VOL. XXIX.

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Spiritualism.

From the London Medium and Daybreak.

THE CONVERSAZIONE AT ST. GEORGE'S

HALL, JULY 28th, 1871.

Remarks from J. M. Peebles, N. F. Daw, Mrs.

Emma Hardinge, Gerald Massey and

Signor Damiani.

The hall which was the scene of Mrs. Hardinge's

The hall which was the scene of Mrs. Hardinge's farewell meeting on Friday evening, is well adapted for a purpose of the kind. The ample stage, when contracted to the dimensions of a large platform by some gay scene as a background, and filled with well-dressed ladies and gentlemen, presents a singularly lively appearance. The seats throughout are luxuriously stuffed and covered with leather, ornamented with gold. Each seat is separated from those next to it by rests for the elbows, so that they are in reality stalls. It is intended to accommodate about nine hundred sit-

tended to accommodate about nine hundred sit-ters, one-half being in the body of the hall and the remainder in the balconies. On Friday even-ing the body of the hall was comfortably filled, with the exception of the back seats; the best loca-

tions in the balconies were also occupied. The front of the platform, and under the balconies, were tastefully decorated with specimens of mediumistic art and portraits of Spiritualists. In the place of honor, in the centre of the platform, was

place of honor, in the centre of the platform, was the heautiful and truthful oil painting of Mrs. Hardinge by Mr. Evans. On one side of it was the newly-painted design to illustrate the "Ten Spiritual Commandments," by Mr. Bielfeld; on the other, the same subject neatly written and ornamented by Mr. Robson. Near to these stood the address presented to Mrs. Hardinge, heautifully illuminated and written in Old English by the seme medium artist. We feel confident that

the same medium-artist. We feel confident that this very exquisite production will not disgrace the

Spiritualists of England, wherever it may be seen In front of the box occupied by Mrs. Berry was displayed a series of her wonderful drawings, also

displayed a series of her wonderful drawings, also the two wreaths of flowers presented her by the spirits. This interesting phenomenon was described by us at the time of its occurrence. A life-size photograph of Dr. Newton hung from the pillar on one side of the stage, and a beautiful cravon drawing by Mrs. Peebles fittingly occupied a similar position on the other side. Mr. Peebles has just brought it with him from America, being a present from Mrs. Peebles to Mrs. Burns. It appears that Mrs. Peebles is a medium for that peculiar manifestation; she is in the habit of drawing

itar manifestation; she is in the habit of drawing in colors artistic portraits of deceased persons. The spirits appear to her in vision, and she is ena-

bled to convey the likeness to the canvas before her. As a work of art, the specimen exhibited on Friday evening is an object of great merit. Du-

guid's large painting hung over the left hand box and a richly-illuminated work of the same size, by

Mr. Robson, on the one opposite. The same medium artist had two other works present which elicited much admiration. These were lent for the occasion by a kind lady in that fashionable neighborhood, who is a liberal patron of deserving medium.

A series of eight drawings in crayon, suspended

violets, and the color is irregularly patched on the petals. It has hitherto been impossible to discover

the nature of the pigment used. Through the kindness of Mr. John Culpan, Halifax, a book of

spirit-writing in an unknown character was shown

was covered with specimens of periodicals devoted

was covered with specimens of periodicals devoted to Spiritualism, from European and American sources, and in various languages. On another table were copies of Mrs. Hardings's "History of Spiritualism." bound as presented by the committee to the public libraries. Mr. Peebles's "Seers of the Ages" and "Spiritual Harp" were also on the table. These various objects attracted a deal of interest; but the corned was so great and the times.

terest; but the crowd was so great, and the time so limited, that few could find opportunity to in-spect them. We may mention that the greater

part of them may be found at the Progressive Li-brary, and visitors are at all times welcome to

THE ATTENDANCE

was much greater than the most sanguine could

expect. Many who are not at all connected with the movement were present, amongst whom were

the movement were present, amongst whom were observed a Cabinet Minister and more than one Member of Parliament. On the platform were Gerald Massey, Esq. (in the chair.) Mrs. Hardinge, Mrs. Floyd, Mrs. Wilkinson, Mrs. Everitt, Miss Nisbet, Miss Cooper, Madame de Sievers, Mrs. Stewart, Miss Kislingbury, Mrs. Hicks, Mr. Peebles, Elder Evans, Signor Damiani, Mr. Daw, Mr. Burns, Mr. H. D Jencken, Mr. Coleman, Mr. Cogman Mr. Everitt Mr. Ivinay Mr. Swiphurna Mr.

man, Mr. Everitt, Mr. Ivimey, Mr. Swinburne, Mr. Pearce, Mr. Ellis, Mr. Hicks, Mr. Smith and Mr.

Hockley. In the reserved seats we observed the Countess Pomár and party, Mr. and Mrs. Campbell, Mrs Berry, Mrs. Guppy, Mrs. Makdougall Gregory, Dr. Ponder, the Misses Ponder, Miss. Houghton, Mrs. Cooper, Mr. and Mrs. Strawbridge,

Mackinnon, Mrs. Inglis, Mrs. Baker and party, Mr. and Mrs. Pearson and party, Mr and Mrs. Edmiston and party, Mr. Routh, Mrs. Welsh, Mr. Bickerstaffe. Mr. Thelwall, Mrs. and Miss Ray, Mr. and Mrs. Stephens, Mr. Musgrave, Mr. and Mrs. Vernon, Mr. and Mrs. Stones, Mr. Prichard, Mr. Senier, Mr. W. White, Mrs. Colquboun, Mr. and Mrs. Jackson, Mr. Weeks, Mr. Rubson, Mr. and Mrs. Powell, Mr. W. Evans and party, Mr. Blyton, Mr. Swinton, &c., &c.

on, &c., &c.
The proceedings commenced with an overture

on the plane by Mr. Hicks. At the opening of the meeting, a letter was read from Mr. Varley, in which he tendered his earnest thanks to Mrs. Har-

look over the whole collection.

It is through the hand of Mr. Foster, of Lighteliffe near Halifax; it looks like shorthand. One tabl

BOSTON, SATURDAY, SEPTEMBER 2, 1871.

{\$3,00 PER ANNUM,}
In Advance.

NO. 25.

Written for the Banner of Light BIRDIE'S SONG.

BY CORA L. V. TAPPAN, AUTHOR OF "HESPERIA."

I would sing a little song-It is not loud, it is not long, But oh, so sweet!-Of a birdling that did rest In a soft and downy nest: Its song I repeat.

Lying there so close, so warm, No danger is near, no harm. How bright the day! Gazing up into the sky, So far, so blue, so high, The bird did say:

Why must I forever rest Within this little nest? See yonder star; The clouds are floating by; Each is more free than I, They ride so far.

Oh could I once but try, I'd mount, and soar, and fly-Ah me, ah me! The breezes have no wing; They cannot chirp nor sing-But they are free."

Just then the mother bird, Who all the 'plaint had heard, Came chirping nigh; "To-morrow you shall sing, To-morrow try your wing And strive to fly;

But clouds are very far, And as to vonder star. I dare not soar Above you peak of snow-I chill and tremble so-My song to pour."

The birdie tried its wing, It had a song to sing, And flew away; But every spring its breast Was in a soft warm nest, And did not stray.

I saw a spirit fair Float upward through the air, A little child-Flown from its parent nest, It sought fair heaven's breast, Gentle and mild.

Fluttering out of sight, Into the broad blue light Toward the star; Oh, birdie in the nest, Rest safely, sweetly rest,

The hand of love is there. Reaching down through the air. Upward she flies. Beyond the clouds of snow, Beyond the sunset glow-To Paradise.

Now, children, do not try With earthly wings to fly Beyond the trees; For souls unfledged can never Cross the bright flowing river, The amber seas,

Leading to shores so fair, To raptures pure and rare. Wings for the soul. These must be made of words Sweeter than song of birds, Blest to control.

Earth wings for earthly good All uses understood-Sweet is my song; Full fledged the soul must fly In triumph through the sky. My song-is not long. Manchester, Mass., August, 1871.

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Written for the Banner of Light. "OUR MAY."

BY GRACE LELAND.

Shall I tell you of "our May," May, the Daisy of the mead? Dropping pearls along her way, Filling little gaps of need, Scattering flowers, distilling dew-This is only how I knew Merry May with heart so true.

This is how I knew her well, May, the Singing Bird of even: I had often heard them tell Of an angel strayed from heaven. How she touched with magic wand Ills that quickly changed to good, With a busy, tireless hand, Still dispensing where she could Little charities that bless. With a power none the less

For their simple littleness.

From my wanderings far away Turning to my native dale, First I met one festal day May, the Sunbeam of the vale. Not with that gay, careless crowd, Thronging pleasure's halls at eve, But I found her meekly bowed, Human suffering to relieve. And long years of happiness O'er our heads, since then, have flown,

And she lives my life to bless, May, my beautiful, my own! She, my Singing Bird of even, Daisy, Sunbeam, to me given, Angel, leading me to Heaven!

round with any heart to make Mrs. Hardinge's ism. It is my heart's desire to some day meet visit the great success it ought to have been. He spoke as an outsider only, and not as one who could give them any constructive criticism on and the practical duties of life." And Emma Tut-

Birdie's Spirit-Song," written through the mediumship of Lizzie Doten, was then song by Mrs. Hicks, with chorus.

MR. PEEBLES'S SPEECH.

The Rev. J. M. Peebles said: Mr. Chairman—Ocean-bound, the 4th of July, on the English steamer "Atlantic," White Star line, Americans celebrated their natal day, reading the Declaration of Independence, singing national songs, and making speeches. This was the first toast given: "England and America—Their laws, like their

people, having a common origin, their diplomacy should be ever so fashioned as to bring all nations within their influence into the principles of peace and juspire them with a desire to elevate hu-

words of the speaker in responding were Ine words of the speaker in responding were loudly cheered, because echoing both the spirit of the test and the results of the recent Joint High Commission, anicably adjusting the "Alabama claims." This international event is among the cheering signs of the times. And what an example to the nations of the earth, especially France and Prussia, mourning and reeling still under the late haptismal war-spirit of fire, sword and de-struction! Sentiments relating to the fraternity of nations, to justice and equity, touch the divinity within. Loyal souls love the right, the good, the beautiful and the true; while "peace on earth and good-will to men" is ever the burden of angels' songs. This interesting gathering, this large gais songs. This interesting gathering, this large assemblage of sympathizing souls hefore me, presents an imposing spectacle, thrilling every fibre of my being with juy. And just what gladdens my heart saddens yours; your loss is our gain. This farewell restimonial in honor of our distinguished and mutual friend, Emma Hardinge-Britten, who is about to make my native country her permanent residence, will interest Spiritualists equally on both sides of the Atlantic waters. This time, at least, American diplomacy has excelled. In a more broad and divine sense, however, she is neither ours nor yours, but the world's—the wide world's, for enlightening and redemptive purposes. It is needless to tell you that for years I have been an ardent admirer of her whom God and angels long since commissioned to preach the gospel of the ministry of spirits, in demonstration of immortality, and in attestation of God's infinite love to all humanity. During the four months and a half that I had the honor of addressing Loudon Spiritualists in the Cavendish Rooms, under the management of James Burns, often referred to the commar ding presence of Emma Hardinge—to her zeal, devotion and moral bravery—to her wonderful gifts as writer, orator, secress and inspired medium; speaking eternal truths, and, what was more, conscientiously liv-ing them in her daily life. And I beg to assure you that, from the great Northern chain of lakes in America to the Southern savannas of the tropics, from the Atlantic cities in the East to the wave-washed shores of the Pacific in the West, her worth is appreciated, and her praises are breathed in tones of tenderness and love. There-A series of eight drawings in drayon, suspended from the balconies, presented a striking appearance. They are copies of a selection from the numerous mediumistic works of the late Dr. Hahn, of Stutgardt, and were introduced into this country through the indefatigable efforts of Signor Damicat. We expect soon to be favored with a Damiani. We expect soon to be favored with a description of them from his pen, and therefore desist from making further remarks at present.

A great curiosity was a specimen of direct spirit-coloring, exhibited by Mr. Smith, of Ealing. It bore this inscription: "The penciling of this sketch was produced through the hand of the medium; the coloring at the same time by direct spirit action, there being neither colors nor brushes in the house. The whole picture took about three minutes in executing. It is singular that the medium discovered at the finish the same coloring matter on her finger-nails, as if emitted through her own organism." It looks like a hunch of three or four violets, and the color is irregularly patched on the clergymen, upon personal experiences in travel-ing, and upon carefully collected statistics fur-nished by the Roman Catholic clergy and bishops, estimated the number of Spiritualists [Spiritists] in America as high as eleven millions; and

ment. On the contrary, secular and religious jour-nals sustain Judge Edmonds's estimate. Listen to the testimony: "If Spiritualism is defined to mean holding inercourse with the tlead by means of trance, clairvoyance' and dreams, as well as 'tableipping, there are probably more than the eleven nillions named and numbered by the New York ndge "-Church Advocate (South).

the enemies of the movement have never denied

or questioned the general soundness of the state-

"Spiritualism has already planted its senti-ments so firmly and generally in Church and State, that the victory is nearly complete. The opposition is now very feeble, like that of a dying man in his last moments."—Christian Herald and

'At this point, candor requires some concessions to Spiritualists on the part of their opponents. We must concede to them a certain basis of phenomenal facts. Eyes, ears and fingers are tough witnesses to these facts, which go to prove the presence and activity of extra-human intelli-

the presence and activity of extra-human intelligence."—The Advance (Chicago).
"Has not the time come when it is safe to treat Spiritualists with as much respect as is shown those who advocate eternal punishment in the life beyond this?"—Troy Budget (New York).
"Spiritualism, sitting in high places, and numbering its millions, is exerting either for weal or woe a wide influence. It must be tried by its 'fruits'. This is the scriptural test laid days by

woe a wide influence. It must be tried by its 'fruits.' This is the scrintural test laid down by Christ."—The Christian Witness.

Writers in the Banner of Light, and others, are making a sharp distinction between Spiritism and Spiritualism. Spiritists are more numerous than Spiritualists. The former, demonstrating a future existence, is simply the science of spirit converse; while Spiritualism in its best definition implies spirit whereomer, science, philosophy, with spirit phenomena, science, philosophy, religion— everything that interests humanity for good. The angel-born, though marching through our land with rapid strides, seems operating, at present, more as a diffusive, liberalizing principle, than a constructive formation looking to a dis-tinctive organization. The mental and moral elements are somewhat inharmonious. The sound of the iconoclastic hammer often drowns the mu-sic of the workers. There is wanting throughout our ranks more harmony, system, order, conse-oration, religions culture—a genuine Pencecostal baptism. Resolving to visit England in July, we wrote friend A. J. Davis, informing him we should take pleasure in delivering any packages he might into our hands. In the reply he says: [.—We send English Spiritualists greetings

fresh from the heart of love and good will "II.—We send a living prayer for their abundant prosperity and progress in whatsoever is true, good, just and beautiful, all of which are spir-"III.-We send them an earnest desire that

their growth in Spiritualism may be firmly and rationally rooted, as are the great trees which begin in the deep bosom of the solid earth.

"IV.—We send our hope that their fruit and leaves will be harmonial, and 'for the healing of

and the practical duries of the "And Emma Tur-tle, whose poems run like golden threads through all our spiritual literature, begged me to bear her love and good wishes to you all. Mrs. H. M. F. Brown, president of our National Association of Spiritualists, and editor of the Lyceum Banner, desired to be remembered, sending heart messages to you as "workers with her in a common cause to you as "workers with her in a common cause ——the ministry of spirits, and the reforms of the ago." Moses Hull, editor of the Crucible; A.A. Wheelock, menaging editor of the American Spiriualist; Dr. E. C. Dunn, speaker and healer; J. O. Barrett, author and editor; C. B. Lynn, speaker, and writer of Western Locals in the Banner of Light, and others, sent words of good will to the Spiritualists of London and the provinces. Whether in England or America—whother in Europe or Asia—being Spiritualists, our hearts, as our desti-Asia—being Spiritualists, our hearts, as our destinies, are one. Rising above clime, country or creed, Spiritualism is a universal religion—a religion that acknowledges God, demonstrates immortality, teaches retribution, enjoins purity of life, inspires each soul with faith in eternal progress, and invites all races and nationalities to fraternally meet and worship in its temple. Beliating and a religion. Already the factors had Tracernary meet and worship in its temple. Be-lieving souls, rejoice. Already the fig-tree buds. The good time is at your doors. Lift up your heads, for "your redemption draweth nigh" Wo "walk the wilderness to-day, the promised land o-morrow." And in other musical words of a distinguished poet—chairman of the evening—whose poems in our libraries all through America stand alongside those of Tennyson, Emerson, Whittier and Longfellow, we say:

"The world is full of beauty, as other worlds above; And if we did our duty, it might be full of love.". Again thanking you for this testimonial to one of whom America is justly proud, and will so gladly welcome to her shores, I pray God and his good angels to keep and bless you all. Miss Cooper sang Gounod's "Serenade," accom-

panied on the harmonium by Madame de Sievers, and gained a well-merited encore.

THE ADDRESS. Mr. N. F. Daw read the following address from the Spiritualists of England to Mrs. Hardinge-Britten: Beloved and esteemed friend—As you are about to return to the land of your adoption after eight months' sejourn amongst us, we cannot allow the event to transpire without this formal acknowledgment of the great pleasure and profit your visit has afforded in personally and profit your visit has afforded us personally, and the unspeakable advantages the cause of Spiritualism has reaped from your able advocacy. The Sunday services conducted by you have ele-vated Spiritualism into a rational and scientific expression of the religious principle in man. Without the accessories of fashionable worship you have taught us that all the requirements of you have taught us that all the requirements of man's reli, ious nature, intellectual, affectional, and aspirational, may be supplied from the neverfailing and eternal source of spiritual life and being—God with us. You have shown that "The Religion of the Divine Humanity," while definite and certain as any problem in science, is also capable of unlimited expansion as the mind of mandaylogs, and while it presents a being for her woith is appreciated, and her praises are breathed in tones of tenderness and love. Therefore, as an humble co-worker with you and her, I thank you from my heart of hearts—thank you, oh Englishmen, for this noble testimonial of appreciation. But what of Spiritualism in America? The clouds are breaking—the morning dawns. Judge Edmonds, basing his conclusion upon an extensive correspondence, upon the assurance of clergymen, upon personal experiences in travelof this movement; and in those important centres you have visited, the admiration and judgment of you have visited, the admiration and judgment of thousands have been excited in favor of progressive principles. You have visited us in our homes, and your cheerful, sympathetic, and kindly manner has been to us an imperishable memory of the beautiful and good in human life. We have found you not only highly gifted with intellectual endowments and spiritual inspiration, but what is short and have add we have said. but, what is above and beyond all, we have realized that you are a true woman, living out in your intercourse with the world the sublime principles enunciated by your voice. We deeply regret that we have to part with you for a time. It has been the warmly-cherished desire of many hearts that you would make this country your dwelling-place, and promote the cause of Progress in a manner for which you are so fitted, and which we so much require. We live in the full assurance that you will return to us again at no distant day, to occupy a field which your recent labors will have somewhat prepared for you. With you go, as a living presence, our warmest sympathies and heartfelt affections, and though thousands of miles may intervene between us, yet our spirits will as one meet in the grand aspiration which unites all souls to the universal Father and Source of Being. We fervently pray that you may be carried in safety, with those you love, to those you love across the wide ocean, that blessings may follow you in all your wanderings in the Far West, and that when we have the pleasure of meeting you again your being will be further enriched by the fruits of a good and useful life, and the constant reception of angel-teachings. Till then, farewell! (Signed), J. Burns, chairman of the committee.

Mr. Coleman seconded the address. He said he believed he had been selected to fulfill this of-

fice because he was identified with Mrs. Har-dinge's earliest movement in this country. He had the honor to preside at the first meeting of English men and women which she addressed in London, and had ever since had the honor of her friendship. Although he differed somewhat from Mrs. Hardinge on religious points, there could be but one sentiment with regard to herself. Those who knew her must love and respect her; and those who knew her as intimately as he did, knew the ranks of Spiritualism were not graced by a more eloquent woman than Mrs. Emma Hardinge

MRS. HARDINGE'S REPLY. Mrs. Hardinge then came forward, and was re pelved with loud and hearty applause. She said It seems to me it must be about six years since I landed on these shores, an Englishwoman born but from long absence from the country, and from a world-wide devotion to the cause which I had adopted, leading me, during a pilgrimage of many years, from the furthest East to the furthest West, I returned here a comparative stranger I could not count more than one human being whose voice would speak with the familiar tones of old in my ear, and that was my loved companion, my own mother. I had not been here more than one month when I found that so far from being a stranger I was in the midst of a wide circle of warm and sympathizing friends. On every side warm and sympathizing friends. Overly since of me hands were extended to press my own; voices sounded in my ears, not with the familiar tones of the long ago, but with the nearer, sweeter and more sympathizing tones of a spiritual heartwhich he tendered his earnest thanks to Mrs. Hardings "for her persistent and intelligent devotion to the cause of human progress."

The Chairman expressed the gratification he felt in being present. He was very glad to see any sort of organization under the name of Spiritualism. The spiritualistic movement in England reminded him very much of watching a piece of smooth water on a hot summer's day, and seeing innumerable fishes leap up and down again. There was no sequence, no connected action, so far as he could see. English Spiritualists had not gathered

to explain some new, unpopular and unknown truth, but to reccho words which to my amaze-ment, had found their way across the wide wastes of ocean, and seemed but like the reverberating tones that were still lingering in my ears from the American Spiritualists. It is because I feel that there is this intense heart-tie of spiritual sympathy between us that I attempt no expression of trank-fulness to-night for the ovation which you offered to the woman; for do I not know that it is tendered to the messenger of spiritual trath? do I not recognize that it is due to the angels who have brought you and ma together, made me the instrument of addressing you, and you the instrument of the strength which enables me to speak to the world? It is in this sense that I receive the tokens of kindness, of sympathy, of honor and respect, which ness, of sympathy, of honor and respect, which you lay, I say, not at my feet, but at the free of those whom I serve. (Applause.) Therefore, in parting from you I attempt no formal expression of thankfulness, no stereotyped phrases of acceptance of these noble and thrilling words; I only propose to review some of the footprints we have trud together—to go over the ground again where you and I have toiled to discover the meaning of the mighty movement of which, at present, we are little more than the subjects, but which seems to me to have put a torch in each one's hand, a standme to have but a torch in each one's hand a standard committed to each one's care, marshaling us as a mighty army, by the unseen generalship of the mighty beings that have led us thus far with a power unknown to man, unprecedented in his tory, baffling all obstacles, putting down all attempts to hinder our progress, and carrying us forward triumphantly to the germ of a mighty

spiritual organization.
What has Spiritualism done for us? I know there are many who reiterate that it has taught no new theory, uttered no strange or unknown tidings—that the belief in immortality, the worship of God, the acceptance of the principles of compensation and retribution for right and wrong, have all formed essential portions of human belief in ages past, and that all who acknowledge the teachings of Christianity subscribe to such doctrines. Whilst these words are perpetually reiterated in my ear, I am forcibly reminded of the time when, four hundred years ago, a man of faith believed that there was a terra incognita be-sond the wide wastes of ocean. Far away across those pathless realms, which his compects called the ultima thule, Columbus, by the eye of faith, perceived a new world. He could not communicate that faith to others; he could not prove or demonstrate its foundation, in itself, until the hour when, with God for his captain, inspiration nour when, with too for his captain, inspiration.

for his pilot, and the weal and destiny of unborn
millions for his freight, he breasted the wide
waves of ocean, planted his foot upon the new
world, and brought back, in evidence of his conworld, and brought back, in evidence of bis conquest of this terra incognita, the inhabitants there of. Then it was that the world knew, and then it was that Columbus exchanged knowledge for fatth. We have found a Columbus; we have recognized in the unknown and hitherto viewless regions of the spirit-world, the commander, the captain, the crew, that have breasted the waves of death, planted their feet upon unknown shores beyond, and returned with hosts of the immortals to speak to us through the stammering tones of

to speak to us through the stammering tones of

the little raps, and make our faith become knowl-edge, and demonstrate that which man has be-

lieved for eighteen centuries to be a solemn living

Next, we have solved all the problems of spir-Next, we have solved all the problems of spiritual existence; we have answered to ourselves forever the question," If a man die, shall be live again?" We have learned what death has done to us; it has simply broken open the casket; it has rent the veil of mystery in twain, and discovered the living angels sitting within what we have hitherto deemed the corrupting tomb of death. Spiritualism has proved a might reform have hitherto deemed the corrupting tomb of death. Spiritualism has proved a mighty reform, and a prophecy of a still mightler one in the realmof that science which has ignored the Spiritualists because it is baffled by Spiritualism. Just as much as Spiritualists have discovered in the realm of spiritual science, is material science lacking in. Every one of the spirit is a new revealation in science. It am perpendictly questioned. elation in science. I am perpetually questioned, "What is the connection between the sublime ideality that grows out of these spiritual teachings, and these insignificant sounds these temptible movements of gyrating bodies? connection have these with this sublimity and connection have these with this sublimity and inteality, this glorious revelation of new and unknown lands?" Can they not see that these are the flutterings of the spiritual lightning on the telegraphic wires? Do not they perceive that, as these messages pass across the wires, a fresh revelation in science is proclaimed? A hidden people are in our midst—an unknown world has included its facility of pitching on the constant. landed its freight of pligrims on our shores—our city streets are thick with them—our chambers city streets are thick with them—our chambers are full of them—the very stones are prating of their whereabouts; in the silence of the night—in the busy hums of the city—in the midst of every-day life, our secret thoughts, our secret practices are scrutinized by this cloud of witnesses that fills this very place, puts aside even the thick ponderable walls that surround us, and opens up before us the vast and illimitable fields of spirit before us the vast and illimitable fields of spiritnal existence.

We have been asked, "What is the use of it?" We have been taxed, again and again, to show some new thing that these spirits have pro-claimed. Everything that they do is new; every revelation that they make is a marvel; every sign and token that they present is an indication of a germ seed planted in our midst, and eventually romising to blossom in a glorious and stupendous revelation of new forces within ourselves-new forces that this world of spiritual power is exerting upon us; not "A" new force, not one force, not an unknown or disconnected force from intelligence, but a force teeming with intelligence, and always n anifesting special identity—ever speaking of a personality. No matter whether it be one that we have honored in time past, or whether it be one of the scum of the earth—he is wiser, mightier, more scientific than all the scientific bodies of this great country put together; he can perform phenomena which they cannot explain. Thus it is that Spiritualism has brought us a scientific reform. Spiritualism has brought us a new light on those phases of character which we have hitherto deemed lost in the inscrutable mystery of original sin. When we perceive that life beyond is but a continuation of the life present that there is no interruption, no inharmony in that mighty chain of being that lifts up the poor, the friendless, the criminal, the ignorant, as well as the saint and the sinner, to a world of progress beyond, oh, what a broad mantle of charity-does this Spiritualism throw over the

We no longer gaze upon the dark brow of the begrimed man of sin—we no longer look down upon these children of the people as they pass us in the midst of the mire and filth both of poverty and pauperism, of disgrace and reprobation; but we look through the black crust, and perceive there the germ of the mightiest augel that ever there the germ of the mightiest angel that ever-shone in the radiance of eternity. Folded up-within the chrysalitic form of every material or-ganism, we look upon the germ of all powers, all possibilities; and as we gazedown these corridors of eternity, we see these poor begrimed pligrims, whom we have spurned and scorned, rising to the triumphant heights of Progress, under the brighter, more healthful, more humane, and there-

fore more divine institutions of mercy-of reform instead of punishment-of teaching instead of dungeon bolts and bars. I do claim, therefore, that Spiritualism, in this respect, is a grand moral reform. It is something more—it is an individual reform. It speaks to the individual conscience every moment of our lives; it explores the secret depths of our own hearts; it sets up a tribunal within our breasts from which we cannot escape. How much it has been, to me, at least, a religious reform, many of you have borne witness. Many of you have leard my song of joy, my jubilant expression of gratitude to my Creator, that I have found and comprehended the meaning of that sublime sentence, "God is a Spirit," As I have listened to the revelations of the spirits proclaim ing the conservation of all force, of genius, of talent, of energy, even of passion, emotion, crime—all and everything that constitutes the real man, I have learned to comprehend the grand Man of Creation. As I have understood what it is to be a spirit, I have begun to comprehend something of the nature, the immensity, the om-niscience, the omnipotence of him whom we have niscience, the omnipotence of him whom we have so vaguely worshiped as God. I know not who differs from me—I ask not, I care not. It is enough for me, and for those who feel with me, that, from these insignificant manifestations, as the world calls them, step by step I have traced up the actuality and the positivism of spiritual existence. This is the kind of religious reform that Savigitualism has been to the Italian of that Spiritualism has been to me. It takes no shape or creedal form narrows itself to no dogma. It cannot limit itself to a house; it cannot enter within the gates of any dwelling made by the bands of man. Bread as eternity, wide as in-finity, vast as the universe whose fragments in parts I contemplate, is this God whom I now know, whom I now comprehend, because I comprohei d what is a spirit. If I fail in the rever-ence which seems to many of you to be due to the idea of the God of sects churches and de-nominations, bear with me. My God is so much larger than these, so much wider, grander and yaster than all the petty conceptions jotted down by the new of these text I was a history. by the pen of man, that I cannot bring my thoughts to worship before the image that man

has set up.

There is one more point in my religious faith, in that Spiritualism that has been to me of all reforms the grandest, that I may press upon you now in parting. It is the realization of that sublime justice, that grand and immutable law of compensation and retribution, which is at once our teacher and our judge. It is for this that I love and honor Spiritualism, that I pin my faith on it as the hope of the world. It is for this that, when I clasp hands with reformers in every di rection, when I behold them toiling to bless and benefit humanity, I thank God there is one broad, grand, magnificent reform that encloses them all. And it is because it is so whole souled that it cannot stoop to any lesser reform than all that belongs to the weal and woe of humanity, that our friend the chairman this night perceives but little else in it than beterogeneous disorder—does not recognize that it is the angel that has crossed the recognize that it is the angel that has crossed the threshold of the home, and speaks to the heart in the silence of individualism—does not perceive that it is dealing not with the masses, but with the authority of truth within every individual. Acknowledging that we appear a broken and scattered people, I perceive in this movement the elements of all power, of all truth, and the promise of all that I can home for for the reas in four. ise of all that I can hope for for the race in future —a scientific reform, a moral reform in our opin-ions concerning the Author of creation, an abso-Inte demonstration of our own future, a determined tribunal set up in each one's heart, and a promise which fails not, because it comes neither from buman propagandism nor human caprice, but from that world of power which encloses and sustains us even as the soul vitalizes our body, and constitutes the real man. This is my view of the movement in which you and 1 have been engaged. You and I have spoken spirit to spirit; we have each looked face to face upon the glory beyond the veil, and many of us, like myself, have realized the worth of that which we are striving for. It is, therefore, to Spiritualism, and at the feet of Spiritualism that I do lay these most wel-come and most deeply venerated tokens of your kindness and synepathy. And now we part, and in these words there is a ring of sadness to any but the Spiritualist. There who have looked inpon the perpetual phantasmagoria of the atoms amongst which we live, know that passing away is the genius of all material things. The mighti est works of art are passing away. The most gle rious efforts that humanity has ever made, fade and become dim, and at last the corrupting hand of time obliterates them. The veil of antiquity may wreathe them round with the mass and the ivy, and they may look beautiful in ruin; and the crumbling touch of decay may retint their dying forms with a beauty fairer than they ever pos-sessed before; but still they are passing away. You and I have realized from the cradle to the present hour that all our joys-all our best and tairest hopes-have passed away. The spell is on them; the evening time must come.

Some of us have beheld the shrine in which we

have laid up our heart's best treasures pass away and as it has faded out of sight, we have realized that upon every fragment of matter—even upon the glorious stars—even upon the mighty and ma-jestic sun himself—upon all that army of God marshaled up this night in such glory, strict-hing away to the furthest realms of eternity—even upon these nighty and majestic suns, parents of new-born worlds, centres of vast and illimitable systems, the doom is written—" Passing away." But oh, friends, if at this hour this perpetual change, this constant whirl, that does not leave us one gem, one treasure behind-if at this hour the memory of these perpetual transitions is upon us, and you and I, who have clasped hands in kindness, and who have tolled together when the world was against us, and none but the hands of the invisibles to strengthen us—If you and I, who have stood in many a garden of Gethsemane and doubted whether it was not for us at last to march up the bill of Calvary—you and I, that beneath the brand of this unpopular cause have seen men forsake us and flee, with none to stand by us but the deeply sympathizing spirits of those that feel with us—if we are to part this night, and our mortal eve shall look upon the forms of fellow-laborers more, do we not realize that he that gathers up the beautiful has stamped upon the spirit—the immutable, the glorious, the deathless spirit-that permanence of existence that knows no passing away? There are three things that can never pass: the power, the might, and the majesty of him that sustains us, whom we worship as God; the deathless, unquenchable fragments of his be ing that we know as his creatures in their spirit-ual existence; and last, not least, that deep, undying love which is the foundation of his king-dom. (Loud applause.) These things can never perish. You and I shall live forever; and where soever we live, in whatsoever spheres of eternity our pilgrim-feet may sojourn, the undying spirit of affection can never perish—the love that has bound heart to heart can never die. I do believe that the chain of kindness will be brightened by the action of death, and that every link will shine like the stars of heaven, sweeter, finer and fairer for the spiritual transfiguration that casts away the sordid cares of earth and the selfish mask of the soroid cares of earth and the selfish mask of clay, and leaves only pure spirit. As far, therefore, as your spirits and mine have been bound together by the ties of kindness, there is no passing away for us. I shall tread the new world, and I know not whether the waves of the ocean will ever bear me back to you, but I do know that the, place where my feet have trod will prate of my whereabouts, and the walls that have enclosed me will contain a notting of my will. will contain a portion of my spirit. I ask you to remember me, and to bear me up strongly in your hearts' love. You are spirits as much as those love and those that I have served, and therefore your spirits can as surely sustain and strengthen me in the far land of the West as you have done now. I cast around you, in the name of the dear angels, that chain of spiritual love, every link of which is in one or other of your hands, and which ye have but to touch to awaken an answering chord within my heart. And if our mortal eyes should never exchange glances more-if the soul that looks through them should wait until we meet beyond the beautiful river; why, if we love —if we cherish kindness for one another—if we have taken hold of those links of affection in that bright and deathless chain which anchors round the heart of God, you and I and all of us shall yet meet again in the morning.

Mrs. Hicks and her sister, Mrs. Stewart, sang in

A very pleasing manner the duet, "Weel may the Keel Row," exceedingly appropriate as symbolical of the noble "keel," the spiritual cause, and of Mrs. Hardinge's approaching voyage across the Atlantic.

MR. GERALD MASSEY'S ADDRESS. The Chairman: It is reported that when the devil

first read the ten commandments he remarked, "Well, they are a run lot!" And such will be the exchangation of numbers of people when they hear of the doings of Spiritualism. Such has been the exchangation of many who have, as they believe, had dealings with the spirits themselves. Things are said and done quite unbedting our notion of the spiritual dignities, and whatever the amount of truth there may be on our side, I feel pretty sure there is a good deal of imposture on the other. And why not? A large number of impostors have left our world to go somewhere; and perhaps they find us more easily imposed upon than their new paralleled a natural medium, because he was the find us more easily imposed upon than their new acquaintances. But the question whether spirits or unseen intelligences do communicate with us or unseen interingences to communicate who as is one of facts not to be in the least invalidated by the nature of the response. There are many kinds of mediums; and, broadly speaking, there are two kinds of mediumship—the abnormal and the nor-mal. There have always been and are now born into this life persons of a peculiar organization, who become the unconscious mediums of spiritual manifestation. They can be easily put into the magnetic trance by other people, and it looks as if they could be as easily entranced by the spirits on the other side. Anyway, they are so constituted that spirits can take possession of their physical organism, make use of their nervous system, speak with their tongues, and become, for the time being, the conscious soul of their bodes. This, I repeat, seems to depend on the physical constitution. They are, as we say, "born so." I myself have had the most positive and convincing proof that such organizations do exist, and can be taken ab-solute possession of by other intelligences, higher or lower, for I lived face to face with the fact for fifteen years, and did a bit of work by the help of it which I hold would not have been done in any ether way. But there are other mediums which I call normal mediums because they are neted on by spirits without any suspension of or visible interspirits without any suspension of or visible inter-ference with known laws. And we are all more or less mediums of this kind, although we may not know it. The Creator is for evermore acting by mediumship, and carries on the work of all his worlds by means of the varied forms of life and mental consciousness that receive and transmit-his influence. In this kind of mediumship the his influence. In this kind of mediumship the spirits work en rapport with us, and do not need our ordinary faculties to be entranced. They quicken the life of the usual faculties, and, as we say, inspire us. They have power to guard us, warn us, comfort us, kindle our thought, warm our feelings, and add a precious seeing to our spiritual vision. And all this is done in the most natural way. Now, the great value of the abnormal mediumship lies for me not in its startling interferences with recognized physical laws, rapping of tables, playing of music or floating of bodies, but in the light it throws on that normal mediumship which is the common inheritance. I believe ship which is the common inheritance. I believe that this abnormal mediumship is non-natural, and will be unnatural to the end. It may be a necessity, a stage of progress. It is a rift through which strange light of revelation flashes, and but for those cleams we could not see as at present We can study it as physicians do disease, with the view of reaching higher laws of health. But I know of the brain sapped and racked, the beart arrested or quickened in its movement, the health overthrown. I am not aware that the idea has ever been broached, but I think it would bear arguing, that St. Paul's mysterious "thern in the flesh," which has caused the commentators so much perplexity, had to do with abnormal mediumship, and was really the tendency he had to fall into the trance condition. There can be no question but that he was struck down in trance when his conversion occurred—no question that the abnormal condition was so common to him that be could not remember whether certain things

took place when he was in the body or out of the body. Moreover, it was an infimity that he gloried in. And he makes use of these remarkable words: "And lest I should be exalted above measure satisfactorily as by the Spiritualist, who knows how active the messengers of Satan are in troubling mediums to-day. Perhaps it is necessary that these should suffer as they do, on account of the blindness and unbelief of men. Every cause

lemands its victims and will have its martyrs. It is only through the abnormal medium, apparently, that we can obtain such physical phenomena as will arrest the attention of the most unspiritual, and sometimes upset the concelt of the most scientific. Whether it will be worth while trying to convince our men of science that there is a force they can never fathom, is another matter. They do n't want to recognize it, or the is spiritual in its origin. The truth is, that many of them cannot believe in mind without the visible physical basis. The medium is present when the phenomena occur. No other mind is visibly embodied, therefore the mind present can only belong to the medium. You cannot cross the sea upon dry land, and that is what they want to do. You cannot walk into the other world on the same pair of physical legs as have served you in this. That is what they insist upon doing, or else they won't go at all; and they never will. But to return to the abnormal mediums. These are the first who are selzed on and made use of to ar-rest the attention of the world. But the ultimate object of this human suffering and all these cu-rious and seemingly absurd phenomena that take place, is not to lift tables or bodies, or make fools or wise men gape with their hair standing on end. It is to lift up the eyelids of the mind, and elevate the soul to a perception of the fact that there is a spirit-world about us, close to us, in communion with us; and the value of that truth is not to be limited by the nature of the demonstration. Again: the mediumship which depends on physical constitution must, I think, of necessity be a limiting condition on the other side, and so determine the range of communication. A great living poet, who is a personal friend of mine, had a wife who was a Spiritualist. She had passed away when I first met him, and, talking over these things with him one day, I asked if he han never heard her rap near him. He said, "No; and of course that was quite enough to convince him that spirits do not rap at all. Nevertheless, he was wrong. It is possible that the conditions for audible communication were wanting on both sides. Possibly she could not have rapped in his presence. If you ask me why not, I will tell you the moment you tell me why iron is the favorite medium for conducting electricity, and not the more precious metals, silver and gold. The hus-band was a great skeptic; and if the sounds had been produced, he would have explained them in a hundred natural ways rather than have believed they indicated her presence. The wife was. doubt not, far away from the region of physica communication; for she was one of the purest loftlest spirits whilst here—one of the rarest that ever wore flesh. But, for all that, I never doubted of her nearness to him, spirit to spirit, her affect on for him nestling in his heart of hearts, life of his life, or of her presence and power to help him when he was writing his next poem. She could not take possession of his brain, and work on the nerve-system like the telegraph operator using nerve-system like the telegraph operator using his machine and wires, but her mind would work with his mind in normal mediumship, and the supernatural would thus become perfectly natural. And that this is the right and ultimate way of working is illustrated, if not proved, by the fact that, where the writing is done directly by some spirit in actual possession, it is seldom of any value. There is no poetry written in the ab-normal condition that would bear any comparison with that which is written normally. I can write a hundred times better poetry myself than they could ever get expressed directly through me—for they do now and then give my hand a jog and the pen a push. Both the poetry and the spirit-drawings that I have seen may have pleas spirit drawings that I have seen may have pleas-ures and glimpses of something far away and fine—a glory ungraspable; but they do not talk the language of this life; rather, they make signs in a dumb show from another world. The poetry needs translating for us, and the picture wants interpreting. To give us anything additional, anything divinely creative and of human use, it

appears to me that the thought must be cere-brated through the natural brain, because it has

sense of self, our consciousness of self, our selfshness of every form be laid in trance, before our angel-helpers and elders in immortality can carry on their divine agency most freely and fully, and aid us to their utmost ability. And here, again, I doubt not that Shakspeare was so great, so unparalleled a natural medium, because he was the least self-conscious of poets that ever lived.

Well, then, we are all subject to this influence, ever acted upon more or less by these suiritual ever set dupon more or less by these suiritual ever set dupon more or less by these suiritual ever set dupon more or less by these suiritual.

Well, then, we are all subject to this influence, ever acted upon more or less by these spiritual beings who sustain, guide, comfort, inspire us, though hidden from most of us by the veil of visible things in which we are also spirits, although more floited in our humanity. Mr. Darwin has shown by how exquisite a device the orchids are fertilized by means of insects, who, while in search of honey, deposit the flower-pollen. This plan we believe to be carried out by the Creator on a vastly higher plane and larger range in the fettilization of the human mind by means of spirit-visitants, who seek to gather honey for him, from his human flowers on earth, and whilst doing so impregnate them with his heavenly influences. In this way, by spirit agencies, the angels of his presence, as the Bible has it, does God descendupon the soul like showers that water the earth and bring forth the flowers, or as dew upon the mown grass that draws forth a sweet savor; and mown grass that draws forth a sweet savor; and it is our work here to pass on these heavenly in fluences to others whenever and wherever and howsoever they touch the soul, or illuminate the mind, or inspire the heart in any or in all of us The revelations made by Spiritualism must tend to aid the human mind in realizing God as a universal presence and the universal source of life not only a first cause, but the ever-present cause The scientific and orthodox mind has represented the Creator as a sort of first cause that set things going—gave the pendulum of time a tilt or the first impulse at the other end of the chain of being, and all the rest following in natural sequence like the series of appulsions given by the buffers of a train of carriages, each striking the other from the beginning to the end of the train. That is not an unfair image to represent their idea of the operation of natural laws. But that is a to-tally inadequate representation of our First Cause who is always causing, always present—who makes the succession as he goes. He does not operate only in that visible sequence to which they would limit his workings who are so limited themselves. Again, the scientific and religious world appear to have hitherto divided the matter hus: the one shuts God up altogether out of its lomain, and places it under the government of domain, and piaces it under the government of law. This becomes the so-called region of the natural, which they can grasp and deal with sat-isfactorily so long as God is not there. Then the other demands an act of faith to enable us to be-lieve in God in his own proper domain, which they look on as the supernatural. Thus you can only touch the spiritual by an act of faith, and the spiritual can only reach you by an act of miracle. With the Spiritualist these two blend, interchange, are united in one. He does not look on the supernatural as a world apart from the natural. He has evidence to show that they work together for a common end. He looks upon the so called supernatural as the unseen or occult part of nature n which that which is seen has its rootage and draws its sustenance. The unseen is forever working through the seen into visible being, and the visible is forever tending toward and growing into new forms of existence that are to most of u unseen. You cannot close this world against the other, nor shut the Creator out of any bridal-chamber of reproductiveness, nor prevent your old friends on the other side coming back to you, with any boundary lines you may draw betwixt supernatural and natural. Thus you see the Spiritualist has been feeling for and thinks he has grasped that link in the chain of continuity which "And lest I should be exalted above measure through the abundance of the revelations," (evidently received in the trance,) "there was given to me a thorn in the flesh, the messenger of Satan to buffet me." "For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee, for my strength is made perfect in weakness." I wenture to say that can never be interpreted so satisfactorily as by the Spiritualist, who knows satisfactorily as by the Spiritualist, who knows the material side. I have no doubt there is such a oneness and continuity as they mirror of matter everywhere gleams with the dim image of it; but to think of grasping it there by the hand of physical science alone is as though you might expect to reach the moon by plunging into the water after the reflex image of it. They are following a reflection. But even that reflex image is the shadow of God, and they are so far right, and cannot do better than follow it into the light. That light shines on the spiritual side of

on this earth of ours lifted up their anguished faces, beseeching eyes, and praying hands, wrestling with intolerable agony in the very furnace of affliction, when the great darkness has opened world to believe in it. They appear unable to apprehend the presence of force, except in the domain where it ceases to be spiritual, because it has been transmuted, as will-force is transmuted on the love diven worlds for one word, one book, has been transmuted, as will-force is transmuted into muscular force; unable to see that all force with their beloved—that love lived on, and although earth might divide us, heaven never does What would they not have given to know that the soul continued to exist? and the only reply to this yearning, was for them to have faith. Have faith! Why, that was just what they had not. They fancied they had until the first real appeal was made, and then they had only doubt, and was made, and then they had only doubt, and hope, and fear. A great deal of religious faith has been of the kind illustrated by the old Scotchwoman, who, when asked how she felt whilst her horse was running away with her, said she "put her trust in Providence till the britchin' broke, and then she gave up." She relied on the visible link. "What I would give," said to me a poor fellow who had lost a dear little one, "if I could contributions had not a dear little one, "if I could contributions had not a fear little one." only believe she was living still and near me and that I shall see her and have her again! Now, this latter revelation of Spiritualism make its first appeal to belief by demonstrating the fact of continued existence in another life. That gives us a fine, fresh start—repeats for us the proofs, in-definitely multiplied, said to have been given in miracles eighteen hundred years ago, and believed in generally up to the point at which the" britch-in" breaks. It gives not only faith, but positive assurance. What is the upshot of all the spiritua teaching hitherto? Is it such a sense of the other life that the sellish concerns of this are dwarfed and rebuked in its majestic presence? Why, find the mass of so-called religious people do n' want to believe in the spirit-world save in the ab-stract or otherwise, than as an article of their creed. They accept a sort of belief in it, on authority—a grim necessity; it's best to believe, in case it does exist after all; but they give the lie to that belief, in their lives, and in presence of such facts as we place before them. Our Orthodox spiritual teachers have arrested and made perma nent the passing agure, and permitted the eternal essence of the meaning to escape. They have de-ified the symbol on earth instead of the God in heaven. They have taken hold of Christ by the dead hand, and lost sight of the living Lord. They have come between us and the pure white light of God's love—shut out God from his own house with pictures painted on the window-panes. They have broken and discolored that light from heaven in the distorting prism of their own personality. Not long since I heard a Ritualist declare that the shortest and surest way of getting at God was to eat him when you had secured his presence, for this occasion only, in a consecrated wafer. There was a physical fact which you could lay hold of, whatever the spiritual uncertainty might be. They have assumed that God never had but one Son, and all the rest of as whom Christ taught to pray to "Our Father," are only poor bastards of the devil. Hitherto, so it seems to me, we have only had the merest glimpse of that which is possible. Even the Christian revelation remains to be revealed in its most spiritual aspect, so little has the world realized the main

What countless myriads of human souls have

truth of Christ's mission, which was to hook-and eye the two worlds together. How seldom has the spiritual life, where it has flowered at all, been more than a graft from with-out instead of a root and branch, life of the life, blossoming straight out of the Eternal! How often has the Divine Presence been made to brood ver humanity with a solemn shadow of religious awe that darkened and depressed, instead of a loving illumination of the soul from within, and that light on the upturned face of man which is the true glory of God. Spiritualism will make religion infinitely more real, and translate it from the domain of belief to that of life. It has been to me, is common with many others, such a lift-ing of the mental horizon and a letting in of the heavens—such a transformation of faiths into to reach the spirits of others by passing back again through their natural brain. And so the higher spirits work with us, on us and through us, unheard, unseen, and bring their force to bear and confined, living by the light of a candle—

dark to the glory overhead, and blind to a thousand possibilities of being, and then suddenly on some spleudid starry night allowed to go on deck for the first time, and see the stupendous mechanism of the starry heavens all aglow with the glory of God, and drink in new life with every breath of this wondrous liberty, which makes you dilate almost large enough in soil to lil the immensity that soil see around you. Can mechanism of the starry heavens all aglow with the glory of Got, and drink in new life with every breath of this wondrous liberty, which makes you dilate almost large enough in soul to fill the immensity that you see around you. Can you tell me what the teachers of Christianity have ever doze to realize and vitalize that belief in the unseen world, and that possible communication between the two lives, of which their Bible furnishes so many illustrations? They have furnishes so many illustrations? They have ignored it altogether; they have been afraid of it; they have tried to block up the doorway; they have been the very rulers of this world's darkness in shutting out spiritual influences; they have labored as sedulously in trying to stop they have labored as sedulously in trying to stop the other world as ever the Roman Cardinals did to stop the on-going of this when it was proclaimed by Galileo. They have mainly built their embodied belief on the arrested and encrusted stream of spiritual life; as the Russians build their winter palace on the ice of their river Neva. But the breaking up of the long frost is coming. There is a riving and a rending of the theological structure; the pent-up air is struggling to get free; the other world is breaking through. The foundations of things are about to be shaken The foundations of things are about to be shaken—not the eternal foundations, they are safe enough, but the temporary foundations of ice and saud on which men have built for eternity. When the wave breaks it is only the form that goes to wreck; the spirit of motion lives, and passes on transformed. And so is it with these tidal waves of the eternal, one of which is now breaking on the shore of time. I verily believe that there is about to be such a spiritual revolution and real revival of religious life as the world has not seen for eighteen centuries. We are going to have the great gathering-in of the outsiders. Not that these outsiders will be gathered in to any of the churches which have become stone graves of the living God, and yet they will be safely gathered in by the Good Shepherd, who said "Other sheep I have who are not of this fold": These will not sit and starve among the dead

When they can share with us the living bread.
The skull of a dead past they will not drain,
Who can be mourished by the living brain.
They dare not stoop beneath your low dark porch,
With heavens of angels round them for a church."

I cannot help laughing to myself, at times, as I think of what this much-maligned and despised Spiritualism is about to accomplish. How little they dream of the new dawn that is coming up the sky. Nay, it is already flaming in at the win-dows, and trying to look into the shut eyes of the sleepers, which are fast closed to the glory shining sleepers, which are fast closed to the glory shining on their faces. They are dreaming how to roll the world back the other way once more into the night of the past, even while they are passing face upwards beneath the radiant arch over their heads of the dawn of a day that is not theirs; blind to the splender of its coming; deaf to the birds of light that are up and singing; and senseless to this amazing apparition of God himself, who is now on earth with a visible presence, perturbed and dissatisfied with the current representations of him which have been so unfaithful and untrue. What will they do when they wake? untrue. What will they do when they wake? Vainly clutch at their temporal possessions with a terrible tenacity, knowing they have no spiritual kingdom. If they could but comprehend what Spiritualism is going to do for real faith, instead of shouting for the fire-engines to come and put out this new dawn, they would embrace us and aid us all they could. For see-just when scientific research is getting too much for the old creedswhen we have discovered the secret of life in Prowhen we have discovered the secret of life in Protoplasm, and are on the point of finding the mechanical equivalent of consciousness, just when
we have discovered that force comes from the
visible side of phenomena, and thought is only
molecular motion, and mind a property possessed
by matter; just when the scientific report is that
the deeper we dive the further off recedes the supposed heartbeat of the eternal life; and to make
up to humanity for the loss of our Father in
heaven, we have at length, possibly at full length. heaven, we have at length, possibly at full length. found our long-lost grandfather of earth in the fields, or forests, or floods of the fore-world—in breaks this revelation from the unknown, and, as they assumed, unknowable. Just when we had proved that miracles could not be, and therefore never had been, in breaks the miraculous once more; we have one "Hume" answered by the other (Home), and the impossibility of a thing does not prevent its happening. The whole realm of mystery is once more thrown wide open, the partition walls will be thrown down flat, together with all who leaned their whole weight against them. This time the existence of the spiritual world is going to be placed on a firmer footbold than ever—not as a mere creed or dogma, but as a verified, enduring, ever-present, familiar fact. In truth, I believe the life here will be lived in the presence of the Unseen as it never yet has been and the dim religious light which has been lovely as moonlight, and with no more life in it, will be changed into vital sunlight and vivid day, whilst all that is worth having in religion will be wrought wherever Spiritualism is whispered and the Engout in a positive philosophy such as will speedily eclipse that of Comte, for we know it is in life as it is in language—Spiritual means Real. Instead of the other world remaining dim and helplessly afar off—a possibility to some, a doubt to others, a perplexity to many, and an abstraction to most, it will be made a living verity, visible to many, audible to more, present with and operant through all. Now, this enables us to stand at starting where others hope to attain in the end. Science tells us that the time will come when our sun must decay and be no longer the light and life of tu own broad of worlds. As a con world will no longer bring forth life in the pres ent physical forms. On our side we see that in the meantime the earthy is putting on immortali-ty—the material world is gradually assuming its piritual form and its crown of life that fadeth not away—the world of matter will have brought forth its world of mind. Thus we can see how he prophecy shall be fulfilled, and the heaven rolled together as a scroll-even as the author's manuscript may be when his thought has passed into print to take living embodiment in other minds—and there shall be a new heaven and a

We do not look on the Creator as the divine de signer, who drew a vast and shadowy outline of his creation, and left it to be wrought out by me-chanical law. We see how he is the eternal worker who is "at it" in every part of this design that is to slowly but surely transfigure the visible universe into the living likeness of his fatherly universe into the living likeness of his fatherly love, by means of his presence more and more revealed in the growing consciousness of his spiritual creatures, who are also made co-workers with him in completing the sublime design. We see how the life of the soul is a continual incarnation of the divine, as well as a development from the human. We see how desire, yearning, prayer can lift the soul to God and draw down strength from him, because the equipoise of what is called natural law can be influenced by will, ust as the law of gravitation is often overpowered in Mr. Home's experiments, and, as we may put it, the extraordinary pull with volition in it be-comes too much for the ordinary pull with no volition in it. We see how our affections, which are so impalpable to sense, and yet our own essential, final selves, do lay up a spiritual substance which becomes the future form and glorious body of the soul. "Thou canst not show the dead are dead," says the modern poet in reply to the doubt of these days, and that assurance has been clutched at as a staff of comfort to support the decrept not dead. We have had them coming to us in our own homes and private experience, and proving their presence with us by infallible signs of recognition. We have had them coming back to us and beginning the old conversation just where it was broken off in death. We know that they are not dead, but alive with us. We know that they think of us as we of them, and we know that thought is spiritual presence, and there is nothing between us but a viewless veil. For us the dark of death grows all alive and starry with smiling shapes and gracious presences; our mental firmanent is all ashine with spiritual forms of the old life that reappear as people of the light. Earth may divide us, heaven never does! We are enabled to see clearly and definitely that spiritual rootage of life in God, which has been buried and shrouded for others in the dust of death—see it and trace its ramifying fibres as plainly as you can see the roots of the hyacinth in the water-glass held up against the light. I speak of facts known to many persons here—facts not limited to professional mediums, but springing up all over the land in the most unexpected ways and places. And let these facts once take possession of the national mind, the result will be incalculable. As a people we

new earth.

are skeptical of theory, but we wed our fact for life or death. We make up in sureness of grip for our slowness of movement, and do not easily let go what we have once laid hold of. God himself must find it difficult to get some truths into us; but once in, the devil can't get them out again. We uration in death. And this fact of Spiritualism will yet be grasped as with a death-bed clutch of the delivering hand that reaches down to lift us into new life. Meanwhile, all hail and all honor to those who bear the banner in the front of the battle. All hail and all honor especially to her who is our guest of the night, and who has so chivalronsly devoted herself to the service of others in fulfillment of the Father's bidding. It was Saul, as we know, who went forth on a very lowly errand, to look after his father's asses. And there will be newspaper cynics present to suggest that our newspaper cynics present to suggest that our friend's mission has been similar, and that we have a goodly gathering of such here to-night. But let them sneer! Saul was doing his father's bidding, and found a kingdom. And if our friend has not found her kingdom, she will have helped to found one—the kingdom of freer thought, and larger life, and clearer light, and sweeter charities, and nobler love.

"Her labor will have helped to bring to birth The Kingdom as it is in heaven on earth." "The Spirit-Voice," a parting song for Spiritualists, written expressly for the occasion by A. R. Phillips, Esq., music by Mrs. Hicks, was then sung with much feeling by the composer:

THE SPIRIT-VOICE. THE SPIRIT-VOICE.

'I is hard to part from those we love,
Though 't is but for a while;
In vain we try to hide our grief
Beneath a loving smile.
The tear-drops glisten in our eyes,
Deep sighs with smiles we blond;
And sadly, with an aching heart,
We say, "Adieu, my friend!"
But hark! we hear a spirit-voice,
That sings, in accents sweet,
"Cheer up, cheer up—you cannot part;
Your spirits still must meet."
Oh deep within the meetle seece. Oh, deep within the mystic space, Oh, deep within the mystic space,
The spirit wanders free;
And it will fly from land to land,
Across the heaving sea;
For love will bind-mankind in one,
And man, from pole to pole,
Shall hold communion far and near,
And soul converse with soul.
Then fare thee well, our sister dear;
As any that suffit savest.

As easy that spirit sweet,
We yet may dear communion hold—
Our spirits still shall meet. A purse, containing one hundred and thirty guineas, was then presented to Mrs. Hardinge by Mr. N. F. Daw.

Mrs. Hardinge, in acknowledging the gift, said:
"The last token that you have rendered me this
night—the liberality, the kindness, the wholly
unlooked-for worldly compensation that you have offered for such service as I have had to perform -service that has paid itself as it has gone on-utterly deprives me of all power to say aught but the simple words, 'From my heart I thank you.'" By special request, Mrs. Hardinge then recited Over there."

"Over there."

A vote of thanks to the chairman, proposed by Signor Damiani, and seconded by Mr. Jeneken, was cordially agreed to, and then "Auld Lang Syne" was sung by Mrs. Hicks, the whole meeting joining in the well-known chorus. The evening was far advanced and many had left. For a long time Mrs. Hardinge was engaged in receiving the warm and hearty good wishes of the me. ing the warm and hearty good wishes of the numerous friends who thronged round her, Those who were less fortunate consoled themselves with

an examination of the many specimens of art-mediumship on view.

We must not conclude our report without notof the proceedings. While Mrs. Hardinge was speaking, loud raps were heard all over the platform, apparently through the mediumship of Mrs. Everitt. In the box occupied by Mrs. Berry and Mrs. Guppy, "John King" kept up a conversa-tion of running remarks in an audible voice, while Mr. Williams was in the box with them.
"John King" seemed to enjoy the meeting and
value Mrs. Hardinge as much as any one present.

SIGNOR DAMIANI'S SPEECH.

[There was not time for Signor Damiani to speak to a resolution for which he made prepara-tion; but we are glad to give his cordial remarks

expression in our columns.]
I rise to second this motion and I do so with sincere pleasure, especially as it affords me the opportunity of saying a few words respecting the feelings which Continental Spiritualists cherish lish spiritual literature has penetrated, there the name of Mrs. Hardinge is associated with feelings of the highest esteem, and I may say veneration ess, perhaps, on account of her unparalleled eloquence, than for her devotion and disinterestedness in the cause of humanity. Indeed, I may make bold to say that the departure of Mrs. Har-dinge from Europe is a matter of regret as great to the Continental Spiritualists as it is fo to the Continental Spiritualists as it is for the English. History tells us of the sibyls of old; but it tells us also of their mysterious sayings, as well as of the extortionate price which one of them demanded for certain books of occult knowledge; but this sibyl of our times lays no price on the records of the heavenly wisdom which she scatters broadcast over the face of the earth, and her oracles, clear as crystal, unravel the grand mys-teries of God, man and creation. It is said she is prompted by angels; if so, the choice only shows that angels know that which is good. Sir, we are here this evening not only to pay homage but to say farewell to this estimable lady, previous to her departure for another field of labor. Let us pray that good angels and happiness may follow her everywhere. Many of us, most likely, will not see her again on this earthly plane; but what of that, if we are assured, not by the promptings of simple faith, but by that certainty of knowledge which science—and science alone—can give, that we shall meet her again where parting is not known? And comforting indeed is the thought that, under the canopy of a brighter heaven, we shall all reassemble and receive still higher truths and sublimer revelation from the inspirations of Emma Hardinge.

> A GREYPORT LEGEND. (1797.) BY BRET HARTE.

They ran through the streets of the scaport town,
They peered from the decks of the ships where they lay.
The cold sca-fog that came whitening down
Was never as cold or white as they.
"Ho! Starbuck and Pickney and Tenterden! Run for your shallons, gather your men Beatter your boats on the lower bay."

Good cause for fear! In the thick midday,
The hulk that lay by the rotting pier,
Filled with the children in happy play,
Parted its moorings and drifted clear.
Drifted clear beyond reach or call—
Thirteen children there were in all—
Thirteen the lower hay! All adrift in the lower bay!

Said a hard-faced skipper, "God help us all!
She will not float till the turning tide!"
Said his wife, "My darling will hear my cail,
Whether in sea or heaven she bide."
And she lifted a quavering voice and high,
Wild and strange as a sea-bird's cry,
Till they shuddered and wondered at her side.

The fog drove down on each laboring crew,
Velled each from each, and the sky and shore;
There was not a sound but the breath they drew,
And the lap of water and creak of oar;
And they felt the breath of the downs fresh blown
O'er leagues of clover and cold gray stone,
But not from the lips that had gone before,

They come no more. But they tell the tale Those come no more. But they can the that the trait and the That. When fogs are thick on the harbor reef. The mackerel fishers shorten sail,

For the signal they know will bring relief—

For the voices of children still at play

In the phantom hulk that crites alway

In the phantom hulk that crites alway. Through channels whose waters never fail.

0 0 0 0 0 out still, when the mists of doubt prevail,
And we lie becalmed by the shores of Age,
We hear from the misty, troubled shore,
The voice of the children gone before,
Drawing the soul to its anchorage.

_[Atlantic for September.

CRUCIFIED AFRESH.

Pilate lives, and Christ is still Dragged up the accurace hill. Times have changed, and Christians now Place the thorns around his brow. Christ, as Love, is still denied, Scorned, and scourged, and crucified. Pilate Will, to gain its ends, Thrusts aside the Friend of Friends. Pilate Care, with knitted brow, Plays the Roman Ruler now. Pilate Fame, with gleaming eye, Sees not Jesus standing by. Pllate Greed, with throbbing brain, Bells the Love for earthly gain, Pllate Creed, with heart morose, Spurns the Christ-to "bear his cross." Pilate World, on self intent, Denies the Love, rejects the Sent. "God is Love." Who Love deny Renew the crime of Calvary.

ENGLAND.

mo of Calvary. —James Redpath in Golden Age.

BY J. H. POWELL (Correspondent).

No. 4 CRESCENT STREET, BURTON CRESCENT, W. C., LONDON, July 21st, 1871.

[Subscriptions received for the "Banner of Light"—twelve months, fifteen shillings; six months, seven shillings and sixpence. Post free to any address.]

The Scientific Triune-Faisant d' Anges-Centenary Birthday of Robert Owen—Elder Evans the Shaker —Louise Lateau—Dreams.

The scientific triune, consisting of Wm. Crookes, Esq., F. R. S., Dr. Huggins and Mr. Sergeant Cox, have investigated to the overthrow of Faraday's foolish thesis of "pressure." Whilst Spiritualists smile at the effort of scientists to catch spirit in amongst the keenest agonies of bereavement." the crucible of matter, and who, failing, necessarily trouble the world with "Psychic Force" as the horse that bears the burden of spirit phenomena, they rejoice in the knowledge that Mr. Crookes's tests establish the action of "force," that cannot be traced to the muscles of the medium So far, scientists may label this, to them, new discovery, "Psychic Force," and even make Tyndall blush for aping Faraday in closing his eyes to the light of Spiritualism, and the doors of the Royal Society to strictly scientific investigation. The intelligent contribution of Mr. Crookes to the Quarterly Journal of Science, substantiated in its main features as it has since been by Dr. Huggins and Sergeant Cox, is a most valuable tribute to the thy their attention, prejudged the whole question, ly comprehended.

"Faisant d' Anges"—the manufacture of angels a dreadful vice." It is a French term for infanticide—a method of clothing murder in poetic er- that has yet been presented for the consideration mine. Philanthropists may find a fruitful field of of the world of human intellect. And he must operation amongst the babies. It seems incredi- he weak in a true comprehension of the best ble, nevertheless, in London alone, during the | means to such an end, in a confidence of the final last year, no less than two hundred and seventy- supremacy of truth, right and justice, of self-poise six infant corpses were picked up in the streets; and up to May of the present year, the number | error, in the faith that through the broadest dishad reached one hundred and five murdered innocents. So much as an argument for civilization | reached the desired and desirable summit of freeand the humanizing influence of Christianity. dom and wisdom, who deplores this exhibit of land and Wales, under a year old, is fifteen or nearly all journals devoted, or professing devomate, the mortality is ninety per cent., or in other words, not more than one in ten of them survive." Commissioners sit and propose " remedies." Alas, riage bell."

E. Truelove, 256 High Holborn, has just issued Mason's Hall, London, May 16th, 1871."

on the occasion and briefly sketched the history weakness should yet be so much in the ascendant of the good man. Speeches were delivered by as to fear an open and clear field of conflict be-Mr. Lloyd Jones, Mrs. Ernestine C Rose, G. J. | tween truth and error, as to assume that any have Holyoake, Dr. Travis, Mr. Henry Jeffery and M. | reached the plane of wisdom which insures in-D. Conway. These speeches are all marked by fallible judgment and comprehension of the right loving regard for the mission and memory of the rule of action, or a standard of philosophy upon philanthropist; but it is singular that not a word | the various questions of human precepts and inwas spoken of Mr. Owen's conversion to Spiritu-stitutions. Let us have a clear field and unialism. Why is this? Were all the speakers who versal expression, under consistent rules of protook part in the proceedings afraid or forgetful? | priety and conspicuity of language, and never celebration in Cleveland Hall, when Mr. Hol- will prevail over error and injustice. yoake, who was in the chair, called upon me as a representative of Spiritualism to speak on the strictures of E.S. Wheeler, upon the management subject of Owen's Spiritualism. That call was of picnics, camp meetings and conventions, in the virtually an admission that Owen's whole life Banner of Light of 29th July. They are to the could not be reviewed if his Spiritualism were point, and probe the wound of injustice inflicted ignored. So the centenary birthday was commemorated, and no allusion to the crowning glory all parties concerned. Who has not felt these of Owen's career. The speakers, all earnest, hon- inflictions of unjust dealing upon the part of est, practical reformers, did their best, doubtless, | managers, at one time or another, in their devobut that does not justify injustice. Robert Owen's tion to the legitimate duties of their calling? work on the material plane was a beautiful and Bro. Wheeler is a bold and vigorous apostle of most needed work, yet, until the "sere and yellow | truth and justice, and seldom strikes in the wrong leaf" drooped upon the tree of his existence he place. Let all be as faithful to their highest sense failed to realize how wondrously and powerfully of right, not only when the injustice falls upon he had all along been ministered unto, and made | self, but as surely when others are the victims. to minister by beneficent intelligences behind the veil. When he did realize the mighty truth, his the reading of N. Frank White's recital of his joy knew no bounds, and gladly indeed did he experiences during his Southern itinerancy. It is proclaim the glad tidings of his immortal knowl- said that "misery loves company," and, while inedge. Many of his followers, men of intellect and dignation arouses, one can but negatively feel unswerving devotion, are blind as bats to spirit | glad that Bro. White—if he hath not before had ual realities, and in their blindness grope about sufficient of that kind of treatment-should exfor reasons to explain away rather than render perience the effect of that species of human presplain the Spiritualism of their great and good sure. One is apt to become "callous to others' Master. In this state of mind they are only honest in endeavoring to extinguish the light of dainties of his sphere; and he may become soured Owen's Spiritualism, but nevertheless, their partial appreciation of Owen is only the more apparent to those who see the whole picture of the philanthropist in its spiritual and material aspects. Had I space I should be tempted to make a few extracts from these speeches, all of which are worthy reproduction. I can but pray that Owen's followers may follow him, not only in the ways of his simplicity and philanthropy, but also where he found that "peace which passeth all understanding," in the domain of Spiritualism.

I mentioned, in my last, that Elder Evans, of the Mount Lebanon (N. Y.) Shaker Community, interest to him, and conclude not to turn Shaker, but to assert that the Elder has the churches under his feet, or, to drop metaphor, that the Bible and the Shakers agree better than any other body of religionists, and that the so-called Orthodox Christians are not Christians, but, as the Elder proves, "heathens." My proclivities are not Shakerish; yet I cannot deny the force of Elder Evans's logic in many particulars. He will prove a thorn in the flesh of the fat bishops and their sacerdotal flunkies. He actually offers, on penalty of the loss of his head, to meet the solemn

ples. I can assure him and your readers that the bishops will never give him the chance to make their wisdom foolishness. Why, Christendom would be nothing but a mausoleum of dry bones if the Elder be permitted to lay his logic axe at

I have lately been reading a couple of valuable papers in MacMillan's Magazine for April of the present year — " Louise Lateau : A Biological Study," by Geo. E. Day, M. D., F. R. S., and 'Dreams as Illustrations of Unconscious Cerebration," by Frances Power Cobbe. The first is a singular case, in which stigmati and ecstasy were developed to a surprising degree. It forms a chapter in the history of human life for the study of scientists, and, in my opinion, but not in that of the writer, enters into the realms of spirit, and can only be treated successfully on psychologic principles. Miss Cobbe's paper on Dreams is a vain effort to classify dreams in the category of corebral action without the aid of spirit influence. It is a strictly materialist production, doubtless appreciated by theologians and doctors of the mundane stamp. The writer thinks she has discovered "a myth-making faculty" in the human mind, and she very ingeriously marshals forward her illustrations and arguments. But, unfortunately for her position, she does not quote cases on record in Robert Dale Owen's book, and other works, which make "the myth making faculty' merge into the chasm of all the myths. "The longing of affection," says Miss Cobbe, "for the return of the dead has, perhaps more than any other sentiment, the power of creating myths of reunion, whose dissipation, on awakening, is Need I add more to convince the readers of the Banner how very ingeniously materialism endeavors to hide its ignorance?

free Thought.

RANDOM CHIPS.

BY DR. J. K. BAILEY.

The department of the Banner of Light under the heading "Free Thought" is, in my judgment, one of the most important and vital sources of interest contained therein. The potent influence fact of mediumship, and a living evidence that for good which it exerts renders it to my mind the professors who have sat in judgment on Spir- one of the grandest and most successful features itualism, and declared its "pretensions" unwor- embraced by the columns of this leading exponent of Spiritualism, broad liberality and advanced and if Tyndall and the rest of his compeers don't | truth. Here correspondents are permitted to pubsee it, it will be a miracle of "science" not readi- lish their views concerning all subjects relating to human weal or woe, provided such are clothed in respectful and intelligible language, fit for the "is a pretty name," as The Echo says, " to cloak columns of a high toned advocate of the most vital, potent and rational philosophy and religion and nower to withstand the encroachments of all cussion and interchange of views will soonest he The average mortality of all the children in Eng- liberality and license of expression permitted by sixteen per cent.; but of those who are illegition, to our cause—the cause of Spiritualism, of humanity.

Especially must be be bigoted who will not permit "the paper" a reading in "his house" nor they only look to methods of punishment as means | read it | himself, | because, | forsooth, | some | one to prevention. The inequalities of the sexes which else has published sentiments incompatible with lie at the bottom of infanticide are allowed to his understanding of correct theory in the premcontinue, and all expected to go "merry as a mar- ises. Do such bigots suppose that the wheels of the car of progress are to be clogged-that individuals sufficiently endowed with intelligence, "Report of the proceedings of the Festival in wisdom and manhood to insure the reward of commemoration of the Centenary Birthday of success, in the publication of a spiritualistic jour-Robert Owen, the philanthropist, held at Free nal-are to be cajoled or driven from this broad and true liberalism and wise judgment in the William Pare, Esq., F. S. S., occupied the chair | conduct of these journals? Alas! that human I remember on one occasion being present at a fear to read all opinions, or that truth and right

I was much pleased with the comments and upon public speakers, and the highest interests of

I was also pleased, pained and sympathetic, in woes" if continuously pampered and fed on the by too much "hard-tack diet." A healthy balance is well for us.

It seems that the scientific investigators of Londen-Prof. Crookes and his associates-think they have discovered that human individuals are enveloped in a nervo-electricity. Astounding discovery! This is what most of intelligent Spiritualists have long been aware of. For one, I have long preached this fact-call it nervo-electricity or nervo-magnetism, as you will-and that this element, fluid or force is the agent, means or force necessary to the varied phenomena of Spiritualism. But this force has no intelligence. The inwas in London. Since then I have listened with telligence manifested by the movements in these phenomens, through the manipulation, use and control of this force, implies intelligent sourceindividualized mind; and as many of the results cannot be accounted for by resorting to embodied mind as the source, it follows that the only rational solution is in the fact of the exercise of disembodied mind:

Were these sages to tell us that the Atlantic cable is charged with electricity, supposing that fact to be not generally known, I presume it would not be claimed that the cable is, therefore, capable of culminating the intelligent work which conclave of bishops in parliament, and prove that is outwrought by its agency. "Ah! but the cable Shakers are Christians, and that all the Orthodox has no intelligence. Man has; therefore, while clerics and their flocks are anti-Christian. So the cable cannot express intelligence, man, being much for the Eider's strong faith in the scriptural | intelligent, can." True; but the phenomena unsanction for, and reasonableness of, his princi- der consideration indicate and express intelli-

gence which the embodied, individual man-in- Massachusetts State Spiritualist Camp volved, it is true, in the result-has no knowledge or control of. Results transpire-intelligence pro ceeds from these phenomena, which are contrary to his purpose, will or previous knowledge; therefore we say that the easiest, most natural, and hence most scientific solution of the problem, is in the conclusion that immortal man-mind disembodied-is the source of the intelligent elimi-

nation and guidance of the manifestations. The "brute" has a degree of intelligence; but the brute cannot talk, or express its intelligence among the rapidly growing canvas city, some partock of the in language tangible to human consciousness- waters from the famous "spring"-which if it has not alcannot prove its individual, conscious immortal- ready had the legend of the spell attached to its waters that ity, by tangibly immortalizing its thought, to the consciousness of all immortal beings. Man can do this; but man can only imaginatively assert that of which he knows nothing-cannot unfailingly indicate truths or state facts he has not cornized, either by absolute, existing demonstration, or by tracing from causes, through their legitimate channels of action, to effects. Therefore, when, through these phenomena, facts involving the intelligent exercise of the human mind are expressed or outwrought, which cannot be truthfully attributed to embodied mind, the rational conclusion is that disembodied individualized mind is the source.

Yet these scientific investigations proceed. They are just what Spiritualism needs. Put all things into the crucible of scientific, candid, honest, reverent examination, and rest assured that

The truth shall ever come uppermost, And justice shall be done."

Spiritualism is not in danger. It is about to make its mightlest conquests—its grandest attainments of rational, scientific and reverential recognition by the world's best minds!

Farmington, Mich., July 31, 1871.

EMMA HARDINGE'S "EXPLANATION."

EDITORS BANNER OF LIGHT-The "amende honorable" from this talented lady, in your issue of July 29th, settles the question as between herself and the non-conformists of England, True, the expression she wishes to substitute for the original, is rather meaningless, and may be construed variously-which the original could not be; yet as she says, the latter "quite perverted her real meaning," the grievance of which I com-

plained is fully atoned for. I wish now to explain that by damaging he cause," I did not allude to the "cause" of which she is such a noble advocate. I meant simply that she had damaged her own case, (as a lawyer would have termed it,) by resting her defence upon an incorrect statement. But I must frankly say, that, in my judgment, the course she has taken has not by any means helped the cause of Spiritualism. She may have wisely saved her husband from expensive law-suits; but had the ceremony been performed by a legally authorized minister of the gospel of Spiritualism, the Eng lish courts, from the House of Lords down, would have sustained the marriage; because, according to the law of England, marriages held to be legal in another country, even were it a Pagan nation, are lawful in England. Hence I cannot allow that her character, which she says she has saved would have been any more compromised by such a marriage ceremony, than mine was in being married by a non-conformist minister of the Bap tist persuasion. And I was, or thought I was helping my then unpopular cause by my act. And my marriage is just as binding as if it had been Westminster Abbey; but not more so than Mr. and Mrs. Britten's would have been in the case of their marriage as above.

I certainly think that Emma Hardinge has as beavy an account to settle with the Spiritualists of America, as the one she has just settled with the anti-Church and State people of England.

I respectfully call her attention to the forcible statement of actual facts respecting the legal status of Spiritualism and Spiritualists in this country contained in the able article from the pen of Dr. J. K. Bailey, in the Banner of Light of May 20th, and which I unequivocally endorsed in my first letter. I cannot make the issue any, siner or more forcible than he has done, and therefore leave the case in the hands of the doctor and Mrs. Hardinge. The language of the latter is certainly calculated to produce an erroneous impression in England, as to the general character of American Spiritualists, and this should be counteracted.

I will close by assuring Mrs. Hardings that I fully appreciate the trials and vexations incident to a public life, especially that of the exponent of an unpopular cause, and more especially when this role is assigned to a lady. I am not, as she rightly surmises, a " public person;" but, as a high private, I am always willing to do battle for the unpopular side, if I am convinced that the truth s on that side. Yours for justice,

JONATHAN GRIMSHAW. Jefferson City, Mo., Aug. 3d, 1871.

PRE-EXISTENCE OR RE-INCARNATION.

To WARREN CHASE: My Brother, in your article on preëxistence you admit your belief of the preëxistence of the soul. In the argument you use the following language: " Few of those who believe in preëxistence have any evidence or argunent that any conscious state or stage of existence has taken place in this earth prior to the present. Now to me re-incarnation is a logical necessity of prexistence. Can you suppose for a moment that a soul has existed throughout the eternal and unmeasured past as an individual intelligence, and never been incarnated in flesh until it was attracted to and embodied in flesh on this little speck of planet called the earth?
You say: "We can see no necessity of repeating

an existence on only one planet, when an infinite universe is filled with worlds, and eternity is not universe is filled with worlds, and eternity is not long enough for us to visit each one," &c. That this isfinite variety of worlds is composed of matter you cannot question. In your visits to these infinite worlds you must have taken on matter or been incarnated in the flesh almost an infinite number of times, in order "to see, hear, feel and enjoy all they can afford you." Now if the soul has ever been clothed with flesh or matter on any planer pregionaly visited to this when it took on planet previously visited to this, when it took on matter in this planet was it not re-incarnated in

the flesh? This you will not question.

Your assertion "that an eternity is too short"
to make these various visits is a singular one to
me. How anything can be "too short" that has neither beginning or end I will not attempt to ex-

1 will refer you to my argument dated July 25th for further proof of the re-incarnation of the soul. Yours, WM. I South Norwalk, Conn., Aug. 18th, 1871. WM. H. KING.

EDITORS BANNER OF LIGHT—Will you allow me the privilege of saying, through your columns, to the members and friends of the Vermont State Spiritualist Association, that in consequence of sickness and some other difficulties to be overcome by the members of the locating committee, the annual convention of the Association will be convened a little later than usual? This delay is unafoldable, but the friends may rest assured that the call will soon be out, and no pains spared to render the meeting not only profitable, but also one which will bear with credit the criticisms of our opponents. The Business Committee feel too our opponents. The Dishless Committee feet too deeply the importance of the organization to neglect any of its interests, hence this little delay.

Yours truly, V. P. SLOCUM, Pres. Ass'n.

Rutland, Vt., Aug. 16th, 1871.

Meeting.

Reported for the Banner of Light

Second Day .- Wednesday, Aug. 16th, dawned upon Walden Lake and its adjacent woods with a dull, threatening aspect, which seemed to portend an impending war of eleneuts. Many persons were therefore deterred from making the effort to attend the picule excursion to the grove from Boston and vicinity. Some, however, came, and a warm sun con broke through the mist, giving its benediction to the pilgrims. Arrived at the grounds, some walked around "whoever drinks here will be sure to return," ought to have

and some to beating and dancing gave the flying hours. The conference assembled at ten o'clock, and Dean Clark Chairman, in an opening address, designating the object of the present and other sessions which were to follow on the ground, welcomed the assemblage to a participation in the mutual labors and joys the auspicious occasion would bring, and said he should enter upon his duties with slacrity, know ng that Spiritualists came to these baptismal gatherings to enjoy a foretaste of heaven, and as they have learned that order is heaven's first law," and most of them had grown, mentally and spiritually, so as to become "a law unto them selves," his official duties would be comparatively easy, and it would be his pleasure to be, in one sense, an almoner o the choice gifts that two worlds would combine to present to the thousands that would be at this " feast of fat things," He trusted that in conducting the various exercises, every thing would be done "decently and in order," and that the harmony of feeling and action that springs from mutual respect and regard, would characterize the entire session, that the fruits of this convocation of "kindred spirits" from heaven and earth would be seen in nobler living, and a better understanding of our relations to Father God, Mother Nature and our fellow men.

After this inaugural address, Mr. Melcher, of Salem, gave very flattering report of the progress of Spiritualism in his neighborhood. Sidney Howe made some remarks, after which Dr. H. B. Storer, Prof. J. H. W. Toohey, editor of the Spiritual Analyst, Dean Clark, A. E. Giles, Esq., of Boston I. P. Greenleaf, I. C. Ray, of New Bedford, C. Fannie Allyn, and Mrs. Agnes M. Davis, made remarks upon various too ics, such as spiritual surgery, the magnetic atmosphere surrounding each individual, the unity of existence man's equality, and the "Magdalens" of society. Dr. II. B. Storer also strongly criticised the action of the New York Independent in allowing, through its columns, the whole sale denouncing of Bret Harte. John Hay, and that school of poets who in our day have done so much to break in upon old-time crustiness and fessilization.

Adjourned for dinner.

In the afternoon, the services were commenced by an ddress upon "Reform," by the Rev. W. H. Brunton, of England. As space forblds it, no attempt will be made to give a synopsis. His effort was clear and concise, and met he evident endorsement of his hearers.

Mrs. Agnes M. Davis, the second regular speaker for the sternoon, then discoursed upon the duties devolving upon iniritualists,

Miss Helen Grover, of Boston, made a brief speech, after which the meeting adjourned.

A conference in the evening, at the speakers' stand, was enlivened by the sweet singing of Charles W. Sullivan, remarks by Prof. Tooliey, Ed. S. Wheeler, Dean Clark, and others, and the reading of a poem by Miss Georgiana Turner, of Charlestown.

Third Day .- Thursday morning arriving in the due course of natural law, the multitude arose, and proceeded to drink in the air of the morning, tempered full soon with the savory preparations for breakfast everywhere going on. Just after the meal had been discussed, an impromptu musical conference took place, which attracted a large crowd to the space in rear of the headquarters. Here Mesers, C. W. Sullivan and Hale-filled with the musical recollections of days when they were members of the old-time churches, and alded by a strong chorus of female voices-proceeded to make the woods echo with the heautiful notes of "Dundee,"
"St. Martin's," "Antioch," and others of a like nature. Though freed by reason from the shackles of creed, a majorsolemnized by the Archbishop of Canterbury, in ity of the rapidly collecting crowd were evidently able to fold in the noct's asseveration :

"Old tunes are to my spirit as old paths Wherein I wandered when a happy boy. Indeed they are the old paths of the soul— Oft tred, well wern, familiar—up to God!"

Miss Sadio Boardman, of Natick, recited a poem, after which the meeting adjourned to the stand, at the call of the Chairman's bell. Binging by Dr. and Mrs. B. M. Lawrence. Remarks of an

initiatory character were made by Dean Clark to open the one hour's conference, and a Mr. Clark, of Maine, followed, whose matter of discussion was, "How can we best pro mote harmony?" M. V. Lincoln, J. H. W. Toohey, and others, spoke; after

which the chairman introduced as the first regular lecturer of the morning, A. A. Wheeleck, editor of the American Spiritunlist.

Mr. Wheelock proceeded to declare that conservatism in Spiritualism was its worst foe. The ground must be cleared in order to give room for the new structure. The work of the fconoclast predicted the coming work of the reconstructor also. Even in the labor of destruction. needed order, system, method. The question to be settled by nurselves for ourselves is, How can we do the most good for humanity in our time?

A song by the choir, after which Mrs. Sarah A. Byrnes was called to the platform as the second speaker.

Mrs. Byrnes said she had been connected with the spir itual cause for some lifteen years, and as she looked back over the dusty road of progression, cut up by the rolling charlot-wheels of truth, she was pleased to see the advan tages gained, but thought after all, that the advance made was slow. She believed in earnest work-in practicality, rather than "taking the wings of the morning" in our treatment of Spiritualism and its interests. Adjourned to dinner.

Afternoon Session .- Doan Clark read Lizzlo Doton's stering poem: "The Chemistry of Character," soon to be published, in her new book of poems, by William White & Co. Charles W. Sullivan sang, Miss Mary E. Currier presiding at the organ, and a conference meeting followed, in which Sidney Howe, Mr. Locke of Cambridge, and Mr. Thomas of Charlestown made remarks, and Mr. Locko, of Temple Hall, N. Frank White was then introduced. To him the most

comforting thing in the world's progress was the growing infidelity of to-day. He proceeded to criticise and condemn the using of the word in the sense generally understood by the churches. No man could be regarded as false to truth who was true to his own reason, and refused to give up his convictions for those of another. He traced the history of all the sects, regarding each-however stern-as a step in advance, leading in the light of to-day, wherein Theodore Parker and Thomas Paine are being hailed as the apostles of truth in years gone by, and human reason, so long derided, is taking its rightful place in the world of men. A song by Mr. Locke.

Dr. H. B. Storer, of Boston, temporary Chairman, in a brice speech, introducing Mrs. Abble N. Burnham, said he was informed that it was the desire of the American Liberal Tract Society to publish and dispose of among the people, at the low price of ten cents per copy, that "Age of Reason," for the writing of which Thomas Paine was so florcely denounced by the clergy of his and succeeding times.

Mrs. Burnham, the next regular speaker, said that a full understanding of Nature's law was the one great requisite in the present life. Our hodies must be rendered fit temples for the indwelling spirit, if we would fulfill the highest uses of which we were capable.

After a brief address by George Fuller, a young speaker of much promise, from Natick, on "The Historic Evidences of Spiritualism," the meeting adjourned.

Dancing Party -Agreeably to previous arrangements the hall near the grove in the evening was crowded with a festive assembly, music by Richardson's Band. Nothing occurred to mar the enjoyment of the occasion. The visitors returned on the special train at half-past nine o'clock, and the regular attendants on the meeting continued the dance till about twelve. The grove was beautifully illuminated by colored lanterns and several locomotive head-lights, and presented a fine appearance. A social conference for those not desiring to dance took place at the speakers' stand Others not wishing to attend either place, availed themselves of the opportunity of visiting the numerous scances held at the tents of the various mediums on the grounds.

Fourth Day .- On the morning of Friday, 18th, a harmonious and profitable conference occupied the opening hour. The rapidly increasing number of tents-which proved the uccess of the enterprise-poured forth fresh reinforcements to attend the meeting. Large numbers also availed

themselves of the regular picnic arrangements of the day, and came in from all quarters.

1. P. Greenleaf made the first regular address of the seation. The reform of the world was sure, but the mothod of progress was slow. He counseled the exercise of patience and fortitude in the work.

C. Pannie Allyn, of Stoneham, followed. A question sent n from the audience-" Which is best-to die without paying your debts, or to pay them by fraudulent means?"-was the subject of her discourse. As far as limited time permitted, she treated the subject in the light of equity, and said the law of compensation reached overy individual in a nanner proportionate to his deserts,

After some remarks by Mr. Locke, the meeting adjourned. Afternoon Session -A large audience assembled to listen to the discussion of the question of the "social ovil" and its amelioration.

Prof. J. H. W. Toohey traced the history of marringo mong the savages, up through the teachings of Pagan philosophers, on to the moralisms of Jesus, and down to the present time; showing that marriage presented no better fruits under the Christian system than that of the Pagan.

Miss Lizzle Doten said she was profoundly interested by the discussion of all subjects which tended to make the posttion of her sex more fully understood, and the rights of both men and women better respected. Day by day she was a witness to one circumstance or another-many, speaking with touching pathos-going to prove the difficulties aurrounding the path of woman, and her great liability to be misunderstood and condemned. She declared that she would far more willingly, in social life, grosp the hand of a fallen and so-called degraded woman than that of her betrayer and slanderer. Repworth Dixon had immortalized her in his work on this country, for he quoted the names of Warren Chase and Lizzie Doten as prominent writers on "free love." She had written on "free love;" but it was a totally different thing from what Mr. Dixon conceived it to be. She was glad that she had so written, for every line was an indignant proest against "free lust"-the stigma that was rought to be attached to the Spiritualist faith. She believed in that love which united a man and a woman as both were related, in purity, to God and the angels. At the conclusion she recited n original poem to be published in her new volume,

Ed. 8. Wheeler then made an earnest, emphatic and charcteristic speech. He considered the position of woman as attributable in a great degree to that false education which nakes her the creature of fashion and the slave of custom. This present system of social life was rotten to the core, and it was next to impossible to find a woman who was ltted to become a good wife and mother.

Music followed by the choir.

Mr. Locke offered some remarks,

Mrs. B. M. Lawrence made a feeling and sympathetic speech in the cause of the fillen, but could not see how the ay was to be opened for their deliverance.

Miss Susie A. Willis, of Lawrence, vindleated her sexexpanded the opinion that it was just as difficult nowadays for a woman to find a man fitted to be a good himband and father, which feeling was indersed by several other female champions.

Prof. J. H. W. Toobey counseled quiet and moderation, and the avoidance of a spirit of criticism on the part of both sexes. Each had a mission to perform—he deprecated everything which tended to place the two in an opposing rather than a cooperating attitude,

Adjourned. At a conference in the evening, the discussion of this and kindred subjects was continued by Prof. Tooliey, Mrs. Burnham, and Miss Helen Grover. Music by a volunteer choir; also several highly appreciated songs of a comic natura; were sung by Bernard Covert,

Fifth Day .- The number of persons rensibly increased on he morning of Saturday, 19th. The tents were more tastifully decorated, leisure having been the parent of beauty, One of the most attractive spots in the camp was the bluff overlooking the pend-near the headquarters of the efficient and vigilant State Police. This was christened "Lake Village," and green wreaths, floral decorations, and harmonious lives marked the spot, "Broadway," the principal' avenue, also presented its claims to consideration by extending itself further down toward the town of Concord, Parmers flocked thither to dispose of their vegetables, and everything looked redolent of thrift, sobriety and peace.

Dr. H. B. Storer, of Boston, and others made interesting the morning conference; after which, Ed. S. Wheeler was introduced to make the first address. He spoke in vindication of radical thought and fearless individual investigation as related to spiritual matters. Scientific thoroughness could alone bring to Spiritualism a wider range. A world of men and women were outside our ranks, cultured and critical, who were interrogating us as to the grounds of our belief; and such people would not be satisfied with arguments based upon credulity, or by the atterance of "glittering and high-sounding generalities." Thought and the facts

were what were demanded by the present hour. After music, the meeting adjourned.

Afternoon. - Conference. Music and short speeches, Dean Clark made the first address. Spiritualism had offer been defined; but it was, to his mind, a question if a true analysis of its characteristics had yet been presented. Re it was a rollular, and a co lieved that human nature was in need of a religion, though the character of that religion was yet to be determined. Any religious belief, to be of use at the present time, must rest on science.

Miss Susie A. Willis and A. A. Wheelock excused themelves from speaking in consequence of the lateness of the our, and the meeting adjourned.

In the evening an exceedingly pertinent and telling address was delivered by Rev. W. H. Brunton, of Englandwho gives great indications of future usefulness-on "Sulritunlism as a Soving Power." In contradictinction to the church idea of saving from hell, he said Spiritualism " saved". the race from false ideas of God, man and death. Mrs. A. M. Davis followed in an eloquent manner, treating

of the above and kindred topics Music by Dr. and Mrs. B. M. Lawrence, and Miss Kexh, of

Marlboro'.

Sunday Morning.-The advent of the 20th-the clesing lay-was signalized by a beautiful breeze, and a flood of warm sunshine which slitted in a golden shower throngs; the trees. The lake lay like a cloud of silver, enveloped in its rising mist, and quiet reigned supreme, save the singing of the birds. Soon the camp was astir, and the hum of active life proclaimed the coming exercises. At nine o'clock the first train arrived from the direction of Fitchburg.

A brief conference preceded the regular meeting, (which ommenced at half past pine,) and then Mr. Clark madesome appropriate remarks. A song by the choir followed. Mrs. B. M. Lawrence addressed, the assembly, urging the

ruthful discharge of all the duties of life, that the emanipated spirit might not have cause to mourn in the world to which it is tending, the neglect of its earthly advantages Miss Keith, of Marlboro', then sang, the first train from

Boston arrived on the ground, and the largely increased andience listened to the remarks of Rev. S. T. Aldrich, formerly a Universalist elergyman. Mr. Aldrich stated, in commencing, that he had found the

bands of Churchianity too narrow for him; he had thereore broken them. He accepted the invitation to address the present audience, that he might openly give his views. He did not appear before them as a Spiritualist. He might become one if he had the same proof that others had had, but now he came as a disciple of free thought. He had, in his letter resigning his position as pastor, stated that ho did not believe in the divinity of Jesus Christ, or the supernatural element upon which the "miracles" of the Testaments were founded. He announced his subject, for the half-hour allotted him, to be, "The Transient and the Permanent in Matters of Religion." He considered it to be a very shameful begging of the question for any set of monwhether sect or association—to assume that the question of right and truth was covered wholly by themselves, and nothing could be criticised which they saw fit to endorse. Religion was the normal condition of man. That there had been systems which had taken on the name of religion, without possessing anything of its nature, he should freely assert; and among them was supernaturalism. He did not consider that which could not be easily explained, or that was misty, to come under the head of what was meant by the term supernaturalism, but that which said it was, because it was - a something which claimed to be outside of Nature, without giving any reason for its existence other than that it existed. This he could not believe in. The idea, therefore, of supernaturalism was among the transient elements in religion; it was yielding to a growing knowledge, among men, of natural law.

Bibliolatry he also reckoned to be among the transitory things. Three years' study and research had satisfied him that there were at least four or five great religious in the world, whose so-called sacred writings presented, just as clearly proven, a claim to a divine or supernatural origin as

the Bible of the Christian. The only real argument advanced to prove the supernaturalism of the miracles of the New Testament by the creedists was, "If you refuse to accept the said supernatural element, why do you accept anything?" But he would have these men remember that an engine which could draw a train upon the railroad level, could not draw it up to the summit of Mount Washington. Nature has the level grade; the burden of the proof of anything outside of Nature rests with those who make the assertion. Therefore this claim for infallibility for the scriptures could not be substantiated, and bibliolatry-the most mischievous kind of idolatry-among mankind must pass away. Another of the transient elements was the claim of any set of people -as a class-to represent others in matters of religion, or to speak to others with "divine authority." This claim he denied. The highest authority for any ludividual soul was the conceptions of that soul itself.

The speaker then treated of the elements of the permanent in religion-those which were to be recognized everywhere as representing the great characteristics of God himself. He considered the devotional element as naturally existing in man : goodness was better than plety, as that word was generally understood. Organization for work, when it could be made so as not to tend to narrowness, was the duty of all; also a careful watch, that the liberty once gained should not be lost. Some souls, weary with the contest, were ready to ask to be taken to some quiet spot, or some secluded stream; but he preferred the mighty waves and rushing currents that sweep in the broad ocean of truth. It was useless for the old hens of theology to get round each chicken who came chirping out of his creedal shell-they could not put him back again. Whatever freak the shadow may have performed on the dial of Ahab, the sun-dial of progress goes not back forever. The sects were changing; there was not one of them -at least among the Protestants-whose tenets now would be recognized by their followers of a hundred years ago. He believed in organization for the conservation of strength among the liberals-in individual concessions-rather than the cultivation of too great a degree of individuality.

Song by the choir. Mrs. Sarah A. Byrnes referred to the fact of progress, as evidenced by the appearance on the platform of the brother [Aldrich] who had preceded her. She was a pupil in the school of experience, and was ready to learn from all. She believed in the exercise of charity in our feelings toward past theological systems, as they had in their day been of good to the world. She would not have Spiritualists suppose they had the whole truth. We have a few crumbs which have fallen from the table of God; he will give us more when we are ready to receive and appreciate them.

Prof. William Denton was then introduced by the Chair. as a man who was loved by all who knew him, and feared by those who feared the truth. The Professor proceeded, with out preface, to picture the low estate of primeval man, and the slow dawnings of higher thoughts and conceptions upon his gradually developing brain. The great questions, "Whence came I ?" "How came I into existence ?" "Whence came all these things around me?" and, finally, " What is to become of me after what is called death?" came in regular succession to him. The man intuitively felt that death was not the last of him : he reized whatever reemed to be truth to him-he could not wait a thousand years for the truth to be developed; and so the old systems, one after another, passed A lie cannot stand. It is a stake driven into the ground. Everything in Nature conspires against it-wind and sun and rain rot it-it falls forever. But truth is a seed -the germ of an eternal harvest. It was to be supposed that the coming of the man of Nazareth-a very God-would settle all the momentous questions of life, death and immortality forever; but such was not the case. Dogmatic assumption that they had the whole truth had characterized his followers, but their views were as diverse as the winds that blew from the four quarters of the heavens. Anything could be proved from the Bible. Nature would give us truth if we asked for it by investigation. All she demanded in return was that we would be loyal to it when we had obtained it. He referred to his own convincing experience as an investigator of Spiritualism through circles held in his own family, He was glad to hear Mr. Aldrich say he had got his head out of the shell. Some one had told him (Denton) that he would one day go back to the Methodist Church, but he replied. " Not till the eagle returns to the egg from which he was hatched." The speaker closed with some practical remarks upon physical habits as influencing the inner man, reflecting severely upon the use of ! tobacco, and saying that the smoking car of our railroads was the nearest to a hell on wheels of anything he could think of.

Mrs. A. M. Davis made an appeal for a contribution from the audience to assist in remunerating the speakers present on the occasion. At the conclusion of her remarks she passed among the people, assisted by Mrs. Abbie N. Burnham Susie A. Willis and Abble Sampson, to receive the

A. A. Wheelock, managing editor of the American Spiritualist, was next brought forward. He proceeded to make a somewhat lengthy address, which closed the morning session. His remarks were devoted to a consideration of the conflict of ages-the irrepressible atruggle between truth and error in the years that were gone. The old dogmas of the past-an angry God, a perishing world, and a saving Christ-were all losing their hold on the hearts of men by reason of the increase of intelligence among the masses. He deprecated anything which tended to take away man's individuality, or to deprive him of a true understanding of himself and the duties devolving on him. Knowledge was the only true "Prince" and "Lord of glory."

Adjourned for dinner.

Afternoon Session .- Singing, the reading by Rev. J. L. Hatch, of his parody on "The Spider and the Fly," and an invocation by Mrs. Abble N. Burnham prefaced the address of Prof. J. II. W. Toohey, the first regular speaker for the closing session.

Mr. Toohey's speech bore upon bibliolatry, and the superatitious reverence attached to the name of Jesus, as evidenced in the often-displayed symbol of the churches: "I. H. S."—"Jesus the Saviour of Men." In what sense was Christ the Saviour of men? In Philadelphia alone, out of 800,000 people in the city proper, only 250,000-it was computed by the Christians themselves-ever saw the inside of a church once a week. If the doctrine were true, then all the outsiders were lost, in spite of Jesus. But science gives the lie to the statement of such a limited power on the part of God. He criticised severely the statement of Jesus, when he reflected upon the doubting Thomas-who, by the way, represented a respectable family existing in all the history of the world, who must have ocular demonstration as a ground of credence-saying: "Thomas, because thou hast seen me thou hast believed; blessed are they that have not seen, and yet have believed." The speaker considered that a more gigantic appeal to the credulous side of human nature could not be made. He would have people drop faith, and swear only by what they knew.

Dr. and Mrs. B. M. Lawrence then sang one of their very popular reform songs,

Miss Susie A. Willis, of Lawrence, though suffering from severe indisposition, next addressed the people. She reviewed the statements of Prof. Toohey to some extent, claiming that intuition must have ats place in the world of humanity, as well as scientific research—that the human heart demanded something more than the hard facts of science, as an element of succor in times of trial.

The Chairman then read some notices, and stated that a meeting of the Lecturers' Club would be held at the stand immediately after supper.

Miss Keith, of Marlboro', sang. Dr. H. B. Storer followed, contending that the love of Aruth inspired every rightful human soul; and, as his contrai idea, he respected this universal principle of loyalty to what the soul finds to be true. The first question that pre sents itself to a man is this: Can I believe in my own facultion? Can I trust myself in the investigation of these im portant relations of life here and hereafter? We know that the dogmas of Orthodoxy have no authority, and we ought to know that we can trust the evidence of our senses, the teachings of our faculties. Spiritualism is chiefly valuable at present in its tendencies to remove the disabilities that have so long crippled the faculties of the mind; for when a man's faculties are allowed freedom to work, he is sure to

arrive at a just understanding and realization of things. He considered the great need of every individual to be a belief in himself and his convictions against the world; betieving in himself as an associate, but, so far as he is concorned, superior to all others in the determination of his position as regards accepted theological doctrines. There are no mysteries that God encloses in his own domain that a man may not investigate. Spiritualism removed the limitations placed on thought by the old theology; and the speaker contended that the loving heart and the knowing head must go together, if man would attain his highest well-being. He denounced the establishment of religious sects, declaring that perfection depended entirely upon the education of individuals and the purification of the affec-

tions. The central fact of Spiritualiam is communion between two worlds, the second of which is superior to that which we know here. Man is equal to every emergency. All he has to do is to be true to himself and his honest con-

Mrs. A. M. Davis and associates again appeared in their apacity as Finance Committ

Song by Dr. and Mrs. B. M. Lawrence Rev. J. L. Hatch made a strong appeal for freedom of thought, without reference to names. Ed. S. Wheeler announced that he must decline the invitation extended to

him to speak in the evening. A gentleman who gave his name as "Tobacco Hater," said he had been a slave to it for twenty-five years, but he had now determined to repress the habit through life; and the session closed by a song-Beautiful Life "-by Miss Keith.

In the evening, a conference occurred at the stand, during which Mesers. Dodge and Richardson returned thanks to all concerned, for the enjoyment of the week just passed Brief farewell speeches were made by the lecturers and others who had attended, and the audience unanimously passed the following:

"Resolved, That the Spiritualist Camp Meeting at Walder Pond, August, 1871, is a success,"

The closing picnic of the present series will occur at Walden Lake, sometime near the middle of September-due no tice of which will be given hereafter.

The morning of Monday, 21st, saw the remaining individuals upon the cars, and the Camp Meeting ended. Taken altogether it was a complete success, and its quiet was remarkable-the State police present declaring that it was very singular that among so many people-fifteen hundred being regularly encamped on the ground, and eight thousand being computed as present on Sunday-they were not called upon to make a single arrest. The city press, generally, gave fair and impartial notices of the services, and our cotemporary, the Boston Pest, of Monday, 21st, in a lengthy and highly favorable report says, in noticing the closing

'The extraordinary increase over last year of from sixty "The extraordinary increase over last year of from sixty tents to two hundred in the camp was very generally remarked, and is the strongest possible evidence of the ground which the faith is gaining in Massachusetts; yet notwithstanding this large exhibit, the friends of the movement confidently anticipate as large a growth in 1872 over 1871 as was 1871 over 1870. At all events, they mean to keep the ball in motion to the best of their ability. O O Altogether the Spiritualists may congratulate themselves upon the successfunces of their Camp Meeting and the general harmony and good order which have prevailed since it began. There has been no disturbance, and everything has passed off smoothly and satisfactorily to all concerned."

New Publications.

C. C. Hutchinson has issued a highly valuable pamphlet with profuse illustrations and an accurate map of the young and rapidly growing State of Kaneas, which will prove o inestimable value not only to those who contemplate mi grating West with a view to settlement, but to all who feel an interest in the development of a territory so replete with resources of the most ample promise. Every town and city, railroad and other public object is descanted on and por traved to the reader, while all the resources of the Stateits soil, climate, mines of coal, sait, limestone, and the res -are presented with scientific precision and authority. In fact, this compact little volume is a perfect picture of the present wonderful Kansas, and in good part a prophecy of what it will become in the rapid growth of a very few years This work was authorized by the Kansas Legislature, which devoted a generous appropriation to its preparation and publication.

SCRIBNER'S MONTHLY for September gives us, as an open ing, Pictures from Canada, profusely and elegantly illusrated-all the wood-cuts of this popular monthly, in fact, being superior to anything hitherto produced in this coun try. Next follows Mountain Views and Adventures, by J. T leadley, also illustrated, whose authorship is a pledge of a highly readable article. Mercator, the Pathfinder of the Seas, forms an instructive and interesting paper on an indiidual who has practically revolutionized the art of sailing on the great parallels. James Richardson contributes an article, likewise illustrated, on Experiments with Home, thom he styles "the so-called medium." Whose Wife was She? is a very striking story by a new writer. Besides these. Chinese Skilled Labor, the Co-Education of the Sexes. and the River of Egypt are treated in attractive and instrucive style. There are poems by Stedman, Edward King, Tuckerman and Wolcott. Dr. Holland, the editor, supplies brief commentaties on the Riot of Romanism, Women in the Colleges, and American Sunday Schools; and there are timely remarks on home and social matters, besides a sum mary of the progress of culture at home and abroad. The Etchings at the close are from amusing scenes in Shakspeare. The whole constitutes a decidedly brilliant number.

LIPPINCOTT for September comes with its cheery pages to entice the reader and rejoice his spirits. Its opening paper contains the first and second chanters of Scrambles Among the Alps, a series of graphic and fresh sketches of travel, exquisitely illustrated. The next is an answer to the important question, "Shall we Throw Physic to the Dogs?" Then a story entitled. Pretty but Precious. Leonard Grimleigh's Virginia. Then follows the first paper of The City of Monuments; then a Sonnet; a story called A Stained Web; a poem, Clytic Listening; Part 6 of Wild Iroland; At Sea in a Sail-Boat; Insect Locomotion; Monthly Gossip, and Litera. ture of the Day. It is a superior issue of this favorite monthly.

The September number of THE GALAXY contains fresh attractions. We recite the list of the principal contents as follows: Lady Judith; The Burden of Paris; Agricultural Labor at the South; Mine? Perpetual Motion; The Youth by the Brook: The Netherside of New York: Outcast Children: Ought We to Visit Her? Slain at Gettysburg; Pearl-Hunting in the Pomotovs: Lese Amour: The Eustace Diamonds Waiting: Drift-Wood: Scientific Miscellany: Current Liter ature; The Galaxy Club-Room, and Nebulic. This is a positively strong number of the Galaxy, and will advance its reputation beyond the limit it has already reached.

THE ATLANTIC for September discloses the extent of the resources at the command of its publishers. Bayard Taylor tells a taking love story with great zest, which he entitles Twin Love. Bret Harte lets out his poetic genius in the treatment of an Eastern legend, (which we copy elsewhere in this issue.) having for the time abandoned his Pacific preferences. Wilson Flagg writer, as usual, charmingly of The Field and Garden. Twenty Dollars is a pretty and gracefully told sketch, and The Flowering of a Nation is well done. Mr. Fields continues the Whispering Gallery with Dickens's account of his famous walking-match over the Milldam. Mr. Howells continues his Wedding Journey. The Encyclicals of a Traveler are increased by a fresh installment. Mr. James continues Watch and Ward, and Mr. DeForest goes on with Kate Beaumont. The Atlantic greets the autumn of 1871 with one of its finest issues.

Spiritualism A Test of Christianity: or, the True Believer and his Work. A Lecture by D. W. Hull. Cosmopolitan Publishing House, Baltimore.

Mr. Hull is a caustic writer, and in this little pamphlet he plainly exhibits to "Christians the folly of their pretensions," and shows that the works of Christ or Christianity are found among Spiritualists and none others. It is just the kind of reading to circulate among the people.

THE RADICAL for September is out. It presents well writ ten articles on "The Paris Commune," by W. F. Linton "The New Protestantism," by W. F. Potter; "What the Birds Say," by C. A. Bartol; "The Skepticism of Bayle;" "Notes," by the editor, etc., etc. Altogether it is a valuable

Good HEALTH for September is full of just the kind of in formation the people need at the present time.

THE NUBBERT for September is one of the prettlest of the series. It is the delight of youngest readers everywhere.

Oliver Ditson & Co. have published "The Heart's Offering." sacred song and chorus by George F. Rogers, music by W. A. Smith; "Greetings," being No. 1 of ten vocal duetts by Franz Abt, words by L. C. Elson; "They are Sleeping, sweetv Sleeping," song and chorus by C. A. White, author of Put Me in My Little Bed," &c.; "The Spot Where I was Born," a song by J. Haydn Waud; "The Emerald Pool," nocturne by J. W. Turner; "Barcarolle" for the plane, by Bydney Smith, a fine composition.

The Christian Mirror (Congregational), in speaking of the departure of Hon. Woodbury Davis to the higher life, says, "Another of our prominent citizens has passed from this to the 'spirit-land.' If he should, by any chance, happen to return with a comforting message to the sorrowing ones left behind, would be be a 'devil?' If there is a 'spirit-land,' who shall say there is no communication with it?"-Monitor.

ICF This paper is issued every Saturday Morn-ng, one week in advance of date.

in quoting from the Banner of Light, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of free thought, when not too personal; but of course we cannot undertake to endorse the varied shades of opinion to which our correspondents of the course were connected to the course of our correspondents give utterance.

Bunner of Light.

BOSTON, SATURDAY, SEPTEMBER 2, 1871.

Office in the "Parker Building," ROOM NO. 3, UP STAIRS.

THE AMERICAN NEWS COMPANY, 110 NASSAU STREET. WILLIAM WHITE & CO.,

PUBLISHERS AND PROPRIETORS. WILLIAM WHITE, LUTHER COLBY, ISAAO B. RICH.

Business connected with the editorial department of this paper is under the exclusive control of LUTHER COLDY to whom all letters and communications must be addressed.

A Splendid New Story.

We shall commence with number one, volume thirty, of the BANNER OF LIGHT, a brilliant and charming Story, of a high order of literary merit,

SPIRITE: A FANTASTIC TALE.

Translated from the French of Theophile Gautier, expressly for this paper,

By an English lady of great literary attainments, who appears to have been inspired by the genius of the author, so truthfully and faithfully has ber work been accomplished.

Without arguing the Spiritual Philosophy, its natural beauty and truth are assumed, and finely illustrated in this fascinating sketch. Its tenlency is harmonious and refining, free from popular theologic taint, and its publication in the BAN-NER will, in our opinion, be fully appreciated by our host of readers.

Those of our subscribers whose term of subscription ends with the present volume, should renew forthwith to insure the charming story, which will run through several issues of the Ban-

Now is the time for the friends, everywhere who have the good of the Spiritual Philosophy at heart, to exert themselves in securing new subscribers for the oldest, and largest, and cheapest (considering the amount of reading it contains) spiritualistic journal in the world.

William Crookes, F. R. S.—Psychic Force-What is it?

Three men in England, eminent for attainments n physical science, have patiently, critically, and with apparent candor and fairness, observed and scrutinized some wonderful phenomena which were manifested in the presence of the wellknown medium, D. D. Home, and, by implication at least, they conclude that something in the organization, temperaments or fluids of Mr. Home is the source of the force which produced them.

William Crookes, F. R. S., has been leader in hese investigations. On many different occasions he received Home at his own house, where he used apparatus, and processes of his own contriving, and methods of his own choice. He has published, over his own signature, in The Quarterly Journal of Science, an account of the occurrences at one scance, when he was aided by Edward William Cox, Sergeant-at-Law, and also by the very eminent William Huggins, in the application of "crucial tests."

Three such men, under such circumstances, concur in stating that in Home's presence a balance was depressed, by a new (?) force, to an extent which required a pressure of six pounds-also that an accordion was so played upon by a similar force as to utter "a well-known sweet and plaintive melody, which it executed perfectly, and in a very beautiful manner."

Such things seem to us but common and familiar occurrences. Yet to most men who are eminently scientific they seem strange and vastly significant. Significant they are in any just and fair scientific view. They set sjar the gates of a new and vast field for science to explore. We are glad that scientific eyes have had a glimpse of alluring treasures in that field. We thank these scientists of England for what they have done and said. Their work required courage and selfreliance. They themselves are "surprised and pained at the timidity or apathy shown by scientific men in reference to this subject." They had found by experience "that to obtain a scientific committee for the investigation of this class of facts was out of the question." They "must be

The character and authority of the witnesses, and of the journal through which they put their account before the reading world, are to us more interesting than the facts attested to in the above

content to rely upon their own endeavors."

A few men whom the scientific world will concede to be competent observers have carefully and cautiously, after due examination, given testimony to the existence of some such facts or phenomena as Spiritualism builds upon. Though these witnesses make the nerve-system the source, while we make it only the channel of the force that mysteriously depresses the balance, and draws music from the accordion; though they show no leaning toward a suspicion that the force is exercised and guided by some unseen intelligence, no matter. We welcome them as co-laborers, because they are helping to make our basic facts unquestionable. They are helping to force the scientific world to find an adequate cause for all the peculiar and vastly varied phenomena of Spiritualism. God and good angels speed them n such work!

Let science demonstrate whether either the nerve organization," or "a nerve atmosphere of various intensity enveloping the human structure," or any "other of the forces of Nature" with which pure physical science deals, is adequate to learn, remember and perfectly execute upon the accordion a "sweet and plaintive melody." Yes, let us welcome all intelligent, serious, honest effort to find, if possible, a mundane cause for all phenomena which we call the results of spirit agency. We constantly claim to be scientific-so far as our acmirements enable us to be so-and we have for ong years been inviting all able scientists to test the existence of our facts, and find some adequate cause for our phenomena. And now that a few of them have taken hold of the work, let us be patient with them. Give them time, time, as much time as they desire, to sound the depths and ascertain the powers of a "nerve organism," " a nerve atmosphere," or anything else in which they opine there may be hidden some impersonal forces which

can of themselves produce such results as man hitherto has ascribed to individualized intelligences only. We feel no desire to have them adopt hastily our conclusion that disembodied spirits avail themselves of Mr. Home's "nerve organism," or "nerve atmosphere," or other properties of his physical system; and that, thus helped, they (spirits) vary the balance and evoke the music. For should they yield too promptly, there is danger that scientists would soon desist from those deep physiological and psychological studies which the world much needs to have them pursue with unfaltering steps. We neither blame them nor regret on behalf of Spiritualism that they carefully avoid our conclusions.

Sergeant Cox, in a letter to Mr. Crookes, says: 'I can find no evidence even tending to prove that this force is other than a force proceeding from or directly dependent upon the human organization; and therefore, like all other forces of Nature, wholly within the province of that strictly scientific investigation to which you have been the first to subject it."

Sergeant Cox can see, if he will turn to Dr. Hare's work - Spiritualism Scientifically Demonstrated-that an American philosopher of great eminence was fifteen years in advance of Mr. Crookes in subjecting the unseen force which moves the balance to "strictly scientific investi-

The term selected to designate the "new" force, viz., Psychic, is a little surprising and yet agreeable. Sergeant Cox, in his letter to Mr. Crookes. suggests that "the force be termed the Psychic Force; the persons in whom it is manifested in extraordinary power, Psychics; and the science relating to it, Psychism. We therefore infer that Mr. Cox selected the appellation. Yet he in the same letter is of the opinion that the force is from the nerve organization as its source. The Greek word neuron is the parent of our word nerve, and Mr. Cox might consistently have called an outflow from the nerve organization, Neuric force. But, strange as it may seem, he prefers to get very close to Spiritualism. Psychic, he must derive from the Greek psyche, which means the soul. And this new word is a new-born brother or sister to psychologic, psychology, psychomacy, psychomancy, and others of that respectable family. We think his selection, though inappropriate to his present notions, will be appropriate to what he will find in the future when he comes to see that his "force" must be intelligent enough to understand music and canable of producing it: also when he realizes the full import of Mr. Crookes's words where he speaks of "the apparently capricious manner in which this psychic force is exerted," and of its "unaccountable ebbs and flows through Mr. Home." So far as it is capricious, it seems more like an emanation from will power than from either an unconscious "nerve system" or "nerve atmosphere"; while "unaccountable ebbs and flows" seem to be results from hidden forces rather than such forces themselves. We have just read Lord Lindsay's statement that Mr. Home was recently carried out of one chamber-window seventy feet above the ground, and round into an adjoining chamber through another window. Where was the source of the force which accomplished that? If only in a nerve atmosphere, that surely was a strong and

Apparently Mr. Cox and his associates are still very far from comprehending the great length of the bed needed to stretch out the vast present and prospective facts upon, or the breadth of covering that will enwrap them all; yet, preparing, as the name they give their force implies that they may be, to come into the soul realm when necessary, their course is safe, for they can there find materials elastic enough to be drawn out to any required extent. We almost fancy that wise forethought discarded neuric and adopted psychic. Under the latter name, we Spiritualists can be embraced. Indeed we almost feel the risings of a wish that we had years ago appropriated the terms psychic, psychics and psychism, as concisely descriptive of our forces, persons, and faith.

intelligent atmosphere.

tremulous pulsations, and that this fact seems of dinge will lecture during the month, to be followed great significance as tending to confirm the opinion that assigns its source to the nerve organization, and it goes far to establish Dr. Richardson's important discovery of a nerve atmosphere of various intensity enveloping the human struc-

This is the first information we have had that such a discovery had been recently made. What it amounts to we do not know. How it bears upon the manifestations in Home's presence, we probably do not see correctly. If an individualized atmosphere around each person has been discovered, we are too ignorant to mark the distinction, if there be any, between that nerve atmosphere and the sphere which clairvoyants see around each human being, and which, they tell us, is an emanation from and an inherent portion of each individual in all his parts, physical and spiritual, and which constitutes a distinct and true combination and presentation of the qualities of the individual, and is availed of by spirits in their operations among men. Do Dr. Richardson's 'nerve atmosphere," and the sphere of an individual, as known to Spiritualists, differ? or are they identical?

Again. The "tremulous pulsations" of the force which Mr. Cox observed, have been noticed by careful investigators for many years. If they indicate that the force proceeds out from or through the nerve organization, very good. But is the tremulous pulsation evidence of anything more than that the force is outworked from the nerve system? Why may not the nerve organiza tion give tremulousness and pulsation to a force originating elsewhere, if manifested through that organization, as well as to a force that has its source amid the human nerves? Obviously is

We hold the conclusion that the force which seems new to Mr. Crookes, is one which has long largely attended. She was everywhere loved for been known to a large portion of the enlightened world, and has been believed to have its source in snirit realms. It is Psuchic-that word is a new name applied to an old acquaintance. Nerve atmosphere will perhaps be a new name for the long | bereavement. recognized sphere. And we wait to see whether Mr. Cox can prove that there is latent in man's nervous system a primary force of such nower and capabilities that it can and does produce of itself all the wonderful phenomena of the day, ship "Siberia," from Liverpool. Their numerous and which we and the world may scientifically and rationally regard as sufficient to produce all that is evolved in the presence of mediums. When an adequate mundane cause shall be discovered, Spiritualism will fall. Till such a cause is found, the vigor of Spiritualism will continue to increase. A. P.

"The Federati of Italy."

Dr. G. L. Ditson's new romance of Caucasian captivity is favorably commented on by the press generally. The Investigator says, "The plot of the story is interesting, the characters well drawn. and the book being artistically and ably prepared, is pleasant reading for summer weather." The Boston Post pronounces it " A tale of no little interest, dramatic in plot and incident."

The American Association.

The eighth National Convention of the Amercan Association of Spiritualists is summoned to assemble at Troy. N. Y., on Tuesday, the 12th of Santember, in the morning, the session to continue for three successive days. Every State and Territorial organization of Spiritualists within the United States is requested to send the one delegate to which it is entitled for each fractional fifty members of such organization, and of each working local society, and of each Progressive Lyceum, within its limits-but only one general organization is entitled to representation from any State or Territory. The call more minutely specifies the numerical make up of the Convention, to which we accordingly refer the reader.

It is to be hoped that this will be a full convocation of the representatives of Spiritualism from every part of the country. The times, and the many profound problems which they propose for solution, invite to serious deliberation and a faithful comparison of the most advanced thought and liberal sentiments. Above all, now is the time to apply the great but simple truths of Spiritualism to the forces of Society, which are manifestly seeking for a new leading. It is in this spirit that Spiritualists should meet in convention, disavowing in the most remote manner any wish to present personal or local claims, in view of the immensely larger claims of the world around them. Unselfishness is the first point it behooves us to exemplify to the creeds. It is a fatal mistake to copy any of their narrow and conceited methods. There are plenty of noble men and women in the spiritual ranks, whose voice ought to lead and guide by virtue of their admitted qualifications. Let harmony and brotherly love continue, and no thought prevail but for the advancement of our beautiful faith.

Delegates from New England can procure an excursion ticket of C. A. Faxon, at the railroad ticket agency, 81 Washington street, Boston, for \$13, good from now to the first of September. which will take them over the Fitchburg road via Rutland, Vt., to Saratoga, Trov. or Albany, thence down the Hudson to New York City, and home by any of the Sound Steamers; or they can reverse the route if they choose. This is a fine excursion, and the round trip costs but three dollars more than the fare direct from Boston to Troy and return. Undoubtedly many delegates will prefer excursion tickets.

One More Picnic at Abington.

As will be seen by announcement in another column. Dr. Gardner has made arrangements for one more, and his last, grand picnic this season, at Island Grove, Abington, to take place on Friday, September 1st. As usual, thousands will be there to enjoy a day's recreation and listen to the prominent speakers who will offer them an intellectual feast.

Writing about the Doctor's great gathering held in the same grove August 6th, a Boston corre-

spondent of the Portland Monitor says: "Last Sunday the Spiritualists held a massmeeting at the grove in Abington. The day was about the finest of the season; there had been a about the finest of the season; there had been a heavy shower the day before, and the Sunday morning was bright, and the rain had freshened everything green; so we had the picture of May with the sun of August, and the notice attracted full ten thousand people to the spot. As the Post's reporter says, in relation to it, 'It is evident the Spiritualists are an increasing body.' I hardly think any other association could have gathered so many or behaved so well when gathered so many or behaved so well when gathered. gathered so many, or behaved so well when gathered, as this large body did. There seems to be a relationship between the Spiritualists and a rational talk in the woods, growing out of the fact, I dare say, that their religious ideas are more in with Nature than any creed in Christenharmony with Nature than any creed in Unristen-dom. In fact, if one pays attention to the ethics taught from their platform by the leaders of the movement, or from the spirits, who, on these oc-casions, have always much to say, he will con-clude that what was religious with them was natiral, and whatever was natural was religious."

Music Hall Free Spiritual Meetings.

The next course of lectures on the spiritual philosophy will begin in Music Hall, Boston, the first Mr. Cox says also that the psychic force acts in | Sunday afternoon in October. Mrs. Emma Harthrown open free to all. But a sufficient number of seats will be reserved to accommodate those who subscribe \$10 and upwards to defray the expenses of the meetings. Many of those who held seats last season have already secured the same ones again, and others will undoubtedly do so as soon as their attention is called to the subject. All should do what they can to sustain these meetings free, and we hope they will not longer delay adding their names to the subscription list. Tickets for secured seats will be ready for delivery early in September, by the treasurer, Mr. L. B. Wilson, at 158 Washington street, when it is expected that all subscriptions will be paid up in full.

A New Paper in Oregon.

The New Northwest is the title of a good-sized quarto weekly, published in Portland, Oregon, which looks as neat and cheerful as it would if horn in Massachusetts. Mrs. A. J. Duniway is editor and proprietor. It is a live paper, and takes broad and liberal ground, as the following extract from its columns shows: "The New Northwest is not a woman's rights, but a human rights organ, devoted to whatever policy may be necessary to secure the greatest good to the greatest number. It knows no sex, no politics, no religion, no party, no color, no creed. Its foundation is fastened upon the rock of Eternal Liberty, Universal Emancipation and Untrammeled Progres-

Death of Mrs. Robert Dale Owen.

On Friday evening, August 11th, Mrs. Mary Jane Owen, wife of the Hon. Robert Dale Owen, passed on from her home in New Harmony, Ind., after an illness of little more than a week. Her funeral, which occurred on Sunday, 13th, was her deeds of kindness and charity, as well as admired for her strength of mind and literary acquirements. Her husband will have the sympathy of a large circle of friends in this, his greatest

Arrival of Emma Hardinge.

Mrs. Emma Hardinge-Britten and her mother arrived at this port, August 21st, in the steamfriends in America will be glad to learn of their safe arrival. In this issue of the Banner we print the full report of the grand ovation tendered Mrs. H. by her friends in London on the eve of her departure. The speeches delivered on the occasion will be read with particular interest, especially that of Gerald Massey, the renowned English poet.

The London Spiritual Magazines.

"The Spiritual Magazine" and "Human Nature" for August, are received. Both are richly laden with spiritual teachings. The July package of these magazines did not come to hand.

Hints to mothers—Treat your baby kindly, but

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER. "The Conversazione at St. George's Hall, July 28th, 1871," from the London Medium and Daybreak. Second: Same continued; Poem - "A Greyport Legend," by Bret Harte. Third: Poem -"Crucified Afresh," by James Redpath; "England," by J. H. Powell; Free Thought-" Random Chips," by Dr. J. K. Bailey; "Emma Hardinge's Explanation," by Jonathan Grimshaw; "Preëxistence or Re-incarnation," by W. H. King; "Vermont;" Report of " Massachusetts State Spiritu-Conventions. Seventh : Business Cards. Eighth : Warren Chase's "Editorial Correspondence:" Cephas B. Lynn's "Southern Locals."

We are informed by R. L. Samson that the Convention of Mediums and Speakers to take place in Le Roy, N. Y., on the 2d and 3d of September, will be held in the Universalist Church, instead of Starr or Central Hall, as before announced in our columns.

The question of re-incarnation is treated in the "Message Department," this week, with candor and clearness.

It will be seen by the proceedings of the Lecturers' Club, in another column, that the members pledge themselves "not to attend and participate in the exercises of any public gathering without adequate compensation."

Our thanks are due Mrs. J. H. Locke and Miss S. Frankie Page, of North Charleston, N. H., for a box of beautiful fresh flowers, for our circle room. Miss Frankie spoke truthfully when she said: "We all love flowers, and the angels love them, too, so we send you a box, hoping they will make you all happy."

An exhibition by a class of ladies and gentlemen of the Dio Lewis system of the new musical gymnastics, was given in Tremont Temple, on Wednesday evening, August 23d, to a large and gratified audience.

We have received from the publisher, J. Burns, London, a copy of the sheet music and song of "The Spirit Voice," composed by Mrs. J. Hicks, words by Alfred R. Phillips-(which will be found among the proceedings of the farewell entertainment given to Mrs. Hardinge in London, in this week's issue of the Banner.) The song and music were composed expressly for the occasion, and dedicated to Mrs. Emma Hardinge-Brit-

Dr. L. K. Coonley, of Vineland, N. J., will please accept our hearty thanks for a crate of delicious peaches from his own orchard. The Doctor is a "success" in raising peaches as well as the sick.

CROWDED OUT.-We are obliged to delay the publication of many valuable articles intended for this issue of the Banner, for want of room. Among them is one from A. J. Davis on "What I know about Insanity," a letter from Thomas Gales Forster, an essay on "The Question of Immortality among Scientists," by Mary F. Davis, correspondence from various sources, &c.

Emma Hardinge's great work, "Modern American Spiritualism," is attracting renewed interest in England, as well as in this country.

The great international boat race at St. John, N. B., between England, represented by the "Tyne" crew, and America by the "Paris" crew, of the Province, ended Wednesday morning, August 23d, in the death of Renforth, the principal man of the English boat, who dropped in a fainting fit during the contest, and died shortly afterward. The St. John's crew were then declared the winners, they rowing over the course-six miles-in 40 minutes, 11 seconds.

Mrs. L. B. Chandler has published an able essay on motherhood. She touches some very important subjects, about which the majority of have dared to touch. I am a Congregationalist, mothers have reflected far too little, with a firm but delicate hand. The recklessness with which disease, both mental and physical, is entailed upon offspring, deserves and must receive a large share of attention in the future, and such thinkers as Mrs. Chandler have a great work to per-

The Supreme Court of Wyoming have decided that women have the right to sit as jurors under the provisions of the territorial laws - Judge the opinion that, under the fourteenth amendthe same right as men in respect to suffrage and office.

Ole Bull is slowly recovering from the severe illness by which he has been for some time pros

The famine in Persia is more terrible than was previously reported. Twenty-seven thousand deaths have taken place at Ispahan alone from starvation. The condition of the province of Mazanderan is still worse. There the rice crop is a complete failure, and the cattle plague, small-pox, typhus fever and cholera prevail.

The lineal descendants of all families of the names of Winslow, Parsons, Holton and Farwell mense structure bounded by Second and Third are requested to call on Dr. D. P. Holton, of New avenues and Sixty-third and Sixty-fourth streets, York, at the Genealogical Rooms, 18 Somerset street, to correct that portion of his records that promises to be far in advance of anything hitherto lies within their personal knowledge, before they attempted on this continent. shall be printed.

A mamma in the rural districts lately gave her five-year-old hopeful an outfit of fishing tackle. Soon she heard a shout from Willie, and, running out found one of her best hens fast winding up the line in her crop, whither the book had already preceded it. Willie, observing the troubled look of his mother, quietly remarked, "Do n't worry, mother; I guess she will stop when she gets to the pole.

Berlin, the capital of Europe, has a population of 800,000 -- an increase of more than half a million in less than thirty years. The place has been growing up to its destinies. The next ten years got, or to fall, like Paris. It is far ahead of Vienna, which used to be the Germanic capital city.

What does a grocer do with all his things before he sells them? He gives them a weigh.

The Creek Indians have a tradition that two thousand six hundred moons, or two hundred years before they ever saw a white man, their medicine men or prophets told them they were to migrate eastward until they met a white race; that they would conquer all before them until they met the pale face, who would beat them in battle, and would be entirely surrounded by white men.

Movements of Lecturers and Mediums.

E. S. Wheeler still remains in New England. He is reëngaged at Stafford, Ct., this fall, and speaks First Page: Poems - "Birdie's Song," by Cora at Marlboro', Mass., in October. Having some L. V. Tappan, and "Our May," by Grace Leland; time at his disposal, he will make engagements in New England during the autumn, or in any direction, either at that time or during the winter, preferring the South or Southwest.

Rev. W. Brunton will speak the first three Sundays of September in Willimantic, Conn., and the last in Hudson and Marlboro'. Ready for further engagements. Address Dr. H. B. Storer's, 131 Harrison avenue, Boston.

Mrs. Bell Chamberlin, inspirational speaker and trance medium, (writes a correspondent-J. W.,) alist Camp Meeting;" Fourth: Same continued; has just completed a series of lectures in Eddy-William Crookes, F. R. S.—Psychic Force— ville, Iowa, which were an upturning of virgin soil What is it?" by A. P.; Editorials. Fifth: Items | to the rain and sunshine, while sowing broadcast of spiritual intelligence, etc., etc. Sixth: Spirit the seeds of truth and progress, which, nurtured Messages; List of Lecturers; Calls for Spiritualist by the moistening dews and invigorated by the rays of supernal light, will produce "an hundred fold." "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

> Mrs. Sarah A. Byrnes speaks in Plymouth, Mass, on Sunday, Aug. 27th, in Hanson the first Sunday in September, in Plymouth, Sept. 17th, in Willimantic, Conn., during October. Would like to make further engagements for the fall and

Daniel White, M. D., is located at St. Josephs, Missouri.

Dr. H. P. Fairfield will speak in Farmington, O., through the month of September.

E. V. Wilson will lecture in Shell Rock, Iowa, the last four days in August.

Mrs. Laura Cuppy Smith is announced by "The American Literary Bureau," to lecture before associations on the following subjects: "Women in the Home, Church and State;" "One of the World's Needs," and "The Religion of the Future." These are live subjects, and, from the lips of so able and eloquent a speaker, cannot fail of deeply interesting an audience. Her address is, care of the above-named Bureau, 160 South Clark street, Chicago, Ill., 119 Washington street. Boston, and 132 Nassau street, New York.

Mrs. Abbie W. Tanner will lecture in Portland, Me., September 3d and 10th; in Hartland, Vt., September 24th, October 8th and 29th; in Lynn, Mass., through November; in Salem, Mass., December 3d, 10th and 17th.

Letter from Brooklyn, N. Y.

EDITORS BANNER OF LIGHT-Our Lyceum is still prosperous, and its sessions always interesting. We now number about seventy-five, and the weekly accessions more than compensate for our losses by removal. We have no summer vacation. Hot or cold, wet or dry, every Sunday, at 101 A. M., you will find us in our seats with smiling faces, anxious to impart and receive instruction in life's duties and responsibilities. Our exhibitions show a high order of carefully trained talent, and always elicit the unqualified praise of the crowded audiences who attend them, as well as the highest encomiums of the local press.

Our annual picnic was held in Boulevard Grove, East Brooklyn, on the 12th of July, which, unfortunately for us, was the day of the Orange parade and riot in New York, preventing most of our New York friends from participating in our festivities. At their suggestion, joined by the request of those who enjoyed our first "feast of reason and flow of soul," we have determined to repeat our picnic in the same grove, on the afternoon and evening of September 5th. Our programme will be songs and recitations by the Lyceum, addresses by A. J. and Mary F. Davis, from to 31 P. M.; then dancing until 10 P. M.

Our regular course of public lectures is to open J. A. WILSON,

Brooklyn, N. Y., Aug. 21, 1871. Conductor

"Helen Harlow's Vow," by Mrs. Waisbrooker, it iend it to the read public. It strikes at an evil which very few writers and consequently do not agree with Mrs. Waisbrooker at all. But 't is only justice to her to say that she has given to the public a brave, good book. I am respectfully yours,

H. B. SHAW. Nora Springs, Floyd County, Iowa, July 31st, '71.

Grove Meeting in Manchester, Ill.

A grove meeting will be held on Saturday and Sunday, Sept. 2d and 3d. E. W. Stevens, Mrs. Fisher dissenting. Chief Justice Howe rendered Mattie Hulett Parry and J. O. Barrett are engaged as speakers. Manchester is in Boon county, seven ment, women throughout the United States have miles from Beloit and the same from Clinton Junction. Friends from abroad can call on P. L. Eilis, G. H. Ellis, J. P. Daniels or A. H. Manley.

Grove Meeting in Wisconsin.

The Spiritualists of Southern Wisconsin will hold a Mass Grove Meeting on Saturday and Sunday, Sept. 9th and 10th, at Genesee. J. O. Barrett. State missionary, and E. Winchester Stevens are engaged as speakers. All are invited, with baskets well filled, to picnic on the grounds.

NATIONAL INDUSTRIAL EXPOSITION. - The Fortieth Exhibition of the Industries of our land, to be held by the American Institute in the im-New York, from September 7th to November 4th,

Spiritualist Lyceums and Lectures.

BOSTON.-Eliot Hall .- The regular session of the Children's Lyceum was omitted, in consequence of the Spiritualist Camp Meeting at Walden Pond, Aug. 20th.

On Sunday evening, August 27th, Mrs. S. A. Floyd will speak at this hall—services to commence at 8 o'clock. Birthday Party.-Belle Bacon, daughter of George A. Bacon, of Boston, and a member of this Lyceum, recently celebrated her twelfth birthday, at the residence of her father. by an assembling of some twenty of her little friends in the afternoon—older ones congregating in the evening. One of the exercises consisted of the reading of an original story, by Miss Bacon, entitled "Minnie Hall, or the Birthday Party," dedicated to her "Dear Papa." During the evening Miss Bacon was the recipient, at the hands of her father, of a fine gold watch. The party then partook of refreshments, and will determine whether it is to keep what it has dispersed. The Boston Transcript of the next day had an account of the affair occupying half a column, and ending

> CAMBRIDGEFORT.—Harmony Hall.—The Children's Lyceum at this place still continues its sessions, under the Conductorship of Charles H. Guild. Its meeting on the morning of Sunday, Aug. 20th, was well attended, quite a number of visitors coming from the Charlestown Lyceum, which is at

> with the following reflection: "How simple are the elements

out of which tact, taste, courtesy and hospitality can conjure

happiness.

present having a summer vacation. CHARLESTOWN .- Washington Hall .- The Children's Progressive Lyceum Association of Charlestown, has chosen Dr. C. C. York as Delegate to the National Convention, to conthey would have to recede before him until they vene in Troy, N. Y., Sept. 12th, 1871, and Mr. George as

Form of Bequest.

We are in receipt of letters from friends in different parts of the country, suggesting that bequests be made to the Banner of Light, and also letters containing the agreeable information that several intend to replenish our treasury, but that the writers do not understand how such a document should be legally worded. We would respectfully suggest that, as the Banner of Light Publishing House is not an incorporated institution, those who desire to aid us pecuniarily, by donations of money or otherwise, in order thereby to strengthen us in the maintenance of our great and glorious cause, can do so in the following lan-

"I give, devise and bequeath unto William White, Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed,] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper, for the promulgation of the doctrine of the immortality of the soul and ts eternal progression."

Notice to Subscribers.

Those of our patrons whose subscriptions run out with the precent volume, and who intend to continue the paper, are requested to remit for another year before the new volume commences. Such will readily see when the time expires by comparing the figures at the right of their names with the volume and number at the head of the Banner. We give this timely notice, that much extra labor may be saved the clerks who have charge of our mailing machine.

Subscribers' papers marked thus: 29-26, will expire with one more number, and all are earnweek.

Grand Lyceum Pionic at Cleveland,

The Children's Progressive Lycoum of Cleveland will hold a Grand Union Picnic, at the Central Rink, in the city of Cleveland, O., Sept. 10th. For the purpose of uniting all Lycoums and Spiritualist Associations in this enterprise, we extend a cordial invitation to all Lycoums and Societies in the State of Ohlo, as well as speakers and friends from all parts of the country. We shall endeavor to secure the assistance of Androw Jackson Davis, the great Lycoum Leador, Mrs. Emma Hardinge, Prof. William Denton, and other speakers who are well-known advocates of the Lycoum movement. J. M. Peobles will be with us on his return from England, and also many of the Shakers from Union Village. It is the purpose of the Cleveland Lycoum to make this one of the best gatherings of the kind ever hold in this country by any Lycoum. To make our success more sure, we invite the union and coöperation of all Lycoums and Societies throughout the State to Join with us and assist in a O., Sept. 19th, 1871. cieties throughout the State to join with us and assist in a rogramme for mutual advancement.

cicties throughout the State to Join with us and assist in a programme for mutual advancement.

The Railroad Companies will give special rates to all who wish to attend, where enough can be gathered to fill a car, which will place it within the reach of all Lyccums of the State to attend at very low rates.

The Central Rink is the largest building in the city of Cleveland, and capable of holding ten thousand people. If the weather prove inclement, we have ample room in this commoditous structure, so that our friends may rest assured of a good time without exposure, as would be the case in groves. The Cleveland Lyccum will meet all delegates at the Union Depot, and escort them through the city in a grand union procession, headed by the Cleveland Gray's Band, and the splendid Cornet Band of Painesville.

We have chartered special cars on the Lake Shore R. R. to accommodate our friends from the East, and will make like arrangements for any other Lyccums and Societies who will notify us of their intention to meet with us. All Lyccums who wish to take part in the exercises will notify us at once, that we may arrange our programme for them. The order of exercises will consist of a procession through the city with full regalla and music. At the Rink, an extensive programme will be given, consisting of an oration, entitled "Welcome," by a member of the Cleveland Lyccum, sones, speeches, &c., all of which will appear in our programme soon to be issued. Each Lyccum will go through with their regular Sunday exercises separately, that all may Judge of the proficiency of each. Dinner will be served at the Rink Perry Monument and the beautiful scenery of the Forest City.

This Plenic will be free to all, and all speakers and others Oity.

This Picnic will be free to all, and all speakers and others

This Pienic will be free to all, and all speakers and others will consider this notice a special invitation to attend. The whole will conclude with a Grand Ball in the evening at the Central Rink, music by Cleveland Gray's Band. For further particulars we invite all friends of the cause to address Miss Emma Allen, Sec., 247 St. Clair street, Cleveland O. A. A. Wheeleck, Marshal of the day; A. G. Smith, of Painesville, Assistant Marshal.

Last Grand Picnic.

The Last Grand Union Picnic of the Spiritualists of East-orn Massachusetts for 1871 will be held at Island Grove, Ab-ington, on Fridny, Sept. 1st. All Spiritualists and Itadi-cals are invited to attend and participate in the festivities of

** Helen Harlow's Vow."

MESSRS. WILLIAM WHITE & Co., Boston, Mass.:
Gentlemen—Having read one of your publications,
"Helen Harlow's Yow" by Mrs. Waishrooker, if.

The friends from the following way stations will take the

The friends from th						
regular trains to and	from t	he gr	ovo nt	the follow	lng	rator
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Quincy.	"	60	. 11	44 .	30	. **
Braintreo.	**	50	**	"	25	**
Bouth Braintree.	**	45	•	***	25	**
Taunton,	**	105		***	55	• •
Dighton.	**	145	41		75	**
North Bridgewater,	14	75	**	44	40	
East Bridgeweter,	**	40	**	100 4	20	44
Bridgewater.	**	55	. 44	41	30	. 6
Middleboro'.	**	70	144	. 44	35	**
Hanson.	**	35	**		20	
Halifax.	- 44	50	***	••	25	
Plympton.	144	50	- 44		25	"
Plymouth.		73		44	40	. 45
Tickets for Dancin	r. 40.			. The target		

Tickets for Dancing, &c., extra.

No exhibitions allowed on the grounds. Tickets to be obtained at the stations.

He sure and ask for Excursion Tickets.

II. F. Gardner, M. D., Manager.

Spiritualists' Clam-Bake.

The Spiritualists of Dighton and vicinity will hold their Annual Bake at Baylle's Grove, near the South Dighton Old Colony Railway Depot. on Tuesday, Aug. 29th, 1871. Wo shall endeavor to furnish the public with a first-rate Bake,

shall endeavor to furnish the public with a first-rate Bake, composed of clams, corn, sweet potatoes and fish, with all of the necessary concomitants. Ice cream, cake, confectionery, tea and coffee will be for sale on the premises. The Bake will open at 1½ o'clock p. w. Dinner tickets, 75 cents; children under twelve, 40 cents.

Good speakers will be present to edify and amuse, and we expect to have a good time generally. The profits derived from the Bake will be wholly devoted to the advancement of the cause of Spiritualism. The patronage of the public is respectfully solicited. Allen's Cornet Band will furnish good music for the occasion. isic for the occasion. Cars leave Old Colony & Newport Railway Station, corner

Cars leave Old Colony & Newport Rallway Station, corner of South and Kneeland streets, Boston, at 8:30 a. M. Returning, leave the grove at 4:15 p. M. Fare for the excursion-from Boston and return, \$1.25; Quincy, \$1.25; Braintree, \$1.20; Randolph, \$1.10; Stoughton, \$1,00; Plymouth, \$1,40; Newport, \$1,10; North Easton, 90 cents; Easton, 75 cents; Raynham, 55 cents; Taunton, 35 cts.; Fall River, 60 cents.

N. B.—If the weather proves stormy the Bake will be held the next foll day.

N. B.—It the woman the next fair day,
the next fair day,
Per order Committee of Arrangements.
J. P. Edson, Chairman,

Picnic from Brooklyn, N. Y.

The Children's Progressive Lyceum of Brooklyn, N. Y., will hold their second grand plonic in Boulovard Grove, East Brooklyn, on Tuesday afternoon and evening, Sept. 5th. Exercises by the Lyceum, and addresses by A. J. and Mary F. Davis, from two to half-past three P. M. Dancing from four to ten P. M. Gentlemen's tlekets fifty cents; Indies twenty-five cents. Green Gates and DeKalb avenue cars, from Fulton Ferry, stop near grove. J. A. Wilson, Con.

on Ferry, stop near grove. The Maryland State Association.

A special meeting of the Maryland State Association of Spiritualists will be held at Lyceum Hall, Baltimore, at 8 of the Maryland State Association of Spiritualists will be held at Lyceum Hall, Baltimore, at 8 of the purpose of electric delegates—one for each fractional fifty members—to represent sall Association in the Eighth National Convention of the American Association of Spiritualists, to convene in Troy, N. Y., on Tuesday, the 12th day of September, at 10 of clock in the morning.

Each active Local Society and each Progressive Lyceum shall be entitled to one delegate for each fractional lifty members.

bers.

All Local Societies and Progressive Lyceums in the State will please select their delegates, and forward the names of such delegates, together with the number of members of the respective Society or Lyceum, to the Secretary of this Association, on or before the 5th day of September.

LEVI WEAVER, President.

23 South Charles street, Ballimore.

GEORGE BROOM, Secretary,
Corner Bank and Wolf streets, Baltimore.

Iowa State Association of Spiritualists. Iowa State Association of Spiritualists.

This Association will hold its Third Annual Convention at Iowa Falls, Hardin County, commencing Friday, October 6th, at 10 o'clock A M., and continuing three days. As important business will come before the Convention, it is carnestly requested that all liberal minds in the State will come out, and make its meetings the most interesting ever held in the State. Good speakers and test mediums will be present, and no pains will be spared to entertain and makecomortable friends from abroad. Speakers wishing to attend this Convention are requested to correspond with the President and Secretary, at Anita, Casa County.

EDWIN CATE, Secretary.

Two Days' Meeting in Ohio Two Days' Grove Meeting will be held in Carlyie, O., three miles northeast of Oberlin, on the farm of Mr. Hart, Bept. 9th and 10th. Able speakers have been engaged, and ample arrangements made to accommodate all that may attend. A choir of singers will be in attendance from Cleveland. Let the people turn out and make this the largest meeting ever held in Northern Ohlo.

By order of the Committee.

MR. HART.

DANIEL JAMES.

MR. HART, DANIEL JAMES, GROUGE WACK. H. L. CLARK, Secretary.

Spiritualist Meetings.

Boston, Mass.— Eliot Hall.—The Children's Progressive Lyceum meets at 10 A.M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to M. T. Dule, Secretary.

John A. Andrew Hall (formerly Dr. Adams's Church).—Test circle in forenon at 109 o'clock, by Mrs. Mary Carlisle, medium. Speaking in the afternoon at 24 o'clock, by Mrs. Mary Carlisle, M. A. Floyi; music by Miss Minie Fronty. Seats free.

Temple Hall.—The Boylston-street Spiritualist Association meets regularly at this place (So. 18, up stairs,) each Bunday. Circle morning and afternoon; evening, lecture.

Spiritual Periodicals for Sale at this Office:

THE SPIRITUAL AMALYST AND SCIENTIFIC RECORD. Published in Boston. Price 20 cents.

THE LOWDON SPIRITUAL MASARIME. Price 50 cts. percopy.

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

THE MEDIUM AND DAYBERAK. A weekly paper published in London. Price 5 cents.

THE RELIECTO-PRICEOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by S. B. Jones, Keq. Price 5 cents.

THE PRESENT AGE. Published in Chicago, Ill. Price 8

THE LYCEUM BANKER. Published in Chicago, Ill. Price

5 cents.
THE AMERICAN SPIRITUALIST. Published at Cleveland, O. Price 6 cents.
THE CRUCIBLE. Published in Baltimore. Price 5 cents.
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 20 cents per copy.

BUSINESS MATTERS.

JAMES V. MANSFIELD, TEST MEDIUM, answers expire with one more number, and all are earn-estly invited to renew their subscription this Terms, \$5 and four three-cent stamps. Jyl.

C. H. FOSTER, "Test Medium," No. 16 Twelfth street, between University place and Fifth avenue, New York, from Sept. 1st. 4w.A26.

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—Tour attention is called to the plan we have adopted of placing figures at the end of each of your names, as printed on the paper or wrapper. These figures stand as an index, showing the exact time when your subscription expires: i. e., the time for which you have paid. When these figures correspond with the number of the volume and the number of the paper itself, then know that the time for which you paid has expired. The adoption of this method renders it unnecessary for us to send receipts. Those who desire the paper continued, should ronew their 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 fifteen cents for every subsequent insertion.
SPECIAL NOTICES.—Thirty cents per line for first insertion and twenty-five cents for subsequent insertions.
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page, 20 cents per line for each insertion.

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"The Para Papers on France, Egypt and Ethiopia;" "Crimora," etc.

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CHAP. III.—Other Important Events—The English Driven from Corunna—A Highwayman turned Priest—A Cruel Sac-

from Corunna—A Highwayman turned Pilest—A Cruel Sacrifice.

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CHAP. V.—The Search—The Discovery—The Loss Again,
CHAP. VI.—Manners and Customs—The French occupy Genoa—A New Reign of Sentiment—like of the Federati.

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CHAP, XII.—Important Arrivals—New Lovers—La Sylphido
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Friar—Good Council—A Surprise—Hopes and Fears—Donatures.

Friar - Good Council --A Surprise-Hopes and Fears-Do-partures.

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Surprise.
CHAP, NIX —At Home—A Beautiful Picture—Hope Deferred—Fortunate and Miscrable—Good Friends.
CHAP, XX.—Gonzalvo Elated, without Cause—Roundabout Ways—White Mice—More Sacrifices.
CHAP, XXI.—Decelved—Marzetta and Lindahara—Important Contabulations—Marzetta and Yermolouski—Spinosa and Contabulations—Marzetta and Yermolouski—Spinosa and

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J. ROLLIN M. SQUIRE, ATTORNEY AND COUNSELOR AT LAW. No. 30 Court street, Boom 4, Boston.

Message Bepartment.

Each Message in this Department of the Banner of Light we claim was spoken by the Spirit whose name it boars through the instrumentality of Mrs. J. II. Conunt.

Mrs. J. II. Comms,
while in an abnormal condition called the trance. These
Messages indicate that spirits carry with them, the characteristics of their earth-life to that beyond—whether for good
or will. But those who heave the earth-sphere in an undeveloped 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

Special Notice.

The Banner of Light Public Free Circles closed Thursday, June 20th, in order to allow Mrs. Cobant her usual vacation during the heated term. They will be resumed the first Monday in September,

Invocation.

Thou Soul of this handsome day, of bursting buds and singing birds, thou Beautiful Presence, whom we feel and believe in, but cannot understand, we have come here to worship thee." We are here, as best we may, to write upon the tablet of our lives some good record; and we believe we shall receive thy blessing. We are in thy keeping; we shall trust thee because we love thee. May 1.

Questions and Answers.

CONTROLLING SPIRIT. - I am ready to hear your questions, Mr. Chairman.

QUES,-(From B. D. Williams, of Chicago.) I find in the Banner of Light, April 15th, in the Message Department," seance conducted by Theodore Parker," a question asked: "What becomes of the spiritual body when the spirit re-incarnates or takes upon itself another natural body?" I would like to inquire of Theodore Parker, at his next control, if he believes in the doctrine of re-incarnation as set forth in the question as above stated; and if so, will he explain how he expects to be enabled to dwarf and cramp his large, expansive mind or soul down to the capacity of a nursling? and what becomes of the great mind that, in the later part of his earth life, so thrilled and fed the thinking soul? Please explain, as we do not wish to entertain the idea that great is the mystery of Spiritualism.

Ass.-First, then, I shall answer your correspondert's question in the affirmative. I can come to no other conclusion concerning the soul What becomes of the great mind which your correspondent speaks of? It is held intact by the law governing mind wheresoe'er it may go and under whatever circumstances it may exist. Whether it may be able to analyze, to give expression or not, all that the soul has ever aggregated to itself belongs to it, and it holds it throughout eternity. The dectrine of the metempsychosis at the outset presents as horrid an aspect as your old idea of death; but as you advance in the knowledge concerning it, it grows more and more beautiful; it loses its deformity; and when you become thoroughly acquainted with it, lo! it is an angel of light. Your mortal ideas of progression are so absurd, so thoroughly absurd, that it is very hard for you to reconcile the doctrine of re-incarnation with anything that is beautiful and lofty in life. You seem to think that one unbroken line of upward growth is progression. Nothing else will define the term satisfactorily to you. Well, then, now just look abroad in Nature. Nature progresses hour by hour, moment by moment, year by year, century by century. Her record determines this unmistakably,

But does she always present the same serene face? Do no storms pass over her? Is she always beautiful? Behold her desert places! What although they are?-does she retrograde? Oh no! that cannot be. The law of Nature prevents it. Now, it you will but study Nature with reference to this doctrine of re incarnation, you will all come to the conclusion, as I have, that it is a truthful doctrine, that it is a natural doctrine, that it is just what you, as reasonable beings, might expect. What if you do descend into the valley and shadow of mortal life, after having onjoyed the realities of the spirit world?-do you go backward? Oh no! You only descend into the valley that you may ascend to nences-that you may gain for yourselves something that you have not. These leaves in life's volume that the soul turns are all born of necessity. And if we all had that sublime confidence in the great Eternal Soul in which we live and move and have our being, that the ancients had who believed implicitly and reverently this doctrine, we should feel differently concerning it. Again, I say, a great soul who has aggregated to itself a sublime reflector of mind never loses anything that it has obtained. It may be imprisoned within the body of the little child, and yet be a great mind still. For example: doubtless, no one who is acquainted with the science of life to any extent will believe that a Webster had lost anything of his spiritual or mental greatness at the hour of death; and yet, when interrogated concerning himself, his answers were feeble and childlike, and he could only give utterance so far as the body would allow him. His great soul was imprisoned within the tomb of decaying mortality, but it was a great soul still; and when the soul, almost at the last moment, struggled to gain the ascendency over its weak machine of the flesh, it could only articulate, "I still live." Had the body been stronger, it could have preached a sermon that would have gone thundering over your hills and your valleys, and awakening into life, perhaps, ideas that had remained buried for ages; for at that hour, he tells us, he had experiences which he would have given worlds to have uttered, but he had not the

QR.—Then we are to understand that, after we pass into the spirit-world, we advance to a point where we feel a want of something different, and are obliged to return to gain what our soul seems to need. We cannot gain it by going beyond. We must descend.

A .- You are to understand this: that the soul will ever feel a necessity for something more, until it has reached a high altitude of divine life; that it will be dissatisfied with its surroundings; and, being thus dissatisfied, should tell to the student in the temple of life this story: that it has not gained, in its passage through matter, what it has need of to project it higher in life, and to give it that experience that it yearns for. This being true, matter attracts the soul so forcibly to itself that it must of necessity go there. All Nature and all mind exist by the law of attraction and repulsion. The same Power that holds the rolling orbs of beauty in their proper places holds every soul in its proper place, and determines concerning the orbit in which it shall revolve. Sometimes a planet is found oscillating between two powers. There seems to be, for a time, no difference between the oscillations; but, by-and-by, one gains an ascendency, an attractive power, and becomes strongest. We will say, for instance, it is Jupiter; and lo! this planet, as it comes within the influence of Jupiter, becomes one of its satellites. The planet was not questioned as to whether it would go there or no, nor

law governing in the case of all souls-that determines especially for each one; and you and I to whether we shall return to earth again and again, to live over earthly lives through matter here, here it must come, and through matter again May 1. it must pass.

Mary Ellen Young.

I find myself very weak here. I had been sick most ten years before death, and now that I am freed from the hody, I have made my way here as soon as possible. I come to thank one of my countrymen for what he has tried to do for my children. Some months since, my husband, who is a spirit with me, came to the Rev. Frederick Rowland Young, an English clergyman, requesting that he go to the Uxbridge County workhouse, and take from there our children and adopt them. He sought for them, but could not find them; and for this reason: I had entered them by another name, that my family might nover know the poverty that I endured. Sometime the good man May 1. Ham Young.

Timothy Lynch. I come back to say that I have no hard feelings at all against my murderers; I forgive them. And think more about my mother than any one else, because she feels it is not right with me where I am, Well, it is not, that is true; but it is not like as though I could not get out of trouble. I can just as well get out of trouble in this world as I could here. The truth is, if I had been as good a Catholic as I ought to have been, I should not have got into the trouble at all. I am only sorry was not, but there is no help for it now, I am going to do just the best I can to make myself better off in the spirit-world than I ever was in this. I think there ought to be a wholesome lesson administered to the police, so that they would are worse than the roughs on the street. I know they was worse with me nor I was with them. While I only talked bad, they pounded me until I had not life enough to hold on until morning. I think they ought to put better men in their places. do want better men put in their places, because it is a bad thing for society to have such roughs to take care of the roughs in the street. Yes, sir, it chance to get along and where we do not have the temptation we do in this life; and I hope that I will be a good Catholic there, and get along a great deal better than I did here. [From the audience: May I ask if you were put into a cell?] Yes, ma'am, I was. Timothy Lynch, sir, of East May 1.

Edgar French.

(To Mrs. L. B. Wilson.) Fannie, I think Lizzie will get well. If she comes to me it will be unexpected, at any rate, for I have made no preparation for her. I do not expect her, so cheer up.

William Alderney.

The chap that just spoke here, I should have ter what is in the way, on they go, and if you don't now, and I want her to feel better about it. I is true. I own up. I am down in one sense, and died in February, 1862. up in another, and that is the case with him, and so we are even. Good day to you. May 1.

Minnie Abbot.

I am Minnie Abbot, I lived in Washington. [District of Columbia?] Yes, sir. I got sick with a fever, and my throat all swelled up. I got better, and then I got worse, and then I died. I want father to take mother and go to Mrs. Lawrie; I will tell them a heap of things if they will. I did not wait to get the orange, I could not; I tried to live, but I could not. But I had a better one when I got dead. [Who was getting you the orange?] Father. I had a better one. I have such nice things here. I am nine years old now. I want to tell father and mother all about where I live, and want to see them, and I want them to go to Mrs. Lawrie, that is what I come here for, to tell them to go there. What is your name? [William White.] Oh, I dreamed about you when I was sick; I dreamed you came to see me, and I got well; but I did n't get well. You will find out where I live and come and see me when you die, won't you? [[certainly will.]-May 1.

Scance conducted by Theodore Parker; letters answered by "Belle Wide-Awake."

Invocation.

Oh thou Supremest Good, we praise thee for the possession of conscious life, and for those powers of the soul which make us a part of thyself, and for those experiences which we have gained by but the rest of them are afraid. They are afraid our conjunction with matter, that are like gleaming jewels which will light us through eternity. And thus will we ask nothing for ourselves, but any I would be glad to. He has heard, no doubt. for these mortals, who are struggling with the that there is a story about my sewing some money shadows of an earthly life, who are dwelling in up in my petticoat. the purgatorial existence, we ask for patience, for strength, for wisdom; and when the summons shall come, bidding them come up higher, may they rejoice, and not sorrow. Ever may the light | picking up my money, and picking away everybe so strong within their souls that they shall understand death to be a blessing not a curse. Be They would take my snuff-box and take snuff till with us, oh ye mighty ones! whose powers of they got sick, and get my glasses and break them. mind are stronger than ours, and inspire us with I could not keep a cent of money round me: so your wisdom, guide us by your love, and, finally, join us in that sphere where sorrow comes not, and where the soul understands its relationship to God and to Nature. Amen. May 2.

Questions and Answers.

QUES.-Do the spirits of our departed loved ones know the time of our approaching demise, and do they await us there?

Ans,-It is oftener the case that they know and make ample preparation for their arrival.

communications from our spirit-friends?

is the soul. There is an outside law-a general able to avoid impending evils?

A .- It should be understood at the outset that no spirit is able to make an impression of its own out why you were an exception to the general and all others will probably not be consulted as thoughts clearly upon the brain of any mortal, except that mortal be mediumistically gifted. It is possible for disembodied spirits to make fragmany, many times. But if the soul is attracted mentary impressions upon all human brains; to communicate with all in a lesser or greater degree. But had they power to clearly impress each one at all times and under all circumstances, it would not be wisdom to do so; for by so doing they, in many cases, would only prolong your mental suffering or add to it. For be it understood that you are all creatures of destiny, held in the inexorable clutch of a power that you cannot thwart; and if it is your destiny to overrule impending danger, you certainly will, whether you are forewarned or not.

Q-A correspondent sends us the following, cut from the New York Tribune: "It was observed during the late war of the rebellion in our own country, and also during the war between France and Germany, that heavy and continuous rains invariably followed the occurrence of great battles. The fact has given rise to much speculathat tried so hard to find my children that he tion as to the reason of the thing, with a sort of might become a father to them, will learn all about general consent that it results from concussion of the circumstances. They have been adopted, and the atmosphere caused by repeated discharges of are cleverly off. From Mary Ellen, wife of Wil- artillery. But Plutarch, in his life of Caius Marius, has a sentence which would seem to indicate this as an error: 'They say that extraordinary rains generally follow great battles; whether it is that some Divine Power purifies the ground and drenches it with water from Heaven, or that I am glad I am here, and now it is all over. I the blood and putrefaction send up a moist and heavy vapor that condenses the atmosphere which is moved and readily changed to the greatest degree from the smallest cause.' It is certain that there was no artillery in the time of Marius, (about 100 years before Christ,) and equally cortain that the rains took place after great hattles. What, then, is the true explanation of this phenomenon?'

A .- It is a well-known fact in science that condensed vapors always rush in to fill a vacuum It is also a well-known fact that the concussion upon the air, whether it be of thunder or of the discharge of artillery, produces vacuum. Now, not be so rough on a fellow; for many times they this position being correct as proved by science of course the result must be rain. I have no faith in the theory of our ancient brother, because I know it is not founded upon fact, such as can be demonstrated by science. I believe that we are able to demonstrate all the manifestations of don't want them sent to this world for it, but I | nature, learn what they are and wherefore they are, by science. Perhaps not by the science of to-day, but as we advance in science we shall be able to master all nature, and to account for, and is. But I am in a good world, where there is a control, all the elements by which we are surrounded. There is something more than an aggregation of words in this biblical sentence: 'Man was given dominion over all things." The soul holds the key with which It can unlock the mysteries of nature step by step. But it does not do it alone by theories. Speculating theories amount to very little. The first breath of science will sweep them away unless they are grounded upon fact. May 2.

Edward Gardner.

I want to go to my mother. My father killed me and killed himself, and my mother thinks he must be in hell; she do n't know where I am. So I come to tell her that father is all right here-he was crazy when he did it. He did n't know anything about how he got into the spirit-world until known that he was a New Englander if I had not be was told he cut my throat and his own. I was got that information from him as he was just step- six years old. My name was Edward Gardner, his ping out. [Did he come in on your time?] Yes; name William Gardner, and we lived in Sacra-If they are bound for a thing, on they go, no mat- mento, Cal. Mother's gone to San Francisco get out of the way they run over you. I am from want her to know that I am better off than I New Jersey. I said to a friend who believes in would be here. I never was so happy here as I this doctrine, "if I find you are correct, I will am where I live now. And father's all right, come back and own up." So here I am, after a He felt terribly when he knew how he came. He seven days' sejourn on the other side. [Only thought he was going to be punished terribly for seven? That is all. My name is William Alder- it, but he was n't, because you see he was n't to ney, and his name is Nathan Shapleigh. Now it blame for it; he did n't know when he did it. I May 2.

Nancy French. I feel when I come back here just as I did when I left here. It is twenty-two years ago since I died in Eastport, Maine. Nancy French was my name. I was ninety-three years old, and I was never sick as some people are. I had good health all my life, and when the summons came for me I was at my spinning wheel. I felt sleepy, and thought I was going to have a little nap. So I lay back, and the next I knew I was double; I was outside of my body, and wondering why I could not get hold of it. And my youngest daughter came into the room, and spoke to me. I thought I was going to answer her, and I did: but she did not seem to see that I was double, and she very soon learned that I was dead. I did not know that I was dead until she found it out. I never suffered anything in dying, and never knew anything about it. I was then right in the room, and I saw all the confusion, and I saw my grand-children come in, and my great-grand-children, and tried to speak to them, and to ask them what it meant; but I found them all thinking I was dead, and I did not think so myself at all. My daughter Nabby's son-he is an old man now-has expressed a wish to know about these things. He said a good deal agin it, and he preached a good deal agin it; but he says if it is true he would like to know it. And why I came, I had no fear of death, because I did not know anything about it; to die over again, and that is the reason why they didn't come. And now if I could enlighten him

I suppose he has got, as all the children have, the idea that I was getting miserly. It was n't that at all; but the children were always round thing they could get-even my pocket was n't safe. every little I got I put it in my petticoat and sewed a rag over it. Well, they never thought about it then; so when the family got a little short one time, I told them to get that petticoat and rip it up.

I should like to come back and do a little good if I could. I aint any fears of death, you see. When I go I shall go out of this body as I went out of my own. If everybody only had as easy a death as I had, it would be very nice. I had a when their friends are coming, than the contrary, | natural death. I was all right for the other world. although sometimes they do not. And they do I died naturally. I did not think that I had died. wait and long for the coming of those they have I just went out. It seems to me that dying means left here, and look forward with expectant joy, a struggle between the soul and nature. It seems to me that is what it is. And by and by, the great Q -Are what we sometimes take to be warn- folks in our world teach us, death itself will be ings of approaching events actually warnings or | conquered, there will be no more death. That is when you all get to living naturally, not so arti-A .- They are, although this is not always the ficially as you do now. You are all artificial, and that is why there is such a struggle, when you Q-If so, why are they not given sufficiently come to go, between nature and the soul. You plain that we may understand them, and thus be see it is rough work then, but if you had lived, and your ancestors had all lived just as they

ought to, it would not be so. [Have you studied | rule?] Yes, I studied it out. My father and mother were healthy people, and they lived naturally. They were poor. They had to work, and they did not have excess of anything, and they all lived to a good old age, and most of them died peaceful. Now I am going out. God bless May 2.

Scince conducted Father Fitz James; letters answered by Jennie Johnson.

MESSAGES TO BE PUBLISHED.

Thursday, May 4.—Invocation; Questions and Answers; John Mclivaine, of Edinburgh, Scotland, to his brother; Andrew Moulton, of Concord, N. H., to his father; Charlotte Warren, to friends; John Lock, of Newcastle, N. H., to his grandson; annes Crocker, of Boston, to his mother.

Monday, May 8.—Invocation; Quest one and Answers; Miss Hannah Gale, of London, Eng., to filends in Philadelphia; Henry Wright, of Boston; Eleanor Stevens, of Philadelphia, to triends. to triends.

Tuesdry, May 9.—Invocation; Questions and Answers;
Clara Ribbisson, of B ston, to her mother; Samuel Warren,
of Boston; Ludwig Andres, to Myrick Soulé.

LIST OF LECTURERS.

[To be useful, this list should be reliable. It therefore chooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. This column is devoted exclusively to lecturers, without charge. If the name of any person not a lecturer should by mistake appear, we desire to be so in-

formed.1

J. MADISON ALLEN, Danby, Vt.
MARY A. AMPHLETT, inspirational, care Dr. C. Bunkley,
Dayton, O.
Miss. N. K. Andross, trance speaker, Delton, Wis.
C. FANNIE ALLEN wil: speak in Stoneham during August.
Address, Stoneham, Mass.
Miss. M. A. Adams. trance speaker, Brattleboro', Vt.
HARRISON ACOIR, Charles City, Iowa.
REV. J. O. BARRETT, Glenbeulah, Wis.
ELI F. BROWN, Missionary of the American Association of Spiritualists, will answer calls to organize L; ceums or to lecture. Address, Richmond, Ind.
MRS H. F. M. Brown will answer calls to lecture and receive subscriptions for the Banner of Light. Address, Chicago, Ill., care Ly ceu. Banner
MRS. SARAH A. BYINKS, Wolfaston Heights, Mass.
MRS. NRLIEJ. T. BRIGHAM will speak in Titusville, Penn.,
during September; in Troy, N. Y., during October, November
and December; in Music Hall, Boston, Feb. 18 and 25; in
Philadelphia, I'a., during March. Address, Elm Grove, Colerann, Mass.
MRS. REF. N. BURKEN, Inspirational speaker, 261 Harri

MRS. ABBY N. BURNHAW, inspirational speaker, 261 Harri on avenue, Room 3. Roston. Mus E. Burk, inspirational speaker, box 7, Southford, Conr. Du. James K. Balley, Lafforte, Ind., box 394. Addik L. Ballou, inspirational speaker, Chicago, Ill., care

MBS. A. P. Brown will speak in Lawrence, Mass., August 27; In Stoncham during September. Address, St. Johns-berg 17, 1815.

MRS. A. F. BROWN will speak in Lawrence, Mass., August 27; In Stoneham during September. Address, St. Johnsbury Centre, Vt.

MRS. EMMA F. JAY BYLLENE, 151 West 12th at., Now York.

WR. BRYAN, box 53, Camden P. O., Mich.

REV. DR. BANNARD, Battle Creek, Mich.

JOSRPH BAKER, Janesville. Wis.

MRS. E. T. BOOTHR, Milford. N. H.,

MRS. PRISCILLA DOYF BRADBURY speaks in Bingham, Me.,
one fourth of the time: Address, North Madison, Me.

DR. J. H. CURRIRR, 39 Wall street, Boston, Mass.

MRS. LORA S. Chaid will speak in Bradford, N. H., onefourth the time: Address, Newport, N. H.

WARRER CHASE, 614 North Fifth street, St. Louis, Mo.

ALBERT E. CARPKNIER, care Banner of Light, Boston, Mass.
DRAN CLARE, Boston, Mass, care Banner of Light,
DR. A. B. CHILD will iccture at convenient distances from

Boston. Address 50 School street.

MRS. JENETTE J. CLARK, 155 Harrison avenue, Boston,
MRS. LICLA H. COWLES, Clyde, O.

J. P. COWLES, M. D., will lecture on "Human Tempera
ments." Address, Ottawa, Ill., box 1374

GEORGE E. CLARK, 2 Newhall street, Lynn, Mass.

MR. M. C. CONFELLT, Louisville, Ky., invpirational speaker, will answer calls to lecture.

MRS. MRS. HELLE A. CHABBERLAIN, Mediord, Minn.

MRS. J. F. COLES, trance speaker, Bradford, Mass.

MRS. MR. M. J. COLEURN, Champlin, Henneolin Co., Minn.

MRS. D. CHADWICK, Trance speaker, West Harwich, Mass.

MRS. MRJ. H. CRARDALL, P. O. box 1338, Bridgeport, Conn.

MRS. AMELIA H. COLEY, trance speaker, Penville, Ind.

IRA H. CURTIS, Hartford, Conn.

DR. JARES COOPER, Fellofontaine, O., will lecture and
take subscriptions for the Banner of Light.

MRS. E. L. VARHELS, 10 Clamman street, Boston, Mass.

DR. SARES COOPER, referentiate, O., will testure and take subscriptions for the Banner of Light.

MES. E. L. DANIELS, 10 Chapman street, Boston, Mass.

PROF. WS. DENTON, Wellesly, Mass.

MISS LIZZIE DOTES, Pavillon, 57 Tremont street, Boston.

DR. E. C. DUNN, Rockford, 111.

MISS. AONES M. DAVIS, corner Harvard and Ellery streets,

DR. E. C. Dunn, Rockford, Ill.

Mrs. Agnes M. Davis, corner Harvard and Ellery streets,
Campridgenori, Mass
Miss Nallik L. Davis will speak in Worcester Mass., during September; in Lowell during October; in Fall Reverduring
November; in Natick during December; in Sali m during February. Address, Box 323, care A. P. Lako, Lowell, Mass.
A. H. Darrow, Waynesville, Ill.

Dr. D. D Davis, inspirational, 66 Leverett st., Boston, Ms.
Levi Dinkelspiel, Decaiur, ill., box 299, care B. J. Righter.
Mr. A. E. Dorr will attend funerals in Herkimer County,
N. Y., and vicinity Address, Illon, Herkimer Co., N. Y.
HENRY J. Durgin, inspirational speaker, Cardington, O.
George Dutton, M. D., West Randolph, Vi
Mrs. Addie P. Davis, Whitch hall, Greene Co., Ill.
Mrs. E. B. Darrorn, M. D., trance speaker, (formerly of
Boston,) Lawrence, Kan., box 58
Miss S. E. Dickson, inspirational, Vineland, N. J., box 291
Frank Dwight, Wontana, Iowa.
Mrs. Sophia K. Delant, Lebanon, N. H., will answer calls
in New Hampshire and Vernont.
Mrs. Eslly Deranene Ewer, inspirational speaker, 241
Sixth avenue, New York.
Mrs. M. A. Ellis, inspirational speaker, will answer calls
to lecture in Hilmois, Michigan, Indiana and Ohio. Address,
Indianapolis, Ind.
Ardrew T. Foss, Manchester, N. H.

Indianapolis, Ind.
ANDREW T. Foss, Manchester, N. H.
J. G. Fish. Avon Springs, N. Y.
THOMAS GALES FORSTER will sneak in New York during
September; in Cincinnati. O., during October; in Louisville,
Ky., during November; in Springfield Mass., during December; in Music Hall, Boston, during January, in the afternoon,
in Chelsea in the evening; in Mariboro' and Iludson during
in Chelsea in the evening: in Mariboro' and Iludson during

in Cheisea in the evening; in Marlboro and Hudson during February; in Salem during March; in Troy. N. Y., during April, May and June: in New York during July. Address, 1919 Walmut street, Philadelphia. MRS. CLARA A. FIRLD, Ill Middlesex street, Lowell, Mass. MRS. H. LOUISE FEENCH, trance and inspirational speaker, Townsend Harbor, Mass.

Townsend Harbor, Mass.

DR. H. P. FAIRPIELD will speak in East Saginaw, Mich.,
during October. Address. Angara. N. J.

DR. H. P. FAIRPIELD will speak in East Saginaw, Mich., during October. Address, Ancora, N. J. Rev. A. J. Fishbada, Port Iluron, Mich. Mrs. Farnis B. Frlide, Fillen, Mich. Mrs. Farnis B. Frlide, G. Kartin, Mrs. A. B. Frrnon, Glyde, O. Charles D. Farlin, inspirational speaker, Decrifeld, Mich. Großge A. Fuller, linspirational, Natick, Mass. Miss Almedia B. Fowler, Inspirational, Sextonville, Rich. Ind. Co., Wis., caro F. D. Fowler, Dec. L. P. Frlich, S. Großge, De. R. P. Frlich, S. Großge, De. R. P. Frlich, S. Großge, De. R. P. Frlich, S. Großge, De. L. P. Griggs, inspirational, box 409, Fort Wayne, Ind. Mrs. Laura De Force Gordon, box 2123, San Francisco, Cal.

n. BARAH GRAVES, inspirational speaker, Berlin, Mich. MR. J. G. GILES. Princeton. Mo MR. J. G. GILES, PTROCUOL, NO. N. S. GRENNLEAF, LOWELL MESS. ISAAO P. GREENLEAP, 1061 Washington street, Boston, Mass. Miss HELEM GROVER, inspirational speaker, 79 Myril: st., loston, Mass., will make engagements to lecture the coming

Sea-on.
KRRSKY GRAVES, Richmond, Ind.
KRRSKY GRAVES, Richmond, Ind.
MRS. A. HULL, trance and inspirational speaker, 1716 Park
avenue, Philadelphia, Pa
DR. M. HRRKR HOUGHTON will speak one-half the time in
Stowe and one-half in Merrisville, Vt., for one year. Address

DR. M. HERRY HOUGHTON Will speak one-half the time in Stowe and one-half in Merrisville, Vt., for one year. Address flowe, Vt.

MEB, EMMA HARDINGE'S address is care of Thomas Ranney, Esq. 251 Washington street. Biston, Mass.

MOSES HULL., 156 West Baltimore street. Baltimoro, Md.

D. W. Hull., inspirational and normal speaker, Hobart. Ind.

LTMAN C. HOW', LA. 89, Fredonia, N. Y.

MEB. S. A. HORTON, East Saginaw, Mich., care K. Talbot.

MRS. L. HUTCHISON, inspirational, Owensville, Cal.

MRS. M. S. TOWNSEND HOADLEY will speak in Lynn, Mass, during September and October; in Salem during November.

CHARLES HOLT, Warren, Warren Co., Pa.

DR. E. B. HOLDEN, inspirational speaker, No. Clarendon, Yt.

DR. J. N. HODGES, trance, 9 Henry street. East Boston, Ms.

MgS. A. L. HAGER, inspirational, Mount Clemens, Mich.

MRS. F. O. HYZER, 122 East Madison street, Baltimore, Md.

MRS. H. A. C. HEATH (Gymerly Brown) will answer calls to lecture and attend funcials. Address. Middlesex, Vt.

JAMES U. HABRIS, DOX 99, Abington, Mass.

WM. A. D. HUME, West Side P. O., Cleveland, O.

ZELLAS HASTINGS, inspirational, East Whately, Mass.

E. Annie Hinman, 244 West Madison street, Chicago, Ill.

B. S. JONES, ESQ., Chicago, Ill.

HAENEY A. JONES, ESQ., can occasionally speak on Sundays for the friends in the vicinity of Sycamore, Ill., on the Spirit ual Philosophy and reform movements of the day.

ABEAHAM JAMES, Pleasantville, Venanga Co., Pa., box 34.

DR. C. W. JACKSON, Oswego, Kendall Co., Ill.

S. A. LESPER, lecturer, Bridgewater, Yt.

WM. H. JOHNSTON, Corry, Pa.

MISS SUSIE M. JOHNSON, Detroit, Mich.

DR. P. T. JOHNSON, Iccturer, Ypsilanti, Mich.

O. P. KELLOGG, East Trumbuil, Astrabuila Co., O.

MRS. FRANK REED KNOWLES, inspirational speaker, Broeds ville, Mich.

NRS. MARTA M. KING, Hammonton, N. J.

O. P. KELLOGO, ESST Trumbuli, Ashtabula Co., O. MRS. FEANK RED KNOWLES, inspirational speaker, Broeds ville, Mich.

MRS. MARIA M. KING, Hammonton, N. J.

D. P. KAYNER, M. D., St. Charles, Ill.

GROEGE F. KITTRIDGE, Buffalo, N. Y.

Mas. M. J. KUTZ, Bostwick Lake, Mich.

MISS JENNIE LEYS, inspirational speaker, care Dr. B. H.

Crandon 4 Tremont Temple, Boston.

MRS F. A. LOGAN, Genesce, Vis.

CEPHAS B. LINN, inspirational speaker, Sturgis, Mich.

DR. GRORGE W. LUSE will answer calls to lecture. Address, Eaton Rapids, Mich.

JOSEPH B. LEWIS, inspirational speaker, Yellow Spring, O.

H. T. LEONARD, Taunton, Mass., will answer calls to lecture on "Temperance" in the trance or clairvoyant state.

DR. JOHN MAYHEW, Washington, D. C., P. O. DOZ 607.

MES. ANNA M. MIDDLESHOUR WIll speak in Troy, N. Y.

during September; in Philadelphia during December. Will make engagements for the remaining fall and winter months.

Address, DOX 718, Bridgeport, Cong.

MRS. ALZABETH MARQUAND, trance and inspirational speaker. 757 6th avenue, New York.

MISS. JAREM IBLEBN MATTHEWS, Quincy, Mass.

MISS. MARY A MITCHELL, M. D., will lecture in Illinois and Missourl. Address, Box 91, Huntley, McHenry Co., Ill.

MISS. METTIC COLBURN MAYNARD, White Piains, N. Y.

MISS. TAMOZINE MOORE, Needham Vineyards, Mass.

MRS. HANNAH MOORE, Needham Vineyards, Mass.

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MRS. HANNAH MORSE, trance speaker, Jollet, Will Co., Ill.

REV. A. K. MAGGUELEY will answer calls to lecture on Spiritualism Address, San Francisco, Cal.

CHARLES S. MARBN, semi-trance speaker. Address, Wone Woc, Juneau Co., Wis.

J. W. MATTHEWS, lecturer, Heyworth, McLeon Co., Ill.

DR. JAMES MORRISON, lecturer, McHenry, Ill.

EMAA M. MARTIN, Inspirational speaker, Birmingham, Mich MR. F. H. MASON, Inspirational speaker, Bir

P. C. Mills. North Waterboro', Me.
J. WM. Van Namee, trance speaker, 404 Dean street, Brooklyn, N. Y.; P. O. address, box 5120, New fork.
A. L. E. Nash, icturer, Rochester, N. Y.
Rilky C. Nash, inspirational speaker, Deerfield Mich.
J. M. Norsies, trance. Rock Island, Hil.
MES. C. A. K. POOUE will answer occasional calls to lecture
upon Spiritualism, social and religious reform. Address, No.
8 Wellington atreet, Worcester, Miss.
J. L. POTTER, trance speaker, Moristown, Minn.
Lydia Ash Parasall, inspirational speaker, Diago Mich.

8 Wellington street, Worcester, Mass.

J. L. POTTER, trance speaker, Morristown, Minn.
Lydia Ann Pearsall, inspirational speaker, Disco Mich.
Mes. Emma L. Morse Paul, trance speaker, Alstead, N. E.
G. Amos Pekings, bud 87, Auburn, Me
A. A. Pond, inspirational speaker, Rochester Depot, Ohio.
Fr. J. H. Priest. Healdshurg, Sonoma Co., Cal.
Dr. E. E. Pekkins, Kanass City, Mo.
Mis. Harrist E. Pork, Morristown, Rice Co., Minn.
Dr. L. A. Plums lectures upon "The New and True Idea of
God," at convenient distances. 110 Hanover street, Boston,
Edward Palmer, trance, Cambridge, Somesset Co., Me.
William C. Pire, Hoston, Mass.
Mrs. L. H. Perkins, trance, Officeton, Franklin Co., Kar,
J. M. Perenes will speak in Dayton, O., Sept. 17 and 24; in
Louisville, Ky., during October; in Memphis. Tend., during
avyember; in Now Orleans, La, during December and Vanuary; in Troy, N. Y., during February and March; in Washington, D. C., during April; in Dayton, O., during May; in
Sturgis, Mich., or Cleveland, O., during June; July and August, attending grove meetings in Wisconsin and Minnesota.
Permanent address Hammonton, N. J.
NATHANIEL M. PIERCE, inspirational, Putnam, Conn.
Mrs. Anna M. L. Potts, M. D., lecturer, Adrian, Mich.
Ilenst Packard, 377 Dorchesterst., W. V., South Boston,
Mrs. E. N. Palmer, trance speaker, By Flats, N. V.
Miss Netties M. Prass, trance speaker, Chicago, III.
Mrs J. Pupper, trance speaker, South Hanover, Mass,
Dr. P. B. Randolph, 59 Court street, Room 20, Boston, Ms.
Gronge & Ranayar, M. D., will answer calls to lecture on
the Spiritual Philosophy. Address, 73 McDougal street, New
York.

Pr. H. Reed, Chiconee, Mass.
R. H. Reed, Chiconee, Mass.

GRORGE M. HAMSAI, M. J. Address, 73 McDougal street, New York.

DR. H. REED, Chiconee, Mass.
MBS. S. A. ROGERS, Haverbill, Mass.
REV. A. B. RANDALL, Appleton, Wis.
J. T. ROUSE, normal speaker, Casey, Ill.
Mas. JENNIR S. RUDD, 4 Myrtie street. Providence, R. L.
MRS. PALINA J. ROBERTS, Carpenterville, Ill.
MRS. C. A. ROBENS, Beaver Fa'ls, Fa.
MRS. ELVIRA WHERLOCK RUGGLES, Havana, Ill.
A. C. ROBINSON, Lynn, Mass.
W. ROSK, M. D., inspirational speaker, 122 Second street,
Lonisville, Ky.
DR. E. Spraagee. Brownville, Ncb.
JAMES II. SHEVARD Will answer calls to lecture and attend
funerals. Address, South Accorpth, N. H.
MRS. JULIA A. STAIRET, trance speaker, Wilmington, O.
DR. EMBAR, R. STILL, trance speaker, B. Hudson at. Boston, 7
MRS. ALBER CUPPY SMITH, 308 South Clark st., Chicago, Ill.,
MRS. MARY LANSTON STRONG, 70 Jefferson st., Dayton, O.
MRS. ALMIRA W. SMITH, 55 Cumberland st., Portland, Mo.
DR. H. B. STORER, 131 Harrison avenue. Boston, Mass.
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AUBERNE. SIMMONS, Woodstock, V.
ALBERTE. STANLER, Lelecster, Vt.
MRS. H. T. STEARSS, trance speaker, may be addressed Sunbury, Penn.
MRS. C. A. Sherwin, Townsend Center, Mass.

MISS II. T. STEARNS, trance Speaker, may be addressed sunbury, Penn.
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DIR. O. CLARK SPRAGUE, Rochester, N. Y.
MES. G. M. STOWE, San José, Cal.
MES. S. J. SWASEY, normal speaker, Noank, Conn.

DR. O. CLARK SPHAGUE, Rochester, N. Y.
MES, C. M. STOWE, Sandosé, Cal.
MES, S. J. SWAMEY, normal speaker, Noank, Conn.
MES, L. A. F. SWAIN, inspirational, Union Lakes, Minn.
SRLAH VAN SIOKLE, Greenbush, Mich
MES, J. II. STILLMAN SEVERANCE, M. D., Milwaukee, Wis.
MES, MELLIE SMITH, impressional speaker, Sturis, Mich.
J. W. SEAVER, inspirational speaker, Byren, N. Y.
MES, ME L. B. SAWYER, vanchester, N. II
ABERAM SMITH, ESQ., inspirational speaker, Sturis, Mich.
MIS. CORA L. V. TAPIAN, CART MESSER, Kedpath & Fall, No.
36 Bromfield street, Boston, Mass.
MES, RATHER N. TALMADOE, trance speaker, Westville, Ind.
JAMES TRAEK, lecturer on Spiritualism, Konduskoag, Me.
MES, SRAHE M. TIOMPSON, inspirational speaker, 161 St.
Clair street, Cloveland. O.
J. H. W. TOOHEY, Providence, R. I.
HUDSON TUTTLE, Berlin Heights, O.
MISS MATTIE THUMONS, Mexico, Audrian Co., Mo.
MES, ROBERT TIMMONS, Mexico, Audrian Co., Mo.
MES ABBIE W. TANNER, Montpeller, Vt., box 212.
BRNYAMIN TODD. 2an Francisco, Cai.
N. FRANE WHITE WIII speak in Salem, Mass., during September; in New York during Deceaber. Address during September; in New York during Deceaber. Address during September, Boston, Mass., care Banner of Light.
Z. V. WILSON WIII speak during August and September in Minnesota. Address, Lombard, III.
E. S. WILSON WIII speak during August and September in Minnesota. Address, Lombard, III.
E. S. WILSON WIII speak during August and September in Minnesota. Address, Lombard, III.
E. S. WILSON WIII speak during August and September in Minnesota. Address, Lombard, III.
E. S. WILSON WIII speak during August and September in Minnesota. Address, Lombard, III.
E. S. WILSON WIII speak during September, Conn.
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J. G. WHITNEY, inspirational speaker, Rock Grove City,

Mis. Lois Waisbrooker, Battle Creek, Mich., care S. M. Rockwell.
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S. H. Wortman, Buffaio, N. Y. Dor 1454.
Mis. S. E. Warrenk, Dor 377, Putnem. Conn.
Mis. E. M. Wolcott, Canton, St. Lawrence Co., N. Y.
PRCP, E. Whipple, Clyde, O.
Dr. E. B. Wheeldock, Plasanton, Kan.
ELIJAB Woodworff, inspirational speaker, Leslie, Mich.
A. C. and Mrs. Eliza C. Woodruff, Eagle Harbot, N. Y.
A. B. Whitting, Abloin, Mich.
Warren Woolson, trance speaker, Hastings, N. V.
Miss. Mary J. Wilcoxson, Chicago, Ill., care R. P. Journa
Daniel White, M. D., Du Quoin, Ill.
Miss. Mary J. Wilcoxson, Chicago, Ill., care R. P. Journa
Daniel White, M. D., Du Quoin, Ill.
Miss. Mart E. Wither, Holiston, Mass.
Mrs. Hophia Woodbs, trance speaker, Dummerston, Vt.
Grord W. Whitting, To Windson street, Cambridgeport, Mass.
Mrs. Hattie E. Wilson, 46 Carver street, Boston.
Dr. R. G. Wrlls, trance speaker, Beaufort, N. C.
Mrs. N. J. Willis, 75 Windson street, Cambridgeport, Mass.
A. A. Willer will speak in Comers, Conn., during September: in East Ablington, Mass. Oct. 1 and 5; in Plymouth, Oct. 15 22 and 29; in North Sciuate, Nov. 26. Address, 249
Broadway, Lawrence, Mass.
Miss Jullette Yeaw will sneak in Putnam, Conn., during September; in Salem, Mass. Dec. 24 and 31. Address Northboro. Mass.
Miss Jarney D. M. C. Cowen, Chass.
Miss Jarney D. M. C. Cowen, Canner, Conn., during September; in Salem, Mass. Dec. 24 and 31. Address Northboro. Mass.
Miss Jarney D. M. C. Cowen, Comerce, Address, Etraf-

boro', Mass. Mrs. Fannir T. Young, trance speaker. Address, Straf-ford, N. H., care Dr. H. C. Coburn. Mr. & Mrs. Wm. J. Young, Boise City, Idaho Territory.

The Fifth Annual Convention of the New York State Association of Spiritualists,

The Fifth Annual Convention of the New York State Association of Spiritualists,

Will be held in the village of LeRoy, Genesee County, on Saturday, Sept 2d, 1871 commencing at 10 o clock in the foremoon, and continue two days, if deemed anvisable.

Each Local Association of Spiritualists in the State, Children's Progressive Lyceum and Friends of Progress, are cuttled to and earnestly requested to send two delegates, and an additional delegate for each fifty members, and fractions of that number, over the first fifty.

The delegates to represent this State in the next Annual Convention of the American Association of Spiritualists, to be held in the city of Troy N. Y., on the 12th day of September next, will be appointed at this meeting.

It is hoped and sincerely desired that each Active Society of Spiritualists and Children's Lyceum in the State will at once forward to the Secretary, at Rochester, N. Y., the name of such Society or Lyceum, its location and number of members; also, the names and places of residence of such persons as may be desired for delegates from such localities, in order to enable the Convention to make the proper selection of the number of delegates suitably distributed throughout the State, as this is the only channel through which the delegation from this State can be received in the Convention of the American Association, according to the provisions of its Constitution, and also the published call for the Convention. Dated: Rochester, July, 1871.

J. W. Seaver, President.

J. W. SRAVER, President.

P. I. CLUM, Secretary.

Mediums' and Speakers' Convention at LeRsy, Genesco County, N. Y. A Quarierly Convention of Mediums, Speakers and others, will be held at Starr or Central Hall, LeRvy, N Y., on Saturday and Sunday, Sept 2d and 3d, commencing at 10 o'clock each day. The New York State Spiritualists' Association noids its annual session on Saturday, Sept. 2d, at 2 P. M., in connection with this Quarterly Convention.

Let there be a general attendan 'e from all parts of Western New York, as the halls are commedious, the facilities for arriving there by rallway ample, and the rich experiences of past conventions furnish sufficient guarantee for the success of the present. A cordial invitation is extended to all to attend.

J. W. SEAVER.

July 29th, 1871.

A. E. TILDEN,

Eighth National Convention—The American Association of Spiritualists. Association of Spiritualists.

The Eighth National Convention will meet in Troy, N. Y., on Tuesday, the 12th day of September, at 10 o'clock in the morning, and continue in session three days. Each active State or Territorial Organization of Spiritualists within the limits of the United States of America, shall be entitled to one delegate for each fractional fifty members of such organization, and of each working Local Society and each Progressive Lyceum within the boundaries of such State or Territory, provided that only one general organizations shall be entitled to representation from any State or Territory. Each Province of the Amorican Continent shall be entitled to one delegate for each working Association within its limits, and the District of Coiumbia shall be entitled to two delegates. Each active Local Society, and each Progressive Lyceum of any State, Territory or Province which has no General Association, shall be entitled to one delegate for each fractional fifty members.

members.
These Associations are respectfully invited to appoint delegates to attend this meeting and participate in the proceedings thereof.

HANNAH F. M. BROWN.

Chicago, Ill., President. HENRY T. CHILD, M. D., 634 Race street, Philadelphia, Secretary.

The Ohio State Association of Spiritualists The Ohio State Association of Spiritualists
Will hold its Fifth Annual Convention on the first Saturday
and Sunday of September next, in Roberts's Hall, Milan, O,
cor mencing at 11 o'clock A. W. Each Local Society and
Childeen's Progressive Lycoum is sentitled to four delegates,
and two additional for each fractional after the first fifty.
Important business will come before the Convention, and
each Society and Lycoum is requested to send a full delegation. The well known and tried hespitality of the Milan Society is extended to all delegates, who will be provided with
homes as far as is possible.
Eminent speakers are expected, who will be duly announced,
and a cordial invitation is extended to all speakers and media,
to all Spiritualists and Liberalists, to meet aid renew their
strength at this annual reunion.
Milan is situated three miles from Norwalk, on the Lake
Shore Rallroad, and all trains are met by the Milan hacks.
Hudbon Tuttle, President.
Emma Tuttle, Corresponding Secretary.
Emma Tuttle, Corresponding Secretary.

A Grand Union Pienic at Galesburg, Ili.,
August 31st, 1871.

All true Spiritualists, all Christian people, and all friends of truth and humanity everywhere, are cortially invited to a Grand Union Pienic, to be held at String Lake Grove, in Galesburg, Ili., Thursday, August 31st, 1871:
Good speakers will be present. All will be free to participate in the exercise, and bring their own refreshments. Those from a distance will be "refreshed" from some brother's basket in the grove. Pleasant grounds and boat riding will add to the pleasures of the occasion. The C. B. & Q. R.R. has generously offered to return free, on all its lines all those paying full fare in going. If the weather should prove unfavorable, the splennid "Concordia Hall"; in the city can be had.

A. Hammond. Galesburg.
C. L. Roberts, Tates City,
Committee.

Mediums in Boston.

DR. J. R. NEWTON, Practical Physician for Chronic Diseases. No. 35 HARRISON AVENUE,

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l'ersons desiring l'ictures must be present. MRS. ALBERT MORTON, MEDICAL, Business, Test and Prophetic Medium. Letters Manswered, \$2,00. Clairvoyant remedies sent by mail, Analysis of orcs. No. 26 Hanson street, Boston. tf-Aug. 19.

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MRS. M. A. PORTER, Medical Clairvoyant, No. 8 Lagrange street, Boston. Rooms will be open only on Mondays, Fueslays, Thursdays and Fridays airty June 1st. 6w*-July 29. MRS. M. CARLISLE, Test, Business and Clair-voyant Physician. Hours from 9 A. M. to 9 P. M. No. 94 Camden street, Boston.

MISS SEVERANCE, Chairvoyant and Chairaudient Medium, 263 Washington st., rosm 6; 10 A.M., 6 P.M. SAMUEL GROVER, HEALING MEDIUM, NO 23 Dix Place (opposite Harvard street). 3m*-June 10

Miscellaneous.

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Photographs of Prof. William Denton. Wo have received a supply of Photographs of Mr. William Denton. Cabinet size, 4x6 inches. 50 cents, postage 4 cents; small size, 25 cents, postage 2 cents. For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 159 Washington street, Boston, Mass.

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Aug. 12.-6m

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Miscellaneous.

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CREATION.

Glancing over a good-sized volume, the title of which is "Evil Not from God," by John Young, LLD, of Elinburgh, we could not fail to see the same want of breadth of mind in the writer which is so often witnessed in theological writers on the subject of creation. The author entangles himself in his own web of absurdicies by first assuming the commonly received error of a beginning of creation, for which he is sorely perplexed to find the motive or object of God in starting. We should be more puzzled with the occupation and objects of existence in God before he began this work. To us the fundamental error in all such reasoning is in assuming a beginning. We have no conception of a time when there were no material worlds and no intelligent beings. It is easy to trace our earth back to its childhood and to its parent sun; but it is equally evident that at that remote period several of the family of that same parent were further advanced than our earth is now, and it is not difficult to conceive of this endless chain of worlds and beings adapted to them, without beginning or end, except as individuals. We have long believed that there could not possibly be either an increase or decrease of matter in the universe. We do not believe the number of worlds ever varies much in any given space sufficient for a system of worlds.

The narrow reasoning of most writers is taken from the Bible, which speaks of the beginning. Beginning of what? Not of God or time, of course, although we are told of a time when " time shall be no longer;" then of course most persons who take this as authority say beginning of creation-creation of worlds, or of this world, out of nothing; before that period matter was not, and WHY God made matter is still a mystery to many writers who are clear headed on most subjects not connected with the Bible or theology.

Some writers, however, do not get this idea of a beginning from the Bible, but from observing the origin and destiny of organic and inorganic bodies within reach of experiment and history, even including our planet and its sisters of the ann family.

Notwithstanding the cardinal errors of the book, the author has much good and some sound reasoning in the work - some on correct and some on false premises. If he had taken the universe as he found it, and not attempted to find a beginning and a cause for it, he might have made a book that would have lived after him from its merits. He attempts to trace and attribute conscience and a sense of right and wrong in man to God as his creator, and assumes that God has these qualities and is the source of them in us. He ought to read Darwin carefully. and perhaps he would find that many qualities in man have their source in the animals from which he is descended, (or, more properly, ascended.) and as for a sense of right and wrong, it is wholly a result of education and inheritance, and as various in man as any quality or qualification in the race. What is plainly right to us is wrong to another, and what is wrong to us is right to another, and so on with the whole race; hence no one can determine what is right or wrong with God, if any such conditions exist, which we do not believe to exist with the Infinite.

ONE OF MANY TESTIMONIES.

Rev. T. B. Taylor, in his new book, "OLD THE-OLOGY TURNED UPSIDE DOWN," on pages 106 and 107, gives the following testimony of a lady in Cincinnati, for whose veracity he assures us there is no question by any who know her. She was watching with a sick child—the only one of the parents living-his only sister having gone to her spirit-home four years before. She says, About eleven o'clock, the parents of the child lay down to get a little rest and sleep. I was left with the child's grandmother in the room where the sick child lay. About half past eleven o'clock, I perceived the child was dying, and the spiritbody arose about one half its length, when I spoke to the grandmother, and told her he was dying. She began to weep, which aroused the parents; and in the great mental commotion which followed, the spirit seemed frightened, and returned into the body again. By this influx of spirit, the child immediately revived and seemed much better, and the parents again retired. A few minutes after twelve o'clock, while the room was still and all was silent, I perceived the spiritbody rise again. This time I said nothing till I saw the spirit was gone, which was after this manner: as the spirit-body arose and stood up, the little boy - the spirit-child - extended his arms, and exclaimed, 'Oh, sister! I come - I come!' and, turning my head toward the door, there stood a beautiful little girl, apparently fourteen or fifteen years old. The little boy was folded in the arms of his little sister, and both disappeared together. I went immediately to the bedside, and found the little boy a corpse."

We copy this instance to make a note on the returning of the partially separated spirit at the alarm raised by the parents, as we have no doubt spirits are often detained in the diseased body, and often made to suffer many hours or days, with no possible chance for recovery, by the magnetic and mental efforts and auxiety of parents and friends. To us, it seems delightful to even think of dying quietly, calmly, undisturbed by the grief of loving friends, and with a full knowledge by all parties of the beautiful and glorious new birth or resurrection that is going on. Let us die in peace, undisturbed, if not alone; and when the elements begin to leave the body, no disturbance should retard the separation and peaceful formation of the spirit form in which the new life begins among the waiting friends from the home in higher and better life.

THE NATIONAL CONVENTION.

Once more the call is issued for our friends to have one of those excellent social visits which we enjoyed for six years with many others, but in which we participated for widely different purposes from those of enjoyment or leadership. We had no personal ambition to gratify, no popularity to gain, and no reputation to make, having all we, desired of each; but we entered, heart and soul, into the organic work, with a hope of doing something practical, and successfully uniting the minds and means of the millions of Spiritualists in some great and needed reforms in our religious and social systems. But we found few who came for the same purpose, and many odd and angularhonest, no doubt, and earnest, but impracticable, and in various ways unable, however willing, to aid in the great work which must be done by organization at some time, or go forever undone. | much better than their discharge.

Visiting, making speeches and passing resolutions s all well enough, and pleasant; but it does nothing for those who do not participate in the work

We struggled against fate and hoped against hope at Chicago, at Philadelphia, at Providence, at Cleveland, and felt encouraged by the "new departure" at Rochester, in which the members voluntarily taxed themselves and a few friends, and raised nearly one thousand dollars, about the expending of which much scolding came from those who paid no part of it and got none of it. We did hope from that effort a self-supporting absent from them; and near the date mentioned was a failure; and we did hope some successful off we started to renew former acquaintances, killed by opposition and distraction among its visit, to attend to our duties as an "item gatherer" friends, so it was also a failure. And now the for the leading Spiritualist journal of the world, efforts seem to be confined mainly to enjoying a the Banner of Light. good visit, passing resolutions to let the readers know what those convened (or a majority of them) do or do not believe-at least, so far as that is the way to write it-to a stranger. We they are an honest expression of their belief.

We cannot afford the expense of a visit to Troy. N. Y., this year, to enjoy the rich treat we are them well, and success in every good work they in this great and prosperous city. undertake.

ST. LOUIS.

The following table shows the number of deaths. and the proportion at different ages, in St. Louis, for the week ending Aug. 5th, 1871;

Darwin could find a good argument in this for the leading cities of the Union. his doctrine of natural selection as a cause of proninety-two under five years and only two between and the fluctuating temperature of the North. five and ten years, and the next highest in the decimal scale to be between twenty and thirty, or in what should be the very vigor of man and wofrom accidents and dissipation, and few from natuthe scale on the death-rate of ages. There is some system when so many children die who should

REMOVAL AND IMPROVEMENTS.

either live or never be started into life.

The rapid growth and unprecedented improvements in St. Louis, at the present time, have required the tearing down the new two-story building on the corner of 5th street and Washington Avenue, where we have had our store since its subject. Bro. Spurrier says he feels as though he erection, one year ago, to make way for one of those mammoth stores like Stewart's in New York. unmerciful kicking he has received at the hands Of course we have to move, but have secured a better store, nearly opposite, at 614 North 5th he has great peace of mind, that God's ministerstreet, next door to Colman & Co,'s fruit and seed | ing angels are with him, that he never loved radstore, where we can be more easily found than on | icalism and Spiritualism so much as now, and the second flor, and where, with increased sup- that he has come to the conclusion that to be pubplies, we expect to increase our sales. We intend | liely branded by Christians is not only a beneto keep everything that is in print belonging to ficial thing spiritually, but also a decided success spiritual, liberal and reform literature, voltaic in a financial point of view. soles, golden pens, parlor games, and a variety of articles that are for general use, and especially the Mr. Spurrier had been excommunicated for here-Banner of Light, Religio Philosophical Journal, sy, business men, by the dozen, came into the of-Present Age and American Spiritualist, The Index and Investigator, and also Spence's Positive graceful, this action of the church! Don't heed it, and Negative Powders, and Dr. Storer's Nutritive Compound, etc. All liberal and spiritually minded persons visiting St. Louis are requested to give | rier House register, would say, "Is this the Mr. us a call, and direct others to us, at 614 North 5th | Spurrier that was kicked out of church because WARREN CHASE & CO.

TALKING.

There is a large amount of talking going on most assuredly, go and do likewise. in St. Louis about lectures, circles, mediums, and Spiritualism generally, indicating activity of thought on the subject. The sale of literature is papers—the Courier-Journal, the Commercial and on the increase, and we are glad to inform all that in our new store, 614 North Fifth street, we can supply it all in a far more convenient place than we have had before.

We are in hopes the talking will result in action for securing a hall and employing speakers the coming winter, and not as last year leaving the whole burden and labor on us, and so limited in means that we could not send for one speaker from abroad. Circles well conducted are much needed in St. Louis, and good test mediums would find a remunerative field here. The Lyceum, too, has got fairly rested, and we need very much to have it revived, and the children once more benefited and made happy by the discipline and social gatherings as formerly.

" THE GREAT CAUSE OF CRIME.-The annual report of the Albany Penitentiary for 1870, gives a tabular statement of the convicts received at that institution for twenty-two years. The total number was 20,514 Of these 2710 claimed to be temperate, and 17 804 were of intemperate habits, This is a startling fact; and confirmed as it is by other statistics, leads to the conclusion that in temperance may well be denominated the leading cause of crime in this country."

And yet the coiling serpent, alcohol, is allowed to continue stinging its millions of old and young, tion of hundreds of its readers, were it to treat all rich and poor, and the Church tolerates and States raise revenue from its sale, and the people pay ten times as much for its crimes and the punishment of its victims

The Spiritualist Lecturers' Club. The annual meeting of the Spiritualist Lecturers' Club convened at the Walden Pond Camp Meeting. Aug. 20th and 21st, and was attended by thirteen popularly recognized

speakers.

The company were called to order by the President. The objects of the meeting were stated by the Secretary, after which he called for a full interchange of thought and expression of opinion concerning all matters pertaining to the interest of the Club. Remarks of a critical, suggestive and practical character followed from nearly all present, when, on motion made and seconded, it was unanimously Voted that, as members of the Club, we hereby pledge ourselves not to attend and participate in the exercises of any public gathering without adequate compensation.

Voted, that the Executive Board are hereby authorized and instructed to make all necessary arrangements for a public meeting of the Club, to be holden in Boston during next "Anniversary Week."

a public lecturer, he felt the reasonableness of withdrawing from the Club, though he fully sympathized with its spirit and object, and was furthermore desirous of ever holding fraternal relationship with all those composing its members.

Bro. William Brunton was chosen Treasurer, in place of Voted, that the several speakers who had applied for

Voted, that the several speakers who had applied for membership and who had compiled with the provisions of the Constitution be and hereby are declared duly elected. Voted, that the present board of officers continue to serve as such for the ensuing year.

Voted, that when we adjourn, it be to meet at the National Convention at Troy, N. Y., in September.

The following constitute the regular list of officers: President. I. P. Greenleaf: Vice Presidents. Miss Susie M. John-

Greenlest; Vice Presidents, Miss Susie M. Johnson, Mrs. Sarah A. Byrnes, Control of the State of the St son, Mrs. Sarah A. Byrnes; Secretary, George A. Bacon;

Mr. E. Remington, of revolver fame, has given 850 000 to Syracuse University, and more than twice as much more to other benevolent causes in | in their eyes; I do n't understand it." If this good that city. The recoil of the Remington firearms is brother keeps on attending the Lyceum—and he

SOUTHERN LOCALS, Etc., REPORTED FOR THE BANNER OF LIGHT.

LOUISVILLE, KY. About July 20th, we journeyed to this city in search of items of interest for the thousands of readers of the Banner of Light. Perhaps this "search for items" was not the leading cause of our visit; indeed, we are ready to confess that it was not. The fact of it is, we were treated so well by the Louisville friends during last April and May, that we were really "homesick" when hoard of missionaries could be established, but it above, determined to see them once more, and so effort for a school or two without sectarian control and clasp again the hands of those we had would be made; but before it was born, it was learned to esteem and love; and also, during our

THE STRANGER'S HOME. Louisville has a blessed "home-like feeling" can't explain why it is so-we only know that such is the case. Traveling men, almost universally, will endorse this statement relative to sure those who meet there can have; but we wish the indescribable congeniality that is so manifest

POPULATION, ETC. Louisville has 110,000 inhabitants. Since the war, its growth has been rapid. It is, in all its essential elements, a Southern city; and yet, situated as it is on what, in this section, is the dividing line between the North and South. Louisville possesses many of the characteristics of a Northern metropolis. We believe that, in the recuperation of the South, Louisville will rise into such prominence, that it will rank among

There is nothing to prevent such a future for gression, if he could find the progression. The Louisville. The city has extraordinary facilities weakest die, and only the hardy are able to reach (as yet unimproved,) for manufacturing purposes, man or womanhood, and hence to propagate. To having a water power of great force; it has, or us there is something sadly wrong where more can have, the entire South to depend upon for than half the deaths are under five years old, as is business, when once the initiatory steps are taken; usually if not always the case in St. Louis and in and as for the climate, it is delightful, being a New York. It is astonishing to see in this report | medium between the extreme heat of the South

HOTELS.

Louisville has more good hotels than any other city of its size in the country. The Galt House manhood. Most of these deaths at this age are has a national reputation; the Louisville and the Willard are first-class hotels; the National, conral causes, as this should be the lowest decade in ducted by Messrs. Hatcher and Alexander, is in all respects a cheerful home. Mr. Hatcher's wife thing radically wrong and rotten in our social is a sister of that noble spirit, Jesse B. Ferguson. Many pleasant hours have we passed in the parlors of the National. The Spurrier House is a neat little hotel, in which one soon learns to feel calm and happy. The proprietor, Mr. E. R. Spurrier, is President of the Spiritualist Society of Louisville. Quite recently, our brother was expelled from one of the Christian churches in L. The Banner had a stirring editorial on the was still in God's universe, notwithstanding the of his meek, Christian brethren; he declares that

When it appeared in the Louisville dailies that fice of the Spurrier House, and said, "It is dis-Mr. Spurrier!" And, better still, for weeks after, travelers, while entering their names on the Spurhe had the courage to think for himself? We have come here to patronize him!" The readers of the Bauner, when they visit Louisville, will,

THE PRESS

Of Louisville is able. There are three morning the Ledger-and one evening paper called the Sun. There is at least one German paper published in the city, but how often it appears we do not know. The Courier-Journal has a large circulation, and, so far as we are able to discern, it takes independent ground upon the important topics of the day. Spiritualism receives fair treatment at the hands of the Courier-Journal. The Commercial, also, has been generous in its treatment of the new gospel. Of course, at times, the reporters of both these journals have made a little fun over some things that seemed ridiculous to them. But while the gentlemen of the Louisville press have occasionally written sarcastically about Spiritualism, yet the majority of them know that there is a great truth in it, for they have visited media, and have received remarkable tests. The Ledger, in reporting Miss Keyser's séances, given in Weisiger Hall, Louisville, last May, headed the column, " Keyser's Goblins." Everybody laughed over it. No matter; many of those "goblins" were recognized as the immortal friends of some of those who had assembled in Weisiger Hall, on the occasion to which we have referred. The Ledger is no second-rate sheet; but it would be on a higher plane, in the estimareligious bodies with equal fairness. As we have said, the Sun shines every evening in Louisville. Of late, they tell us, the Sun's rays have been more penetrating than formerly. We know the reason: A live newspaper man has taken charge of the Sun, and he will make it, in time, a luminary of considerable brilliancy. The Spectator, published by Messrs. German & Warner, equals any paper of its kind-theatrical-in the country.

Spiritualism has, in all probability, over three thousand adherents in Louisville.

SOCIETY MATTERS.

At present, no meetings are held. The season onens in October, with J. M. Peebles as speaker; during November, Thomas Gales Forster occupies the rostrum; December, we believe, is not ents for a filled as yet. Moses Hull is engaged sometime during the winter. The Spiritualists of Louisville next "Anniversary Week."

Bro. Storer said that being practically out of the field as are determined to have a glorious feast of spiritdrawing ual things this forthcoming lecture season. And surely, the speakers now on the list are just the ones to stir a community into an intense interest in the spiritual philosophy.

Though the meetings have been discontinued since the commencement of June, yet our friends have not been idlers in God's moral vineyard. Every Sunday,

THE CHILDREN'S LYCEUM

Meets in an elegant little hall, on Market street, near 4th. Sunday (July 23) we attended the school. How happy the children are in the Lyceum! How their eyes sparkle! A Catholic, who was present for the first time, said to us, "Why, the children look so pleased; there is such a light said he would do so—he will soon "understand"

all about it. The children happy? Certainly, how could it be otherwise! They are not torment ed about sin, death, and depravity; they are not told that a great Flend, in human shape, is en deavoring to steal them away from the loving embrace of God. No! they are taught to love goodness and truth and virtue; they are taught to sing, and let the hearty laugh come when it wants to come; they read nice Silver-Chain recitations; they go through healthy exercises of the body; in fact, we could write a long chapter of the many virtues and superior claims of the Lyeum over the old-fashioned Sunday school.

Bro. E. R. Spurrier is Conductor of the Louisrille Lyceum. His soul is in the work, and he labors to the best of his ability. Bro. Jewell and his wife were present the day of our visit; so was our young friend Louis Herblin, and many more whose names are often repeated in the upper world, when the exalted ones there talk of the faithful ones on this earthly plane.

The workers demand our respect! It is a struggle-this effort to keep the light before the people. But we all derive strength from invisible sources. We are none of us alone. God's angels are inspiring us. Let us all be faithful. Fidelity! fidelity! that is the idea!

Most happy shall we be to meet once more the children of the Louisville Lyceum. Pleasant memories of their sunny faces will long linger

MEDIUMSHIP.

What the telescope is to the astronomer; what the microscope is to the naturalist; what the electrometer is to the electrician; what the compass is to the navigator, mediumship is to the Spiritu-

Louisville Spiritualists have progressed in spiritual things-they understand the Spiritual Philosophy; and yet, unlike their brethren in certain localities, they do not talk pompously about developing beyond mediumship. You might as well talk about human beings developing beyond the necessity of breathing, or of eating. The more Spiritualists progress, the more they appreciate mediumship. True, they criticize more than they did, and they realize that quite a percentage of the phenomena of mediumship which pass with the superficial for genuine spirit communion can be accounted for by clairvoyance, psychometry and biology; still, they claim that outside of that which is willfully deceptive, outside of that which is merely the action of mind upon mind, there is a great domain of fact, in which the identification of the spirit is a frequent occurrence, and in which the doctrine of the immortal existence of the individual is demonstrated as a matter of scientific certainty.

Spiritualism in Louisville is on this tangible basis of demonstration. There are many excellent media for physical manifestations in the place. Facts, facts—oh how the skeptics have to bow to them! From the scance the investigator seeks the lecture-room; and often vice versa. How much love should exist between the public lecturer and the private medium—they help each other.

VISIT TO A MEDIUM.

July 30th, we visited the residence of Mrs. Mary J. Hollis, 917 Portland avenue, Louisville. This lady is one of the best mediums in the country for slate-writing. She also gives dark séances, in which spirit voices are heard. Many have been converted by these scances; indeed, Mrs. Hollis's séances are as much of an institution as the Spiritualist Society itself. Her home is centre of attraction to the spiritual friends in Louisville. Such good times as one can have there! Grandma is always kind and genial; Mrs. Hollis, prepossessing in personal appearance, and cultivated in all that pertains to a refined lady and a true woman, is an agreeable conversationalist; and then there is "Nick," who delights to talk about re-incarnation and progress generally.

We found Mrs. H. at home, and, signifying to her that we desired to witness some manifestations, she invited us to be seated near a small stand. There were a slate and pencil on the little and slate out of sight. We could see a portion of street, New York. the hand which was holding the slate, and the other hand was in full view.

We said, "Let the spirits give us something

read as follows: "I am here to day. My name is Francis Herblin. Your father, dear Nannie."

Mrs. Herblin here remarked that it was strange that no reference was made to her: it seemed as though her husband did not love her.

Soon the slate was produced from under the table, and the following words were found upon it: "Yes, ma, I do love you. I am here with you. Do you intend to go to Clarksville again?" [Mr. Herblin was Professor of Music and of the Languages, in the Clarksville (Tenn.) Academy, for many years.]

Well, communication after communication was written, and test after test was given. We never received a word from a personal acquaintance in the spirit-land; but we were satisfied to know that the dear friends with us had received convincing evidence of the nearness of one whom they both deeply reverenced and loved.

"How good we ought to be," said Mrs. Herblin, "when our spirit-friends are so kind to us!" And Nannie-the fair Nannie-she said, "It really seems as though pa was with us again in the

When we went to our home, and went away into the solitude of our own room, the tears would come as we thought over the details of that short séance. Spiritualism appeared to us a bright angel, proclaiming, "I am the resurrection and the life. I come with glad tidings." How true! for had we not witnessed the happy

results of the influence of this New Gospel that very day? PROF. F. HERBLIN

Was a a firm Spiritualist. The Banner of Light

was his favorite journal. A few days before his death, he read a copy of it with his accustomed eagerness. His wife has that very paper now. Blessed is this love for the arisen! All the little keepsakes-how tenderly they are cherished! and how the tears flow as the past is recalled to view -the old, happy days, when your loved one was by your side!

Let the tears come! Have a long, long cry. Do n't check a single sob.

And now, after it is all over, look up! Smile; be cheerful. Let the sunlight dazzle you. Pa is not dead. Remember the séance! He was there; he identified himself to you. He has said, "I will keep you up. I will keep you up!"

Reader, let us leave this widow and her daughter with the consolation of Spiritualism to sustain them; and let us remember that afflicted souls everywhere can be similarly blessed by our divine religion. CEPHAS B. LYNN.

The wisdom of one generation will be folly in the next.—Pricetley.

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stand. There were a slate and pencil on the little table. The medium put the pencil upon the slate, and then, lifting up the table-covering, put pencil 18 Washington arrect, Boston, Mass.; also by our New York, and then, lifting up the table-covering, put pencil 18 Washington arrect, Boston, Mass.; also by our New York, agents, the AMERICAN NEWS COMPANY, 119 Nassan arrect New York Company.

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