, or further off when accessible by railroad. This is a good opportunity for such places to secure a fine lecturer at a reasonable rate.

Northfield, Vt.

Mrs. Pratt, of East Granville, Vt., will speak in the Universalist Church in Northfield, Vt., on the third Sunday in September. She will be assisted in the services by Mrs. Manchester, of West Randolph, Vt. Mrs. M.'s reputation as an impromptu composer and singer is well known in Vermont.

Belvidere Seminary.

We have placed in our circle room a very fine view of this popular seminary for young ladies, which is under the management of the Misses Bush, than whom no more competent persons could manage such an institution.

Mill's New Work.

We have a supply of John Stuart Mill's new and popular work on "The Subjection of Women." Every one should read it.

An Englishwoman has just been sent to jail, in London, for refusing to have her child vaccinated, claiming that the practice is dangerous, and breeds ill health faster than does the much dreaded disease itself. The woman is right, notwithstanding.

New Publications.

POPULAR SCIENCE is the title of a series of books now publishing by Schmidt, of New York, of which the present volume contains a variety of discussions pertinent to the demands for a more general diffusion of knowledge. Natural science is here treated under the following heads: The Weight of the Earth, Velocity, Nutrition, Light and Distance, The Wonders of Astronomy, Meteorology, The Food Proper for Man. All are of profound interest, and their discussion develops facts with which people ought to be familiar. The phenomena of Nature are none too thoroughly understood, and, when known, ought to be comprehended by the mind with scientific clearness. Perhaps the most practical division of the topics chosen is that about our Articles of Food, from which the common reader cannot fail to derive much real benefit. The whole is a translation from the German into English, the work having been done into three or four other languages. All persons who would be considered well informed will hardly fail to possess themselves of the contents of this book. For sale by A. Williams & Co.

THE RADICAL for September opens with a thoughtful paper from John Weiss, on the "Task of Religion," and is followed by other papers whose thoughtfulness, scholarship, and good learning will repay the studious perusal which many of them invite.

New Music.

From Oliver Ditson & Co. we have received the following pieces of new musical compositions: "Happy Galop," one of the "Silver Sound" collection, by E. Mack; "Caly Charm Waltz," a composition for new beginners, by A. Ingraham; "Something Pretty Polka," by Cloy; "Yes, I'll meet thee, dearest," by Charles Blamphin; "The Foot and the Peasant Waltz," by F. L. Schubert.

ALL SORTS OF PARAGRAPHS.

Subscribers will please take notice that this is the last number of Vol. XXV of the Banner of Light. Send in your renewal at once. Those who fail to receive No. 1 of the new volume will know that their subscription has run out. We hope no one will think of discontinuing his paper. We need your patronage.

We have received a report of a portion of the first day's proceedings of the Sixth National Convention of Spiritualists in season for this issue. It will be found on our eighth page.

We have just received a pamphlet entitled "A Revelation of the Extraordinary Visitation of Departed Spirits of Distinguished Men and Women of all Nations, and their manifestations through living bodies of the Shakers." Among the communications is one from Lord Byron, in which allusion is made to his separation from his wife.

Read W. H. Mumler's advertisement in another column.

PERSONAL.—Viscount Adare and lady are on a visit to this country. He is the son and heir of the Earl of Dunraven, of Ireland. He is a Spiritualist, and a partially developed medium. He has, we understand, written and had printed, for private, not for public circulation, an account of his experiences and also his séances with D. D. Home, the celebrated medium. During his travels in the United States, he will no doubt make a note of the condition of religion on this side of the water.

There has been an increase of 2177 lunatics in England and Wales in one year, and temperance men attribute it to adulterated beer.

The World's Crisis says, "None are so much hardened as those who hear the Word and are not converted under it; they are beaten into adamant by Satan himself on the anvil of hell." His majesty must keep pretty busy if he hammers all the unbelievers in "the Word."

Some fishermen use cotton for bait; so do some women.

The English bishops fight hard at Mr. Gladstone's bishop's resignation bill, and refuse to resign. The Bishop of Exeter is 91, and has received the incomes of several bishoprics for many years. He announces that he intends to do so until he is 100, if he lives. The bishop of Winchester has been receiving the profits of four bishoprics for forty years, and bestowing the money on his kin. Even those bishops notoriously incapacitated by age for the performance of their duties are unwilling to give up their positions.

"Do you call this a trunk?" growled a dejected porter. "It only needs a lightning rod to be mistaken for a boarding-house."

A young woman in this city lately advertised for a situation. A bachelor answered it, as he was "keeping house"; but judge of his surprise when he was informed that she desired the situation of wife to some good amiable man. The bach. took the hint and the damsel at the same time. So much for advertising in the newspapers.

Excitement is n't inspiration, any more than red herring is roast beef. People who carefully taste a bit of each will readily discover the difference. When men get into a muddle it often leads into a sort of intellectual mud-puddle. The latter is by no means an uncommon spectacle, as the world goes.

Twelve hundred persons have been fined in England in one year for cruelty to animals.

"I go through my work," as the needle said to the idle boy. "But not till you are hard pushed," said the idle boy to the needle.

A writer in the Hearth and Home says, that according to the best analysis and practical experiments, four hundred pounds of beets are equivalent to one hundred pounds of the best English hay, at twenty-five dollars per ton.

Prof. Longfellow and family have arrived home from Europe.

Andrew J. Higgins, M. D., of Chicago, died at Martinsville, Mo., Aug. 23d, aged 42. He was an unflinching advocate of the Spiritual Philosophy.

Actions are said to speak louder than words, but it is certain they do n't make so much noise. Quiet people, therefore, prefer them.

It is related of a certain minister of Maine, who was noted for his long sermons, with many divisions, that one day, when he was advancing among the teens, he reached at length a kind of resting-place in his discourse, when, pausing to take breath, he asked the question: "And what shall I say more?" A voice from the congregation earnestly responded, "Say amen!"

Empress Eugenie has decided to gratify, during her coming trip, one of the great ambitions of her life: a visit as Empress of France to the Vatican at Rome.

It costs the city \$116.44 for each pupil educated at the English High School. It costs nearly twice as much per head to photograph the members of the Board of Aldermen—Journal.

There is a certain softness of manner which, in either man or woman, adds a charm that almost entirely compensates for lack of beauty.

A Munich professor says that the amount of beer annually consumed in Europe would float the Prussian navy, and that the average number of bottles per inhabitant, yearly, is in Bavaria, 134; in England, 113; Belgium, 80; Austria, 22; France, 20; Prussia, 19. He owns himself to 2190 bottles per annum.

A well known physician used to say that roast beef, serenity of mind, cold water baths and an amiable and pretty wife would make almost any man healthy, wealthy and wise.

Whenever we drink too deep of pleasure, we find a sediment at the bottom, which pollutes and embitters what we relish at first.

English justice, which is very blind sometimes, has just sentenced a man to only a few months' hard labor for killing his wife by kicking her head nearly off, and condemning a poor woman to seven days in jail for picking up some useless sticks by the roadside to cook her frugal meal with.

Rev. Mr. Shepherd preached on Sunday at the Graham Avenue Methodist non-Episcopal Church, in Williamsburg, against what he termed the errors and corruptions of the Methodist Episcopal Church, among which he mentions its paid choir, college education, large salaries for its ministers, political or metaphysical preaching, and its fashion, pomposity and wealth.

The latest exploits of a New York pictorial is a cut representing a railroad conductor sticking his head in a car and shouting, "Indianapolis, fifteen minutes for divorces."

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 SUNDAY AFTERNOON, OCT. 10TH, AT 2 1/2 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 Harding in December, Thomas Galen Foster, probably, in January, to be followed by others whose names will be announced hereafter. Season ticket, with reserved seat, \$4; single admission, 15 cents. Season tickets can now be engaged on application at the counter of the Banner of Light Bookstore, 158 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 acquire secure the same seats, as the time for which they can do so must be limited to the 15th of September.

To Correspondents.

[We cannot guarantee to return rejected manuscripts.] WOMAN'S ADVOCATE.—We did not expect you to copy our prospectus unless you desired the Banner of Light without exchanging. The rule we adopted long ago has accomplished just what was intended. We cannot possibly afford to give away our paper in America, although hosts of our correspondents desire the Banner; therefore we tell such who want the paper, that they can have it a year without sending theirs, by inserting our prospectus and sending us three marked copies containing the advertisement. We shall with pleasure put you on our exchange list, as we want the Advocate, of course.

Gene Home.

From Charlestown, Mass., Aug. 28th, 1869, Mrs. Abbie D., wife of Ira W. Hackett, aged 43 years and 8 months. She was for many years a firm and constant Spiritualist; always true to her own ideas of right. She was in constant communion with her spirit father and mother, whom she recognized as always near to aid, counsel and direct. Being mediumistic and very spiritual in nature, she often saw in vision her home in the beautiful Summer-Land; and during her long and trying illness longed to go home and join those who had loved her in the presence of her dear companion. The will of the writer, her mortal eyes were closed, and her spiritual vision opened to grander powers in that land where pain and sorrow cease to more. May the comforts of our Father's love support in spirit the bereaved and children of our departed sister in this hour of affliction. A. M. R.

From Wollaston, 28th Inst, Mr. Josiah Urinkwater, aged 80 years. Maine papers please copy. J. A. FRACKER.

Spiritual Periodicals for Sale at this Office.

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. per copy. HUMAN NATURE: A Monthly Journal of Zoistic Science and Philosophy. Published in London. Price 25 cts. per copy. THE RADIANT PUBLISHED JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by S. B. Jones, Esq. Price 8 cts. THE AMERICAN SPIRITUALIST. Published at Cleveland, O. THE JOURNAL OF THE PSYCHOLOGICAL SOCIETY OF BOSTON: Devoted to the advancement of the knowledge of the phenomena of the human mind. Price 35 cts. DAYBREAK. Published in London. Price 5 cts.

Business Matters.

Mrs. E. D. MURPHY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 4w.A.28.

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

MISS M. K. CASSIEN answers sealed letters at 185 Bank street, Newark, N. J. Terms \$1.00 and 4 blue stamps. 3w.A.28.

ANSWERS TO SEALED LETTERS, by R. W. Flint, 105 East 12th street—second door from 4th avenue—New York. Inclose \$2 and 3 stamps. A.28.3w

THE BEST PLACE—THE CITY HALL DINING ROOMS for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sunday, A.28. C. D. & I. H. PRESHO, Proprietors.

AN OUNCE BOTTLE OF Doctor Seth Arnold's Balsam, if taken in season, may be worth pounds of curatives for all Bowel Complaints. It is the best preventive for Dysentery ever compounded.

Mrs. S. A. R. WATERMAN, box 4183, Boston, Mass., Psychologist and Medium, will answer letters (sealed or otherwise) on business, to spirit friends, for tests, medical advice, delineations of character, &c. Terms \$2 to \$5 and three 3-cent stamps. Send for a circular. Jy.3.

WANTED—A physician in every city in the United States to introduce and represent a specialty in medical practice, in which the writer has had fifteen years' experience, and which warrants a practice worth from \$500 to \$800 per month. For particulars address, with real name (and stamp to pay return postage), "PHYSICIAN," P. O. box 3231, Boston, Mass.

Special Notices. Herman Snow, at 410 Kenney street, San Francisco, Cal., keeps for sale a general variety of Spiritualist and Reform Books at Eastern prices. Also Planchettes, Spence's Positive and Negative Powders, etc. Catalogues and Circulars mailed free. May 1-17

Notice to Subscribers of the Banner of Light.—Your attention is called to the plan we have adopted of placing figures at your names, as indicated on the upper or wrapper. These figures stand as an index, showing the exact time when your subscription expires: i. e., the time for which you have paid. When these figures correspond with the number of the volume and the number of the paper itself, then know that the time for which you paid has expired. The adoption of this method renders it unnecessary to renew your subscriptions at least as early as three weeks before the receipt-figures correspond with those at the left and right of the date.

ADVERTISEMENTS.

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

For all Advertisements printed on the 5th page, 30 cents per line for each insertion.

Advertisements to be Renewed at Counter and left at our Office before 12 M. on Tuesdays.

W. H. MUMLER,

THE CELEBRATED SPIRIT PHOTOGRAPHER,

Will give a few select SEANCES every Monday, Wednesday and Friday evening, at his residence, No. 170 West Springfield street, Boston, commencing Monday evening Aug. 30th, at 8 o'clock. The séance will consist of the exhibition of his wonderful SPIRIT PICTURES, life size, by a powerful magnetic light, and will also exhibit to those present, in a well lighted room, his wonderful powers as a medium. Admission 50 cts. 2wA-Sept. 11.

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Message Department.

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

The Banner of Light Free Circles. These Circles are held at No. 125 Washington Street, Room No. 4, (up stairs) on Monday, Tuesday and Thursday afternoons. The Circle Room will be open for visitors at 10 o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Seats reserved for strangers. Donations solicited. Mrs. Conant receives letters on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock P. M. She gives no private sittings.

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

Notice Concerning Sealed Letters. At the closing of the circle, July 23d, for the summer vacation, the controlling spirit announced that when the circles were resumed, Sept. 6th, a new system, or order, will be inaugurated with regard to sealed letters. Adding that "inasmuch as some dissatisfaction has been expressed by parties who are in the earth-life, and by those with us, we have deemed it best to request each person writing the letter to attach their own name to the outside of the envelope, and for this reason: Perhaps there may be, out of the twenty-five letters lying upon the table, a half-dozen of them marked 'number two' or 'number five,' or with the same initials, or the same private character, consequently Mr. B. gets Mr. C.'s letter, and so on. The parties do not discover that they have got the wrong letter till their own has gone out of the place, and they are not able to recover it; and they have called upon us to inaugurate some system that shall regulate this matter.

And then again, those spirits who are addressed in these letters do not come personally—that is to say, they do not take personal control of the medium to answer them, but the thing is done in this way: Some spirit who is used to answering the letters who is least adjusted for the occasion, takes control of the medium and answers the letters on the table. For example, I am in control as the spirit to answer the sealed letters, and perhaps half-a-dozen spirits will congregate around me; one will say, "write thus and thus upon a white envelope marked 'number two.'" I write what I am told to, but there may be a half-dozen white envelopes marked 'number two.' I am very liable to make mistakes, because when here in control I have no more power to go beyond the mere surface of the letter than you have. I am bounded about by the external senses of the medium, and can go no further.

It is so with those spirits not in human control, but they do not always know it is necessary for them to tell me or the spirit in control what is written in the letter, or to designate it positively. They are sure—liable to no mistake. So they see the outside and the inside, but they do not tell me, so that I can understand by the human senses I am using. Mr. C. writes upon number two to Mr. B., which was meant for Mr. C., whose letter was also marked 'number two.' Therefore many mistakes occur; hence all letters not properly marked by the name of the person writing them, will not be attended to, will be cast aside, and special pains will be taken to set them on one side, if it is known that persons have purposely avoided placing their signature upon them. You cannot fail to see the necessity of this course. It is for your good, and the good of your friends. We who answer them do not care a straw, only so far as we can do you good, and open your senses to the light in the other world, in this way, as in all other ways that come within our reach.

Invocation. Mighty Allah, do thou shed thy light upon these Christians and take away their darkness; do thou give them knowledge and take away their faith; do thou give them strength and take away their weakness. Show them the glory of thy face, and let them read the great book of life undeviatingly. Mighty Allah, the laws of thy divine love fall constantly upon us, and we feel thy life within our lives. We rejoice that thou art always present with us—the Father of the Christian, and the Father of the savage, too. Thy love blesses us, whether we are in death or in the morning of youth. Mighty Allah, when these Christians close their eyes upon earth and its scenes, may they open them upon fair flowers and green fields in the land of souls. May clear waters of truth quench their thirst, and may sunbeams glit their way. May no darkness enshroud the change called death; and may the brightness of the other life make it beautiful. Mighty Allah, we commend these souls to thy keeping. They are thine; deal with them as thou wilt, and receive our praises through the weak lips of mortality. We lift our hearts, Mighty Allah, to thee, day by day, as the trees lift their branches toward the sky and inhale the sunlight to bless and strengthen them. Mighty Allah, thy grace be with us; thy holy spirit protects us; therefore we are safe in thy keeping. July 12.

Questions and Answers. CONTROLLING SPIRIT.—Your questions, Mr. Chairman, I am ready to consider. QUES.—A correspondent writing from Austin, Texas, says: "I have ever been a disbeliever in modern Spiritualism, indeed I look upon it as one of the delusions of the age; but I have warm and valued friends who are believers in its revelations, and I wish to give the subject a thorough investigation. If I am in error, I earnestly desire to be corrected, and if I am right, I earnestly desire to have my friends see the error of their ways. I am about to make? And while I study your theory, cannot I also receive practical lessons? I wish to communicate with some of my departed friends or relatives. How must I proceed? Please answer through the Banner. I am not familiar with the views of your community, and wish to receive my instructions from an unquestionable source. What works shall I read to be correctly informed on the subject? I earnestly desire to know whether there be a reality in Spiritualism, as taught by your people." ANS.—An honest seeker after truth. So your correspondent seems to be, and no doubt is. Now as truth is always available, we are to suppose that no one can seek earnestly for it without finding it. As applied to my all subjects, and all things—Spiritualism not excepted. He considers it one of the greatest delusions of the age, no doubt. Well, so it is, to those whose eyes have not been opened to see it as a truth. It is a delusion to those who have been schooled in a different system of theology. In fact, it is a delusion to all who are spiritually ignorant of it as a philosophy. If we seek to study Spiritualism from an absolutely religious standpoint, we shall fall very far short of learning what it is; but if we mingle philosophy with our religion, and start from a scientific basis, we shall build a structure that neither time nor eternity can destroy. He desires to know the best way to proceed, the best works to read. Let him read, for one, good Mr. Feeble's book called "The Seers of the Ages." It is one of the very best works I know of, particularly good to those who are in search after truth. Beginners in this philosophy of life called Spiritualism. Another most excellent work comes from the pen of Robert Dale Owen, entitled "Footfalls on the Boundary of Another World." I think if your correspondent reads and digests these well, his spiritual stomach will be very much better satisfied, and he will receive a goodly share of spiritual evidence—he will be strengthened, and will know how to proceed further; what steps to take next. And then there is the good Mr. Mansfield, in New York, through whom spirits can manifest, giving evidence to their friends of their power to return and of their existence in the other life, such as no honest man can well set aside as untrue. We might mention many other works that your correspondent might read with benefit to himself; but if he reads these two, he will no doubt see the way clear to be able to proceed without stopping.

Q.—Some months ago a questioner at your circle made the statement that it was said that a microscope that magnified one million times would discover in the human blood the forms of all organic existences below man, and made the inquiry if that was true. The spirit controlling replied he did not know, but thought it probable. Some weeks later the intelligence controlling made the broad assertion that the human blood did contain the forms of all existences below man. If this is true, and can be substantiated, would you concur in the statement of J. Davis, that man is the combination of all beings? If the spirit now in control holds this doctrine, will he please explain, and tell us by what law and how these forms got into the blood? If true, it opens a wide field for thought. A.—I heartily endorse that doctrine. It is true—positively true. But there is not always accompanying truth, when we first discover it, sufficient light to reveal all that is able to reveal to us. We go forward in life, step by step. It seems to be the order of Nature. We cannot possess ourselves of all wisdom in a moment, in an hour, in a day, in a week, in a year, nor in the entire circle of a lifetime on earth and in the spirit-world. But we gradually gain our knowledge, as we advance through matter as spirit. We learn what matter is, and what it is related to. These human structures hold within their being all things through which they have passed. Everything that occupies a grade of life lower than the human body, is represented fully and clearly in the fluids circulating through that body. The blood has been called the life. In a certain sense it is; but not in that absolute sense that many understand it. There is the fluid that courses through the nerves. We may as well call that the life, for it is. There is that more subtle fluid that passes out with the resurrection of the spirit, and becomes the spirit body. We may as well call that the life; so it is. But the blood is that particular kind of life by which the physical body is kept in motion and sustained in its present state, that supports the organs, and gives them life; that you can understand and analyze; that does not escape your philosophy; that you can put into a crucible and learn from it concerning what it holds within itself. The blood, it is well known, is made up of little globules, each one separate and distinct in itself; each one acting upon all the rest, in constant vibration throughout the circulatory system. It has been determined by scientific investigators that each one of these globules contains some specific form of life or being that is found in the lower strata of form. Trees, flowers, all kinds of vegetable life, all kinds of animal life are represented in the blood. Everything that belongs to Nature in her lower states—lower than the physical body—is represented in the blood; every form, every grade of sand. Strange as it may appear, it is true, and capable of demonstration. Here is a problem for scientists to solve. Can we solve it? Certainly, we can. Christ was crucified for demonstrating moral truths; Galileo for demonstrating scientific truths. In later years, a Harvey discovered concerning the circulatory system, and medical science held up its hands in holy horror and declared that Harvey was insane. Today spirits return and declare that the blood holds within itself the universe and all things in the universe. And certain staid, stereotyped individuals in theology and philosophy will doubtless cry out upon the foolish statement; but we will travel on with them a few years in the future, and we shall behold them, either in this life or that which is to come, giving not one credence to one statement, but absolutely believing in them; ay, more, knowing them to be true. The world moves, Galileo lives, and darkness ever passes away before the light. Q.—Some ten years ago I heard a medium, when under what was believed to be high spiritual intelligence, say that man or spirits progressed to that state of knowledge and power over the laws and forces of nature, that they became world creators and governors. A passage in one of Judge Edmonds's volumes seems to convey the same idea. Is that true? A.—Yes; it is true. Q.—Is there an element of life distinct from life germ? A.—Life and form are one and inseparable. Spirit and matter ever act in concert. They are never separated. When you talk about spirits divorced from matter you enter a wide field of speculation, that will always be a field of speculation, and nothing more. Spirit and matter are one and inseparable. You can no more separate them than you can separate God from his works. Can you do this? I have never found the individual who could. I have seen very many who have attempted it, and who have worked very hard to do it, but I never saw one that was successful. Spirit and matter belong together, and we can only know of spirit or life as we know of matter. There is a subtle ether pervading space, entering all bodies, and assisting in all manifestations of matter; but as subtle as that is, it is connected with matter. The unseen forces pervading all nature are connected with matter. We only know what the air is by the matter it is connected with. We can never know anything of life only as we know it through forms of matter. We only read the Scriptures of our God through matter. I am a materialist, in every sense, because I know from observation and earnest study in the spirit-world that matter and spirit always go together and are never separated. Q.—What becomes of the life, the sensation, the instinct, the knowledge existing in the animal creation below man at their death? A.—All the instincts or reasons that belong to all the species of life below man and up to man are constantly changing places. The lower takes the qualities of the higher, passes through the higher, and goes on, forever on, changing its form and character, but preserving its life intact. Nothing is lost, but everything is subject to the law of change. You are not to suppose that these human forms are precisely like those that the spirit manifests through after death. They are crowned with new attributes there, although they retain all that ever belonged to them. They are constantly gathering fresh ones, constantly changing place and changing form. The animal does not lose its identity at death, by any means—it is an animal still. It comes through death to a higher plane, and there waits for another change. When that comes it takes a higher stand. It passes ever onward and upward, but it does not lose its identity. The horse is the horse still; the dog is the dog still; and yet you know that all species of life, whether animal, vegetable or mineral, are capable of improvement. You can improve them by your intelligence here; and if this is true, do you not suppose they go on improving to all eternity? The dog is a finer dog in the spirit-world than here; the horse is a finer horse; the tree is a more glorious tree; the flower is far more beautiful there than here, and yet they preserve all that belongs to them, but they take on new life at every change. Q.—The Christian world do not admit the tree nor the flower into the spirit-world. A.—Oh no, of course not. The Christian world, as you well know doubtless, has made a great many mistakes. Christianity has always bowed down to error, and to nothing else. Christianity overlooked the real life, and bowed down to idols and errors. It may not be the slightest faith or sympathy with your Christian, not that which is embodied in creeds or churches—not at all. I had faith in all that was good. I believed in the principle of goodness—in the one God superintending all things and guiding all according to his own will, but I had not the slightest faith in the soundness and genuineness or truthfulness of your Bible, your creeds or your churches. They were to me false lights leading us into ditches and pitfalls and miry places. Q.—We classify all existences into the ponderable and imperponderable. Your existence is to us that of the imperponderable. Can you take cognizance of the elements we term imperponderable as plainly and palpably as we can that of the ponderable? That which you cannot feel, or recognize with all of your human senses, is imperponderable to you. The air is an imperponderable substance for its substance. To us the air contains images, forms of substance as tangible, as real as the solid earth to you. We take cognizance more clearly of those conditions of life that are imperponderable to you than you do, because we have passed into nearer rapport with them. We stand face to face with them. But there are subtle elements in advance of us. There are elements still imperponderable to us. Advance as far in life as we may, we shall still find an element that is imperponderable to us. We approach one; we come into rapport with it; we analyze it; we find out what it is, and having discovered that, lo! there is another presented. Our Father, God, does not mean that we shall be idle, that there shall ever come a time to our souls when we can say we have learned the whole, there is

nothing more for us to learn or to do. God is wise. He knows that our spirits need to be active, and he gives us just one lesson at a time, and no more. Q.—Is there any truth in astrology? A.—The basis of astrology is eminently true. There are many forms presented by astrology, modern and ancient, that are not true. But in the main the sciences are eminently true. We know that every form, is connected with all other forms. There is a reciprocity of action throughout all Nature. The planets act upon us and we upon them. They determine concerning certain characteristics of our being, and they, possessing the larger life and larger power over us, of course guide us to a very great extent. We cannot guide the planets because we are inferior to them; but the planets can guide us, can determine concerning our physical lives, to a very great extent. The science of astrology, when considered from a spiritual standpoint, is sublime. It presents wonderful facts that no other science ever has. It holds within it the story of the past, the present and the future, and it beckons us onward as no other science ever has, or, in my opinion, ever can. July 12.

Richard Simms. I was the body servant of Richard Simms, from Savannah, Georgia. He gave me his name, so my name and his are alike. At the battle of the Wilderness—I believe you call it by that name—while he was in command of a regiment with the rank of Lieutenant-Colonel, I was his body servant, and I was sent out on a reconnoitering expedition with him, with seven others, and four of us were killed at the Union picket line. I wanted to go very much. He objected because I was his special body servant, but I wanted to go, so he gave his order to that effect. I have been looking round very sharply ever since I have been here, to see how I could manage to come back, since I learned that everybody was coming back. I tried some other ways that seemed to be good at first sight, but I did not make much. Finally I came here, and I've been waiting for the last six months for a chance to come. My master always had a strange preference for me, and once told me his intention to free me and to settle a sum of money upon me, and allow me, before he freed me, to gain an education. Well, I did get a pretty good education. He used to give me books to read, and he taught me to read, and write, and taught me something about geometry. I was quite decently advanced, he said. I used to wonder why he was so very kind to me; he was always ready to do more for me than for the other servants. It may be a hard truth to say, particularly here at this place, but I feel so strongly like doing it I think I may as well. My master was my father. I learned that not here in your world, but in the spirit-world. I have learned all about it, and I have learned, too, that my mother was his father's slave, and that she was whipped so that she died. I have learned a great many other things, and I should be very glad to tell him of some of them if I only have the privilege. He is alive on the earth.

I have been educating myself here in this spirit-world, and I've got along very well. I have learned many things that I knew nothing about. I have traveled to good many places. I have learned about the North and the South, and I have traveled to other countries, and I have got considerable information, and I can satisfy my master—no, my father—with regard to my identity beyond all doubt. I have the means to do it. I have much more than I give here. It would not be right nor proper for me to give here any more than I have, but I have more to give, and I ask that he will meet me where I can give it as it should be given. I will make him a better and happier man, and I will do away with all the fear he has of happiness or misery in the other life. He has ideas of that life, but they are undefined—they are a shadow, and there is very little substance to them. [Do you know your age?] I do know it; I saw twenty-one years and seven months, if I was correctly informed, here on earth. July 12.

Florence Stevens. I am Florence Stevens, of Norwich, Conn. I was fifteen years old—in my sixteenth year. She said I had the quick consumption. I was sick nearly three months, but I was not dead. I finally read on with the remembrance of the things. My father was a builder of car-wheels—railroad car-wheels. I have one sister and a brother. My mother is with me; she died of typhoid fever some years ago. I have been gone nearly two years. I want father to know that we can return. Mother says that the joy of her spirit home will be complete when the friends she has left here know where she is, and how she is living. Mother was of the Orthodox faith when here, but father is a Unitarian in belief, though I've heard him say he did not know as there was any truth in any of the religions—he sometimes thought there was not. An old uncle of his that he will remember well—Uncle Jacob—says he will remember asking him when he was a boy—then my father was a boy—how to know that there was a God for his part he did not see how anybody knew that there was such a being anywhere, since nobody had ever seen him. Uncle Jacob says he thought he was doing God service to shut my father up and keep him on bread and water the next twenty-four hours for uttering such a profane sentiment. In consequence of the punishment he is quite sure my father will remember it well. Uncle Jacob says that nothing would give him more pleasure than to talk with him. He can now stand all such questions as that, and should be not only glad to hear them, but glad to answer them. [He has learned that your father was nearer right than himself.] He has since learned that the intuition of childhood goes far, far beyond all theology. The child, he says, expresses that true religion of the soul that after it becomes warped by the beliefs current in this life, it no longer expresses—but only that which it has been taught to express. Good-day, sir. July 12.

Luella Austin. I am Luella Austin. I am from San Francisco. I lived there—I never lived here. I was born there. I was seven years old when I went away; I am ten years old now. I went mother to know I did not die. Mr. King said I was not dead, but he did not know I was there then. [Did he attend your funeral?] Yes, but he did not see me; he did not know I was there. He said, "It is well with the child—it is well," and then afterwards he said that I was not dead, and that the spirit at death was resurrected from the body to newness of life. That was true, and I was waiting all the time for him to see me, and tell my mother I was there. But he did not see me. [Did you stand close by?] Yes; and auntie and grandmother brought me so close to him that I touched him, and then he said that the Saviour says, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven," and he said if your hearts are right the kingdom of heaven is with you, and so they all had lost their hearts, if they only kept their hearts all right the kingdom of heaven would be with them, and the children would be there too. That was true, only he did not see me, and I could not tell him that I was there, dressed so nice. I was in the coffin I had—I had a blue and white checked dress, and it was new. I liked that, but I did not have that on where I was. Well, there was two of us. I was dressed in white—all in white, and all I had in colors on me was a wreath of myrtle in my hair. [You must have looked pretty.] Yes, I did; and I wanted mother to see me, and I was in hopes all the time he would tell her. He says now, "What I failed to do then I shall try to do now; that is, to help your mother to know that you are present with her, and that you can communicate. Intuitively she knew it, but she says, 'but I did not have the power to demonstrate it as I have now.'" And now, he says, if mother will take the right course she can find out all about us here, and find out things that will make her very happy, and will cause her to feel glad that there is a spirit-world where little children can come and be educated. Don't you know—oh no, you do not know, do you? But my mother said she thought the earth-life was the place for children to stay, and that they never should be separated from their parents, who loved them as she loved me, and she did not think that anybody could take care of me as well as she could. He wants her to know that I am getting along splendidly, and that I would not come back if I could, I love her dearly, but I would not come back to live if I could. Will you tell her? [Yes.] There is George and the baby, you know—oh

no, you do not know, do you? Well, I know about the baby, you see, because I am its guardian spirit. I am, but did I want it to have my name. Do you know why? [No.] Well, her name came when she comes there will be two Luellas, and I don't think that's right, do you? I was sorry about it, but I don't know as I care now. [Have you a spirit name?] No, I like it, and I go by it. [Perhaps your sister won't care about it.] Perhaps she won't, and she can have another name. Well, tell mother that Mr. King says he will try all he can to enlighten her and to restore me to her spiritually, and she must avail herself of the means for spirits to return. He says that God furnishes the robes their food, but he don't take it to their nests. [Do you know any good medium you can control in San Francisco?] I ain't tried; I don't know, but she must go and try them. [And if she do not, what then?] Yes, and if father would! [You want him to?] Yes, yes, I do. [I am glad you spoke of him; he might think you had forgotten him.] Well, I have not. Do not you know, he do not believe anything about anybody living when they die. He says they do not live, that there's nothing after they die. But I reckon he will, now I've come, don't you? [It will make him think. He must have loved you very much.] Well, he did. George ain't big enough to know. George's most seven years old now. [He was quite small when you passed away?] Yes, and the baby was not born. My father's name was George, too. My mother's name is Charlotte. I am going now. July 12.

Thomas Fagin. [How do you do?] Well, I don't know at all. I think I am pretty well. I ought to be well, I've been two years—three years, and seven months getting well, getting into a sort of quiet spiritual state. I was in a sort of an uncomfortable condition when I first came here to this world. I went out in a rather uncomfortable way. [How was it now?] Well, I have the small pox, but I got it now. You'll not catch it at all. I was sick in all, I suppose, three weeks. I died away from my friends, and I not have the consolations of the Church, and I was in a kind of a desperate way when I came here to the spirit-world. Fagin, I did not know whether I was going above or below. Fagin, sir, is my name—Thomas Fagin. I was a friend of the great Mr. Pickwick about nine years I was here. In the old country my mother was one of those sort of persons who foretell future things. Well, she would look right straight into the air, and tell what was coming to pass. Yes, sir, she would do that, and she would tell about talking with the spirits of the dead. And she was considered a sort of a strange person. Well, now, you see, she was one of this kind of folks. [A medium.] Yes, sir. Well, I was in a sort of uncomfortable way to come back ever since I know about it, because I did not have my friends with me, and not having a chance to say anything at all, nothing at all, and they know that I did not have the consolations of the Church, and that I was kind of backward in my religion. I did not keep up with the Church, not go to the communion as much as I ought, and well, I was a little out of order, and they think it's pretty hard with me here in purgatory, because I was not right with the Church. But I want you to know that I'm all right, and I'm in a comfortable state, and I've no need of any sort of praying out. I got absolute here just as well after I went out. There was priests on every hand; at every turn you take you meet a Catholic priest, and he will tell you all you want to know, and 'tis not putting you off with "That's not for you to know. It is one of the mysteries of God and the Church." Oh, no; you not get put off in that way. It is a straightforward, honest answer you got. What-aver is good for the priest to know, is good for the confessor to know too. It is not as it is in this world. Everybody has a chance to learn all that they want to. The priest knows more than the confessor. It is his business to tell what he knows, and not keep it as a scare-crow, and I want my brother to know that, for it will be good for him to know it. [They do not give you absolute as they do here?] No, sir, not at all. But they tell you how you can get it for yourself, and that's very much better. Yes, sir, you earn all you have, and then it belongs to yourself. Now I want him to know just how I am, and I want 'em to quit thinking of me as a poor culprit that's out of the Church, for I'm in the true Church, and that's enough. It's all right with me on this side. My peace was made with God long ago. I made up my mind to try and do just the very best I could, and I've been trying ever since, and that's making my peace with God. It is all the peace we can make, and it is as good as any one need do. Now you know for what I came. It is not on account of any property in the old country, or anything of the sort, only to tell them I am very well off. [Your brother's name?] Timothy. [Is he in Boston?] Yes, sir, and he thinks he can't make a single turn that is not in accordance with the Church. If he eats meat on Friday or through Lent, oh, he is done up entirely. He was always trembling because I was not a good Catholic. Faith, I was then. I was as good a Catholic as myself, only I was not so particular, you know. I would get a whole bunch of sins together, and then go and get them all washed out in a lump, and he got one, and it troubled him so much he wanted to get it washed out right away. There was the liquor once. He's in the purgatory, and he will take all the sins on my shoulders, and it will take a long time to get out of it; I'm somewhere, he do not know at all where, but I am unhappy; and the real truth is, I am happy, and getting along very well indeed. [You wait the priest to tell him, because I know if he do not get it through that source it's all nothing to him. There's a way and a means for everybody. There's a Protestant door to go to heaven through, and there's a Catholic door, and the red man out on the plains has doors—oh there's more doors than one, I tell you. Yes, sir, and the one won't take the place of the other at all. But when they get on this side they see things in an entirely different light. Good-day, God bless you. [Give your age?] My age! Faith, let me see, then. I was born in '34. [You were not very old when you passed away.] Very old; no, sir. Faith, how old did you take me to be? I could not tell, not being able to see you. Faith, that's so, then. Well, I was born then. Reckon it up to suit yourself. [Thirty-five.] Oh, go ahead; you will get it right by-and-by. July 12.

Prayer by Ab-dul-Ha-da; questions answered by Thomas Paine; letters answered by William Berry.

Invocation. Our Father, we pray thee for the baptism of thy holy spirit, for the descent of thy regenerating fire, that shall quicken our perception and burn up the chaff upon the altar of our being, and leave only the white light of truth to guide us through the shadows incident to human life. Since we do not part with our human life at death, our Father, we pray still for thy light, for the guidance of thy holy spirit through thy ministering angels who are wiser than ourselves. Our Father, we pray thee also for the descent of thy holy spirit upon these mortals. Enter thou within the holy of holies of their being, and illumine their understanding, so that they shall shake hands with thee in spirit and in truth. Our Father, all the world is asking to know of thee. Thy sons and thy daughters everywhere cry out unto thee, and they ask where is thy dwelling-place, and how dost thou speak to thy children? May the glorious dispensation of this age be unto thee a divine gospel, showing them where thy dwelling-places, and giving unto them that knowledge that shall cause them to read thy Scriptures aright. We pray because our souls have need to pray, and we praise thee for thy gifts because we have need to praise thee. Praise and prayer go hand in hand, and they lift our souls into a higher condition. They fit us to receive thy blessing. They fit us to stand one grade higher in life. Our Father, our life, our strength, the substance of our souls, the divine reality of our faith, we praise thee this hour, and we send out our prayers, feeling sure that they will reach thee, that thou wilt answer them. Amen. July 13.

Questions and Answers. QUES.—Do not the teachings of these sciences tend to educate us to reject a belief of the spiritual superiority of Jesus over all other men living, or who have lived? Speaking for myself as a lover of Jesus, I know I have great consolation in that love, and would very much dislike to have it lessened. Even accepting that your

teachings are true, does not my special love for Jesus result beneficially to myself and to my fellow life, by bringing me more in rapport with the principles of which he was the embodiment? Take from us our love of and belief in Jesus, and even the best of us have nothing left; but general moral sentiments. But leave Jesus to us and we have friend, counselor and example—in a word, God incarnate. I do not ask (of course not, that truth be sacrificed to expediency, but cannot we justly believe that Jesus was more than man, and more than any man has been, or ever can be? Take your own teachings of what God is, cannot we safely believe that Jesus was more of this than men were or are? If this (to my view very important) string of queries be replied to, can the reply include some special reference to myself that shall convince me that it came from "over the altar"? ANS.—If Spiritualism teaches any investigating soul to think less of the pure doctrine of Jesus of Nazareth, then such a soul had better abandon the investigation of Spiritualism. Spiritualism is but the voice of this same Jesus the Christ, speaking unto the people of this day, but how few there are who recognize this voice. Even those who pretend to know most about Jesus know the least generally. Your correspondent, Mr. Chairman, seems to be wedded to an idol. He seems to have more love for the personality of Jesus, than for the divine principles he taught. He seems to forget that there is a divine truth in Spiritualism, precisely analogous to that which was taught by Jesus. Christianity has ever tended to idolatry, and I suppose it ever will, unless the Christianity be bowed down before the form, and has not thought of worshipping the spirit that animated the form. Christianity has recognized only the form. It is to be deplored, but it is true. Your correspondent says he is a lover of Christ. It is well; but he had better be in love with the divine principles of truth that this man Jesus taught, than to be in love with the man; for he is nothing more than man—human, fallible, like ourselves. Behold him in his agony in the garden, praying that the cup might pass from him! If he were God, would he have thus prayed? Surely not. Again, behold him upon the cross! "Father, forgive them, for they know not what they do." If he had the power to forgive, would he have thus prayed? If he was God in the flesh, as a specialty, would he have thus petitioned the Father to forgive his enemies? No; surely not. All our reason rebel against this view. He was no older brother prominent in virtue, in all the good principles that shine so bright through every age, in the midst of all kinds of darkness. But there have been others than Jesus through whom these lights have shone. Every nation has been blessed with its divine teachers. Every tribe of men has been blessed with its prophets, its seers, its wise men and holy women, and shall we say that none of them were divinely inspired but Jesus? It would be hardly fair to so determine. I would that there were more devout worshippers at the shrine of the spirit of Christ, and less at the shrine of the personality. I would that men and women could worship more the divine principle, and less the image. But to do this, the crucial test is present, and that is this: Can the spirit be looked out and beheld beyond the form of the spirit that animates the form. But since we are growing through the conditions of life, passing higher and still higher, we have a hope that the time will come when religion, pure and undefiled, will be known; that religion that worships God in spirit and in truth; that knows no form; that recognizes no altar save those the living God has erected everywhere; that expects no general judgment, but knows that the judgment seat is within every living soul. Your correspondent has but to compare notes between modern Spiritualism and that Judean Spiritualism taught by Jesus, and he can but come to the conclusion, if he is a reasonable individual, that they are one and the same, and that if he worships the spirit of Christ as exhibited upon the plains of Judea, he worships the spirit of Spiritualism as it is seen now and day.

Q.—Is the condition of the mind all that constitutes heaven or hell to the soul? A.—The condition of the mind is all that constitutes heaven or hell to the soul. Q.—Does this bar the spirit from changing its location, or can it go where it pleases? A.—It is free to change localities when in accordance with the laws by which it finds itself surrounded—laws that are unchangeable to us—meet us everywhere. We find them in childhood, in mature age, in old age; we find them in the grave, and beyond the grave, and we believe we ever shall find them, and that we face with our magister, and demand that we understand obedience. If our will is in accordance with the laws by which we are surrounded we can exercise that will as we please; if it is not, then the law being greater than we are, it will rend us. Q.—Does the spirit know of any spirit chained to earth-sphere that could not immediately go to a higher if it desired to do so? A.—Yes, your speaker knows of many—indeed, they are without number who are chained to this earth's sphere, while they pray earnestly that they may depart hence. But laws over which they have no control, and toward which they are not in harmony, decide for them whether they will or no. Q.—What are the bonds, ignorance or weakness? A.—Weakness is but another term for ignorance. They are synonymous. Sometimes these bonds are magnetic and electric; sometimes the conditions under which they made their exit from this earth still bind them to this life, and they cannot be separated from it till those conditions by reason of law are changed. When they are, their bonds will be severed and they will go free. Q.—Are the spirits' chances for progression expanded or limited by the change usually termed death? A.—They are expanded, because the spirit does not meet with those external states that arise from custom, that it meets with here. It has none of that kind of poverty to contend with that had to contend with here. Knowledge is free for all. It is not closed within the four walls of any institution; it does not demand gold and silver before it will open its lips for our instruction; it is free for all; therefore you will at once perceive that the spirit enlarges its freedom at death. It takes on new conditions that it has new facilities added to it. The worm, when it leaves the chrysalis, becomes the butterfly; before, it was but the grub crawling upon the ground. It died, and rose again with a larger freedom; and thus it is with the soul. Q.—Do spirits regard the misdeeds of their earth-friends in the same light they did while here in the physical form? A.—Oh, no; they regard them with sympathy, with charity, with pity; they regard them in the full light of truth; they are able to see behind the effect, and discern the cause; they know wherefore their friends take this or that course in life; they see the propelling forces—the levers that move their friends in this or that direction. And when they see them forced by circumstances to take that which is the lesser good, they mourn over the course they have taken, but not without hope; because they know that by the experience they will gain in traveling that way they will attain strength to face themselves, and will avoid such a course in future by coming into harmony with better laws, by making themselves acquainted with their surroundings. When we are thoroughly acquainted with the laws that govern us, we shall of course place ourselves in harmony with those laws, and shall move on in concert with them. It is only because we are ignorant of ourselves and the law, and our relation to the law, that we kick so hard against law. If we were not ignorant, we should never do this, because we should know that the law is greater than ourselves, and would rend us more severely if we were not in harmony with it. Q.—Is there such a thing as that which we have been accustomed to term the vital principle or vital force, or is it a mere mode by which the elementary principles of life act? A.—Yes; there is such a thing as a vital force, a subtle principle that not only pervades the human form, and keeps it in action, but pervades all other forms. You call it sometimes electricity—sometimes magnetism. You divide it off into different degrees or states, and give it different names. It is an imperponderable essence, that keeps these human machines in motion by playing upon the nerves, and the nerves in turn play upon the muscles. If it was not for the presence of this vital force in the system, decay would ensue. Wherever it is absent, decomposition begins to take place. If any part of the system is diseased, the vital force is not there. If it is, it

no, you do not know, do you? Well, I know about the baby, you see, because I am its guardian spirit. I am, but did I want it to have my name. Do you know why? [No.] Well, her name came when she comes there will be two Luellas, and I don't think that's right, do you? I was sorry about it, but I don't know as I care now. [Have you a spirit name?] No, I like it, and I go by it. [Perhaps your sister won't care about it.] Perhaps she won't, and she can have another name. Well, tell mother that Mr. King says he will try all he can to enlighten her and to restore me to her spiritually, and she must avail herself of the means for spirits to return. He says that God furnishes the robes their food, but he don't take it to their nests. [Do you know any good medium you can control in San Francisco?] I ain't tried; I don't know, but she must go and try them. [And if she do not, what then?] Yes, and if father would! [You want him to?] Yes, yes, I do. [I am glad you spoke of him; he might think you had forgotten him.] Well, I have not. Do not you know, he do not believe anything about anybody living when they die. He says they do not live, that there's nothing after they die. But I reckon he will, now I've come, don't you? [It will make him think. He must have loved you very much.] Well, he did. George ain't big enough to know. George's most seven years old now. [He was quite small when you passed away?] Yes, and the baby was not born. My father's name was George, too. My mother's name is Charlotte. I am going now. July 12.

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would ward off disease; it would keep the parts in health. The absence of it lays us open to disease. The presence of it keeps off disease, and keeps us in harmony with Nature's laws. When the vital force is lacking in a plant, it dies. Its leaves wither; its stalk becomes unable to transmit anything that will give new life from the roots. So it is with all kinds of animal life. When the vital force is lacking, the animal form begins to change, to decompose. The particles begin to separate. This vital force is found in the atmosphere, in the water, in the lightning, in the darkness. You find it everywhere. We may as well call it God as to call it anything else. July 13.

Thomas Green.

Mr. White, is it? [Yes; but you have the advantage of me.] Yes, sir; but if I had been present with you and able to speak to you, two weeks ago, it would have been different, perhaps, because you could have seen the body; but now I have parted with it, and stand behind a screen. I tried very hard to speak here yesterday, but failed.

Green is my name—Thomas Green. [You parted with your body about two weeks ago.] Yes; about that. I hoped that the other life would be a better state, but I cannot say that I really had any sure belief in it. I know now that this spirit-world is a real, tangible world, and we can gain happiness much easier in this life than we could on earth. Carrying round these clogs of the flesh, crawling upon the earth, bound to its service, and never able to rise out of a certain sphere of action, is what I call progressing under difficulties.

Why, there is just as much difference, Mr. White, between life in the spirit-world, after we get rid of the body, and life attached to a human body, as there would be between the freedom of the universe with a good, sound, healthy body here in this life, and the freedom of a seven-by-nine cent and a half body. The nearer the mind comes to understand the conditions of the mind that is out of the body, the better able will be the mind that is out of the body to act upon circumstances here. By slow degrees the world moves, and all the revelations of art or science can only come to the mind through very small crevices here in the earth-life. Tell Mrs. Newhall I will sweep her house clean by the time she gets ready to inhabit it, and see that it is all in order. She will understand it. [Did you know me when here?] I knew of you, sir. Good-day. [Here a lady in the audience came forward and asked permission to speak with the spirit. She had recognized him as her son by certain characteristics given before he began to speak, and was affected to tears by the recognition. The conversation was in substance as follows:]

SPRIT.—I knew you were here, but I avoided coming in contact, for fear I would break down. Good old broad-brim helped me. You expected me yesterday, didn't you? [Yes.] I expected to come. [I am glad you came to-day. Come again, won't you?] Of course I shall if I can. I came on your magnetism, but did not want you to know it for fear I should break down, and I did not want to harm you, either. I will do more for you now than I could have done here. It is well I went. [You must learn to be happy, to be glad now.] Oh, I am glad! I am glad, mother! [You do not find the shadow?] Oh, no; no shadow at all. The shadow was only in passing. It is but the reflection of this earth-life that makes the sorrow. I am quite free from it. I am just as joyous as a wild bird when I am away from earth. [Go away, then, as quick as you can.] Oh, no; I am not going away till I do something for you. Don't think because I manifest sorrow here it will be so when I leave the earthly conditions. Oh, no, no; not at all. [Don't control the medium too long, and tire her?] No, I won't; I will take good care of her; do not be afraid. God bless you! I have got the anchor in my soul—the emblem you have. [Yes.] Keep it. Good-day. July 13.

MESSAGES TO BE PUBLISHED. Thursday, July 15.—Invocation: Questions and Answers; Albert Field, of Taunton, Mass.; Mrs. Abbie Pike; James L. Cameron, of Missouri; to Joseph R. Ericsson; Jennie Reed, of Boston, to her mother. Friday, July 16.—Invocation: Questions and Answers; Albert W. Urdett, of Australia; Louisa Jane Williamson, of New Bedford, Mass.; to her sister; Francis Mardon, of Portsmouth, N. H. Saturday, July 17.—Invocation: Questions and Answers; Poem by Anna Cora ("Birdie"); Wilson; William Sherburne, of Oberlin, O.; Nora Giles, to Henry Giles, of Quincy, Mass.; Margaret Shaw. Sunday, July 18.—Invocation: Questions and Answers; Daniel Loud, of Boston, to his son, P. Quincy Loud; John Perry, of Boston, to his mother; Jennie Andrews, of Schuylkill, N. Y., to her mother; John C. Carter, of Dover, N. H.

preach better truths, I tell you, than any of 'em preach around here. If I do n't, I'll sell out the first thing. Where did I live? Why, Concord. [Did you live in Concord, N. H.?] Yes, sir. [Once lived there.] Did you? In the State Prison? [Not exactly; a little this side.] At the Old Eagle? [Yes, I boarded there.] Did you? Oh Lord! [I used to carry on printing there.] Where? [In Lowe's Block. Do you know where it was?] Oh, yes. Well, I wish I could talk plous now I am dead, but I can't. All I care for is to let them know I am happy. I can't be anybody else. What's the use? I'm just the same. [In what part of the town did you live?] Up near the Old Eagle, about a stone's throw off. [Toward the State House?] Yes. This is Boston, ain't it? [Yes; were you ever here before?] Oh, yes. How soon do you publish? [In five or six weeks.] Do you know, I undertook to be a printer's devil once, but I was too big for the place. [In the Patriot office?] No; in the Globe. They said I was too much of a devil to be there. [All who learn the trade have to bear that name.] Even if they don't have the hoofs and tail. [Are your parents living?] Yes, sir; they are in this world. My ten minutes are out, consequently my lens is expired. Good-day. July 13.

Mary Ann Swazey. I hope I shall be able to reach my friends here, but of course I don't know. My name was Mary Ann Swazey, of Alfred, Maine. I have friends in Boston I would like to reach. They are liberal, and perhaps I can do better with them than with those I have in Maine. I was forty-three years old, and a Christian when here—I tried to be, but it is very hard to know in what a Christian consists. They ask you here, in the spirit-world, what you mean by it when you say you are a Christian, and you have to define. But it doesn't amount to much, I assure you, and I want my friends to know it. I want them to pin their faith upon something that is real—that will survive death. That is why I come back. I want them to be wedded to a religion that won't pass away with the body, that won't be separated from us when we are separated from the body. My brother Robert is here in Boston, and I want him to receive the light. I want him to know that heaven is not such a place as we were taught to believe in our childhood. I have been gone most thirteen years. It is time I returned. I feel just as high as I can remember as I felt before I died. They say to me, "What's the first thing coming. Don't forget my name." Mary Ann Swazey. I want my friends to investigate this light, to satisfy themselves, to receive and believe in a religion that will last beyond the grave. That is what I come for. [Is your brother's name Swazey?] Yes. Good-by. July 13.

Donations in Aid of our Public Free Circles. A Friend, 100 South Broadway, N. Y. \$10.00. E. R. Pym, 100 South Broadway, N. Y. 5.00. E. Howard, North Bridgewater, Mass. 5.00. Clark Dye, Prospect, N. Y. 5.00. M. P. Farnham, 100 South Broadway, N. Y. 5.00. Friend, Brooklyn, N. Y. 2.00. Friend, Boston, Mass. 4.00. J. W. Atwood, Shoreham, Vt. 1.00. A. F. Alkerson, Elkhart, Ind. 1.00.

Dr. Main's Health Institute, at No. 225 Harrison Avenue, Boston. Those requesting examinations by letter will please enclose \$1.00, a lock of hair, a return postage, and the address, and state sex and age. 13w-July 3.

MISS M. E. COBB. Clairvoyant, Heating and Test Medium. Miss Cobb also has a great Indian healing salve, which is warranted to cure corns, warts and every curable sore. Hours from 9 to 10 o'clock. No. 83 Bevers, corner of Grove street, Boston. Sept. 4-2w.

JULIA M. FRIEND. Medical Clairvoyant, office 120 Harrison Avenue. Examination \$2.00. Hours from 9 A. M. to 5 P. M. Medical prescriptions put up and sent to all parts of the country. July 24.

DR. JAMES GANNEY CHESELEY, No. 16 Salem street, Boston, Mass., Eclectic and Magnetic Physician, cures mind and body. Dr. C. is eminently successful in treating those who are called imprints; cures strange feelings in the head, and in the liver, kidneys, rheumatism, humors, bilious complaints, and all diseases which arise from impurity of the blood, disordered nerves and want of management. Examining examinations of diseases, business, or anything by letter, from Dr. C. or Mrs. Stuckney, will please enclose \$1.00 stamp and lock of hair, also state sex and age. If you wish to become a medium of note, call on Dr. C. at the great healer of clairvoyance. Developing circles Monday and Friday evenings.

MRS. S. J. STICKNEY, 16 Salem street, Medical and Business Clairvoyant, examines and prescribes for persons at any distance by a lock of hair. She also examines the spirit of your friend takes control and talks with you about the affairs of life. Circle Monday and Friday evenings. 1w-Sept. 11.

LAURA H. HATCH will give Inspirational Musical Séances every Monday, Wednesday, Thursday and Friday evening at 8 o'clock. Circle at 10 A. M. at her house on left from Berkeley, Boston, Mass. Terms 25 cents. Sept. 11-4w.

MARY M. HARDY, Test and Business Medium, No. 93 Poplar street, Boston, Mass. Sealed letters answered by enclosing \$1.00 and two red stamps. Circles every Thursday evening. Admittance 25 cents. Aug. 28-13w.

MISSES SEVERANCE AND HATCH. Trance, Test and Business Mediums. Medical examinations given. No. 288 Washington street, Boston, room No. 6. Hours from 9 to 12, and 1 to 6. 13w-Sept. 11.

MRS. E. A. HOWLAND, Clairvoyant, Psychometric Reading and Magnetic Medium, 61 Kneeland st., Boston. Circles every Sunday evening. Admittance 25c.

MRS. L. W. LITCH, Trance, Test and Healing Medium, Circle at 8 o'clock on Sunday evenings and Wednesday afternoon, 97 Sudbury street, room No. 18. Sept. 11-1w.

MRS. M. A. PORTER, Business and Medical Clairvoyant, No. 6 Lagrange street, Boston. Sept. 4-1w.

SAMUEL GROVER, HEALING MEDIUM, No. 13 Dix Place, (opposite Harvard street.) 13w-July 3.

MRS. EWELL, Medium, No. 11 Dix Place, Boston. Hours from 9 A. M. to 5 P. M. 4w-Aug. 21.

TRACTS! TRACTS! First Edition, 100,000. Half Sold. NOW ready, a series of short, pointed articles, "Pebbles," in the form of four page Tracts, prepared expressly for general distribution. By Lois Waisbrooker. Terms: \$5.00 per single, \$25.00 per box of 5000, \$50.00 per box of 10000, \$100.00 per box of 25000. 50 cents extra on each 10000 when sent by mail. For sale at the BANNER OF LIGHT BOOKSTORE, 128 Washington street, Boston.

Lithograph Likeness of Dr. Newton. WILLIAM WHITE & CO. will forward to any address by mail, post-paid, a beautiful Lithograph Likeness of Dr. J. R. Newton, on receipt of 50 cents.

NEW YORK Advertisements. BUST OF ANDREW JACKSON DAVIS. NEARLY life-size. In plaster of Paris. It is acknowledged to be one of the best likenesses of the Sec'ry yet made. Price \$7.00—Boxed, \$8.00. Sent to any address on receipt of the price, or C. O. D. A liberal discount is given to those who order by mail. MAGDONALD & CO., 697 Broadway, New York City. May 15.

MRS. C. S. SEYMOUR, Business and Test Medium, 136 Bleeker street, corner Bleeker and Laursen streets, third floor, New York. Hours from 2 to 6 and from 7 to 9 P. M. Circles Tuesday and Thursday evenings. Aug. 14-4w.

New York Advertisements.

THE GREAT SPIRITUAL REMEDY, MRS. SPENCER'S POSITIVE AND NEGATIVE POWDERS. THE magic control of the POSITIVE AND NEGATIVE POWDERS over diseases of all kinds, is wonderful beyond all precedent. They do no violence to the system, causing no purging, no nausea, no vomiting, no narcotizing. MEN, WOMEN and CHILDREN find them a silent but sure success. POSITIVE cure Neuralgia, Headache, Rheumatism, Pains of all kinds; Diarrhoea, Dysentery, Vomiting, Dyspepsia, Flatulence, Worms; all Female Weaknesses and derangements; Piles, Cramps, St. Vitus' Dance, Spasms; all kinds of Fever, such as Typhoid, Malaria, Scarletina, Erysipelas; all Inflammations, acute or chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other organ of the body; Consumption, Bronchitis, Coughs, Colds; Scrofula, Nervousness, Sleeplessness, &c. The NEGATIVE cures Paralysis, or Palsy, whether of the muscles or of the senses, as in Blindness, Deafness, loss of taste, smell, feeling or motion; all Low Fevers, such as the Typhoid and the Typhus; extreme nervous or muscular Prostration or Exhaustion. Both the POSITIVE AND NEGATIVE are used in Cholera and Fever. FEVERS are delighted with them. AGENTS and DRUGGISTS are desired for them. Full terms and Fuller lists of diseases and directions accompany each box. Sent by mail, or by express, on receipt of the price, or by registered letter. OFFICE, 217 St. MARKS PLACE, NEW YORK. Address, PROF. PATTON SPENCER, M. D., Box 5817, New York City. If your druggist hasn't the Powders, send your money at once to PROF. SPENCER, as above directed. For sale also at the Banner of Light Office, No. 128 Washington street, Boston, Mass. July 3.

DR. WILLIAM CLARK'S MAGNETIC REMEDIES. COMPOUNDED AND PREPARED BY Jeannie Waterman Danforth, Clairvoyant and Magnetic Physician, 54 Lexington Avenue, three doors below 25th street, New York. Sent by Mail or Express to all parts of the World. Tonic and Strengthening Powders; Catarrh and Dyspepsia Remedy; Vegetable Anti-Bilious Pills; Vegetable Syrup; Female Strengthening Syrup; Nerve Syrup; Bronchial and Pulmonary Cordial; Children's Cordial, for Pitts, Colic, &c.; And Worm Syrup; Price \$1.00 each, sent by express. Address, MRS. DANFORTH, 54 Lexington Avenue, New York. A limited number of patients can be accommodated with rooms and board at her residence. PARTIES APPLICABLE desiring to consult Dr. CLARK'S SPIRIT can do so by addressing Miss DANFORTH, and the proper remedies will be forwarded, and sent where the medicines are desired, or of applicability. By permission, the following parties are referred to: Berkeley Street, Cambridge, Mass., Feb. 5, 1869. Dear Mrs. DANFORTH—Will you please cause to be sent by express to the address given below three bottles of your "Vegetable Syrup," and a bottle of the "Bronchial Syrup." They have both been used by a relative of mine in a case of bronchial derangement and of threatened pulmonary complaint, and the relief afforded is such that I should be glad to hear that the sale of these medicines is extended, both because of the good they have shown themselves capable of effecting, and because of the evidence they furnish that practical aid may come to us from the next world. Truly yours, ROBERT DALE OWEN. Address the medicines, Mrs. R. D. Owen, care Philip Hornbrook, Esq., Evansville, Ind. St. Louis, Mo., Nov., 1868. Bro. S. J. JOHNS—I see you are advertising the medicines of Dr. Clark's spirit, who, controlling, prescribes for the sick through the organism of Jeannie Waterman Danforth. Permit me to tell you, with deep feeling, friend Jones, that I have used these medicines—the Syrup, Nerve and Power—and because of the relief they afforded, I know them to be excellent, as hundreds of others will testify. Dr. Clark is a noble and brilliant spirit. Most truly yours, M. MILESON, New York City, writes: "Was under treatment at Mrs. Danforth's residence three weeks last winter, for ulcerated inflammatory sore eyes. Returned home well; have used the remedies in my family, and am satisfied of their virtues." T. W. TAYLOR, Ancora, N. J., writes, ordering more medicine for his wife; she has gained 15 or 20 pounds since she commenced treatment; neighbors declare the improvement, one of whom sends a lock of hair for diagnosis. ABBY M. LAFLIN FERRELL, Georgetown, D. C., writes: Vegetable Syrup sent to her milk woman's husband, who was suffering with pains and internal tumors, compelling him to his room; in ten days was out and at his work. Cincinnati, O., 1868. Mrs. DANFORTH—The clairvoyant examination for the lady whose hair I sent you is perfectly satisfactory. She informs me that the diagnosis is more accurate and complete than she could give herself. Please forward remedies recommended. Yours, &c., CHARLES H. WATERS. ISRAEL HALL, Toledo, O. CHARLES S. KINNEY, Cincinnati, O. PAUL BREMOND, Houston, Tex. "A good clairvoyant means a blessing to humanity. We know Mrs. Danforth well, and know her to be in this city she established a good reputation. She is now located at 54 Lexington Avenue, New York. One of her controlling spirit guides (Dr. William Clark, well known in this city as a most excellent physician), has prescribed through her several good remedies for those afflicted."—HANNER OF LIGHT, Boston, Mass. 21w-Aug. 28.

DR. J. R. NEWTON. Will heal the sick in NEWPORT, R. I., until Sept. 24; will set in HUNTSVILLE, N. Y., at "Bloomer's Hotel," three days—Saturday, Sunday and Monday, Sept. 4th, 5th and 6th; then on and after Sept. 11th, at LEAVENWORTH, KANSAS, HEALING THE SICK EVERY MORNING, free, in a PUBLIC HALL, after 12 o'clock, at the PLANTERS' HOTEL. Aug. 25.

SOUL READING, Or Psychometrical Delineation of Character. MRS. A. B. SEVERANCE would respectfully announce to the public that, those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical diseases, with their causes, and the means by which they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the latter immediately married. Full delineation, \$2.00; Brief delineation, \$1.00 and two red stamps. Address, MRS. A. B. SEVERANCE, Office, 125 South Clark street, (between Monroe and Adams), Chicago, Ill. Office hours from 9 A. M. to 12 M., and 1 to 4 P. M. July 10-13w.

DR. HALL'S PREMIUM VITALIZING (ALVANIC BATTERIES), A PATENT process, and family use, with books of instruction upon the subject, devised by Dr. Thomas Hall, Electrician, No. 19 Broadway street, Boston, Mass. Illustrated catalogue sent free on application. Dr. Hall received the highest premium for his Curative Batteries and Appliances at the Paris Exposition, a GOLD AND BRONZE MEDAL. July 31-13w.

Healing by Laying on of Hands! DR. J. M. GRANT, THE MAGNETIC PHYSICIAN, has arrived from San Francisco, Cal., where for the last two years he has practiced with great success, healing by the laying on of hands. He treats successfully most chronic diseases, as well as some of the acute ones, such as Erysipelas, Rheumatism, Neuralgia, Cramp, Cholera Infantum, Brain Fever, Liver Coma, &c., and general derangement of the system. Office, 125 South Clark street, (between Monroe and Adams), Chicago, Ill. Office hours from 9 A. M. to 12 M., and 1 to 4 P. M. July 10-13w.

DR. WILLIAM CLARK'S MAGNETIC REMEDIES. ANNE DENTON BRIDGE continues to make Psychometric Examinations. Terms for metals, oil, &c., \$5.00; for character, (sometimes obtaining autographs of the future), \$1.00. 16 Phil. Ave., 11th street, East, Washington, D. C. Send for Circular. 5w-Aug. 14.

MRS. MARY LEWIS, Psychometrist and Healing Medium. By sending autograph or lock of hair, will give psychometrical readings of character, answer questions, &c. Terms \$1.00 and two red stamps. Address, 125 S. W. M. Morrison, Whitehouse Co., Ill. 12w-July 3.

MRS. C. O. SEAMAN, Psychometrist, by sending autograph, will give psychometrical reading of character, and answer questions, &c. Terms \$1.00 and two red stamps. Address, 125 S. W. M. Morrison, Whitehouse Co., Ill. 12w-July 3.

RELIGIO-PHILOSOPHICAL JOURNAL. THE above is the name of a large sized weekly newspaper, devoted to the study and advancement of Spiritual Philosophy, Arts and Sciences, Literature, Romance and General Reform. In it are published the choicest of Henry Ward Beecher's sermons. For the regular Home Departments, we have a Department devoted to the ARTS and SCIENCES, a FRONTIER DEPARTMENT, by E. V. W.; a PACIFIC DEPARTMENT, by Benjamin T. East, and a PULPIT DEPARTMENT, by H. T. Moore, M. D., 634 Race street, Philadelphia. Either of whom will receive subscriptions and communications for the Journal. Terms \$3 per annum, in advance. For the purpose of widening circulation and others an opportunity to judge of the merits of this paper we will send it to any person for three months on the receipt of FIFTY CENTS, and on an equal opportunity for Spiritualists to put a FIRST-CLASS Spiritual Paper into the hands of friends (who otherwise might never know of the Spiritual Philosophy) for three months at the simple outside of FIFTY cents for each month's subscription, which is just the cost of the blank paper at the Paper Mill, and entering the names on the mail list. It is a Western Paper, and perhaps possesses some of the peculiar characteristics of Western life. We appeal to our Eastern friends, as well as all others, to give the Journal a trial for three months. Address, S. B. JONES, No. 192 South Clark street, Chicago, Ill. Aug. 21.

CHAUNCY HALL SCHOOL, 10 Essex street, Boston. THE 42d school year will commence Sept. 6. The Lower and Upper Departments give a complete course of school education, with preparation for College, Scientific Studies or Business. All pupils of the Upper Department practice Military Drill. Arms are furnished by the School. Examinations will be held Sept. 2d and 4th, on which days pupils may be entered between 9 A. M. and 4 P. M. Also on Aug. 14th, 21st and 23d, between 9:30 A. M. and 2 P. M. Catalogue can be obtained of Messrs. Fields, Osgood & Co., 21 North Street, and Tewksbury & Co., 45 South Street. Aug. 21-5w.

BROWN BROTHERS, AMERICAN AND FOREIGN PATENT OFFICE, 40 School street, opposite City Hall, BOSTON, MASS. ALBERT W. BROWN, EDWIN W. BROWN (Formerly Examiner at Scientific American).

AGENTS WANTED—\$75 TO \$300 per month sure, and no risk. We want to engage a good agent in every county in the U. S. and Canada, to sell our Everlasting Patent White Wire Clothes Line, and also our Patent White Wire Clothes Line. For full particulars to Agents, address the American Wire Company, 25 William street, New York, or 16 Dearborn street, Chicago, Ill. 4tw-July 31.

BELEVIDERE SEMINARY, BOARDING and Day School for Young Ladies, will reopen on the 1st of September. Send names to Dr. Andrew Stone, of Troy, N. Y., and obtain this great book. 1y-Aug. 1.

SPIRITUALISTS' HOTEL—Board by the Day or Week, at \$1.50 per day, at 54 Hudson street, Boston. Sept. 11-4w.

JOB PRINTING of all kinds promptly executed by EMERY N. MOORE & CO., No. 5 Water street, Boston, Mass. July 3.

EXETER HALL, A THEOLOGICAL ROMANCE. The most Startling and Interesting Work of the Day. READ "EXETER HALL." READ "EXETER HALL." READ "EXETER HALL." READ "EXETER HALL."

EVERY Christian, every Spiritualist, every skeptic, and every preacher should read it. Every ruler and statesman, every teacher and reformer, and every woman in the land should have a copy of this extraordinary book, for which there is a growing demand at the present time. Price 15 cents, postage 2 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 128 Washington street, Boston, Mass. THE QUESTION SETTLED: A CAREFUL COMPARISON OF BIBLICAL AND MODERN SPIRITUALISM. By Rev. Moses Hull, FORMERLY A NOTED SECOND-ADVENT MINISTER.

The reputation and ability of this author are so well known, we need only announce the issue of the work to insure a wide circulation. The subject is treated in a concise, masterly and convincing manner. It is a complete and triumphant vindication of the Spiritual Philosophy. Price \$1.50; postage 20 cents. For sale by the publishers, WILLIAM WHITE & CO., 128 Washington street, Boston, and by the BANNER OF LIGHT BOOKSTORE, 128 Washington street, Boston.

RECORD EDITION. THE BOOK OF RELIGIONS; VIEWS, CREEDS, SENTIMENTS OR OPINIONS, OF ALL THE PRINCIPAL RELIGIOUS SECTS IN THE WORLD, particularly of all Christian Denominations in Europe, America, and Asia, with a full and complete Statistical, together with Biographical Sketches, by JOHN HAYWARD. Price \$1.50; postage free. For sale at the BANNER OF LIGHT BOOKSTORE, 128 Washington street, Boston.

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HUDSON AND EMMA TUTTLE, HENRY C. WRIGHT, WARREN CHASE, CHARLES S. WOODRUFF, DR. A. B. CHILD, MRS. LOIS WAINBROOKER, P. B. RANDOLPH, WARREN S. BARLOW, MRS. ELIZA W. FARNUM, GEORGE STEARNS, ETC., ETC., ETC.

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Miscellaneous.

DR. J. R. NEWTON. Will heal the sick in NEWPORT, R. I., until Sept. 24; will set in HUNTSVILLE, N. Y., at "Bloomer's Hotel," three days—Saturday, Sunday and Monday, Sept. 4th, 5th and 6th; then on and after Sept. 11th, at LEAVENWORTH, KANSAS, HEALING THE SICK EVERY MORNING, free, in a PUBLIC HALL, after 12 o'clock, at the PLANTERS' HOTEL. Aug. 25.

SOUL READING, Or Psychometrical Delineation of Character. MRS. A. B. SEVERANCE would respectfully announce to the public that, those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical diseases, with their causes, and the means by which they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the latter immediately married. Full delineation, \$2.00; Brief delineation, \$1.00 and two red stamps. Address, MRS. A. B. SEVERANCE, Office, 125 South Clark street, (between Monroe and Adams), Chicago, Ill. Office hours from 9 A. M. to 12 M., and 1 to 4 P. M. July 10-13w.

DR. HALL'S PREMIUM VITALIZING (ALVANIC BATTERIES), A PATENT process, and family use, with books of instruction upon the subject, devised by Dr. Thomas Hall, Electrician, No. 19 Broadway street, Boston, Mass. Illustrated catalogue sent free on application. Dr. Hall received the highest premium for his Curative Batteries and Appliances at the Paris Exposition, a GOLD AND BRONZE MEDAL. July 31-13w.

Healing by Laying on of Hands! DR. J. M. GRANT, THE MAGNETIC PHYSICIAN, has arrived from San Francisco, Cal., where for the last two years he has practiced with great success, healing by the laying on of hands. He

SIXTH NATIONAL CONVENTION OF SPIRITUALISTS.

Held at Krenn Hall, Buffalo, N. Y., commencing Tuesday, Aug. 31, 1869.

Reported for the Banner of Light.

The weather is cool as October; the hall, in the third story of the building, large, high and pleasant. At 10 o'clock A. M. about one hundred delegates were present, among whom we noticed some of the prominent workers in the ranks of Spiritualism, and particularly leaders in the organization movement.

President Fox promptly called the Convention to order, and the Presidents of the several State Organizations were invited to take seats upon the platform as Vice Presidents. The exercises were opened with vocal and instrumental music by the Buffalo choir, followed by an invocation from Mrs. S. A. Horton. Samuel H. Wortman read an address of welcome to the delegates, in behalf of the Buffalo Spiritualist Society.

The credentials of delegates were called for by the President, those who were present handing them in to the Secretary.

The following votes were then successively passed:

1. That all persons having credentials from Local Societies be referred to the delegations from their respective States.

2. That Cushing's Manual be adopted as a Parliamentary guide to the business of the Convention.

3. All resolutions to be referred to the Committee on Resolutions, after being read, without debate.

4. No person to speak more than ten minutes on any one question, more than once, without the consent of the Convention.

5. Delegates from each State requested to appoint one of their number to serve as a Committee on Resolutions; also one upon the Committee on Resolutions; also one upon the Committee on Education; these Committees to be announced at 3 o'clock P. M.

AFTERNOON SESSION.

The afternoon session was opened with excellent singing by the Buffalo choir, after which Mr. Fred. B. Gourlay, of Philadelphia, recited in a most artistic and effective manner the Shakespearean poem, "Life," given through Miss Lizzie Doten.

The President announced the following persons as comprising the Business Committee: D. Y. Kilgore, J. S. Loveland, Mrs. S. A. Burtis, J. G. Wait, John Frist.

The Committee on Resolutions consist of Mrs. S. A. Horton, Michigan; Eli F. Brown, Indiana; Levi Weaver, Maryland; H. S. Brown, Wisconsin; D. Y. Kilgore, Pennsylvania; Cephas B. Lynn, Massachusetts; J. G. Wait, Kansas; Mrs. S. E. Warner, Illinois; E. S. Wheeler, Ohio; L. K. Cooney, New Jersey; J. W. Seaver, New York; D. P. Wilder, Vermont.

Committee on Revision of the Constitution.—D. B. Harrington, Michigan; J. K. Bailey, Indiana; John Frist, Maryland; Dean Clark, Wisconsin; Carrie A. Grimes, Pennsylvania; George A. Bacon, Massachusetts; F. P. Baker, Kansas; J. S. Loveland, Illinois; Miles Harris, Ohio; J. G. Fish, New Jersey; P. L. Chum, New York.

Committee on Education.—Hon. J. G. Wait, Michigan; Mrs. Amelia Willard, Indiana; Wm. Musson, Maryland; A. J. Dearing, Wisconsin; Carrie S. Burcham, Pennsylvania; A. E. Carpenter, Massachusetts; P. Baker, Kansas; W. F. Jamieson, Illinois; A. A. Wheelock, Ohio; Saml. H. Wortman, New York; D. P. Wilder, Vermont.

The most important feature of the afternoon was the presentation of the report of the Board of Trustees, which is as follows:

Annual Report of the Board of Trustees of the American Association of Spiritualists for 1868 and 1869.

Soon after the adjournment of the Association, the Board met in the city of Rochester, N. Y., on the 29th of August, 1868. Present—Dorus M. Fox, John C. Dexter, Hannah F. M. Brown, Michael B. Dyott, George A. Bacon, Warren Chase and Henry T. Child (seven).

Dorus M. Fox was elected President, and Henry T. Child Secretary. We then proceeded to draw the names of the members who were to serve one, two and three years. Almon B. French and Robert T. Hallock were drawn to serve three years. Hannah F. M. Brown and George A. Bacon were drawn to serve two years, and Warren Chase and John C. Dexter were drawn to serve one year. The term of office of the two latter expires at this time. Arrangements were made for printing an address to the world.

Sept. 8th, 1868, the Board met at 634 Race street, Philadelphia. Present—Dorus M. Fox, M. B. Dyott, R. T. Hallock, Warren Chase, George A. Bacon and Henry T. Child (six). Estimates were received for printing two thousand copies of a pamphlet addressed to the world. That from Messrs. Rawlings & Zoising of Philadelphia being the lowest was accepted, and arrangements were made for the publication of it.

It was resolved to employ two missionaries, at a compensation of one hundred and twenty-five dollars (\$125) per month, without any allowance for traveling or other expenses. Two districts were proposed: an Eastern, to be composed of New England, New York, Pennsylvania, New Jersey, Delaware and Maryland; and a Western, to be composed of the States west of these.

Nov. 27th, 1868, the Board met at Horticultural Hall, Philadelphia. Present—Dorus M. Fox, Almon B. French, Hannah F. M. Brown, Warren Chase, Michael B. Dyott, and Henry T. Child (six). The President reported that N. Frank White had been engaged for the Eastern District, and Almon B. French for the Western, and had commenced their labors on the first of October.

The Treasurer was requested to execute a Bond, running to the other members, for five thousand dollars, which was accordingly done and placed on file.

A proposition was received from Dr. George Haskell, offering a tract of land at Ancora, N. J., and after consideration it was resolved that in the present condition of the affairs of this Association the Board does not think it proper to locate a College.

Feb. 24th, 1869, the Board met at 544 Broadway, New York. Present—Hannah F. M. Brown, Geo. A. Bacon, Michael B. Dyott, Henry T. Child, Robert T. Hallock and Warren Chase (six). Arrangements were made for holding the Annual Meeting at Buffalo, N. Y., and the Secretary was directed to issue the call for the same. Mrs. Hannah F. M. Brown was engaged to go to California, with a compensation of seventy-five dollars per month.

At a meeting of the Board held May 11th, 1869, at 634 Race street, Philadelphia—present, M. B. Dyott and H. T. Child—there being no quorum we adjourned to meet on Tuesday, July 13th, 1869, at the same place.

July 13th, 1869, a meeting was held at 634 Race street, Philadelphia. Present—Warren Chase, R. T. Hallock, George A. Bacon, M. B. Dyott and Henry T. Child (five).

By the accompanying report of the Secretary it

appears that he has received the names of (106) one hundred and six persons, who have joined the Association as annual members. These have contributed \$530.00

Two persons have joined the Association as life members, to wit, D. A. Hopkins, \$50.00

Total per Secretary, \$580.00

Ruth H. Crippen (by A. B. French) reported elsewhere.

N. Frank White, Missionary for the Eastern District, has received the names and contributions of sixty-nine annual members, \$345.00

He has also collected at meetings and in donations, \$64.68

Almon B. French, Missionary for the Western District, has received the names and contributions of thirty-seven persons as annual members, amounting to \$180.00

Collections at meetings, \$21.45

And one life member, \$50.00

\$551.45

He has also received names of subscribers to the American Industrial College, with sums varying from \$5 to \$200, to the amount of \$1,655, which is to be paid in four equal semi-annual payments; provided, no part of the amount shall become due until one hundred thousand dollars shall be subscribed, in notes or other securities, for the purpose of establishing a College to be under the direction of the American Association of Spiritualists.

Prof. E. Whipple has also obtained like subscriptions to the amount of \$900, making a total of \$7,255.

By the accompanying report of the Treasurer, M. B. Dyott, it appears that he has received:

Cash to the amount of \$2718.88

And has paid out \$2886.80

Balance in hands of Treasurer \$32.08

N. Frank White has been engaged since last October, and has reported eight months of service, during which time he has lectured to over twelve thousand four hundred and thirty persons, for which he has received one thousand dollars.

Almon B. French has been engaged five months, for which he has received six hundred and seventy-five dollars.

Mrs. H. F. M. Brown has reported two months' service on her way to California, for which she has received one hundred and fifty dollars.

The Board have endeavored to perform their work. They feel fully satisfied that their missionaries have labored earnestly and faithfully, and we regret that Bro. French's health was such that he was obliged to resign. The field of labor was now, and it was our desire, as was expressed in the annual meeting, to extend our labors in those sections where there are no societies, especially in the South; but we felt that to do this it would be necessary to send our missionaries into those fields where they could raise funds.

We would suggest several modifications in our Constitution.

An omission was that of an important part of the labors of Spiritualists, namely, the Children's Progressive Lyceum. We think the establishment and encouragement of the Lyceum should be announced as one of the objects of this Association.

The subject of a College is one of vast importance. We are satisfied of the wisdom of the measure, but would recommend that the name be changed to University.

There should also be some change made in the representation at the annual meetings, so that it shall be more in accordance with the number of Spiritualists in the different States.

We believe that in no one of the twenty-one years since the advent of modern Spiritualism, has there been a more rapid spread of the knowledge of our cause—a more rational and profitable investigation and reception of it, than during the past year.

Honest differences of opinion must always exist where minds are left free to examine all subjects, but a broader and more liberal charity is evident in the world.

Our cause is calculated to promote civil, social and religious liberty, and to spread a healthy and liberalizing feeling in all departments of society.

The foundations of Spiritualism are laid deeply in the human soul, and it is a privilege to be able to labor for the spread of this great gospel, which is glad tidings unto all people.

On motion, the report was accepted and referred to the appropriate committees.

[The above is all I can get to-day in time for the mail. I shall follow up the report regularly. A harmonious spirit prevails so far.—REPORTER.]

SPIRITUALISTIC.

NEW YORK CITY, Aug. 16th, 1869.

DEAR BANNER—On your issue of the 21st, under the head of "A Beautiful Manifestation," I am led with inquisitive perplexity concerning a new theory advanced, which is vouched for by your correspondent, "G. L. D., M. D." He states that at the dark séance of Miss Katy Fox "the doors and windows were all closed," and a flower was given him from the garden outside. The new theory (!) is this: that spirits can dissolve material substance—take the spirit of that matter through walls, &c., and again give it material form. Now I for one, with a limited experience, have been much interested in all pertaining to those hidden laws so well understood by spirits, and always without exception from any spirit I have asked got for an answer, that "they (spirits) could not, under any conditions known, dissolve material substance, pass its elements through walls, partitions, windows, or aught else, and give it material form and substance again." It does not seem to us reasonable that they can, and relying on their truthfulness as we do, can we do otherwise than believe, with our own reason to back us?

In the Banner of the 14th inst., page 6th, in reply to interrogatories by spirit-intelligence, commencing: "If the theory confirmed by visions of A. J. Davis be true," &c., &c., I think a contradiction, (in theory at least,) of the statement of "G. L. D., M. D." is made manifest. I propose to him to ask that same intelligence that brought him the flower through the mediumship of Miss Fox, how that flower came into the room, and PERHAPS it may be made evident to him that it was previously brought into the room by spirits, or there was some aperture which he overlooked.

He gives it, not that he has any doubts, but to satisfy the skeptical! I ask, Can the skeptical mind be satisfied with the vouched theory of mortals against that affirmed by intelligent spirits?

I have no doubt of the good intention of "G. L. D., M. D.," and am not induced to write by any other motive save to place any theory which may pertain to our philosophy in such a light that we can all reason from the same standpoint in general, if not in minute.

Yours in perplexity, "SIGNO."

While a mother was brooding over her poverty, her little son said: "Mamma, I think God hears when we scrape the bottom of the barrel!"

"The Question Settled."—An Error Corrected.

MESRS. EDITORS—I have to-day been looking over some of the notices of a book written by myself, and recently published by William White & Co., of Boston. While the notices are generally very flattering, I regret that a general mistake or misapprehension has occurred with regard to the genius and design of the book. I see the press very generally notices it as being a work devoted exclusively to the Biblical arguments by which Spiritualism is sustained, and almost every notice carries the idea that the book is a perfect settlement of the question, so far as the Bible is concerned, and those who wish arguments drawn from the Bible are exhorted to buy and read the book.

Now the truth is, the book nowhere affirms the plenary inspiration nor infallible truth of the Bible. The book is a statement of the modern facts upon which Spiritualism is based, together with dissertations on the philosophy, or *modus operandi*, of these facts. The similarity of the facts of modern Spiritualism with those of the phenomena of Bible times, is brought up to show that the Bible—all Bibles, in fact—originated in the same source as modern Spiritualism. The Bible is urged as being the history of some of the spiritual phenomena of olden time. The object of the book is more clearly stated in its motto than it can be in this letter, viz., "The thing that hath been, is that which shall be; and that which is done is that which shall be done; and there is nothing new under the sun."

So far as the argument in the book is concerned, it matters not whether the Bible is true or false. If the Bible is plenary inspired, Spiritualism is certainly true; if it is only the history of spirit-manifestations of ancient times, then certain spirits of long ago could manifest themselves. If all the Biblical stories are false, where did they originate? How could such ideas obtain, and such stories gain credence, unless somewhere in the world there was some foundation in history? Yet if these things are all false, (a thing impossible,) the history of modern manifestations is introduced, and its probable explanation given, so that there seems no possibility of denying the facts, or no alternative but to submit to their spiritual hypothesis; at least I would like to see an effort made by some one, either believer or unbeliever in the Bible, to overthrow the positions taken in "Question Settled."

You will oblige me by publishing this. I have written it, not for the sake of calling attention to the book, as I have nothing to do with placing it before the world, but to correct a general misapprehension with regard to its argument and design.

Moses Hull.

Hobart, Ind., Aug. 22, 1869.

OUR NEW PUBLICATIONS.

Opinions of the Press.

From the Woman's Advocate, New York.

TALE OF A PHYSICIAN; or, the Seeds and Fruits of Crime. By Andrew Jackson Davis. Cloth. 325 pp. Price \$1.00. Boston: William White & Co.

The class of minds rejecting all reformatory writings without any investigation, because they may be deemed visionary, or dealing with subjects improper for mortals to investigate, is rapidly lessening as the light of the age breaks in upon the old domains of ignorance and superstition. Ideas once deemed heresies, are accepted by the world as truth; and daily, new principles are unfolding which give to inquiring minds rare glimpses of the rich fields of thought beyond.

Among the various works which Mr. Davis has given to the public—and our memory goes back twenty years, or more, to when, a boy in the old farmhouse, we pored over the "Revelations"—we believe there is no one which is destined to exert a wider influence on liberal thought than the volume before us. The most important problems which can possibly affect society are discussed in a familiar and felicitous manner, in which, through the charms of narrative, the reader is made acquainted with the most vital truths. The book reveals two important aims: first, the sacredness of the family relation; second, that the civilization of society is to be secured through the elevation of woman, and a knowledge and application of hereditary laws. In the startling events of the story, founded, the author states, "upon the facts, with only a thin veil between the reader and the real characters," Jacques Del Aragon, Capt. Nelson, and Dr. Morie are traced through their career of crime, and the history of their paternal and maternal antecedents graphically delineated, revealing the reason that hatred for mankind is so often coupled with genius of intellect. Madam Sophia, rarely endowed with personal attractions and depth of spiritual sentiment, has, also, unfortunate hereditary tendencies and want of self-reliance. Her redemption is wrought out through suffering. Twenty years of severest trial were necessary to bring to her external recognition what she had internally discerned, and unconsciously revealed while in the somnambulist state, namely: that herself and the noble Dr. Du Bois were soul-mates, destined to be the "happy companions of an eternal life." Dr. Du Bois, an eminent physician of New Orleans, is the principal character delineated. He accumulates a large fortune, which is freely expended in the labors to which his genius is consecrated—the history of criminals connected with their maternal antecedents.

Having spoken thus freely of the merits of the volume, we must add one word of regret that the author has felt the necessity of speaking so undilutedly of evil, in the passages of the book, which we think should be more inferred; and, also, that any profanity, natural enough to the characters to which it is ascribed, should sully even one page.

The style of the book is fascinating, riveting the closest attention, yet appealing powerfully to the noblest sentiments of human nature. We bespeak for the volume an extensive circulation and a wide influence.

From the Religio-Philosophical Journal.

LOVE AND ITS HIDDEN HISTORY. A Book for Man, Woman, Wives, Husbands, and for the Loving and Unloved. By the Count De St. Leon.

This book, on account of its intrinsic merit, should be in the hands of every one whose soul-chords vibrate with emotions of love. It is not the result of a flash from some fevered brain, but the ultimatum of careful study and reflection, and, therefore, its contents are entitled to that respect which truth alone commands. Love, which invades every human heart, is sometimes very eccentric in its manifestations of preference, mainly on account of the true nature of the same being but little understood. The author, fully appreciating this fact, gives full directions for its control, in that beautiful language, which cannot fail to be well received by the reader.

You who have a daughter just blooming into womanhood, or a son just venturing on the active stage of life, should purchase this book at once, for it might be the means of saving either from a great deal of misery.

There is a vein of beauty running through the deep philosophy of this book, that points to a soul as its author, whose chords vibrate lovingly for all humanity, and who would aid them by directing them in the true pathway of life.

From the American Spiritualist.

ALICE VALE. A story for the times. By Lois Walsbrook. pp. 225. Boston, Wm. White & Co.

The author essays to introduce the Spiritual Philosophy, and discuss other wise dry, theological dogmas, in the attractive form of a story. Altogether, the attempt is pleasing and interesting.

From the Revolution.

INSTRUCTIVE COMMUNICATIONS FROM SPIRIT-LIFE: written through the mediumship of Mrs. S. E. Park. Another work added to the literature, philoso-

phy and theology of Spiritualism, though not apparently bringing much that is new, or shedding greater light on the old.

THE HARVESTER: for Gathering the Ripened Crops on every Homestead, leaving the Unripe to Mature. By a merchant. Boston: Wm. White & Co.

A remarkable book, wherein the author proves conclusively that what is called modern Spiritualism is the only mental principle of the universe. Through its influence in all ages of the world knowledge has been communicated. It is a principle of Nature within the reach of science and in harmony with all its known laws. It has been unrecognized and neglected only because of religious superstition and prejudice.

Annual Convention of the Vermont State Spiritualist 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. 14th, 5th and 6th, 1868, are as follows: "6. The Annual Convention for the election of officers, and other business, shall be composed of delegates chosen by local societies and 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 additional delegate."

It is hoped that societies and towns will see that delegates are duly chosen and furnished with credentials signed by the Secretary 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. Let the delegates be chosen by ballot, and let the person who is or is not a delegate, for in all respects except the mere business part, this will be a mass convention. There will be no reform, where any one could be heard who has a 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 will carry them free. They have always granted us this favor, and will not withhold it now.

By order of the Committee. E. B. HOLDSB, Sec'y.

Annual Meeting.

The Third Annual Meeting of the Ohio State Spiritualist Association will be held at Empire Hall, Akron, O., September 10th, 11th and 12th, 1869. Societies and Lyceums in the State are invited to send delegates according to the following rule: Societies of Lyceums existing separately, one delegate each, and one additional for each fifty, or fractional fifty members, over the first fifty; the combined Societies and Lyceums, one delegate for every twenty-five members, and two delegates for fifty or a fractional number. The friends at Akron promise to entertain all delegates.

Hudson's Turtle, Rec. Sec'y. A. B. FRENCH, Pres't.

Northern Wisconsin Association of Spiritualists.

The Annual Meeting of this Association will be held at Onondaga, Wis., on Saturday and Sunday, the 25th and 26th of September, next. The Convention will be held at the Onondaga Hotel, Onondaga, Wis. Prof. R. T. Mason, President. D. S. Nickerson, Vice President.

Quarterly Meeting.

The Cedar Valley Association of Spiritualists will hold their third Quarterly Meeting on the second Saturday and Sunday in September, at the Stone School House, eight miles north of Charles City, Floyd Co., Ia. Lois Walsbrook is expected to address the meeting. S. C. Townsend, Pres't. H. Purston, Sec'y.

SPIRITUALIST MEETINGS.

Alphabetically Arranged.

ADRIAN, MICH.—Regular Sunday meetings at 10 1/2 A. M. and 7 1/2 P. M. in City Hall, Main street. Children's Progressive Lyceum meets at same place at 12 M. Mrs. Martha Hunt, Cumberland street, is the Corresponding Secretary.

ASTORIA, CLATSOP CO., OR.—The Society of Friends of Progress have just completed a new hall, and invite speakers traveling their way to give them a call. They will be kindly received.

ANDOVER, O.—Children's Progressive Lyceum meets at Morley's Hall every Sunday at 11 A. M. J. S. Morley, Conductor; Mrs. T. A. Hupp, Guardian; Mrs. E. P. Coleman, Assistant Guardian; Hannah Dyott, Secretary.

BARBERS MASS.—The First Spiritualist Association meet in this hall, 32 Summer street. M. T. Dole, President; Samuel H. Jones, Vice President; W. A. Duncklee, Treasurer. The Children's Progressive Lyceum meets at 10 A. M. D. Y. Kilgore, Conductor; Miss Cora, Guardian. All letters should be addressed for the present to Charles W. Hunt, Secretary, 51 Pleasant street.

BROOKLYN, N. Y.—Saver's Hall.—The Spiritualists hold meetings every Sunday in Central Hall, 25 Elm street, every Sunday, at 10 1/2 and 7 1/2 P. M. Children's Progressive Lyceum meets at 10 1/2 A. M. G. Kipp, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

CUMBERLAND, MICH.—The First Spiritualist Society hold meetings every Sunday at the Cumberland-street Lecture Room, near De Kalb avenue. Circle and conference at 10 1/2 and 7 1/2 P. M. and 12 M. J. S. Morley, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

BALTIMORE, MD.—Saratoga Hall.—The First Spiritualist Association of Baltimore hold meetings on Sunday and Wednesday evenings at Saratoga Hall, southeast corner Calver street and Broadway. The Children's Progressive Lyceum meets every Sunday at 10 A. M.

BROADWAY INSTITUTE.—The Society of Progressive Spiritualists hold meetings every Sunday morning and evening at the usual hours.

BRIDGPORT, CONN.—Children's Progressive Lyceum meets every Sunday at 10 1/2 A. M. at Lafayette Hall. Travis Swan, Conductor; Mrs. M. B. Dyott, Guardian.

BUFFALO, N. Y.—The First Spiritualist Society hold meetings in Krenn Hall, West Eagle street, every Sunday at 10 1/2 A. M. and 7 1/2 P. M. Children's Lyceum meets at 2 1/2 P. M. H. D. Fitzgerald, Conductor; Mrs. M. B. Dyott, Guardian.

BELLEVILLE, ILL.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month, forenoon and evening, at 10 1/2 and 7 1/2 o'clock. Children's Progressive Lyceum meets at 2 o'clock. W. F. Jamieson, Conductor; B. C. Hayward, Guardian; Mrs. Hiram Bixler, Guardian.

BATTLE CREEK, MICH.—The First Society of Spiritualists hold meetings at Stuart's Hall every Sunday, at 10 1/2 A. M. and 7 1/2 P. M. Lyceum at 2 P. M. Abner Hiltchcock, Sec'y.

CHALKERSWORTH, MASS.—First Association of Spiritualists hold meetings every Sunday in Central Hall, 25 Elm street, at 10 1/2 and 7 1/2 P. M. Mrs. J. Brinton, President; A. H. Richardson, Corresponding Secretary. Regular speaker:—Mrs. Fannie B. Felton.

CINCINNATI, OH.—The Spiritualists hold meetings every Sunday in Crosby's Music Hall, at 10 1/2 A. M. and 7 1/2 P. M. Children's Progressive Lyceum meets in the same hall immediately after the morning lecture. Dr. S. J. Avery, Conductor.

CLEVELAND, O.—The First Society of Spiritualists and Liberals hold regular meetings every Sunday at Lyceum Hall, 150 Superior street, opposite the Post Office, morning and evening at the usual hours. Children's Lyceum at 1 P. M. Officers at the Board of Trustees: President, George E. Rice; Vice President, Dr. M. C. Parker; Treasurer, Officers of Lyceum: Lewis King, Conductor; Mrs. D. A. Eddy, Guardian; George Holmes, Musical Director; D. A. Eddy, Secretary.

COLUMBIANA, OH.—The Children's Progressive Lyceum meets every Sunday at Granite Hall, Broadway corner of Fourth street, at 10 1/2 A. M. J. S. Dodge, Conductor; Eben Plumer, Asst. Conductor; Mrs. E. S. Dodge, Guardian; Mrs. Elizabeth A. Hill, Corresponding Secretary.

FREE CHAPEL.—The Bible Christian Spiritualists hold meetings every Sunday in their Free Chapel on Park street, near Congress Avenue, commencing at 3 and 7 P. M. Mrs. M. A. Pickett, Musical Director. The public are invited. D. J. Ricker, Sup't.

DELAWARE, O.—The Progressive Association of Spiritualists hold regular meetings at their hall on North street every Sunday and Thursday evening, at 7 1/2 P. M. Wm. Willis, Conductor; Mrs. H. M. McPherson, Guardian.

DORCHESTER, MASS.—Meetings will be held in Union Hall every Sunday and Thursday evening, at 8 o'clock. Admittance 10 cents.

DORAS, AT FOKOROP, MD.—The Children's Progressive Lyceum holds its Sunday session at 10 1/2 A. M. A. R. F. Gray, Esq., Conductor; V. A. Gray, Assistant Conductor; Mrs. Julia P. Hooten, Guardian; Miss Anna B. Averill, Assistant Conductor; Mrs. S. B. Sherburn, Musical Director; C. E. Ryder, Secretary.

FOXBORO, MASS.—Progressive Lyceum meets every Sunday at Town Hall, at 10 1/2 A. M. C. F. Howard, Conductor; Mrs. N. E. Ward, Guardian.

GREEN FALLS, N. H.—The Progressive Brotherhood hold meetings every Sunday evening, at Union Hall. The Children's Progressive Lyceum meets at the same place at 2 1/2 P. M. Dr. Heuben Barron, Conductor; Mrs. M. H. Hayward, Guardian; Mrs. H. Hill, Corresponding Secretary.

HAMMONTON, N. J.—Meetings held every Sunday at 10 1/2 A. M. at the Spiritualist Hall on Third street. W. D. Wharton, President; Mrs. C. A. K. Poore, Secretary. Lyceum at 2 1/2 P. M. H. Hill, Conductor; Mrs. J. M. Peckles, Guardian of Groups.

INNOHAM, MASS.—Children's Lyceum meets every Sunday afternoon at 2 1/2 o'clock, at Temperance Hall, Lincoln's Building. E. Wilder, Asst. Conductor; Ada A. Clark, Guardian.

LEWIS, MASS.—The First Spiritualist Society hold a general conference every Sunday at 2 1/2 P. M. in Lyceum Hall, corner of Central and Middle streets. Children's Progressive Lyceum holds meetings at 10 1/2 A. M. John Marrott, Jr., Conductor; Mrs. Elisha Hall, Guardian. N. S. Greenleaf, Cor. Sec.

LEONISTON, MASS.—The Spiritual Society hold meetings every Sunday and Thursday evening, at 7 1/2 P. M. Speakers engaged:—H. B. Storer, Sept. 12; A. E. Carpenter, Sept. 26. W. H. Yeaw, Secretary.

NEW YORK CITY.—The Society of Progressive Spiritualists hold meetings every Sunday in the large hall of the Evening Room, corner of Broadway and City Hall street. Lectures at 10 1/2 A. M. and 7 1/2 P. M. Children's Progressive Lyceum at 2 1/2 P. M. F. Farnsworth, Secretary. P. O. box 5679.

NORTH SEATTLE, MASS.—The Spiritualist Association hold meetings every Sunday in the large hall of the Commercial Hall, at 10 1/2 A. M. and 2 P. M. Progressive Lyceum meets at the same hall on the first and third Sunday at 10 A. M. and alternate Sundays at 12 M. Daniel J. Bates, Conductor; Mrs. H. L. Lewis, Guardian; Mrs. J. M. Lewis, Musical Director; A. A. T. Morris, Musical Director.

NEW ORLEANS, LA.—Lectures and Conference on the Philosophy of Spiritualism, every