

NO. 26.

MEDIUMSHIP

Reported for the Banner of Light.

The lecturer then proceeded to detail at length an experiment whereby iron rings were temporarily fastened together by a current of electricity, and said: Science tells you that by the passage of electricity around the iron, this transverse current of magnetism is formed. Now if the pressure around the globe is as powerful in proportion, or in comparison to the stupendous weight that you are all bearing about with you unconsciously,

Again, the same law is observable with regard to sound. The process of hearing is exceedingly beautiful. First, a noise is produced by undulations of air beating upon the outer tympanic membrane of the ear; second, there is within the inner recesses of that delicate organ a fine miniature

Thus, then, my friends, it seems that in the establishment of these principles of clairvoyance and clairaudience, I am establishing the general principle of mediumship; and I seek to convince you of this, this undeniable fact, that the manifestations are dependent upon the channels through which they come; and their effect upon the mind that receives them, is to establish in Nature the great truth that man can and does live in a normal and an abnormal state. This position I do not intend to overthrow; and more especially do I desire the church to throw it out, as untrue. No

And, in closing, a word to mediums. As far as you can, preserve passivity in the conditions of control. Do all you can to preserve passivity at home—not only when your visitor comes to see you, or when on the rostrum, but passivity in a

Spiritualism.

FURTHER EXPERIMENTS BY MR. CROOKES.

From the London Spiritualist

Since the publication of his article in the Quarterly Journal of Science, Mr. Crookes has made some further experiments with the "Psychic Force."

To do away with the objection that the contact of the hand of the medium with the lever in his spring-balance experiment might, by some inexplicable possibility, produce the observed results by muscular action, he tried the following experiment: Over the centre of the fulcrum he placed a glass vessel full of water, and by means of an iron stand, quite detached from all the rest of the apparatus, he suspended the lever, so that the end of the lever dipped into the water without touching the sides of the glass vessel. The bottom of this copper vessel was perforated with holes, in consequence of which it was partially filled with water.

When Mr D. D. Home placed his hands inside the copper vessel, any force jawing through his hands to the apparatus had to traverse the water, hence no muscular action of his could have any effect upon the spring-balance. With the apparatus thus arranged, the lever oscillated as in his previous experiments, the average strain registered being three or four pounds.

Every depression of the index finger of the spring balance also depressed a wire pointer, so arranged that it would slide down a little brass rod. The result was that this pointer registered accurately the weight produced by each depression.

Professor Haro, of Philadelphia, once performed an experiment nearly the same as this, but his experiment was less satisfactory, because he placed the vessel of water on the long arm of the lever. In a place where the immersion of the hand would cause a certain amount of strain to be indicated by the spring-balance.

While Mr. Crookes was trying the above experiment, it occurred to him to ask Mr. Home to put his hands on the table, but not to touch the apparatus at all. Under these conditions, the lever moved as before.

Mr. Crookes has also tried some more experiments in the presence of some friends, amongst whom were his brother, and Mr. Durham, teacher of chemistry and physics at the City of London School. The medium was a private lady.

The weight experiment was tried without the basin of water. The medium put her hands on the short end of the lever, where any pressure would have decreased instead of increased the weight registered at the other end of the lever. He put his hands on hers, to see that she did not move them. The other end of the board was supported by a fulcrum, and the medium oscillated seconds for each oscillation; most of the movements were equivalent to about two pounds, but occasionally there was a stronger one, the strongest registering six and a quarter pounds. Everybody present watched the medium and her hands. The fingers were at the extreme end of the board and were never near the fulcrum. Once or twice the end of the board, under the finger, rose with the fulcrum from the table, whilst the other end was being pulled down.

The same accordion used in the experiment with Mr Home, placed key end downwards, was held at the other end by several of those present in turn. This playing was done beneath the table. Then the hands of all present were placed on the top of the table, and the accordion floated about under the table with nobody touching it. All the hands were visibly on the top of the table at the time. While the accordion thus floated, it sounded strong notes and discords, but played no tune.

**CORRESPONDENCE BETWEEN MR. CROMWELL
VARLEY AND MR. WILLIAM CROOKES.**

The publication of the article by Mr. Crookes and of the letters of Dr. Huggins and Mr. Sergeant Cox, has called forth the following correspondence:

"2 Great Winchester Street Buildings,
London, 8th July 1871 }

My Dear Sirs—Permit me to take this opportunity of thanking you in the cause of truth, for your article and letters on a "new force," in the Quarterly Journal of Science. It is exceedingly gratifying to me, who have had to hear the ridicule of the world for many years on account of the publication of my "new force," to find such a champion as yourselves, prescinded both of the curiosity to inquire into this (forbidden) topic, and the manly courage to boldly state the results of your investigation. I hope that you will continue your inquiry, and give the world from time to time the results thereof. In this matter you probably will deal only with the physical aspects of such a question. I, however, anxious to know how you will explain the performance of music upon the instrument by physical force, unless guided by intelligence.

Inasmuch as Intelligence is necessary for the performance of music, (unless it be on the 'harmonic organ,') I should like to know to what conclusions you have come as to what Intelligence was going to bring the display of the 'new form' of physical forces.

I have had many opportunities of seeing similar experiments to those which you have described.

I have seen a message printed in Philadelphia by a machine constructed for the purpose by a non-scientific man, which, in consequence of faulty mechanical construction, required the force of two or three pounds acting through the inch of ambrosia each letter, and yet with all this waste of force a message was printed out at considerable length.

When I first became acquainted with the phenomenon, I endeavored to ascertain whether it was my own brain, or that of another person in the room, that was acting, or a disembodied spirit; but in every instance the 'intelligence' itself said that it was a spirit.

In some few instances it has been the spirit of a person whose body was not dead, but in a state of sleep or trance. In the majority of cases the intelligence declares itself to be that of a departed human being, generally some intimate friend. I do not pretend to answer this letter, nor do I wish to interfere with your course of investigation, but I feel certain that by interrogating the 'new force' itself, you will come to somewhat similar conclusions to those which, almost without exception, we Spiritualists have arrived at.

In your experiment shown in Fig. 3, I would like to suggest, for the purpose of making the test more accurate, that the spirit should be placed well behind the fulcrum, so that by pressing he could only reduce and not increase the weight upon the spring balance.

I have been unsuccessful in this country in obtaining mediums gifted with a large amount of this 'new force,' who would undergo a series of tests sufficient for determining the nature of the physical powers developed.

I have, in broad daylight, seen a small table, with no one near it but myself, and not even touched by me or any visible person, raised off the floor and carried horizontally ten feet through the air; and I have repeatedly seen a large dining table, supported by four chairs, raised off the floor and carried in the air the table has moved in the direction that I mentally requested it to take. In this experiment, not only was the 'new force' well developed, but, in addition, it obeyed my *unspoken mental request*, to convince me that there was present an 'intelligence' that could and did read my thoughts.

I have, on a few occasions, been able to see the spirits themselves, sometimes to talk with them. They have frequently foretold things that were about to happen, and in most instances the events have occurred as predicted.

These same 'intelligences' have told me that the reason why beginners often fail to have successful seances is because their minds are not in harmony with those of the others present.

Disbelief seems to be no hindrance to the phenomena; but a strict preconceived desire that the latter should not occur is unfavorable to the development of the 'new force.' Harmony is an important condition for a successful seance; a powerful brain can overcome frequently, if not generally, is sufficient to destroy the 'new force,' as fast as it is collected.

In America, when I sat with Mr. C. F. Livermore, Miss C. Fox, the medium, and Mr. and Mrs. Townsend, I have frequently been told by the unseen 'intelligences' not to look under the table while the 'force' was being collected, but as soon as it was collected I was allowed to look. The reason given was that the abnormally active state of my mind at the time prevented them from collecting together the 'force' necessary for producing the phenomena.

I have seen in the dark a luminous globe, about eighteen inches in diameter, proceed from under Miss Fox's dress; it then moved up and around over her shoulder, and went to the door, producing very loud raps. Mr. Livermore, who was with Miss Fox near the door at the time, exclaimed: 'Oh! I see a hand in this light.'

During this experiment I was sitting at the table, which was ten feet from the door.

On another occasion, I was told to go to the door with Miss Fox, who was sitting at the table, and to look out of the door, and to make me conscious that there was something, the light came to my head and back and touched me, and I distinctly felt the form of a hand. I was holding both of Miss Fox's hands at the time, and no one else in the ordinary human body was near us.

I have frequently seen smaller, brighter lights produced, visible to all; these have moved about in slow, and at times in rapid motion and various directions, impossible to be performed by the medium or secret mechanical contrivance; and, in addition, on several occasions I have had convincing proofs as to the identity of the departed spirits communicating.

There is a very full account of Spiritualism, under the name of the Divine Atlantes of the Hindus, in the Dublin University Magazine, No. 201, for December, 1849. This contains interesting matter, throwing some light upon the conditions favorable for the development of the trance, and its personal may suggest an experiment, if nothing else. It is interesting to find well-authenticated accounts of spiritual phenomena occurring in all parts of the world, and amongst various races of humanity.

It would indeed seem to be the basis of almost all superstitious and religious ceremonies.

As to the formation of a Psychological Society, as suggested by Mr. Sergeant Cox, I think the time has arrived when this is highly desirable. I would suggest:

1st. That the society should sit every fortnight, from November to June.

2d. That a sufficient subscription be charged for membership to secure worthy and earnest members—say two guineas per annum.

3d. That a committee or committees of unprejudiced men of ability be formed, to examine experiments and report thereon to the society periodically.

4th. That committees be formed to cross-examine mediums, and others, and to report the results of their labors to the society.

5th. That there should be public meetings to read and discuss papers and the reports of the committees.

I think you would have no difficulty in collecting twelve or twenty gentlemen, distinguished in science, literature, law, and social standing, who have more or less investigated the subject, who would form the council of the society, and whose knowledge, ability and high standing would command the attention of the great bulk of the public.

I am, my dear sir, very truly yours,

CROMWELL F. VAREY.

To W. Crookes, Esq., F. R. S.,
Dr. W. Huggins, Esq., F. R. S.,
and E. W. Cox, Esq., S. L. J. P.

"20 Mornington Road, N. W.,
July 10th, 1871."

My Dear Sir—In your very interesting letter of the 8th inst., you ask many questions which I am not prepared to answer, and state problems which it will probably take years of labor to solve.

In common with many who have publicly or privately noticed my recent experiments, you press me on a subject to which I have hitherto avoided referring, viz: the association of the psychic force with intelligence. My reliance on this subject has been caused by a desire not to venture an opinion on so momentous a problem, without having a sufficient mass of evidence drawn from my own personal experience to enable me to answer all reasonable objections. As, however, this alliance has been misinterpreted by some critics, I may as well take this opportunity of stating that I have avoided writing anything which could fairly convey an opinion adverse to the views of Spiritualists. I have always kept prominently before my mind the fact that the accumulating evidence on such a subject might lead to the belief that independent intelligences—spirits—were at work. I have, therefore, carefully avoided saying anything which would render an intimate retreat to that view difficult. But at present I wish to reserve my opinion on the causes of the phenomena, until I have submitted the facts themselves to sufficiently accurate scientific tests.

At the meantime I submit the psychic force theory as common ground on which all parties may meet. For scientific men cannot deny that we are now getting evidence of a hitherto unrecognized force or power in Nature, whilst Spiritualists will see that I have simply used the term psychic force as a convenient and unobjectionable substitute for what they have been in the habit of calling 'magnetism,' 'electricity,' 'nervous force,' &c. But how that force is actuated and controlled—whether the mind of the psychic can exert a power over material things outside the body—whether it can quit the body for a season and produce the results we see—or whether the psychic force can be wielded by other invisible and immaterial beings who are themselves enabled to manifest themselves to us—are problems of vast interest in the future, but which I

firmly believe will yield solutions when intelligently submitted to scientific experiment.

Believe me very truly yours,

WILLIAM CROOKES.

To Cromwell F. Varley, Esq., F. R. S. &c.

It is worthy of note that while Mr. Crookes observes a cautious reliance as to the cause of the phenomena he attests, Mr. Varley—an equally cautious investigator and an equally high scientific authority—from his far larger and more varied experience speaks on the point with the assured confidence of knowledge. It is one of the best tests of truth that the longer and the more it is investigated the more its truthfulness appears. Spiritualism has been tried by this test and proved; it has been weighed in the balance and is not found wanting.

LETTER FROM THOS. GALES FORSTER.

DEAR BANNER—Here I am, rusticated and recuperating in the valley of the Scioto river, in close neighborhood to the "monumental city" of antiquities, and surrounded by a beautiful circle of emerald-topped hills, one of which, "Mount Logan," contains the historic spot, I am told, where the noble Indian chief of that name gave his mournful yet eloquent speech to the white man, who had despoiled the graves of his fathers, and robbed him of the home of his childhood.

Alas! what consummate injustice and terrible barbarities have been perpetrated by Christian men, under the ecclesiastical notion of doing God service, by extirpating "the heathen" from the land, taking care, in imitation likewise of "God's people," to enrich themselves by the righteous barbarism comprehended in the shedding of human blood! Such has been the effect of attempting to make the letter of the Bible the guide of men's actions. Thus, all over this continent, not to speak of others, with the name of God in their mouths, their Bibles on their backs, and guns in their hands, men have gone forth, in imitation of the Israelites, butchering their brethren! And yet, with what denunciation are we met when, under the influences of the upper life, we urge our fellow-men to no longer look backward for their rule of life, but forward. The church has never logically ascertained the foundation upon which her system is built; hence its adherence to the letter rather than the purer spirit of the past. And that there was much of spiritual truth and beauty in the past the theosophy of the present clearly establishes, although but little of appreciation was manifested by those whose midst the light was shining. The part of true wisdom consists in laying hold of what is good, beautiful and true, whether presented by Moses or Mahomet, Jesus or Confucius—whether derived from the moral code of the Buddhists or the decalogue of the Pentateuch. This, I think, Spiritualism teaches, and has taught with such beneficial effect in the last twenty-five years—aided, of course, by other platforms of progress—that intellectual and sympathetic humanity is far in advance of churchanity. So evidently in advance that—although under the influence of conventional despotism, with the hope of success in business, or popularity in fashionable circles, men and women still join the church—it is not saying too much to declare that they do so somewhat as the expiring mortal in Gray's Elegy enters the gates of death—"Casting a longing, lingering look behind."

How differently is man motivated under the influence of the theosophy of Spiritualism! In this school he is taught that if he would be a hero in life's battle, and perform the right alone for the sake of the right, let him live each day up to his own highest ideal, independent of creed or canon, Bible or ban. And thus each succeeding to-morrow he will have a better, a nobler model; and each day will find him a better, holier, happier man. Under the influences of this glorious system the prospect enlarges around him, and the heavens grow clearer above him, as he scales the mountain of manhood, whilst the ripening spirit pants for a loftier freedom and a sunnier clime, until God's pale angel comes and leads him home.

These are the teachings denounced as heretical and wicked—these are the beautiful incantations, which, as Spiritualists, we receive from our beloved who have gone to the other shore—these are the lessons for crediting which the Church would anathematize us in time, and damn us in eternity! Notwithstanding all which, we have our consolations, and are warranted in looking forward to a beautiful and glorious compensation, when we, too, are called to tread the starry way. May we not, then, without returning the anathemas of those who oppose us, and animated by the same confidence that cheered the soul of Alice Cary in time, and which now doubtless illuminates her onward pathway in the skies, adopt the language of her inspiration, when she said to a jeering world,

"Laugh you, who never had
Your heads come back, but do not take from me
The harmless comfort of my faith, dream
That these our mortal eyes
Which outwardly reflect the earth and skies,
Do intercept upon eternity—
"And that the shapes you deem
Imaginations, just as clearly
Each from its own divine original,
And through some subtle element of light,
Upon the inward, spiritual eye,
At the things which round about them lie,
Gross and material, on the external sight."

I closed my year's engagements with lectures in June and July, in New York City, under the auspices of Bro. P. E. Farnsworth, who has had charge of the meetings for about twelve years, I believe. There are a great many very earnest and honest Spiritualists in New York, some of whom have pews in different churches, and rarely visit the Hall. For this, doubtless, they have satisfactory reasons, to themselves; and it is not for me to condemn, however much I wish it were otherwise. Large numbers, however, attend the Hall, who seem deeply interested in the general promulgation of the gospel of the hour. I received, during my engagements in the winter and summer, the greatest kindness and courtesy, for which I take this occasion to express the highest appreciation. As will be seen by my list of appointments below, I return to New York in September.

I have received a number of invitations to lecture since I have been in Chillicothe, from neighboring towns; but I have felt compelled to decline them, doing so with much regret. But I feel the labors of itinerating more than I did when a younger man, and all the rest I can secure during the present month is needed for the duties of the next twelvemonth's engagements. The demand for lecturers is increasing, I think, throughout the country, and our glorious cause is progressing as rapidly as it can do so healthily.

Please give publicity to the following as my list of engagements for the next year, that no mistake may occur as to my appointments: In 1871, September, New York City; October, Cincinnati, Ohio; November, Louisville, Ky.; December, Springfield, Mass. In 1872, January, Music Hall, Boston in the day, Chelsea in the evening; February, Marlboro' and Hudson, Mass.; March, Salem, Mass.; April, May and June, Troy, N. Y.; and July in New York City.

I have received a number of applications from different other points, but have been unable to respond favorably. I take this occasion to thank the friends at these localities, and to express the hope that we may yet meet, before we cross the river.

In the freedom of a living faith,
Fraternally yours,
THOMAS GALES FORSTER.

Chillicothe, Ohio, Aug. 15, 1871.

Banner Correspondence.

MAINE.

KENDALL'S MILLS.—A correspondent, E. W. McFadden, Esq., writes us under a recent date as follows: "Not having seen much said of the cause of Spiritualism in Maine for some time past in your valuable paper, I wish to say that so far as I can discover there is no diminution of interest in that subject amongst the people, but its great truthfulness is being more and more fully recognized—all through the masses of the people, and like the leaven in the parable, it would seem as though it would not be a great while before the whole lump is leavened. If our doctrines grow as in the past few years, Spiritualists are not all counted as Spiritualists, for some are of Paul, and some of Peter. God gives the increase to the true faith of Spiritualists. Hence Unitarians, Universalists, and indeed nearly every denomination in this State, are teaching the idea of eternal progression. A Universalist minister said to me not long since, 'Two-thirds of the Universalists in Maine are Spiritualists, but do not know it.' The doctrine of Spiritualism are certainly advancing rapidly, and many people are beginning to 'tarry at Jericho,' and look on at a distance before avowing their belief publicly, to see whether that movement is popular. Old theological notions are apparently subsiding, and it is found very difficult to get out a congregation of any considerable size unless it is known that the nearest thing to a lecture is in the meeting."

One reason why we have not much greater interest here, is on account of the inability of our mediums to keep the field. Mrs. Priscilla Bradbury, who has done signal service in the cause in years gone by, has been unable to speak a good part of the time for the last year. Mrs. Clara A. Gould, removed to Massachusetts last year. Mrs. Gould is not able to lecture, and so our number of speakers has been small. Mrs. S. A. Rogers came here from the West this spring, and has been engaged in lecturing, life reading, and as a clairvoyant and physician and test medium—in all of which capacities report says she does exceedingly well. The work of this has not, as yet, had an opportunity to be heard of by many people, but she is becoming acquainted with the Spiritualists of Maine, and can, for the present, be addressed at Cambridge, Me., by any one desiring her services in any of the above gifts.

On the Kennebec River above Skowhegan, Spiritualism is the prevailing doctrine, and the people are very much interested in it. Many members of old orders, and of sects that there is a want of theological understanding among that people, let them travel there and try a debate. They would undoubtedly get all they bargained for. Spiritualism is not willing in Maine, but is marching on with steady and firm step. The poor, the sick, the maimed, the halt and blind, the feeble-minded, and the aged are ready to rise up and call it blessed. Let us have more and more of it."

CALIFORNIA.

SAN FRANCISCO.—F. T. Houghton, writing Aug. 7th, sends us money for subscription to "the Standard paper of the age," and says he wants the paper to be sent to him by express. He says "published by that Society which the Massachusetts Legislature dare not incorporate. I wish they could have found time to have asked questions for a week to Prof. Denton. His answers, published for those ministers' congregations to read, would, I think, have let a few rays of light into some of their minds."

Thanks to the influence of the masses in our newly settled States, 'in liberal ideas,' Orthodox or the real good old Presbyterian beliefs, are seldom spoken of by any one, except as a part of an antiquated mythology.

It does seem to me that our friends on the other side are combining to throw their influence in such a manner, and even the blind teachers of theory, that all will be brought to the light so soon as they can bear the change."

VERMONT.

BRIDGEWATER.—Mrs. M. S. Townsend Hoadley writes, August 13th: "The season is grandly beautiful among these green hills of Vermont. I have been very much interested in the revelations that we grow stronger as they pass these living inspirations. Spiritual growth, it seems, should be more rapid as we come in contact with these purer channels of communion with the Infinite. Our lives, our deeds and dealings with others show where we stand better than all that we can say. No matter how much the world may say, it is what we do that is summed up in God's account book, to our credit or otherwise; not alone what we do, but the motive that prompted the act. As our noble Henry C. Wright often said, 'I am determined to have; for he follows me wherever I go, knows all my thoughts, and all I do; from him I can hide nothing; therefore his approbation is of more consequence to me than all the world's beside—that man is Henry C. Wright.'

Let us live, then, not for the good opinions of others, bought with the least compromise with our highest conceptions of right, but to feel within ourselves, that we are in the highest, divinest, best, in all things, as far as possible under the circumstances, always exercising that charity for others we would claim for ourselves."

I am engaged to speak in Lynn, Mass., during September and October, and in Salem in November."

COLORADO TERRITORY.

GOLDEN CITY.—Gilbert A. Belcher, writing of spiritual matters in this locality, under date of August 12th, after referring to the influence of the Banner of Light there, says: "It comes to me as a blinding of things which I cannot afford to be deprived of. That lecture delivered January 8th, in Music Hall, Boston, by Prof. Wm. Denton, and published in your issue of Saturday, August 5th, is well worth the price of your paper for several years. I have the name of common sense and 'things natural,' the great reformers of to-day can hug the old record so closely to their breasts, and then call on popular theology to explain its true worth, is a matter that I, for one, cannot understand. I am free to acknowledge that Denton will give them all the light they wish in that direction, if they will give him a hearing."

Benjamin, after referring to the Pacific coast, made his appearance here on July 4th. He will be engaged in the Territory for one year. All give him praise of being just the man in the right place."

MASSACHUSETTS.

LOWELL.—R. H. Ober writes, August 5th: "Last Sunday, in the pleasure of listening to a lecture by Bro. H. H. H. in the evening, the subject was, 'The Popular Religion; and What shall we have instead?' In the evening, he spoke upon religious mysteries. The audiences were intelligent-looking people, and listened with marked attention to the inspired words which flowed from a heart which has been alive to the wants of humanity for many long years."

NEVADA.

RENO.—Mr. H. Wright, Aug. 10th, says: "We are living in a locality where we cannot enjoy spiritual feasts as you do in the East and some parts of the Pacific States, hence, what we do have is precious. We appreciate very highly, viz: the Banner of Light."

We have never been favored by lecturers stopping to speak publicly, so we do not know how they would be received. If we were able, as regards money matters, we would write for some one to come to lecture, and become responsible for their pay. As we are not, we would be very thankful for lecturers who would give us some cheering, bitherward, and rest, board free, is all that we can do; and, Providence permitting, we trust we may sometime do more for the noblest cause in existence. We read in the Banner of August 5th, that James Cooper, M. D., of Bellefontaine, Ohio, had started for this country, to be here two months. We do not know his present address, we concluded to send him an invitation through the Banner, to stop with us if he should at any time come this way. Nearly a year ago, we were favored with a visit from Dr. J. H. Priest and his most excellent lady. We never shall forget their kindness for the welcome visit, and wish we could have done more for them."

OHIO.

OSBORN.—M. C. Woodward writes Aug. 20th, speaking in the highest terms of the work done by the Banner of Light: "Two years ago, when I knew comparatively little of Spiritualism, an old lady kindly sent me the Banner; after reading it a few months, I became sufficiently interested to become a subscriber. What revelations of grand

dear and sublimity have been given to me through its pages! I have no language to express the transcendent beauty, the peace, the joy of this, to me, new religion. I was created in the lap of Orthodoxy, and it took me a long time to get to the unsatisfying dogmas with a conscious grasp; but at last, thank God! the spell is broken, and I feel that I am gloriously free, and call no man 'Lord and Master.' Death was once to me, in the old stereotyped phrase, 'the king of terrors'; now he is a well-robbed angel of light. The lecture of Prof. William Denton in the Banner of Aug. 5th, on the 'Bible Position of Woman,' &c., is fully worth the price of the paper. May he live to see the day when every woman in the land will discard and ignore in toto a theology which so debases and degrades her."

MEMPHIS.—T. W. Miller sends us, August 15th, a very encouraging report of the condition of the spiritual cause in this city. He has been a Spiritualist and medium for the past fifteen years, and considers the public interest to be on the increase, and the prospects brighter than ever before. It is expected soon that a regular organization will be organized, and speakers engaged to address the people. He considers the Spiritualist cause to owe much of its present prosperity to Miss Clara Robertson, the heroine of the Brinkley Female College excitement. This young lady has, in the process of her development, given evidence of nearly every species of mediumship, and becomes more and more a subject of interest as she grows in the cause. Our correspondent has been acquainted with her, also with the members of her father's family, for a long time—more especially since the "College" affair—and can vouch for her honesty and reliability. She frequently writes while entranced; also, at times, her arm is controlled, from the elbow down, and she writes with it, though herself in a normal condition. The spirits also write for her upon a slate, in the manner so well known to those who have visited the séances of Dr. H. Slade. She is also a remarkable physical medium. Our correspondent says: "At a circle held at Dr. Ingles's last Sabbath evening, she was tied by the spirits in her chair, carried some six or eight feet from the floor, and put down on a bed; then taken up, and placed on the floor, and afterward placed on a table, which tipped with her, and she was untied before she reached the floor. During all this time, the strings of a violin were being touched, a bell was simultaneously ringing, etc., etc. These are but a few of the manifestations of this true medium, and they are all in a normal condition. We are organizing a developing circle, and have the promise that, during this week, she shall be taken up in the light, and carried entirely around a large room."

IOWA.

SMITHLAND.—John P. Hobbs informs us, under date of July 24th, that "there are some few inquiring minds in this locality who are by no means strangers to the spiritual truths, and are inspired principles, so long and so ably maintained and defended in your excellent paper. Last fall, feeling the need of doing something to advance the cause so dearly cherished, and bring it more prominently before the public, we sought and secured the services of Dr. E. C. Dunn, of Rockford, Ill., for a course of lectures. To those acquainted with Dr. Dunn, it would be needless for me to remark that he is a very able and earnest advocate of the doctrine of intercommunion of spirits with mortals, and devotedly attached to its principles. Sufficient to say that the Doctor, during his brief stay in our midst, delivered seven deeply interesting, as well as instructive and convincing lectures, leaving a lasting impression on the minds of all who attended. The course of lectures was made, immediately on the close of the lectures, with the advice and assistance, and mainly through the efforts of Dr. Dunn, a society was organized, the proper officers elected, a constitution drafted, to which twenty-one persons signed their names, which number has since been increased to thirty-one. It was also decided that a copy of the constitution should be on record in the office of the County Clerk, according to law, thus placing this society on an equality with other religious bodies. It was also agreed that the society should be known as the First Spiritualist Society of Woodbury Co., Ia. Officers: President, S. R. Day; Vice President, Mrs. S. R. Day; Treasurer, R. T. Sherrard; Secretary, John P. Hobbs. The Society held its first general meeting, July 2d, which was well attended."

TEXAS.

WACO.—A correspondent, under date of Aug. 9th, informs us that "Sunday, Aug. 6th, was made memorable by the first Spiritualist picnic ever held in this part of the State. A good number were out, and speeches made by H. C. Pierce and F. S. Breed were listened to with marked attention. Two beautiful poems were read by Mrs. Breed, and the services were enlivened with the best of music. After these exercises a circle was formed, and Dr. Wheeler, becoming controlled, presented the fine discourses on the benefits of Spiritualism. Mrs. Breed gave several spirit tests, and the meeting closed in time for us to return to our homes before nightfall. The best of feeling prevailed, and the outpouring of the spirit was so evident that it will be long remembered. The ice is now broken, and time alone can reveal the results which will grow out of this meeting. We should not forget to state that the refreshments provided for the body were of the best kind, and prepared in the most tasteful manner."

INDIANA.

LOTUS.—J. Swain writes, Aug. 16th, "We have been highly gratified and instructed by listening to that excellent and historical learning that depostitory of logical analysis, that profound expounder of enlightened, soul-cheering theology, Mr. Kersey Graves. He may justly be considered a prodigy of learning, and of earnest endeavor to advocate the truth, the whole truth, and nothing but the truth. Indeed, such is his proficiency in these departments of learning that not a single Christian Science library will furnish such an enlightened development of Oriental religions and Oriental Bibles, as may be gleaned from a single lecture of this distinguished reformer."

He is now armed and equipped for the lecturing field; and societies or settlements hungering for historical or spiritual aliment, would do well to communicate with him immediately, that arrangements may be made for his vocal labors. 'Live and let live' is the principle he advocates on the question of financial remuneration. His permanent address is Richmond, Wayne Co., Ind."

ILLINOIS.

LOMBARD.—E. V. Wilson writes, August 15th: "Once again I send you my warmest thanks for the pleasure to me to do so, first, because I love to second, because it is a duty; third, because I am a Spiritualist; fourth, because every Spiritualist should do so; and, finally, because you need the help. I have just returned to my home from a very successful tour through Kansas, Missouri and Illinois, and my success has been grand; pay good, and plenty of hard work. Spiritualism flourishes like a 'green bay tree' wherever it has not been cursed with settled speakers and the American Association of Spiritualism. Rochester, Buffalo, Richmond have suffered from this institution. May Troy escape—but I fear for the Trojans."

May good angels bless the Banner of Light."

VIRGINIA.

PORTSMOUTH.—A correspondent writes us concerning the progress of Spiritualism in this portion of the South. In his family is living a lady who has been devoted to be a fine person, and a medium for the past fifteen years, and has proved to him and others by her representations of five of his family who are in the spirit-land, the mother of his wife, and a number of his neighbors who in life were generally known to him. A trance speaker, who also has the gift of physical mediumship (having among other things been frequently released in one minute and forty seconds from a committee, which consumed from four to eight minutes in preparation), and whose name is Henry Brittenham, is in the vicinity doing a good work, in which he is assisted by several others who have heard the call of the angels."

MISSOURI.

JEFFERSON CITY.—Jonathan Grisham, writing under date of Aug. 3d, says: "I will take this opportunity, Messrs. Editors, of saying that if Bro. Warren Chase, or any other lecturer or test medium, think it worth while to come to this capital, and give the 'collected wisdom' a breeze when the legislature is in session, he or they will find me ready to extend the 'necessary hospitalities.'"

Written for the Banner of Light.

THEODORE PARKER.

BY WILLIAM BRUNTON.

Oh great and good of heart, enshroued in love and light!
Oh strong and wise of mind, enshroued in truth and right!
Oh pure and sweet of soul, begirt with heaven and day!
In thee heart, mind and soul the realm of life did sway!

How best by birth wert thou in social love and lore,
In mother's tender care and father's mental store!
This gave thee manly strength to conquer in the fight,
And that the woman's heart to ever serve the right.

"T was thine to reap the grain our fathers sowed in tears—
The privilege of speech that man and men endears;
'T was thine new seed to cast in bounteous faith and love,
To bloom awhile and bloom, and bear its fruit above."

'T was thine to spend the day in doing good to men;
To preach the truthful word and wield the honest pen.
'T was thine to tell the rights the Father gave to all,
And show that man is man, in spite of sin and thrall.

'T was thine to tread the earth, as sainte the heaven above;
Rejoice in Nature's joy, delight in humankind's love.
'T was thine to live and move and have thy being bright,
Where love is known as love, and light appears as light.

'T was thine to see though sin may darken virtue's prime
The summer sun shall come and make his day sublime;
The glorious morn shall rise on men as life and truth,
And call their souls from death to sweet, ambrosial youth.

Oh royal-hearted man! what grace and worth wert thine!
What tenderness of love! what majesty divine!
We need admire thy words, perceive thy love thy life,
Brave prophet of our times, brave captain in its strife!

'T is ours with heart and hand to work for men like thee,
To do as thou hast done to make them wise and free;
To make our life and death like beautiful and fair,
Our daily deeds of love our holy psalm and prayer.

Boston, Mass.

Free Thought.

SECRET SOCIETIES.

EDITORS BANNER OF LIGHT—In your valued paper of the 12th inst., from the pen of your gifted Western editor, under the head of "Allevio," I was surprised to read the following:

"Keep out of all secret societies that bind your belief. Secret societies teach you to be partial and selfish in your charities and sympathies. Let the world be your country, and to do good your religion."

I have heard our clear-headed and usually consistent brother, when confronted by objectors to Spiritualism, ask these pertinent questions: "What do you know of it? Have you investigated the subject of which you speak? Or, And, knowing the facts to be in direct conflict with the assertions, I now ask the same questions of Bro. Chase, in regard to secret societies. The secret society of Odd Fellows, of which I have been thirty years a member, and the secret society of Masons, of which I have been a member for over twenty years, and the secret society of "The Order of Progress," which embodies in one institution the beauties and sublime teachings of Masonry and Odd Fellowship, with greater beauties added, and is adapted to the admission and participation of ladies and gentlemen—I speak of these in the cord. These secret societies do not "bind the belief of their members." These secret societies do not "teach you to be partial and selfish in your charities or sympathies," but they teach the broadest possible brotherhood, and the most comprehensive charity consistent with its practical exercise. It is true, they do not render their efforts nugatory by attempting to do so much that they would accomplish nothing, as has been too much the case in the management of the cause. Mr. Chase so nobly advocates. They do not say, "We will not assist some of our fellow-beings because we are not able to assist every human being in the universe." They do not pretend, nor do they waste their energies in attempting to give fifty millions of people a dollar each, when they can command but a few hundreds.

Again: The world is their country, and to do good is their religion. They are bound by no creed, Christian, Turk and Jew there meet on one common level, worship one God, and recognize all men as brethren. These societies are humanity's church or sanctuary, where no sect or creed is recognized. If all men and women were members of these secret societies, and lived up to their teachings, there would be no need for any other churches or religious teachers beneath the broad canopy of heaven.

Yours for truth and progress,
M. B. DIXON.
Philadelphia, Aug. 22, 1871.

RESPONSE TO J. L. DITSON, OF PROVINCETOWN.

Messrs. Editors—In the Banner of Light of August 10th, you have an article from J. L. Ditson, of Provincetown, Mass., in which he alludes to my letter in reply to Geo. Ellery. Mr. Ditson says: "Now if a man can preach twenty-five years—as he said he did—and remain in such darkness respecting the whole which exists so near him, what may not be his darkness respecting his Creator, the Bible, Jesus Christ, &c. And then he adds: 'Let me, dear brother, enlighten your darkness respecting a' whole. I have had every opportunity for experience among wharves, and I know of no species whose swallow or throat will not admit a barrel.'"

Dear brother, this is decidedly rich, and pretty tall bragging from one who knows so much and yet has no knowledge of the Greenland whale. Turn about is fair play. Now permit me to instruct you. The Greenland whale, or Great Mysticete, (*Balaena Mysticetus*) is a colossal animal, yielding oil and whalebone, and is a native of the arctic seas. When full-grown it is often from seventy to seventy-five feet in length, and from thirty to forty feet in circumference. It feeds upon minute animals instead of barrels. To supply the place

158 Washington street, Boston, Mass.
May 6.

This paper is issued every Saturday Morning, one week in advance of date.

In quoting from the Banner of Light, care should be taken to distinguish between editorial articles and 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 give utterance.

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 9, 1871.

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Business connected with the editorial department of this paper is under the exclusive control of LUTHER COLBY, 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, entitled

SPIRITE:

A FANTASTIC TALE.

Translated from the French of Théophile 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 her work been accomplished.

Without arguing the Spiritual Philosophy, its natural beauty and truth are assumed, and finely illustrated in this fascinating sketch. Its tendency is harmonious and refining, free from popular theologic taint, and its publication in the BANNER 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 Banner.

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.

"Psychic Force."

Certain newspapers, like certain other reviews after which they ambitiously pattern, think that scolding—we may as well say jawing—is so emphatic a feature in management as to be desirable as an acquisition in the scheme of creating a circulation and raking in money. Such journals usually select some one object, or group of objects, and go at them with a pell-mell rhetoric that is supposed to take the place of thoughtful treatment. They imagine the general reading public will mistake it for brilliancy, or at least for the sensational, and so will be on the eager lookout continually to discover what they will be likely to say next. Of such is the London Saturday Review. Its standing mark for firing at is the United States—political, social and literary—particularly the latter. Its motto in this connection has been the ancient one revived—"Who reads an American book?" That subject having been worn considerably threadbare, it has of late turned its critical attention to the subject of the spiritual phenomena. The pretext is the reopening of the public discussion over Mr. Home and his striking manifestations. The Review pretends to go over Mr. Crookes and Sergeant Cox's testimony and theories, only to fall upon them afterwards with some of its sourest slang and meanest deductions. Were its logic of the soundest, its effect would be inevitably lost on all healthy and sweet minds, just as a good stomach nauseates at the reception of unwholesome food in distasteful quantities. The Review fails to abusing Mr. Home, and supposes it has snuffed out Crookes and Cox.

The progress thus far made over Mr. Home and his manifestations is like this: certain scientific men in England, enjoying the highest standing, have concluded, after a careful and unprejudiced investigation of the phenomena occurring through Mr. Home's organization, that a new force has been developed in Nature, which they denominate psychic force. The Review of course pitches into the name, as if that comprehended the essence of the subject. It blackguards Mr. Home as a man who has, in the first place, changed his pretensions in order to conciliate old prejudices against him, and, in the next place, has borrowed a Greek word to conceal the poverty of his idea or fact. On this string the Review pulls away as if it had fallen into the very deep sea of wit, and was swimming lustily for the shore. But that is its only alternative. As it was utterly incapable of meeting Sergeant Cox's statement of his theory, it must perforce belabor the individual upon whose manifestations the theory is founded. It, of course, does not omit to refer to the chancery suit to which Mr. Home was a party, which, in the Review's penetrating sight, ought to satisfy the British public, the scientific part of it included, that no such thing as a new development of force could be associated with him. It even makes the limping and impotent confession that, if Mr. Crookes can "find a person who does not possess the peculiar reputation of Mr. Home," but who does, nevertheless, possess his peculiar gifts, "it will be quite soon enough to consider the proposal" of forming a society that shall devote itself to the study of psychism. It is all a personal prejudice against Mr. Home, then!

Now, what is the cause and occasion for all this? Why, simply that Mr. Crookes, in a communication to the Quarterly Journal of Science, stated that he had been making experiments upon this psychic force as manifested through Mr. Home, and discovered that at certain times he could not observe what he was enabled to at certain other times, because Mr. H. is "subject to unaccountable ebbs and flows of the force." To this the Saturday Review smartly retorts that it would never have considered those ebbs and flows unaccountable. There is no question that a paper like that could at once have found a satisfactory explanation for what would have puzzled all the savants in the Kingdom. It explains that it would not be difficult to account for the cessation of the manifestations by the presence "of several persons of quick eyes and skeptical minds," implying that Mr. Crookes and Sergeant

Cox possessed neither. And then it goes off with an expression of profound regret, for the honor and dignity of science, that "a scientific journal should countenance a person whose career has been such as Mr. Home's." How does an investigation "countenance" the phenomena investigated, pray? And what has Mr. Home's "career" to do, scientifically speaking, with the facts that are credibly reported in connection with his organization by such men, and men so eminently capable of making unequivocal observations, as Messrs. Crookes and Cox? This style of denunciation, let us tell the Saturday Review, is too stale. Nobody takes stock in it now. It is scientific, after a certain way; but it is the science of bullying and blackguard.

And now, for the other side of this question, about which the public mind is obviously manifesting a fresh interest, we desire to direct the reader to the republication, in another column of this issue, of the article from the London Spiritualist, on "Further Experiments by Mr. Crookes." The letter of Mr. C. closes and clears up the case. It shows us just what advance has been made by these scientific investigators, and where they now stand. Especially will the careful phrasing of Mr. Crookes be noted, in which he conveys his intention not to commit himself against the spiritual theory, in order that he may be left a way of retreat, or some solid ground to fall back upon, when his present investigations compel him to admit the great, vital fact of unseen and distinct intelligences. Mark the words of this student of phenomena, so in contrast with the flippancy and pointless shallowness of the Saturday Review, which assumes to take him to task for deluging to investigate the phenomena at all. He says his avoidance of all allusion to intelligence with what he has named psychic force has been owing, first, to a desire to give no opinion until he has accumulated facts enough to base one upon; but, lest he may be misinterpreted therefore, he confesses that he has constantly kept before his mind "the fact that the accumulating evidence was such as might lead to the belief that independent intelligences—spirits—were at work." And for that reason, he adds, he has "carefully avoided saying anything which would render an ultimate retreat to that view difficult." It is a most convincing commentary on the undeniable tendency of all spiritual phenomena to refer them to their true origin. There is no "ultimate retreat" from fair and full investigation but that which Prof. Crookes has admitted to exist; and that is the opinion that "independent intelligences—spirits—are at work." Now will the sapient Saturday Review proceed to write down science and its devoted professors?

"Spiritual Surgery."

If one can base judgment upon the constantly recurring statements of the brethren of the secular press, the "age of miracles" (or wonders), which dispensation by some thinkers is declared to have been closed eighteen hundred years ago, and whose existence at all others stoutly deny—is returning, if indeed it ever was absent. Hardly a mail reaches us which does not bring some account of a "miracle"—plata, however, to the Spiritualist—which baffles the keenest perceptions of the locality wherein it occurs. The Seneca Falls (N. Y.) Herald of July 21st, under the above heading adds its item to the general stock, as follows:

"The Clyde correspondent of the Lyons Republican says a young man living near that place dislocated one of his shoulders but plainly felt a hand upon his arm; and turning his head, he saw a female—the exact counterpart of his mother, who has been dead a number of years. The image was present to him but a moment, and then disappeared. When the physician returned to the room to make another attempt to reduce the dislocation, they found the work done, and the bone in its proper position."

The Grove-Meetings.

There is an unforced and free enjoyment, after the suggestions of Nature herself, in the picnics that have been held by the Spiritualists this season, and we do not wonder that outside journals, or at least the more keen-sighted of them, have made haste to report and comment hopefully upon them. With the most effective out-door preaching and teaching, Spiritualists have nothing like pulpitering. The soul does not feel cramped and constrained, but rather emancipated and enlarged. The internal experiences obtained at these meetings on the banks of the lake and in the welcome shadows of the woods are such as one clings to long afterward as among the most precious of his life, and they live and work in the character. Simplest means are ever the most effectual in the work of the spiritual realm.

The Visible Movement.

All observing Spiritualists will not have failed to notice the activity that is springing upon every side in relation to their chosen faith, and the principles and facts on which it rests. The movement among the scientific men of England is noticeable above all others. The spirit of inquiry has broken out there under entirely new conditions. We give a full account of the investigating proceedings up to date, in this week's issue. It augurs well for the onward march of our cause, that it is being voluntarily taken up by individuals who but yesterday deemed it an exploded humbug, and who were willing to think that millions of intelligent beings conspired to drag their fellow-mortals into a delusion. All this is rapidly clearing, and the sky will be an unbroken blue very soon.

Meetings at Brooklyn, N. Y.

"The Spiritual and Progressive Association of Brooklyn, E. D.," have engaged Temperance Hall, corner of South 2d and 4th streets, for a series of meetings, to commence on Thursday evening, September 14th, and continue till the 28th of December. Some of the best speakers in our ranks have been engaged, and large audiences will no doubt be attracted every Thursday evening. The Secretary, Henry Witt, will have charge of the meetings—a sufficient guarantee that all will go well. We are pleased to know that our Brooklyn friends are awake to the most important issue of the day—Spiritualism.

The Banner of Light at the National Convention.

The Banner will be represented at the forthcoming Convention in Troy, (Sept. 12th), by our traveling correspondent, Cephas B. Lynn. Our brother will have on hand a large supply of specimen copies of this journal for gratuitous distribution; he will also have with him, for sale, copies of the Banner dated September 16th. All courtesies extended to our representative we shall be most happy to reciprocate. We trust large numbers of our friends will make his acquaintance, and give him their names as subscribers to the Banner of Light.

Death and the Lightning Train.

The hitherto peaceful region of Revere (North Chelsea) was on Saturday evening, Aug. 26th, the scene of one of the most fearful railroad accidents which has occurred on this continent; and the Eastern Railroad—so long enjoying a reputation for safety and despatch—has a melancholy chapter added to its history. The scene of the accident (about five miles from Boston) was a long curve, the railroad passing partly through a valley between two hills; each end of the curve was marked by a short bridge, over which public thoroughfares extended. Upon the right, going toward Lynn, was a small square depot, and near it a few private houses, on both sides of the track, but somewhat retired from it.

On the evening of Saturday, as above stated, Conductor Nowland's train—denominated the "Beverly Accommodation," consisting of two engines, a baggage car, smoking, and three passenger cars—which left Boston somewhere about a quarter to eight o'clock, (regular time quarter past seven) after a series of delays from various causes, was just starting again on its way from Revere, when the Portland and Bangor Express—"Pullman" train, which left Boston at eight—came tearing along at a rapid rate, and passing under the nearest bridge, perceived, too late, the cars before it. The engineer, William Brown, whistled "brakes" reversed his engine, and opened his sand boxes, and then, together with the fireman, sprung from the train and was saved. The locomotive rushed through the crowded rear car of the "accommodation," scattering death in every form, and finally covered all with a searching shroud of blinding steam. The forward cars took fire, and were used as lights to assist the volunteer passengers, and citizens of Revere, in the work of removing the wounded and dead. Only one—Jefferson Rowe, baggage-master—was wounded on the Pullman train, while twenty-seven persons—including Rev. Dr. E. S. Gannett, of the Arlington-street Church, Boston, and Rev. Dr. Mason (Baptist), of Cambridge—were killed, and between forty and fifty were wounded in different degrees—William Lloyd Garrison, Jr., being among the number.

At the present time, while public excitement is at its height, and hearts overflowing with sorrow and anguish give vent to expressions which, perhaps, calmer moods may modify, we deem it but a duty to say a word in defence of some of those who are being so generally denounced. Superintendent Prescott of the Eastern Railroad, has ever borne the character of a careful, earnest and responsible man—sympathetic and anxious for the good of his patrons to a fault. On the evening of the accident he remained at the depot till the last train had gone, himself going home (to East Somerville) in a horse car. Before the Pullman train left, he directed Mr. S. O. Lunt, the depot master, to tell Mr. Brown, the engineer, to keep a sharp lookout for the "Beverly" train ahead, especially at switches, as it was late. Not satisfied with this, before leaving the depot he sent for Mr. Lunt and asked him if he had told Brown what he said, when he was informed that he had, and that he (Brown) would be careful.

The matter is now in the hands of Coroner Forsyth, and it is understood to be the wish of the Eastern Railroad, (as well as the public at large), to have the cause of the accident thoroughly probed, that the blame may be placed at last wherever it may belong. Till then, let the voice of private denunciation be held in check, and charity be exercised for those who feel in their hearts the keenest responsibility and the deepest sorrow.

Burning of the Spiritualist Hall at Ashley, O.

Some time since we published an account of the destruction by fire of the hall built and used by the Spiritualists at this place, under circumstances which strongly pointed to its being the work of a credulous incendiary. We are now in receipt of a letter from H. P. McMaster, Leonardsburg, O., wherein, under date of Aug. 9th, he refers to the matter in strong terms, fully endorsing the call contained in our journal and the American Spiritualist. He further says the society is poor, (with but two exceptions among its numbers) and its members must "take from their own wants and positive needs the amount they give for the rebuilding of the hall. . . . I would earnestly endorse the call to the Spiritualists of America to sustain our cause by the giving of aid for the rebuilding of this hall. . . ."

I propose for the Banner of Light to do as the American Spiritualist has agreed to, viz: receive funds and publish the amount, and thus put theory into practice. You may put my name down for (\$100) one hundred dollars, which I pledge to the society I will fill. . . . The beginning of this organization was made by two families (Bros. W. Granger and T. Leeds; they being all the Spiritualists in the place at the time) forming a spiritual circle, which has been regularly held for the last six or eight years. During that time, it has increased to over thirty members, and has above seventy scholars in its Lyceum. It was in its most flourishing condition when the hall was burned—adding ten or fifteen pupils to its ranks on the two last Sabbaths before the fire. These recruits were from Methodist families, and were irresistibly attracted to the Lyceum.

The audience attending the lectures has steadily increased from the first, and at the time of the destruction of its place of meeting, under the ministrations of Mrs. Shaw, the society was in a more happy and prosperous condition than any church organization in the place."

We would state that any funds sent to this office by the friends, for the purpose alluded to by our correspondent, will be by us acknowledged, and forwarded to the proper quarter.

The National Convention.

The Eighth National Convention of Spiritualists, to which we alluded more fully in our last issue, will assemble in Troy, N. Y., on the 12th of September, for a three days' session. There seems to be considerable interest stirred in regard to this annual gathering of representatives of the Spiritual Philosophy from all parts of the country. Many societies and State associations have already elected their delegates, while others, who have delayed the matter, are now bestirring themselves to the performance of that duty. Appearances indicate that there will be a large attendance in Troy from the 12th to the 16th of September.

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 November, which will take them over the Fitchburg road via Rutland, Vt., to Saratoga, Troy, 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 one of the most desirable excursions out of Boston, at a moderate cost, and many will no doubt avail themselves of this opportunity to attend the Convention and see Saratoga and New York.

Our Conventions and Out-of-Door Meetings.

As will be seen by references to notices in other parts of this issue, the Spiritualists are awake all over the country, and are demonstrating that fact by various convocations, where the vital interests of the cause are to be discussed.

The Eighth National Convention of the Spiritualists of the United States and the Canadas, 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.

The Spiritualists of Oregon will hold a three days' Grove Meeting at Woodburn, on the O., and C. R. R., seventeen miles north of Salem, commencing on the 22d day of September.

A special meeting of the Maryland State Association of Spiritualists will be held at Lyceum Hall, Baltimore, at 8 o'clock, Tuesday evening, Sept. 5th.

The Iowa State Association of Spiritualists 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.

The friends of liberal thought will assemble for a two days' Grove Meeting in Carlyle, O., three miles north-east of Oberlin, on the farm of Mr. Hart, Sept. 9th and 10th.

The Spiritualists of Howlett Hill, N. Y., and vicinity, will meet at the Universalist church of that place the 3d of September; services to commence at 10 o'clock, A. M. Warren Woolson, speaker.

The Spiritualists and friends of progress of Vineland, N. J., will hold a Convention at that place, in their hall and grove, on Saturday and Sunday, Sept. 9th and 10th.

The Massachusetts Association of Spiritualists will hold a two days' Convention at Plymouth, Saturday and Sunday, Sept. 23d and 24th.

The second grand picnic of the Children's Progressive Lyceum of Brooklyn, N. Y., will take place at Boulevard Grove, East Brooklyn, on Tuesday afternoon and evening, Sept. 5th.

The Children's Progressive Lyceum of Cleveland, O., will hold a Grand Union Picnic, at the Central Rink, in the city of Cleveland, Sept. 19th.

Dr. Dio Lewis at Tremont Temple.

A large number of the citizens of Boston and vicinity visited the above-named place on the evening of Wednesday, Aug. 23d, to witness an exhibition of the Dr.'s system of Musical Gymnastics by the "Twelfth Normal Class" of ladies and gentlemen, under the leadership of Prof. Welch, of Yale College. The movements were varied and graceful, and well calculated to develop every one of the five hundred muscles which Dr. Lewis said the human form contains. James W. Cheney gave forth music of a choice character from a Chickering piano, and all parties—the audience included—seemed to enter into the spirit of the occasion. The exercises were finely performed, though the class had drilled only six weeks upon them.

Unlike some reformers, the Doctor, in his address to the audience, was liberal, and willing to allow a due share of use to the "heavy weight" systems of Dr. Winslow and others. He thought that there were even things more important than any gymnastic system. Whoever should invent a proper system of ventilation in dwellings, and could induce the people of America to adopt it, would be of more service to humanity than he who should build a gymnasium in every street. He also attached great importance to the admission of light into apartments. A change of female dress—especially so as to avoid cramping the chest and the lungs—was radically needed. Good air, light, good food, proper dress, were the great health-needs of our times. His system of physical culture had its place in the work also; for all sexes and conditions—whether fat or lean, male or female—could muster strength to go through the exercises, and the initiatory steps once taken, good results could not fail of being accomplished. The Doctor announced his next course to be "next summer, from July 12th till September 1st." We wish success to every movement which tends to increase healthful conditions among the race.

Saratoga Springs—Charles H. Foster.

Under date of August 5th, we received a letter from a correspondent—George B. Clement—temporarily residing at the above-named place, from which we make the following extracts. Mr. Foster, the medium referred to, is announced to return to his office in New York City, September 1st. Our correspondent, after reflecting on the great display generally attached to the name of the "Springs"—the enormous expense of the visitors for bodily apparel, the fashionable extravagance indulged in at the dancing parties and masquerades, and the amusing variety of excuses which people have for visiting Saratoga during "the season"—one of the most ludicrous of which, to him, is the drinking of the water for health's sake by people who are already well, and who look as if they never had a sick day—proceeds to say:

"I saw to-day the strangest thing I ever saw or expect to see in my life—a fellow (or a devil) called Charles Foster. It's worried me a good deal. I did not expect anything, you know—that's how I came to get shaken up so about it. I suppose he told me the name of many people I had known, that were dead—people that I had forgotten ten years ago—said: 'Now your mother, so-and-so, with her own hand under the table, will write that pet name she used to call you by.' And she, it, that, or something did write it. I saw eleven names come up on his body in blood at one time—names and names. As I thought of it afterward, it seemed such a pity that the learned and scientific men of the age did not more fully investigate the wonderful phenomenon of Spiritualism. It is certainly true, or it is not, that the dead communicate with the living. If it is true, ought it not to interest the world more than anything else? If false, let it be shown so. I will write again soon, and tell you more of the new belief, for I am 'going for it' at once, as all should do."

Beautiful Spirit Paintings.

We have obtained a new supply of Mrs. E. A. Blair's paintings on cards, while under the immediate control of some spirit artist. They consist mainly of various kinds of choice flowers—some surrounding an unrolled scroll, on which a name can be inscribed. They are delicate mementos for keepsakes, or presents to friends—besides being specimens of the work of invisible friends—in a convenient shape for the album. For twenty-five cents we will send one of these cards to any address. Mrs. Blair has of late been rapidly developing as a medium, and her drawings show a marked degree of improvement in artistic skill and beauty. Many of her best pieces are done while blindfolded—thus showing conclusively that she must be a mere instrument for the spirits.

Last Grand Union Picnic at Lake Walden Grove.

The attention of the reader is called to the notice of Messrs. Richardson and Dodge, on our fifth page, wherein is set forth the plan of their last picnic for the present season at this popular resort. Let all endeavor to be present, to enjoy the rich tints of the autumnal forests, to listen to the good words to be spoken, and to revive the pleasant memories of the late State Spiritualist Camp Meeting.

Movements of Lecturers and Mediums.

Mrs. Emma Hardinge will lecture in Hopedale, Mass., Sunday, Sept. 17th; in Westford, Mass., Sunday, Sept. 24th; in Muske Hall, Boston, the Sundays of October, and in New York during November. For the Sabbaths of other months apply by letter, care Mr. Ranney, 251 Washington street, Boston, Mass. Engagements in Massachusetts and vicinity preferred.

Charles H. Foster, test-medium, will resume his sittings the first day of September, at No. 16 Twelfth street, New York City, for the season.

Cephas B. Lynn will lecture in any part of the country the coming fall and winter. He is now in the West. He is a fine inspirational speaker, and, as our readers know, a good writer.

Dr. J. K. Bailey is in Pennsylvania again. He will reach Troy, New York, lecturing by the way, in season to attend the National Convention.

Sidney Howe, inspirational speaker, can be found at 14 Chester Park, Boston.

Lewis F. Cummings, inspirational speaker, can be addressed care of the Religio-Philosophical Journal, Chicago.

Enna Jay Bullene.—From a business note, written by her husband, we learn that this lady—one of the earliest of our Spiritualist lecturers—is at present taking a vacation for her health's sake (which is now much improved), in Minnesota, where she will remain till Oct. 1st, at which time she will speak again for the Brooklyn friends.

Mrs. Belle A. Chamberlain, semi-trance speaker and test medium—a very excellent one—is about starting for California. She has for a year or more been lecturing in Minnesota and Iowa, where she soon became very popular. Her new address is Eureka, Humboldt Co., Cal. She says in a private note: "Please inform my many Iowa friends that I take this means to say farewell, tendering to all, in each locality where I have labored, my sincere thanks for the liberal support they have given me, and their appreciation of my efforts in behalf of humanity. May good and pure spirits guide and guard them."

A. A. Wheelock speaks in Vineland, N. J., Saturday and Sunday, Sept. 2d and 3d; also in Stoneham, Mass., the evenings of September 6th, 8th, 9th, and on Sunday, September 10th.

Thomas Gales Forster lectures in New York during September.

Miss Jennie Leys will lecture in Springfield, Mass., during September and November; in Worcester during October; in Plymouth, December 3d, 10th and 17th; in Muske Hall, Boston, December 24th and 31st, in the afternoon, and in Chelsea in the evening; in Lynn during January.

Mediumship.

Thomas Gales Forster's Music Hall lecture on "Mediumship" will be found on our first page. It will be read with peculiar interest just at this time, when the public mind in Europe and America is being so earnestly agitated in regard to media and the manifestations witnessed in their presence.

Music Hall Free Spiritual Meetings.

Tickets securing subscribers reserved seats are now ready for delivery. The meetings will commence October 1st, with Mrs. Emma Hardinge as speaker. An early application for tickets is requested by Mr. Wilson, the Treasurer, to whom subscriptions can be paid, at 153 Washington street.

Springfield, Mass.

The Spiritualists of Springfield resumed their meetings September 3d, in Music Hall, with Miss Jennie Leys for the first two months. Thomas Gales Forster follows in December.

More New Subscribers.

Since our last report we have added to our list 150 new subscriptions, besides 233 names on the three months' trial. We have again to thank our friends for their efforts to circulate the Banner of Light. We give the names below of those who procured one or more of the new subscribers: Edmund Edmondson, eighteen; A. E. Carpenter, six; L. Mitchell, five; E. Walker, three; John P. Hobbs, three; J. L. Davis, two; H. Blair, two; C. K. Tucker, two; William H. Gibbs, two; H. D. Rogers, two; S. Briggs, two; E. R. Owen, two; and the following one each: H. E. Felch, E. F. Cary, Mrs. E. Lane, J. H. Roosevelt, Dr. W. R. Reynolds, D. Gould, H. F. Pruden, Levi Jay, J. Bronson, John Rice, E. A. Frye, A. H. Webster, Mr. Hall, W. C. Johnson, D. S. Cummings, Mrs. H. P. Howell, M. H. Fletcher, S. N. Davis, H. Snow, F. F. Foscoe, Mrs. C. Convent, G. W. Walker, Mrs. N. A. Robbins, Jos. Baird, Wm. T. Lewis, E. Y. Munsell, E. S. Wheeler, Dr. L. V. Flint, Mrs. Garrison, Mr. Harrington, Mrs. S. F. Lougee, A. M. Patterson, Mrs. Thompson, J. O. Barrett, E. Gales, S. S. Smith, E. Blackford, Wm. Duncomb, Dr. J. Dorroh, J. G. Smith, D. N. Rich, H. J. Corwin, M. A. Limerick, I. W. Atwood, Mr. P. Adams, Dr. J. E. Bangs, Mrs. M. E. Merrill, T. Wess, Dr. J. B. Garland, Geo. A. Haynes, H. Adams, Dr. D. Rapine, C. J. Higbee, J. P. Hazard, J. Morrill, W. W. Ward, J. A. Warren, F. Doherty, G. M. Dean, W. C. Childers, C. A. Reed, J. A. Jost, L. Porter, L. Howard, C. Miller, Mrs. A. Whitcomb, G. B. Legro, J. M. Wallace, F. T. Troughton, J. Butler, Sen., J. L. Wilson, O. R. Grose, D. Bailey, W. R. Houdlette, E. Morgan, S. Pratt, N. Griest, Geo. Burnham, G. W. Scott, Geo. Gales, Mrs. H. E. M. Brown, R. H. Allen, B. Husey, Mrs. J. B. Clifford, E. Morgan, William H. Lewis, Jr., W. P. Cassidy, R. H. Palmer.

Spiritualist Lyceums and Lectures.

Boston.—Ellet Hall.—The Children's Progressive Lyceum assembling regularly in this hall, continues to prosper, and to interest the large numbers of spectators who attend its sessions, seeking some knowledge of the system of procedure in a Spiritualist "Sunday school." Its meeting on Sunday A. M. Aug. 27th, was well attended and profitable.

Cambridgeport.—Harmony Hall.—The exercises of the Lyceum on Sunday morning, Aug. 27th, were profitably conducted by Mr. Guild, and consisted of singing, marching, wing movements, a recitation by Miss George Martin, answers to questions—youngeer groups: "When are you most happy?" older ones: "What constitutes justice between man and man?"—and a fifteen minutes' lecture on hydraulics, illustrated by experiments, by Mr. Murray, one of the leaders.

In the evening a circle was held at the hall for the benefit of the Spiritualist Association of Cambridgeport.

Marlboro' and Hudson.—Prof. William Denton will lecture at these towns on Sundays, September 3d and 10th; at half-past one P. M. at Marlboro'—evening at Hudson. A correspondent, F. D. Edwards, informs us that spiritual matters are in a very prosperous condition in these places—the friends in Hudson having accumulated \$500 to carry on speaking for the present, and those in Marlboro' intending to raise a similar sum. There is also much conversation upon the subject of organizing Children's Lyceums in these towns.

Thanks to Mr. Grimsshaw.

EDITORS BANNER OF LIGHT.—Permit me, through the columns of your paper, to thank "High Private" Jonathan Grimsshaw for his defense of Spiritualists, in his reply to Mrs. Hardinge. As a public worker in the cause of Spiritualism, in America, since 1832, having myself lived through several crucifixions for that "unpopular cause," I appreciate his desire to have it "put on the right basis," not only in this country, but in other lands. Yours for the truth, FANNIE B. FELTON.

The missing July packages of the London Spiritual Magazine and Human Nature have just reached our office.

"WHAT I KNOW ABOUT INSANITY."

FRIENDLY BANNER.—Prompted by the desire to do some more work for our common humanity, I have recently been thoroughly investigating the "causes of insanity." I have "looked into" the various asylums for the insane, and especially into the irrational and diabolical treatment imposed thereupon upon the mentally unfortunate; and therefore I realize a certain responsibility, speaking authoritatively, in my affections, like a voice from heaven, which will not let me remain silent, insisting upon the entire reconstruction of almost all popular theories of insanity, and upon a complete revolution in the principles and methods of "caring devils out" of the human mental and material constitution.

In the opinion of many fair-minded outsiders, doubtless, I am already considered well qualified to be first-rate authority upon lunacy, and that all I need do is to "make up no extra faces," but remain, for an illustration of the disorder, just as Spiritualism has made me! But these critical outsiders, who get their views from within the creeds of the generation and education of children are those warm-hearted persons, "both male and female," who never had and never expect to have a child of their own! Best writers on the causes and cure of immorality, vice and great crimes are persons naturally timid and mentally incapable of committing a petty larceny. Possibly, therefore, a man, and a thorough-going, straight-out Spiritualist, (as I am and always expect to be,) may publish what he knows about insanity, and yet be, for all practical purposes, as sane and as far from madness as any other member of the immense family of races.

This reminds me that my neighbor, Horace Greeley, a thoroughbred political high-tariff and dem-semi-progressive editor of a dem-semi-conservative and really grand journal—a man, taking "him all in all," as totally innocent of agriculture as I am of Orthodox theology, has written a genuine book entitled "What I Know about Farming," which, considering his limited opportunities for personal practice, and in view of the varied and reliable information he imparts on the subject, is enough to establish for him the desirable reputation of being "a spiritual medium for writing trustworthy communications for the advancement of mankind." There is, as every one familiar with him well knows, a certain sweetness of countenance, and "a smile, childlike and bland," which indicate mental impressibility and a very slight leaning toward the Presidential chair.

But the point is: If practical Horace Greeley can write intelligently "About Farming," and be not even suspected of knowing anything practically of agriculture, why may not I communicate something reliable concerning "Insanity," and yet be not accused of exemplifying the state of lunacy per se?

But to return: What I have learned during the past twelve weeks (between six and twelve o'clock each morning) on the subject of brain-distempers and nerve-mania, including the different phases of spiritual perturbation, impressed me profoundly with the conviction that the "PSYCHOPATHIC INSTITUTE" proposed by Dr. Mead is imperatively urged upon Spiritualists and all benevolent rationalists as the beginning of a great and needful revolution in the conduct of asylums for the insane. Let the capital required for an honest and thorough test of the new principles be forthcoming. New ideas call for new institutions. "New wine in new bottles!" A true psychological philosophy of insanity demands, in mercy to the wretched victims, a true psychopathic institution for its effective application.

In the autumn, if I am successful in present investigations, my new work on Mental Diseases will be given to the people. I hope it will contain true and good things, and I trust it may be widely and thoughtfully read. And especially do I pray that it may aid in founding an asylum for the mentally sorrowful and sick, where the principles of love will inspire the discipline, and wherein spiritual and magnetic influences will be the chief remedies administered. Hopefully,

ANDREW JACKSON DAVIS.

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER. First Page: "Mediumship," a lecture by Thomas Gales Forster; "Further Experiments by Mr. Crookes," from the London Spiritualist. Second: "Letter from Thomas Gales Forster;" Banner Correspondence from fourteen States; Poem—"Theodore Parker," by William Brunton; Free Thought—"Secret Societies," by M. B. Dyott; "Response to J. L. Ditson of Provincetown," by Harvey Slade; "False Views of God," Third: "Paranormal," by J. J. Glover; Reports of Spiritualist Conventions in New Hampshire and Pennsylvania; Poem—"Progress," List of Spiritualist Meetings. Fourth and Fifth: Editorials, Items, etc. Sixth: Message Departments; Obituaries; Prospects. Seventh: Advertisements. Eighth: "Editorial Correspondence," by Warren Chase; "The Scientists and Spiritualism," by John Wetherbee.

Miss Doten's new book, "Poems of Progress," is going through the press as fast as possible. It will be an elegant volume, and contain some of the best poems of the age.

Prof. Crookes's further scientific investigation of D. D. Home's mediumship will be found on the first page of this paper. His admissions will not please the bigoted skeptic, while the Spiritualists do not see how he can escape such a final conclusion.

By recent facts of the Troy (N. Y.) Daily Whig, we perceive that the case of Mrs. Pierre—who is entranced, etc.—is attracting considerable local attention, and has resulted in several published hypotheses, one of which, viz., willful imposture, "apparently the result of a scientific investigation by several female neighbors," the Whig says is "a gross slander upon a lady who is known, as far as medical knowledge can make its possessors certain upon any point, to be in a most alarming state of ill health and who is hardly able to lift her hand."

Rev. A. W. Mills, of Greenville, Conn., recently preached a discourse from the text: "Is there any proof that the spirits of the departed know what is transpiring on the earth?" He took the affirmative, and maintained his position so clearly that many of his astonished hearers requested a repetition of the lecture. It shows how hungry even the church people are for the great truths of Spiritualism.

THE LATE REV. DR. MASON.—It is a little remarkable that the late Dr. Mason seemed to have a premonition that something was to happen in connection with his visit to Beverly, and seemed to dread the idea of going away from his family. A few weeks ago, the "exchange of pulpits" was effected by some friends of Dr. Mason, who were desirous of having him preach at Beverly; and during the intervening time, he seemed to be very much worried about it, remarking at times to his wife that it was none of his seeking, and that he did not want to go. These feelings seemed to increase as the time drew near for him to go, and

his parting with his wife and family Saturday evening, preparatory to taking what proved to be his fatal journey, was, on his part, a sad one, and he remarked several times that he disliked to go. He at last seemed to tear himself away, as it were, and went to Boston and embarked on the fatal train.—Journal.

VITAL MAGNETIC CURE, is the title of another new book now in process of publication by William White & Co., which will shortly be issued. It will prove a valuable aid to thousands.

BELVIDERE SEMINARY.—The Misses Bush have issued the fifth annual catalogue of the teachers and students of the Belvidere Seminary, located at Belvidere, N. J., for the school year ending June 21st, 1871, for free circulation. Send for a copy, and then, if there's room, try and get your children into this most excellent institution. The next term commences Sept. 13.

Three years since, Dr. Duke gave up his practice in this city, and located himself in the West. His many remarkable cures have won for him a wide spread reputation, and to-day his name is the synonym of success. A few weeks since the doctor was called home to Rochester to treat his father, C. M. Duke, M. D., who is now speedily recovering from a sudden stroke of paralysis.—Rochester Democrat and Chronicle.

On the arrival of the son the father was in a dying condition, speechless and unconscious. Spiritual aid soon restored him to his usual health, and the healer has again turned his face Westward, to fill his engagements. His P. O. address is Jackson, Mich., at the Hibbard House.

We understand that some of the suffragists of Stockton propose to place Mrs. Laura De-Force Gordon in nomination for State Senator from the San Joaquin Senatorial District. We know of no woman better qualified for that position than Mrs. Gordon. She would reflect credit upon her constituents and do honor to her sex, and contribute largely to advance the interests of the suffrage movement.—San Francisco Pioneer.

New Publications.

THE GOLDEN KEY; or, Mysteries beyond the Veil, is the title of a handsome and substantial volume, from the press of the Northwestern Publishing Company, of Chicago. The author, so to speak, is Miss Nettie M. Pease, well known as a lecturer on Spiritualism, and the favorite Corresponding Editor of the "Present Age." She was under spirit control while the recital which this book embodies was made to her by the spirit of a person who once lived on earth. It was given her in the month of June, in last year. It has been reproduced, as nearly as possible, in the language of the dictation. It is a story whose evolution is accompanied with a striking and deeply interesting development of character, fresh and pure incidents, and a series of colloquial discussions of spiritual topics, that will attract and hold the attention of readers everywhere. The moral of the tale is not reserved for the last, but is woven in with its web, and forms the living beauty and point of the fiction; yet not wholly a fiction, for it depicts experiences to which all human souls are subject, and does it with a naturalness and truth which art cannot hope to emulate. We can cordially commend "The Golden Key" to the perusal of all Spiritualist readers, promising them profit as well as pleasure in its glowing pages. To the story Miss Pease has appended five of her own characteristic poems.

The Northwestern Publishing Company also issue a neat pamphlet containing a lecture by Dr. George A. Lathrop, delivered before the semi-annual convention of the Michigan Association of Spiritualists, at East Saginaw, in June. Its subject is "What and Where is the Spirit-World?" The discussion of this momentous question is undertaken with great power and carried through triumphantly for the spiritualist view.

THE ALPHA: A Revelation, but no Mystery, by Edward N. Donnelly, comes to us in its fourth edition from the London press of J. Burns. It is a remarkable book, and that is the most we can say in few words about it. It discusses all creeds and philosophies, pushes its practical speculations into all branches of knowledge, ventilates all systems, preaches in the most powerful and pungent manner all virtues, exhortations the champions, advocates and supporters of all wrong, illustrates the beauty of noble life with multitudes of examples, holds familiar conversations with all souls as to their profoundest experiences, presents the rarest biographical passages, touches on the emotions equally with the intellect, and the affections as warmly as the will, comes bravely to the rescue of poverty and suffering, and, in general, sweeps through the entire system of the world's wisdom as a fresh, cool breeze would blow through the oppressive atmosphere of a confined apartment. The index to the book will soonest show the vast variety of themes it handles, and handles well. THE ALPHA is the book of an age. No reader but will find on its crowded pages thoughts that will renew his life if he pays heed to them.

The Religio-Philosophical Publishing House, of Chicago, issue "THE BIOGRAPHY OF SATAN; or, a Historical Exposition of the Devil and his Fiery Domains," by E. Graves. It aims to show the Oriental origin of the belief in a devil and future punishment, also the Pagan origin of such Scriptural terms as "Bottomless Pit," "Lake of Fire and Brimstone," "Keys of Hell," etc., etc. It is just the issue for these breaking-up times of old blind Theology, and will do great good in advancing the welcome work.

We have received a pamphlet on "MAN'S TRUE RELATION TO NATURE, his Origin, Character and Destiny," by T. P. Wilson, M. D., Cleveland, Ohio, the editor of the Ohio Medical and Surgical Reporter. It was an address delivered in Philadelphia, on June 6th, before the American Institute of Homoeopathy, its delivery being greeted with hisses and applause. We should like to give this ringing appeal for social reform entire in our columns. No more notice of it is sufficient. It created a vast stir in the assembly that listened for an hour and a half to its slashing truths, and was the theme of excited comment in the papers of Philadelphia immediately afterwards. The lecturer intended to raise the medical practice to a higher level than the mere routine of serving and waiting, and to infuse into it a spiritual quality of which it is lamentably too destitute.

THE "ATLANTIC EXTRA" is a Journal of the First Voyage of the Steamship ATLANTIC, of the White Star Line, of New York. It so happened that the passengers, among whom were many individuals of wide distinction, passed their Fourth of July in mid-ocean; and a full recital of the celebration of that day is given in the rest of the account, or "log" of the gallant ship's progress. Among the passengers were J. M. Peabody, and Elder Evans of the Shakers; each of whom disappeared for thought to the ship's company on Sunday; and on one particular evening Mr. Peabody lectured on "The Marvels connected with the Phenomena and Philosophy of Spiritualism." This little pamphlet will form a pleasant memorial of the voyage to all the passengers, among whom were Rev. Dr. Willis, of Philadelphia, and George Francis Train, of everywhere.

J. Burns, of London, has put forth in substantial pamphlet form, "THE PHILOSOPHY OF EXTREMITY," by Anna Blackwell. This particular publication is devoted to "The Testimony of the Ages," and is reprinted from "Human Nature," by request of those desirous of possessing in a separate form this portion of the author's forthcoming work. The problem of Re-incarnation will here be found to be exhaustively and eloquently discussed.

The same publisher issues "THE ROYAL JOURNAL OF FASHION," which is styled a Directory of Modes and a Compendium of Authentic Designs for Ladies' Costume. It is an exceedingly attractive publication of the kind.

The Petersons publish EDMOND DANTZ, a sequel to "Monte Christo," by Alexander Dumas, and THE BOY'S FRIEND, by the author of "May Poems." The productions of neither author require eulogy. They are known for the whole extent of the reading world. The Petersons offer both these volumes in paper covers, at cheap rates for the million.

AMERICAN JOURNAL OF MICROSCOPY, is the title of a new magazine devoted to the education of scientific and popular microscopy, G. Moad, managing editor, E. Speakman & Co., publishers, Chicago, Ill. It is a useful and entertaining work.

PETER'S MUSICAL MONTHLY for September is crowded with songs and musical compositions.

THE LITTLE CONFESSOR for September is received.

THE LADY'S FRIEND for September is the best we have seen of this favorite monthly.

THE HERALD OF HEALTH for September presents a fine table of contents. Every article is well worth reading.

Form of Request.

We are in receipt of letters from friends in different parts of the country, suggesting that requests 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 language: "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 its eternal progression."

Notice to Subscribers.

Those of our patrons whose subscriptions run out with the present 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 the present number, and all are earnestly invited to renew their subscription at once.

Matters in this Country and Europe.

Strange and perilous days seem to have come upon this country and the world. In addition to the late terrible accident on the Eastern Railroad, at Revere, Mass., elsewhere treated on, we have to chronicle the following disasters, viz., that occurring to the low-pressure steamer "Ocean Wave," Captain Eaton, out with a party of excursionists, which exploded her boiler on Sunday afternoon, Aug. 27th, at Point Clear, near Mobile, Ala., killing and wounding about seventy persons, the captain, engineer, both pilots and all the fremen being among the first class; and the foundering, off the Atlantic City, Aug. 13th, of the steamship Ladonia, Captain Lovey, by which twenty-two persons met their fate, and a cargo worth \$200,000 was swallowed by the waves.

The mail train bound west, on the Philadelphia and Erie roads, was wrecked with the loss of a tremendous freight train going east, between seven and eight o'clock Saturday morning, Aug. 26th, near Westford, on the middle division of the Philadelphia and Erie Railroad, by which six persons were killed and a large number injured.

A storm of wind and rain swept in a circular direction around Boston, on the night of Sunday, Aug. 27th, doing much damage, especially at Arlington, where two churches were blown down.

The early appearance of the army-worm among the cotton crops of Mississippi, Louisiana and Alabama is creating great alarm among the planters.

Nothing is more to be obtained from foreign lists respecting the state of affairs, though the increasing friendliness of the Berlin and Vienna Cabinets on the one hand, and those of Paris and St. Petersburg on the other, is thought to forebode new and serious complications of the Eastern question.

London advices report the foundering at sea of the steamer Prince of Wales, Hong Kong, China, bound to Bangkok, Siam, Laos, Siam, etc.

A terrible famine appears imminent in Southern Hungary, in consequence of the overflow of vast tracts of cultivated land, whereby the crops have been destroyed.

The coast of Japan was recently visited with a typhoon of great violence, the sea being to a tremendous height and sweeping over the nearest land, sinking six hundred native boats and several foreign ships, and drowning over four hundred natives. The force of the water was so great that an iron safe, weighing tons, standing in front of a store a hundred yards from the water, was carried ten yards.

By a recent explosion of gun-cotton at Stomark, England, some forty persons were killed and sixty wounded.

The powder-mills at Launceston, Devon, were recently blown up by a stroke of lightning, some one hundred persons being killed or wounded.

Dollinger's friends have gained a victory over the extreme wing of the Catholics in the election of the new Pope, Leo XIII., and Emperor William I. has now said to fully committed to the compact with Bismarck against all church aggressions.

Spiritualists' Picnic at Lake Walden.

The last Grand Union Picnic and Gala Day of the Spiritualists of Western Massachusetts, in connection with friends from Boston, Charlestown, Somerville, Cambridge, Chelsea and vicinity, will take place at Lake Walden Grove, Concord, on Tuesday, Sept. 12th, 1871.

A large number of speakers and mediums are expected to be present, and all are cordially invited to attend.

J. L. Richardson's Band will furnish music. No extra charge for dancing.

Excursion trains will leave Fitchburg depot, Boston, at 8:45 A. M., stopping at Charlestown, Somerville, Cambridge and Waltham. Other trains will leave at 11 and 2:35.

All excursionists above Concord will take regular trains.

A large number of speakers and mediums are expected to be present, and all are cordially invited to attend.

Tickets from Boston, Charlestown, Somerville and Cambridge, \$1.00, children 50 cents; from Waltham, 80 cents, children 50 cents; Fitchburg, Leominster, Mason and Townsend, \$1.00; Shirley, 60 cents; Groton and Littleton, 65 cents; Marlboro' and Hudson, 85 cents; Andover, 60 cents. Tickets for sale at the depots.

Committee of Arrangements.

Dr. H. H. BARRETT, Charlestown.

JAMES B. DODGE, Boston.

Picnic from Brooklyn, N. Y.

The Children's Progressive League of Brooklyn, N. Y., will hold their second picnic on Boulevard Grove, East Brooklyn, on Tuesday afternoon and evening, Sept. 15th.

BUSINESS MATTERS.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth Avenue, New York. Terms, \$5 and four three-cent stamps. Jyl.

C. H. FOSTER, "Test Medium," No. 10 Twelfth Street, between University place and Fifth Avenue, New York, from Sept. 1st. 4w.A26.

SEALED LETTERS ANSWERED BY R. W. Flint, 105 East 12th Street, New York. Terms \$2 and 3 stamps. Money refunded when not answered. 80

SPECIAL NOTICES.

HERMAN SNOW, 319 KEARNEY ST., (Up Stairs), SAN FRANCISCO, CAL., Keeps for sale the BANNER OF LIGHT.

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Each Message in this Department of the Banner of Light was claimed as spoken by the Spirit whose name it bears through the instrumentality of Mrs. J. H. Crockett.

While in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earthly life to that beyond—whether for good or evil. But those who leave the earth—put 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—no more.

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These Circles are held at No. 158 Washington Street, Room No. 4 (up stairs), on Monday, Tuesday and Thursday Afternoons. The Circle Room will be open for visitors at two o'clock, services commence at precisely three o'clock, after which time no one will be admitted. Seats reserved for strangers. Donations solicited.

Mrs. Crockett receives no salary on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock P. M. She gives no private sittings.

Donations of flowers for our Circle-Room are solicited. The flowers are placed on the altar, and are often pronounced by individuals among the audience. These read to the controlling intelligence by the chairman, are sent in by correspondents.

Invocation.

Oh ye centers in our Father's house of many mansions, give us this day that bread which will nourish our souls for eternity. And bestow upon these mortals that holy trust, that sublime faith in the powers that be, that shall be unto them a joy and a gladness forever. Amen. May 4.

Questions and Answers.

CONTROLLING SPIRIT.—If you have questions, Mr. Chairman, I am ready to answer them.

Q.—A theory is advanced that the inhabitants of the planets—(Venus, for instance)—are in a far higher condition than those of the earth. Were they ever inhabitants of this or any other globe?

A.—Many of the inhabitants of other planets, as well as many of the inhabitants of this planet, doubtless inhabited other planets at different periods of their lives. The older a planet is, the more refined and spiritual its productions.

Q.—Are other planets peopled with beings of lower degrees of development than this?

A.—Yes, the earth was capable of sustaining intelligent beings thousands of years in the past, but it had not the intelligence that it is capable of sustaining to day. This being true of our planet, it is true of every other planet, for the same law covers all.

Q.—(From the audience.) What is death?

A.—It is a self-evident fact that it is an incident in Nature, a chemical change that takes place between the soul and its spiritual body, and the physical body; nothing more than that.

Q.—Is there to be a general resurrection of the dead, to live again upon the earth?

A.—No, not in the theological sense, certainly. Every soul that passes out of the physical body, at that moment is resurrected from it. And as it passes on from sphere to sphere, through change after change, when it parts with bodies it can no longer make use of, again it is resurrected.

Q.—What am I to understand from that passage of Scripture where it speaks in relation to this great resurrection and judgment day, "When both shall come to its bone to be judged"? What am I to understand by that?

A.—You are to understand that the prophet or seer has confounded truth with falsehood, spirit with matter; that he has mixed up old tradition with his spiritual vision; that inasmuch as he was not mediumistically perfect, his vision was correspondingly imperfect.

Q.—In such a general resurrection day, which of my bodies will my soul seize upon to be judged?—for you know we are constantly changing all our life time. That is the question I wish to ask.

A.—Well, then, I shall answer by throwing the whole thing out of our code. There is no such judgment day; therefore the soul will be under no necessity of trotting round to hunt up a body in which to be judged. Were there such a resurrection day, it would be impossible for any one single soul to gather to itself all the fragments that composed its physical body, or any one of its physical bodies; for, as you say, we are constantly parting with our physical life, scattering it to the winds. There is not a single atom that passes from us that does not take something of our physical life, and bear it off perhaps to distant lands. It is the business of the science of Spiritualism to explode this monstrous humbug of the resurrection.

Q.—I wish to ask if the climate of the spirit-world does not correspond with the climate of this. That is, if spirits leave a certain climate on this globe, do they not go to a climate similar in the spirit-world?

A.—They do, by virtue of the law of necessity, a necessity of their being.

Q.—Mrs. Emma Hardinge, in one of her lectures, says that the spots on the sun are not protuberances from the face of the sun, but openings in the luminous atmosphere surrounding the sun, showing its dark opaque body. And she also says that the luminous atmosphere is not the result of its incandescence.

A.—That this is true we believe. May 4.

John McIlvaine.

I have been a long time getting round. I was somewhat afraid I might not be able to step in at all, even now. I was born in Edinburgh, Scotland. I died in the year 1853, of cholera. My name was John McIlvaine. I was a gardener by profession. I left Scotland, and went to serve at my business in or near London, and finally came to this country. I served on several gentlemen's estates in America, and when the fever ran pretty high about gold in California, I thought I would try my luck at digging in the mines. I have a brother who is, in a small degree, a seer, and I have made manifestations to him some, though imperfectly. He doubts his seership, and wishes I would give him something that shall fix it beyond doubt that I can and do return; so I have come here. And he wishes to know if by my trying to manifest to him, that I have anything important to communicate. Only this: the fact of the immortality of the soul, and its power to return and communicate to those who remain here. He has been thinking that perhaps I have left wealth in America worth seeking for. It is not so. That is all to-day, sir. [Will your brother get your message?] He will. May 4.

Andrew Moulton.

I was not alone; a horse kicked me here. [In the stomach?] Yes, sir. My name was Andrew Moulton. I was seven years old, and I lived in Concord, N. H. I have been gone fourteen years, and I want father to know that mother will get well. That is what I came to say to day. I brought a doctor to see her, and he says she will get well. May 4.

Charlotte Warren.

I am carried back to the days of my sickness, and to the first days of my life in the spirit-world, by

coming here. There is nothing impresses me so forcibly on this occasion as the services that were held over my deceased body. And the feelings that were engendered on that occasion by some of my friends seem this hour to take shape, as though they might walk the earth, and become messengers of truth.

My name was Charlotte Warren. I was an actress of humble pretensions, and I had no faith in the pompous religions of the day, because I saw that Christianity lacked everything which it ought to possess, as coming from the humble Nazarene. The minister who read the services over my body knew that I had no faith in his religion. He said, "The dead in Christ shall rise—they who have believed, unto the resurrection of eternal life, and they who have not believed, unto the resurrection of damnation." His words produced an electric thrill not only upon my friends present, but upon myself. And I said, "It is possible that I shall have to enter that holy again, and because of my lack of faith be resurrected to damnation?"

A beautiful spirit, who seemed reading my soul, said to me: "Trouble not thyself, oh child, granting faith in that which the soul cannot have faith in; only the senses of the body have faith in such things. Trouble thyself no more concerning these things, but come with me. The body is no longer thine, nor ever shall be." I believe I was resurrected from that hour from my sadness, and I tried to forget the influence that I had felt in seeing my friends tearfully bidding adieu to my body, but I could not. To-day I have found power to return, and I ask them to seek to understand spiritual things, and instead of feeling animosity against him who seemed to cast an insult upon the dead and her friends, have pity. And when you shall be enlightened in spiritual things, enlighten him—lift him above the bigotry of the age, if possible, and let his great soul shine out in all the brilliancy of spiritual beauty; for it has within itself gems of priceless value, that need only to be brought to the surface to be worshipped. It is seven years since then—seven years this very day—since then.

John Locke.

My grandson wishes to hear from me, but he doesn't know how to get at it. Let him write a letter to me, and allow me to answer it through the medium of Mansfield. I shall straighten him out, and make him understand himself a good deal better than he does now. You are William White, are you? [That is my name.] And was your father's name Nathan? [Yes.] Of course, unless I tell you who I am, and then I suppose you will not remember me—John Locke. [I remember in my boyish days a man by that name. What part of the town did you live in?] Pretty nearly in the center. Do you remember my pulling your ears one day, for trespassing upon my premises? [I do not remember that.] Well, I do; it must have been forty odd years ago. [What was I doing on your premises?] Well, you was not doing anything when I caught you; but I supposed you was going to do what boys were in the habit of doing—steal my apples. [Not at all unlikely.] You had not got a chance to do anything when I caught you. [From the audience: Where was that?] In New-castle, N. H.

Well, I am glad to see you engaged in such a good work. [Do you see my father often?] Yes, I have seen him several times. [Is your son in New-castle now?] Oh, no; he is West—he is a grain dealer West.

James Crocker.

I want to let my mother know that I am happy, and that I would not come back if I could. My name is James Crocker. I belong in Boston, but I was sent to Westboro' because I got into trouble here. I was sent to the Farm School. Mother's afraid I ain't well with me in the other life. I thought I would come to tell her it is. I was never so well off here. If I could come to show myself to her she would think so, but I can't. [Have you better clothes than you had here?] Yes, sir; I have everything better. [I suppose you are trying to be a better boy?] Yes, sir; and you have everything to help you. If you are a bad boy you do not have to wheel dirt till your back is broke to pay for it. They go to work to find out what makes you bad, and take care of it. They don't thrash you for being bad. [Did they do so at the school?] Yes, sir; here they thrash a fellow for being bad, when he did not make himself and had nothing to do about it. But it is all right with me now. I would not come back here if I could have all Boston and some of New York. I am better off than that. [You must be rich indeed.] Yes, sir, I am.

Invocation.

Ye Holy Spirits, in whom abideth love, wisdom, truth and power, ye who are charitable and kind, inspire thou us this hour, and bring us nearer to thy God and to ours. Give us to drink of the waters ye have drunk of, give us to eat of the bread ye have eaten of, and let us worship at the shrine whereunto ye have worshipped. So shall we come nearer to truth, nearer to wisdom. Ye who are the heaven-appointed evangelists, watching over human life, come to us this hour and inspire these mortals, dispel their shadows, illumine all the darkened chambers of their spiritual being, and lead them nearer to wisdom, nearer to truth. Amen.

Questions and Answers.

Q.—For offences must come, but was unto him by whom the offence cometh. Please explain.

A.—Since ye are but unripened fruit upon the tree of life, those conditions incident to unripeness must come, and those conditions ye call offences, sins, crimes, evils. They must come, says the writer, but were unto those by whom they come. The experience of the author doubtless taught him or her that all sin—all that which is termed a violation of the law, whether the moral or the physical—naturally receives some kind of punishment. It is sure to come. The offence has been committed. You have placed yourself in antagonism to the law, and the law will rebuke you. There is no forgiveness for sin, no shirking of penalty. No priest nor any Christ can save us from our sins. "Wee unto them by whom offences come." A greater truth was never spoken or written.

Q.—What is religion?

A.—Religion is, to me, simply the exercise of the moral faculty belonging to the soul—the moral element, the moral quality, if you please. It is dependent for the end it assumes in the external world upon education.

Q.—Then it is worship, as each individual understands it.

A.—Yes; mind individualizes, aggregates itself into groups, classes, spheres, with reference to religion, as with reference to all other matters in life. Those who belong to one group in all essential points think alike; therefore, among them there is a sort of general harmony, not always special, but a sort of general harmony as to the

ideas that they have grouped themselves around. They cannot see truth in any other direction, because they have not spiritually or mentally grown to truth in any other direction; consequently, there is no truth for them, religiously speaking, in any other direction. The Catholic says the Protestant faith is all wrong, and vice versa. Now each is wrong and each is right. They are both right, both worshipping God according to their growth toward God, and they cannot worship any differently and be honest to themselves. May 8.

Hannah Gale.

I come to say that I did communicate with two of my friends, one evening last week, in Philadelphia. They have doubted my identity, and are unwilling to execute my wishes till they are better satisfied. I did not make my request to them on that occasion for my own benefit, but for theirs; and it is no matter of concern to me whether they carry out my wishes or not—only I shall feel saddened, perhaps, because I know that by-and-by they will be sorry they did not. Further than that, I have no wish in the matter; they can do as they please. Miss Hannah Gale, a native of London, England, who was born into the spirit-world from the city of Philadelphia. May 8.

Henry Wright.

An old friend of mine has just got his eyes open to Spiritualism, and he wants to know something about it. He has just heard that I was a Spiritualist before I died, and that I sometimes travel round this way, communicating with my friends. He wants to know if I can do something for him. Yes, William, I can do something for you, but the work will be slow, because, you know, you are lame, and you can't run very fast. But I am going to begin by telling you what were the last words we ever spoke together the last time we ever met on earth. You said to me, "Henry, write to me when you get settled, and if you see any good chance for me, let me know." I said, "Yes, I will." But I never wrote, because I found no opportunity to do so, and I was generally in hot water myself. Now, in about three weeks, you will be going to New York to ship. You do not know it, but I do. Before you go, look in the Banner of Light, and take the bearings of Mr. Mansfield in New York, and when you get there, give him a call; and while you are there, I will give you a call, and satisfy you, I think, that I am alive and able to speak for myself, although the world accounts me dead. Henry Wright—pot Henry C.—Henry Wright. You know me. [Yes.] You have been a long time absent without reporting yourself. Yes; I am doing service in the other life with a good, sound body, and they work me pretty hard, but I stand it. [Have you no middle name?] No—Henry Wright; that's all. [I am glad to meet you. We speak about you occasionally.] Do you? What do you have to say? [I mention you as one of those who first caused me to investigate.] Is that so? Well, I done you a good turn, did I not? [Yes.] It was through the change in you that I came to learn something of Spiritualism, and it was your urgent request that I should examine it that led me to do so. You thought, if it had done so much for me, it was worth looking into. But what do you suppose I am doing now? Setting type up there! [What sort of types?] Real, solid, substantial types, as substantial to us as yours here are to you. [What are you at work on?]—A "daily" Well, I am; that's why I have to rough it. I'm engaged on Mr. Berry's paper. [What is he publishing?] A daily called the "Carrier-Dove." Now, that all seems strange to you. [Yes—rather mythical.] Well, it's anything but that, you will find, when you "shuffle off this mortal coil." Things ain't so unreal on the other side as they may seem from this side. I am setting types, and like it much better than I did here. We get better pay. [You did not always get as much as you deserved here, though perhaps it was as well in one phase of your life.] Yes; I got more than I knew what to do with part of the time; but I'm better off now. I'll introduce you to the place when you come. We will take you for "devil." [Thank you; I accept the situation.] All right. Consider yourself engaged. [It would not be the first time I've filled the position.] No; we do not take a green hand. Good-day. May 8.

Eleanor Stevens.

I am so glad to be free! I have been sick nearly three years—first, with intermittent malarial fever, and it seemed to leave me in a general consumption. Some of my friends believed I could come back, and they said, "Come and tell us how you fare and what you realize." I have been gone but five days to-day. I am so happy to be free from suffering here! The joyous feeling that possessed me when I knew I was separated from the body, I can never describe. I cannot say that all my friends' theories are correct; I do not believe they are. But with regard to the fundamental truth—the ability of the soul to return after death, and its surviving the change of death—I know, and I bear testimony, by coming to that truth. I am Eleanor Stevens, of Philadelphia. May 8.

Invocation.

Our Father and our Mother, again we flee to thee with our psalm of praise through human lips, praising thee for the magnificence of life, for those numberless blessings which meet the soul wherever it goes; when on earth for the companionship of those countless worlds that fill the stellar spaces, that are all conjoined to us, that are one with us in life, that hold each one upon its surface—human life, human intelligence, human wisdom, human love—and that all whisper of thy power. We praise thee for morning, which gently parts the curtains of night and lets in the handmaiden of day to gladden the hearts of men, and call man and beast from their slumbers to labor. And, again, when their labors are done, and their bodies are weary, thou dost gently drop the curtain of night, and call out thy starry hosts to watch over the slumbering world. And for the magnificence of life, Great Spirit, we praise thee, and for the power which the human mind or soul possesses to grapple with life, for the hammer of science to break through all opposition and to possess itself of all things, and to become, finally, one with itself, eminent in wisdom, in power and in love. We only ask, oh, thou most Holy One, that we may see our duty clearly, and forever walk in thy most holy way. Thus shall thy kingdom come to us, and thy will be done by us, forever and forevermore. Amen. May 8.

Questions and Answers.

Q.—I have been told that Theodore Parker once made the following statement at this circle: "There never was an immortal soul, and never will be. I bring you no proof of immortality." If present, will he explain?

A.—Theodore Parker never made any such statement. There is a confusion of terms there

which makes the idea entirely different from what it was when given by your speaker. I would suggest that your interrogators go back to the source from whence they obtained their information, and if they have not given it verbatim, give it so. And if they have, we shall then declare, as we do now, that we made no such statement, because with reference to the soul we should be untrue; but with reference to the spirit it is true; of the soul's body it is true. There never was an immortal spirit, not so far as I know. I bring you no proof, and I never did, of the immortality of the spirit, nor can I bring you any proof of the immortality of the soul. Eternity alone can do that. If you define immortality as an existence after death, why, then I bring you ample proof; but to me it means something more than that.

Q.—What constitutes a Spiritualist?

A.—The body of individuals professing to believe in modern Spiritualism will tell you that a belief in modern Spiritualism makes them Spiritualists. Well, so far as they know anything of Spiritualism, it does, but so far as the divine idea is concerned, it does not. To be a true Spiritualist is to live always as if you were sure that you were in the presence of angels; to do nothing that you would not be willing they should know of your doing; to consider them your guests at all times and under all circumstances; to exercise charity in all things and toward all persons; to lay aside all bigotry, all that which would rise up and say, "I am more holy than thou; I have more truth than you have." To be a Spiritualist is to believe in the doctrine that Spiritualism teaches, and to practice them; to seek to live as near to the divine light, which you each one possesses, as is possible for you to, and to be students in the temple of life, seeking to understand its science, to know from whence you have come, and where you are, and whither you are going. Spiritualism is a great truth, and for one to fully understand it, he must be exceedingly wise.

Q.—Which of the two principles, soul and spirit, is subservient to the other?

A.—They are each dependent upon the other. They each serve the other. Even as matter and the principle of matter are constantly acting and reacting upon each other, so the soul and the spirit hold the same relationship to each other.

Q.—Did Mr. Parker control the medium at Temple Hall, last Sunday, to answer questions?

A.—Mr. Parker was certainly present, and in a certain degree exercised an influence there.

Q.—Why, then, did he not manifest the same wisdom as in the answers he gives here?

A.—A river is measured by its banks. Thoughts are measured by the channel through which they pass. And, again, Theodore Parker is intimately, spiritually connected here, and is possessed of the freest intercourse through the powers of the medium. It is not so there. There are barriers there that Theodore Parker has no right to break down. He has the right to break down all here, if he wishes. Therefore if it becomes necessary he does so. Indeed, there are many reasons why the same degree of intelligence may not be manifested there as here, or vice versa. The physical organism has much to do with it. The various conditions incident upon the time of control, have much to do with it. Indeed, the causes which go to make up the conditions are legion.

Q.—The remark made by the intelligence with reference to the immortality of the soul and the spirit, disarranges my former ideas, that the soul is the elementary principle through which the spirit acts. You say the soul is paramount to the spirit?

A.—That is the position I occupy. It is a mere difference of opinion concerning terms. I place the soul where you place the spirit. One must be the body through which the other acts. That body being a compound, is subject to the laws of change. It is destructible, and when it has existed under certain laws as long as it can remain in harmony with those laws, then there comes a change. It must dissolve. It is no longer endowed with power to hold its particles together. So it decomposes. It dies, and the soul takes on another body better adapted to its higher conditions, for it is constantly soaring upward. May 9.

Clara Robinson.

Mother wanted me to come here. Clara Robinson was my name. I lived in Anderson street, West End, in Boston. My mother told me to tell you if I could come here that she was a Spiritualist, and that she always had the Banner, and she should be so glad to hear from me. I've been gone six weeks. I had the fever. I lived here eight years and five months. Mother wants to know where I live. I live in heaven, and I've got old Tom there, and I see little William. But he is big now, and I don't live with him. I don't live with any of our folks. I live where they take children that ain't got anybody to take care of them, and it's a beautiful place. It's in heaven, and we have everything we want, and I've got a white hat now, and I've got beautiful things, and somebody will have a place for mother when she comes; and tell her I'm coming home to-night and rap to her. [Can you?] Yes, sir, I can. [Does she know it is you?] Said she should if I'd come here and tell about it. Do not forget to tell her I've got old Tom, because she said perhaps I'd have him. I have a good many nice things. I ride, and I've got five dollars. I could not have any here. I got five now; and I have everything I want. I should not want to come back here, but I wish mother would come. I hope she will die soon. [I'm glad you have so many pretty things.] I'm glad too. I dance every new thing I get, tell mother. I ain't so black as I was. Do not anybody call me "nigger." [Your mother will be glad to hear from you, I think.] Oh, she will, sir, I tell you. She will sing about it. I hope she won't get it till after supper, because she won't eat anything. I don't know as she will eat anything all day, she will be so glad. [She won't get your message to-day.] No, not for a good while; but she will see my name, and will be looking out for it. She knows. Good by. May 9.

Samuel Warren.

I lived in Boston nineteen years ago. My name was Samuel Warren. I lived on Prince street. I died of paralysis. I was seventy-eight years old. I wish to make a communication with some of my family—any one who is not afraid of this new light. I want them to take advantage of some good means to meet me, for I have something of importance to communicate to them. It is with reference to a missing paper, in which I had provided for Alice's child, and those who are most interested can give me the privilege of speaking with them, and I shall tell them what I have not been able to before since my death. Alice's child is now twenty-two years old, and has never received a dollar. I will say here, the paper is not destroyed, and I have it in my power to give information concerning its whereabouts, so I hope they will give me an early call. May 9.

Ludwig Andros.

I am troubled about things in this life. I borrow money from poor man. I promise to pay in one month. I die in one week from that time. I die quick. I have no time to make ready any

thing. He tells me then when he get the money for me he be in trouble himself if I not pay. He thinks about me, and I come to him, but I have no power to speak to him. He has one brother who is interested in these things, and I hope through him to reach Myrick—Myrick Soul. My name was Ludwig Andros, and I want to say to him, that Myrick Soul shall go to Mr. Daniel Rodericks. He knows him, and he will pay him two hundred and forty-seven dollars. He has only to go, and he will get it. [Is it on your account?] Yes, I shall then be at peace. I am not now. I'm in trouble. I go to him and share his trouble, and not get any release from this world. May 9.

Seance conducted by Theodore Parker; letters answered by Josephine Carlton.

MESSAGES TO BE PUBLISHED.

Thursday, May 11—Invocation: Questions and Answers; John Willey, of Kittery, Me. to his son: Capt. John Knowlton, to friends in Portsmouth, N. H.; Belle Wood-Awake; Maria Louise Bennett, of Fall River, N. Y., to her mother; Monday, May 13—Invocation: Questions and Answers; Luther Bell; Minnie Adams, of Troy, N. Y., to her mother; James Connelly, of Boston; Tuesday, May 15—Invocation: Questions and Answers; William Henry, of Boston; Adah Isaacs Menken; Henry Judkins, died in Switzerland; Thursday, May 18—Invocation: Questions and Answers; Samson, to his master, Nimrod; George Moore, a Mother, from Hyeourt, Syria, to Dr. Smith; Henry J. Raymond; Edith Walters, to her mother.

Donations in Aid of our Public Free Circles.

Since our last report the following sums have been received, for which the friends have our warmest thanks:

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Passed to Spirit-Life:

From Candia, N. H., Aug. 4th, Luther Flint, aged 49 years 11 months.

Although he has left the mortal form, we do not feel that he has really left us, but believe that in spirit he is with us still. One more called to the anchor hand, to guard, guide and counsel. Ever a deep thinker and an earnest worker in the cause of Spiritualism, we cannot feel that his work is ended, but believe that he is still toiling for the good of humanity. Funeral services conducted by Mrs. N. J. Willis, of Cambridgeport, Mass., Aug. 23, 1871.

From East Cambridge, Mass., Aug. 21st, Mrs. Phoebe A. Newell, aged 73 years 10 months.

After two years of intense suffering, anxious to join her loved ones on the other side, she has safely passed over the river. Her husband and children are all well. The presence of two spirit sisters, who have been near her, may the remaining sister and her husband be spared to the world, and the one called to the home prepared for all, where sickness and death are no more. SAMUEL GROVER.

Boston, Mass., 1871.

From his father's residence in Vineland, N. J., Friday morning, August 11th, Albro Paul, aged 29 years.

He was the son of Charles Paul, formerly of Springfield, Ohio. The funeral services took place Saturday afternoon, 11th inst., in the grove of the Oak Hill Cemetery, conducted by E. K. Connelley. They consisted of readings from the Spiritualist, a poem by Mrs. Connelley, and remarks by Messrs. Treat and Dixon. Mrs. Paul's home here, and in Springfield, has been for many years the pleasant home of speakers and mediums.

From Lexington, Mass., Aug. 21st, Mrs. Phoebe Greenleaf, aged 79 years.

(Notices sent us for insertion in this department will be charged at the rate of twenty cents per line, for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.)

BANNER OF LIGHT:

AN EXPOSITION OF THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

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Banner of Light.

THE WEST. Warren Chase, Corresponding Editor.

Office at his Spiritual Reform and Liberal Bookstore, 614 North Fifth Street, St. Louis, Mo.

Copies of the Banner of Light, including back numbers and bound volumes, can always be had at this office.

[The following letter of our esteemed brother, Austin Kent, was answered at present only in brief, by notes, hoping to be able sometime to get out our book on Pre-Existence, which will give our views in full.]

MR. WARREN CHASE'S "PRE-EXISTENCE."

EDITORS BANNER OF LIGHT.—I read everything I can find from the pen of Warren Chase. I have believed, if any one, could convert me to the pre-Existence theory. From his last, he appears to be an Infinitarian. His "Divine Mind"—his God-head—is composed of an infinite (or less) number of parts, which he calls "soul-germs." Each of these has been and is to be eternally conscious. (1) Then, is that Mind's consciousness one or many? or is it both one and many? To Mr. Chase, pre-Existence does not prove or affirm re-incarnation; but, as these "soul-germs" are unchangeable the same, I cannot see why the fact of their appearance once in a body does not, at least, prove them liable, if not make it probable, that they have and are to experience an eternal succession or repetition of such experiences, and on the same plane. (2) The old God, (he is getting old), after resting from eternity, began to create, and to create souls which were to be endless—enduring. This added nothing to him, as he was infinite and unchangeable before!

Now, we have any number of conscious (finite or infinite—what?) individual "soul-germs," which—who, after having remained in a "germ" condition during the endless past, enter a body to suffer and enjoy—just once—to be followed by an eternal—what condition? If they are, after death, more, other, better or worse than "soul-germs," they have changed. If each is to be eventually the same after the earth-life as before it, I have no controversy with his logic. (3) Do we do not, these "soul-germs" eventually return to the "Divine Mind"? (4) I must conclude they never leave—never out of it—as they are and can be no more, no less, and nothing but the "Divine Mind." Are or are not vegetable and animal germs as truly a part of the Divine Mind, or of the Divine existence? (5)

As these "soul-germs" are the only God or Gods, I conclude they must be the creator or formers of all the forms we see and know. (6) In this, or in anything, do I misunderstand Mr. Chase? I write not a line to embarrass anybody. I am in an honest search of something more rational than what I now possess. I believe souls grow souls, and that they grow by the use of the "soul-germs" which are in them. If there is something more rational, I am after it.

As these "soul-germs" are absolutely unchangeable, unimprovable, can Mr. Chase suggest any benefit they can derive from spending less than a moment of time, in comparison to their eternity, in a material body?—and will not the same arguments which show the necessity or value of one short earthly experience be as good for more such? (7) I am sure they will. These "soul-germs" are not said to be transient, but are eternal. If we could conceive it possible for them to have wants, these wants must be eternal. As it is true that the "soul-essence" exists in an infinite or less number of "soul-germs," each of which is conscious, indivisible and unchangeable, about how much have we gained? (8) Was that pre-life happy or miserable, or both? (9) And if the "soul" is unchangeable, will the future life be happy or miserable, or both? Many persons would be glad to forget much of this life, as they have forgotten the past life. I am supposing they had a past life. If a past, is it not in mercy to us that the past is forgotten? (10) It seems to me that the doctrine of a pre-Existence, as held by Mr. Chase or by any of its advocates, gives us no rational grounds of hope for a better future. If a pre-life and this life was so miserable, why do we have to enter a world of so much misery even once? If that life was more miserable than this, the pre-birth deductions from that fact are too many to even hint at in this article. (11)

AUSTIN KENT. Stockholm, St. Lawrence Co., N. Y., Aug. 11, 1871.

NOTES BY MR. CHASE.

(1.) Not necessarily conscious, as a healthy man is conscious only about two-thirds or three-fourths of his lifetime here; and the same, or nearly the same, proportion may pertain to the eternal life, since consciousness is not essential to existence, but is a result of organization, and dependent on organs and conditions as much as vision is. Many of the lower species of animals evidently never are conscious of existence more than plants, which also have life. Consciousness, evidently, always exists in the aggregate, as that is never disorganized as our bodies are.

(2.) This state of existence is not our real life, but is only a gestation of the soul, which is born at the death of the body, and when ripened and matured in the sphere of our planet and the cycle of its life, would not more naturally return to this earth and a new birth than a man in his second childhood would return to nursing a mother's milk. There are other worlds and regions to explore and enjoy.

(3.) We have so often explained our views on this point that we are almost ashamed to repeat them. The soul-germ is not conscious except through its organization. It is, in us, now passing one of its transitions, or nights, through the Lethæan birth into its real life over this earth, and is, only, at best, physically and partially conscious; for we are not really conscious of being souls with divine life eternal in us, and have to find proof that physical death will not destroy us entirely through our senses, or remain in doubt. This moment of time in which we are passing from a past organic spiritual life over some other world to the real life that awaits our spiritual birth into this sphere, is, like millions that have preceded it, varying, as do our daily experiences, to make variety; and a few of us, like Bro. Kent, get slight foregleams of a real consciousness, and are troubled about the past and future; but we are all safe, with no possibility of losing consciousness, or of permanently losing consciousness and knowledge of the past and future. Souls and soul-germs are infinite in number and variety, and are eternally changing places, but never increased or decreased in numbers. Progression is only change, and in that sense only is eternal.

(4.) They can never return to that from which they never depart, nor to that of which they are forever a part, and which embraces them all. (5.) All are parts of the stupendous whole, but germs that do not develop organic forms with soul-life can hardly be called soul-germs; but no doubt each particle fills its place in the infinite variety, as we do ours. (6.) The Infinite Intelligence operates and controls the whole, as the finite does its part; and in and through the whole is the immutable LAW which no power can break nor change—a fatalism, holding even Divine Intelligence in existence and order, in spite of itself; or, in other words, there is no power to create nor annihilate, nor even to subvert the great universal harmony. (7.) We do not really spend more than a moment of our eternal life here, and when we get up higher, and are spiritually born, shall see the use of this, and not desire to repeat it here. (8.) We neither gain nor lose; but are constituted to enjoy more than it is possible for us to dream of here. Be patient, Bro. K.; your turn and time will come, and you will know and feel the use of these long years of suffering, both physically and mentally. We have suffered men-

tally even longer. (9.) Both are essential, and we have much to do in making the proportions which are realized when we are free from the chains, burdens and curses of this Mother Earth and its human laws. (10.) It is not forgotten, but will be vividly remembered when we are born into and developed in the memory sphere of spirit-life. (11.) The dark side, Bro. Kent, hangs on your mind from the long years of pain you have endured, in which you have almost, or quite, equalled old Job in the virtue of patience. We, too, have had our sours and sorry years of pilgrimage, and in our earnest struggles and efforts for the good of our fellow-beings, been misunderstood and abused most shamefully by those who should have been our best helpers and warmest friends; but the sunshine of a brighter sphere is already dawning upon us, and we know our reward is sure, and hence continue our work to the last. We thank you for the letter, as it brings you nearer to us as an honest searcher after the evidence on which we rest our convictions of eternal life, in which we, of course, could not believe until we could find some evidence of pre-Existence, as eternity with one end would be no eternity at all.

TESTIMONY FOR DR. NEWTON.

Mary E. Drummond, of Bunker Hill, Ill., sends us her statement, over her own signature, to the following effect, which is presented to us by our esteemed friend, J. R. Monroe, who is a near neighbor and knowing to the facts, and adds much more which we leave out, while we know him to be perfectly reliable, and to him we refer all who wish to know more about the case.

She says: "I had been sick two years and two months before I heard of Dr. Newton. Was first taken with typhoid fever and inflammatory rheumatism. Two doctors called my disease typhoid, and one a slow fever—two doctors said the bone of my leg was not affected; one said it was, and a piece of the bone was taken out by a surgeon. My leg was getting along nicely, but I could not walk without a crutch, and was crooked, could not straighten up, and had severe attacks of pain in my left arm, and had to sit night and day in a chair. For months I could not raise my hand to my head; my spine was crooked, and is now straight, and in three days after I received Dr. Newton's letter I could walk about and had no more pain. Many thanks to Dr. Newton and Mr. Monroe, who wrote for me and got the Doctor interested."

Mr. Monroe assures us that Mrs. D. could often be heard in his house screaming in her agony, and excited great sympathy with all the neighbors. As she was unable to pay any more bills for treatment her case was considered hopeless. She paid Dr. Newton nothing but blessings, which will go beyond this life and be good currency in the next. She is now about town, astonishing the unbelievers and the ungodly, and arousing so much prejudice against Spiritualism and its unholy acts as to array the D. D.'s and M. D.'s with a power that keeps the facts in the case out of the local papers, which depend largely on their influence for support, and, of course, must trifle their sails to the breeze. Neither Mary nor her friends (except Mr. Monroe) are Spiritualists; and while the M. D.'s lay it to her faith, she had none in Dr. Newton, but had in them until they failed to cure her. She was treated only by Dr. Newton's letter magnetized, and used as directed with perfect success, and we are assured.

This is not the only case that has been reported to us of late, as occurring in this far-away section, but as this case is to be used at Bunker Hill, and the papers there decline to publish the facts, we give it to our numerous readers in Southern Illinois, and refer to J. R. Monroe, of Bunker Hill, and to Mary E. Drummond, the subject.

IN RELATION TO THE CONVENTION.

"DEAR BROTHER—Excuse a stranger for troubling you with this note. I am very anxious to attend the American Association of Spiritualists at Troy, N. Y., in September. We have no organization here, as yet, and I fear we will not in time to send delegates to that Convention. I do not feel able to go, unless there is a reduction in railroad fare. If there should be, I do not know as I could go, unless I was sure of a place. Will you please give me information on this subject? I have two reasons for wishing to attend that Convention; first, I wish to become acquainted with Spiritualists from different localities; second, I have been engaged in a girl's school, have a valuable school property, beautifully located, was compelled to close my school last year, in consequence of the persecutions of the Orthodox Christians. They called me an infidel, because I love and practice the pure and holy teachings of Jesus. Being alone in the work, I could not row up stream. Here we should have a progressive school; a better or more heavenly location cannot be found in the United States than this."

We insert this letter as one of many, showing the general character, honesty and earnestness of those who have and will attend these conventions until there is a radical change in the system, and also to prove what we have before said about the dispositions and capacity of delegates, &c. Now to this sister we would say you would be greatly disappointed should you attend, for however much persons in attendance might sympathize with you and desire to carry out your wishes, and help you start a school, you would find them, both individually and collectively, unable to do so, and you would also find many others like yourself, with projects equally or more deserving, pressing in vain their cases on the Convention and its members. What is worse still, you would find, if means could be raised to start your enterprise, objections would at once arise of a sectional character, and local prejudice would run riot, as it does in other societies where the popular will has to be consulted. We were sickened and almost heart-broken by local and personal prejudice, wrangling, discord, slander, &c., that have run riot both in and out of our conventions and among the believers in our glorious gospel, and yet it is not as bad as in the churches.

CHARITY COVERING SINS.

A Missouri paper, commenting on a case in which an elder female induced a younger to go into the social vices that lead to ruin, says: "While no punishment could be meted out that would be too severe for the thing in female form, who, by a story of imagined injury and wrong done, succeeded in blighting this fair young flower, let us not look too harshly upon her who is more shamed against than sinning, and remember that."

No matter how far from the right she hath strayed, No matter what inward dishonor hath she done, No matter what element cankered the pearl— Though tarnished and sullied, she's some mother's girl."

The writer forgets entirely that the lines apply to the former as well as the latter case. It makes a wonderful sight of difference with some persons whose ox is gored about the estimate of criminality.

SACRED SUBJECTS.

The riots in Ogdensburg and elsewhere, where some person leaves the Roman Catholic Church and attempts to expose its follies, errors and wickedness, show that it is a sacred affair that cannot bear to be exposed. Who ever heard of a riot to prevent a renegade or any other speaker from exposing Spiritualism? In fact, the lectures against it by those who have previously advocated it have generally helped more to advance it than did those of the same speakers when given in its favor. The more said about it, the better for the cause, and the more it is exposed, the more it spreads and is embraced. It is not, like Catholicism, too sacred to be exposed and viewed from both sides.

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DISTILLED LIQUORS.

According to statistics from the Revenue Department, there is said to be now in the United States about one gallon of distilled spirits to each inhabitant, with a fair prospect of a large increase from the cheapness of grain, large sale and fair price for liquors. This, although revenue is derived from it, and many collectors furnished from various sources with plenty of money, is nevertheless a sad and sorry picture for our country. One gallon to each person is enough to kill one-fourth of the whole population and render another fourth crazy criminals. It supports and creates crimes and criminals more than all other causes. It produces more poverty than all other causes in this country. It is the fire that keeps the social hell boiling, both in families and baggies. It is an entire destruction of breadstuff used to manufacture it, and worse than burning it up. True, the seller gets pay of the last one who uses the liquor and gets /s. If burned, the owner might get pay from insurance, but in both cases there is a total loss for somebody, however much it may be shared and divided. To us, it has long seemed time that the government of this country took the distilleries into its own hands, and stopped all that which is needed for mechanical and chemical purposes.

THE SCIENTISTS AND SPIRITUALISM.

BY JOHN WETHERBEE.

Science knows no spirit. Science is the world's demonstrated truth. Whatever is undemonstrated is speculation. Speculation may solidify into science, or it may dissipate or explode, but speculation is not science. Science holds close communion with matter. The area of matter widens, and science widens with it; but it makes no connection with spirit. Science has stepped from earth to planet, and from planet to sun, and from sun to nebula, the supposed mother of suns and systems. Science ranges from the earth's centre to the Milky Way, itself a glory whereof it goes, but in its wide sweep finds no spirit. As poetry has said, "Out of one blood God hath made all the nations of the earth," so science, in its extended outlook, says—and with truth—"Out of one stuff God hath made all the orbs of the universe." This "stuff," in whatever form presented, is the domain of science; and spirit, to the scientific mind, refuses to put in an appearance; reduced to the last analysis, it finds nothing but an all-pervading, all-persistent force. The reduced expression is: No force—no matter.

Where this force connects with spirit, or if it does, or how related, science is powerless to answer. But, then, half of the battle of the Spiritualist is won when the materialist is obliged to admit the fact (which is against the inclination of scientific thought) that in the last analysis the visible world is the product of the invisible. That, it does do when it resolves matter into invisible forces; it is but one step, logically, to say the mind of man—meaning his spirit—is not the effect of his organization.

Science, then, dealing with forces, is on the very confines of matter. It is sounding, or trying to, in very deep water; it has a solid road behind it; as far as it has gone, it rests on the bed rock. During its progress up to this point, imagination has constantly whispered, "nothing venture, nothing have," and still whispers, if you choose, as modern Spiritualism, "nothing venture, nothing have." Imagination has often proved the accident of great discoveries, so that it is a debatable question which takes the prize, imagination or human reason, the poet or the philosopher. Certainly, science would never have held the universe in its hands, to the extent it does, had it not been for the speculative spirit in man. Buckle, one of the ablest men England has ever produced, pays a beautiful tribute to man's imagination—what it has done to aid in the onward march of science; his remarks would be good reading, and though a materialist, his argument is a source of strength to the modern Spiritualist, though only an outsider will see any connection with the latter's belief and imagination. It will make this article lengthy to review his thought, but I will quote a line or two, to illustrate the point referred to:

"Many able thinkers consider the imagination dangerous, as leading to speculations of which the basis is not ascertained, and generating a desire to catch eagerly at distant glimpses before the intermediate ground has been traversed. That the imagination has this tendency is undeniable, but the emotions are as much a part of us as the understanding; they are as truthful; they are as likely to be right; if the man of science despises their teaching, so much the worse for him."

From this chapter from Buckle, modern Spiritualism can read a lesson to the scientific world in its dealing with this "new departure" from chronic and unscientific religious ideas; but an idea based on truth can wait; its day will come; and the late expressions of science on this subject, indicate it to be close at hand.

The persistency with which people who have had experience have held on to spiritual manifestations, is very remarkable. From the time the rap was heard, a generation ago, which interpreted itself as a human being who had passed the bounds of mortality, to this time, how varied and how persistent the manifestations have been, and how widespread and spreading is the thought. It has been exposed, detected, explained and exploded, but shines the brighter for it. It has been proved to be anything, and everything, and nothing; it is deception; it is devil; it is mesmerism; it is unconscious cerebration; the pulp fulminates against it; science turns its back on it, and still every day there are more believers than there were yesterday, and so it will continue. Robert Hare, in the front rank of the scientific world, examines it, proves it, holds fast to it because it is good. Then his record counts him nothing; science cuts him; his name is no more heard in its heaven. John Pierpont, in the front rank of the theological world, tastes and finds it true and good, and he, covered as he was with high record, hears the voice of his brethren say, "What a pity!" And when he dies with it on his lips, they gather him to his fathers, and preach of his virtues and his glories, and their glories, but the subject dearest to his heart—that was his consolation in age and in death—is never mentioned. Still it increases, and the air is full of it. Harvard College examines it, or pretends to; it hides itself from these wise and prudent savans, (?) and reveals itself to babes.

The Scientific American, speaking for them and for science, after referring to this unique "Harvard" investigation as a squelcher, says, "In a word, cataplexy and hypnosis explain all the mental manifestations; and cheat, self-deception and legerdemain all the physical manifestations." And do you believe it, that after this nugget of condensed wisdom had found utterance, there then were no symptoms of any ebb-tide in the steady flow of this modern spiritual idea? Now and then a sensible word on this subject finds expression within the lines of science; and the time will come when all its words will be equally so, and we will say to it, "Late, but welcome." The sensible word I refer to was found in the Journal of Chemistry, where the editor, investigating, found proof that it was something, and not a cheat, and said:

"That enough had been observed to lead to the conclusion that there is one power, impulse, a force in Nature, regarding the character of which mankind is totally in the dark."

That is all a sensible Spiritualist ever asks—simply to admit the fact. Allow men to have eyes in their head, and believe what they see, when they see it; definitions will come in due time. I said earlier in this article that science was now on the confines of matter; and, studying forces and in keeping with this "conclusion" which I have quoted from the Journal of Chemistry, some men of high scientific culture have investigated the phenomena with Mr. Home, the medium, and find an intelligent force that can play a tune on the accordion, and can make itself demonstrated in an avoirdupois point of view. They say there is a "psychic force" around the human organism, which is an important subject for scientific study. The circumstances and character of this investigation are such as to leave no trace of doubt; hence that settles the question as to the fact; and as the phenomena observed on this occasion were of the extremely improbable, the settlement of them settles the possibility of all the variety claimed as spiritual manifestations. The Scientific American devotes much space and three pictures to the records of the investigation referred to, and bearing testimony also to the high standing and character of the investigators. It is good summer reading to turn back and compare its pictures and comments of to-day with what it said six months ago, and which also I have quoted, or rather referred to, quoting only its pith. I have more to say on this subject, but I had better leave it for a future article; it will keep, and the spiritual manifestations will keep also. I will close by quoting from the Boston Journal of Chemistry on the subject of this investigation, and, as it uttered the first sensible word I ever heard from unconverted science, its remarks on this subject interested me much, and I am sure will the Banner readers, and so I give it as a conclusion to this article. It is headed

"THE GREAT MYSTERY."

"There are many mysteries connected with the natural world which may justly be termed great, but there is one class of phenomena which is of a nature so deeply mysterious that it may well be called the great mystery. It is now attracting public attention to a large extent, from the circumstance that three eminent scientific gentlemen of England have recently attempted to investigate it, and, after devoting considerable time to the matter, have published some extended statements of important nature. Prof. Crookes, the eminent chemist and editor of the London Chemical News, Mr. Huggins, whose spectroscopic and astronomical researches have rendered him famous in the scientific world, and Mr. Sergeant Cox, a prominent member of the English bar, have had Mr. Home, the 'medium' so called, in their hands, and have made, in connection with him, a large number of experiments with the view of discovering the nature of his 'tricks,' or the source of his extraordinary powers.

The conclusions reached by these eminent scientific gentlemen are not surprising or disappointing, inasmuch as we were certain, when the investigation was entered upon, that they would be brought in contact with phenomena which they could neither understand nor explain. The most important conclusion reached is, that the sights, sounds, and physical disturbances generally, which are produced in connection with Mr. Home, are not tricks of his devising, and that he is not an impostor or charlatan, as is charged by many.

The truth is, the men known or recognized as scientific investigators are no more competent to investigate or explain this mystery than shrewd men from other classes or other pursuits in life. Gentlemen, devoted to the strictest scientific research, acquire habits of close observation, and are usually ingenious in devising mechanical and other aids for the elucidation of the principles and laws of Nature, and hence are properly regarded as teachers in matters of science. But the phenomena exhibited through the man Home, and hundreds of others in the remotest parts of the world, are not of the order of the phenomena of the sciences, and, consequently, scientists have no data, no experience, no precedent upon which to base investigations.

During the past quarter of a century we have many times been called to investigate phenomena connected with the medium which have recently come under the notice of Messrs. Crookes, Huggins, and Cox, and we confess to have been baffled and confounded by what we have seen and heard. Probably few experimenters have had a wider or a more diversified experience in the various departments of scientific research, and in the methods and appliances used, and yet we have found no appliances, no experimental tests which afforded any clue to the mystery.

Contradictory, uncertain, capricious as the phenomena generally are, they yet seem to be governed by some laws or conditions which, if not fixed, approximate to that condition. 'Mediums' tell us that they have no control over the demonstrations; that they are passive and disappear independent of their wills. This is virtually saying that the phenomena are spontaneous, or independent of human volition, and such appears to be the case. It is certain the 'tricks' are not absolutely at the command of any one. We have watched with much impatience for hours in the houses of friends for the demonstrations, and it was not until we were upon the point of departure that the strange antics commenced. In these instances the impatience, desire and anxiety of the family whose guest we were, were greater even than our own. We do not know why this is so; in fact, we know nothing whatever about it; but this anomaly is reasonable ground for concluding that we shall always remain in ignorance. It is the ignorance of the conditions upon which the phenomena depend that leads so many to regard them with suspicion and distrust. Whenever we understand the laws under which this strange power acts, then we may be able to experiment at will, and submit to careful study.

Manifestly there are invisible, imperceptible agencies of great power in this world, other than those which modern science recognizes, and it is a source of no little annoyance and mortification that thus far we have failed to bring them within the field of scientific investigation. At present the whole matter is involved in doubt and perplexity, but we have faith to believe that a future age will find means to solve the great mystery, and roll away the dark clouds which obscure our vision."

"Strange Visitors."

This is, truly, a "wonderful" and interesting book. Each article gave me a very different feeling. I have read them with the utmost pleasure, coming, as I verily believe, from the unseen to many—but not to me—of those who are dwellers of the "Better Land." It meets my idea of Spirit-Life as well, if not better, than any work I have had the opportunity of perusing. Being somewhat acquainted with the source through which they come, I wish the book might be in the hands of every human, earth-weary being.

Faithfully yours,

DR. WM. OSGOOD PAGE.

860 Sixth Avenue, New York.

Charles Scribner, the head of the publishing house of Charles Scribner & Co., New York, died of typhoid fever, August 10th, at Lucerne, Switzerland, at the age of fifty-one.

A CARD.

Editors Banner of Light, and Sympathizing Friends Generally.—The Spiritualists and friends of progress of Vineland, N. J., send you kindly and hopeful greetings. We are as happy and earnest in our labors for human enlightenment, as firm in the faith of our angel-guided religion and philosophy as ever, and as sure that the enemies of our cause will regret the wrongs they do us as we are that we are founded on the rock of Science and canopied by the radiant dome of Truth.

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