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NO. 1.

Original Essays.

UNION OF CHURCH AND STATE.

BY THOMAS R. HAZARD.

A communication from Lois Walsbrook appears in the BANNER of the 27th of July, which I think may be worthy of greater heed by Spiritualists and other liberal minds than I fear will be accorded to it.

Those who have of late years observed the theological signs of the times, cannot have failed to note a remarkable disposition evinced by the different sects to merge the peculiar doctrinal points on which they differ, and unite on those in which they can all agree. The more discerning ecclesiastics seem to have discovered that it is owing to the great diversity of religious beliefs that exists in the United States, that they are unable to control, as their fathers did of old, the secular power, and have recently met in council to devise ways and means by which the former Divine Authority of the church in spiritual and temporal things may be restored.

Regarding the end they have in view, I think their deliberations have been marked with great shrewdness. They propose to ignore the conflicting creeds of the sects, and to establish a national religion, by introducing a short clause in the Federal constitution, simply requiring that every citizen of the United States shall recognize Almighty God as the "moral governor of the world, and the ultimate source of all rightful authority among men, and His will, as revealed in the Holy Scriptures, as the supreme rule in civil affairs."

By the introduction of this clause into our fundamental law, neither the prejudices nor consequences of members of any of the religious sects (so-called) would be seriously offended, whilst it would be sufficient, if adopted and carried into effect, to annihilate the right to think and act for himself in all things pertaining to religion which every American citizen now possesses.

Nay, under priestly domination, "the will of God as revealed in the Holy Scriptures" being inaugurated as the "supreme rule in civil affairs," would soon be made to reach and apply not only to religious and civil rights, but to the most minute details of private and social life. If I mistake not, the "will of God as revealed in Holy Scripture," was adopted by the early settlers of Connecticut as their supreme law, which it was enacted in town meeting should remain in force until the body politic had time to make a better one. Among the decisions under that law of the ecclesiastical courts of the colony, there was one recorded in which a young and loving husband was adjudged guilty of a misdemeanor for kissing his wife on a Sunday.

The acknowledgment of Almighty God as the "ultimate source of all rightful authority among men," involves the existence of an intermediate authority, from the decrees of which He alone can be appealed to. At present, Congress is the only rightful law-making power in our government, subject only to the provisions of the Constitution, and the interpretation put upon these by the supreme court. Admitting that Congress is to remain an integral part of our government, after the adoption of the proposed clerical amendment of our Constitution, its laws must then conform not only to the general provisions of that instrument, but also to the will of Almighty God "as revealed in the Holy Scriptures." The application of this rule to all laws passed by that body, would render it necessary for members of Congress to be well read in the Bible, (a duty which some might evade) whilst the additional labors thrown upon the supreme court in cases of appeal would be very great, as, in order to arrive at a true knowledge of the will of God "as revealed in the Holy Scriptures," it would not only be necessary that every member of the court should be profoundly learned in Scripture; but they should collate and compare the conflicting constructions that have been from the earliest periods put upon its different passages by ecclesiastical writers and other learned and pious men of many religious sects and creeds. This would involve the study of many ponderous tomes, the bare reading of a title of which might occupy a lifetime, and involve so much application and labor, that the court and Congress would probably soon gladly resign their power into the hands of the Priesthood, the only Divinely appointed interpreters of God's will as it "is revealed in Holy Scripture."

Once installed in power, the clergy of the present day must possess far more modesty and much less self-confidence in their own infallibility than has been their wont in past time, not to grapple with any case, human or divine, that might be brought before them. Nor would they be slow in finding some passage of Scripture to sustain their narrow and bigoted decisions, (as they have always done, even to the hanging of witches and Quakers,) in which God has revealed his will precisely to suit their latent purposes and intentions. There can be little doubt but that the increased activity of the clergy and priesthood of the day has been quickened, and the agitation of civil measures to sustain their ascendancy has been hastened, by the rapid progress liberal ideas are making, and especially since the advent or revival of spirit communion.

If the clerical party in the United States really believe that the statement made some time since, in the BANNER, on the authority of the late convocation of Bishops of the Catholic Church, in Baltimore, to the effect that the Spiritualists of their combined dioceses exceed Romanism and Protestantism combined, some two millions in numbers, they may indeed well bestir themselves and adopt some measures to protect their folds against the encroachment of such a rapid and disintegrating foe. Nor should Spiritualists and other liberal minds suffer themselves to be lulled into a false security, under the supposition that a theocratic form of government is too contrary to

the spirit of the times to be permitted in this country. There is no instance recorded in history where any ecclesiastical power had become so associated with the education and prejudices of the people, and established as firmly as the clergy and priesthood have become in the hearts and affections of the sectarians of the United States, who ever succumbed to events or relinquished their positions and emoluments without making desperate struggles to maintain their power. It would be unnatural that they should do otherwise.

The Spiritualists of the present day stand in relation to the sectarian churches as their predecessors did in the time of Jesus and the Apostles to the Hebrew and Pagan churches of that day. As then they are both hated and feared—hated because their beautiful and living doctrine of angel communion is a standing reproach to the dead formalities of the churches—feared because of the rapid increase of their members and the innovations made upon the church by the conversion of its members from darkness to light. It is no doubt on account of this hate and fear of Spiritualism more than anything else, that has again caused, as it were, Pilate and Herod to become reconciled, and the chief priests and rulers of the hitherto warring sects to forego their quarrels, and, under pressure of a danger alike common to them all, to again meet in council, as of old, to contrive how they may, as they did then, crucify the truth, and thereby maintain their "place and nation."

Ten years ago there were inspired persons in the United States, entreating the people to take timely and Christian measures to ward off a struggle which they foresaw impending between the elements of freedom and chattel slavery. Their warnings were unheeded and ridiculed as being groundless and uncalled for. The war nevertheless came, and chattel slavery went out with the groans of half a million of slaughtered men, and amid the desolation and devastation of half a continent. Like voices are to-day again proclaiming an impending struggle between the elements of freedom and soul slavery. Let us not ridicule these warnings, nor treat the enemies of mental freedom with contempt, lest peradventure we may, as before, be taken at disadvantage, by being unprepared when the apprehended conflict is sprung upon the nation by the dark-mantled conspirators.

The little words of such fell import that are proposed to be made the fundamental law of the land, to which even every other provision of the constitution is to be secondary and of no effect, if in conflict with them, are apparently so harmless that their insertion in that instrument would hardly offend the conscience of the most fastidious Quaker, and would, doubtless, under the supervision of their forty-five thousand priests, pastors and ministers, be voted for and sustained by more than eight millions of Romanists and Protestants, (the Baltimore Convention of Catholic Bishops' estimates) possessing nearly all the wealth, and a very large majority of the official, political, professional and social influence of the nation.

A scheme for the establishment of a national religion, after the pattern of the old Hebrewocracy, that has been so cunningly contrived as to embody such powerful influences in its support as these, should not be despised.

Again; this is a day in which the minds of men are being fiercely and wildly agitated, large masses being in a constant state of transition from one phase of mind and action to another, with but little continuous thought or reflection.

The Jesuitical influences at work no doubt have taken ominous note of this, and none better than they understand how such unsettlement of men's minds may afford an opportunity for carrying into effect their insidious schemes. It is probably this thing, in connection with other causes, that they see are at work favorable to their plan for the establishment of a theocratic form of government, that is alluded to in the latter part of the appeal, (quoted by Mrs. Walsbrook) wherein all the supporters of the clerical party are summoned to the rescue, as follows: "In the name of Him who has called them to His service, we exhort those who love his name and know his revelation to accept their responsibility, to see their opportunity, to stand by our country in her temporal extremity." This language has very much the ring of Peter the Hermit, when summoning the vassals of the church to march to Palestine for the rescue of the Holy Sepulchre from the hands of the Saracens. The words are less ambiguous than wily and ambitious churchmen are apt to use, unless they feel very sure of their position. To me their plain meaning is, that the clerical party are called upon to seize the present favorable "opportunity" to establish by their ballots the theocratic form of government, (recommended in the words before quoted,) and then sustain it by arms against all opposition in its "temporal need," as they did the present republican government in its late "temporal extremity."

There is another element that these dark plotters for the subversion of our form of government probably perceive at work that may be made to minister greatly to their "opportunity." When the present excluded Southern States again resume their places in the Union, their elections will, in all probability, be controlled for a time, at least, by the colored voters. The religious element is much stronger in the blacks than it is in the whites. In their present unsettled and ignorant state, the plastic and susceptible minds of the colored race, under skillful clerical manipulations, may readily be made to adopt almost any form or phase of religious belief or worship desired.

They, of course, are unread in history, and know nothing of the terrible use that has in times past been made of "God's will as revealed in the Holy Scriptures," under the interpretation put upon them by the bigoted and bloody priesthods that

have in nearly all ages afflicted mankind, and they might readily be brought to cast their ballots in a body for the proposed clerical amendment of the Constitution, without a suspicion of the sinister intentions of their clerical advisers.

There is still another important though negative element that the clerical party will no doubt count upon to assist in bringing about the "opportunity" alluded to in their address.

The people of this country have so long enjoyed religious liberty, that they will be slow to believe that they can be deprived of it, and it might be difficult to arouse a majority to a sense of serious danger in that quarter, and the question might go by default. To suppose that the clergy would forego taking advantage of the law, in case of its adoption, so soon as it could be made available to the interests of their body, or in behalf of persecution, would be to suppose them to not content to the uniform practice of all ecclesiastical bodies in the past, and the government would soon be invoked to enforce the law, even at the hazard of inaugurating another civil war, exceeding, perhaps, in bitterness and bloodshed that we have just passed through.

I know of nothing that would be so likely to prevent so dreadful a catastrophe, as that the numerous body of Spiritualists in the United States should meet together in their separate localities, and, in some associated form, state to the public their ground of action, and their determination to maintain inviolate the right of every citizen under this government, not only to personal, but to soul liberty, by all the lawful means in their power. And I trust and hope that some such course will be adopted, if the priestly plotters against human rights persevere in their wicked design of establishing, under color of a constitutional amendment, a religious despotism in our midst. I agree with Mrs. Walsbrook in most of her views upon this subject, and have long felt that the subject of her communication is worthy of consideration and action, and think Spiritualists and other liberal-minded persons should be willing to contribute of their means to the sustaining of faithful and competent inspirational speakers and other lecturers in the field, for the purpose of enlightening the people generally and facilitating a public expression of opinion, as before suggested, and will cheerfully contribute one hundred dollars to the fund started by Mrs. Walsbrook, to be paid when the movement is fairly inaugurated under reliable auspices, and it meets with reasonable encouragement and support.

Vaucluse, R. I., August 1st, 1867.

THE POWER AND PURPOSE OF SPIRITUALISM.

BY A. B. CHILD, M. D.

It is a lurid view that sees Spiritualism as anything but an awful surge of spontaneous nature.

There is a power, magnitude and purpose in its work which no man has dreamed of. The extent of its influence in human affairs has not been thought of or looked for. To have communion with deceased friends is not the end of this work; it is only a symptom premonitory of what is coming; it is only an effect of preparatory movements to the work that is to be. Spiritual communications are only invitations to enter the gate that opens to the vast field of its arduous work.

It will revolutionize the religious opinions of the people and the moral actions of the world. Hitherto no earthly power has been like it, or has been equal to it.

Can any good come of Spiritualism? The future will answer, not in promises but in products, for it now holds the bleeding world of pain in its hand to staunch the blood, to cure the pain. And if to make the cure sure there need be more bleeding and more pain, they are speedily given and speedily cured.

Spiritualism will be a scourge to the over love of earthly successes, to the fullness of crime, to the plethora of selfishness. And thus the people have unaccountable forebodings of its dreadfulness.

The cry all over the land is, "Spiritualism is dangerous! It is disastrous!" Heed the cry, for it is true. It is dangerous and disastrous to what the people embrace and worship. The illiberal, ungenerous, cruel and vindictive formulas of the people, the State and church, are in danger. Selfishness and narrow-mindedness are in danger. The tyranny and treachery of men's hearts are in danger. Bigotry covered, holiness proclaimed, creeds, doctrines and dogmas are in danger. All the powers that war with sin are in danger. All that is vile and villainous in the States, the churches and societies, which hold men back from doing as they would be done by, are in danger. The people are tenacious of what Spiritualism will sacrifice for them, for their good. And thus it is dreadful; it will make sorrow and mourning, sacrifice and destruction.

The work of Spiritualism is on the threshold of the earth, and it is coming into every house. It does not come by the call of human lips, nor by the desire of human hearts. It is not the production of man's reason, but is destiny's decree. Silence proclaims its coming, and it moves onward with irresistible power. It is felt in the air, in the earth; and in the hearts of the people it speaks in silent feeling. It is a stream, flowing out to mortal view, from the fountain of all spiritual life. And when it comes to the fullness of its flowing, it will make strange work upon this earth, for the fountain from whence it comes is omnipotent and omniscient; it is as deep as wide, and as high as the starry universe. It holds the powers of hell and of heaven, and in it each will do its lawful work.

Spiritualism takes a new way to reform the world. How widely does it stand apart from moral and religious rules that men have laid down. It leads men to reformation in the courses of Nature, while the past has warred with Nature, and failed to reform the world by the flickering

lights of force and reason. Spiritualism comes with the eternal light of love and feeling, moves men on the current of their hearts' desires, and if they yet be weak and unskilled in self-direction, there may at first be wrecks and disasters. No power but attraction can change the morals and make better the religions of men, can make the revolution which is to be the work of Spiritualism. Spiritualism is outwardly dangerous to all—there will be no exceptions—but it is dangerous only at first, for good in the end, for the end of spiritual success. Something must be lost of lesser value, to gain the prize it brings of greater value.

To him who will be in greatest danger by its advent, it seems most dangerous, and will sometime be most glorious. His opposition to it will make the danger, and the danger will make his spiritual glory. It is a dangerous position to stand in opposition to spirits, evil or good, for they number myriads, and are mighty. To speak of the coming now to the sight and sound of mortal eyes and ears, is an unwitting blasphemy; is utterance against the "holy ghost"; is ingratitude to the hand that comes to deliver us. Give heed unto it, for at the best the work of Spiritualism is mighty, and man has no power to keep it back or move it onward, for it is God's decree!—It is the work of God! By the magnetic touch of Spiritualism the existing institutions of the civilized world, religious, moral, social and political, will dissolve like ice under the rays of the meridian sun, for they are all stained with human blood and heavy laden with pain.

The people moan under the burdens of civilization, groan under the ceremonies of religion, and inwardly swear under the villainous justice of human law, and, under cover, have for ages and centuries. So it is time a revolution in Nature came; a change that cycles, not centuries, produce—a change that the chronology of centuries has not made record of. It will be a revolution of revolutions. It will be a revelation of revelation of revelations.

All our institutions rest on decaying things—their foundations are insecure and rotten. So at first there must be a heaving up and pulling down; there must be disorganization, sacrifice and destruction. Permanence does not rest on insecurity; life does not feed on death, nor health upon disease. The first work of Spiritualism is to purify and cleanse the hearts of the people, and then raise up new and better institutions on permanent—not decaying—foundations, that shall secure to man a better and nobler life.

To heal a bleeding wound, the surgeon first, perhaps, cuts deeper. To mend a hole or patch a rent, the opening must, perhaps, be first enlarged. To break the back of selfishness and substitute a back of manliness, a heavy blow must be struck, a blow that will be painful to the people. To extract the cancerous belief of sin and evil from the religions of the people, leaves at first a ghastly opening.

But be not dismayed when Spiritualism uncovers deformities, for it only shows realities, it uncovers naked truths, which are but the stepping-stones to immortality. Be not sorrowful at sacrifices, for Spiritualism reveals to remove the hidden corruptions that exist; and for every sacrifice that it commands, it will bring a greater spiritual blessing.

Spiritualism first uncovers and reveals; it makes men act out their secret intents, whereby the consequences of their ill-judged acts probe and purify their sick and wounded souls.

To make the cure permanent, the skillful surgeon first uncovers and probes the wound, removes extraneous causes of disease, learns its depth and character. He first makes bad seem worse. And so it is of Spiritualism. Spiritualism is a physician, sent by God to cure the diseased morals, religions and governments of this world. Remedial agents are not yet applied. The corruption that lies under present institutions, and behind the curtain of men's bosoms, must be first removed; and at this sight Spiritualism seems odious and repulsive to unthinking men. But it is not Spiritualism that is odious and repulsive; this lies in what it comes to remove.

But the uncovering is not yet ended; the corruption of the world is not yet all revealed—the work is but begun. So, mark: oracles are yet to be endured, sacrifices are yet to be commanded—weeping and mourning are not yet ended. It is the love of transitory things that hold men, and if the hold be strong, more blood yet will be shed. If the spiritual man be weak, more deaths yet will be produced. More war must be, if needed, to turn human love from what dissolves in death to what abides in life, to show the corruption and insecurity of human power. Spirituality, which is a better word than Spiritualism, is without the boundaries of sect, without the imagery of right and wrong, is the good physician of the whole world—not a part—and is commissioned with power to take life by war, accident, hunger, disease, or any other means; or to continue it, as the end of its work may demand. So marvel not, if the coming influx of spirituality shall sweep from the earth thousands and even millions. Whatever people stand in the way of its sacred purpose will be removed. By it, all will be brought to the valley of decision, the judgment of nature. If men are yet too small, too narrow, too illiberal, too selfish, too warlike, their life earthly is in jeopardy; for what can they add now to the great, generous, liberal manhood that is to characterize the hereafter? If men are yet too weak to endure these coming trials of spiritual development in the flesh, they will be carried to the spiritual world for rest, for growth, for inevitable progress, to be treated as infants are by angels.

How narrow is the world! Self-possession is its action. Self-salvation is its religion. Self-indulgence is its moral. May the winds of heaven, the elements of Nature, the powers of the spiritual world, come forth to break the bonds that make the narrowness of the people. All hail!

the power that comes to do this work, though it be destructive. All the property of the earth is God's dowry given to all the people, while each man holds unto himself all he can, and calls it his, whether his neighbor has any or not. This is not manhood. Will Spiritualism remove men from the necessity of these narrow confines? Its power is equal to the magnitude of such a work. Between the laborer and the capitalist it will produce great commotion; between the possessor and non-possessor, blood and death. The universal effort for earthly possessions, that costs the people so much labor, thought and conflict, adds nothing to the means of healthy living; and to that end, the present efforts of men are stupid and futile—are full of corruption.

Morals are made worse, instead of better, by all human jurisdiction.

By the wars of nations crime is always increased. So corrupt are men, that for purification they need the purgatory of human law and criminal warfare, and Spiritualism shows the inevitable attractions of nature that moves men on these wayward courses of sorrowful consequences; and while the condition of men need these curses, through their desires for them, they shall be granted.

The religious idea of evil in God's dominion, that creates and fosters so many sects and so much hell; the fancied idea that one has more and another less religious merit; the ill-begotten idea of a personal devil; the inhuman idea that hell is for one more than for another, and that heaven is not for all; the vile idea, that makes so much cruel punishment in the moral world, "I am better than thou," morally or religiously; the childish idea that men can be governed by written commandments or the law of men; the paradoxical idea that revenge in the state and church is practiced justice; that religion is pledges and professions, that virtue is outward demeanor, that my belief is right and your belief is wrong—all these ideas, in the fervent light of Spiritualism, will be consumed like flax in burning fire. Greeds, with their littleness and lightness; virtue, with its weakness and pretence; justice, with its vindictiveness; organizations, pledges, oaths, promises and professions; the astute opposition to Spiritualism by little men; the scorn and obloquy of lesser men, and prayers and sermons against it; the wind of opinion, the sham of reputation; the stilt of the rich and the higher stilt of the holy—all these things are not hindrances to Spiritualism, but are as the idle wind to its onward march.

Spiritualism will turn the hay and stubble of past devices and opinions underneath the surface to enrich the mellow soil it makes to plant new truth upon.

THE WORST FRIENDS OF SPIRITUALISM.

BY G. B. LAUGHLIN.

In the BANNER of Light of July the 6th, Mrs. Emma Hardinge plaintively sets forth the incongruities of Spiritualism. She says inharmonious, strife and internal discord seem to prevail among those who should be bound by all the ties which common sense and the holiest and most fraternal teachings could throw around them. She says the petty malice and foolish antagonism that prevail among them, all originate from within, and not from without the camp. Moreover, she frankly acknowledges that she cannot tell why this is so, unless the war spirit, which recently possessed the nation at large, has obsessed individuals, and parties in particular.

All things whatsoever that are known as effects have their legitimate causes; and if discord and inharmonious appear in a musical concert, wisdom would direct that a diligent search be instituted for the cause of the trouble, which, when found, might be removed. If discord, petty malice and foolish antagonism prevail among Spiritualists, it is evident the evil cannot be cured until the cause is removed. Before the cause of an evil can be removed, however, it must first be known where and what that cause is. Spiritualists have had the subject of evil, discord and inharmonious under consideration for a considerable time, but they seem not to have given any satisfactory solution to the question.

There is in man an innate tendency to love his kind. See how the fond mother is absorbed in the life and well being of her child. What hardships would she not endure, what sacrifice would she not make to nourish, protect and bless her darling children? The mother's love, in its highest and purest character, illustrates the possibilities of other forms of love. If parental love can be so highly developed as to cause the individual to willingly sacrifice comfort, happiness, and life itself, for the good of the loved one, fraternal, filial and universal love may have equally as large a growth and be equally controlling in the character and action in life. When the human race shall have attained to such a growth, war shall be unknown, and peace and harmony will be the natural result.

At the present day the lower loves—the love of self, the love of sex, and the love of offspring, are largely developed in man; while the higher loves—the fraternal, the filial and the universal loves, are weak and undeveloped, and from a preponderance of the lower over the higher loves, the natural tendency is to an abnormal state, a perverted action of the lower faculties. By the laws of hereditary descent, the perverted tastes, feelings and desires of the mind are transmitted from parent to child. For example: a man of my acquaintance acknowledges that he was born a drunkard, that he lulled the poison and the love of it from his mother's womb. He says he would cry for rum when a child, would get drunk at every opportunity when a boy, and now—will drink, of course. Another of my acquaintances says the name of tobacco; and that tobacco seems

as essential to him as his daily food. It is by virtue of this hereditary transmission that man's self-love is so universally perverse and disordered. It is the perverted action of self-love that everywhere makes the distinction between good and evil. "My interests, my reputation, my home, my wife, my children, are much more sacred than mine. My rights must be respected, but mine are of little consequence." This perverted self-love is the cause of all wars, animosities, strifes, fault-finding and petty malice among men.

Are Spiritualists any more perfect than other persons? Are they any more exempt from the disturbing influences of self-love? Nay. But on the contrary, being generally more sensitive and meditative than other persons, they are liable to become influenced to a much greater degree by the disordered element of selfishness, and instead of being united by ties which the holiest and most fraternal teaching could throw around them, their inflated pride and love of independence makes them impatient of all restraint, and in their eagerness to be free, overstep the bonds of love and justice. Sister Hardings was quite right when she supposed that the spirit of war which recently possessed the nation had obsessed individuals, for the angular manifestations of disorderly self-love are nothing less than a ceaseless warfare.

The one great object of the angel-world seems to be, to redeem the race of man from the bonds of selfishness. All human beings appear to be mediums, through whom the work is to be accomplished. All are laborers in "the vineyard of the Lord." Each has his work to do. If he will not work orderly, he must work disorderly. If he will not or cannot do one thing, he must do another. If he will not cultivate the sweet blossoms of friendship, and gather the golden fruits of love and righteousness, he may grapple with the thorns of hate and the briars of revenge; or he may battle with the noxious weeds and vermin of envy, jealousy and injustice. One may do the work of Abraham Lincoln; another may do the work of Jefferson Davis. One may do the work of Jesus; another may do the work of Judas. But the great design is being accomplished. Mankind are beginning to see the necessity of liberty and justice for all.

A few noble minds in the Spiritualists' ranks are now holding peace conventions, organizing peace societies, and laboring to instill into the minds of the many an abhorrence of war and a love of the principles of peace. It is to be hoped their labors may not be in vain. Peace, however, is an impossibility without liberty, and there can be no liberty without justice, and there can be no justice with an inverted or perverted self-love. Hence the only hope of peace and harmony is in individual reform—spiritual regeneration. And as it is the object and design of the spirit-world to redeem this world, the chief mission of the angels here is to aid individuals in this work of purification. But the great mass of Spiritualists seem to understand very little, and even to care less about the important mission—the great use of Spiritualism to man. It is a noticeable fact that among the many speakers and writers on Spiritualism, very little is ever said or written on the subject of personal reform. It is true we now and then get sharp, cutting, soul-stirring reproofs from the spirit-world. We have been told over and over again what the consequences shall be if we do not walk according to the light we receive. But the mass of Spiritualists seem to treat these warnings and admonitions with indifference, if not with contempt. In view of these facts, why wonder that Spiritualists should have strife, discord and animosity in their ranks?

Cumberland, Md.

Children's Lyceum.

Who that has ever seen a Progressive Lyceum and been one of its members, under the guidance of those noble souls, A. J. and Mary F. Davis, would not feel grieved that they cannot labor in the establishment of those heaven-born schools for the lack of funds to defray their expenses, or for an adequate compensation for their time and labor?

Spiritualists, numbering eleven millions, who have become so (many of them) from reading the inspired truths which this clair-sentient and clair-audient reformer has been able to give to the world in the early days of modern Spiritualism, now withholding the meagre sum of only twelve hundred dollars a year! And why? Not for the want of philanthropy—not for the want of benevolence and whole-souledness—but for a want of knowledge of these beautiful schools and the benefits and uses to be derived therefrom.

Come with me one moment, dear reader, and I will show you a school, numbering from one to two hundred, with pupils from four years old and upward through the arena of childhood, youth, middle age, even to the gray-haired sire, each and all equally interested in solving the problem of life and its uses, interspersed with beautiful songs, silver-chain recitations, gymnastics, declamations, dialogues, inspirational speaking, trance seeing, and last, but not least, marching with targets, banners, flags, in perfect time and rhythm to appropriate music, closing with a beautiful invocation, all in concert.

How many of our dear school have said to me, "I wish our Lyceum could meet three times a week, or even every day."

These schools, if rightly managed, are self-sustaining. Noble souls, who never saw anything of the kind before, have generously placed in the contribution basket ten dollars at a time, and not infrequently the tear of gratitude and joy steals down the furrowed cheek of the spectator as he contrasts the mode of conducting Sabbath-schools during his childhood to that of our day, under the inspiration and inter-communication of the angel world.

Oh Spiritualists! oh reformers! as ye would that others should do unto you, do ye even so to them.

Mrs. F. A. LOGAN.

The Reason Why.

Why is it that the false and contracted views of the present and future life and the great first cause of all life, taught under the name of religion in all our so-called "Christian Churches" by those assuming to be the voice of God, and monopolizing the name of Christ, should seem to be true, and broad, too, and believed to be the very truth from God, by so many men? By any man?—man with reason, capable of discerning truths. The answer to this question may be stated thus:

Children find everything that comes within reach of their senses new and fresh, and so attractive that they have an intense desire to taste, try and know. And as soon as they can talk, ask innumerable questions. This inquiry might go on, as the child develops his higher powers, into everything within their reach, until the man should know all that his means, opportunities and capabilities would admit. But the inquiry is checked, nipped in the bud. The child's questions are considered troublesome, not worth attending to. He is told it is not proper to ask so many questions; he must not; and so the natural desire for knowledge is suppressed at the first step in life.

And then the child is put through a set, regular course of study, to follow a narrow path, and not so much as a means of acquiring knowledge as the knowledge itself, and knows nothing more.

J. N.

Children's Department.

BY MRS. LOVE M. WILLIS.

Address care of Dr. F. L. H. Willis, Post-office box 39, Station D, New York City.

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

(Original.)

BOUQUETS OF FLOWERS.

The Fringed Gentian.

This flower, so beautiful, so full of the tender beauty of spring, is always a wonder to me. It looks every way like a spring flower, and yet it is the very last of the autumn flowers. It would seem as if it forgot its blooming, or perhaps kept back its beauty, thinking of the time when the earth would miss the wealth of bloom that spring and summer bring.

The blue of this flower is as clear as the sky, and its soft, fringed petals have a wondrous charm. It is the poet's flower, and many sweet things have been said and sung of it, but not half it deserves. It grows in pastures, and by the roadside, but it is not a common flower. The first one I ever found was near a poet's home, whose life was so close to heaven that when she died she seemed no nearer to the celestial beauty of the heavenly life than when she lived.

Perhaps that is the reason that the flower always reminds me of spiritual things. It seems like the spiritual renewal of the spring's sweet life, a coming back again of the departed beauty, and yet there is nothing frail or ethereal in the flower, like the Tiarella, or White Violets; it seems more of earth than they.

The Gentian belongs to the fifth class, second order, and the botanical name of the Fringed Gentian is *Gentiana Crinita*. It makes me think, in its autumn beauty, of the blossoming of some lives, of the fresh, youthful life and the beauty of character that glows and shines from the hearts of some old people.

Aunt Susy was a Fringed Gentian, in her way. Her life was a hard one, as most people call hardness, but it was soft and mild and beautiful in its reality. The world looked on what she had about her, and said she was poor; but those that knew her better, thought her one of the richest of mortals. To be sure, all she loved best had been taken from her—her husband, her home, her baby—and she was left quite alone in the world before she was through the summer of her life.

There was great danger of her being soured by her troubles, or of her sinking into a gloomy condition quite disagreeable. But after a few harsh breaths of the cold air, there came to her soft breezes, and in her heart sprang up a new life, that gave forth blossoming beauty and tender grace.

It came about somewhat after this wise: Aunt Susy sat down in her poor hired room one autumn afternoon. The dull light of a cloudy day made everything look dreary. The hills were heavy slate color, instead of heavenly blue; the forests were dark and solemn with the mists that hung over them. Even the air seemed to have a shade of sober gray.

Aunt Susy looked out of the window, and could just see her old home, with its pretty garden and fine old trees. It was a lovely place, and in it she had seen many days of joy; but she could not see it long, for blinding tears filled her eyes at the thought of what had been. On the other side, under the hill, was the churchyard, and Aunt Susy turned there. She could just see, in the gloom, the graves of her husband and boy; but she could not look there long, and she turned her face within her solitary room. There was nothing outside for her; what was there within? "Nothing! nothing!" she sighed.

Oh, how she dreaded the winter! How she dreaded life! What a terror seemed to be laid up in every day that was to come! And she set to crying so heartily about it that she got tired after awhile, and laid her head on her hands, and shut out all sights, and after awhile all things that she had ever known seemed far away.

But a strange sensation came over her. She seemed to be seeing through the top of her head, and through the ceiling and roof, and there were no more shadows, but a great sunlight, and she was living in a world quite different from an hour ago. She was looking out upon cities and towns, and in the bright light that shone over all, she could seem to see thousands of miles away, over half the world, she thought.

"Really," she said to herself, "this is quite like traveling; but why does all this country seem to be my home? Why is it that I feel no longer homeless, but as if all were mine?"

"Everything is yours that you can learn to enjoy," some one seemed to say to her, and she was so surprised at the sound of a voice that she roused herself and looked about her room again. There it was, just as an hour ago; but feeling still dull and a little sleepy, she buried her face again.

Now she seemed to be in a garden of blooming beauty, and thousands of children were at play there; and as she watched them, they all seemed to be her own. Her heart warmed toward them, and she longed to take them all and kiss them; and as she wondered at it, some one seemed to say, "All are yours that you can learn to love."

Aunt Susy roused herself again, but soon resumed her former quiet attitude, and her vision stretched out, and she saw beautiful homes, filled with everything she had lost, and much more. And in all these homes she seemed to have a place, and to feel as if they belonged to her. Again the voice spoke, "All are yours that you can learn to bless."

Aunt Susy was not a bit superstitious, or given to dreaming, but a matter-of-fact body, and not at all likely to deceive herself. But that voice sounded so much like her husband's, that the words kept ringing in her ears.

"It all means," she said, "that nothing can shut me away from the good things of this world if I can enter into the hearty enjoyment of them, and all the children of the world are mine that I can love with a mother's heart, and into a thousand homes I can enter and be at rest, if I can bear a blessing with me."

She got up, gave her head a little shake, built a fire and got her supper. This was her way of showing that she understood the vision. Some people would have sat down and cried again, but not so did Aunt Susy; once show her a thing and she would put it to account in her own way.

After supper was over she put on her best apron and brushed her hair, found her shawl and bonnet, and went out, though she did not know, but somewhere into that great world she had seen. She stopped at Mrs. Marvel's gate. But why should she go in there? Mrs. Marvel had never been near her in her troubles, and her four children were the most unruly, disagreeable children in town. But for some reason that was just the place she wanted to go, and so she quietly passed into this home, very much like the one she used to call her own, only perhaps a little finer.

Once in, she found Mrs. Marvel sick in bed and her four children riding broom-sticks, making horses of the rocking-chairs, and carts of the sofa and chairs; spreading Mrs. Marvel's white shawl on the floor for a carpet, and tying her best cap on to the cat's head to transform it into a fine lady.

"Get out, you ugly thing," said Georgia, as she saw Aunt Susy enter.

"Go 'long," said Nell, in the same tone.

"Oh dear, dear!" sighed Mrs. Marvel. "My head! my head! if you only would bring me a little water." In a half hour Aunt Susy was indeed at home. The house was again in order, Mrs. Marvel asleep, and the children all in the kitchen eating their bread and milk, and listening to one of Aunt Susy's stories that she knew so well how to tell. As she held little Arthur in her arms, and smoothed his hair gently with her hand, she forgot but he was her own Johnny, and looked at him so tenderly, that Nell said,

"I wish you'd stay and be our ma. You ain't half so cross as our ma is."

"But your ma is sick, and you must be the little fairy to cure her, and then you'll have such nice times."

"And we'll all live together," said Georgia.

"Oh, we do always live together—those of us that love each other—and I'm sure you'll be my own dear little children, and not make any noise, and then I'll tell you lots of stories."

In a week Aunt Susy had nursed Mrs. Marvel quite well again, and had won the children over to her way of thinking, that clean faces and quiet plays were altogether best; and she had made four fast friends—found four of her children, she said.

She had found no time to look out to her old home or to sigh over her graves, and she had dreamed no dreams, but worked away with a loving, earnest purpose; and all the goodness of what she had done came to her in peaceful, happy sleep by night, and tranquility of soul by day.

But Mrs. Marvel was well, and could attend to her own children now, and what could Aunt Susy do but go back to her gloomy life again. Perhaps she would, but for the memory of that great, wide world she had seen.

So, after a day's rest, she went out again, she knew not where, but found herself in Widow Trump's desolate home. She was confined to her chair by hopeless lameness, and her boy James was running wild in the street. He had not been home for two days, and the widow was half frantic. Aunt Susy consoled with the unhappy woman, and went out in search of James, not forgetting to take the half of a bright silver dollar. She found him where she expected, but with woman's tact, got him to do a little business for her that would take him away a few miles, and to do which he must ride on horseback, for Aunt Susy knew that was what he liked better than anything else in the world, and the dollar paid the horse's hire.

When he got back, he found a nice supper of what he liked best, short-cake and jelly, (for Aunt Susy seemed to know what was the best thing in the world to make home look bright to a boy who is tired of it,) and his mother looked so cheerful and did not scold him a bit, and Aunt Susy talked so fast and asked so many questions about his ride, that he did not think to go out the whole evening.

And so Aunt Susy planned and arranged, without seeming to plan anything, until she had found a good place for James with a farmer who kept a plenty of fine horses, and had found a little maid to wait on his mother.

Then old Mr. Pringle and his wife were attended to; both of them poor and feeble and with no one to care for them; and then old Mr. Strong's six motherless children had to be cared for. This was the hardest work Aunt Susy ever did, because everybody said she wanted to marry Mr. Strong; but as she knew herself she did not, she did not desert them until she had indeed won them to herself and got them into comfortable shoes and stockings, coats and aprons.

And thus Aunt Susy spent the winter and the spring and the summer, serving some one, and finding her homes, her children, her gardens and lands.

It was autumn again, but there was no gloom in it for her. She had entered the world of brightness that knew no shadow—the world of love and use—and there she intended to dwell. She looked at Johnny's grave, and it seemed glowing with the flowers of summer.

"Where did these come from?" she asked.

And the same voice she had heard in her vision answered, "Out of the hearts of those that you love."

Then Aunt Susy understood that every act of hers that opened her own heart toward others in love, was a gladness and a joy to her angel Johnny. "And so I make a part of his heaven," she said; "let me work on, then."

She had indeed entered the beautiful autumn of her life, the time of golden fruitage and of the blooming Gentian. It was better than the summer of prosperity, for now she lived in a world of love and in a hundred homes, instead of within her own four walls, and she knew that up to heaven ascended forever the warmth of the love she gave and found.

Aunt Susy never grew old, for she never ceased her work. When she could no longer go about on her mission of love, she drew those that needed her to herself, and her room seemed to open with gates like the glorified city, for into it came so much love and hope and prayer, and out of it went so much tender pity and strong faith, that it was really as she dreamed. It had no roof or walls, but stretched out to the whole world.

(Original.)

REMARKABLE BOYS.

NUMBER SIX.

The subject of our sketch this week, unlike any of the others we have given, was born amidst the splendors of royalty. His home was a palace; his inheritance a kingdom. He was the only son of King Henry the Eighth of England. His mother's name was Jane Seymour. He knew nothing of a mother's love and tender care, for she died when he was but a few days old. When he was only nine years old his father died, and he was crowned king of England, under the title of Edward the Sixth.

At a very early age the prince began to give evidence of possessing an affectionate nature and remarkable powers of mind. The first six years of his life he was under the entire charge of women whose character and accomplishments were such as to make a profound impression upon the young prince, and no doubt, to their influence over him may be ascribed, in a great degree, the development of those amiable and winning traits of character that so endeared him to the people of his realm.

When he was seven years old he was placed under the charge of the most learned men in the kingdom for instruction in the Latin and French languages. His progress was so great that in one year he wrote in Latin the following letters to his father and uncle. They were preserved by the

historians of that time. They are most admirably composed, and show the affectionate nature of the boy-prince, as well as the powers of his mind.

"My letters, most noble King and illustrious Father, have always one subject—gratitude for your great beneficence to me. Yet, were I to write many more letters, I should come no nearer to a just expression of the magnitude of your goodness. For who can repay your benefits to me? Certainly none but as great a King and as noble a Prince as yourself. Such I am not. Therefore does your affection to me deserve the greater thanks, because I am able in no way to recompense it. Still I will endeavor to do all in my power to please your Majesty, ever praying God long to preserve your life. Farewell, most noble King and illustrious Father.

Your Majesty's most affectionate son,
Hatfield, Sept. 27, 1545. EDWARD, Prince."

LETTER TO HIS UNCLE, THE EARL OF HERTFORD.

"Nature moves me to remember you, my dear Uncle, and though your business prevents me from often seeing you, yet by my letters I can approach you with a testimony of the regard that I ever bear toward you. Had I any better means than these, my letters, of showing my affection, I would have chosen that. Still I believe you will accept them, if not for their own merit, yet for the sake of the good-will of the writer. But it is not possible that you should be as much pleased with the reception of these letters as I shall be at hearing of their favorable acceptance. May you have the best of health.
Hunsdon, November 8th, 1545. EDWARD, Prince."

On the first of January, 1546, he received as a New Year's gift the portraits of the king, his father, and queen Catherine Parr, his mother-in-law. This drew from him the following letter:

"It is not through negligence, most illustrious Queen and dearest Mother, but on account of my studies, that I have not written you more frequently. Yet I was not willing to dispense entirely with writing you, but to wait until I could write more accurately. Therefore, I pray you to be contented and pleased that I have not before written. You wish me to become a proficient in every good and virtuous thing, which is a proof of your great and patient affection toward me. This affection you have declared by many benefits, especially by this New Year's present, just received, of his royal majesty's portrait and your own."

It gives me great satisfaction to contemplate during absence the images of those whom I would most gladly have present, and who are endeared by offices of kindness, as well as by natural affection, wherefore I render more thanks for this New Year's gift, than if you had sent me rich garments, or gold, or things held most precious and valuable. May God preserve your Highness, which I hope soon to see.
Hatfield, January 10th, 1546. EDWARD, Prince."

Though born a prince, and surrounded from his cradle with the luxury and magnificence of royalty, and accustomed to receiving from all around those obsequious attentions that court etiquette demands, he never developed anything like arrogance or superciliousness. He was gentle and loving to all, to the poor and humble as to the proud and great, and thus he endeared himself to the hearts of all his subjects. He never thought, although he knew that he was born the heir to a throne, that there was any less demand upon him to labor to acquire knowledge and gain the largest possible amount of useful information. And so, instead of yielding to indolence and ease, he was unwearied in his exertions, and won the love of his teachers by his diligence and proficiency in the various branches of study superintended by them.

His teacher in Latin was at one time taken dangerously ill. His physician told the prince that there was very little hope for his life. "I think there is," said Edward, and his face lighted up and his eyes glowed with the fervor of faith. "I think there is; for I have this morning begged earnestly of God in my prayers to spare him to us."

The teacher got well, and the circumstance was related to him, and it endeared to him still more tenderly his royal charge.

The young king, after his accession to the throne, kept a diary of every noteworthy event, written legibly with his own hand. Every office that was conferred during his entire reign, the revenue receipts and expenditures, the military and naval expenditures, the sending out or receiving of ambassadors, and all other business matters, were recorded by his own hand. This diary of his, still in existence, gives evidence of close powers of observation and correct judgment truly remarkable in a mere boy.

But a short life here in this sphere of existence was the destiny of the young king. He was seized with consumption, which made rapid and fatal work in his system. He died at the early age of sixteen, and all England mourned and lamented his death, for he won the love of all his subjects during his reign over them.

He was pure in heart and righteous in his deeds, and in the midst of temptations to a life of indolence and dissipation, and in a position the most trying, he developed virtues that render him worthy of esteem and admiration.

Letter from J. H. Powell, of England.

DEAR BANNER—Will you kindly permit me to say to those of your readers who care to know anything of an humble individual like myself, that I am working with a will, and with an object, too, which I trust is worthy.

I am about to bid adieu, perhaps forever, to dear old England, but I shall do so with little or no regret. "There are a few dear ones I should like to take with me; but as it is, so it is. Kind, loving spirits will watch over them the same—their FATHER will remain the same. Though oceans roll between us, we shall not be divided, for we are bound by no earthly tie that distance can sever or water obliterate."

For more than eighteen years I have had visions of America, with its boundless prairies and mighty rivers, and above all its constitutional and inalienable liberties, and I have several times made unsuccessful efforts to come among you. My affairs are now, I am happy to say, being so arranged that we are actually packing and selling and other ways clearing the way to the good ship Malta, in which we intend embarking August 27.

We have decided to go to Blue Anchor, Camden County, New Jersey, where I am glad to learn there is something like an effort being made to actualize the principles of cooperation, and to live for each other. Having from my earliest thinking years dreamed and hoped and prayed for a golden age of harmony, I am the more ready to make a trial in a settlement that aims at justice. I had reared innumerable airy castles, and sketched out some splendid visionary plans, all of which I imagined would be actualized here in England; but circumstances have interposed, and a new world of action looms before me. Thanks to the sublime teachings of Spiritualism, I can now feel that whether on ocean or shore, in the land of my birth or at the remote antipodes, I am the child of an Almighty Parent, and I can, childlike, place my trust in Him.

I am assured that whatever position I may be called upon to occupy—so that I remain true to my highest intuitions—I need have no fear. I am not, I must confess, much of a sailor. I have had visions of the sea, but little acquaintance with it away from the shore. Nevertheless, since DUTY lies across the watery line, I have only to be faithful. I shall, with pleasure, when I reach your shores, devote myself to the service of Spiritual-

ism, and hold myself prepared to lecture on "Spiritualism in England" and subjects which branch out of the great question.

Here is my

VALEDICTION TO ENGLAND.

My spirit clings to thee, England, as a child
Clings unto its mother;
Yet do I tempt the ocean, calm or wild,
And home-born feelings smother.

A ray of sunlight flashes o'er the deep,
While darkness reigneth here;
Dim dreams of gladness wait upon my sleep,
And sad thoughts disappear.

Oh England! I have loved thee—love thee still—
Though from thee I must part;
Strange scenes of woodland, valley, and of hill,
Fresh faces in the mart.

May win my admiration full and free;
God's will alone be done.
I hold, oh Mighty Motherland! for thee,
Whether in cloud or sun,

A changeless love; and yet I weep to own,
How wrongs do bring thee woe.
Farewell, Old Land! My heart would be all stone
To leave without a throes,

The home of childhood—scenes of purest bliss,
Where all my youth was passed—
The sacred walks of love, where Jesse's kiss
In manhood's visions cast

Sweet fancies, born of Love, to hallow life—
The land of Deathless Song—
Of proud invention—Genius' rise—
As well as crown'd Wrong.

Darkness is here—the sun's across the sea,
It rays illumine my soul;
And yet I feel, wherever I may be,
That God reigns in the whole.

J. H. POWELL.

6 Sidney Terrace, Grove Road, Victoria Park,
London, England, August 21st, 1867.

ITEMS BY THE WAY.

NUMBER EIGHT.

BY J. MADISON ALLYN.

From Stoneham I wended my way again to Portland, and stopped two weeks with the good friends there, making my home in the family of Mr. Andrew Cram, at Stevens Plains, two miles out. The hospitality and hearty friendship of Bro. Cram and family will be long remembered, as also the very kind treatment of Mr. and Mrs. Burdell and others at the "Plains." Gave four lectures in Portland, to good audiences, who manifested a gratifying interest in my discourses, sending from their hearts earnest sympathy and genuine appreciation, which sustained and cheered both mind and body, sweetened the cup of life, expanded the soul for still more earnest efforts, and gave a greater willingness to sacrifice for the cause of Truth than ever felt before. It is seldom fully realized by listeners how much the character and quality of the mental food dispensed by mediums in their public efforts, depends upon the hearers themselves. Those who would have the most lofty, pure and ennobling utterances from their public teachers, from those they have invited to give unto them from the mental storehouse of the angels that which shall fill the soul with joy and the understanding with grand truths fresh from the fountain of spirit-wisdom, must see to it that they fetter not the free thought of the Celestials by chains of earthly lust, darkness and debauchery; that they send not out from their bodies the foul fumes of tobacco, or the degrading and blasting magnetisms engendered by false, gross and animal dietary and other habits; must be careful to bring clean hearts, as well as clean bodies, to the "feast of reason and flow of song." Teachers inspired by the angel-world to minister to the needs of humanity, must of necessity adapt their teachings to the conditions of those who hear. Hence a distorted, low and gross development, on the part of the auditory, can neither receive, nor appreciate if received, very lofty and spiritual instruction. For the workers behind the scenes of mundane life waste not their efforts.

The right word in the right place—the right thought at the right time—the right seed in the right soil—rain for the parched earth, and sunshine for the watered—milk for babes, and solid food for "children of a larger growth"—teachings a little in advance of present capacity to fully comprehend, and yet in the main just what the soul at the present craves; these the mottoes, according to which the investigators and controllers of the spiritual movement have so wisely and persistently acted, and which furnish the key to their overwhelming success. So aid us, ye who love us, by bringing before our sensitive spirits each Sabbath (and on all occasions when our influence is expected in its concentrated form,) a lofty and earnest aspiration for the good, the true and the pure. Come with warm hearts and charitable emotions for all, sweet magnetisms from pure habits of thought and action, brains unclouded by whiskey, tobacco, or pork—bodies uncramped by fashion's fetters; and behold! our souls fly forth on the wings of spiritual devotion—we catch glorious visions of the beatitudes of the celestials—we mingle with the wise and good of all the past, and bring back with us that which, when received and incorporated into the institutions and customs of earth-life, shall surely usher in the long-desired "kingdom of heaven upon earth."

Oh! aid us, ye who love us, ye who love the race, who love Truth, Goodness and Happiness; aid by persevering, hopeful and continuous efforts at self-elevation, self-discipline, self-purification, self-culture. Then shall we all receive the full blessing, promised from the commencement to be bestowed when we are able to appreciate it. Then can the grand SCIENCE OF LIFE be fully and clearly unfolded, and man at last begin to know how to live without pain, sorrow, selfishness or crime. Let us all work together for this beautiful result, whatever our position or field of action—whether as "hearers," filling the atmosphere of the lecture-room with magnetic particles from our interior, and thus affecting, according to our development and conditions, the atmospheric medium through which the spirit-world must transmit its thoughts unto personal "mediums," and, through them, to the outer world; or, as "teachers," attracting by the quality of our aspirations, by pure or impure lives, by high or low thoughts, correct or erroneous tendencies and thoughts from the world of "spirits."

Oh! let us be true to the behests of our angel-crowned gospel. Let us realize, at all times, that it is better to grow rich in spirit than poor in purse, than that our spirits should become shivering cold, naked and destitute, while our coffers are over-filled from the spoils of heartless speculation in the necessities of our brother-man. Alas! how few, either of teachers or taught, do all that might be done in this respect of earnest striving for the riches that perish not! And how many! passionately hug to themselves the delusion that Spiritualism will permit them to practice the barbarisms of a false and falsely-labeled "civilization," and at the same time to receive the choicest blessings of our pure, warming and generous gospel. No! We cannot be too earnest, generous and self-sacrificing in this unparagonable grand cause—the SPIRITUALIZATION, EDUCATION and HARMONIZATION OF MANKIND.

East Boston, September 12th, 1867.

Spiritual Phenomena.

Singular but True.

The following account of a singular spiritual manifestation connected with the death of Mr. Joseph Morse, draw-tender at the Rock's Bridge, over the Merrimack river, in 1829, which was published in pamphlet at the time, and created considerable comment, we copy from a late number of the Newburyport Herald:

The following very interesting narrative of conversations held at different times, as the dates will show, between the late Mr. Joseph Morse and his brother Thomas, previous to the death of the former, was related by the latter at his brother's funeral, and subsequently, in the Second Baptist Meeting House, before the congregation. Mr. Morse had written down and believed it his duty, as a humble follower of Christ, to give it to the public.

I will relate a few circumstances which took place previous to my brother's death. The second week in August, he remarked to me that his feelings were very much disturbed by seeing a quantity of human blood upon the bridge, near the draw, on the first of July, which blood soon disappeared. He then said to me, "Keep this to yourself until something more is known." Soon after this he said to me, "I have seen blood on the bridge again. It was in the same place and about the same quantity. I stopped and examined it, and should judge there was a quart or two. It laid in two or three different places. I reposed the place immediately after, and came to examine the blood! It was removed by an invisible hand, as before! What solemn event is to happen to me, or some other person, is unknown to us—say nothing—time will interpret the thing. A few days passed, and, about sunset, I saw the blood near the same place, partly covered with litter and partly dried up. I took a stick and poked amongst it, and then walked on—in a few minutes I returned—it was not to be seen! A short time after this, I was travelling across the bridge, toward the toll-house, and coming near to the draw I saw a vessel coming down the river, and it was near enough to begin to hoist the draw, but before I could get there to hoist it, I looked to the vessel, and saw a little to the right. I heard a voice on the bridge calling to the captain—the last words were, *I am dying!* The voice sounded like my own voice. Then these words came to my mind—"It will not harm you," which calmed all my fears. I was then alone—the solemn event took place, and the vessel disappeared! Another time, passing the draw, I saw the same vessel moored there, two or three hours after high water. I went off the bridge, and looking back, it had disappeared. The vessel, as it was coming lower, and had got on to the first part of the draw, I saw that the other part was hoisted—in a few minutes it was lowered down in its place—I also heard a lamentable noise, calling loudly for help—the voice sounded like Mr. Wilcomb's (meaning William Wilcomb's)—all was then quiet."

On the evening of the 19th of September my brother Joseph and his wife and my sister Davis called at our house; they stayed some minutes, and then they returned. Joseph and I had a conversation together. He said to me—"I suppose you know that I calculated to leave the toll-house and get relieved from the care of the bridge; but I never shall. You know what I have seen on the bridge—the affair of blood—and the vessel of which I have told you?" I answered, "yes." He then continued—"My troubles have been great, but I have not been followed up by man, though I have been left to murmur; but it becometh me to be subdued to the will of the Lord, who has made me to understand that what I have told you was not done to harm me, or any other person, but that it was the work of Infinite Wisdom, done for something which hereafter will be made known. I have had such impressions on my mind of late and have been in such a state of feeling as has caused me to feel considerably resigned, and my prayer is that I may be fully released without a murmur; and I believe I shall, before the event takes place, which will soon arrive."

We then joined his wife and sister Davis, and started in company to visit a neighboring family. While walking together, Joseph said to me, "Did you know that you will be called upon as an evidence?" I answered, "No." He then continued: "You certainly will be called upon to testify to this, and you will be the only one knowing to whom to testify, and you must do it before a company of people, and you have got to do it, whether you are willing or not; the death of a person will bring you to it."

At our church meeting, held at the meeting-house on Saturday, the 24th of September, Joseph had some conversation with me concerning certain persons whom we expected would come forward to join the church. In answer to something he said, I remarked that I should like to know what effect it would likely have on the minds of others. He then pointed to the direction of the bridge, and said, "I should like to know what effect that solemn event would have." I made answer that we should know on the next Sabbath. "Stop," said he, "do you think people in another world know all the transactions of this world? Then," said he, "unless they do, I shall not know, for I shall not be here on the Sabbath after the morrow. I must tell you my feelings. The other night when I was upon the bridge hoisting the draw, my mind was filled with holy views of what I expected would take place that evening. As I stood alone upon the side of the draw which I hoisted, contemplating upon the subject of the blood and the vessel which I had seen, and the interpretation of those mysterious things, and that I must drop down there while alone and end my life, it was almost insupportable; but at this trying moment these consoling words came to my mind, 'It will not harm you,' which calmed all my fears. He then continued: "It is now all plain to me, and I will tell you the interpretation: About four weeks ago there came a vessel up the river. She lay at anchor about half a mile below the bridge. It looked to me like the vessel which had disappeared heretofore. It caused me much trouble during the day, but on the coming up through the draw I saw it was not the one. I have been looking at every vessel that has been up the river since that time, to see if I could discover that one. A few days since I saw it, and as she went up the river I conversed with the Captain. I asked him when he should return? He said he was going up to Haverhill, and should not be back until after the Sabbath. Now when this vessel comes back, and gets near the bridge, my case will be decided. We shall be there to hoist the draw—I shall be alone on Newbury side, standing by the railing—the other half of the draw will be hoisting—I shall not begin to hoist, but shall be looking eagerly at the vessel—it will be a little after the break of day—the vessel will wheel a little to the right—I shall then know the vessel, and at that moment the solemn event will take place! I shall then speak one word to the Captain, and but one, and that will be *I am dying!* Then there will be but one word come to me, viz: *It will not harm you!* I shall drop down upon the bridge, a little from the railing—you will see where the blood will lay, in two or three spots, and scattered about."

I asked him if he thought death would not harm him? Said he, "I tell you, brother Thomas, nothing will harm me—I have been assured of this; it will harm my wife, it will be a heavy stroke to her and to mother, and solemn to all. Do you wish to know anything plainer than this?" I made no answer, but stood with astonishment. He then said, "I have been assured of this; it will harm my wife, it will be a heavy stroke to her and to mother, and solemn to all. Do you wish to know anything plainer than this?" I made no answer, but stood with astonishment.

On Monday morning, September the 20th, 1831, my brother Joseph died, as he had told me he should, upon the Newbury side of the draw of the Merrimack bridge. I will relate a few facts in relation to his death, as they actually took place. A man came and informed me that my brother was dead—that a vessel came down the river—the horn sounded for the draw to be hoisted, at break of day—that Joseph went to the bridge, as usual, to hoist the draw—the vessel came down near the draw, and wheeled a little to the right—Joseph stood by the railing—Mr. William Wilcomb hoisted his side of the draw—Joseph did not hoist his, but stood by the side of the railing and spoke to the captain—his words were, *I am dying!*

The captain of the vessel at the time that he was dying, and he called to Mr. Wilcomb to lower his side of the draw, and go over to his assistance, which he immediately did. He then went for help, but it was all in vain; Joseph had broken a blood vessel, and in a few moments bled to death. When I came over the bridge, upon being informed of his death, I saw large quantities of his blood scattered about the bridge, near the draw. The vessel lay against one of the piers, just above the draw. The blood lay upon the bridge many days. I have thus given a true and impartial account of the remarkable circumstances relative to the death of my brother, as they actually took place. I have no desire or wish to make a mis-statement, or alter a single fact.

THOMAS MORSE.
West Newbury, Dec. 1831.

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Phenomenal Spiritualism.

LA CONIA, N. H., AUG. 20TH, 1867.

MESSENGERS EDITORS—In your paper, published in 1861, you print an article from the pen of Dr. A. Lindsay, of this city, giving some remarkable spiritual manifestations. I think your patrons would be interested in reading it again, as the manifestations continue, and from time to time new ones are added; namely, whistling and drumming out such tunes as are called for. Dr. Lindsay, as well as the mediums through whom the manifestations occur, are considered beyond reproach by all who know them; even by those opposed to Spiritualism. I append a copy of the article referred to:

NEW SPIRITUAL MANIFESTATIONS.—I have for some time been intending to give you a brief account of a peculiarly pleasing manifestation of the spirit. We often hear of mediums through whom the spirits can perform upon our earthly musical instruments; but for a year past, at the house of the Misses Swasey, in this place, we have often listened with rapture to the soothing, transporting notes of the spheres, produced upon their own instruments. The spirits manifest also by the raps and trances speaking, through Miss E. S. Swasey. Her sister is an invalid, having been confined to a bed of pain and suffering for many years.

When we first heard the music, we thought it the tinkling of a bell in the distance; as it drew nearer, it sounded like the snapping of the string of a guitar. In a few days they gained the power to produce different sounds or notes, and soon we learned to listen with delight for the coming of the soft, melodious strains, bringing such soothing, heavenly influences to the weary earth-child. The spirit was described by another spirit through Miss Swasey, as a young lady very bright and beautiful, robed in pure white, with a wreath on her head, a sash over one shoulder, and a girle around her waist, all of bright sparkling flowers on long, flexible stems, that imparted, when she moved, a waving, trembling motion. She had a harp in her hand, and gave her name as Melody. She was accompanied by three little spirits having small harps. They called their names Joy, Peace and Love. When they could make us hear the notes of their tiny harps, they would manifest great delight, laughing and clapping their hands in childish glee.

Soon other spirits joined Harmony, giving their names as Melody, Symphony, "The Psalmist," Bright Star, an Indian spirit, also comes to soothe the weary soul with her heavenly notes. We can distinguish the music of Harmony from other spirits; it has a clear, ringing sound, more like the sound of a music-box than anything I can compare to it. At times it is so loud and distinct as to be plainly heard down stairs. In answering questions or giving communications, they will strike a string of their harps at the letters, instead of the usual raps. At times when the sisters are singing, they will come and accompany them through the hymn.

A few weeks since, the Misses Swasey were visited by a sister from Boston, who had never witnessed any spirit manifestations. A short time after her arrival, the notes of music were heard; it seemed to be somewhat different from that we had usually heard; but she knew it at once and listened in astonishment. She said it must be one who had been sick a long time, and died at her house, and who used to play the harp for hours at a time. Then another spirit played, which sounded different still, who, she said, was King, who played the pianoforte, while the other accompanied with the banjo. She said she would know their playing, let them be where they would. They then rapped out, "We wished her to know that we never forget those who treated us kindly in the earth-life."

Altogether, this is one of the most convincing, soothing, heaven-inspiring manifestations I have ever had.

A. LINDSAY.

Laconia, N. H., June 1, 1861.

I have listened to the manifestations several times since I have been in the place, and must say that I cannot doubt the origin to be from disembodied spirits, as claimed by the intelligence controlling the Misses Swasey; also by distinct raps answering to the alphabet. I will not hereafter doubt the power of spirits to speak, sing and play on instruments, without using the vocal organism of the medium or material instruments. These manifestations are produced with the room lighted, thus doing away with the idea that all manifestations of such a nature must be done in the dark.

The Misses Swasey have been faithful workers in the field, throwing their rooms open to the public gratis for the last nine years, and hundreds have visited them, and have been gratified in listening to the manifestations as they occurred; but they have now come to the conclusion that they cannot expend so much time and strength gratuitously, and will be obliged to give up their public sittings to devote their time to other pursuits for a livelihood, unless properly remunerated. I think they should be well paid for their time thus spent. What other proof have we of immortality than such tangible demonstrations?

A. S. HAYWARD.

Where?

DEAR BANNER—I have just returned from the Willimantic Camp Meeting, and will give you an extract from the sermon of Brother Bentley, word for word, as delivered by him Wednesday forenoon, August 21st, to an audience of some five thousand interested individuals:

"What shall we do with the text—'Prepare the way of the Lord?' There it stands recorded by James that they who believe in the Lord Jesus Christ shall speak in unknown tongues, raise the dead, heal the sick, and cast out devils. And what is it done to-day? Where? Not in the Methodist church, according to the promise, not as it was in olden times. And why? There is the promise. Why is it not fulfilled? I tell you, my brethren, we do not pray enough. We do not, in the language of the text, 'prepare the way of the Lord.'"

I will tell you the experience of a dear sister, as she related it to me the other day, way down on the Cape, near Boston. The Lord told her she must pray in the family. She said she could not, and the Lord told her she did not; he would take away her oldest daughter, a lovely girl of sixteen summers, and bring other troubles upon her. She refused to prepare the way of the Lord, and her daughter was taken sick and died; and her husband was taken sick, and his reason left him; she still refused to obey, and the daughter died. And the Lord told her, she must pray in the family, he would take her husband. And, finally, on her knees she promised the Lord that if he would only spare her dear husband, she would pray in the family. Her husband got well; she prays in the family;

and she told me they were truly a happy family now, although she sometimes feared her dear daughter was lost through her unwillingness to 'prepare the way of the Lord.'"

A number of the clergy occupying the speakers' stand, groaned "amen!" and the majority of the audience seemed to relish the story of a praying sister in the church being happy while her daughter, through that dear sister's stubborn wickedness, was without doubt, by his own story, walling with the damned in hell.

Bro. Babcock, from Liberty Hill, asked me if I supposed they ever heard of Spiritualists and some of the cures performed by them? while Bro. Carpenter wondered what a Methodist brother would say if the returning spirit of a Methodist clergyman should locate Boston on Cape Cod!

Truly yours,

J. W. CADWELL.

Springfield, Mass., Aug. 23d, 1867.

(From the California Sunday Mercury.)

AIR-DRAWN CASTLES.

BY ORUS EGYPTIUS.

Far, far in the land we see but in dreams,
Is a country surpassingly fair;
I see now its mountains, valleys and streams,
I breathe now its spice-odored air.

My castle is there of marble and gold,
'Tis as ancient as morning's first dawn;
'T was built in the ages vanished and old
By the Sons of the Infinite One.

I see on the slope of a mountain gray,
Crowned with verdure and gleaming with light,
Its domes and its turrets, far, far away,
Where the flame-vested hours seek the night.

'T is wall'd with mountains green to the sky,
Whence the breezes of Paradise blow,
Whose forests of glaucous ages defy,
And never Autumn's cadences know.

Through a thousand leagues of my castle grounds
Highways wind like the way of the sun,
And Echo ever and ever resounds
The silvery hounds that my highways run.

My castle was built by the Sons of God,
Its paths defined in 'the Infinite mind';
When men with His starry children trod,
Then all had castles jeweled and lined—

Jeweled with gems from the echoing shore,
And lined with fadeless brocade rare;
The jewels are there as in days of yore,
And the Beautiful stands on the stair.

There Phidias saw it in olden time,
Guido and Raphael saw it there;
All the Immortals of every clime
Have stood on that alabaster stair.

Astare the Virgin, Venus the Queen,
Apollo, Gabriel, Angels, all,
Star-crowned and robed in ineffable sheen,
Have pressed their feet in my entrance hall.

All drank as they pleased my tankards* of wine,
They posed as the gods on my floor;
The loftiest one, however divine,
Sometimes enters my ivory door.

A pebble-shored river flows by my door,
Shaded with groves of orange and lime,
And all the feet honor the dip of an oar
To ineffable music keeps time.

Garlanded barges of sweet-scented wood,
Of sandal, cedar and odoriferous pine,
Sweep up to my stairs in jubilant mood,
Freighted with pilgrims in endless line.

Love finds his Psyche loitering here once more,
And here 's the god of the silver bow,
E'en Pallas, the Jove-like, enters the door,
The Parthenon here in beauty glow.

My terrace's approach is a deep defile,
Terra-cotta walls the way become;
And streamlets with wimpling music beguile
Pilgrims that idle listlessly.

List to the cadence of pipe and of shell,
List to the drone of the lyre and lute,
List to the murmur of leaves in the dell,
List, for the listener only is mute.

The piping of Pan in his Sylvan pride,
The lyre of Orpheus on the plain,
The roar of the catarract's gleaming tide,
E'en thunder lends echo a loved refrain.

A glorious thing is my castle there,
Beyond the sweep of the azure sky,
Ever serene in the ambient air,
Blazoned with Infinite heraldry.

A palace of repose is my castle grand,
And its golden halls are open to all;
Its doors swing wide and open always stand
To the lowliest one who aspires

To pass beyond to the unclouded land,
To reach the city, th' unbuilded one,
That ever existed beyond the strand
Of the stream that girds the finite zone.

All the sages, from the Brahmin of Ind
To the guileless One of Galilee,
Their steps to the door of this castle bend,
For all who can, to enter are free.

Whoever thou art, from whatever clime,
Pilgrim and stranger, weary and lone,
Beautiful seeking the soul in its prime,
A welcome greets thee, known or unknown.

Look out from my towers, on lies thy way,
It bends upward and wondrously fair,
Beyond the celestial dome and the day,
And beyond the most lustreless star.

The Looor have builded castles for all,
And at intervals awful they rise;
Who honestly mounts need not fear to fall
Till the Beautiful gladdens his eyes.

Beautiful Psyche, thy bondage is done,
Venus the wraithful shall task thee no more,
Jupiter call thee, bright, beautiful one—
Thy long exile from Cupid is o'er.

Jehovah or Jove to him who desires
The fruition of Truth, evermore;
Who to wisdom, not symbols, aspires,
Is God—the God whom all ages adore.

The wand of the Word wafts upward and on,
Through the cloud and the night to the day,
If any one know the Lord on a crown
Is reserved for him now and away.

Oh children of Eros and Psyche, hall
Enter at last my diamond halls;
From Isle at last is lifted the veil,
Horror nor shadow shape appals.

The Beautiful stands on the sculptured stair,
And the Beautiful stands in the door,
The Beautiful is standing everywhere,
On tower and turret, and wall and floor.

The work of a dream is my castle grand,
To all who believe in waking dreams,
To all who the mystery understand,
This air-drawn thing is not what it seems.

But only by labor, love and desire,
Honest and upright, earnest and pure,
Need any one ever dare to aspire
To those visions which ever endure.

* Bacchus drank wine from a tankard.

A SYSTEM OF SPIRITUALISM and a science of ghosts are sought to be established by Professor Daumer in his work, "Die Geisterreich," (two vols., Dresden, 1867; L. W. Schmidt, New York). The author in the course of his long life, has passed through many changes, having been by turns a nihilist, deist, atheist, rationalist, till he became pious and more pious, went from the Protestant over to the Roman Catholic church as the warmest of proselytes, and finally settled upon his present belief in ghosts and spirits. He introduces quite a new theory, to which originality of thought and something to which has been already attained. Even Nature shames us. There is a constant progression in plants. Cannot we add to the mental and spiritual condition in which we find ourselves? We demand growth far more than dumb Nature.

Before closing, he said, there will probably be a concentrated effort to establish a religion sup-

ported by Government. Now it becomes us to take a position. Shall we work for free conscience, or accept the dogmas presented? Mrs. Sweet, of Adrian, next spoke, after which the meeting adjourned sine die.

This is a condensed report, and it would not be profitable to your readers to occupy your columns any further on this subject.

LOUETTA MANN, Secretary.

Report of the Connecticut Spiritual Association.

The Second Annual Meeting of the Connecticut Spiritual Association was convened in Willimantic, September 1, 1867. The Association met in accordance with the call of the President, published in the BANNER OF LIGHT and the WILLIMANTIC JOURNAL.

The number of members present from other portions of the State was not large, but the few that came were moved by an earnestness that augurs well for the cause in the future.

The report of A. T. Foss, who has been employed by this Association as State Missionary during the month of August, filled all hearts with sunny expectations of the spread of spiritual truths, and brought out a degree of enthusiasm not witnessed at any previous gathering. The agent visited various portions of the State during the month, soliciting substantial aid from the friends of progress, and preaching the glorious gospel of Spiritualism to those sitting in darkness. The result has more than equalled the expectations of the most sanguine. He was everywhere met with a most cordial greeting and welcome, and the almost universal expression was "We must organize." Indeed, as he expresses it, the warm sympathy of friends, with the willingness, even anxiety of those as yet strangers to our beautiful philosophy to listen to his words, has greatly encouraged and inspired him, and we, too, have caught the inspiration.

The month of August, devoted to this enterprise, was the most unpropitious portion of the whole year that could have been selected, and no precise estimate can be made from it of the results of future labors. With these remarks we pass to the business report.

At the close of the Lyceum, the President, Geo. W. Burnham, called the meeting to order to hear the several reports and to elect officers of the Association for the ensuing year.

First—Financial report of State Missionary, A. T. Foss, reported as having received from all sources, in pledges and in money the sum of \$220.30, which largely exceeds current expenses.

Second—Treasurer's report.

Received of Dr. Calvin Hall the generous donation of

Of A. T. Foss

Making in the aggregate

Dr. Hall's donation has been deposited, subject to the order of the Executive Board.

After a pleasant discussion of the matter of the report, the meeting proceeded to make choice of the following officers of the Association for the ensuing year.

President—William P. Gates, of Willimantic.

Vice-President—Nelson H. Bowers, of East Haddam; A. E. Carpenter, of Putnam; T. M. Allen, of Hartford; Zevlin Hubbard, of New Haven; Travers Swan, of Bridgeport.

Secretary—H. N. Hill, of Willimantic.

Treasurer—W. W. Perry, of Willimantic.

Trustees—Amos C. Deane, of Columbia; Miss Frances Clark, of Willimantic; Mrs. Maxine Clark, of Willimantic; William H. Crowning-shield, of East Haddam; Dr. N. B. Hull, of Norwich.

The President elect assumed his office, after a short and appropriate address, whereupon G. W. Burnham submitted the following preamble and resolutions:

Resolved, That we recognize in the BANNER OF LIGHT and WILLIMANTIC JOURNAL a commendable effort to sustain the cause of a well defined Spiritualism; therefore,

Resolved, That it is the duty of Spiritualists, if practicable, to give away their Spiritualism, after having read them, rather than have them go to waste.

Resolved, That we deem it expedient in each locality where there are several of our kindred, to organize a committee to dispose of them to persons who will not buy them. Resolved, That A. T. Foss be appointed a delegate to attend the National Convention, and to present the foregoing resolutions.

Resolved, That a report of these proceedings be presented for publication to the BANNER OF LIGHT and WILLIMANTIC JOURNAL.

Resolutions adopted.

On motion, it was voted to strike out from article third of Constitution, the word "two," and insert the words, "and not to exceed eight Vice-Presidents."

There being no further business, the meeting adjourned.

Annual Picnic of the Rochester, N. Y., Children's Lyceum.

Our Lyceum took their annual Picnic excursion on Thursday, Aug. 23d. Charles Fisher, Esq., of Fisher's Station, fifteen miles east of our Lyceum, had generously tendered us the use of his grove and grounds, which was accepted. The Lyceum at 9 o'clock moved in marching order from their hall through the streets of the city leading to the N. Y. Central Depot, with their beautiful new banners and flags waving in the morning breeze, attracting universal attention by their fine display. The excursionists filled two of the large passenger coaches of the Central Road, that had been chartered for the occasion, and arrived at the Station about 11 o'clock, when they found Mr. F. waiting with his teams to convey the old and infirm, with the baskets, hampers, &c., to the grove. This was a fine piece of old forest land, situated on a commanding eminence about one hundred rods to the south. The Lyceum again formed in order, with the Officers and Leaders in their places, and with flags streaming in the sun, marched to the grove, and the admiration of the villagers, who had gathered in numbers to witness the spectacle. Seats were improvised in the leafy shade from materials supplied by Mr. Fisher, swings erected, &c., and the people were soon exploring the contents of their baskets, with appetites sharpened by their ride in the sweet country air, and the beautiful forest scenery around, which, in its native wildness, had apparently remained untouched by the human hand.

The afternoon was most pleasantly spent by the younger groups in "tripping the light fantastic toe" on the greenward that bordered the woods, marbling, &c., while many of the elder people walked under the cool, green arcades made by the grand old trees, or visited the marvelously fine springs that burst out from the base of the hill, on all sides, and which supplied the thirsty excursionists with Nature's cooling beverage.

At five o'clock all were again in the cars, arriving home about six, with no accident to mar the pleasure of the occasion.

At the regular meeting of the Officers and Leaders Tuesday evening, Aug. 27th, expression was given to the sentiment of the Lyceum, in relation to their generous reception by Mr. Fisher, in a vote of hearty thanks to that gentleman for his kindness to them. Mr. F. is a highly respected citizen of fifty years' residence, and within a devoted Spiritualist. He has long stood up almost alone among his neighbors, like a beacon-rock of truth in the waste ocean of Orthodoxy. His hair is blossoming for the Summer-Land, but he is still in vigorous health, bodily and mentally. May he be spared to see some of the fruit of his earnest labors and sacrifices in the cause of truth!

C. W. H.

Yearly Meeting at Ridgebury, Penn.

The Spiritualists of Ridgebury, Penn., had a good time August 24th and 25th. In pursuance of a call through the BANNER, the Seventh Annual Grove meeting was held. The weather was delightful; and with such mediums as Hon. Lyman C. Howe and Mrs. William Palmer for speakers, aided by Professor Deas, the singer, they could not fail of having a good time. There were others present on the ground and on the sand, who were well known as speakers and workers in the cause. At the close of the first and another stood up, giving the history of a devoted experience in evidence of the great and blessed truths of Spiritualism, everybody seemed deeply impressed with the weight of what was said.

In the evening, circles were held with much profit to all. Many very convincing tests were received through the mediums present.

Surely and widely must be felt the influence of these efforts, for the people came a distance of many miles to listen to the soul-inspiring utterances of our speakers.

The Spiritualists of Ridgebury are indeed liberal in every sense of the word. They pay their speakers well, and make everybody welcome. Their organization is not large, but still growing. Oneness of purpose and energy in action make them strong as workers, and purity of heart makes them good.

LEANDER SCOTT.

The Banner of Light is issued on and on every Monday Morning preceding date.

Banner of Light.

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LEWIS D. WILSON, ASSISTANT EDITOR.

All letters and communications intended for the Editorial Department of this paper should be addressed to Luther Colby.

Our New Volume.

The present number commences volume twenty-two of the BANNER OF LIGHT. Ten years and a half of incessant toil and perplexities innumerable yet the BANNER, notwithstanding the many storms and conflicts it has passed through during that time, still fearlessly waves at the head of the good ship SPIRITUALISM. It has lived to behold the cause it thus early espoused, increase from a very small company of earnest souls, to a mighty army of true worshippers; and still the work goes bravely on. Our labors have been crowned with brilliant success. The greatest minds of the age are rapidly endorsing the spiritual truths of the nineteenth century; diving down deep into the archives of Nature, and bringing thence "pearls of great price," which are being scattered with lavish hand among the people of earth to the remotest corners thereof. Rejoice, then, weary toilers; for the time will soon come when you shall experience the full fruition of all your longings hopes and holy aspirations. In the meantime all us in spreading our humble sheet before the reading world more extensively than ever the coming year, thus enabling us to expand in usefulness, and thereby to carry out more fully the grand design of the spirit-world.

The Change in England.

That remarkable changes are taking place in the political and social life of England, amounting in fact to a revolution, is clear to any mind that gives to the subject even the slightest attention. The Liberals proposed a Reform Bill in Parliament; not going fast or far enough, they lost control of the government by an adverse parliamentary vote, and power passed into the hands of the Tories. The latter are more liberal even than the Liberals themselves. Their course has surprised all. Lord Derby, who is at the very top of the aristocratic element in politics and society, comes forward in the House of Lords and defends a reform measure which Disraeli had engineered through the Commons—a measure that sweeps from the board many a privilege and power of the order he has all his public life championed. The Tories have become Liberals. It is true, the sincerity of their motives is brought into question, and it is uncertain in not a few minds how long a course of conduct can be steadily kept that starts from the mere desire to retain political power. But time must be left to prove that, as it does all things else. If so be that the people of England are the beneficiaries, nothing further is wanted certainly. The result of the Reform Bill is, that such large numbers of the people are admitted to the enjoyment of suffrage as to virtually rest the House of Commons on a real democracy for its support. Democracy in England, and defended by the most strenuous of aristocrats, is a miracle indeed.

But this revolution only includes another, and will never be complete without that. That other is the severance of Church and State, so long united in English history. The proposal is to abolish Church Rates. It has repeatedly been offered to the Lords by the Commons, and each time declined by the former. But with every trial it has gained strength with the representatives of the people. This signifies much. The dissenters are fixed in their resolve to procure the destruction of the bond which they realize to be so harmful to both religion and politics. All that is now raised by law will amount to not more than a million and a half which can be much more than compensated by private subscription and voluntary taxation. Then the abolition of tithes will follow closely after; and the work is virtually done.

These are stirring days in Old England, as well as everywhere else. Who could have believed that such fundamental changes were to be witnessed without violence and bloodshed? Who would have thought it possible to overturn the political system by letting in the people to rights from which they had hitherto been excluded, and not feared for the stability of the entire structure of government in consequence of so sudden and sweeping a change? We chronicle the progress in England with peculiar satisfaction, because it is made in direct obedience to the demands and desires of the people. The popular element thus gets at once to the top of the government.

Autumnal Approaches.

We are fairly into the autumn, which is indeed the most superb portion of our entire year. Some of the moisture of the summer is left off, for which we feel duly grateful. The fall season should go with bright clear skies and dry atmosphere. It is the season of ripeness and maturity. Clear suns and dry airs are needed to bring forward the fruits to perfection, and our choice vegetables rot on the ground under such waterfalls of weather as have been vouchsafed hitherto. We hope in all conscience, we are fairly clear of these things. We'll be all well enough for a time, but to expect to raise a crop of grain or vegetables on the water, and even under the water, is absolutely preposterous.

The pleasures of being out in the fields and woods in the dry and bracing air of autumn, are not to be set down in a hasty paragraph. They are not equalled by those of any part of the year. They are peculiar and separate from others. This is a spiritual part of the year. In out-of-door contemplation the soul acquires a culture which carries it far forward when the storms and snows of winter keep the feet from wandering, and we are shut in with ourselves. Let us not fail to improve this strip of the year as it deserves. There is fully two months of it, and possibly more. It is all rich in fruitage for the spirit to feast upon. It is wicked to shut out such divine influences, when they are capable of yielding such products.

In behalf of our associates, who attended the late National Convention at Cleveland, we tender thanks to our numerous Western friends for the kind words uttered and kind acts manifested by them in behalf of the BANNER OF LIGHT and its conductors. We hope and trust that we shall continue to merit their good will. We shall at least try to deserve it.

The National Convention.

The Fourth National Convention of Spiritualists, which assembled in Cleveland, Ohio, Sept. 21, closed Sept. 6th, after being in session four days. The representative body was larger than either of the three previous National Conventions, more States being represented.

In considering the various reformatory measures which were pressed upon the attention of the Convention, the discussion necessarily took a wide range. And yet, under these circumstances, with so many strong minds holding individual and oftentimes conflicting opinions on all reformatory subjects, save the great fact of spirit communion, a surprising degree of harmony prevailed.

In the future the beneficial results of this Convention will be felt; for some wise suggestions have been thrown out that will tell.

In Spiritualist and credentialed conventions there is this difference: the former have the foundation of their faith based on a positive and fundamental Truth; and among its delegates are to be found the best minds of the day—men and women possessed of a high order of intellect, with souls imbued with the living inspiration of the age, capable not only of giving utterance to their own best thoughts, but are also the avenues through which flow beautiful teachings from the higher life.

Not so with the credentialed. For, in most part, their convocations are made up of men who are obliged to adhere to the dogmas based on the fossilized teachings of the dead past.

In the one case there is a quickening power; in the other case a deadening power. This is what disappoints our opponents and induces them to malign and misrepresent us on all occasions. They are alarmed at the rapid progress Spiritualism is making among all classes of people. They are not so blind as not to see that every one who candidly examines the truths of its philosophy invariably accepts them.

Many able speeches and essays on important topics occupied the attention of the Convention; and a large number of resolutions on various reformatory subjects were discussed and adopted. The resolve in favor of justice to the North American Indians was timely.

Among the measures recommended by a committee and adopted by the Convention, was one in regard to an emblem, to be worn as a breastpin, stud or locket by Spiritualists.

An important recommendation, through a resolve, was adopted to this effect: "That while we think the financial interests of the Lyceums and Societies should be kept separate, yet we deprecate in the strongest manner any conflict or division of feeling and effort between them." Quite a lengthy debate ensued on this only disturbing element between Societies and Lyceums, and the above was adopted almost unanimously. We hope it may be the means of preventing any further inharmonies between the one hundred and twenty Lyceums and the Societies to which they are attached.

The Convention also adopted the recommendation of a Committee, composed of one from each State, M. B. Dyott, Chairman, for the formation of a secret society within the spiritual ranks, whose business, forms of initiation and means of recognition shall belong to those who choose to unite with it—and in that sense will be a secret society. It will aim, says the report, to spread its branches over the empire of the earth, and become a power in the land that shall rear majestic temples in every city and town of our beloved country, and enlist the noble women of our race, as well as the noble men, in the holy cause of alleviating distress, elevating human character, raising the fallen, ministering at the couch of sickness and suffering, soothing the sorrows of the bereaved, caring for and educating the orphan. The proposition was debated at length, and passed with but a few dissenting votes.

[A society for such a laudable purpose none can justly gainsay. But why have it secret? Secrecy leads to distrust, and consequently many good people would withhold donations on this very account.]

The most exciting matter which came before the Convention was the report of the Committee on observance of the Spiritual Phenomena. The report was signed by all the Committees except Washington A. Danskin, namely, Frank L. Wadsworth, J. S. Loveland, Mrs. E. C. Clark and M. B. Dyott. Much feeling was manifested during its reading, and as Mr. Wadsworth closed, Dr. H. S. Brown moved that the report be not accepted. Upon this a long debate ensued, which finally resulted in an almost unanimous vote not to adopt or print the report among the proceedings of the Convention.

Subsequently, Andrew Jackson Davis, who does not approve of the report, offered the following resolution, which was adopted without opposition:

Resolved, That our purpose in rejecting and refusing to print the report of the Committee on Spiritual Manifestations, is to prevent misunderstanding of the value and reliability of physical tests through mediums on both sides of the Atlantic, and not to stifle a free and discriminating investigation of the various phases of mediumistic demonstrations.

This closed the business of the Convention, and the evening was devoted to addresses from several speakers, three of whom were fully controlled by invisible intelligences.

The large Hall was crowded at each session, and a lively interest manifested in the proceedings of the Convention.

The Lectures at Mercantile Hall.

It should be distinctly understood that the object of the lectures at Mercantile Hall is to sustain the Children's Progressive Lyceum. The hall could not be hired for the Lyceum in the morning, unless it were also hired for the afternoon and evening. But the Lyceum could not bear the expense of the whole day's rent; hence the necessity of lectures in the afternoon and evening. The lectures are not, therefore, antagonistic to those at Music Hall. They are simply a necessity to sustain the Children's Lyceum, by bearing a part of the expense of the hall.

The managers of these meetings have the pleasure of announcing the following able speakers for the fall and winter season: September 22d and 29th, Mrs. Sarah A. Horton; October 6th and 13th, Henry C. Wright; October 20th and 27th, Rev. Edward C. Towne; November 3d, 10th, 17th and 24th, Mrs. M. S. Townsend; December 1st, 8th, 15th, 22d and 29th, Mrs. Mary J. Wilcoxson.

Arrangements are now being made with well known speakers for the coming year, and a list of the same will soon be announced.

The Musical Medium.

Miss Mary E. Currier has returned from her trip through New Hampshire, and is now at her home in Haverhill, where she will hold sances for musical manifestations for a few weeks. Persons desiring to witness these manifestations can make arrangements by letter. She will also make arrangements to hold sances in such places as the Spiritualists may wish during the present fall. Address box 82, Haverhill, Mass.

First Spiritualist Association of Boston.

We publish below the Constitution of the First Spiritualist Association of Boston. We do this not merely for the information of persons in this vicinity who may wish to join or encourage this particular Association, but also as furnishing a model of a constitution, which may facilitate the formation of similar Associations elsewhere. We call attention to that feature of it which provides that the Association shall consist only of "working members." This provision we highly approve, inasmuch as it tends to give simplicity, unity, harmony and energy to the operations of the Association, and save it from the discords and obstructions arising from non-workers, who by reason of their contributions alone, claim the right to say how the work shall be done. Under this Constitution the working members carry on the business of the Association in their own way, leaving all others free to send their children or not, and to aid it by donations, or not, according as they shall see that it merits their support.

CONSTITUTION OF THE FIRST SPIRITUALIST ASSOCIATION OF BOSTON.

We, the subscribers, residents of Boston and vicinity, hereby associate ourselves under the name of the First Spiritualist Association of Boston, and agree to be governed by this Constitution.

Article 1.—The objects of the Association are to maintain Lectures on Spiritualism, a Children's Progressive Lyceum, and a Spiritualist Library.

Article 2.—The officers of the Association shall be one President, one Vice-President, one Treasurer, one Secretary, one Assistant Secretary, one Conductor of Lyceum, one Assistant Conductor, one Guardian of Groups, one Assistant Guardian, one Musical Director, one Assistant Musical Director, one Librarian, one Assistant Librarian, three Guards, and twelve Leaders of Groups.

Article 3.—All the business of the Association shall be managed by the above-named officers, acting by a majority of a quorum.

Article 4.—A majority of said officers in regular meeting shall constitute a quorum.

Article 5.—No person holding more than one office shall, in consequence thereof, have more than one vote.

Article 6.—During one year from this date Samuel F. Towle shall be President, Daniel N. Ford, Vice President, Daniel N. Ford, Treasurer, Miss Susan Kitz, Secretary, Thomas Marsh, Assistant Secretary, John W. McGuire, Conductor of Lyceum, Samuel F. Towle, Assistant Conductor, Miss Mary A. Sanborn, Guardian of Groups, Miss E. A. Bulger, Assistant Guardian, Arthur P. Wilson, Musical Director, Marcus Josselyn, Assistant Musical Director, Mrs. Anne Smith, Librarian, A. L. Knight, Assistant Librarian, Daniel N. Ford, John R. Scales, Guard, Mrs. C. H. Fiske, Mrs. M. A. Starbird, Mrs. M. E. Gillett, Miss Susan Fitz, Mrs. L. A. Sampson, Mrs. E. A. Bancroft, Thomas Marsh, Miss Lizzie L. Crosby, William Buxton, Miss E. L. Randall, Miss Mary A. Spinyne, Samuel H. Jones, and William A. Dunklee, Leaders of Groups.

Article 7.—Any of the above officers may be removed by a vote of a majority of the whole number of officers.

Article 8.—In case of any vacancy in any office, it may be filled by a vote of a majority of the whole Association.

Article 9.—Elections of officers shall be held on the first Saturday of September, annually.

Article 10.—All officers, unless removed, shall hold their offices from the time of their election until the next annual election, and until new officers are chosen in their place.

Article 11.—The Association shall have no members except those working members holding offices.

Article 12.—The Association, by a majority vote of all its members, may create new offices and abolish old ones, at its discretion.

Article 13.—No alteration shall be made in this instrument except with the consent of two-thirds of the whole number of the Association, given in writing, and stating explicitly the alterations made.

Article 14.—Every new member, before entering upon the duties of his or her office, shall sign this Constitution.

Boston, August 31, 1867.

Tolerance a Proof of Greatness.

In a late number of the Atlantic Monthly was an article of a very thoughtful character, on the "Limitations of Shakespeare's Genius." The writer went on to show that Shakespeare, great as he was, was by no means so great, nor so all-sided as the human nature of which he supplied but a few immortal illustrations. With the rest of his criticism, he remarks that Shakespeare has created no great religious character, or one in which the religious nature is predominant. Nor was he inspired with any courageous hope for the fortunes of the race. He was too profoundly impressed with its disturbing passions to have faith in its continuous progress. In this respect he differs widely from Bacon.

But it is on the point of the broad tolerance of the immortal dramatist that the writer deservedly dwells with an admiration he cannot properly express. In this he demonstrates his vast superiority to other men. And the writer proceeds to elaborate this point in reference to social matters. He observes with striking truthfulness that people are uncharitable from lack of sympathy or insight. They pass a large share of their time in despising one another. There are twenty associations for mutual contempt for one of mutual admiration. Conversation is mainly directed to the matter of individuals, and rarely to that of individuals. Every man feels sure that he is himself misunderstood, while he is not less certain that he is able to understand his neighbor perfectly. When one mind directs its glances at another, the vision appears to be distorted by a mean and petty delight in refusing to recognize the superiority of others. One man is mentally conscientious for a thousand who are morally honest, and the result is what is very happily styled a vast massacre of character.

This habit of depreciating others is the one chosen by us to exalt ourselves. The savage conceived that the strength of every enemy he killed was added to his own, and, as it were, absorbed into himself. Shakespeare conceived with higher and clearer justness that the power of the human being with whom he sympathized was added to his own. The generous tolerance, without which an internal knowledge of other natures is impossible, Shakespeare possessed before all men known in the records of literature or history. The marvel of his comprehensiveness is his mode of dealing with the vulgar, the vicious and the low—with persons who are commonly spurned as dots and knaves. He had none of the pride of virtue, either in its noble or ignoble form. These extracted views show the reader what tolerance of mind and temper is capable of doing for those who cultivate it with assiduity.

The "sugar wedding," occurring thirty days after marriage, is the newest fashionable folly.

A Remarkable Black.

The traveling correspondent of the New York Times writes from South Carolina an account of a very learned native African on the sea islands who served through the war as a volunteer in the 55th Massachusetts regiment, and has since been medical director in one of the military departments, and to that unites personal instruction in reading of the old and young blacks on the islands. Gen. Sickles made him one of the educational board; and from his wonderful philological aptitude and accomplishments, it is said he is able to communicate knowledge and awaken dormant faculties in a degree that is positively surprising. This negro goes by the name of Said. He is a native of the kingdom of Soodan, in Central Africa, and from the tribal marks on his face, according to the explanations heretofore made of them by the distinguished African traveler Barth, it is evident that he is of royal extraction.

According to his own story, he is some thirty years of age. At fourteen, he was captured with a party of boys, while out hunting in the woods, and carried off to Tripoli. Thence he was sent to a trader, who took him to Constantinople. There he got into the mental service of the Turkish Minister of Foreign Affairs. He was subsequently transferred by the Pasha—he does not know why or how—to Prince Menzikoff, who took him first to Odessa and then to St. Petersburg. He was in the service of the Prince for two years in different parts of Russia, and was then transferred to his son, with whom he made the grand tour as valet. He thus had an opportunity of visiting almost every country in Europe—Germany, England, France, Italy, Switzerland, and others—after which, in the year 1859, he came to the United States. He landed in New York, and thence sailed for Hayti, in whose history he had become greatly interested; but it was not long before he returned to this country, and in 1863 entered the Union army as a volunteer. At the close of the war, he was left in North Carolina, without employment or any means of support, and was obliged to hire himself out as a plantation hand. Thus he was discovered last year by the gentleman who has brought him out into notice and placed him at the head of the small colored school he is now engaged in teaching.

The remarkable circumstance about him is his linguistic attainments. He knows twenty languages, and not from rote, either, but from a due perception of their genius and affinities. Among the tongues with which he is familiar, and which he acquired without other aid than the grammar and dictionary, are the Turkish, Arabic, Greek, German, Hebrew, Russian, French, Italian and English, and these more thoroughly than the rest. His present delight is the writings of Swedenborg. He is wholly a Spiritualist, and finds the true gospel in his own inner consciousness, and his profoundest experiences. He says he "knows" Swedenborg is right, and declares that he "sees the spiritual world much more clearly than the natural world." Altogether, he is one of the wonderful men of the age.

Physical Manifestations.

These manifestations are daily becoming more powerful in various parts of the country, and are attracting the attention of skeptics to a greater degree than ever before. They are forced to own that there is an occult law governing these things that scientists have not yet developed, for the manifestations occur in their very midst—come unasked, unbidden. And what is still more mysterious to the skeptical world in this respect is the fact, connected with the moving of inanimate matter without contact of hands or any visible appliances whatever, that, lying back of it, intelligence is manifested, which leads directly to the hypothesis that those who have passed on, use, through the psychological laws, this method of communicating to their loved ones of earth, preparatory to reaching them on a higher plane.

This phase of the phenomena of Spiritualism, then, is all important. It is to investigators what our alphabet is to children. And because we have learned our lesson and gone higher, shall we remove the bridge over which we have safely passed, and prevent those who are traveling the same avenue from joining us? Shall we repudiate the English alphabet and keep it from our children because we have learned our letters and need it no longer ourselves? By no means. The physical manifestations are needed just as much to-day as they were nineteen years ago, when the tiny rap was first heard in Hydeville. And instead of less, there will soon be inaugurated by the spirit-world manifestations of a more startling nature than ever given before. Even now, while a few professed Spiritualists in convention are endeavoring to resolve that these manifestations are the result of "arrant knavery," they are still going on, convincing the world of their importance and truthfulness.

Bro. Danskin, of Baltimore, has promised to send us for publication an account of some physical manifestations which have occurred in his presence that are true beyond all cavil. We have also the information that powerful manifestations have recently taken place in a highly respectable family in Fitchburg, in this State, in broad daylight, not one of the parties present having ever had any previous knowledge of or experience in the wonderful phenomena presented. It is too late in the day to smother the truth. If there be an occult law by and through which these manifestations are produced by the invisibles—and we have no doubt of it—why should we hesitate to acknowledge the fact, and give such information to the world? When scientists can demonstrate how these manifestations are produced other than through spirit-power, then we will acknowledge we have been deceived; but not until then.

J. H. Powell, Esq.

It will be seen by a letter from this gentleman, in another part of this paper, that he was, at the time of writing, on the eve of leaving for the United States. Mr. P. was formerly editor of the London Spiritual Times, and comes here in the capacity of lecturer, or to make himself useful in any other capacity as a worker in the Spiritual vineyard. Spiritualist Societies would do well to secure his services at an early day. His address is Blue Anchor, N. J.

Church Thralldom.

A friend who has just returned from a tour in New Hampshire, informs us that a great many people there are eager to learn more of Spiritualism, and would gladly subscribe for the BANNER OF LIGHT, were they not fearful of being injured in their business, were their bigoted, church-going customers to ascertain of its receipt at the post-office. Let the light shine! ye bigoted ones. But it is shining, in spite of you, and will continue to do so, until the whole earth is disenthralled.

The Last Picnic Excursion.

Our friends are reminded that the grand excursion to Walden Pond Grove, Concord, takes place on the 18th inst., under direction of Dr. H. E. Gardner. For price of tickets and other particulars see his card in another column.

The New Spiritualistic Era in Boston.

The attractions announced in the Music Hall Course of Sunday afternoon Spiritual Lectures for the coming fall, winter and spring months are certainly of unusual importance. Seldom it is that the Spiritualists of Boston are favored with an opportunity to listen to such prominent exponents of spiritual truths as Judge Edmonds, of New York; Thomas Gale Forster, of Washington, D. C., whose talents as a lecturer are well known; William Lloyd Garrison, whose observations of the signs of the times will, on his return from Europe, be eagerly sought; Mrs. Emma F. Jay Bullens, of New York, whose eloquence the Boston public have not been favored with for years, inasmuch that it has been quite impossible to influence her to leave the precincts of her home city. Mrs. Alcinda Wilhelm, M. D., the favorite speaker of the West, whose eloquence has received the highest encomiums from the people, has been induced to spend the month of February East, and favor the audiences at the Music Hall with her soul-inspiring thoughts, that will gladden our hearts and quicken the understanding. Andrew Jackson Davis, too, who has a world-wide reputation as a speaker, has been engaged. S. J. Finney, who seldom favors an Eastern audience with his utterances, is a very powerful speaker; and the reputation of Fred L. H. Willis, M. D., and others on the list, is certainly the highest among our spiritual lecturers. Negotiations also are pending for the services of other distinguished speakers.

Additional attractions, in securing the services of V. Eugene Thayer, one of the most celebrated organists in the country, and the Great Organ, for which alone \$4.00, the price of the tickets for the entire course, is remarkably small, in comparison with the fee to hear the organ at any other time, which is 50 cents for single admission. The Spiritualists of Boston and vicinity, therefore, have every reason to rejoice that spiritual meetings are to be resumed the present fall under the most favorable auspices.

Movements of Lecturers and Mediums.

Dean Clark is to speak in Leominster, Mass., Sept. 22. The first two Sundays of the month he lectured in Lowell, giving good satisfaction. He would like to make further engagements for the fall and winter in New England.

J. S. Loveland has decided to spend the ensuing season in the West, and is now ready to make engagements for the winter and spring ensuing. Address, during September and October, Month, Ill.

Miss Sarah A. Nutt—now Mrs. Hunt—has been lecturing in Parkville, Mo., for the past month, with great success. Her lectures were attended by the Presbyterian minister of the place.

Cephas B. Lynn is prospering finely in the West. He speaks in Battle Creek, Mich., Sept. 22 and 29, and is to spend the month of October in Sturgis and Adrian. He is desirous of making further engagements in that part of the country.

H. B. Storer lectures during this month in Masonic Hall, New York.

J. M. Allyn speaks in Houlton, Me., during October.

E. S. Wheeler will speak in Cleveland, O., the Sundays of the present month.

Miss Julia J. Hubbard will speak in East Boston next Sunday, Sept. 23, and in Acton the Sunday following.

Isaac P. Greenleaf is to speak in Charlestown Sept. 22. He is ready to receive engagements for the fall and winter.

Mrs. M. J. Wilcoxson is speaking in Bangor, Me., during this month.

M. H. Houghton will speak in Pittsburg, Pa., Sept. 20th and Oct. 6th and 13th. He can be addressed as per notice under the head of "Lecturers' Appointments."

Jennette J. Clark, said to be an excellent clairvoyant, has removed from Fairhaven, Conn., to Charlestown, Mass.

New Publications.

Lee & Shepard have put forth two little publications, touching matters of large importance, however. One is by Dr. H. B. Storer, and entitled "Is It I?" a clear and direct discussion of the right and pure practices which should be religiously followed by all men entering the matrimonial relation; the other entitled "WOMAN'S RIGHTS," by Dr. John Todd, of Pittsfield; a conservative view of the subject, and of course in opposition to the gift of suffrage to the sex. Both publications are thoughtful and timely.

Messrs. Ticknor & Fields bring out "THE OLD CURIOSITY SHOP" of Dickens in their favorite diamond form, this being the seventh of the "Diamond" series of Dickens. We do not wonder it is so popular. Nothing could be more convenient for both pocket and the hand. The illustrations are capital. Eytinge is doing the handsome thing by this edition, and his sketches are the themes of universal praise. The publishers promise to complete the Diamond Series in six or seven numbers more, and with rapidity. The above will form a charming set of the great novelist's works, fit to grace any table or shelf. "Reprinted Pieces" supplement the volume.

The Eddy Brothers.

These well-known mediums, we are informed, contemplate starting on a tour West, for the purpose of holding public sances, as many friends there desire they should. Their route will be along the New York Central Railroad, Shore Line, and Michigan Southern, to Chicago, Ill., and Dubuque, Iowa. On the first of October they will start from Troy or Albany, and make fifty or sixty miles per week westward. They solicit invitations from Spiritualist Societies near the route indicated, and will keep the friends informed of their whereabouts through the BANNER. Mr. J. W. Cadwell is their agent. Address, till further notice, Springfield, Mass.

The Cahoon Camp Meeting.

The camp meeting in Cahoon's Grove, Harwich, continued for ten days, and was without doubt one of the most harmonious meetings ever held in this State. Three thousand people were on the grounds, and the deepest interest was manifested by them while listening to the gospel of truth from the various speakers who addressed them. An account of this gathering has been forwarded to us for publication by the Secretary of the meeting. It will appear in our next.

In the account of the Fourth Annual Meeting of the Adis Association of Spiritualists, on our third page, the scribe omitted to name the State. The meeting was held in Cadiz, Henry County, Indiana.

We shall commence in our next number the publication of the official report of the Fourth Spiritualist National Convention, held in Cleveland, Ohio, Sept. 24, 4th, 5th and 6th.

New York Department.

BANNER OF LIGHT BRANCH OFFICE,
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Popular Medicines.

Mr. Spencer's Positive and Negative Powders, Dr. H. B. Storer's preparation of Dodd's Nerve and the Neutrophilic Balm all continue to bring words of approbation to our ears. Ring's Ambrosia for grey hair is also on our shelves.

Nature and Grace.

It has been the constant and unceasing work of Christianity for fifteen hundred years, or since the third century of its history, to subdue and suborn nature and substitute grace; to change the hearts, consciences, feelings, passions and aspirations, in fact the whole nature of man, and fill its place with an arbitrary and artificial system, for which each sect has claimed a divine, or at least superior origin. Each set of Divinity Doctors, from the Roman Catholic to the Universalist, has found the depravity, total or partial, in nature, and set about rooting it out and supplying its place with a "higher law," in which of course if God-revealed, the Deity mends his own work, or repairs his poor broken human vessels. It seems strange God did not know better than to place in us wants, desires, needs, and even imperative demands, in common with animals. He ought to have known it would make brutes of us and destroy our spiritual superiority. He ought to have known from the first, if we ate the same kind of food, drank from the same fountains, used the same senses, had the same kind of appetites and passions, used the same kind of organs of vision, begot offspring and lived in mated pairs of the sexes as many animals do, it would degrade, deface and so brutalize us that our superior spiritual nature would not shine out and manifest itself.

But since God did make the mistake, and has discovered it and revealed the true remedy, is it not strange we do not all see it and embrace it at once and change our nature, or get God to do it, who is always ready when we ask His priests?

May we not to some profit examine the work of these sectarian tinkers and doctors of nature, and see what improvement they have respectively made in their repairs of or substitute for human nature?

The converted, regenerated Catholic is required to renew his covenant, and get new or more medicine from the priest more than fifty times each year, or with all his holy nature and grace he may go to the purgatorial regions or bottomless pit at last. His priest, who has added the holy sanctity of celibacy, has been proved in every community where they are known, to be more sensual and to run into more extremes of sexual vice than laymen or the unregenerate. Condemned brutes do less violence to their nature, or even to the opposite sex, than these holiest of the holy Christians are often caught in.

From this, the fruit, we are to judge of the regenerate nature of this sect. Certainly in the outer world and every-day life these Christians are not better than the totally depraved and unregenerate, and the more sanctified and celibate priest is no better, except in his superior education, than the layman or unbeliever.

We therefore sum up for the old "mother church," that she has failed to make up a system of regeneration better than the original, natural, God-given one, and hence repudiate Catholicism, since fifteen centuries is long enough trial.

Let us try Calvinism next, and see what it has done with foreordination and decree—man made for better or worse before he was made at all—good and bad in the clay, even before the clay was made out of nothing, of which Adam was made. Hell and heaven by decree and all of us destined beforehand. Of course the holy priests and virtuous members were better than others before they were born. Celibacy was no virtue in her priests or nuns, and marriage made both priest and layman no worse than other people, but made them better than the celibate Catholic priest and morally gave Calvinism a superiority over Catholicism as its logic and argument did intellectually, for whoever reasons in the fogs of theology and gets entangled till he swallows pretended revelations and jumps at conclusions to escape his own senses and reason, is benefited; hence the Calvinist has and does hold a superior intellectual position as well as a moral one over the Catholic. Its schools are not nurseries and its priests are not more ill-clerical than other men, and the ceremonies, confessions, absolution and other mummeries are not as frequent nor as absurd. 'Tis a higher grade of regenerators of unregenerate nature working to the same false end, and with no more prospect of regenerating the race or making the world better than God has made it, is not likely to aid or facilitate much the growth of manhood in its labors.

Let us next try Methodism, free grace, rising and falling religion, full of excitement, passion, zeal, Holy Ghost and heavenly fire; hearts changed several times, often once a year, swinging from nature to grace, back and forth. Pretty good specimen of civilization and Christianity in the nineteenth century. Its converted sinners are better while the fire burns and the zeal holds out. While they sing and shout and pray, and fear hell and love Jesus, they are more honest than before or after, and nearly as much so as the unregenerate who get no religion. But what has Methodism done toward getting a new and better nature for man? How much better is its grace than nature? How much better, in any community, are the Methodists than other people? How much better are their priests than others? Are their lives more holy? Are they more moral, more honest, more virtuous, more humane, more refined, better citizens, husbands, Christians even? Let the world testify, not the arraigned party. Let the criminal record show its pages. Let the court records decide. Let the records of rebellion, of war, prisons, asylums, jails, &c., bear their testimony, and Methodism will be shown to need either to be regenerated, or to go back to nature

and renew her hold on it to keep an even pace with the marching world of outsiders, and to keep up with the intellectual growth and moral growth of the race, for it is certain that Methodist salvation does not make people more moral or intellectual than those of no confession or profession. As all other sects admit with us that the Roman Catholic, Calvinist and Methodist medicine, under the treatment of their doctors, has not changed the depravity of the race, if it has any part of them, nor regenerated it, and as most of us believe they have not made it more moral and intellectual or spiritual, have not even made it less sensual or vicious, corrupt or depraved; and, as we believe, they have, by destroying its confidence in and reliability upon nature, made man more corrupt, less honest, more sensual and less virtuous by corrupting or attempting to stultify or crucify nature, we will in some future article, when the spirit moves, follow out some of the other and smaller branches of Christianity, and find, if we can, the effect of the homoeopathic doses of smaller sects and scattering individuals who tinker up, mend, doctor, change or subdue nature, and find if possible the true salvation.

Home Again.

We are again at our post; on duty, after a swift ride, pleasant trip, and the greetings of hundreds of dear friends at Cleveland, whose familiar faces gladdened our hearts and strengthened our efforts in the work we are in soul and body devoted to. We have the fullest assurance that the angel-world watches over us, over the Convention, and over the cause generally, as it ever has over the honest laborers in this greatest movement of the age. We were so much engaged during the Convention that we could not give our many friends the time and attention our hearts yearned to do; but our old rule—business first and pleasure afterward, if there is time—was adhered to, and there was no time. We trust our many friends will feel the force of this excuse, and not lay up a thought that we have grown cold, for such is not the case, nor can it be so while our heart beats as it does lovingly for every friend.

Spiritual Meetings.

The meetings have again opened at Masonic Hall, N. Y., with flattering prospects and a fine attendance to listen to the bold, clear, rational arguments of Dr. H. B. Storer, who opened the course with the best appreciation of all sound, reasoning Spiritualists. His many friends in New York are glad of his visit and stay during the remainder of September.

Miss M. K. Cassien, of 248 Plane street, Newark, N. J., whose notice may be found in our paper, has given us a correct and satisfactory test in answering a sealed letter, and shown us the testimony of others to her excellent answers of similar kind. There is great need of such mediums, and of all kinds, but the honest ones only will ultimately succeed and be sustained by both worlds. Better fall a hundred times, and go hungry to bed every night, than cheat in this glorious work. We have the fullest confidence in Miss Cassien's honesty.

Our assortment and supply of books is steadily improving, and after thanking the many friends who purchased all we carried to Cleveland, we solicit orders by mail and express, with assurances of prompt attention on our part. We have the best of assurances of the spread of our philosophy and religion in the increasing demand and appreciation of our literature. The encouraging words, too, which we receive for our BANNER OF LIGHT are precious and strengthening to head and heart.

Clara Maria Dean will get something by mail by sending her address to Mattie Cassien, 248 Plane street, Newark, N. J., who is again giving sittings for spirit answers to sealed letters.

The London Spiritual Magazine for August is on our counter. Though late, it is good, and never to late to do good.

Letter from Andrew Jackson Davis, in which he speaks of a "new thing under the sun" of special interest to Lyceums and all lovers of music:

ESTEEMED BROTHER BARLOW:—Allow me to express my delight with the spirit, and form, and power of your "Colibri Piano-Fortes." They are so sweet, so pure and so remarkably far-reaching in musical qualities. It is a "new thing under the sun," and being so much smaller than the pianos of every other manufacturer, and yet equal in tone and power to the best of them, I want to bring it before all who are interested in "Children's Progressive Lyceums." For singing, and Grand Banner March, and indeed for all purposes of a congregation, the "Colibri Piano" in my opinion, has no equal. When you, my friend, were Musical Director in the New York Progressive Lyceum, I know how such an instrument would have delighted you. I congratulate you, and hope you may make the world more musical. Your friend, ANDREW JACKSON DAVIS. Orange, N. J., July 25th, 1867.

These remarkable Colibri Pianos are but little more than half the usual size, yet are endorsed by our best artists as being in all respects equal to the full size by all other first-class makers in this country or Europe. Mr. Frederick Mathuske is the ingenious inventor.

For full particulars send for illustrated circular and price list. BARLOW & DOEHLER, sole agents, 634 Broadway, New York.

Messrs. Editors.—To prevent misapprehension, I desire you to say in the BANNER that I most decidedly object to the report on "Spiritual Phenomena," signed by Mrs. Clark and Messrs. Wadsworth, Loveland and Dyott. I consider it not only unjust in its statements and ungenerous and cruel in its tone, but libelous in its character. If that report is a true picture of Spiritualism, if nearly all the mediums for physical manifestations are cheats and impostors, and those through whom the mental manifestations occur are mud-brained fanatics, who cannot tell whether themselves or disembodied spirits are projecting the thoughts to which they give utterance, I think the sooner we cease to agitate the public mind in regard to spirit-intercourse the better it will be for all parties concerned.

If I could endorse such a document, I would never again avow myself that which it is the glory and happiness of my life to be, a thorough, earnest Spiritualist. Yours, WASH. A. DANBRIK.

Dio Lewis's School.

Messrs. Editors.—Our beautiful house is in ashes; but, God willing, another and better shall take its place. In the meantime our school will open on the 25th, as advertised. We shall occupy the pleasant and retired Spy Pond House, situated five miles from Boston, on the Lexington Railroad. The facilities are most complete, the opportunity providential. A year from this time I shall resume operations in Lexington on an extensive scale. Very truly yours, DIO LEWIS. Lexington, Sept. 9, 1867.

ALL SORTS OF PARAGRAPHS.

The Grove Meeting at Walden Pond, Concord, on the 11th, was not so fully attended as it should have been, but everything passed off harmoniously, and those present, we understand, enjoyed themselves abundantly.

Spencer's Fever Powders are having a great run. They are an excellent medicine, hence their great popularity.

We regret to learn that Lizzie Doten has been confined to her room for some time past by severe indisposition. But it gives us pleasure to state that she is now convalescent. She has been a noble worker in the spiritual field, and suffered much in consequence. Therefore our heart goes out in sympathy to her, and we pray that she may be speedily restored to health, to enable her to again resume her labors in the lecturing field for the benefit of humanity.

We published in our last the first portion of the report of the proceedings of the Second Annual Meeting of the Illinois Association of Spiritualists, and the scribe promised to forward the balance in season for this issue; but the MS. has failed to arrive, which accounts for its non-appearance.

Read the article in this number entitled "The World's Friends of Spiritualism." It is from the pen of Bro. G. B. McLaughlin, and contains sensible suggestions, which we hope will be heeded.

THE MASSACHUSETTS SPIRITUALISTS have a most efficient organization. They employ speakers and pay them a fixed stipend, and send them out to lecture in the State at large. The meetings are free, but collections are taken up for the treasury of the Society—the speakers acting as agents for transmission to the proper officers. The system would be a good one to adopt in this State. It would rid us at once of all causes of dissension. —San Francisco Banner of Progress.

MARRIED AT LAST.—Boston has been courting Roxbury for about fifteen years, and now the nuptials have been formally consummated. The two are one.

The Nation says John Adams once remarked to Mr. Sparks, looking at the portrait of Washington, "That old wooden-head got a good deal of his reputation by knowing how to hold his tongue." There are plenty of "wooden-heads" now who are not so discreet.

A CHOICE ITEM.—A religious newspaper in New York, in recording a "revival," adds in italics, as the choicest item in the paragraph, "Brother Hinkle has powerfully touched the conscience of callous sinners, and succeeded in doubling the list of subscribers to our excellent paper."

THURTEEN TO THE MEMORY OF MRS. E. A. BLISS.—The usual lecture at Mechanics' Institute Hall was supplanted on last Sunday evening by a feeling and impressive discourse upon the character of a sister lecturer, who has left the scene of earthly labor, and entered a more extended sphere of usefulness and enjoyment. It was an appropriate tribute from one lecturer to the noble qualities of another in the same cause. We wish, however, that the occasions for such discourses were not quite so frequent. We cannot well spare from the lecturing field such devoted souls as her who has so recently departed. —San Francisco Banner of Progress, Aug. 10.

Laura V. Ellis in Hudson, Mass.

We have had the pleasure of witnessing the remarkable manifestations given through Laura V. Ellis, the child medium. She spent two evenings in our village, giving perfect satisfaction, and awakening an interest in the minds of many heretofore disposed to regard the whole spiritual phenomena with indifference, if not with contempt; and others who were so ready to condemn without investigation, now admit there is "something in it" they cannot understand. We hope to have the pleasure of seeing her again, and would recommend her wherever she may go as perfectly reliable and honest. H. Hudson, Mass., Sept. 4th, 1867.

Sunday Afternoon Lectures in Music Hall, Boston.

The Spiritualists of Boston and vicinity have the pleasure to announce that arrangements for a Sunday course of Lectures at the Music Hall, for the fall and winter season, are completed, and the most distinguished exponents of the Spiritual Philosophy in America have been secured, as follows:

Opening lecture, October 6th, 1867, by JUDGE J. W. EDMONDS, of New York, (on which occasion the Great Organ will be played).
Oct. 13, 20 and 27, THOS. GALES FORSTER, of Washington, D. C.
Nov. 3 and 10, MRS. AUGUSTA A. CURRIER, of Massachusetts.
Nov. 17, WM. LLOYD GARRISON, of Massachusetts.
Nov. 24, MRS. NELLIE J. T. BRIGHAM, of Massachusetts.
Dec. 1 and 15, MRS. EMMA F. JAY BULLENE, of New York.
Dec. 22 and Jan. 12 and 19, To be announced.
Jan. 26, Dr. F. L. H. WILLS, of New York.
Feb. 2, 9, 16 and 23, MRS. ALICIA WILHELM, M. D., of Philadelphia.
March 2, J. M. Peebles, of Michigan.
March 9, ANDREW JACKSON DAVIS, of New Jersey.
March 16, S. J. FINNEY, of Troy, New York.
March 23 and 30, and April 6, 13, 20 and 27, To be announced.
The above vacancies will be filled by the best talent that can be secured.
THE GREAT ORGAN will be played half an hour preceding each lecture by the distinguished organist, W. Eugene Thayer, whose services have been secured for the season.
Tickets for the season, (28 Sundays, from October to May), \$4 each. For sale at the office of the BANNER OF LIGHT, 138 Washington street, Boston, No. 3, up stairs, and at HORACE B. FULLER'S, (successor to Walker, Fuller & Co.) bookseller, 245 Washington street. Let every one desiring a seat apply early and secure their ticket.
Services will commence at 2 o'clock P. M.

The Yearly Meeting of Friends of Progress for Indiana.

Will be held at Richmond, on Friday, Saturday and Sunday, the 18th, 19th and 20th of October, 1867.
All friends of humanity are cordially invited to attend. Arrangements will be made to accommodate all friends at reasonable rates. E. V. Wilson and other good speakers will be present to give us words of love and wisdom, and put us in connection with the truths of the inner life.
On Saturday evening the Children's Progressive Lyceum will give an exhibition, which will be quite a feature of the occasion.
Mrs. H. EVANS, Sec. S. MAXWELL, Pres.

Spiritualist Meeting.

The Spiritualists of Morrill, Waldo County, Me., will hold their annual two days' meeting in the free meeting house in Morrill, on Saturday and Sunday, Sept. 29 and 30th, 1867; commencing on Saturday, at 10 o'clock A. M., and continuing at the usual hours on Sunday.
As there will be a free platform, the friends of progress and reform generally are invited to attend and participate.
Per order Committee of Arrangements.

A Social Lovee

Will be held at Mechanics' and Blacksmiths, Hill, corner of City Square and Chelsea street, Chelsea, on Wednesday evening, Sept. 18th, 1867, for the benefit of the Children's Lyceum that meets in said hall. Good music for dancing. Dancing to commence at 8 o'clock. Tickets—For gentlemen, 50 cents; ladies, 25 cents each. C. C. YORK, Manager.

To the Spiritualists of the State of New Hampshire.

For purposes of mutual acquaintance, consultation, concert of action and business organization, you are all respectfully requested to meet at the Town Hall in Bradford, on Tuesday, the 24th day of September, 1867, at one o'clock in the afternoon, in State Convention, two or three days. The hour of meeting is just after the arrival of the cars from Concord, and the hall is but a few rods from the depot. Good speakers will be in attendance. All speakers will be entertained free. Speakers from other States are earnestly invited to come on a pleasant excursion to the Granite State, and assist us in this glorious work. Keams' Mountain, a celebrated place of resort, with its new hotel, is not far distant; and those intending to visit the White Mountains this fall, might come this way. Board in respectable families not over \$1.00 per day, and at hotel \$1.25. Good music will be in attendance, and a good time generally is confidently anticipated.

REuben B. PORTER, DEAN CLARK, GEORGE S. MORGAN, POLLY J. MORGAN, STEPHEN ALSTIN, RICHARD BATES, ELIZA JOHNSON, H. T. LEONARD, J. G. WHITTIER, CHARLES A. FOWLER, DR. WM. H. BALDWIN, RICHARD PORTER, AUGUST PORTER, FRANK CHASE.

Spiritualists of New Hampshire, one and all—Rally at this call that comes not only from those whose names are appended, but is a summons to duty from the Higher Powers, who are sounding the Resurrection Trump to awaken the spiritually dead to new life and activity! Let the lovers of civil and religious liberty, of progress and of humanity, gather from the hillside and valleys of the Old Granite State, and show by their presence and their deeds that New Hampshire is spiritually alive, and ennobles the progressive spirit of her sister States that are moving to organic action for disseminating the divine truth and power of Spiritualism! I heed the call of the spirit-world, saying, "Come to this Pentecostal baptism, and have your souls quickened with divine love and angelic rapture." Your brother and co-worker, DEAN CLARK.

Picnic Excursion.

The Spiritualists of Boston, Charlestown and Chelsea will unite in a Picnic Excursion to Walden Pond, on Wednesday, September 18th. Special trains of cars will leave the Fitchburg R. R. Depot, Boston, at 8:45 and 11 o'clock A. M., and 2:15 P. M., for the grove. Returning, leave the grove at 5 o'clock P. M. Tickets to the grove, and return, 50 cts.

All well behaved persons are invited to participate with us in this the last grand picnic for 1867. H. F. GARDNER, M. D., Manager.

Among the many awards of First Prize Gold Medals, at the Paris Exposition, two only were won by manufacturers of Organs. The recipients were *Mezlin & Schott*, of France and Belgium, for large organs, who also received the decoration of the Legion of Honor, and Messrs. *Alexandre & Son*, of Paris, for the best reed organs.

The harmoniums or "Alexandre organs" of the latter house, have had a world-wide notoriety for many years, but they have never obtained popularity in the United States on account of their loud and noisy quality of tone, yet the internal mechanism is very fine and durable, and has been greatly commended by all who have inspected these instruments.

Competent and disinterested judges who are well informed in relation to the merits of reed organs manufactured in Europe as well as in this country, and who have carefully examined the AMERICAN ORGANS manufactured by Messrs. S. D. & H. W. Smith, of Boston, have pronounced them unequalled even by the "Alexandre Organ," in the beauty and perfection of the internal workmanship, while in the quality of tone, whether soft, smooth or powerful, in variety of combination or delicate expressive effects, they have been adjudged far superior, though they were not on exhibition at the Paris Exposition.

We learn that the new Masonic Temple is to be furnished with two of these unrivalled instruments, which are now in process of construction. —Boston Journal.

To Correspondents.

[We cannot engage to return rejected manuscripts.] A. W. P., CINCINNATI, O.—83 received.

ALMIRA P. MICHIGER.—Letter containing \$3.00 received; please inform us where you wish the paper forwarded, as you named no town or State.

Business Matters.

COUSIN BENT'S POEMS, just issued in book form. Price \$1.50. For sale at this office.

THE RADICAL for September is for sale at this office. Price 30 cents.

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

DR. L. K. COONLEY, healing medium. Will examine by letter or look at the foot persons at a distance. Address, Vineland, N. J.

THE LONDON SPIRITUAL MAGAZINE, June and July numbers, for sale at this office; price 30 cents. Also the new monthly, HUMAN NATURE, published in London; price 35 cents.

"ECONOMY IS WEALTH."—Franklin. Agents wanted (male or female), to sell our celebrated FRANKLIN and DIAMOND DOUBLE-TINEAD SEWING MACHINES. Complete with Table only \$25. Single-Thread Hand Machines are not practical for any sewing at all price. We give AWAY our Machines to the poor and needy, and send them out on trial. Circulars and information free. Address J. C. OTTIS & Co., BOSTON, MASS. sept-14w

THE GREAT VALUE OF DR. TURNER'S TIC-DOULOUREUX OR UNIVERSAL NEURALGIA PILL is a "fixed fact," as thousands have testified to who have been entirely cured of NEURALGIA, Nerve-ache, and other painful nervous affections, after having suffered for years from these distressing diseases. Apothecaries have it. Principal depot, 120 TREMONT STREET, BOSTON, MASS. PRICE \$1 per package; by mail two postage stamps extra.

Special Notices.

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD, CAMBERWELL LONDON, ENG. KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

The Great Medicine of the World.—Perry Davis & Son's "Pain Killer" may most justly be styled the great medicine of the world, for there is no region of the globe where it has not long been largely used and highly prized. Moreover, there is no climate to which it has not been proved to be well adapted for the cure of a considerable variety of diseases; and as a special and unsurpassed remedy, speedy and safe, for burns, scalds, cuts, bruises, wounds, and various other injuries, as well as for dysentery, diarrhea, and local complaints generally, it is admirably suited for every race of men on the globe.

It is a very significant fact, that notwithstanding the long period of years that the "Pain Killer" has been before the world, it has never lost one whit of its popularity, or shown the least sign of becoming unfashionable; but on the contrary, the call for it has steadily increased from its first discovery by that excellent and honored man, Perry Davis, and at no previous time has the demand for it been so great, or the quantity so large as it is at this day.

Another significant fact is, that nowhere has the "Pain Killer" ever been in higher repute, or been more generally used by families and individuals, than it has been here at home where it was first discovered and introduced, and where its proprietors, Messrs. Perry Davis and Son, have ever been held in high esteem. That the "Pain Killer" will continue to be what we have styled it, the great medicine of the world, there cannot be the shadow of a doubt.—Providence Advertiser. 2w-sept. 14.

ADVERTISEMENTS.

Our terms are, for each line in *Agents type*, twenty cents for the first, and fifteen cents per line for every subsequent insertion. Payment invariably in advance.

Letter Postage required on books sent by mail to the following Territories: Colorado, Idaho, Montana, Nevada, Utah.

THREE MONTHS FOR Q. LOOK AT WHAT WE OFFER.

AMERICAN AGRICULTURALIST.

Three Months for Nothing.

ALL new subscribers to the *American Agriculturalist* for 1868, received in September, 1867, with the money, shall receive that paper for October, November and December, 1867, FREE.

The *Agriculturalist* is a large periodical of 32 to 40 pages, well printed, and filled with plain, practical, reliable, original matter, including hundreds of beautiful and instructive illustrations in every annual volume.

It contains each month a Calendar of Operations to be performed on the Farm, in the Orchard and Garden, in and around the Dwelling, &c.

Circulation.—Terms.—The circulation of the *American Agriculturalist* (\$30,000) is so large that it can be furnished at the low price of \$1.50 a year; four copies, for \$5; ten copies, \$12; twenty or more, \$1 each; single numbers, 15 cents each.

The Best Family Paper.

The Best Children's Paper.

The Best Horticultural Paper.

The Best Agricultural Paper.

Make all remittances either by checks or drafts on New York City, payable to the order of Orange Judd & Co., or by Post Office Money-orders, or in Registered Letters.

ORANGE JUDD & CO., 41 PARK ROW, NEW YORK.

Sept. 21.—2w

THE GOLD MEDAL SEWING MACHINE.

The Simplest and most Durable Machine.

Still and Rapid in its Operation.

So constructed as to be easily understood, and not liable to get out of order.

IT IS UNSURPASSED

By any first-class Machine in the market.

General Salesroom, 334 Washington Street, Boston.

Sept. 21.—4w

DRYING TUNNEL.

FOR DRYING FRUIT, Green Corn and Vegetables: 24 feet long, 2 wide, 5 high—dries the best quality of fruit, and is used by women and children. The fruit is all bright and uniform color—entirely free from worms. Green Corn, after being shelled, is easily cleaned, is cut in the cob by a revolving roller, and comes from the straw-pipe with all its original freshness, flavor and color, the same in January as July. At twenty-five cents a bush it yields six dollars a bushel for Corn. The TUNNEL will cost but \$50.00. THE FURNACE \$100.00. PATENT FEE \$100.00. FRANCIS H. SMITH, Box 556, Baltimore, Md.

DR. H. SPENCER SPARKS,

OF the New York and Brooklyn Electro-Therapeutic and Medical Institute will sail for California in September, where he will remain one year in healing the Sick and suffering upon the higher development of the race, and the laws of health. Sept. 21.

DR. P. B. and JENNIE RANDOLPH,

CHLOROANESTHESIA, cure Fits, Epilepsy, Nervous disorders, Insanity, and suicidal propensities from vital exhaustion from all causes. No Failure. Touch and develop Chloro-anesthesia, Mediumship, the Will-power, and indicate where one's real power lies. Terms \$2.00; new circulars sent free. Address BOX 332, Boston, Mass. Sept. 21.

MRS. ARMY M. LAFIN FERRIS, GIVES PSYCHOMETRIC READINGS for \$1. Directions for Development, \$2; Business Directions, \$5. Address (enclosing two red stamps), P. O. Box 25, Washington, D. C. Sept. 21.

I HAVE SEVERAL FARMS in New Jersey, and also in West Virginia, for sale on easy terms, or exchange. B. FRANKLIN CLARK, 1 Park Place, New York. Sept. 21.

ROOMS TO LET.—With or without board, at 16 Pleasant street, with Mrs. S. J. Young. Sept. 21.—2w

BOARDING.—ROOMS to let with board by the day or week at 51 Madison street, Boston, Mass. Sept. 21.—4w

TO LET.—Pleasant Lodging Rooms, at 47 Indiana Place. References exchanged. 2w-sept. 21.

MRS. L. F. HYDE, Test and Business Medium,

Message Department.

Each Message in this Department of the BANNER OF LIGHT was spoken by the Spirit whose name it bears, through the instrumentality of

Mrs. J. H. Conant.

while in an abnormal condition called the trance. These Messages indicate that spirits enter with them the characteristics of the earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

The questions propounded at these "circles by mortals, are answered by spirits who do not announce their names.

We ask the reader to receive no doctrine put forth by Spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

The Banner of Light Free Circles.

These Circles are held at No. 158 WASHINGTON STREET, Room No. 4, (upstairs), on MONDAY, TUESDAY and THURSDAY AFTERNOONS. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Donations solicited.

MRS. CONANT receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock P. M. She gives no private sittings.

All proper questions sent to our Free Circles for answer by the invisibles, are duly attended to, and will be published.

Invocation.

Thou Great Spirit who fillest the heavens and the earth, whose hand of love is laid in holy benediction upon every soul, we would breathe a prayer of thankfulness unto thee, for the dawning of that Morning of Truth that hath made glad the hearts of thy children in mortal. The rays of that Morning Star have gilded the earth, and the desert places are budding and blossoming, and there is hope and joy and renewed faith in the Great Spirit of Time and Eternity everywhere.

We praise thee, oh Eternal Power, oh Wondrous Intelligence, unto which our souls turn with joy and trust, for that sublime gift of Eternal Life. It has come, and it will remain with us forever and forever. No death can take it from us, no change can remove the soul from Eternal Life. Thou art Father, thou art Mother, thou art the Great Source from which the soul has come and in which it lives. And were we to ask for a bestowal of any special blessing upon thy mortal children, it would be that they might henceforth rest secure in thy presence, feel safe in thy loving embrace. Let them fear no death, but let them rather aspire to live in accordance with that Divine Life, that inner life which belongs to every soul. Oh let thy children know that they cannot wander from thee, that they cannot separate themselves from thy life. Wherever they are, there thou art, and whatever their deeds or their thoughts may be, they are in thy presence, and thy all-seeing eye is never closed upon them.

Our Father, upon the sacred altar of this hour we lay our crosses and our crowns, and we know that thy blessing will descend upon them, and the dew of thy love will cause them to come forth unto fresher and diviner life.

We commend ourselves and all thy vast family in mortal unto thy keeping. For thou art the life of this day, as thou hast been the life of all the past Eternity, as thou wilt be the life of all that is to come. Amen.

June 25.

Questions and Answers.

SPIRIT.—You are at liberty, Mr. Chairman, to propound whatever questions you may have in hand.

CHAIRMAN.—A subscriber of the BANNER sends us a letter for publication from Great Salt Lake City, in reply to our editorials in favor of the Indians on the Western frontier, which the editor requests me to lay before the circle, for answer from your side of life. The writer introduces his letter in this wise: "I give below a candid view of the feelings entertained by all those who have sojourned for years among the Indians, and deem it but just to present the other side of the question from the country occupied by the pitied race, who have caused so many bitter tears to be shed by those they have ruined and bereft of their dear ones."

"GREAT SALT LAKE CITY, U. TERRITORY, May 21st, 1867."

I am a reader of your paper, and have perused an article in the BANNER of the 4th inst., headed "The War on the Indians." I have been for seventeen years, most of the time, among the Indians between the Missouri River and the Pacific Coast, following business occupations common to citizens of the United States, and during that time I have had ample opportunity to observe the Indian in every condition in which he is found in this immense country. I first became an observer of the Indian in California, entertaining similar sentiments to those editorially expressed in your paper, and also embraced in the Philadelphia Resolution, &c., which you publish. After years of patient efforts to blame whites, and treat the savages kindly because they were uneducated, I have changed all my ideas, and look upon the subject now according to the experience and facts seen and known to myself.

I do not think my opinions are at all the result of prejudice or unjust influences, for I believed and sincerely tried to retain these philanthropic ideas which I inherited in the Indian States. I now regard such sympathy as you express for the Indian race as the most perfect folly, and could you and the Philadelphia meeting—as reported in the BANNER—see, know and feel, for a few years, what those do who pass through or live in the Territories, you would feel as I and the thousands do whose business and occupations have brought them among the Indians. Of those who have observed the Indians, as mere citizens, following their own business, but not one in each thousand, and that is that the sooner the whole Indian population in the Territories is exterminated, the better for all. Those who will not learn to be peaceable should be forced to be so; and the Indian will be peaceable when he is dead, and not before. All who have been among those on the Plains know this. Indian agents, who steal their fortunes in a few years, of course would not have their "goose that lays the golden egg" killed. The Indian office at Washington has many employees, whose occupation would be gone if the temporizing policy should be dispensed with. Moralizing sophists and humanitarian philanthropists would lose much of their material to gull those whose knowledge and ideas are drawn from highly colored tales about the "poor Indian," written for school books.

There are more than one million of the industrious and energetic citizens of the United States who are trying to follow occupations to live in the Territories. Of these not one in each thousand retains those feelings of consideration for the "poor Indian, whose untutored mind," he has seen alternately begging bread and the next day stealing his stock, or on the war-path, marked by the smoking ruins of happy homes—the blood of dear, innocent children, and loving and tender wives violated and murdered with worse than the tortures of demons.

While you are writing editorials deprecating all harsh measures against the savages of the Plains, and the Philadelphia Indian sympathizers are resolving to send resolutions, &c., to the Indians, those very objects of consideration and pity are meditating and executing their hellish designs of murder and plunder upon those who have fed and clothed them. Those who have been most kind to the Indians are invariably the victims of their vengeance.

To talk of teaching them, educating them, christianizing, &c., would be a task that all the wisdom and sagacity, plety and virtues of William Penn would fail to accomplish, could it be ap-

plied to those demons, who hold that they are exalted in virtues, merit and distinction according to the number of scalps they can exhibit and the number of women and children they have defiled and murdered. No influences can ever raise those Indians to any regard for laws or morals, and the most humane course that can be adopted, and one which will cause the least misery to the human race, is to withdraw all Indian agents and wage a war of extermination against the whole race, and to compensate every private citizen amply for each scalp, as the State of Nevada does. Such a course is the only one which can end the chapter of Indian outrages.

The undersigned could give hundreds of instances in corroboration of the above, which have become historical facts within his knowledge. A few years' residence among Indians will convince any one of the error of those notions inculcated where the race have ceased to exist for many years.

Hoping to see that you have a place for the above, I remain very respectfully,

A SUBSCRIBER."

ANS.—We are thoroughly aware of the contents of the letter you have in hand, and we are well assured in our own minds that it has come from an honest source. We are also well assured that that source has not been able to perceive all those unseen currents which have culminated in deeds you call Indian depredations. When we consider that the red man never has had the advantages of the white man, never has been dealt absolutely justly with, we shall not fail to perceive a cause for the intense hatred that seems to exist with the red man toward the white man. They know enough of justice to know when the opposite is administered. And if by reason of their peculiar circumstances they have not arisen phenologically into the love and wisdom of the spheres, you should remember they have had none of the advantages to take them into those spheres that the white man has. In looking over, as they sometimes do, the entire list of circumstances that have transpired between the white man and the red man, ever since the white man came across the waters and invaded the red man's hunting-grounds, they find very little to excite their love for the white man, little to command respect, little to attract their sympathy for them. The white man says to the Indian, "Give me of your lands, and I in return will give you blankets, plows, sugars; give you meats, give you grain; and I will give them to you at such a time, in such quantities." But the time passes and the articles do not come, and if they come at all, when they do, they are not what they should be. Therefore the Indian says, "These white men are bad. They have taken the hunting-grounds that belong to our sires; they would take ours. They have large tents now, and they want still larger." Now then, since the red man sees but the dark side of the picture that the white man has presented him; sees but the failings of the white man; sees but that miserable avarice that we are sorry to say characterizes the race, is it strange that they have hatred without love in their hearts for the white man? No, it is not strange. When the white man, with all their advantages, with superior intelligence, will stoop so low as to decoy Indian squaws and papooses into their camps that they may murder them, you should expect that the Indian, if he has any perception at all, any power by which he can understand the difference between right and wrong, must be led to feel that you are all wrong, and that if he can he should destroy you. Now, as an individual, I do not believe that the time will ever come when the great wrongs that have been perpetrated against Indians will ever be righted. I do not believe they can ever be washed out, except in that land where they will receive better advantages than they do here. I know that the Indian has committed many outrages against the white man; but I know that the white man was the first aggressor. I do not speak from absolute individual cases alone, but I speak from a general standpoint; and the Indians see from that standpoint. They are not likely to see your kind acts toward their race, which are "like angels' visits, few and far between," when so many harsh ones are constantly presented unto them. Mr. Chairman, your speaker believes that the Indians have not been dealt justly with; believes that your correspondent is honest in entertaining the ideas he does, but believes, also, that that correspondent has only seen the surface side of the picture. The under-currents he has not perceived; and because he has not, he says, "I believe it is best to exterminate the race." Well, when considered from a surface standpoint, it is best that they be exterminated. The sooner they go hence the better it will be for them and for you.

Q.—Do you believe the Indians can be bettered in their condition here?

A.—I certainly do. But to believe that all the wrongs and the impression thereof could be washed out, is quite another thing.

June 25.

Noticing an article which has appeared in the present number of the BANNER OF LIGHT, which I consider to be a very unwarrantable thrust against the London Spiritual Magazine, I have begged the privilege of saying a few words relative to the matter, here.

I presume the article to be editorial, but I do not know. At all events, it is entirely unwarrantable, and seems to have been born out of a brain that misunderstood itself, and the journalists who are spiritually associated with itself.

Now I am an Englishman by birth, London born, and ever since I changed spheres of action, I have been very much interested in the spiritual movement upon this continent and that I called my home. And it makes me feel very sad, when I see those minds who should be the lights of the age, burning so flickeringly, being awayed this way and that way by every gust that chances to blow upon them. It betrays a want of soundness at the base, and seems to say, I gather my life from surrounding circumstances.

I have no personal acquaintance with your Editors, but I presume them to be very just, very honorable persons. And therefore it is right for me to presume that they are mistaken; that they have given the article from the premises they have because they did not understand those they were writing against.

I know that they are kindly disposed toward all other journalists, and I know also that they have a way of their own in doing business, as all business associations do have; and no other journalist should expect that they should step aside to cater to the tastes of any other journal or journalist. They have a foundation of their own. If others have not, then certainly it is to be lamented very much.

Now, then, I wish the proprietors of the BANNER OF LIGHT to clearly understand that the conductors of that Magazine have intended no ill, and are not conscious of exercising even an unkind thought toward the spiritual brethren on this continent.

There seems to be a very large share of scandal and ill-will floating upon the surface of the modern Spiritualism. It is to be regretted; and yet I believe that as the angels pass over these waters, they will eventually become purer, and all this surface scum will be done away with, and you will drink nothing but the clear waters of

spiritual truth. God grant that the time will soon come when all this ill-feeling, this misunderstanding, upon the part of those who seem to be guiding the destiny of this wondrous phenomenon, Spiritualism, will have ceased to exist. God grant that the time may soon arrive when you will come out into clearer light and into purer water.

I have visited you, sir, not because I have any unkind feelings in the matter, but because I feel that your journal is the light of this time, and should carry no stain upon it. [Will you leave your name?] 'Tis not necessary. June 25.

Dr. J. B. Morse.

It is about four years since I began to try the realities of the unseen world.

Early in the life of this civil war, I was employed by government, as what is generally termed Contract Surgeon, and in the discharge of my duties I contracted a disease which resulted in my change.

I had heard much of this modern Spiritualism and seen a very little of it, but believed nothing in it, although I very many times, when engaged in any surgical operation, more particularly when contemplating a dead body, so-called, found myself asking these questions: Where is the spirit? Where does it dwell? Where is that holy of holies that is sacred to the spirit? Is it the brain? Does it pervade the entire body? And when the change of death comes, where does it go? What form does it take?

Why, there have been during my natural life times when I would have given all I possessed to have had an answer to any one of these questions. But the answer never came.

But since I have been able to investigate concerning these things from a superior standpoint, that all spirits may avail themselves of after death, I have learned that the spirit, the motive power, the intelligent part, does not dwell within the body. It dwells outside of it, and acts upon it. It is the body that, during its connection with the spirit, dwells within the spirit, the spirit being a power enveloping the body, and acting upon it as it may will to act. For instance, I being in rapport with, or having, in other words, control of this body, I will to raise the hand. I do it not because I dwell inside, but because I dwell outside and act upon the physical machine. The fire makes the kettle boil, but the fire is not inside the kettle. It is outside. The atmosphere becomes pervaded with intense heat, and that atmosphere makes the water boil.

So it is with the spirit. It makes the body act, makes the brain think, and under harmonious circumstances, or when there is perfect rapport established between the machine and the performer, then the machine is led in health, in strength, in pleasant ways. But when the rapport is imperfect between the machine and performer, then there is necessarily an imperfection in the action of the machine.

I once said to a friend who is now on the earth, and who felt very much about these matters as I felt, "If I am permitted, after the change called death, to know concerning these things, I will know of them." And had I believed in modern Spiritualism, I should doubtless have added, "If you are on the earth, I will return giving you the result of my investigations concerning modern Spiritualism, from a spiritual standpoint." But feeling that the friend would be glad to know concerning the dwelling-place of the spirit after death, I have thought it would not be amiss for him to know concerning the way it acts upon the machine called the body. Not that I do not earnestly desire to come into communication with the friends I've left, but there is a great family human that has need of some of our attention, as well as that little family circle to which our hearts are welded, and with which the finer love portions of our nature are so perfectly connected. I do want to communicate with them, one and all, but I want also to do whatever I may be able to do as a servant of the Great God. I wish to do what I can toward lifting humanity out of its present state of ignorance, into a state whence they may not only be able to ask these momentous questions, but be able to answer them also. Dr. J. B. Morse, of Lawrence, Massachusetts.

June 25.

David Chester.

Stranger, I am come here to say about a half a dozen words, more or less, then I'll take myself off.

I am from Missouri, and the name I went by here was David Chester. I want my brother—his name is Stephen—to give me the chance of talking. He's in Kansas. I know something about red-skins, was killed by one, but there was a cause for it. And if my brother will give me the chance, I'll tell him what the cause is, what it was. So he'll change his course, I reckon, after he has a talk with me.

I'm on good terms with the red-skins on the other side. They fought and I fought, and they were the smartest fellows, and I got killed. A very good way of going out.

There are reasons why I should come back and ask to have a talk with my brother, very great reasons. I've turned up, and come here. [Can your brother find a medium in Kansas?] They tell me there are mediums in Lawrence, and in other places, I reckon, there are, too. I don't know; I've only been in the spirit-world a little while, haven't got used to things. [Do you wish our paper directed to your brother?] No, he takes it. Don't forget. [In the next paper he'll get the announcement of your communication to him.]

Think I got back quick? [You've not been long.] How long do you suppose, stranger? [Some two days.] Two days! Tell me what day of the month it is, and I'll tell you. [The 25th of June.] Well, I take it on the 23d I was here running my own machine. [You have come quick.] By gracious stranger. It is all right. [You could not understand it before. You hardly thought you could come before you left?] No.

Horrid murder! Indian outrage! [That will be the cry.] That's what it is. They tell one side of the story; I can tell the other. [I presume you will be honest enough to.] Yes, stranger; if I carried bad truck to market, I'd say it was bad.

June 25.

Edith Wallace.

I'm Edith Wallace, I am. I lived in Cincinnati, and I died there too. I been dead since February. I should be nine years old now. I died last February, and I should be nine years old if I was here now. [This month?] This month? Oh I should be nine years old last month.

And I want to—I want to come back somewhere, not here. I want to go home.

I've got a cousin Robert that was—he lived in Georgia—he was killed in the war. And he is here to-day, and he wants to come to his people. And he wants to tell them how he lives in the spirit-land, if you'll please to say so. [You must ask them to find you a medium.] Yes; well, I want to, and I want to talk, I don't want to write. I can't write with 'em, I want to talk.

My mother says "she'd give the world to know if the dead could come back." I'm dead; I'm dead, and I come back. And so you'll tell her that the dead can come back, and—and I don't want her to give me the world, because I wouldn't know what to do with it. And I'm glad—I am glad—the glass broke what was over the—the rose that I had in my hand. I'm glad it's broke; and I hope they won't get another, because my mother cries over it. And I want my mother to let me bring her some of the flowers that we have in the spirit-land. They're better than those you have. They ain't all waxed over. That rose-bud is all waxed. I see 'em when they done it. I see 'em when they fixed it, and it's—well, it looks pretty enough, but when it makes you cry, then you ought not to have it. And I don't want my mother to have it, and I'm glad the glass is broke. I wish the rose was. Yes, I tried to break it, but it's got a wire in it, run through it, and that's waxed over. I tried to break it, but I couldn't. [Did you want to?] Yes, because my mother cries over it, and I don't want her to. It—it's just a bud and two green leaves, and instead of a stem, it's a wire waxed. And I tried to break it. If it had n't been a wire waxed, I should broke it.

I shall go now, and can I come again when I want? [Do you think your mother will get this?] Yes; cousin Robert says she will, yes. He's a "secesh." [He is just as welcome here as if he were not "secesh."] Mother said she never wanted to hear from him again, if he went into the Confederate Army. Well, I fetched him here, and it won't do any hurt, will it? Good-afternoon.

June 25.

Seance opened by William E. Channing; closed by "Cousin Benja."

Invocation.

In the name of the Holy Spirit, and in behalf of that Catholic Church which embraces all mind, we are here assembled. Oh Lord, grant that we should understand that we are of one God, and we are all thy children. Let us know that in thy greatness thou knowest no caste, no creed, no color, but all receive alike of thy blessings. Let every soul here understand that thy mercy is everlasting, that thy love embraces all thy children, and that thy perfection, like a wondrous mantle, covers the heavens and earth. Oh Lord, grant that we may be satisfied with ourselves, for to be satisfied with ourselves is to be in harmony with thee. Let all our external deeds be in unison with that inner life where thou hast thy dwelling-place.

Thou spirit who art ever present with us, hear our prayer, and answer as it seemeth best unto thee. Amen.

June 27.

Questions and Answers.

CONTROLLING SPIRIT.—If you have propositions, Mr. Chairman, we are ready to consider them.

CHAIRMAN.—The following has been sent us for consideration by the intelligences controlling our circle:

"In your last issue, we find a reply from what is purported to be Dr. Channing's reply to the message through the organic form of the Angel Band, in which he implicitly declares that he is the soul agent of that communication. Be that as it may, he does not seem inclined to speak one word on the all-important topic that seems to agitate many minds at the present day, namely, the parentage of the child Jesus.

In a former issue of the BANNER, he (Dr. Channing) gives his belief, founded, as he says, by perfect knowledge, yet he does not seem to give that knowledge to the world. He simply goes on to state that he is the author of the communication, and then rallying his energies, carries the idea that it is a preconceived opinion of the medium in the form.

He is mistaken on this point, for it is but recently that his mind has been called to the matter in question; and now what we want is plain, and fact that cannot be gainsayed; we want proof positive. According to the Old Testament writers, he is far in the dark concerning the marriage relations of the High Priest. What enlightened mind would not revolt at the idea of Mary's being a debased and lewd woman? How absurd! Would the Heavenly Father have chosen such a vessel to be the mother of his offspring? one who was to set an example for the world to follow? We know not, neither do we think he would step aside from natural law to accomplish his object. But on the contrary, his law is inevitable, and therefore must always abide.

As Joseph and Mary were espoused to each other, and this being held at that time as sacred as the marriage tie, it was really necessary that there should be a pair of devout souls to carry out the plan of salvation. God therefore so harmonized their minds, and so perfectly were they blended together as one, that God, through the agency of pure celestial spirits, overshadowed them, and that was the result. Call this power the Holy Ghost if you please. It is the same that is thrown over our mediums at the present day. I do not speak this from hearsay, for I have it from their own lips, and who can doubt it? Yet our good friend, the doctor, seems to be not a little startled at the puny humanity questions (as he is pleased to call them), and declines, as he says, to quibble with humanity; he must be about his Father's work, etc.

He says that he does not come simply to shed a selfish light of darkness that has so long surrounded humanity, but we must take for granted, what he is pleased to give, without proof, because he says it, and it is his belief. If he has come to do his Father's will, we think he must humanize himself a little in order that mortals may be the better understand him.

He says he well knew that it would be like a fire-brand thrown into the chaff of old theology, and we sincerely hope that the fire may last until it burns the chaff of old theology both in the embodied and disembodied spirits; we think the fire of truth and love would do much more to eradicate that disease than all the fire-brands he can throw from his present standpoint.

Wishing him a logical good-by, hoping, as he does, that good will result in the end, we wish him God speed. Go on, brother, in the good work, and you have to help you all the good wishes of the

ANGEL BAND."

ANS.—Your correspondent seems to entertain something very near akin, if not an entire belief in, the Immaculate Conception. Having once entertained similar views myself, on a very much larger scale, no doubt, than your correspondent entertains them upon, I can have very little cause to offer in that direction to those who worship at a similar shrine. My friend and brother, Channing, who is laboring earnestly in his field of action in the spirit-land with regard to enlightening mortals, no doubt has informed himself with regard to the question at issue. But because he has obtained what is absolute proof to himself, he does not expect to impart it to others by sinking a simple assertion into any other mind. No, every other mind must realize truth for itself. If Brother Channing believes from the testimony he has received in the spirit-land that Jesus the Christ was not the son of Joseph, then, surely, we shall determine that he simply stands upon a foundation erected by his own experience, and that experience can belong to no one else. He says, "I have the proof," and he offers what he has to the world. But it is no proof to those who are not ready to receive it as such. It is no proof to those who have not had the requisite experience, and yet it is no less a truth, to those who have. Because a thing cannot be proven true, you have no right to say it is not true. There is so much of mystery,

and so much of that which we may call—and truthfully, too—action, mixed up with your historic accounts of the man Jesus, that it is very hard to know when we can make up our mind in regard to a thing, calling it a fact, an absolute reality. Your correspondent asks for absolute proof. That he cannot have, nor can any other soul on earth. They must pass through the experience in the spirit-land that will bring it to them, as it has brought it to our Brother Channing. It must come by passing through that tide of experience that will give it birth. How much would it avail were I to declare here that Joseph was indeed the Father of Christ—that I knew it to be so? Naught. Should your correspondent accept that declaration as a truth? No, he should not. I was not there, neither was Brother Channing there to know. You should ask of Mary, of Joseph, of Calaphas. They can tell you; we cannot. But that the Great Jehovah stepped aside from his all-perfect plan in this case, any more than in any other, we do not believe. The laws of the Almighty are perfect, and no less perfect with regard to matter than mind. There is a wondrous power of adaptation running through all forms of life, and something cannot be produced of nothing. This age with all its light should teach you this one absolute fact. The inhabitants of the spirit-land do not return asking you to believe this or any other facts. We only present these things to you asking you to solve them for yourselves; asking you to reason upon them; asking you to study earnestly concerning them; asking you to go out into the great field of Nature, into the great field of mind, for truth. Do not ask a Dr. Channing, or even a Jesus of Nazareth, to analyze these problems for you. "Seek," says the spirit of wisdom, "and it shall be given you, even that ye seek for." It is well that these questions should be agitated from time to time. Do not found your belief upon the say-so of any one spirit, or a thousand spirits combined. Believe what seems to be true to you, and if you do this, you will do your whole duty, and the blessing of the Infinite Father will not be withheld.

Q.—You having taught the doctrine of the Immaculate Conception before death, did you find yourself mistaken in the spirit-world?

A.—I certainly did. I found that I had labored under a most lamentable mistake. But perceiving this, I sought earnestly to know what was true, what was reasonable. By pursuing my investigation in a natural way, the idol was dashed to the ground, and, indeed, the very altar whereon my soul has so earnestly worshiped has crumbled to dust.

Q.—Is it possible for you to satisfy the spirit-world more than us?

A.—We can only satisfy them in this way: by referring them to those who possess the knowledge they desire to obtain. For instance, I say to one who questions me concerning these things, I am not as well informed, perhaps, as you may expect, therefore you had better go to such an one. That party refers the questioner to another intelligence, and so on, and perhaps at last he goes to the very intelligence who has passed through the experience, and has made it his own. Then, if they have any reason they must be satisfied.

Q.—By J. A. Tyler, Grass Valley, Cal.: In the BANNER OF LIGHT of April 20th, the spirit controlling says, "No spirit in its positive spiritual state is able to discern the objective realities of this life, except through the physical organism of the human body." How then can clairvoyants read books held behind them? and often other objects miles away without the aid of any physical organs? In view of the controlling intelligence being correct, it would seem that the condition of the disembodied is like a person groping in the dark; and so far as appreciating the beauties of creation, on a par with a blind man.

A.—Not quite the contrary. Instead of groping in the dark in the spirit-land, you grope in the dark here in earth-land. Your speaker on that occasion, it is said, determined that the spirit took cognizance of objective objects only through the organs of the physical body. Well, that is absolutely true. And when your correspondent supposes that clairvoyance that reaches these physical objects can be obtained without the aid of physical organs, he is mistaken. It is only through a physical organism that objects in this life can be seen. Though the eyes are not used, the other senses are. The spirit sees by perception. It is not obliged to use the eyes, ears or hands, but it uses the entire physical or magnetic aura that is constantly passing from these bodies. This magnetic aura is organic, is organized. It belongs to the individual, is part of his organization, therefore must be organized matter, cannot be otherwise. The clairvoyance of spirits is obtained by making large use of the law of adaptation.

Q.—I would ask if the vision of spirits, when standing side by side in the spirit-world, is equal to the vision of those here.

A.—Each spirit sees, or perceives for himself; and no two see alike. For instance, I may say these flowers are very beautiful to me. I may say they are very sweet, I delight in the aroma that they exhale. You may say, "That aroma is sickening to me; I don't like it." Now it is precisely similar with regard to the exhibition of thought in the spirit-world. There are no two organized mentalities that think exactly alike on one thing. Variety seems to exist everywhere. You see it here; you will find it in the spirit-land. Some return telling you they have no flowers in the spirit-land. Others return telling you they have very beautiful flowers. There are hermits here on the earth who dwell in caves, who shut themselves out from the beauties of Nature. If you were to tell them London promised such-and-such sights, unless you took them there you could not make them believe you. Some have their flowers in spirit-life because they are a necessity to their happiness, their heaven. Others do not have them. So it is with all things in spirit-life. You must remember that the spirit-land is very vast, and every soul has a condition of being adapted to its own spirit-life. No two are alike. Perchance the spirit tells you of deserts and barren wastes. These are only their own spirit spheres, the sphere of mind in which they exist, and it is indeed a barren waste. And the little child returns telling you of green fields and fair flowers. That is the sphere of mind they have gravitated to. They are both right, as you will all learn after you ascend into the spirit-land.

Q.—By J. A. Tyler: Is the doctrine of re-incarnation, &c., true? The spirit answers in the BANNER OF April 20th, "It certainly is absolutely and positively true." This is a question of vast moment, and would seem to be deserving of more than a mere passing notice. If not irreverent, will the spirit allow us to ask how it is possible to ascertain the truth of this, so horrible a thought, that we are again to be forced back to earth, and all the pains and sorrows of this mortal life to be renewed? Has the intelligence ever yet witnessed an instance of the kind, or is it a philosophical inference?

A.—We believe it is a philosophical inference. And we also believe that there are many in-

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July 8—61

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