

Children's Department.

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"We think not that we daily see
About our hearts, angels that are to be,
Or may be left they will, and we prepare
Their souls and ours to meet in happy air."
(Lionel Hunt.)

(Original.)

SELFISHNESS:

AND THE TROUBLE IT BRINGS.

(Continued.)

Lucy, sitting in the sunshine of a glorious autumn day, saw the far-off sky and thought of Gertie; and down to the soft shadows on the grass and dreamed of Christ; and a sweet content stole into her heart, as she remembered that she had not listened to Christ's persuasions to go a-boating, but had urged him to take Gertie instead. And the peace of self sacrifice shone out on her face and gleamed in her eye. But she had not long to dream.

"Lucy, Bessie is waking; go and see to her."

And Bessie, with a little querulous note, announced that Lucy's rest for the day was over in that one short, sweet dream. All day long the baby fretted, and Lucy sang, and rocked, and walked the room with the little one; and once, as she glanced out toward the river, she saw the boat gliding by and heard a merry laugh—she knew it was Gertie's—like a little ripple of the stream. When her arms ached, she remembered that laugh and was glad Gertie was happy; and she grew rested again. There is nothing that will rest the body, as well as the spirit, like loving thoughts.

The baby grew more and more fretful, and its pale face became more sunken, and it clung to Lucy with a desperate clasp, and looked up into her eyes with a longing eagerness, that made Lucy almost tremble.

"How the little thing loves you," said Mr. Vane. "Perhaps you are leading its little spirit to its home."

Lucy did not understand what Mr. Vane meant, and looked up doubtfully.

"The little one must die, Lucy. I see it in the far-off look of the eye. Did you ever think that your love was like a beautiful warm garment to wrap the child in, and that it might take that garment to heaven? And then, when the little one is there, some part of yourself will seem to be in heaven?"

Lucy held closer the dear little form, and thought many beautiful thoughts of the heaven it was going to; and before they knew it, while they thought the little one was going to sleep, its little spirit, wrapped in the mantle of its father's and Lucy's love, was taken by the angels, and its pains all soothed, and its weariness changed to sweet rest. Those were sad days for Lucy, for she missed the voice that called so constantly, and knew not what to do with her hands, that had been so ready to tend the little sick, fretful baby. She folded up the soft blankets, and laid aside the little socks, and kissed the ivory rattle, and wondered if the little one needed them now. And Mrs. Vane wept a little and then went to her bed and read, that she might forget all troubles.

Thus Lucy was released from her duties, and might go home if she chose. But she knew that the days at home were no more prosperous than when she left. Gertie led Arthur into many deceits, and she was constantly planning means to gratify her selfishness. Good Mrs. Clipp first gave up her sugar, then her tea and coffee, then her butter and eggs, and lived as simply as possible, that Gertie might be gratified; and she never dreamed that she was helping make Gertie more unlovely by every sacrifice which gratified her selfishness. Mrs. Clipp's work paid so poorly that she had to employ every moment in order to earn what was necessary for their daily use. She found debt after debt, coming upon her without the means of paying it; for what Gertie began as a sort of experiment, she continued to practice. Good Mrs. Clipp remonstrated a little at first, but her kind heart was sure to forgive Gertie, and she always trusted that something would happen by-and-by to make her quite at ease again.

But Lucy, in her visits at home, saw her mother's anxious, careworn face, and wished more and more to be able to help her. For this reason she dreaded to go back again, and lose the chance of carrying every week the fifty cents that she earned by her care of the baby, and she gladly heard Mr. Vane say:

"Lucy, if you wish to remain with us you can. Mrs. Vane needs some one to help her. But you must remember that you will have many things to bear. People will call you a servant, but I shall call you my dear little friend; and I shall feel as if you were giving me every day little glimpses of heaven; for a loving spirit can always open the gates of Paradise, and carry the tired, weary souls in for a little rest and refreshment. I don't think, Lucy, that I should ever know anything of the bread of heaven, if some gentle souls here on earth did not feed me with their love and goodness."

So Lucy staid to be Mr. Vane's friend, but to be esteemed as a servant by Kitty and Bertie. And she was able to carry her dollar home to her mother every week through all the winter. Kitty and Bertie went to school with Christ; that winter, and Lucy thought what a pity that Gertie should not go, just because she had no books; and Lucy wondered how books could be bought for her. This wonder became a little prayer of asking; for every night when she had thought of the baby in heaven, she thought of the angels too, and if they could not help her to get books for Gertie.

Many a sweet dream Lucy had of the baby. Sometimes she saw it, with its sunny, glad face, playing with flowers, so bright and glowing that Lucy wondered where they grew. Sometimes she sat on the soft velvet carpet of a room, and her little baby fingers clasped beautiful toys, that were shaped like flowers. Sometimes she was borne in a little carriage like a shell in form, and crowded and laughed, as the pet animals followed her or licked her baby hands.

And all these dreams made a beautiful place that Lucy called heaven; and so at home did she feel there, that when she awoke she thought she had been living with Bessie, and had brought back to earth some of the golden glory that seemed to shine ever about the little child. Perhaps she did, for she was gentle when Mrs. Vane fretted, and patient when she imposed hard tasks upon her. But Lucy dreamed also about the loving angels that delight to bless the earth, and she could understand how they could answer her prayers. So she often prayed about the books for Gertie, and was sure that she should find some way to obtain them.

Mrs. Vane was very ill and could bear to have no one about her but Lucy, who patiently watched by her side and answered all her wishes. When she had recovered, Mr. Vane told Lucy that he

wished to do something for her, and preferred to ask her what it should be. She did not hesitate to ask for the books for Gertie.

"But I wished to do something for you," said he.

"If you please," said Lucy, doubtfully, "that will be for me. I shall be so glad to think that Gertie is at school, that I shall feel as if some great good had come to me."

Lucy found on her table the next day a package of books for Gertie and one for herself. She could now learn all that Gertie and Christ learned. Oh, what gladness sparkled in her eye! How fair and beautiful the pages looked to her!

From this time, Lucy had her hours for study. Mr. Vane heard her recitations, and her progress was wonderful. She repeated the lessons to herself while she swept and dusted, and no hour was too busy for her to find time to repeat what she had already learned. She found Mr. Vane so thorough a teacher, that there was no danger of her learning anything badly.

It was recess in the school where Kitty and Bertie Prang went, and Gertie, now quite familiar with them, stood by the school-room door near them.

"I suppose you have your lessons all learned," said Kitty, "but I'm sure I haven't, and I don't care. I'm going to a party next week, and I can't think of lessons while I have my dresses to think of. I'm going to have a pink satin waist and a white mull skirt, and white kid gloves trimmed with pink; and Bertie is going to have the same, only hers will be blue."

Gertie gave a sharp sigh. Why was she not going to the party? She determined to get an invitation, and to get a dress equal to Kitty's. She had not been to see Lucy since the school began; but now she had an object, and as she passed on her way home, she found Lucy trying to solve a hard sum in her arithmetic.

"Little dear," said Gertie, in her pleasantest voice, "what a sunny room you have, and you study so hard too. I couldn't do that sum, and I wouldn't try it. Have you seen Christ lately? He thinks all the world of you, Little; he says you're one of the best scholars he knows."

A smile of gladness passed over Lucy's face, and Gertie went on:

"Kitty Prang says she would n't speak to a girl that works out; but Christ says it isn't what one does, but what one is, that makes them worth noticing. I don't know, I'm sure; but it's horrid waiting upon folks. But as I was saying, Christ thinks all the world of you, and will do just what you say. Will you tell him I want to go to the party next week, and ask him to take me?"

Now it happened that Christ had written Lucy a little note, which she had just received, telling her of the party, and asking her to go with him.

"Perhaps you will say," he wrote, "that you have nothing fine enough to wear. But I say that I would rather see you with your white dress and blue ribbons, than many girls I know who can wear all they wish."

And Lucy had shown the note to Mr. Vane, who said he saw no reason why Lucy should not go, if Christ really wished it; and as it was to be a party of old and young, he would go and see that it was pleasant for her, and that no one was rude. Lucy had many pleasant visions of the bright assembly, and she was thinking to get excused for the evening, that she might tell her mother of the pleasant prospect before her. For this reason she did not immediately answer Gertie, who continued, without waiting:

"You see, Little, there would be nothing for you to do there, because—because the Prang girls—they would n't dance in the set with you, because—because—"

Even selfish Gertie did not like to finish the sentence.

"You mean because I live out," said Lucy. "I shan't go; and I will tell Christ, and ask him to take you."

Lucy said this with a hesitating manner, for the visions did not immediately fade from her mind, and she wished Gertie would go, so that she might think about it alone. And Gertie went, and thought no more of Lucy's kindness, but turned her attention to the probabilities of a dress suitable for the occasion.

Good Mrs. Clipp sat by the window, looking toward the western light, as it slowly dimmed and darkened, and she felt almost a wish that just so her life was going out, and all its weariness was over. But not long did she indulge in any but hopeful thoughts, and she welcomed Gertie cheerfully as ever, brushing carefully the snow from her dress, and bidding her toast her feet by the fire.

"How shall I manage to get what I want," thought Gertie, and not of the kind act, or loving word. She was anxious for Arthur to come in, that she might attempt to come to some conclusion with him. She did not dare to go to the store again to get trusted, for they had refused to let her have what she called for without the money. Honest, faithful Mrs. Clipp had lost the reputation of a lifetime by Gertie's management, and everything she sent for now had to be paid for on delivery. So Gertie thought that her only resource lay in an appeal directly to Aunt Jane. She began to cry, for good Aunt Jane could never bear crying, she knew.

"Now, darling, what is the trouble? Are you lonesome? No wonder; for I am poor company for such as you."

"I wish I was n't here. I wish I'd never come here," sobbed Gertie.

"Oh, don't say so! Nothing hurts me like your saying that!" said Aunt Jane, with much feeling, and for that reason Gertie kept saying it.

"I'm sure I do wish I'd never come! Nobody does anything for me here. I wish I was away. I don't know but I shall run away. Oh dear! dear!"

"Oh my pretty, my own, how I have loved you, and tried to do for you; but I know it is all very poor and very humble."

"No you don't try," said Gertie, being now quite sure she was getting hold of Aunt Jane's feelings just as she desired; "nobody tries; nobody cares. I wish I was dead. I'll go and kill myself."

"Now, dear, pray tell me what I can do to please you. I know it will be very little."

But Gertie would not speak.

"Only tell me, dear. Is there nothing that can make this humble home pleasant to you?"

By little and little, between pretended cryings, Gertie unfolded her desires. Good Aunt Jane's eyes brightened. Was there no way to make Gertie happy, when so simple a thing as a new dress would do it? And on her pillow Mrs. Clipp revolved plan after plan for accomplishing what really might be so easy if only she had a little money. But nothing seemed at all feasible. Work she could not, for it did not pay, and she should not have time. Ask to be trusted? Her pride would not let her, for had she not been once refused?

She had not put out her lamp, but lay watching the shadows that formed themselves in curious shapes about the room. Her whole heart went

into her thoughts; they were thoughts of ardent love and intense longing. How she desired to bless those she loved! What sacrifices would she not make!

There was one treasure left of Aunt Jane's more prosperous days. It was a string of gold beads, given to her by her grandmother, and laid by with great care in a nice little box, all buried in wool. Whether some of the golden gleaming of Aunt Jane's thoughts glowed before her and made her think of that treasure, it were hard to say; but sure it was she thought of it, and speedily resolved to part with it for Gertie's pleasure.

"It will be very little to do," thought she, "to make the child happy. I could never sell them to buy anything for myself, but for her it is different. Would not the dear old lady bless me, if she knew how it was, for putting them to so good use?"

Perhaps the dear old grandmother did bless her, for sure it was, no baby in its mother's arms went to sleep more sweetly than did Mrs. Jane Clipp, and with a more placid smile on its face, when she had once thought of the beautiful sacrifice that she could make for another's happiness.

TALKS WITH MY YOUNG FRIENDS.

NUMBER TWELVE.

As one looks at the moon, these clear, lovely nights, how many thoughts one has! Is it a world like our own? and do people dwell on it? We see, by looking at the moon, that it has dark spots on the surface. We sometimes imagine they look like a man's face. Now through the telescope these spots are found to be great basins, perhaps the basins in which great seas once were. But there are no signs of either air or water on the side of the moon that is always turned toward us. This is known because no clouds are ever seen through the telescope, and they would easily be detected if they were floating about in dark, dense masses. Thus we know that there is no atmosphere like our own, and no evaporation of water to form clouds.

So familiar have astronomers become with the surface of the moon, that they name the craters for distinguished men of science, and there is a range of mountains called the Apennines. The way it is known that one spot is a crater and another is a mountain, is by observing the direction in which the shadows fall. A mountain casts a shadow from the sun, while a crater shows its dark side nearest to the sun. This you can readily understand by looking at the sun in the morning, as it shines on some raised object which casts a shadow, and then look at the light and shadow in some vessel or excavation.

Thus it is known that there are mountains, and mountains that have been volcanoes, and so of course there must have been moisture once on the surface of the moon. But if at present there is no water, and no atmosphere, it will be difficult for us to imagine people who live there with bodies like our own.

How many things there are yet to be learned of the earth and its companions, and the laws that govern them; let us make haste to learn all we can.

Written for the Banner of Light.

LOVE.

BY MARY A. WHITAKER.

In silence, to the Holy Land of Love,
My soul was wafted on the wings of prayer;
Life's tumult hushed to rest, for there, above,
I breathed in freedom Faith's celestial air.

Above, where, throned in stillness, Reason reigns
Supreme o'er earthly passion, false desire;
Where white-robed Purity her duty claims—
Fair vestal-guardian of Love's sacred fire.

A land of bliss, where strife is changed to peace;
Where dark'ning storms of discord never come;
In whose dark worship all may find release,
And greet the love-light of a promised home.

Awed and subdued, yet sweetly, calmly blest,
My being stirred with aspirations high,
I looked upon the beauty, felt the rest
Of God's own presence to my spirit nigh.

All pure, all good, all beautiful, all bright,
This land of soul-thought, filled with love divine;
No mind may paint the glory and delight
Infused into its harmonies sublime.

Mine eyes reposed upon the hallowed scene;
Adoring tears of joy fell softly down
To kiss the nestling flowers and living green
Of which was formed Affection's fadeless crown.

Twined by the hands of angel-watchers near,
Those faithful leaders of the wise and true,
Who guide our footsteps through each circling year,
And gems of love within our lives renew.

I saw them wreathed with kind and earnest hand
The richest thought-buds from the emerald sod;
And all the angels in that seraph-band
Sought human hearts to wear those flowers of God.

But first they knelt before the altar-home
Where Purity, the white-robed angel, stood,
Her gaze uplifted to the sapphire dome,
O'eraching their bright realms of cloudless good.

They knelt, and, as their flowery circlets glowed
Within the radiance of that incense-flame,
A soft and solemn strain of music flowed,
And breathed in words as on the air it came—

Sweet, holy words, to bless the angel-band,
As, on their mission to the earth—scene bound,
They sped with loving heart and willing hand,
To loose the souls which sense had chained around;

To set the captive free, and bid depart
The demons Lust and Selfishness and Pride;
To cleanse the secret chambers of the heart,
And ever there in holiness abide.

Come, seraph-visionaries! we hail ye now!
Thrice welcome to this world of sin and shame!
We need your thrilling life-touch as we bow
Beneath our load of suffering and blame.

Oh, help us, as we toil and struggle here,
To live and teach your highest, holiest creed,
To firmly stand for all we hold most dear,
To prove that life is purity indeed.

So will your crowns of Love immortal bloom
Upon the brows of those ye smile to bless;
Our vestal-angel claim the soul's best room,
And Purity be wed to Happiness.
Springfield, Mo., July 21, 1866.

Two Irishmen were travelling to Portland, Me., when they stopped to examine a guide-board. "Twelve miles to Portland," exclaimed one, "Six miles across, just," said the other. And they trudged on, apparently well gratified at their sudden proximity to the forest city.

How does a hair-dresser end his days? He curls up and dyes? And a sculptor? He makes faces and busts.

Original Essays.

THE PHENOMENA OF MATTER.

NUMBER FOUR.

BY LEON HYNEMAN.

Matter, in its manifestational phenomena, reveals the divine purpose of its unfolding. We trace it throughout all of Nature's developments, from the pebble up to man, and in every stage we can see the use and end. In its highest development it is more apparent to sensuous observation. If we trace the human being from infancy to old age, we read a revelation more grand, sublime, beautiful and instructive than worlds, planets and suns can reveal. The infant is a divine pearl, a gem of loveliness, holy in its innocence and purity, and, as the divine magnet of the universe, draws forth the strongest feelings of the soul's devotion and love. Its attractive power absorbs the refined magnetism that wells from maternal and paternal hearts, and aids in forming the elements which give growth to the new-born spirit: the infant's power of attracting the spirit elemental principles, which, as nourishment to the soul, is in the ratio of its physical and spiritual constitutional unfolding. And ever during the earthly life, in mature years as well as in infancy, and in the onward progress in the celestial realms, the attractive force of the spirit attracts the magnetism and other forces from all surroundings, according to affinity, and appropriates the elemental principles to its own uses.

In the infant life the maternal love force gives tone and breadth to the undeveloped conscious principle. The primal elements and forces of all the possibilities of spirit and physical existence are in the germ. During gestation the form in embryo is unfolded, and the nourishment of the vital and physical powers is received from the maternal parent. The expression of the outward form from infancy through all the various stages of growth, indicates the states of the soul-life in its various changing conditions. The outward expression is a truthful mirror of the soul, which is illustrated in the indications of the countenance and the conformation of the head. How widely different are the expressions of the contented, cheerful, benevolent men and women, from those of the misdirected, the deceitful and selfish. In every phase and condition of the soul-life, from the highest unfolded spirit in the celestial spheres, and the highest harmonious man, to the lowest developed in the earth-life, these differences exist, and are most strongly defined in their approach to the extreme. These differences are all manifestations of the phenomena of that we call matter; as the rock, the tree, the flower, the animal, all forms in the whole of their outgrowth, are outward expressions of the spirit within.

There is a continuous correspondence of the outer and inner life, as the life on earth in the individual or aggregated whole is a correspondence of the life in the spirit spheres. As affinizing elements are attracted to each other, so man is attracted to his fellow-man. Social relations are formed thus by association of those who in mind and purpose are in affinity. A marked line is ever drawn between those who do not affinize. The temperate man cannot affinize with the intemperate; the chaste with the unchaste; the honest with the dishonest; the liberal with the fanatic; and, as it is in the earth-life, so it is in the spirit-spheres. The change of being, divested of the material organism, cannot affect the individualized spirit. The conditions in the spirit spheres are no doubt different from those on the earth-plane, as that the spirit can see more clearly, and in consequence the lines are more sharply drawn between those who are on opposite planes. It is no argument against the views we present that men frequently, and very frequently, too, deceive by exterior appearances. It is man's ignorance and weak perceptive powers that cause him to be mistaken and open to deception.

Whilst in this life we see through clouded optics, in the spirit-life we see clearly—all is transparent there, and none can be deceived, as the interior life is an open volume, not obscured by artificial appliances, and every thought can be read with unmistakable distinctness. As all existences have form—and there can be no existence without form—that form must be something distinct from the principle which gives it vitality and causes it to exist. That something we call matter, whether in the form in the earth-life, or in the spirit-life. The forms, to be visible, must be material—visible to beings in the same state of unfolding. And thus the phenomenal manifestations of matter are apparent in the spirit-spheres as in the earth-life. The spirit forms are not visible to the sensuous organs of vision in the normal state; but the clairvoyant eye sees them, and the clairaudient ear hears them, and they converse, understanding each other, although the sound of their voices is not heard by those who are not in the clairvoyant state.

The Materialist sees only the objects and forms in Nature, and as these unfold, and in time the objects and forms disappear, in obedience to Nature's inevitable law of change, he concludes that all of man dies when his physical organism is no longer possessed of vitality, and there is the end of his acquirements, his intelligence and consciousness. He does not reason from the beginning of life, but assumes all from that which he believes to be the end of existence. He no longer sees the form of the tree, animal or man, which are dead in his sense; therefore, man, as well as the animal and tree, no longer exist. He has no conscious perception of the vital force which gave them an individualized form, neither of the source of his own consciousness, nor of Nature's great purpose of progressive unfolding. In order to have a proper knowledge of man's future and eternal existence, it is necessary to have a clear conception of those three points and all that is involved in them.

We have endeavored in these articles, although briefly, to present as clearly as possible to the reader's comprehension the points stated. If our view of the possible origin of matter does not meet the views of any of our readers, and a better can be given, we will be happy to embrace it. The subject is a mystery, and perhaps ever will remain so; and as the Infinite can only answer the question, we can but repeat our inquiry, and keep on and on inquiring, although no reply should come.

We have shown conclusively, we believe, that all forms are the outgrowth of the spirit-force—that forms are unfolded from the interior by the appropriation of elementary essences—that these elementary essences were, through the vital powers of the spirit, concreted as they were appropriated into substantial materiality; therefore, all forms are in reality, invisible elements, which combined and coagulated into substance through the spirit-force in harmony with Nature's laws. All that we see in the wide universe is but a combination of invisible elements, which have unfolded into forms, as we see them. And all forms are individualized according to the specific nature of each. Gertie possesses no power to

unfold themselves; they are unfolded and mature into forms through the interior spirit-life. The thought of creation by the Eternal Mind evoked all the powers and possibilities through which external nature has unfolded. The Eternal Mind gave expression to the thought; and the divinity of its nature, through that expression, evolved the spirit, or vital force, through and by which all Nature's phenomena are produced and have existence. The expressed force of the divine thought vibrated throughout the domain of infinite space, and the continued vibrations, in obedience to the divine laws, generated the elemental principles of which all forms and objects in the universe consist. All ponderable matter, earth's rocks and minerals, are only combinations of elementary principles outwrought through the vital force of spirit-life.

As the Divine is Infinite and Eternal, so the forces evoked by the thought of creation are infinite and eternal. And as the expression of the thought caused vibrations throughout the realms of space, and as space is infinite, having no bounds, no beginning nor end, so these vibrations are of continued duration, and can never cease in all the infinite eternities in time and space.

The vital, or life-force, in all manifestation is spirit. It is the life-principle in all forms; and by the law of progression ultimating in higher forms, until it reaches man, through whom the conscious principle is expressed and becomes a conscious spirit entity. Spirit and matter, or the elementary principles which compose the form, are co-eternal. The spirit and the elementary principles are the same in all forms; only the latter change according to conditions, ever aspiring to ascend into higher forms. The spirit also manifests itself through all forms as they are unfolded, aiming to attain the form through which the conscious principle can be manifested. Thus spirit and matter are ever united; and as all of Nature's manifestations have for their ultimatum the human being, we can see that the law of progress is written upon all of creation's unfoldings.

Light and shade exist together on this mundane sphere because of the gross outgrowth of exterior forms, the elemental principles not having progressed to that degree so as to be capable of appropriating the more refined essences of which the exterior form can be etherialized. That is a necessary condition of the earth life, which is the rudimental or beginning. Matter cannot unfold in this sphere to that degree of refinement that it can become invisible to sensuous observation. In the earth sphere the projection into gross forms is a necessity, and as in and through the expression of the eye and the features of the countenance we take cognizance of that which is not outwrought on the exterior, that is, the interior thoughts and emotions, so we can perceive that in a state of existence in which the exterior form is etherialized, there can be no obstructions to the spirits having a perfect knowledge of each other's thoughts, desires, aspirations, &c. And as we know that the sense of feeling in sensitive persons, and at times in every one, cognizes the approach of others before they are seen, and advises frequently when good or bad tidings are at hand, are we not impelled to believe—nay, is it not evidence conclusive, so that we can positively say we know there is a sphere to which the conscious principle is unfolding, and of which these external manifestations are more than a prophecy, in which all will be transparent, where all will be light and no shade, where there can be no concealment, no disguise, and thought will answer to thought, and soul to soul?

As external phenomena are an expression of the interior, and as all objects in this sphere project a shadow, this goes to show that this is the manifestational sphere in which matter begins to unfold, and as spirit and matter are ever united, and matter is only an outgrowth of spirit, so the shadows of external forms prove the undeveloped condition of man in this sphere. As the external form is an outward expression of the spirit, so man's actions are expressive of his spiritual status. These actions have a corresponding relation to shade and light; the former relative, the latter positive. Although there can be no shade without light, light exists independent of shade. But shade, after all, is light in a less degree; so the actions of man, however expressed or outwrought in life, are yet the manifestations of the spirit or soul—a greater or less degree of light, according to the conditions in which the actions of the soul are manifested in the external life.

The undeveloped condition of man on this sphere is very apparent, as in the highest civilized communities are found all the gradations down almost approaching the savage state. We are writing this, as we are approaching toward the twentieth century, and in the city of the so-called Brotherly Love, the place of our birth. It may be humiliating the acknowledgment of such a fact, but the philosophic and scientific scholar who investigates the laws of nature as revealed in her manifestations, unbiased by any authority except his own reasoning powers, clearly comprehends the cause of all these diverse unfoldments and different moral states, as being in harmony with the eternal laws of the Creator, the laws of progression and development.

The spirit manifests through the external form, but in the earth-life the conditions are too inharmoneous for it to exercise with perfect freedom and with clear conceptions, its own inherent powers. The best developed minds are not possessed of sufficient will force to completely control and harmonize the conditions. There is no part of nature which has unfolded harmoniously, and hence the cause of inharmonious in all of her manifestations; yet in conformity with the law of progress, the tendency is to the development of harmonious conditions. The movement, although constant, in that direction, is so slow that it is imperceptible. Man is yet in a rudimental state, notwithstanding his acquirements and high aspirations. When he passes out of this sphere into the realms of light, the conditions will be somewhat different, because the spiritual forms belong more refined and the surroundings in correspondence, there will be less obstruction to the manifestation of the spirit.

As the spirit-sphere corresponds to the earth-sphere, the spirits being those who have passed out of the earth-life; the manifestations must be in harmony with those universal laws through which matter and spirit manifest here—more distinct and defined, however. Spirits, on the same plane, form into societies; those who are in affinity form into groups, and the law of association prevails. As the law of progress is universal and eternal, so every degree of development necessarily finds those on the same plane of unfolding. This, grouping into associations, although in obedience to law, is in the spirit as in the earth-life, a great obstacle to progress, and, as the lines in the spirit-life are more defined, the progress there may be slower. But that may be counterbalanced by the differing conditions; as there can be no concealment; all is transparent; the unspoken thought is plainly seen and deception impossible—that is, to those of the same group of association or to those on a higher plane. In passing into spirit-life, man takes with him

Notes from W. B. B.

HERE A LITTLE, AND THERE A LITTLE—PASSED AWAY—“I'M GLAD THERE HAS COME, JAMES.”

Once more leaving the “Garden City” behind, I found myself drifting now here, now there, as changing circumstances might dictate or direct.

It has been my earnest desire for a long time to make a personal acquaintance with your most efficient co-laborer, Bro. Peebles, of the “Queen City,” so many noble things as Bro. Peebles must be worth knowing; and it was a sore disappointment when I found that Bro. P. had left the city for a few weeks, to labor for our glorious cause in other localities. How unfortunate, too, that I should be away from Chicago when Bro. P. was “stirring up the hearts of the brethren by way of remembrance,” and saying such noble, beautiful things—making hypocrisy and selfishness look hideous—the “policy” system of life loathsome—compromising with wrong in any form to be shunned as we would a loathsome disease. We greatly need this kind of “preaching,” and in no place more than in this same “Garden City of the West.” The noxious weeds of ill will, jealousy, envy, and all uncharitableness, grow and thrive with fearful vigor, and the gentle, firm, but unsparing hand which can apply the pruning knife, is sorely needed. Among the large number of our speakers whom I have heard the past eighteen months, there are but two who seem to me fitted for this special work. Finney carries you into the vast realm of Science; traces cause and effect from “Nature up to Nature's God,” till you seem at times to stand in the personal presence of the Infinite, only to group your way back to earth, to life, with its cares and duties, which only seem the harder to bear, because not understood. Hayden paints the beauties and glories of spirit-life, and reminds you of some errors and mistakes in your daily life that make you long and aspire to the higher and better course. But just love and where to begin is not so clear. Emma Hardinge, with matchless eloquence, dazzles and bewilders you with the most profound in speculative and positive Philosophy. The vast realm of space are navigated and explored with as much ease and certainty as the New Bedford whaler courses the two great oceans of our globe. The greatest political, social and moral problems of the age are solved with perfect ease. But with some few exceptions, the great throbbing pulse of humanity beats on and on with the same dull, aching throb, and *crep. vult.* without more practical efforts in the right direction than can result from the past efforts of this gifted, noble woman. Laura Cuppy (God bless her!) attracts and wins all hearts by her earnest, martyr-like spirit, and thorough, abiding love for humanity. Still she belongs to the school of reformers who use the knife and probe of the surgeon, which must be followed by the physician and nurse.

The reformer's work must be done. It has been done, and well done. Probably more in the same direction is very much needed. But we do need, also, the kind physician—men with stout hearts and firm but gentle hands to bind up, to speak peace to the weary, sin-sick soul. We want men and women preachers in the ocean of the spirit-world, who take the beautiful Nazarene as a practical example, knowing that if they are truly his disciples, greater works than he did shall they do also. Thank the good Father, we have some, at least, of this latter class—no one, perhaps, who seems to embody all the characteristics of Jesus of Nazareth. But even this is promised us. In the meantime, with such as Bro. Peebles and H. B. Storer—whom I love and keep in kind, constant remembrance—and with many other kindred laborers in our glorious cause, the work goes bravely on.

I found H. M. Wells in Cincinnati, this time professedly working in the cause of Spiritualism. I heard of him again at Madison, Ind., but every where I was glad to find the same spirit manifested toward him—that of the broadest charity, but also a thorough determination not to be duped or imposed upon by him again. He seems powerless for either good or evil.

At Terre Haute, Ind., I met our good brother James H. Hudson, who seems to be head and front of our good cause in this thriving place. A large portion of the Spiritualists here came out from the Universalists, and at one time occupied their churches. But some were weary of a few cold, sometimes rallied, and brought about a separation; the Spiritualists, though outnumbering the conservatives, quietly withdrawing, kept up their meetings elsewhere. But since the noble stand taken by Chapin, Blanchard, Sawyer and other prominent Universalist clergymen, the society here have made overtures to the Spiritualists to come back, but asking them to call themselves Universalists, but agreeing to get a liberal preacher, one who would be satisfactory to both parties. But the Spiritualists “don't see it,” and prefer to go on the even tenor of their way, leaving the result in the hands and to the guidance of the good Father and the good angels, who have no fear of “either and the good angels, who have no fear of “either and things well.” Our friends here have much reason to “thank God and take courage.” Soon they hope to have a commodious hall of their own, built by the liberality of one of their number. Brother Hudson is a most efficient laborer, and doing a noble work. He “talks” to the people in various parts of the country, though not on the “list of speakers.”

Not long since Bro. H. was passing through a part of country, and was met at a railroad station by the son of an old Quaker, who wished Bro. H. to go with him and see an old Quaker and his wife who were going to pass away, and as a favor, Bro. H. was expected to talk to the people at the funeral. This seemed so strange to Bro. H. that he remonstrated with the messenger, and said there must be some mistake about it. But no, there was no mistake about it, “for their daughter has come back from the spirit-world, and told them they will pass away at such a time, and that there is to talk to the people at the funeral.”

So Bro. H. went to the house and found the old couple apparently well, though feeble. The old Quaker said: “I am glad there has come, James; we are going to pass away, and want you to talk to the people.” Bro. H. remonstrated with him, but no, “It is all right; our daughter has been here and told us we are going, and we are ready; so there must be here, James.”

I wish I could give the whole of this strange, but intensely interesting narrative. I do hope Bro. H. will see that it is prepared properly and published in detail.

Bro. H. remained in the vicinity till the time that had been named, and both did pass away as had been foretold. The whole neighborhood for miles around convened at the funeral. The weather was unusually cold, but a large force was killed in the yard, and so Bro. H. “talked to a yard, and house full of people, from the fifteenth chapter of Corinthians, and the two bodies of the old Quaker and wife, locked in each other's arms, lay in one coffin, while the children and friends joined in singing the old familiar hymns and tunes they all had so often sung together in their earth-life. Tears were copiously shed, but they were not tears of sorrow. Hope and joy filled all hearts. Such a time is not to be forgotten.

What would I not endure to witness such a scene! This is Spiritualism made practical in deed and truth. May our good Father give us many, many such scenes. Then we shall pray for a closer walk with the angel world; and earth and sense and groveling selfishness will yield to a true and pure spirituality. W. B. B. St. Louis, July 20.

Call for Spiritual Aid. The material is good, as we have several mediums about here; but we suffer for some first-class inspirations. A speaker to come here and “wake the people up.” The BANNER is the embodiment of light and truth. Mrs. MARY PECK, Pharsalia, Chicago Co., N. Y., July 15, 1866.

Banner of Light.

BOSTON, SATURDAY, AUGUST 11, 1866.

OFFICE 158 WASHINGTON STREET, ROOM No. 2, UP STAIRS.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WM. WHITE, C. H. CROWELL, I. D. RICH.

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LUTHER COLBY, EDITOR.

All letters and communications intended for the Editor of this paper, should be addressed to the Editor.

Spiritualism is based on the cardinal fact of spirit-communication and induction. It is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and destiny, and its application to a regenerate life. It recognizes a continuous Divine inspiration in man; it aims, through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic in its scope, leading to the true religion as at one with the highest philosophy. (London Spiritual Magazine.)

BENEVOLENT FUND DONATIONS.

TO FURNISH THE BANNER FREE TO THE POOR.

We signified our desire sometime since to send the BANNER free to the poor, but stated that we should be obliged to wait until our patronage was sufficient to warrant us in so doing. A prominent Boston Spiritualist, on reading our paragraph, called at this office and signified his willingness to aid in so laudable an enterprise—thought it a capital idea—and presented us one hundred dollars to commence with, and directed us to call upon him yearly for that amount as long as he lives in the form. This is a good beginning; and we urge upon those who are able, to aid in dispensing the bread of life to their less fortunate brethren in mortal. The amount of good such an effort will effect, cannot be estimated by mere dollars and cents. A large class of the human family will thus be enabled to obtain a knowledge of the glorious truths of Spiritualism, for which their souls are hungering and thirsting daily.

We propose to publish, under the above heading, a correct account of all moneys received for this purpose, and the disbursements made, so that donors may be assured that the object for which they give is strictly carried out.

The Tondying Press.

There is a boast in this country that the press is independent, and especially that between the discussion of public and religious matters there is a chasm which no one ever expects to bridge. Yet it is notorious that our foremost public journals do shamefully crawl on the steps of the churches, apologizing and covering up for them at one time, and at another doing them acceptable service by attacking Spiritualism, as if it were a popular vice, to be rooted out instantly. Now if Spiritualism be a crime, let the laws have their course and suppress it. But if it be, as all believers know and claim, a religious faith, profounder and more real, coming closer to the heart of man than any form of faith ever promulgated on earth, then it is just as much entitled to a hearing, to respect from the public press, and to abstinence from open assaults and abuse, as Presbyterianism, Unitarianism, Universalism, or any other ism that is counted in the list of the creeds. And those journals which persist in assailing the belief and the motives of professed Spiritualists, either do so because they are working hand in hand with the churches of one, sort or another, or because they are eager to cover up their own corrupt practices with the plentiful folds of a creed which they regard as very conveniently popular.

In the Philadelphia Ledger of July 31, is an editorial article headed “Spiritualism,” which is an elaboration of sundry rumors and stories from New York, true or false, in reference to certain manifestations of the spirits, so claimed, with tying and untangling cords. We do not stop to examine into the character or reliability of those manifestations; it is merely to notice that the Ledger catches up these flying stories about them to go on and proclaim that Spiritualism is nothing but an imposture, illustrating its charge with instances of conjugal infidelity which are credited to a belief in Spiritualism. Now we do not see how the deceit, if such it be, of professed mediums undermines a sound faith in Spiritualism as a series of most sublime principles; nor why men and women ought to flee from it, horror-stricken, because among those who profess to believe in it there are cases of treachery to the marriage obligations. Does the Ledger know of no such cases of infidelity in Philadelphia, and of the grossest character, the parties being regular attendants on the preaching in the churches, and often partakers of the symbols at the communion table? And if it does know of cases of this kind, shall it be left to suffer, as the Ledger so promptly infers in the case of Spiritualism, that it is the belief in ecclesiastical authority and creeds, consolidated in the term churches, that begets such flagrant practices? Were we to bark about such things as the Ledger barks about Spiritualists and Spiritualism, it would call us bitter, prejudiced, full of hate and revenge, anything, in fact, except spiritual. And we think, in that case, the Ledger would not be far from right. But how is it different when the tables are turned round? The practice is precisely the same, and it is exactly as illiberal, as mean, as uncharitable, as unjust, and as thoroughly detestable in one case as in the other.

What gives special edge and point, however, to the Ledger's hypocrisy in this case, is the fact that in another part of this very same paper, dated July 31, is a full column account of the “fall from grace” of a respectable minister of Philadelphia, he having picked up an unbefriended woman having two thousand dollars on her person, whom he made his concubine, whose money he got away from her and kept, and whom he finally turned loose upon the world again without a penny. We find not a syllable in this account about the Church being the cause or incitement to this lustfulness and base robbery. Not even a word against the ministerial profession as being calculated to debauch the moral sentiments of those who enter upon it. We insist, therefore, only as a matter of fairness, and not at all of decency, that the Ledger and all other papers of the same kidney make the same application of their facts to any given faith in one case as in another. And we mean to compel them to it so far as we can.

The Grand Union Picnic.

Our readers must bear in mind that another of Dr. Gardner's inimitable Picnics will be held in Island Grove, Abington, on Wednesday, the 8th instant. By the Doctor's notice in another column, it will be seen at precisely what time the cars start from Boston for the Grove. Able speakers have promised attendance, and there cannot be the least doubt, should the weather prove favorable, but that there will be a large attendance, which will result in an intellectually pleasant reunion.

More about the Spiritual Manifestations at Newton.

AN INTERVIEW WITH THE SPIRITS.

We gave some particulars week before last in regard to the “strange manifestations” which recently took place at the country residence of Mr. F. A. B., a highly respectable merchant of this city. Since then we have learned many more interesting facts in regard to that affair, and some other incidents connected therewith. As we have foretold, the family reside at Newton Corner. It consists of four persons, father and mother, son and daughter. The physical manifestations were produced by a younger son, who, while in command of his company as second officer, fell in battle during the late war. He first identified himself to a friend, who was at one of Mrs. M. A. Pearson's circles, some nine months ago. This friend was Mrs. Packard, a most estimable and truthful elderly lady, residing in this city, in whose family he visited while in the army, and through her he sent messages to his parents and the other members of the family. These messages, however, were not accepted by the parents as coming from their son; on the contrary, they were pronounced the “work of the devil,” and the mother begged her brother, who brought the messages, to have nothing to do with such a delusion. (This is the usual reception given to the efforts of spirits to reach their Orthodox friends.) But the spirit of the young hero was not thus to be baffled, so he took a more effective course to attract their attention, which proves to have been successful, and has terminated with most happy results. Some who believed that young B. was lost and doomed to endless punishment because he passed to the spirit-world without having accepted the saving ordinance of the Church, now believe that he still lives, and is in the enjoyment of happiness commensurate with the happy and genial nature he possessed while in earth-life.

Of the many tests he gave Mrs. Packard, through Mrs. Pearson, for his mother, we will mention one, of a very convincing character. He said, “Tell mother that after she heard I was dead, she shut herself up in her room, where she remained, sitting in her chair, for three days and three nights, without eating or drinking anything—mourning for me.” When this was told Mrs. B., she said it was true, but that no one but God and herself knew it. Her brother, who delivered the message, replied: “It seems, Lucy, that Willie knew it.”

It is well to mention here that Mrs. Packard, to whom Willie first identified himself, was an earnest and sincere skeptic; she believed it utterly impossible for the spirits of departed friends to return in any manner so as to be identified. But having lost a dear husband and son, she felt a longing desire to know if such a theory could be true; and as a friend of hers had told her she had received a message from a departed friend through Mrs. Pearson, she thought she would visit her and see for herself. (Better that all skeptics would act as wisely—for sooner or later they would be richly rewarded for their independence.) Muffled up and disguised as she was, her son was not long in finding her out. He soon called her attention to an accident he met with in his younger days, and told how it happened—a fact which was not generally known, especially to the medium. He said he was her son; that his name was John R. Packard; that he fell at Port Hudson. These things being true, Mrs. P., unlike some skeptics, deemed the subject worthy of further investigation. She now rejoices in a knowledge of the life hereafter, and holds sweet communion with her loved ones who are waiting on the immortal shores to give her a hearty and loving welcome.

We have obtained some more facts in addition to those before mentioned, concerning the variety of manifestations, which occurred at Mr. B.'s house in Newton, that are quite interesting and worthy of mention. They were witnessed by the whole family, and sometimes a number of neighbors were present.

One day when Willie had sent a message to his folks, as if in corroboration, a table began moving about the room without visible contact with any one—tipping end over end, and finally rose up against the wall.

At another time, the boots worn by Willie started off in a march round the room, propelled by some invisible power.

A ball of yarn flew from a work-basket and struck Willie's brother Fred on the shoulder as he was about leaving the room.

A trunk belonging to him, would fly open, and the contents be scattered round the room, in defiance of lock and key.

Pillows would fly off the beds, and the other bed clothes be strewn upon the floor.

These and a variety of other demonstrations were kept up, until finally Mr. B. concluded to take up with his spirit-son's advice, and visit a medium through whom he could talk. He called on Mrs. Pearson, and, without making himself known, asked her if she would go to his house professionally. She replied that she could not then decide. He was urgent, but she told him she could not give him an answer that day. He then inquired “if she was a respectable woman, as he was rather particular who he introduced to his family.” Mrs. P., who is a very respectable and worthy lady, quietly reminded the gentleman that as she did not know who he was, and was herself particular about what places she visited, he had better have his sitting in her own house. He pleasantly acknowledged the rebuke, and arranged for an hour the next day. He came promptly, bringing with him another gentleman. After the medium became entranced, she reached out her hand toward Mr. B., saying, “How do you do, father? Glad to meet you. Don't you know me? I am your son, Willie, and you are my father, F. A. B.” [giving the full name to each initial.] then, turning to the other gentleman, said, “How are you, Uncle Henry?” It is needless to say these unexpected recognitions and salutations somewhat surprised the gentlemen. The conversation continued, for some time, and many excellent tests were given by the spirit, exciting sufficient interest to induce Mr. B. to make another engagement to come again with his family.

At the appointed time, father, mother, brother and sister came. The medium, being entranced by the same spirit, immediately welcomed his father and mother, calling them respectively by name. Then he addressed the others, saying, “Brother Fred, I am glad to see you.” “Hello, sis Lily, how do you do?” After this a long conversation took place, in which Willie stated that he caused the things to move, round so lively at home. He gave them many tests, and finally asked his father if he did not believe that it was his son Willie who was talking to him. He replied, “Yes, Willie, I do.” That is the opinion of all in the family but the mother. So firmly and honestly does she believe the Orthodox teachings which were instilled into her mind from youth upward, that she hesitates about giving up the belief she has ever clung to, though it has been proved to be false and worse than useless. But the time is close at hand when she will see clear-

ly and fully appreciate the glorious truths which Spiritualism teaches.

Several other persons, friends and relatives of the B. family, have since visited Mrs. Pearson and held converse with the spirits. Among the number was a gentleman of the legal profession, who gave the subject the closest scrutiny; the result of which is a conviction that the spirit does exist after it leaves the body, and is able to return and communicate with mortals.

How easily sensible and candid persons could rid themselves of the terrible doubt and uncertainty which old theology teaches in regard to the future state, if they only possessed independence enough to examine the Spiritual Philosophy and judge for themselves. They should not allow a priest, whose interest goes with his advice, to swerve them from a purpose which is sure to release their souls from all shackles which man-made creeds have placed upon them.

Last week the writer called on Mrs. Pearson for the purpose of having an interview with the spirits, and, if possible, with young B. We were successful.

After receiving several good tests from personal spirit-friends, another spirit took possession of the medium and corroborated the general correctness of the Newton affair, as we had received it, stating that he had been to the house (in spirit) with his friend Willie, and aided in some of the manifestations.

We asked if he had any objection to giving us his name. He replied that he had not—rather preferred we should publish it in the paper, for he wished to draw the attention of his family to the fact that he could communicate with them, and was anxious to do so. He then gave his name as Nathaniel Bradstreet Shurtliff; said he was the son of Dr. N. B. Shurtliff, of this city, and that his grandfather's name was Benjamin; that he had met him in the spirit-world. He requested us to say that he “had also met in spirit-life his sister Priscilla, brother Hiram and little Benjamin”—so we understood him to say. He added, “Tell father that Mrs. William Ingalls and Benjamin Shurtliff are as much together in spirit-life as ever; he'll understand it.”

He said he had before tried to speak to his mother through another medium, but not then understanding the laws of spirit control, he did not succeed. His mother would understand who he referred to.

Col. Shurtliff was one of the heroes who fell at the battle of Cedar Mountain during the late rebellion.

Then came Willie B. He expressed his happiness on meeting us. Spoke of his anxiety and determination to communicate with his family, adding that the course he took was the only one he could adopt to command attention. He said he should not proceed any further with the manifestations at his father's house, for he loved his mother dearly, and did not wish to disturb her any more; that her worried about his supposed lost condition and the shock the affair at the house had given her was as much as she could endure at present. She would, however, soon realize the truth of what he was trying to demonstrate to her. He intended to resume the manifestations at some other place.

We remarked that we had heard it stated that the minister of his father's family said that the reason the doors would open and shut, without visible assistance, was because some one had tampered with the locks, and advised him to send for a carpenter and have them changed, as that would put a stop to the mysterious transactions.

Willie immediately said that the carpenter's name was Leavitt, and that while he was on his knees fixing the lock, he (Willie) took away his chisel, and placed in its stead a bed-wrench with a pair of scissors laid across it; and when the carpenter put his hand down for the chisel, and finding it gone and something in its place which he did not bring with him, he was a little confused, and called out, “Who's got my chisel?” and on looking around, he discovered a vase close beside him, which just before was on the mantel, and on his other side were other things, placed so close to him that he could not well move without disturbing them. Mrs. B. approached, and asked him if he was sure he did not place them there. His reply was that he did not; but that some one had taken away his chisel—which appeared to him very strange, as no one had been near him, and the other things were placed around him in a like mysterious manner.

Changing the locks did not have any effect in keeping the doors from opening and shutting without visible aid, or silence the manifestations.

He requested us to say that, “Willie wants to talk with the Washburn family—Henry will know who I mean.” He gave us his father's and mother's name in full. Spoke of meeting his great-grandfather Sprague and aunt Eunice Tufts in spirit-life; also, Lucy Sprague Churchill. He mentioned many other names, which we did not note down at the time, and therefore will not attempt to give them from memory. He did not want his body to be buried where it now lies, but wished it placed in Mount Auburn, by the side of his grandfather.

William L. Champney's spirit came next. Said he fell at the battle of Port Hudson. Wished us to say he had not his grandfather Beals in spirit-life. He was desirous of communicating with his family.

The spirit of Mrs. Catharine Vesels Hopkins, then addressed us, with a message for her husband, Alexander Hopkins, requesting him to give her another opportunity to communicate with him. She also spoke very beautifully of the great privilege of being able to return to their earth-friends with messages of love, and of the benefit friends in both worlds derived by such intercourse. [She alluded in strong and earnest terms to the incalculable value to the world of the BANNER OF LIGHT in enlightening mortals concerning the spirit-world, and in aiding spirits to reach their earth-friends. The angel world would aid and sustain it in its God-given mission.]

Samuel Curtis, who has been fifty years in spirit-life, gave cheering words of encouragement, and spoke of the efforts of Willie B. to bring his parents to a realization of the blessed truths of immortal life. Blessed results would follow.

Benjamin Shurtliff bid us farewell for the spirit-world were with us, to aid and sustain our efforts for the good of humanity. The glorious BANNER would flourish in spite of all obstacles. He promised to furnish a contribution for our paper as soon as opportunity offered.

Thus closes our account; for the present, of this most interesting affair. The statements made are all genuine, and we hope will be the means of inducing those who are similarly situated, to seek sincerely for knowledge respecting the truths of Spiritualism.

The Origin and Antiquity of Physical

The second edition of this great work, by Hiram Tuttle, Esq., is now ready. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston, and at Dr. BRONSON BOOKSTORE, 344 Broadway, New York. Price \$1.50.

The Atlantic Cable.

At last the grand experiment; several times a failure, has become a settled fact, and the services of the cable under the Atlantic are being rapidly called in to the aid of commerce and diplomacy, and made useful in matters social. The first tidings brought over the submerged wire was that peace had been settled upon between Austria and Prussia. It was a good omen. Let us all pray heaven: that it serve no other cause or interest than that of peace, from this day henceforward. The men who have set this noblest of human enterprises on foot, and perseveringly carried it forward to present success, can receive no more satisfying congratulations than their own reflections will offer them plentifully.

The cable broken in mid-ocean last year will now be grappled for and spliced, and we may expect very shortly to have two wires connecting Ireland with Newfoundland. We shall then have two lines of communication by electric transmission with the Old World. An overland line is now in process of construction by way of Behring's Strait to St. Petersburg, which will probably be tapped at that point for the Asiatic capitals, and thus the world will be spanned. Shakespeare's words, which he puts in Puck's mouth, about putting a girdle about the earth in forty minutes, will be practically realized. The century is gradually awakening to its grand possibilities and to the greatness of the future for man.

At half-past 10 o'clock A. M., July 30th, Mr. Field received the following message from the President of the Suez Canal Company:

“Alexandria, Egypt, July 30—1:30 P. M.—I congratulate you on your success and perseverance. FERDINAND DELESSERS.”

Mr. Field returned the following answer:

“Ferdinand Delessers, Alexandria, Egypt—Many thanks for your telegram. I hope soon to congratulate you from New York, on the completion of the great work of uniting two continents for the benefit of the whole commercial world. The Atlantic Telegraph connects the Eastern and Western hemispheres for the same object. C. W. FIELD.”

Arrival of the Mercer Expedition.

We are permitted to make the following extract from a private letter written by a lady who was a passenger on board the steamer which took out Mercer's emigration expedition: The steamer sailed from New York last March for Washington Territory. It appears that the expedition arrived safely and in good condition. “The weather,” says the writer, “was remarkably pleasant during the entire voyage; and for the distance traveled it was the pleasantest ever enjoyed by mortals. If God ever smiled upon human beings, he did upon us during a journey of seventeen thousand miles.” The letter is dated Seattle, Washington Territory, June 3d, 1866, and after giving a description of the voyage, adds:

“We arrived here a week ago last Wednesday. Seattle is a very pretty place, for a new country, and I feel quite at home. All who came out are provided with places. Some are teaching, and others are working in families. Their pay ranges from \$25 to \$30 per month. There are still a hundred and fifty places vacant on the Sound. More teachers are wanted, and families need more help. All have to labor here; and labor is not looked upon as degrading, or a discount for vicious marks. The climate is beautiful. The days are just warm enough to be comfortable; but the nights are cool. We have various kinds of fruit, vegetables and fish, in abundance. Of the latter: halibut, salmon, trout and snails; also, clams and oysters. The Indians catch and bring them around fresh every day.”

The above statement—not written with any idea of ever reaching the public eye—seems to entirely brush away the many bugbear stories which were got up to disparage the enterprise of Mr. Mercer, both before and after the expedition sailed. “A terrible fate awaits the poor deluded souls who have been induced to embark in this villainous speculative scheme,” was the burden of the cry. But terrible fate did not travel so fast as good fortune, this time. The party are all better off, and doubtless will become more useful and better ornaments to society than they would have been had they remained in the more densely populated portions of New England. They will now help develop a new country, and extend the arena of civilization and liberty.

The Standing of Reformers.

We find in “The Friend”—a magazine devoted to peace, good-will to all men, progressive reform, and the advancement of human happiness—a worthy paragraph about the position and influence of the small handful of men who devote their lives to the service—not of themselves and their own selfish interests, but—of their fellow-men. It comments very properly on the persecution to which this class of men are subjected. It holds that the century, liberal as it vaunts itself to be, has witnessed much of that very persecution which free-thinkers meet with in all ages, less cruel now than in centuries back, but none the less unchristian.

The cruelty, we take leave to say, is not less now than in the foretime. It may even be greater, for it is an inquisition of a social and spiritual character, and wounds far more deeply and grievously than any inflictions which might be visited upon the body. The pain of modern persecution is far more exquisite than it was formerly. And to think of its being visited upon men and women by the very ones who are sought to be benefited. Verily, verily, the old Jews live again in these days. Christ suffered a death of ignominy for preaching to them the truth and the life. The reformers of modern times are crucified by those who are addressed in exactly the same way.

The European Peace.

Austria and Prussia have come to some sort of terms for the present, and fighting has been suspended. The German people are universally rejoiced. Prussia has proposed an armistice, with given terms and conditions, and allowed Austria five days in which to accept it. The latter has acceded to the proposal, and the armistice has of course begun. It is probable that it will end with the compulsory acceptance, by Austria, of the hard terms which Prussia is understood to have laid down. And the first and hardest of them all is, that Austria shall take herself out of the German Confederation altogether. Thus she will find herself solitary and alone in Europe, stripped of her alliances, dependencies and political possessions—Bohemia, and Bavaria (and Saxony, gone), Venetia forever lost, her prestige as a fighting power faded away, and nothing left to build up her fortunes on but the arts, and delays, and final lack of diplomacy. Prussia means to be a first-class power, and to absorb the German name and character. Napoleon probably never thought of that when plotting with Bismarck a year or less since. The Prussian minister has shown himself too deep for the strategists at the Tuilleries. If a permanent peace be now concluded, Napoleon will feel compelled to do something to recover the prestige he will have honorably lost by being thus treated as the weaker of Europe by Bismarck.

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AY has consulted in reference to Business. All will heal or teach the Art of Healing by the New Curative Method, etc., No. 1 Carroll Place, New York. Office hours from 10 to 4. Aug. 11.

PUBLIC SPIRITUAL SEANCES given at No. 142 Waverly Place, New York, every evening, by DR. McFADDEN and LAMB, with other mediums. Free admission for Spirit-Communications, Tests, Illustrations, Ac., all during the day. Aug. 11.

MRS. A. C. LATHAM will be at her Office during the month of August, on a variety of each week. She will resume business as usual. 222 Washington St., Boston Aug. 11.

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PATIENTS who have tried medicines and physicians in vain, and who are unable to leave their homes, may now cure themselves by my Rural Home-Cure, Malden, Mass., but a few minutes' time by the means of Home-care from Boston. The Home is pleasant, comfortable, and convenient, and is situated at once in the country and in the city. Patients furnished with fresh fruits and vegetables served on the place. Patients furnished food, treatment, and everything else that is necessary for the comfort of the patient. Terms reasonable and satisfactory. Come at once, or send for Circular with terms and testimonials of numerous wonderful cures. DR. ERNEST RENAN, MALDEN, MASS.

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THE APOSTLES.

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"This long expected book will be hailed by thousands and thousands. Its predecessor—'Life of Jesus'—has created a profound sensation throughout the world. It is a work of art, of exceptional literary merit. It has been translated into over twenty languages, and its sale has been enormous, reaching 100,000 copies. It is a masterpiece of modern literature."

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THIS BOOK breaks through the darkness and illusions of earthly alliances, and tells each and every one who has a soul of his own, and how to find it. It traces the tangle and wrangle of the material world, and shows the way to the spiritual Love, that shall grow brighter and purer forever. This book is warm with the author's life and earnest feeling, and it is a book that will give solace to the afflicted and downfallen of earth. Price, 20 cents; postage, 2 cents. For sale at the Banner Book Store, 54 Broadway, New York. Room 6. Oct. 15.

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J. M. PREBLE, RESIDENT EDITOR.

We receive subscriptions, forward advertisements, and transact all other business connected with the Department of the Banner of Light. Letters and papers intended for us, or communications for publication in this Department, should be directed to J. M. Preble, Cincinnati, Ohio, P. O. Box 1402.

CINCINNATI MEDIUMS.

Wonderful Test of Psychometry; or, the Soul of "Things."

BY PROF. L. W. SMITH.

EDITOR OF BANNER—Much has been written and said of Cincinnati mediums; but I have not noticed in connection therewith the name of one of our best, whose merits are worthy of especial mention in your columns. The person to whom I refer is Mrs. Wm. Ward, an unpretending lady, possessing a fine spiritual organization, who is one of the most impressive mediums whom I have ever met, and whose psychometric powers are truly wonderful.

In illustration of the latter, permit me to narrate an incident given at a private séance at her house, on York street, a few evenings since, which proves conclusively that the power to read character by coming in rapport with an individual through the instrumentality of a letter, is by virtue of the spirit, or "Soul of Things," (as Prof. Denton terms it) in his able work on that subject, and not by a psychological influence brought to bear upon the mind of the medium by any person, either in or out of the form, as has been supposed by many. The subject having been incidentally alluded to, I drew from my pocket a letter from a friend in Iowa, and requested her to give the character of the writer. As I handed it to her, Mr. Ward, her husband, requested her to take it out of the wrapper, that she might come directly in rapport with the spirit of the letter—a suggestion which she did not at first heed, but held it for a few moments in her right hand. Presently she commenced rubbing her right arm, and remarked: "How strange my arm feels! Why, it feels as though it was saved off right here!" clasping her arm with the left hand about half way between the elbow and shoulder. She then changed the letter to the left hand, but experienced no such sensation in it. Mr. Ward then asked "if I had not carried the letter in my pocket with others," stating "that in such cases she frequently got two or more influences blended—the reason why he first suggested that it should be taken out of the envelope." It then occurred to me, for the first time, that I had carried it for several days with two others from a soldier, who had lost his right arm at the very place she designated by clasping hers with the left hand. This test shows that there could have been no psychological or spiritual influence brought to bear upon the medium's mind aside from the magnetic elements communicated to the letter by reason of having been in contact with the two from the one-armed soldier.

She afterwards took the letter from the wrapper, and, after holding it quietly for a few minutes, gave a perfect description of the writer, both physically and mentally, even describing a chronic affliction of the eyes, under which he has been laboring for many years. She also, during the same evening, accurately described a sister of mine who had quite recently passed to the spirit-land from the State of Illinois, and of whose existence she had previously known nothing, as I had never mentioned her name, or the fact of her departure in her presence.

The form of Mr. Brannon, one of the editors of the National Union, of this city, presented itself to her clairvoyant vision in connection with the spirit-form of a lady, whom she described as having been in the spirit-land for many years, as well as giving a general description of her person as she appeared while in the earth-form. She said the spirit gave the name of Hannah—"Aunt Hannah," as she was familiarly called. Mrs. Ward had seen Mr. Brannon on two or three occasions, but had no personal acquaintance with the gentleman, and knew nothing whatever of his family connections. I subsequently saw Mr. B., and inquired if he ever knew of any person familiarly known to him as "Aunt Hannah." He at first could not recollect any such person; but upon my giving a description of the spirit, as described by Mrs. W., he then recollected that an aunt of his by that name, bearing the same description in person, passed to the spirit-land from the State of Indiana, a good many years ago.

On another occasion, a piece of calico from the dress of a woman who was murdered near this place last winter, was brought to her without any intimation as to whom it belonged, or any of the circumstances connected with it. After holding it a few minutes, her mind in a state of abstraction, she said that the person to whom it belonged was in the spirit-land, and was strangled to death in her own house, giving all the particulars of the tragedy—all of which accorded with the well-known facts in the case. The dress from which the sample was brought, was on the woman when the deed was committed. So peculiarly sensitive is her nervous organization, that whenever she enters a strange house, she immediately comes in rapport with the magnetic conditions which have from time to time pervaded it, and minutely describes therefrom the time of its first occupation down to the present time. This shows the importance of shunning all habitations which have been used for licentious or other criminal purposes, as in such cases every inch of material inside of such dwellings is contaminated with the gross magnetic conditions which have polluted their walls, and rendered them unfit habitations for refined and sensitive minds.

On entering the house of a lady friend, Mrs. W. described the magnetic conditions, coming from the walls and other surroundings, as being bad and disagreeable; to which the lady replied that it had been of bad character in years gone by, though the fact was generally forgotten, and thus known to but few. She was invited to dine with the family, and while at dinner, described an old lady in spirit-form, standing by the side of the man of the house (with whom she had had no previous acquaintance), holding five silver table-spoons in her hand, to which a sixth was presently added. The gentleman (who was no Spiritualist), and knew nothing of our beautiful Philosophy, immediately recognized, from the general description, and particularly from the presentation of the spoons, his own mother, and was so deeply affected, that he left the table with his meal unfinished. Before she left the house, however, he explained to her the phenomenon of the presentation of the five spoons, and then the completion of the set by the subsequent addition of the sixth, all of which was a mystery to Mrs. W., as she had previously known nothing of the gentleman, and had never seen his mother while living. He said that his mother had a set of silver spoons which had been in the family for

many years; finally, one of them got lost, and was never recovered, and a short time before her death she insisted upon having the set restored by having a new one made as nearly like the others as could be imitated, which, merely to gratify her, was done. The spoons, which were first psychologically or clairvoyantly shown to the mind of the medium, by the spirit of the old lady, were still in the possession of her son, and were produced in a more tangible form.

This incident, comparatively insignificant in itself, was the means of lifting the gentleman's mind from the dark abyss of Materialism to the beautiful sunlight of a glorious immortality—which is the chief mission of these angelic visitations which come to us in so many varied forms, according to the instruments or media provided for their use.

How many thousands have thus penetrated the mysterious veil of the future, who were either living in doubt and uncertainty, or groping their way through the dark and tortuous labyrinth of a materialistic philosophy! Yet the whole Christian world has arrayed itself in open hostility to this new dispensation of Divine, or spiritual, influx. How strange that those who profess to believe in and teach, dogmatically, the immortality of the soul, should so strenuously oppose the only means of demonstrating the fact to this age of skepticism and materialism!

The vagaries and gross inconsistencies with which theologians have loaded down the pure and simple religion of Jesus, have been the means of driving many thinking minds into the opposite extreme, wherein all religion, together with the doctrine of immortality, is discarded or looked upon as extremely doubtful; and when the spiritual gifts which accompanied the teachings of Christ and his apostles intervene for the purpose of arresting this downward tendency, and harmonizing the antagonisms of theology on the one hand and infidelity on the other, those who profess to be followers of the meek and lowly Nazarene are the first to raise a voice of opposition. We think that the solution of this problem will be found in the fact that those of our friends who return from the other side of the River of Life (not Death,) do not pander to their religious prejudices by confirming their cramped and distorted ideas of a future state of existence. Did they come to us with glowing accounts of an Orthodox heaven, filled with saints having no other occupation than the ceaseless and never-ending monotony of singing praises to an aristocratic Divinity of human creation, and with graphic descriptions of a material hell, filled to suffocation with the damned of earth, with a veritable devil possessing almost omnipotent powers, to torture them with eternal fires, then their teachings would be received as powerful auxiliaries in making converts to a system of theology which makes God a monster too cruel to contemplate, too blind and ignorant to foresee the ultimate of his own laws and forces, by which a general pandemonium is made of his fair creation, either with or without his design and intent—(whichever horn of the dilemma you prefer.) They do not, however, return with intelligence confirming any such monstrous system, hence their rejection by the Church. They bring us tidings of no God except "a God of Love;" of no Heaven except "the Kingdom of Heaven which is within;" of no Hell except that which is created by conditions within. They tell us that "in our Father's house there are many mansions"—degrees of happiness—all corresponding to the various conditions of minds which inhabit them; that individual progression is not confined to earth, but continues throughout the vast cycles of endless eternity. That God's universe is as boundless as infinite space, and hence will always afford ample room for the further growth and expansion of the most exalted and Godlike intellect; that His love and mercy are also infinite, and hence, sufficient to embrace all mankind—the rich and the poor, the high and the low, the developed and the undeveloped—all conditions of life which have sprung from His eternal existence.

Before concluding, I should state that Mrs. Ward is not a public medium, and does not sit for pay, but only for the accommodation of friends and earnest seekers after the truth. I will furthermore state that in her case, the same as with all mediums, the spirits do not come and go at our bidding, but communicate only when conditions on both sides are right and harmonious. Our spirit-friends are not omnipotent, and, therefore, cannot perform impossibilities. If the God of the Jews, who prevailed over his enemies in the mountains, but "could not drive them out of the valleys because they had chariots of iron," and if he who is regarded by many as omnipotent, failed, while on earth, over eighteen hundred years ago, to perform certain manifestations, "because of their unbelief," (the skepticism of his auditors,) how much more allowance should be made for the non-performance of frail, sensitive mediums, who are affected by every breath of magnetism coming from immediate surroundings! The introduction of inharmonious or discord into the spiritual circle, or the presence of a positive, repulsive mind—not only skeptical, but bent upon opposition, let the manifestations be of whatsoever character they may—will as assuredly interrupt the communications in the presence of a sensitive medium, as the electric telegraph will cease to work when the atmosphere is charged with a superabundance of electricity; and he who would expect to get genuine spiritual communications under such circumstances, would be no wiser than he who would demand of the telegraph operator a message from a distant friend, when the elements were against him, or after he had changed the law and destroyed the conditions upon which the transmission of the message depends. Therefore, whatever may be your faith in the ability of your departed friends to return and communicate with you, never go to the circle in any other spirit than that of highest inquiry after the truth, as the desire on your part will be the means of attracting your spiritual friends, who will endeavor to satisfy the demands of your spiritual nature in search of the evidences of immortality. Not that we would ignore honest skepticism, or ask any person to believe without sufficient testimony; but the willingness on your part to receive the truth, when made manifest, will greatly aid your spirit-friends in bringing it to you.

Cincinnati, June 10, 1886.

The Grove-Meeting at Farmer's Station, Ohio.

Some fifty miles from Cincinnati, in a beautiful grove near Farmer's Station, on the Marietta railroad, the Spiritualists and other free-thoughted souls assembled upon the Fourth of July, listening to well-timed addresses from Bro. S. C. Child. He also remained lecturing the evening of the 5th. Mrs. N. Thomas assures us "that if we had a few more such men to fearlessly battle with error and superstition, shackles would fall, reason reign above prejudice, and the beauties of Spiritualism shine forth with increased brilliancy." We ever pray for the success of all our faithful co-workers. Blessed angels, gently lead them through life's thorny journeyings.

Convincing Tests.

The editor of the Cincinnati National Banner is investigating the spiritual phenomena. Here is what he says of a recent visit to a medium:

"On Thursday evening last, by invitation, we visited the house of Mr. Henry Beck, on Dayton street, for the purpose of being present at a spiritual séance, with Miss Keyser as medium. There were in attendance Mr. T., a merchant on Main street, and wife, Mr. D., a Pearl street merchant, Mrs. Stone and Mrs. Gullford, sisters, and myself, and Mr. and Mrs. Beck, and the medium Miss Keyser. Immediately the clairvoyant commenced describing spirits standing near the different persons in the room, giving names and other particulars, which were wonderful tests to the individuals addressed, and from after them and circumstances after circumstance, which demonstrated that some power Miss Keyser gave descriptions and names of departed persons with astonishing facility. At first the spirits were not recognized, but after a little reflection they were. This precludes the idea of it being mind reading. For instance, she described the grandmother of the writer, stating that her name was Sarah Bailey; we are unable to say whether the Christian name be correct or not. She described and gave the name of a son of the old lady, which was correct in every particular. We know that she knew neither name. We intended to give a detailed account of this circle, but our space will not permit, and we will reserve it for some future occasion. She gave tests to every person in the room, one more of which we will mention briefly. After describing him, she cried out, 'Ship ahoy!' and then began to make a motion like dandling a child upon the knees. The medium then addressed Mrs. Stone, and told the spirit's name, which was William Mumford; said that he was her uncle, and had often nursed her when she was a child. He also gave the name of his vessel—a somewhat strange one, Nestor; he was a sea-captain. Here are things which, we confess, seem to us and we trust to demonstrate the return of our departed friends. If true—and how can it be otherwise?—it demonstrates immortality. Let no one scout this idea, but investigate this matter with candor. Miss Keyser can be consulted by all who desire to do so and will take the requisite measures. The manifestations are astounding, yet satisfactory and delightful. More at some future time."

Dr. S. D. Pace, Port Huron, Mich.

It gives us pleasure to see a medium, whom the fates never specially favored, rise through personal industry and energy, aided by spirit guides, to usefulness and even eminence in the medical profession. Such has been the case with Dr. Pace, of Port Huron. His business is large, and he is very successful in his practice. He spends the last two weeks of August in Racine, Wis., for the healing of the sick.

Mrs. D. Chadwick.

Mrs. Chadwick, who formerly lectured through the West as a pioneer in the spiritual ranks, desires us to say she has located in Vineland, New Jersey, and will continue to heal the sick, hold circles, or lecture, as opportunity may offer.

First Spiritualist Mass Camp Meeting, near Malden and Melrose, Mass.

The undersigned committee appointed by the Malden and Melrose Grove Meeting, on Sunday, July 26th, having duly deliberated and made all preliminary arrangements, are happy to announce that the first Spiritualist Mass Camp Meeting will be held in Lynde's woods, about half way between Malden and Melrose, Mass., commencing on Thursday, Aug. 30th (the week after the Providence National Convention) and continuing till Sunday evening following. The grove is beautiful, cool, quiet, retired, and well adapted in every particular. It is near the public highway, and a short distance on the west side of the Boston and Maine Railroad, one mile from Malden Centre, and the same distance from Melrose, and less than half a mile from Weymouth station, the nearest station to the grove. Cars leave Boston and Maine Railroad station, Haymarket Square, at 7:45, 10:15 A. M., 2:30, 4:30, 6:30, 8:30 and 7:30 P. M. Fare 20 cents. Fare to Malden 15 cents. Omnibuses and job wagons will be at the station, to carry passengers and baggage. Omnibuses will run from Malden and Melrose to the camp ground. Horse cars run every half hour between Boston and Malden, till 11 P. M. Fare 15 cents.

Parties desiring tents put up for them on the ground can secure the same by writing beforehand to Dr. P. Clark, 15 Marshall street, Boston, Mass. Terms for a whole tent, accommodating from eight to ten, one dollar a day, or three dollars for the four days. Single individuals can be accommodated by writing to the same.

Parties wishing a tent, and desiring to provide for themselves and stay through the meeting, can bring a few articles, pillows, blankets, etc., and the only need of food and provisions will be the grounds at the market prices. H. F. Taylor, of Malden, will spread tables in a large tent, to accommodate those who wish single meals, or will board visitors for one dollar per day. He will also furnish refreshment stands, straw for tents, fuel, and water. Though no disorder is anticipated, yet police officers will be on the ground and cooperate with the executive committee to insure order and harmony. No phenomenal exhibitions or disorderly manifestations will be permitted, either in or outside of the tents. The strictest order and decorum will be preserved. A copy of orders, and a list of speakers, and all accredited speakers and workers cordially invited to attend and participate. Public services, 10 A. M., 2 and 7 P. M.

P. CLARK, M. D., Boston.

G. W. BACON, Melrose.

J. S. HOPKIN.

C. O. YORK, M. D., Charlestown.

G. W. VAUGHN, Malden.

L. MOODY.

DR. U. CLARK.

C. E. THOMPSON.

Vermont Spiritualist Convention.

The Spiritualists of Vermont will hold their thirteenth annual State Convention at Montpelier, in September next, commencing on Friday, Sept. 7th, and continuing through the following Sunday. All true friends of the cause in or out of the State are cordially invited to attend and contribute to their thoughts and influence to the Convention. It is hoped and expected that some of our best speakers will be present, and the attendance large. Good accommodations at the hotels for \$1.25 per day, and at private houses for \$1.00. The Secretary of the Convention will furnish return checks over the Rutland and Burlington, and Vermont Central Railroads.

G. W. RIPLEY, Com.

A. E. SIMMONS, Sec.

SABIN SCOTT.

GEORGE DUTTON, M. D., Cor. Sec.

SPIRITUALIST MEETINGS.

Boston.—The members of the Progressive Bible Society will meet every Sunday, at 2 P. M., in No. 3 Tremont Row, Hall 23. Evening meeting will commence at 7 P. M.

CHARLESTOWN.—The First Society of Spiritualists hold meetings every Sunday, at 10 A. M., in the hall of the public are invited. The Children's Lyceum meets at 10 A. M., in the hall of the public are invited. The Children's Lyceum meets at 10 A. M., in the hall of the public are invited.

Lowell.—Spiritualists hold meetings in Lowell street Church, on Sunday, at 10 A. M., and 7 P. M. The public are invited. The Children's Lyceum meets at 10 A. M., in the hall of the public are invited.

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WORCESTER, MASS.—Meetings held in Horticultural Hall every Sunday afternoon and evening. Conducted by Mrs. E. H. Fuller, Conductor; Mrs. A. Stearns, Guardian; Speakers engaged: Mrs. B. A. Hutchinson, Spiritualist; Mrs. F. L. Willis, Spiritualist; Mrs. J. H. Smith, Spiritualist; Mrs. A. M. Allen, Spiritualist; Nov. 11, 12, 13, and Dec. 21.

HANOVER, MASS.—Spiritual meetings held in the Universalist Church, Hanover, every other Sunday. Conference the other Sunday. Speakers engaged: John Fuller, South Hanover, Mass.; Speakers engaged—Mrs. Frances T. Young, Aug. 19; Mrs. C. F. Allen, Sept. 2.

MASSACHUSETTS.—Spiritualists hold meetings in Forest Hall every other Sunday at 11 P. M. Mrs. Yeaw, speaker.

FOXBORO, MASS.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, West street, at 10 P. M. on Sundays, and at 7 P. M. on Wednesdays. Progressive Lyceum meets every Sunday forenoon, at 10 o'clock.

PITTSBURGH, CONN.—Meetings are held at Central Hall every Sunday afternoon at 1 P. M. Progressive Lyceum at 10 A. M. in the forenoon. Speaker for the present, A. E. Carpenter.

DOVER AND FOXBORO, MASS.—The Spiritualists hold regular meetings every Sunday forenoon and evening, in the Universalist Church, Dover, Mass. A successful Sabbath School is operating in Foxboro. A successful Sabbath School is operating in Foxboro.

NEW YORK CITY.—The First Society of Spiritualists hold meetings every Sunday in Woodworth's Hall, 806 Broadway. Seats free.

THE SOCIETY OF PROGRESSIVE SPIRITUALISTS hold meetings every Sunday morning at 10 o'clock, in Ebbitt Hall, No. 55 West 34th street, near Broadway. The Children's Progressive Lyceum meets at the same hall every Sunday afternoon at 2 P. M. Dr. J. H. Willis, Conductor. Speakers engaged: Mrs. J. H. Willis, Conductor; Mrs. J. H. Willis, Conductor; Mrs. J. H. Willis, Conductor.

WILLIAMSBURG, N. Y.—Spiritual meetings are held one evening each week, at 8 o'clock, in the hall of the Children's Progressive Lyceum for the present. All are invited free.

MORRISTOWN, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 7 P. M.

ROCHESTER, N. Y.—The Children's Progressive Lyceum holds public meetings every Sunday, at 2 o'clock P. M. Mrs. Hayden, Conductor; Amy Post, Guardian.

TAOY, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and Elm streets, at 10 P. M. Henry Rosseau, Conductor; Mrs. Louise Keitt, Guardian.

PHILADELPHIA, PA.—Meetings are held at Sansom street Hall every Sunday at 10 and 11 P. M. Children's Progressive Lyceum meets at 10 o'clock P. M. B. J. Byratt, Conductor; Mrs. Hallinger, Guardian.

Meetings are also held in the new hall in Phoenix street every Sunday morning at 10 o'clock. Children's Progressive Lyceum every Sunday forenoon at 10 o'clock. Prof. I. Klein, Conductor.

VINLAND, N. J.—Friends of Progress meetings are held in the hall every Sunday at 10 o'clock P. M. Mrs. Hayden, Conductor; Mrs. Deborah Butler, Guardian.

HAMMONTON, N. J.—Meetings held every Sunday at 10 A. M. and 7 P. M., in the hall of the Children's Progressive Lyceum, at 10 A. M. and 7 P. M. The Children's Progressive Lyceum holds regular meetings on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours of worship. Mrs. F. O. Iyer will speak till further notice.

CHICAGO, ILL.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting, 10 A. M. and 7 P. M.

SPRINGFIELD, ILL.—Regular Spiritualists' meetings every Sunday in the hall. Children's Progressive Lyceum every Sunday forenoon at 10 o'clock. Mr. Wm. H. Plimack, Conductor; E. K. Lewis, Guardian.

QUINCY, ILL.—The Association of Spiritualists and Friends of Progress hold meetings every Sunday, at 2 P. M., in hall No. 12, Main street, third floor.

ST. LOUIS, MO.—The Children's Progressive Lyceum holds regular meetings every Sunday at 2 P. M., in Mercantile Hall. Col. Wm. E. Moberly, Conductor; Mrs. Mary Blood, Guardian.

WASHINGTON, D. C.—The Spiritualists of Washington hold regular meetings every Sunday, at 11 A. M. and 7 P. M., in Union League Hall.

CINCINNATI, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Spiritualists." The meetings are held in the Academy of Music, north side of Fourth street, between Elm and Plum streets, where they hold regular meetings on Sunday mornings, at 10 o'clock, and at 7 o'clock P. M.

ST. CINCINNATI, O.—Spiritualists meet in Temperance Hall every Sunday, at 10 A. M. and 7 P. M. Children's Progressive Lyceum regular Sunday session at 10 o'clock P. M. Mr. J. A. Jewett, Conductor; Mrs. D. A. Eddy, Guardian.

SAN FRANCISCO, CAL.—Mrs. Laura Cuddy lectures for the Friends of Progress in their hall, corner of 4th and Jessie streets, every Sunday, at 10 A. M. and 7 P. M. Mrs. Cuddy, Conductor; Mrs. J. H. Bowman, Guardian; Mrs. Bowman, Leader of Groups.

SACRAMENTO, CAL.—The Spiritualists hold regular Sunday meetings in the hall, at 11 o'clock A. M. and 7 P. M. Children's Progressive Lyceum meets at 10 o'clock A. M. and 7 P. M. Mrs. Bowman, Leader of Groups.

LECTURERS' APPOINTMENTS AND ADDRESSES.

PUBLISHED GRATUITOUSLY EVERY WEEK IN THE BANNER OF LIGHT.

[To be useful, this list should be reliable. It therefore be hooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever they occur. Should any name appear in this list of a party known not to be a lecturer, we desire to be so informed, as this column is intended for Lecturers only.]

N. FRANK WHITE will speak in Seymour, Conn., during August, for week evenings must be made in advance, and will be promptly answered. Address as above.

AUSTIN E. SIMMONS will speak in Woodstock, Vt., on the first and fifth Sundays, in Bridgewater on the second Sunday, and on the third Sunday of every month during the coming year.

WARREN CHASE will lecture in Windsor, Conn., Aug. 12 and 19; will attend the National Convention in Providence, R. I., during October; in New Bedford, Mass., during November; during November in Rock Island, Ill., during December. He will receive subscriptions for the Banner of Light.

ISAAC P. GREENE will lecture in Kenosha, Wis., Aug. 12; in Glenburn, Aug. 19. Address, Kenosha, Wis.

M. M. MACDONALD will speak in Wilmot, Conn., Aug. 5 and 12; in Stamford, Sept. 16, 23 and 30; in Chelsea, during October; in Quincy during November. Address, 11 Devereux street, Worcester, Mass.

Little Mountain, Oregon Co., Aug. 11 and 12. He will have a supply of books, and take subscriptions for the Banner of Light, Religious-Philosophical Journal, and Little Bouquet.

Mrs. ANNA M. HINDENBROOK will lecture in Lowell, Mass., during September and October; in Worcester, Mass., Nov. 11, 18 and 25, and Dec. 2.

J. MADISON ALLEN, trance and inspirational speaker, will lecture in Lowell, Mass., during August; in Rutland, Sept. 2, 9, 16 and 23; in Middlebury, N. Y., Sept. 30. He will speak week evenings in vicinity of Sunday appointments and attend funerals. Will also receive subscriptions for the Banner of Light. Address, Woodstock, Vt., care of Thomas Middleton.

C. PANNIE ALLEN will speak in Andover, Vt., Aug. 5 and 12; in Westport, Aug. 12; in Bridgewater and Woodstock, Aug. 19 and 26; in New Bedford, Mass., during September. He will receive subscriptions for the Banner of Light.

LEO MILLER will speak in Canastota, N. Y., going meeting, Aug. 12. Address as above for evening meetings.

Mrs. SARAH A. NUTT will speak in Aurora, Ill., during August; in Belvidere during September; in Elgin during October; in Beloit, Wis., during November. Address as above, or Aurora, Kane Co., Ill.

Mrs. MARY J. WILCOXSON will lecture in Northwestern Pennsylvania and Western New York till after the Mass Convention, during September. Address, care of A. C. Stiles, M. D., Hammon, Atlantic Co., N. J.

Mrs. FRANCES T. YOUNG, trance speaking medium, will lecture in Hanson, Mass., Aug. 5 and 12, during August, care of