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NO. 2.

THE RELIGION OF SPIRITUALISM.

The latest edition of that valuable and popular compilation, "Hayward's Book of All Religions," has for supplementary matter a compendious statement of the Religion of Spiritualism, from the pen of A. E. Newton, that whom no man is more competent or better qualified to furnish the same. It deals with the Theoretical and the Practical sides of Spiritualism, and is a clear, concise, and complete setting forth of the faith of the true believer. It is quite true that a formula was incorporated into a publication which professes to give a summary of the features of the several Religions of the world; and inasmuch as this is to be considered the standard statement by all Spiritualists, embracing as it does all the points of that comprehensive faith which is yet to harmonize earth's religious confusions and bring heaven down to the plane of men's lives, we give place to the same, asking our readers to attend carefully to the truths it propounds, and preserve the statement entire for a ready reference in the future. This is the compendium.

MODERN SPIRITUALISM.

Modern Spiritualism, distinctively so called, took its rise from certain phenomena alleged to be caused by disembodied spirits, and believed to equalize the opening of intelligible intercourse between the earthly and spiritual states of existence. These phenomena first attracted special attention in the western part of the State of New York, in the year 1848, and have since spread, in various forms, throughout almost all parts of the civilized world. It is computed that from two to three millions of the people of the United States alone, have become convinced of their reality and their spiritual origin.

DEFINITIONS.

Spiritualism, in its broad sense, as a Philosophical System, embraces whatever relates to spirit, spiritual existence, and spiritual forces, especially all truths relative to the human spirit, its nature, capacities, laws of manifestation, its disembodied existence, the conditions of that existence, and the modes of communication between that and the earth-life. It is thus a system of Universal Philosophy, embracing in its ample scope all phenomena of life, motion, and development—all causation, immediate or remote—all existence, animal, human, and divine. It has, consequently, its Phenomenal, Philosophical, and Theological departments.

But in neither of these departments is it as yet clearly and completely defined, to general acceptance. Hence there is no distinct system now before the public which can with propriety be called Spiritualism, or the Spiritual Philosophy, and for which Spiritualists, as such, can be held responsible.

Modern Spiritualism, more specifically, may be defined as that belief or conviction which is peculiar to, and universally held by, the people now called Spiritualists. This may be stated in the single proposition—

That disembodied human spirits sometimes manifest themselves, or make known their presence and power, to persons in the earthly body, and hold real communication with them.

Whoever believes this one fact, whatever else he may believe or disbelieve in Theology, Philosophy, or Morals, is a Spiritualist, according to the modern use of the term.

Hence there are wide differences among Spiritualists on theological questions. There are those who regard the Bible as divinely inspired and authoritative; though, in the light of modern revelation, they interpret its teachings somewhat differently from any of the prominent sects of Christendom. There are others who esteem it simply as an historic record, embracing the religious ideas, spiritual manifestations, etc., of the Jewish people and early Christians, having no higher claims to reliability or authority than have other histories.

The subjoined summary embodies the views on a variety of topics generally prevalent among the more intelligent class of Spiritualists.

I. THEORETICAL.

1. That man has a spiritual nature as well as a corporeal; in other words, that the real man is a spirit; which spirit has an organized form, composed of sublimated material, with parts and organs corresponding to those of the corporeal body.
2. That man, as a spirit, is immortal. Being found to survive that change called physical death, it may be reasonably supposed that he will survive all future vicissitudes.
3. That there is a spiritual world, or state, with its substantial realities, objective as well as subjective.
4. That the process of physical death in no way essentially transforms the mental constitution or the moral character of those who experience it, else it would destroy their identity.
5. That happiness or suffering, in the spiritual state, as in this, depends not on arbitrary decree or special provision, but on character, aspirations, and degree of harmonization, or of personal conformity to universal and divine law.
6. Hence that the experiences and attainments of the present life lay the foundation on which the next commences.
7. That since growth (in some degree) is the law of the human being in the present life, and since the process called death is in fact but a birth into another condition of life, retaining all the advantages gained in the experiences of this life, it may be inferred that growth, development, expansion, or progression is the endless destiny of the human spirit.
8. That the spiritual world is not far off, but near, around, or interblended, with our present state of existence; and hence that we are constantly under the cognizance of spiritual beings.
9. That, as individuals are passing from the earthly to the spiritual state in all stages of men-

tal and moral growth, that state includes all grades of character, from the lowest to the highest. 10. That, as heaven and hell, or happiness and misery, depend on internal states rather than on external surroundings, there are as many gradations of each as there are shades of character—each one gravitating to his own place by natural law of affinity. They may be divided into seven general degrees or spheres; but these must admit of infinite diversifications, or "many mansions," corresponding to diversified individual characters—each individual being as happy as his character will allow him to be.

11. That communications from the spiritual world, whether by mental impression, inspiration, or any other mode of transmission, are not necessarily infallible truth, but, on the contrary, partake unavoidably of the imperfections of the minds from which they emanate, and of the channels through which they come, and are, moreover, liable to misinterpretation by those to whom they are addressed.

12. Hence, that no inspired communication, in this or any age (whatever claims may be or have been set up as to its source), is authoritative any further than it expresses TRUTH to individual consciousness—which last is the final standard to which all inspired or spiritual teachings must be brought for judgment.

13. That inspiration, or the influx of ideas and promptings from the spiritual realm, is not a miracle of a past age, but a PERPETUAL FACT—the ceaseless method of the divine economy for human elevation.

14. That all angelic and all demonic beings which have manifested themselves, or interposed in human affairs in the past, were simply disembodied human spirits, in different grades of advancement.

15. That all authentic miracles (so called) in the past—such as the raising of the apparently dead, the healing of the sick by the laying on of hands or other simple means, unharmed contact with poisons, the movement of physical objects without visible instrumentality, etc., etc.—have been produced in harmony with universal laws, and hence may be repeated at any time under suitable conditions.

16. That the causes of all phenomena—the sources of all Life, Intelligence, and Love—are to be sought in the internal, the spiritual realm, not in the external or material.

17. That the chain of causation leads inevitably upward or inward to an Infinite Spirit—who is not only a Forming Principle (Wisdom), but an Affectional Source (Love), thus sustaining the dual parental relations of Father and Mother to all finite intelligences, who, of course are all brethren.

18. That Man, as the offspring of this Infinite Parent, is his highest representative on this plane of being—the Perfect Man being the most complete embodiment of the Father's "fullness" which we can contemplate; and that each man is, or has, by virtue of this parentage, in his inmost a germ of Divinity, an incorruptible portion of the Divine Essence, which is ever prompting to the right, and which in time will free itself from all imperfections incident to the rudimental or earthly condition, and will triumph over all evil.

19. That all evil is disharmony, greater or less, with this inmost or divine principle; and hence whatever prompts and aids man to bring his more external nature into subjection to and harmony with his interiors—whether it be called "Christianity," "Spiritualism," or "The Harmonical Philosophy"—whether it recognize "the Holy Ghost," "the Bible," or a present Spiritual and Celestial Influx—is a "means of salvation" from evil.

II. PRACTICAL.

The hearty and intelligent conviction of these truths, with a realization of spirit-communication, tends—

1. To enkindle lofty desires and spiritual aspirations—an effect opposite to that of a grovelling materialism, which limits existence to the present life.
2. To deliver from painful fears of death, and dread of imaginary evils consequent thereupon, as well as to prevent inordinate sorrow and mourning for deceased friends.
3. To give a rational and inviting conception of the after-life to those who use the present worthily.
4. To stimulate to the highest and worthiest possible employment of the present life, in view of its momentous relations to the future.
5. To energize the soul in all that is good and elevating, and to restrain the passions from all that is evil and impure. This must result, according to the laws of moral influence, from a knowledge of the constant presence or cognizance of the loved and the pure.
6. To guard against the seductive and degraded influence of the impure and the unenlightened of the spiritual world. If such exist, and have access to us, our safety is not in ignorance.
7. To prompt our highest endeavors, by purity of heart and life, by angelic unselfishness; and by loftiness of aspiration, to live constantly in rapport with the highest possible grades of spirit-life and thought.
8. To stimulate the mind to the largest investigation and the freest thought on all subjects—especially on the vital themes of a Spiritual Philosophy and all cognate matters—that it may be qualified to judge for itself what is right and true.
9. To deliver from all bondage to authority, whether vested in creed, book, or church, except that of perceived truth.
10. To make every man more an individual and more a MAN, by taking away the supports of authority and compelling him to put forth and exercise his own God-given truth-determining powers.
11. At the same time to make each one modest, courteous, teachable and deferential. (If God speaks in his person's interior, he does the same in those of every other person, with a clearness proportional to their individual development;

and if one would know the truth in all its phases it is well that he give a patient ear to the divine voice through others, as well as in himself, that all possible mistakes in his own intuitions may be corrected. To refuse to do this, is the extreme of egotism; while unquestioning submission to another's convictions is the extreme of slavishness.)

12. To promote charity and toleration for all differences, in so far as they result from variations in mental constitution, experience and growth.

13. To cultivate and wisely direct the affectional nature—making persons more kind, fraternal, unselfish, angelic.

14. To quicken the religious nature, giving a more immediate sense of the divine existence, presence, power, wisdom, goodness and parental care than is apt to be felt without a realization of angelic ministry or mediation.

15. To quicken all philanthropic impulses, stimulating to enlightened and unselfish labors for universal human good, under the encouraging assurance that the redeemed and exalted spirits of our race, instead of retiring to idle away an eternity of inglorious ease, are encompassing us about as a great cloud of witnesses, inspiring us to the work, and aiding it forward to a certain and glorious issue.

Original Essays.

"YE MUST BE BORN AGAIN."

BY DYER D. LUM.

When the Galilean uttered these words of such deep spiritual import, they fell on ears of flesh incapable of comprehending the great truth. So it has ever been. Man has but dimly perceived the majesty and beauty of the spiritual, and has ever clothed it in material garments, veiling it under esoteric doctrines that none but the initiated could grasp and comprehend.

Religious thought, in its evolution from its rude and primitive type, the personification of the reciprocal principles of nature, loth to surrender its time-honored convictions, would incorporate new truths into its system gradually; and this by the same law that we may observe operating similarly to-day on every hand. Therefore, it has been natural for man, when grasping higher and more spiritual truths, to retain many of his old rites and outward observances, unable to fully throw off what has become a part of himself.

Jesus, standing on the plane of Spirituality, and in his matchless purity far removed from the contaminating influence of preconceived prejudices, saw through all forms and stood face to face with the truth itself. Not so his disciples; falling far short of him in spiritual vision, continually giving a material meaning to his declarations, and not till after his death beginning, even faintly, to discern the comprehensive scope of his mission, they retained and transmitted to the young church many of the old ideas derived from pagan mythology.

The Church for ages understood the language of Jesus no better than Nicodemus. They could not, aye, they can not grasp spiritually any thing through material forms. Hence, to "be born again" must be accompanied with the pagan rite of baptism. The earliest form of baptism in the Christian Church was by immersion; the candidate, in a nude state, was buried in the waters and was born again into the world "a new creature," and clad in white robes to denote his, or her, purity and infancy in grace.

Let us briefly cast our eyes over the pages of history, and see how prone mankind have been to follow the same course and "put new wine into old bottles."

All ancient systems of religions were based on the ever-recurring phases of nature, the seasons, and the movements of the heavenly bodies. The same thought that thus manifested itself in legends and outward observances would also, under the controlling influence of the same general law, become manifest in their moral conceptions and precepts, and shape their theological dogmas. An essential feature of sun-worship—the prolific mother of all later "systems"—was the existence of an "under-world," where their god descended after his death "unto the spirits in prison." The sun-god's entrance into the lower hemisphere became their god's descent into hell. This lower world became, therefore, to them a veritable existence, having a "local habitation" as well as a name.

No fact is better attested in the annals of the past than the universality of the belief in continued existence and identity after death. As far back as we can trace the existence of the race, among every nation and tribe, in every clime, from the Chinese to the Auracanians, from the Ethiopians to the Dacotahs, rites of honor have been paid to the dead—various offerings have been placed at their graves.

This conviction has been the world's belief ever since man first observed the "caprice in the dispensation of death strongly indicative of a hidden sequel," and cannot be explained as originating in myths, as it preceded them; for wherever an altar has been raised, progress and sacrifice offered—and where have they not?—this deep soul-conviction existed. "It is traceable from the dark Osirian shrines of Egypt, and the initiatory temple of Eleusis, to the funeral-fires of Gaul, and the Druidic conclaves in oak-groves of Mona; from the reeking altars of Mexico, in the time of Montezuma, to the masses for souls in purgatory said this day in half the churches of Christendom."

Firmly convinced of his immortality, the system of sun-worship would present to man two regions; one of bliss and one of misery, in which he might continue to exist. Heaven, the upper region, the Summer Land, the abode of Ormuzd, the Light of the world; and Hell, the lower region, the Kingdom of Abhrigians, the Prince of Darkness, the source of all destructive agencies.

Struck with the annual waning of the sun's power at autumn, followed by the advent of cold and chilling winter, so blighting to every appearance of life, their minds, firmly convinced of the sun's divinity, would express their thoughts in legends of the exploits of their sun-god. At his overthrow and death he passed on to Amethes, Sheol, Hades, the land of shades, where in like manner the souls of all men go at death. But on the return of spring, they beheld the sun's glorious resurrection and ascension—so in like manner should man arise, and the Resurrection became a settled dogma. Accurate research and critical analysis have fully demonstrated that these were the great basic principles of all mythological systems, and not the mere work of the imagination of to-day. Taking this historical data for our guide, let us look at the various methods adopted by antiquity to express their conviction of "a new birth," and practiced long before the first "year of grace."

The Ancient Mysteries will, upon examination, confirm the foregoing statements, for in them, lay the life of their organizations.

But, owing to the spirit of opposition of the early fathers, excited by these "heathen rites," we have been taught to believe that in their rites and doctrines they were all that was vile and impure, and in direct contrast to the ceremonies of the "gospel of peace and good-will to men." As we no longer go to the Fathers for reliable information on any subject, we will set them aside as interested parties.

"The original mysteries, the authoritative institutions coordinated with the state, or administered by the poets and philosophers, were pure. These means were a complicated apparatus of sensible instructions, admirably calculated to impress the most salutary moral and religious lessons," (Rev. W. R. Alger, D. D.) Their aim was to ameliorate the condition of humanity, restrain him by stronger ties than those of human laws, and to cast the bright beams of hope and trust across the path of his untried future. In order to more forcibly impress the minds of the initiated, every device that priestly ingenuity could contrive was resorted to in order to render the rites grand and imposing. The order and harmony so apparent in the movement of the celestial deities called upon them for their approval and imitation. The imposing tableaux of the universe, and the marvels of poetic mythology furnished to legislators the subject for the scenes that astonished the trembling candidates in the temples of Egypt, Asia and Greece. All that could produce illusion, all the resources of mechanism and magic, which was but a knowledge of the secrets of nature and the art of imitation; the brilliant pomp of the feasts, the variety and richness of the decorations and vestments, the majesty of the ceremonial, the enchanting effect of the music, the choirs, the chants and anthems, the dancing, the noise of cymbals, so calculated to excite enthusiasm and delirium, all were employed to attach the people to them. It was by such great institutions that they sought to form the public morals and these numerous reunions appeared the proper means to attain to that end. Nothing could be more pompous than the procession of the initiated as they advanced toward the temple of Eleusis. The procession was characterized by dances, sacred chants, and the expression of an holy joy.

No fact is better attested than the moral object of these mysteries, and that the great truth of man's existence beyond the grave was there inculcated. Would the state protect organized sensualism, and throw its protective influence over scenes that only tended to inflame the brutal passions and degrade mankind to a level with the animal world? One of the laws of Solon was that the day after the festival in the Eleusinian temple the senate should convene to inquire if in all things the proceedings had been characterized by reverence and propriety.

The rules regulating admission were very strict. In Greece, no barbarian, unless adopted by a Greek, whatever his merits might be—could be admitted. Not only murderers, but all who had committed manslaughter, however guiltless they might have been of criminal design, forever forfeited all claims to so hallowed a privilege. The essential requisites for participation in these sacred mysteries were a blameless life, a legitimate birth, and the enjoyment of all the rights and prerogatives of freemen. Alcibiades was rejected solely on account of his well known dissoluteness, and Nero dared not attend after he had imbrued his hands in his mother's blood. All accepted candidates were required to purify themselves in thought and deed, mind and body, and were clothed in white raiment. "All the testimony of antiquity," says the learned and erudite Müller, "concur in saying that these mysteries inspired the most animating hopes with regard to the condition of the soul after death."

In the Egyptian Mysteries, a future existence and the necessity of a spiritual regeneration were the great underlying principles. They represented each soul as ferried across the river of death, and conducted by Anubis to the dread tribunal of the forty-two judges, where his actions, while in earthly life, were scrutinized and judgment awarded accordingly.

The Persian Mysteries were celebrated in grottoes and caves, on the walls of which were delineated astronomical emblems representing the universe. One of the cardinal features of the initiation was—in dramatic show—the death of the candidate, who was laid in a coffin and funeral rites observed; but afterwards, in humble imitation of his risen Lord, he rose to a new life, having thus been born again into the kingdom of light, emblematic of the soul's destiny.

In the Syrian Mysteries they celebrated the death of Adonis, the Thammuz of Ezekiel. This festival lasted two days. The first was occupied with mourning and lamentation; coffins were seen at nearly every door, and every countenance suffused with tears. The second day all was

changed. Sorrow and lamentation gave place to praise and joy. The air resounded with anthems of praise, and every token of grief had disappeared; for Adonis, their Lord and Master, had risen; had burst the bonds of death, and returned triumphant. This allegorical representation of the death and revivification of Nature, owed its deep and heartfelt significance to its being accepted as a type of human destiny, an evidence of their own immortality. Connected with these celebrations were many scenes that have long been cited as evidence of their lawfulness and debasing influence; but we should bear in mind that to the ancients, unspoiled by our civilization, many things that are to us indelicate and immodest were then regarded with no feeling of shame or lewdness. The phallic emblem was to them an holy symbol of the great productive cause. Children of Nature, they regarded not as impure or profane anything natural; and personifying Nature, of course, included the conception of all the human organs and passions. With these principles, it need not surprise us to discover that where there were priests, the women should be instructed that the imitation of the union of the reciprocal principles of Nature, was as legitimate as the imitation of other events. The lewdness was on the part of the priests, for the women were not actuated by one unholy motive, nor was their conduct otherwise regarded by their husbands and public opinion. Being pure in thought themselves, it becomes the present generation to cast reproach, but rather it should exclaim, "Ioni soli que mal y pence."

The Phrygian Mysteries celebrated the untimely fate of Atys, the lover of Cybele. In these was celebrated the death of the lovely shepherd youth, God manifested in the flesh, Atys. In response to the prayer of his frantic consort, the divine Atys was restored "the first fruit of them that slept," thereby opening the celestial gates for those found worthy. "Annually," says Lucretius, "the whole drama was performed by the assembled nations, with sobs of woe, succeeded by ecstasies of joy."

In the Hindoo legends we have Mahadara searching for his last consort Sita, and Camadeva, the Hindoo Cupid, was also annually mourned with solemn dirges and funeral rites. He also was slain, and subsequently restored to life.

The legend of Demeter (Ceres) and Kore (Proserpine) celebrated in the Eleusinian Mysteries is well known, and was commemorative of the same idea.

In the Scandinavian mythology, Baldur, the son of Odin, is represented as the mildest, wisest and most eloquent of all the gods; of unwavering rectitude of character and preeminently recognized as the good god—the Beloved Son of God (Odin). Like Ormuzd he was the personification of all that was morally pure and good. His converse, Loki, the personification of evil, hated him with that intensity of hatred that evil feels toward the good, and finally succeeded in procuring his overthrow and death. Pierced by an arrow, he died and descended to the realms of Hela, the queen of the under-world. But the promise of a joyful resurrection was held out to the faithful when Baldur should return. The earth was to be destroyed by fire, and a new heaven and a new earth was to be created, where the faithful would dwell under his benignant sway.

Of the Celtic Mysteries we have but a meagre account, but it is abundantly proven that they taught the immortality of the soul. The candidate for initiation had to undergo several severe metamorphoses. Figuratively, he died, was buried, and rose from the tomb "a new creature." So firmly did they hold to the doctrine of a future state of blessedness, that they would weep over the new born infant, and sing and rejoice around the death-bed of a relative.

Among many of the North American Indians we have recorded several instances of similar rites. In many tribes the young brave must retire to a secluded place and pass his life in fasting and prayer. He feigns death for hours, and is then "born anew," and accepted as one of the braves of the tribe.

In all of these various mysteries, or religious festivals, we cannot fail to observe their evident origin in the allegorization of physical events, and owed the deep hold they acquired over the human mind to the fact of their fostering that dearest aspiration of the human soul—immortality. In all the necessity of spiritual regeneration, or, as it was termed, "a new birth" was distinctly recognized. In some they were buried in the ground, regarding earth as the mother of all life; in others in water, as the revivifying principle of Nature. Immersion in water was an established custom in the time of Jesus. He alone found the kernel of truth contained in the form, and recognized its independence of all rites; but knowing that his hearers had eyes that saw not and ears that heard not, attempted to recall the significance of baptism, and impress upon their material minds its spiritual import.

We fully recognize the grand truth, and though we have advanced to that higher plane as to render material clothing for spiritual truths not only unnecessary but emphatically debasing, we still insist on being born again—out of a material plane of passion and prejudice into that heavenly kingdom, the inner life. Therefore, "Marvel not that I said unto thee, ye must be born again." Springfield, Mass.

GOOD FOR EVIL.

BY GEORGE F. BAKER.

We learn by experience the lessons of life, and gain wisdom by intuition, observation and reflection. It often takes a long time to learn some of the most simple and useful lessons of existence. We seldom observe the effect of our own acts close enough to learn the lessons that they impart to a more close observer.

Overcoming evil with good was long since

poken by one of earth's children, and also lived in every day life, proving to the world that it was possible to live a true life amid all the turmoil of mankind; and many have mistaken the man Jesus Christ for a God, and fallen down to worship him as such, hence his example and precepts are of little account to human beings, because of the frailness of human nature. People should not render good for evil because he did it, unless imitation is his highest moral standard, but because the best interest of humanity demand it, and it is the most effectual way to establish peace and good feelings among men. Returning evil for evil is like adding fuel to a fire that you wish to put out; but returning good for evil is like pouring water upon the burning flames. Angry passions are soothed by mildness, but unkindness calls them into action. We lose very much of the enjoyment of life by giving way to passion, because of the offences of others. When another does wrong, pure love should be the moving cause to set them right. Feeling thus moved, one seldom inflicts evil for evil. We should strive, master and control self, and others will seldom care to control or disturb us. Overt acts people rebel against, and seek to correct by physical force, for the want of unfoldment, to establish a better mode of conquering enemies.

As long as we practice evil for evil, just so long will our world be deluged with blood, from time to time, as occasion may seem to require. Our better feelings and moral natures unfold slowly for the want of proper training while young, and careful culture in more advanced years. The higher and nobler feelings of our natures need care and training to make them strong, so as to hold the balance of power which they should always maintain under exciting circumstances, and no one can gain as much moral power by seclusion from earthly contact with all of its vices, as they can to move amid its various conditions which an earth-life subject them to. To live happily under pleasant circumstances is no virtue, but to try to move calmly and peacefully amid trying conditions, although failure often marks our course, is noble and worthy. We should strive to actualize in every day life our highest conception of a true life, then our example will strengthen the less strong, for example alone is a very potent way of preaching. It often makes lasting impressions upon a careless observer, for good or evil. A cherished love and esteem for the welfare of others causes them to respect our rights and privileges. Exceptions may occur in the external life, but never in the sacred interior of the soul-existence.

The more good we give, the more we get, for we are connected with an exhaustless fountain, and the only way to gain is to give. By giving the best of our soul's treasures to others, we help to make our spirit home more beautiful. What has the lessons of ages taught us? Evil for evil has a very ancient record, and its pages are written all over with human blood, and it is all covered with the tears of the widows and orphans. But good for evil has a spotless record. The noblest deeds of human life are penned upon its pages. When we enter the spirit-home and read life's record, it will give us pleasure to view these deeds of kindness for unkindness, and love for hatred; but when we see its pages stained with evil for evil, we shall wish that it were not so. Angels rejoice to see mankind living in harmony with the law of love and kindness, for they well know that in so doing, war and deadly strife will cease to be, and peace and harmony reign among mankind.

TRUE COMMERCE.

NUMBER TWO.

In a former communication we advocated a return to specie payments as the only means by which it is possible to secure anything like stability in the price of property, and thus enable business men to make their plans with reference to the future.

We trust that it will be apparent to all well-disposed, intelligent persons, that a reasonable certainty as to the future prices of property is desirable, and that the true interest of the mass of the community will be promoted by having some fixed standard by which to measure the service or labor which we are to give or receive.

We shall therefore assume, without further argument, that sooner or later our people will insist upon resumption of specie payments by the general government, which will, of course, compel all others to follow. It will then become necessary to consider if some further provision should not be made to secure us against the recurrence of suspensions and their consequences.

In anticipation of this necessity, and in order that there may be time for careful consideration, we propose to offer some suggestions as to a true system of banking and currency, which if established would measurably secure us against the danger of inflation, from which so much is to be feared. Our purpose is to prevent extended credits, and insure prompt settlement of balances throughout the whole country, and incidentally to supply first, the necessary amount of bank-notes, or paper money, to meet the want for change created by the general business of the community which is effected mainly by the use of other forms of currency than bank notes or specie.

It may not be apparent to all, at once, that the commercial transactions in a country like ours, can never be effected by the use of bank notes, legal tenders, or specie, except to a limited extent. A few hundreds of millions of these all together, is as much as we need, while the more common or private forms of currency amount to thousands of millions, answering in our trade all the purposes of money, so long as they truly represent merchandise at the rate at which it would be sold for specie. When it is said that money is scarce, it is not bank notes and specie which disappear to any considerable extent, but these other forms of currency, which, after all, represent and are the title to our merchandise or available capital, as much as deeds and mortgages are to real estate.

A want of confidence induces the capitalist, who may have millions at his command, to suspend action until he sees the future more clearly. He has no bank notes, and does nothing to diminish the amount in circulation. It is true that his refusal to make a loan, or check upon his funds, creates a demand for more bank notes, or something else which represents real capital, and thus relatively to the demand the supply is diminished, though there are as many in circulation as before. Now what we need is some system which, by its own inherent action, shall prevent the inflation and contraction which alarms the capitalist, and thus renders the flow of his means uncertain, injuring both him and the borrower.

In our judgment the New England or Suffolk Bank system, established more than forty years since, has shown itself better adapted to our purpose than any other yet known, and it is this we would re-establish and make universal throughout the country, and even throughout the whole commercial world.

We are free to say that we cannot reasonably

expect stability and really healthy action in our business transactions in any one country, now, until all agree upon substantially the same system of banking and currency and weights and measures. The system must be not only national, but international, and sooner or later we are confident of this result.

The immensely increased power of production, and the rapidity with which exchanges of merchandise are made, point unmistakably to a more simple and efficient system of banking and currency than we enjoy at present, and we believe the time is rapidly approaching when the whole world will accept a change. Let us have in this country, at least, a truly national, but not a government system, represented by a parent institution in New York, with branches in all the large commercial cities where the local banks chartered by the State governments should redeem their notes.

The notes for the central bank and branches should be supplied by the general government, and for the local banks by the States. Bonds should be taken in all cases, in addition to the capital, that the notes shall be promptly redeemed in specie, or specie funds, not only at the place of issue, but at the proper commercial centre of the section where the bank is located. The central institution, to be chartered by the general government, should be required to keep and disburse the public revenues without charge, and perhaps all should pay a reasonable tax on the notes supplied for circulation. But we do not insist upon the tax, for it is to be borne in mind that in issuing notes, the advantage is not all on the side of the banker. He for the time becomes, in fact, the partner of the merchant, or business man whose paper he takes in exchange for his own notes, and thus incurs a risk which the public avoid, while they have the use of a convenient, safe form of currency which answers all the purposes of money.

The effect of the tax would be to keep down the circulation, as the banker would have a double inducement not to take and give security for more notes than the business of the community actually required. The amount would be self-regulating, and in this view we should favor a moderate tax.

But the point upon which the whole question turns, is that there shall be absolute certainty of prompt redemption in specie or specie funds at the several commercial centres, so that in the remotest portion of each section where there is commerce, there shall always be means to purchase a bill of exchange or draft which will pay a debt at any place on the globe. That this is possible, has already been shown by a long and successful experience among a people, who have no superiors in a careful adaptation of means to ends.

We only need to make the Suffolk system universal, and take proper security for redemption of the notes to accomplish all we want. It is not enough that we have the system in New England alone, for we have found that when the other portions of the country are in disorder, we must suffer also. We have, therefore, no faith in any but an universal or international system which shall recognize a common centre, so that any tendency to excess, shall at once be felt, and corrected.

Each government should employ its central bank as fiscal agent, and take ample security against loss by mismanagement. Beyond this, and the redemption of the notes, government has nothing to do. We cannot fix by legislation the rate of interest, or the amount of coin which the bank shall take or keep. Least of all, can we determine the amount of banking capital or notes required.

But we can and ought to say, that the obligations of the banker shall be kept, and that he shall always have a sufficient amount of means for the purpose, or suffer the consequences.

Legislation on general principles and leave details to be adjusted according to the varying circumstances in each case, which can only be fully understood by the banker, whose interest should be made to depend upon the judicious conduct of his business.

The foregoing suggestions are offered, in the hope that they may at least awaken attention, and lead to the adoption of some measures which shall insure us against the general tendency to over-trading, long credits and speculation, which tend to demoralize our people and render commerce unfit for an honest man to engage in. We cannot hope that the rising enterprising generation which is to succeed us will accept our advice to be prudent, for we are not willing to be advised ourselves.

But we can organize a system if we will, which shall by its own action compel prudence, or in other words, enforce a prompt settlement of commercial indebtedness. Nothing short of some such system will answer our purpose, and it remains to be seen if we are ready to accept the sacrifice which its adoption will require. W.

Our National Organization of Spiritualists.

By an act of the Third National Convention, this body was declared to be a permanent organization, and that "its objects were to spread the true facts and philosophy of Spiritualism by sending out and supporting lecturers." See first and second resolutions over call for the Fourth Convention.

I attended this Convention for the purpose of placing myself upon the list of teachers, or otherwise bringing myself before this body in the capacity of a lecturer. Owing to the amount of business before the Convention, or other causes, this part of their object was not reached. I therefore take this method of further introducing myself to all Spiritualists and Reformers everywhere. I have been traveling for more than one and a half years as an independent missionary, proclaiming great truths which have been acknowledged as legitimate subjects for Spiritualists and Reformers by the Convention of Mediums and Speakers, at Rochester, N. Y., and also by the Fourth National Convention, held at Cleveland, O. See resolution eighth in the report of the Genesee Conference, as published in the BANNER of August 31. Also, second resolution of Fourth National Convention. Each commencing as follows:—

Resolved, That we recognize it to be a truth that one of the first great principles of reform is to correct form, etc.

This subject covers a large field of useful and entertaining knowledge, which lies at the root of all progress. I am prepared to teach the principles contained in that resolution in language appropriate for any public assembly; also, to lecture upon the facts and philosophy of Spiritualism, education and government of children, protection of society from crime, etc. I am now in the State of Ohio, but until further notice should be addressed as follows: J. P. COWLES, M. D., 22 Court street, Brooklyn, N. Y., care of J. Andrews, Cleveland, O., Sept. 11, 1867.

Children's Department.

BY MRS. LOVE M. WILLIS.
Address care of Dr. F. L. H. Willis, Post-office box 20,
Station D, New York City.

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

BOUQUETS OF FLOWERS.

Life Everlasting.

Still one more flower lingers with its beauty and hangs out its silvery clusters in the pastures and by the road-side. The Immortelle breathes in its very name its representation. It is the flower that cannot die, but represents the continued beauty and everlasting life of all things. For this reason it is wound into wreaths and placed over the graves of little children to signify that they must live forever and their beauty be immortal.

What sweet lessons does this little flower tell us. It seems planted on purpose to speak to us some beautiful words of courage. I think its great lesson is to let us know that summer may last forever, and the sweet life that it has brought forth, is an everlasting life, to those who wish to make it so.

There is nothing sadder than to feel that the most beautiful things must pass away never to be ours again; that we have no power to keep what we love best. But if we can only feel that all beauty is an eternal beauty, all life an everlasting life, then we shall be willing to see flowers fade, our loved ones die, and our own youth and attractions depart.

Aunt Hetty dearly loved to talk to little children, and so they used to bring her flowers and listen to some little story or pleasant words that she uttered, just as the sun gives sunshine, because her heart was full of wisdom and love, and must let it burst forth.

"Now, I suppose," said she one day, as she wound a pretty cross of everlasting, "I suppose you girls and boys don't think these blossoms quite so beautiful as lilies and roses, but there's nothing looks sweeter to me, and I will tell you why; it always makes me think of beautiful days in my life, that live forever. Everlasting days I call them, for I cannot think of the time to come when I shall not remember them. And as to that matter, all days I think are everlasting days, and I will tell you how I came to think so.

When I was a young girl and loved a plenty of fun and frolic, and of all things disliked to keep still an hour, I used to go to meeting and was obliged to stay for two whole hours, when I longed to be anywhere but in the great meeting-house, on the hard seats, listening to sermons I did not understand.

My seat was fortunately where I could look out upon a magnificent hill and watch the clouds float over it, and wonder at the deep blue sky. I say this was fortunate, because I had something to think of besides the bonnets and shawls and queer poses and eyes of some of those near me. For the sight of the sky made me dream sweet fancies, while criticizing my neighbors of the pew, made me restless and uneasy.

Well, one summer's day the south-west wind blew softly through the meeting-house, and the minister was particularly dull and quiet. After the sweet strains of Hebron had died away I fell to dreaming. The text was something about life everlasting, and I felt quite sure that the minister was talking about the flower that I was so fond of gathering. I suppose people thought me asleep, for I leaned back against the pew and was stiller than was usual for me.

But far enough from sleep was I. My thoughts went first to the white Everlasting, then to the fleecy clouds, till I fancied the clouds were angels speaking to me, and I have since imagined that the minister must have been preaching about John's vision, for I soon heard the angels talking to me as they did to St. John; only what they said was very different.

"Look," said the angel; "and I looked and beheld wreaths upon wreaths of Life Everlasting, and the angels seemed scattering them over the meeting-house. They looked more like fleecy clouds than anything else, and soon they seemed changed into soft, white, shining globes. These were so curious, and so much like flowers, and yet like mirrors, that I looked at them more closely.

A myriad hung about me, beautiful and downy, and yet in each one I beheld pictures, some glowing and bright, some dull and shadowy; and as I began to look closer, I discovered that each one represented a portion of my life. I could see many things that I thought I had forgotten, but which I then remembered quite distinctly. All my school-days, my friendships, my likes and dislikes, were all there. I remember particularly seeing the sweet face of Rosa Neal, a girl that I had loved dearly, and who had died. And also Susan Flanagan, that I disliked. I could see, even to her red hair, in the heart of the Everlasting.

I am sure people must have seen the red color come to my face as I saw things that I was ashamed of. There was the cross look and the impatient turn of the head when things had not gone as I wished. There was my vexation at having to wear a dress I did not like, and my presence of being glad to see Sally Wright, when I wished she was in Halifax.

Well; I looked a long time and was very sure that everything I had ever known or seen was there, and as I paused, the angel from the cloud said,

"This is Life Everlasting."

"Doesn't anything die?" I asked.

"No, nothing. All is here, living forever. The sweet faces of those you call dead, the acts that were beautiful in their selfishness, and more that were ugly from their selfishness."

"Why don't they die?" I said.

"They can't," said the angel. "For God's life is in them all. Nothing can die; but the beautiful and holy live so as to shed back light and glory. Oh, do not create the shadows, for they too live."

Oh how I wished I had never given out anything but beauty and light. How gladly would I have wiped out forever all that was unlovely. But there was all that had life living forever. I can assure you I made one firm resolve that I would never paint a picture that I would not be proud to look at.

After that I fell to looking about other people, and then I saw the same things. Directly in front of me was a man that I had always heard called irreligious, but about him in living light glowed the most beautiful scenes. Acts of kindness and good-will, charity, pity, love, were all expressed in the little balls of light glowing about his head.

"Why is it," said I, "that people do not judge him aright?"

"Because they forget that by his fruits shall a man be known," said the angel.

Then I looked at one of the most pious women in the whole town. I mean she was thought to

be. What surprising things I saw about her! Her acts were acts of self-glory. She prayed to be seen of men. She never did a good deed that would not be noticed abroad. In secret she would do many a mean, contemptible act. It made me really blush for her, for I thought everybody must see all that I saw.

"Is there no way of hiding these things?" I said.

"If you hide, what good does it do? They are all there, living forever. Do not forget life is everlasting."

And I never did forget. I have always cherished this flower as the best preacher I ever heard. I never begin to do a thing that I don't think I would like to have it live forever. If I can answer yes, then, I am pretty sure to be right in what I do, but if I cannot wish to have it remain forever, then I am sure to be in the wrong. Don't forget the Life Everlasting, children. Gather it before it has opened its flowers, or else they will ripen too much and fall; and wind them into clusters to remind you that nothing ever dies."

"There is another beautiful lesson of this flower," continued Aunt Hetty. "It is as good as proof to me that those that we love live still in a better, purer home. I told you that I loved Rosa, and when she died it seemed to me that the world could never be half so beautiful to me. Somehow I thought her dead, and a great way off, although everybody said she was in heaven. I gathered some beautiful flowers for her grave one day and laid them carefully upon it, and the next day I went and they were only a deformity there, a mass of withered leaves and buds. And then I thought that as soon as the Immortelle was in bloom I would make a garland of that, and I did. I carried it and laid it on the grave as tenderly as if she could feel my touch, and then I fell to crying, thinking of all the happy days we had spent together, and wishing they might return.

"Oh Rosa, why couldn't you live forever," I said.

And quick as thought I seemed to hear, "I do, I do. My love is everlasting." I thought it was the flowers that spoke to me, or some little singing bird, but I could see nothing, and I went home; but the words did not die out of my mind. "My love is everlasting" seemed ringing in my ears, and I kept thinking of it, until I believed it as real gospel truth. You may be as sure that your loved ones are near, as you are of the blooming of these white flowers. Now if this pretty flower isn't as sweet a little preacher as ever spoke to the winds and the grass, and if it does not spread glad tidings of great joy then go your ways and don't ask me any more questions for a whole week."

This was Aunt Hetty's sermon on Life Everlasting, and I think it must be true, every word of it. By the beautiful laws of life everything lives forever, but the glory and beauty of goodness will after a time so shine on and brighten what was wrong that we shall see the ill we have done only as the shadow to a picture.

(Original.)

REMARKABLE BOYS.

NUMBER SEVEN.

Edward Bird.

During the time of the Princess Charlotte, whose untimely death in 1817, at the age of twenty-one years, plunged the English nation into the profoundest grief, an English artist, who was entirely self-taught, was winning for himself both fame and riches.

He was the son of a poor man, who was a dealer in second-hand, or cast-off clothing. When a child, his health was exceedingly delicate. He had a kind and loving mother, whose delight it was to contribute to his happiness by devising for him various amusements. He very early developed a passion for drawing figures, and seemed to take the intensest pleasure in looking at these productions of his tiny hand. When he was but three years old, he would stand upon a chair, and with a piece of chalk trace outlines upon the wall. When he had finished his work, he would look at it, and clap his little hands and cry with joy, "Well done, little Neddy Bird, well done!"

He would rise very early, mornings, before any one else was stirring in the house, in order to get uninterrupted time to pursue his favorite amusement. He had one sister—the oldest—who sympathized with him fully in all his desires and tastes. She loved him very tenderly, and she encouraged his taste for drawing and saved all her pocket money for a long time, in order to buy him a box of colors.

His father was so poor to afford to have his son instructed in the art he was manifesting such a taste for, and so the little fellow had to work on alone, and patiently he toiled in his efforts to work out the inspirations of the genius he felt struggling within him.

At length his father, feeling that it was the best thing he could do for the young artist, apprenticed him to a maker of tea-trays. These he ornamented with so much taste and exquisite skill that he became very distinguished among his associates in the business.

He remained in this occupation for some time, but his restless aspiring mind would not allow him to spend his life in such a position. Faithfully, as long as he remained in it, did he discharge the duties belonging to it, and now the lasting esteem of his employers by his industry and skill. But when the term of his apprenticeship expired, he declined most flattering offers to remain in that business. He had become weary of it; his genius was constantly urging him into a more ambitious field of labor.

What could he do? He had no rich friends to aid him; he had no money; nothing but his own resources to depend upon. He opened a drawing school in Bristol. He succeeded in getting pupils enough to give him a comfortable support. Every moment that he could get from his duties in his school, he devoted to unwearied practice in sketching and coloring from nature. At length this patient toil, this never faltering perseverance brought a rich reward. He suddenly found himself famous. His pictures, the first that he offered for sale, to his surprise readily commanded thirty guineas each, and afterwards, in the height of his fame, so highly were his productions esteemed, that he received from three to five hundred guineas for them.

From his humble position in life, as the son of a poor clothier, he, by his own unaided efforts, and untiring energy, worked himself up to the highest pinnacle of fame; he became a member of the Royal Academy, and painted to Her Royal Highness the Princess Charlotte.

But what is of more value than all the rest, he retained even in the height of his fame, that kindness of nature and simplicity of character that had always made him a favorite with all who knew him.

Whenever he visited his native town, he was received with the greatest enthusiasm by his townspeople, who were very proud of him and loved him for the noble traits of his character. They loved to talk about him, and what they de-

lighted to praise more for than his genius, was his real goodness of heart.

At the time when he was most celebrated, one of his humble school-day friends paid him the following beautiful tribute.

"I knew Ned Bird when he was a boy at school; he never thought of himself, he would give one-half of his dinner to a beggar woman, and the other to a lame soldier, and fast upon his lesson."

These generous impulses remained with him through life. His benevolence and his sincerity of heart were bright and radiant jewels in his life-crown; they were the incorruptible treasures that remain forming the wealth of the soul, when worldly honors, fame and riches shall have passed away forever.

Thus we have added to our list another brilliant example of what a boy may do, even against the most untoward circumstances, by patient effort and industry, toward achieving a successful life.

Why I am a Spiritualist.

A Lecture delivered by Fred. L. H. Willis, M. D., before the Williamsburgh (N. Y.) Spiritualist Society, Wednesday evening, Sept. 11th, 1867.

The following synopsis of a lecture as above by Bro. Willis, giving an interesting account of his experiences as a physical medium, we copy from the Brooklyn Daily Times:

I am about to speak of my personal experience; not a pleasant task to me, because I am always reluctant to speak of myself. It seems like opening wide the door of one's material nature and bidding the world look in. And yet there are no such things as personal experiences. What belongs to the individual belongs to the world, and vice versa. And what I am about to say belongs to the universe—to all the ages; to the events which have forced themselves upon human attention from remotest antiquity in an unbroken chain to the present day, binding the past and the present. The question "Why are you a Spiritualist?" is often asked. I am one because I can't help it.

Ten years ago I was a student at Harvard College, surrounded by the most conservative influences; by those looking on Spiritualism with contempt. I so looked on it myself. I saw a paragraph about the Rochester knockings, and thought only of the atrocious minds could believe in them. My health failed me; I went abroad, and was absent a year and a half. Spiritualism, meantime, made great progress. I was back about a week, when I visited some friends—the lady of a house and her two daughters. One of the young ladies said, "Fred, Willis, I believe you are a medium." I exclaimed, fully my opinion of such things, and said, "Let us draw a table out, and see if we can't have table dancing." We did not sit at it many minutes before I noticed some strange sounds in the table, and a twisting motion. I thought the ladies were playing a joke on me. I saw no foot was in contact with the table. The table then rose a foot above the floor, and gently fell again. I took my seat again at the table, and rested my head on my hand, and I felt a strange motion in my hand. One of the ladies said, "He is going to write." They then brought paper, and I wrote a page and a half in different handwritings, each signed by the name of a spirit friend of the ladies, my own mother among them! The signatures were perfect fac-similes of the signatures made by the departed in their lifetime. I knew not a word of what I wrote. I was terror-stricken. Educated a Baptist, I was taught to believe in that beautiful monster, the devil, but I am now emancipated from that belief. I believed then that the devil held hold of me. At a subsequent meeting the table was above our heads; I was thrown in a trance, and I gave some remarkable impersonations, my own features undergoing strange transformations; and I gave accounts of events transpiring in the lives of the parties represented. Those two séances were my first experiences in Spiritualism. No one was less prepared to receive it than myself. I was a conservative, moving among the intellects and aristocracy of Boston and Cambridge. My development went on then, rapidly. I consented once a week, (after I got through my studies,) to go to Boston and hold séances.

I would take my seat at a piano weighing 1,000 lbs, and men on it, and it would be taken up and swayed about as if it were only a feather. The piano meanwhile would keep time to my fingers. This occurred in presence of hundreds of living witnesses, who can testify, if you consent, to the truth of my statement, that a piano weighing 1,000 lbs, with 500 lbs more added to it, was swayed about by a delicate young man supposed to be in a consumption.

I also now began to have the power of perceiving disease. Before this, I knew nothing of the adaptation of remedies to disease, but I was now under influence of a dead physician—Dr. John Mason, of Boston. I wrote out a little short of a million. The rappings would be heard wherever I went. When I placed my hand on a piano or marble-top table, they would follow me. And all this time I was fighting against Spiritualism. I referred it to some unknown physical law. Spirit hands were formed at my séances, from a little child's to a delicate woman's, ending in a cloud of drapery and sweeping a guitar. I never had any dark circle manifestations. I always had a strong light. Musical instruments would play of their own accord; drumsticks would be as dexterously handled as by mortal hands. I would hold the accordion with the keys downward, and it would be played. I was often lifted entirely above the circle and floated in the atmosphere near the ceiling. I felt buoyed like a cork, and I would feel afraid of falling; and then I would feel, as it were, a dozen human hands bearing me up.

On one occasion I was in the house of a wealthy merchant of Boston, the room of his deceased son. I was lifted bodily and floated above the heads of fifteen persons, and then laid on a marble top table or bureau containing articles of vertu and bijouterie, collected by the young man in Europe, and not one of the delicate articles was broken by my weight.

On one occasion I was sitting for a few friends, and one of them, a lady who some years before had buried her boy, a beautiful child five years old, asked by raps if he would bring flowers, and the reply came "yes," and she asked "What time to-night?" and the answer was no. Sometime after the answer was affirmative, but no flowers. We rose, and as I was turning from the table I felt chilly, and sank in my seat; and having waited from 8 P. M. to 11.30 P. M., we were about to retire, when they rose, I felt a chill come over me and sank in my seat, and a piece of paper having been brought, my hand wrote on it involuntarily and a shadow came over the paper; then there was the fragrance of flowers newly culled, and I felt the shadow of the mother to the mother, it was covered with geraniums, heliotropes and heath. The words written on the paper were "Darling mother, Johnny has brought you flowers."

Dr. Willis recounted many other instances of his wonderful power. It was against his will. He knew that it would cost him reputation and position. He conferred with Dr. Putnam, of Roxbury, who advised him, if the power was independent of his will, to surrender himself to it, and see where it would lead. He made up his mind to do so. A vision of his mother strengthened him in his resolution.

At last, tested by Professor Eustace, of Hartford College, he is denounced by the Professor, who imagined that all the power was in the doctor's toes. His connection with Hartford then abruptly terminated.

"Mediums' Home."

Is the name I have given to my pleasantly situated home, located near Birmingham, Oakland County, Michigan, where neither tobacco, alcoholic beverages, nor animal food will be kept by me for visitors' use. Mediums of pure Christian character, clean and nice in their habits, and consistent in their deportment, who may desire a temporary home, where peace and true Christian friendship and love predominate can, for particulars, address me, as above.

ED. OWEN.

Silence is wisdom and gets a man friends.

THE PROCEEDINGS

OF THE SECOND ANNUAL MEETING OF THE ILLINOIS ASSOCIATION OF SPIRITUALISTS.

(Reported for the Banner of Light.)

(Continued from BANNER OF SEPTEMBER 14.)

Minutes of former meeting read and approved. Committee on Credentials was appointed, consisting of S. H. Todd, H. P. Fairfield and Ira Porter. They reported the following delegates in attendance: Dr. Samuel Underhill, E. S. Holbrook, J. B. Champey, Perri; E. S. Roberts, Dr. R. O. Raymond, Cambridge; R. H. Winslow, Angeline Swift, Miss Wicklor, Aurora; S. S. Jones, Mrs. A. H. Robinson, S. H. Todd, St. Charles; Mrs. E. H. Robinson, Dixon; E. Seely, Portland; R. H. Bacon, Morrison; Henry Dart, E. G. Underwood, Rock Island; E. A. Jones, Sarah D. P. Jones, Sycamore; James Boggs, Sarah Krebaum, Havana; S. B. S. Gifford, H. C. Masters, James L. Davis, Mary J. Davis, Princeton; Milton T. Peters, W. F. Jamieson, Chicago; Dr. H. P. Fairfield, J. Patton, A. Williams, Galesburg; Dr. E. O. Dunn, Rockford; John Roberts, R. S. Cramer, New Boston; George Savage, Fountain Green; J. Dillworth, Vermont; Susie M. Johnson, Springfield; J. Kulkendall, Farmington; Jacob Booth, Madison; N. Z. Potter, Jea City; Mrs. J. Way, Mrs. Tuttle Anawan; Milton Weber, Prairie Center; E. B. Smith, Princeton; C. A. Fox, Lawn Ridge; Samuel Freeman, Abington; A. McFarlane, John S. Clark, Geneseo; T. Parsons, Onida; Mrs. A. K. Nichols, Lucinda Rose, Avon; Pauline Pillsbury, Andover; Alexander Andrews, Elmhurst; H. G. Hardin, H. H. Roberts, Monmouth; John H. R. Hopkinton; V. Nadon, Wataga; John Humphrey, Rock Island.

Delegates from Lyceum: Chauncey Elwood, H. A. Jones, Sycamore; Ira Porter, Mrs. Lou H. Kimball, Mrs. S. C. Dickinson, Chicago. On motion a Business Committee of five was appointed, consisting of Dr. E. C. Dunn, Mrs. E. B. Robinson, Ira Porter, E. S. Holbrook, H. A. Jones.

On motion: Resolved, That each society represented in this Convention be requested to report the progress of Spiritualism in its immediate vicinity.

On motion, Mrs. A. H. Robinson was appointed Assistant Secretary to sign the return tickets on the C. & N. W. R. R. for the members in attendance. Singing by the choir.

Adjourned till 8 o'clock P. M.

FRIDAY EVENING.

Convention met at eight o'clock, pursuant to adjournment. W. F. Jamieson was appointed reporter for the Convention. Business Committee reported order of business for the following day, which was adopted. Adjourned to meet Saturday morning at nine and one-half o'clock.

SATURDAY MORNING.

Convention met pursuant to adjournment, S. S. Jones presiding. Mrs. L. H. Kimball was chosen General Assistant Secretary to the Convention. Reports of the progress of Spiritualism were received from the following places:

Yates City.—Number of Spiritualists, twenty-five; no organization. Occasional meetings; have good test and healing mediums.

Farmington.—Thirty Spiritualists. Not organized.

Abington.—Four Spiritualists.

Galesburg.—Twenty-five Spiritualists; organized. Audiences number from four to six hundred.

Princeton.—Twenty families who are Spiritualists.

Red Oak Grove.—Twenty-five Spiritualists. No organization.

Perru and LaSalle.—Spiritualists united with those not Spiritualists under the name of reformers. About one hundred and fifty Spiritualists in each place.

Aurora.—One hundred Spiritualists. Most of them united with the Universalist church, still Spiritualists in belief.

Onida.—Forty Spiritualists; no organization. Nearly all of them united last spring with the Universalist church.

Sycamore.—Organized a little over a year. Spiritualists twenty; supporters seventy-five.

Cambridge.—Spiritualists thirty. Organized in July, 1866.

Maquon.—Fifty Spiritualists.

Vermont.—Largest audiences in the place. Two circles each week; one called the Old Folks and the other the Young Folks' circle.

Anson and Mineral Townships.—Sixteen or eighteen Spiritualists.

Princetonville.—Ten or twelve Spiritualists. No organization.

Lawn Ridge.—Four Spiritualists. No organization.

Havana.—Twenty-two Spiritualists and fifty sympathizers.

Rockford.—Organized October, 1865; number at time of organizing, twenty-five; present number one hundred and five; audiences numbers from eight hundred to one thousand. Connected with the Society is Ladies' Benevolent Association to aid the worthy poor.

New Boston.—Fifty Spiritualists, members of the Society organized April, 1866. Home Society connected with the organization; audiences range from two hundred to five hundred.

St. Charles.—Religio-Philosophical Society; number of members one hundred and fifty-seven. Grants letters of fellowship to lecturers, enabling them to perform the marriage ceremony. Own in common with the Universalists a fine stone meeting-house. Depend upon itinerant lecturers to supply the desk; have heretofore held annual festivals which have been largely attended by Spiritualists from the North-Western States, and thereby contributed largely to the promulgation of the principles and the elucidation of the philosophy of spiritual intercourse. At these meetings a free platform has ever been maintained and the rights of mediums fully vindicated. The names of the present officers are S. S. Jones, President; S. H. Foss, Vice President; A. V. Still, Secretary.

Fountain Green.—Spiritualism prosperous.

Geneseo.—Seventy-eight Spiritualists; Society organized June, 1867; number of members thirty-three.

Kratburg.—Fifty Spiritualists.

Rock Island.—Spiritualists prosperous.

Chicago.—Thousands of Spiritualists. Are not united as described.

Lyceum.—Sycamore Lyceum organized July, 1867; seventy-five members; average attendance of visitors about seventy-five. Opposition by the Methodist and Congregationalist ministers at a white heat; Universalists generally friendly; success of Lyceum a fixed fact. Conductor, J. O. Barrett; Asst. Conductor, H. A. Jones; Guardian of Groups, J. Toratto James; Secretary, Sarah D. Jones; Chief Guard, Chauncey Elwood.

Geneseo.—Lyceum organized April, 1866; average attendance of members thirty-five; whole number seventy-five.

Havana.—Average attendance sixty members. J. F. Cople, Conductor; Mrs. E. J. Shaw, Guardian. The Lyceum owns an organ, and also a library containing one hundred and eighty volumes. We commend the attention, if we do not the respect of the church.

Kratburg.—Our Lyceum has over sixty members. We are doing very well.

Rockford.—Lyceum organized in 1865, number of members at time of organization, thirty; present number over one hundred besides officers and leaders. Conductor, E. C. Dunn; Assistant Conductor, H. H. Waldo; Guardian, Mrs. M. Rockwood; Assistant Guardian, Mrs. P. Jones; Librarian, George Waxham; Secretary and Treasurer, A. J. McFarlane.

Chicago.—Lyceum organized Feb., 1866; present number of members, besides officers and leaders, one hundred and seventy-five. Conductor, S. J. Avery; Assistant Conductor, F. L. Wadsworth; Guardian of Groups, Mrs. C. A. Dye. Own good library, and about one thousand dollars worth of property, including a fine piano.

A delegate inquired the cause of the trouble at Chicago. He wished to know the rock on which the Chicago Lyceum split.

Mr. Peters thought it was because they wanted speakers from abroad, instead of cultivating the talent at home.

Mr. Jamieson thought it was owing principally to a lack of toleration for one another's opinions. They had lost sight of the liberal principles and could not agree to disagree.

Mr. Ira Porter believed the cause of the inharmonious at Chicago was owing chiefly to a want of any definite object of purpose.

L. E. McCoy offered a preamble and resolution in reference to Orthodox usurpation, which were referred to the Committee on business.

W. F. Jamieson offered the following preamble and resolution:

Whereas, Our Republican form of Government is the best known to the world, nevertheless we are fully aware that its principles have only the most limited application. They have existed in theory unsupported by practice.

Unchallenged, slavery has occupied the land in the name of Liberty. The declaration that "all men are created equal," has been shunned, and in legislation for women, studiously ignored.

With the view of relieving this fundamental statement of human liberty from the charge of being a practical lie, not less to affirm an abstract natural right, which is above all mere distinction of sex and color, and knows no aristocracy save that of intelligence and virtue, in addition to the universal franchise just secured to colored men by national legislation, we would recommend such a modification of our State Constitution as will admit woman, equally with man, to all the privileges of the Elective Franchise.

In direct ratio with the enlargement of woman's sphere, man has ever been elevated, society evolved, and government prospered.

Monarchies have conceded her fitness to rule, but Republics, thus far, have endeavored to frame perfect statutes without her aid. They have allowed her intuitive nature no political representation, hence ours is but the material half of a true government, lacking soul and inspiration.

An idle spectator, she compares the public affairs controlled, generally, by men of low instincts and vile habits, with no power to escape the effects of their decisions. Taxed, without representation, denied admission to many departments of education, and to the more lucrative employments, deprived of the guardianship of her children, her position is, in a very great degree, one of slavery—her grievances, far greater than those of our revolutionary ancestors so bravely fought to repeal.

In these respects our boasted equality is an unmitigated usurpation. Until woman shall attain equal power with man, in all the relations of life, it is as impossible for us to arrive at the symmetrical proportions of a real democracy, as it is for a part to comprehend the whole.

On the contrary, when she is advanced to the full enjoyment of common rights, then will the political atmosphere be purified of existing corruptions, that persons of exalted moral sentiments will be honored by election to office, therefore,

Resolved, That the enslavement of woman is the worst form of slavery; that the salvation of man depends upon the elevation of woman; that the elevation of woman can be secured only through the recognition of her equal legal, political, religious and social privileges with man.

Mr. Jamieson offered the following preamble, as from an address to the people of the state of Illinois, by Mrs. H. F. M. Brown, and others.

On motion for its adoption, Judge E. S. Holbrook said he was opposed to the resolution; that he was opposed to the offering of it. Did not think it should be considered by the convention. He thought we might find ten thousand errors, but should we drag them in to be considered by such a convention? Must we submit because this is a woman's day? We ought not to turn one side from the cause of Spiritualism to advocate Woman's Rights and other burdensome matters of reform, such as the eight hour movement, cooperative and social science. When I came to the convention I expected Spiritualism, and not politics would be discussed. A new lecturer wants to lug in some new hobby which to him his horn. Spiritualism has been hobbled almost to death; you can see what the matter has been at Chicago, and the great cause of division there among Spiritualists. Had they advocated Spiritualism and let the hobbies go, they would have been prosperous.

E. S. Roberts made a few remarks in favor of the resolution. All that was asked was that women have their rights, to secure which, it is necessary that they vote.

S. A. Hasbrook said she claimed the right to vote. She did not beg for it either. Women are obliged to pay taxes. Why should they not vote.

Miss Susie M. Johnson said she demanded the privilege of voting. (Applause.) I am expected by all citizens to earn my bread by the sweat of my brow. I find no gentleman who is willing to get it for me, for the privilege of ruling over me. (Laughter.) The condition of those impoverished women who sell themselves to prostitution to obtain the necessities of life is a fearful, a terrible comment on the legislation of men. Not one woman in a thousand follows this pursuit from preference. It is sheer necessity. I think that it is high time provision was made to stay the tide of such corruption. You may talk about the Bible saving the race; but until you furnish the means of subsistence for the preservation of the physical nature of woman intact, your talk is vain. A book will not extinguish the evil we all so much deplore in society.

Mrs. S. C. Dickinson believed it necessary for women to co-operate and stand for their rights. Why, men cannot do without us! (Laughter and applause.) They never will do without us. We have made them what they now are. (Laughter.) How many poor consumptive women there are with not voice enough to be heard in an audience owing to their cramped condition. I desire to vote, and I hope the time will come when I will vote for I want to elevate my sister and my brother.

A lady said: I do demand the right to raise woman where the Creator designed that she should stand. I claim the right to stand in all conditions by the side of husband. I want the privilege of helping to make the laws.

Dr. S. Underhill: It is well that this question should come up here. Mary Wadsworth wrote, away back in the days of our childhood, "Woman's Rights." Said she, "Say if you please that women have no rights, and they have no duties; for duties follow the profession of rights." "Away with all the side issues!" But this is not a side issue. At our first State Convention Parker Pillsbury came into the hall, and in consequence of some remarks I made, he gave us a splendid speech on Woman's Rights. Some of the women were so full of indignation that they said, only how they can be crushed. As to the intellect of woman, some of them are somewhat prominent. Queen Victoria is somewhat prominent. (Laughter.)

Mrs. Julius Way: I stand before this audience as a caged bird, unable to speak without a faltering voice, because I have not been educated. Born in a church, incarcerated there, crushed and caged in spirit. Give us our rights, and we will not neglect our duties. We will not go out of our natural sphere for which the God of Nature has adapted us. We can, by obtaining freedom, raise up more intelligent specimens of mankind. So help us, Almighty God, as we help ourselves.

Dr. E. O. Dunn said he had intended to keep silent on this woman question, for he thought the ladies were strong enough to speak for themselves. I will say a few words in favor of it, before in order that I may speak in favor of it. I have been in favor of giving persons the rights that they will use. I want to know if the ladies want rights. (Voices of several ladies: "We do.") I want to see people use their rights.

Dr. H. P. Fairfield: I am surprised that Dr. Dunn should go against the question, in order to get right. Men and women are of the same blood. A physician can tell no difference between the bone of a woman and that of a man. Men and women are equal. I go for universal franchise.

S. B. Jones: Our platform is a broad and free one. In reference to the propriety of introducing this resolution in this Convention, I would say that it is a great leading question before the people. It seems to me that the time has come when our sisters are quite as well able to vote as are our colored brethren. Then, why not extend the elective franchise to our sisters as well as to them? It is the duty of Spiritualists to give expression upon this question. Old Orthodoxy will be the last to adopt these reforms. Let us express ourselves just as we feel.

Convention adjourned to meet at half past one o'clock.

Radical Peace Meeting at Abington, Pa.

On Sunday afternoon, 25th ult., a large meeting was held in the Friends' Meeting House, Dr. Henry T. Ollild—an active Spiritualist in Philadelphia—opened the meeting as clerk. He read letters from France and New England, and delivered a stirring address on the present state of the world in humanity, and for free and spiritual thought and action. Lucretia Mott followed, earnestly endorsing the movement, and showing how popular these principles might be.

come, and would eventually succeed. Alfred H. Love appealed to professing Christendom to live up to its profession. He proved that the working man was called upon to do the fighting, suffer the torture and pay the war tax. Discontent and rebellion he declared should by this time extend over the world. He demanded purity, justice and love as pure, radical aggressive peace agents. We must make more sacrifices for our principles. James Mott, one of the venerable workers for the slave, took strong ground for the education of children. He held to the fullest practice of peace principles—that they were the safest cheapest and surest. Rachel Wilson, Townsend, showed how he organized, succeeded with arbitration, and spoke fully on the subject. Albert B. Smollaker, for eighteen years a Catholic priest in Austria, felt that a new era was opening; that sectarianism must give way, and that the Pope's time had come. He said his mission called him to stay here but a little longer, and then go to the Pope and his Bishops and demand the change to suit the times. They must stop their intolerance of Mr. A. Day, a Methodist minister, was glad to be among the Quakers, for he endorsed this movement and should preach peace forever. He made a very touching address, uniting all in plain, simple, spiritual work. Other friends spoke, and the meeting proved highly successful.

On the 22d of September the same society will meet in Germantown, Pa., in the Friends' Meeting House, at 3 o'clock P. M.

Philadelphia, Sept. 10, 1867.

CONSTITUTION AND BY-LAWS OF THE RELIGIOUS SOCIETY OF PROGRESSIVE SPIRITUALISTS.

Springfield, O., July 14, 1867.

CHARTER.

At a meeting held in the city of Springfield, Ohio, 14th day of July, 1867, by a number of persons desirous to spread the cause of Spiritualism, and for that purpose to form themselves into a Religious Society, and to be incorporated as such under the laws of the State of Ohio, Rauben Miller was duly elected President of the meeting, and George W. Dale was appointed Secretary. Whereupon the President stated the object of the meeting to be the organization of a Religious Society of Spiritualists, for the purpose of incorporation under the laws of Ohio.

Resolved, That we who are now assembled, being desirous of promulgating the great and sublime principles of the Harmonical Philosophy, and of unfolding and elevating the minds of humanity to a due appreciation of the attributes of Deity, as manifested in our Mother Nature, the better to enable us to appreciate a common paternity and brotherhood, unite ourselves into a society by the name and style of the Religious Society of Progressive Spiritualists, and direct the officers of this meeting to have our Society incorporated as such under the laws of Ohio.

Whereupon a Constitution and Articles of Association for the Religious Society of Progressive Spiritualists were unanimously adopted, and the following officers, agreeably to said Constitution, were duly elected to serve one year, to wit:

DR. WM. ROSE, President.
L. A. WRIGHT, Vice President.
DR. W. D. DAVIS, Secretary.
WM. RIDENOUR, Treasurer.
WM. W. LEWIS, Trustee.
JOSEPH SHINKLE, Trustee.
GEO. W. DALLIE, Trustee.
MRS. SARAH LEWIS, Collectors.
"EVA RIDENOUR, Collectors.
"ELIZABETH DALLIE, Collectors.
JAMES LUDLOW, Janitor.

It was unanimously resolved that all those persons who have signed, and will sign, the Constitution and Articles of Association, shall be taken as members of this Religious Society of Progressive Spiritualists. It was then resolved that the Constitution and Articles of Association be printed and published, in pamphlet form, for the use of the members and the public. The newly elected officers of the said Society were then inducted into office, and the Society was fully organized.

On motion, the meeting adjourned.

DR. WM. ROSE, President.
GEORGE W. DALLIE, Secretary.

Declaration.

We, the undersigned, being desirous of promulgating the great and sublime principles of the Harmonical Philosophy, and of unfolding and elevating the minds of humanity to a due appreciation of the attributes of Deity, as manifested through Mother Nature, the better to enable them to appreciate a common paternity and brotherhood, unite ourselves into a society by the name and style of the Religious Society of Progressive Spiritualists.

And for the better execution of the will of said society, it is provided that it shall, each and every year, on the first Sunday in January, or as soon thereafter as convenient, elect from their members a President, Vice President, Secretary, Treasurer, Collector, Janitor, and three Trustees, which last shall be styled the Trustees of the Religious Society of Progressive Spiritualists. The duty of which officers shall be to execute and perform the usual functions of like officers in other organized bodies, specially the following:

It shall be the duty of the President to call meetings of the Society, and preside at all meetings of the Society, or Executive Board, if present, and act as the General Corresponding Secretary, or Financial Agent of the Society.

It shall be the duty of the Vice President to perform all duties of the President in his absence.

It shall be the duty of the Secretary to keep accurate minutes of the duties of the Society and Executive Board, and such duties as usually appertain to similar officers, under the direction of the President.

It shall be the duty of the Treasurer to receive all monies belonging to the Society, and keep an accurate account thereof, and if it shall be from the Collector, to receipt to him therefor, and pay the same out at the order of the President, under the direction of the Society or Executive Board.

It shall be the duty of the Collector to collect all monies subscribed or contributed, and pay the same over to the Treasurer immediately—taking his receipt.

It shall be the duty of the Janitor to take charge of the hall, or meeting house, and perform all such duties as are incident to such office in other bodies, and act as the general messenger of the Society.

It shall be the duty of the Trustees to perform all such duties as the law under which this Society is organized, requires.

VACANCIES—HOW FILLED.

In case a vacancy in any office shall occur, by any resignation or removal, or any way, it shall be the duty of the Executive Board to appoint and fill such vacancy. In the case of a vacancy in any office, until the next ensuing meeting; and any office may be filled pro tempore during the temporary absence of the regular incumbent.

CIRCLES AND LEADERS.

It shall be the duty of the President, with the advice and consent of members, to appoint Leaders of Circles from time to time, as such Circles may be formed, to keep good order and regulations, and thus elevate and advance the cause of the Association, and it shall be the duty of said Leader to keep a book of records of the sick and afflicted among members, and report the same as they occur, to the Society.

The Executive Board shall be qualified to give Public Lecturers certificates, which shall entitle them with fellowship as "Ministers of the Gospel"—such Ministers of the Gospel, as are referred to in the Statute under which this Society is organized, and authorize such Lecturers, in the capacity of such Ministers of the Gospel, to solemnize marriages in accordance with law, which certificate may be as near as practicable in the following form:

To all whom it may concern: We, the Religious Society of Progressive Spiritualists, (meeting in conference in our public hall, at Springfield, Ohio, on the day of A. D. 1867, do hereby grant this Certificate of Fellowship to _____ as a regular member of the Society, and as such authorities in accordance with law.

Given under our hands, at Springfield, this day of _____ A. D. 1867.

President, _____
Vice President, _____
Secretary, _____
Treasurer, _____
Trustee, _____
Collector, _____
Janitor, _____

Executive Board of the Religious Society of Progressive Spiritualists.

MEMBERSHIP.

We hold these truths to be self-evident, that we are the children of a common parent, who, through the kind care of Mother Nature, and the instrumentality of Angello Messengers, ever holds the lowest, (or least developed,) as well as the highest of his children, in his loving embrace, and provide impartially for their every want, and is continually bringing them to appreciate his unfailing love for all. Therefore, it is the duty of this Society to receive all who avow a belief that departed spirits can and do communicate with mortals, and desire to unite herewith by subscribing to these articles, each individual alone being responsible for views entertained, or uttered, or acts performed, or approved. And for these reasons no complaint or charge against members of this Society shall ever be entertained, nor shall any member of this Society ever be suspended or expelled from membership except on a refusal to acknowledge that departed spirits can and do communicate with mortals, which disavowal shall be considered a relinquishment of membership. As all things in Nature are subject to change, and as the mind of man is subject to change; and what appears to be Truth and Right to-day, may appear otherwise to-morrow. For these reasons any one becoming a member of this Society is at liberty, at any time, to withdraw therefrom, and have his or her name stricken from the roll of members, on application to the Secretary, without imputation for so doing.

That man is a progressive being, and at all times acts in accordance with the internal forces of his own being and external surroundings; therefore it becomes the duty of every brother and sister to extend the hand of charity to all, and use the utmost endeavors to unfold the higher faculties, and enlighten the minds of humanity, and especially the "down trodden" and oppressed. The most highly developed of earth are intermediate between those angelic beings of expanded and sweeping intellects, (who long since passed away from earth and now inhabit the Summer-Land of the higher life,) and the lower races of humanity who occupy the rudimentary stages of this material existence, and that as we angels would tender their kindest efforts to do for our enfoldment in health, comfort, wisdom and happiness, so it is our duty to extend like loving care to our brothers and sisters of every grade of life for their enfoldment in health, comfort, wisdom, and happiness. That to err is human, and that no man liveth and sinneth not; therefore it is the duty of man to encourage his fellow man in well-doing, and to chide and judge not, as all in turn need encouragement, and not censure and reproach.

MODE OF TRANSACTING BUSINESS.

A majority of the members present at all regularly called meetings of this Society, when it does not contravene these articles, shall govern.

FINANCE.

All monies required for the furtherance of the great objects contemplated, and to be used by this Society for any and all purposes deemed expedient, shall be raised by free donations, voluntary subscriptions, and rents and profits, or sale of property owned by the Society, but never by taxation of its members.

LEGISLATIVE POWERS.

The Society may, from time to time, adopt such By-Laws at meetings duly called for that purpose, as shall be deemed expedient, provided they do not in any manner conflict with the true interests and meaning of these articles, or the laws of the country.

AMENDMENTS OF THE ARTICLES OF ASSOCIATION.

These Articles of Association may be amended by a vote of two-thirds of the members of the Society present, at a meeting called therefore, by a notice thereof in writing, being posted ten days previous thereto in the city of _____ in three public places, one of which shall be on the door of the places where such meeting shall be held, setting forth the proposed amendments, provided such amendments shall have been submitted in writing at a regularly called meeting of the Society, at least ten days before being acted on. And provided further, that such amendments shall in no wise infringe upon the largest and broadest interpretation of these articles, in favor of individual rights, freedom of action, thoughts and expression thereof. And no amendment shall ever be made allowing complaints to be entertained against members, nor for their censure, suspension or expulsion, except for a disavowal of the departed spirits can and do communicate with mortals, nor any way to restrict or hinder any person from uniting with, or withdrawing from, this Society in the manner herein provided.

BY-LAWS.

That any one who offers a resolution or suggestion to this Society, shall make the same in writing that it may be acted upon, and properly recorded in the books of this Society.

That the Executive Board meet in a retired place, on the first Sunday of each month, at 3 o'clock precisely. That the treasurer then make an exhibit of his receipts and disbursements of money, and state balance in his possession subject to the order of the President of the Executive Board.

That in all public meetings of this Society for which Lecturers have been engaged, the presiding officer be the only member of our Society permitted to make remarks, (until after the Lecturer has finished his or her discourse,) and not then unless expressly desired to do so.

That no person shall ever be accepted or recommended as a Public Lecturer, or Minister of the Gospel, by this Society, until a most thorough knowledge of the party be obtained, and their abilities carefully tested. The President and Secretary, in conjunction, be empowered to make the necessary inquiries.

To the Spiritualists of Ohio.

The Spiritualists of Ohio met at Cleveland, September 5th, 1867, and adopted the following Constitution:

PREAMBLE. We, the Spiritualists of Ohio, believing that life, liberty and the pursuit of happiness are the inherent rights of every human being; that the harmonious development of man's physical, intellectual and religious nature is the foundation of his present and future happiness; that Spiritualism presents the highest, purest and most complete system of religion and philosophy the world has ever received, and desirous of disseminating a knowledge of the same, hereby associate ourselves together under the following articles of Association:

Article 1.—This Association shall be known as the OHIO STATE ASSOCIATION OF SPIRITUALISTS.

Article 2.—The officers of this Association shall consist of a President, Vice President, Recording and Corresponding Secretary, a Treasurer, and a Committee of two, who with the other officers shall constitute an Executive Board of Trustees. All officers to be elected annually.

FORM OF CERTIFICATE.

To all whom it may concern: We, the Religious Society of Progressive Spiritualists, (meeting in conference in our public hall, at Springfield, Ohio, on the day of A. D. 1867, do hereby grant this Certificate of Fellowship to _____ as a regular member of the Society, and as such authorities in accordance with law.

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

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

Review of the Report on Spiritual Phenomena.

It is a matter for regret that the majority of the committee who made the report on Spiritual Phenomena at the late Cleveland Convention, should not have prepared a more elaborate and carefully worked manifesto, after having had a year in which to do their work. On a subject of such magnitude they should have ventured on no sweeping generalizations—involving the reputation of individuals, and invalidating the common sense of thousands of persons equally competent with themselves to form opinions—without fortifying their position by facts from which there could be no appeal.

For example, the assertion that, in physical manifestations, darkness is a condition assumed and insisted on by tricksters, having no other use than to afford opportunities for deception, certainly needs some qualification in order to be true. We do not believe there was one member of that committee who really meant to say what their language, literally construed, makes them say. The inference which the enemies of Spiritualism will draw from their words is, that they deny to all phenomena, that have taken place in the dark, the character of genuineness—an assertion which every careful investigator, whose experience has been large, will repudiate as a wild and exaggerated statement, involving the innocent with the guilty among mediums, and cooly stigmatizing, by implication, five-sixths of those who believe in the phenomena as dupes and imbeciles.

That many persons having the "mediumistic" faculty, will sometimes resort to imposture, is one of the first discreditable facts which the philosophical investigator has to encounter. If he has pluck enough and earnestness enough to persevere in his researches, making allowance for this contingent element of deception, giving it a large margin before determining how far the manifestations are mixed, he will arrive at certain conclusions not wholly in accordance with those of the committee. He will see that the sensitiveness of the medium to spiritual impressions does not depend at all upon moral characteristics; that a highly sensitive medium may be morally very weak and defective, just as a gifted musician or mathematician may be. This is a deplorable fact; but one which every intelligent investigator ought to be prepared for, taking his precautions accordingly.

The theory has often been suggested, whether or no the influencing spirit himself does not, for purposes of mischief or confusion, or in carrying out his own operations, often make the medium unconsciously do by trick what the moment before, may have been done indisputably by some occult agency. The apparent wantonness with which mediums for physical manifestations have been known to deceive, after having given, the moment before, the most incontestable proofs of their mediumship, would seem to lend some color to this surmise.

The unfairness of involving all physical mediums, however, in the suspicion of even occasional deception, will be obvious on reflection. Thousands of our readers might, if their testimony were needed, rise up to offer facts in proof that in this respect the language of the committee conveys a wrong impression to the world.

We cannot expect clearness of outline in expression, where the thought is vague and undecided. The Report offers no exception to this rule. In its classification of the phenomena, its language is incongruous and unscientific. After dividing the phenomena into the Physical and the Psychological, it defines the former as "relating to all those manifestations which appeal to the senses for approval, the latter to those which employ the brain, as in the trance," &c.

All this is very misty and indefinite. Subject and object are confounded. The physical manifestations are referred to the senses, the psychological to the brain; but to whose senses and whose brain, we are not told. It would seem, however, as if the witnesses of the manifestations were referred to in the one case, and the medium in the other; and this the writer probably did not mean, or rather he did not himself know precisely what he did mean at the moment. Surely a clear, precise statement was needed here, at the start, if anywhere. If the fountain be muddy, the stream is not likely to run clear. The whole Report gives evidence of similar crudity and haste.

Certain "impostors" are referred to by the committee as pretending "to do physical impossibilities, claiming that spirits do them, while they give no proof of what they assert."

Now if these "physical impossibilities" are explicable on the assumption of human trick and collusion, the claim of the operators is manifestly of no account; but, if they are inexplicable, the burden of proof that they are not spiritual, lies not on the mediums, but on those who denounce them. Unless we have the gift of seeing spirits, our knowledge of spiritual agency must, to a great extent, be inferential; and it would be asking too much to ask those through whom an inexplicable phenomenon is presented, to prove that it is spiritual! Here, it strikes us, the Report is a little unphilosophical.

Who shall set a limit to the "physically impossible?" We know even less of matter than we do of mind. We know, it is true, something of the accidents, attributes and qualities of matter; but of matter in its essence and substance—whether it is a force, or a vehicle of force; whether, in its last analysis, it does not pass into the domain of spirit, and lose its materiality—we know absolutely nothing. It was the opinion of one of the profoundest thinkers and greatest natural philosophers and metaphysicians of any age, the many-sided Leibnitz, that matter, in its last analysis, does become immaterial. We shall not open the question here. The committee believe that disembodied spirits "can do all that embodied spirits can do," but that they can create or dissolve flowers, &c., they consider incredible. These things are "physical impossibilities." But why any more physical impossibilities than the spirit-hand, palpable to the touch, and often both visible and tangible, to which so many Spiritualists can testify?

For our own part, while admitting these things

are marvellous, and that they ought not to be believed except after the most rigorous investigation, we are far from asserting that what may be physically impossible to man must necessarily be so to spirits. When we remember that science itself proves to us that even granite and iron are resolvable into invisible, impalpable gases, and that those same gases may by chemistry be resolved back into what we call the matter, from which they were volatilized, (or something akin to it), we are not prepared to pronounce that a phenomenon is "physically impossible" simply because it may conflict with our received notions. We think it more philosophical to keep our minds open to conviction on this as on other points. He must be a bold man who, in this stage of the natural sciences, will place limits to the physically possible. To the late Mr. Faraday it was quite as "impossible" that a table could rise by spiritual force, as to the committee it is impossible that a flower can be formed from surrounding elements by spirit chemistry.

The testimony of persons of good sense and sound faculties is entitled to some weight. It does not follow that these persons have been always deceived in the tests they have applied, even though others may have detected imposture in similar cases. Says Professor De Morgan, "I have no acquaintance either with P or Q; but I feel sure that the decided conviction of all, who can see both sides of the shield, must be, that it is more likely that P has seen a ghost than that Q KNOWS he cannot have seen one."

Now the committee cannot know that others have been deceived, even though they may be fully persuaded that they themselves have been deceived under similar circumstances. When therefore they speak of the "allegations" of those who have been "deceived," they employ a language a little too arbitrary and assuming. They denounce the Davenportes as impostors. Now admitting, for a moment, that the gentlemen of the committee have detected those mediums in attempts at deception, it by no means follows that all the able and intelligent persons, both in this country and in Europe, who have patiently, night after night, and day after day, investigated the phenomena produced through the Davenportes, and have arrived at the full conviction that at least some of those phenomena are inexplicable except on the spiritual theory, are the victims of a trick and a delusion. It is jumping too fast to a conclusion to suppose that the superior cleverness of the gentlemen of the committee has enabled them to detect a cheat which hundreds of others attending the manifestations with the resolve to apply every possible test, and prepared beforehand by the assertions of those who have claimed to unmask imposture, have been wholly unable to discover.

Here is one extraordinary sentence in the Report, which would almost lead us to suppose that the writer had been studying the lucubrations of the once famous "rain-water doctor":

"Society seems like the most sensitively attuned harp, the vibrations of one chord thrill all the rest to action, and a discord causes agony to tremble over the whole instrument."

We should think that, after a year's meditation, our friends of the committee might have amended that sentence—somewhat.

But we have no wish to be hard upon the committee, or even to use the weapons which they so liberally place in the hands of one disposed to be critically severe and unpleasant. We do not doubt that their Report will do as much good as it will do harm. It will do harm, (but transient harm only). It will do harm in disaffecting the weak and the wavering, and in putting into the mouths of the enemies of Spiritualism words, the authority for which they will attribute to the selected friends of the cause of Spiritualism itself. Thus Orthodoxy will chuckle, and Conservatism feel it has got a new lease of life.

The report will do good—and much more good than harm we hope—in helping many inexperienced Spiritualists to see that both mediums and spirits are very fallible beings—sometimes weak and wicked, much like mortals generally; that we should always try the spirits, and try the mediums also, never subordinating our own reason and common sense to the dictation of any spirit, whether in mortal flesh or out of it. The proportion of good and noble spirits out of the flesh is not probably greater than that of those in the flesh. Many inquirers are too prone to forget that there are hosts of poor, frivolous, undeveloped spirits, shot hourly from this world into the next, and that these carry with them their defects and their evils—all their positive and negative qualities. What wonder that the cheats continue cheats still—at least for a while? We think it not unlikely that the contrary theory—the theory, namely, that spirits do not carry with them into the next world the evils they contracted or developed in this, may have influenced at least one member of the committee in overlooking a solution that might have qualified some of his conclusions in drawing the line between what comes from spiritual and what from purely natural causes.

Progress of Spiritualism.

The evidences of the growth and spread of our heaven-inspired faith are too many and too obvious to require recapitulation from one year to another. But they are gradually assuming a shape that makes them more impressive and convincing than before, with those who have been content to ignore their existence. Belief in the communicating power of disembodied spirits is spreading with visible rapidity. It works its way into churches, societies and families, becomes a new force, both religious and social. When it has come to that point where faith is so strong, and becomes so fixed, that it spurns the hollowness of disputation, it may be taken for granted that the battle is going well for the cause in which it is fought. Experience and the history of man show that nothing can effectually be put in the way of his interior convictions. Argument is needless, however adroit or powerful. Having once fixed his belief, it clings to its object like moss to a rock, and cannot be torn away. So with those who are continually coming into a faith in Spiritualism. The proofs which at first, awakened attention, and then introduced them into the temple where they found the altar set up for them, are secondary now, after they have served their turn, and are put to use only as corroborative forces.

This feature of the popular faith in Spiritualism, viz., its breadth and sympathetic acceptance, is what chiefly calls out our congratulations in contemplating the growth of that belief on all sides of us. And in proportion as this faith becomes more and more intuitional, and is more and more an element of the character, do we discover that the assaults on Spiritualism generally become superficial and flippant, of course ceasing to produce the least effect. When the phenomena first attracted public attention and provoked general examination, these persons who still continue their attacks and fling used the same methods they now do; showing that they have made no advancement in their mode of assault, whatever progress Spiritualism may have made. It seems stale enough to hear these "old joss" of

ridicule, which did duty fifteen years ago, worked off now as if they were really fresh and original. To criticize Spiritualism honestly and effectively, it is quite necessary for its critics to keep up with the progress of public belief and opinion on the object of their attack.

In a work recently published in New York, by the Appletons, entitled "Christianity and its Conflicts, ancient and modern," the Spiritualists of the United States are set down at six millions, three hundred and thirty-three thousand. A convocation of Roman Catholic Bishops at Baltimore, last spring, brought out the estimate, made from the statistics furnished by each bishop from his own diocese, that there were above ten millions of Spiritualists in this country, with fifty thousand mediums. It likewise appeared that the sum total of Romanists and Protestants in the country is not quite nine millions, with forty-five thousand priests. Judge Edmonds' estimate, which we have spoken of before, puts the whole number at ten or eleven millions.

This is remarkable growth, in the face of the ridicule, slander, insults, and falsehoods which Spiritualism has had to encounter. It signifies that faith in this religion, and its doctrines and philosophy, is so firmly fixed that it cannot be shaken. And certainly mediums and speakers can have no reason to feel weary in their work, when such immense good proceeds from it. Even scoffers have to confess that it has crept into their family circles. Not a minister but would be glad to root it out of his congregation. It takes root only to grow. It is a living faith, and therefore it does not languish.

Prices of Food and Fruits.

We do not wonder that the complaint raised against high prices for the commodities of life, as well as for what the present season has provided with such lavishness for the people of the country, is as general as it is. There is the best of reason for it. While we are all in the midst of plenty, we discover that a "ring" of speculators in flour and grain, having its connexions all the way from Boston and New York to St. Louis, have conspired to control the market, so as to compel the great consuming public pay as nearly as possible the prices which they have deliberately determined they shall. To further their schemes, they have assistance from the National Banks, whose loans are freely made to parties in this immense interest. Currency being so available, it is, of course, comparatively easy for forestallers, who can command it, to use it for promoting their own selfish purposes.

Four ought to be to be down to one-third less than it is, to say the least. What is it that keeps it up, except just this conspiracy of a certain class of men? They alone put it up beyond twenty dollars, last winter, and it was their intention to have sent it to forty dollars, if it had been allowed them.

But California came in opportunely with her generous yield, and forced figures back within reach of those who must have flour or perish. But with the results of the present season, it would be right to expect that flour should be ten dollars a barrel; and it ought to be that, even in the face of a large foreign export demand. There is no reason in this lower world why a people that raises wheat as no other people do on the face of the globe, should in a productive year be driven to pay famine prices, or nearly such, for their flour.

Then in the matter of fruit: in the face of the fact that fruits are so plentiful this year, it has seemed to us that they never were dearer. Take strawberries at from forty to sixty cents per box; huckleberries at fifteen and twenty cents a quart; tomatoes, cucumbers, squashes, onions, beans, and other vegetables, at fancy prices altogether; and everything else that is fresh in a corresponding ratio. The people are thoroughly tired of this state of things, and unable to understand the meaning of it. If there is any way for them to remedy the fault, they will not be slack in finding it. They feel confident that their day will come eventually; but in reaching it they will have to suffer from many privations which are to be laid at the door of men who deserve instant condemnations.

Ending the Indian War.

A Nebraska paper hits the nail exactly on the head, in saying that "not much is being done in subduing the Indians and preserving the peace but a great deal is done by way of expending money. Not less than a quarter of a million of money is expended every day on the frontier of Nebraska in keeping up the show of war." The same paper suggests that "if a moiety of this sum be expended in building railroads, in aid of immigration, and in assisting the development of Nebraska for one year, it will put a stop to the Indian wars in Nebraska forever, and instead of the desolation that now prevails on the borders, the Government will see, as the fruit of its policy, towns growing up as if by magic, land increasing in value, and the taxable property of the country increasing the resources of the nation." The Philadelphia Press remarks on the same point of extravagant and needless expenditure in the following strain:

"A few hundred yelling marauders suffice to suspend business, and settlement, and progress of every kind. In a speech delivered by Mr. Covode in the House on the 18th inst., and which is given in our columns elsewhere, it is clearly pointed out that the cheapest solution of this great national difficulty, which comes home directly or indirectly to every manufacturer and shop-keeper in the East, is the prompt construction of the Union Pacific railroads to the Pacific ocean. As a pain in one finger paralyzes the whole body, so does a check to the frontier thrill through the whole country, though people may not reflect on the cause. A single house in Leavenworth last year sold two millions of dollars' worth of supplies to teams, and the business of the town is considerably above one hundred millions of dollars per annum—all intended for 'the West'—a fact which gives some idea of what the trade on the Plains amounts to."

Ed. S. Wheeler at the National Convention.

Mr. Wheeler addressed the Convention several times during its four days' sessions. On each occasion the verdict of the audience was universally in his favor. His first effort was made immediately after Mr. S. J. Finney had closed his brilliant speech on the "Character of the Spiritual Philosophy," and, catching the inspiration of the moment and the theme, he gave utterance to some of the noblest thoughts ever listened to, in a strain of eloquence not often surpassed by any orator. As he closed, the audience spontaneously complimented him with a hearty applause. He has engagements offered him to speak in Cleveland and Philadelphia, for at least a month each. We trust, however, he will return to Massachusetts before many weeks, and resume his missionary labors in behalf of the State Association of Spiritualists.

Both of the Kansas U. S. Senators are in favor of woman suffrage for that State.

Physical Manifestations in Fitchburg.

Quite a sensation has been created among the good citizens of Fitchburg, Mass. Physical manifestations, similar to those which occurred at Newton Corner a year ago, have taken place recently in the house of one of the most respectable citizens of Fitchburg. The manifestations occurred in the presence of the domestic, an unsophisticated Irish girl. The landlord has closely scrutinized the strange proceedings, in company with many of his friends and neighbors, and they have not yet been able to detect the cause. The door-bell would ring when no mortal touched it. The wires were then separated from the bell, and yet it would ring. At other times the furniture would jump up and move around the room when no one was near it. In the kitchen a like general activity prevailed among the pots and kettles—a large kettle rose up from the sink and floated to the middle of the room and quietly landed on the floor, followed by several other culinary utensils. These manifestations occurred in broad day light, and while the parties were watching to detect, if possible, how it was done, as they could not see any visible force take hold of the articles. As none of the party are Spiritualists, or acquainted with the phenomenal phase of Spiritualism, they attribute the cause to electricity, a theory long since exploded. The invisibles will no doubt persevere till they are better understood in that locality.

The Music Hall Meetings.

As the time is rapidly approaching when these meetings are to commence, (Oct. 6th,) it is desirable that those who contemplate attending the course should purchase their season tickets at once. A strong corps of lecturers have been engaged, and in addition to those already announced, we understand arrangements have been made with Dr. R. T. Hallcock, of New York, who will speak in December. Dr. H. is a deep thinker, sound reasoner and firm Spiritualist, whom our friends will remember made an excellent speech at our State Convention last May, and one at the late National Convention, (which latter we shall print entire in due time.) The services of Prof. S. B. Brittan have also been engaged, and he will lecture in January. Prof. B. is one of the deepest thinkers, tersest writers, and oldest Spiritualists in our ranks.

Truly the managers of these meetings have secured an array of talent that will not fail to be appreciated by the large audiences which will assemble in the Music Hall to listen to these lecturers in behalf of our blessed faith.

We are informed by the management that efforts are being made to secure the services of Mrs. Cora L. V. Daniels, of New Orleans, for April.

The Indian Commissioners.

The Commissioners are at work. They have journeyed as far as Fort Sully. All along the route they held councils with the Indians, giving them presents of tobacco, cloth, blankets, sugar and pork. The Omaha agency was the first collection of Indians that the Commission tarried at. Here they found a Congregational Mission School where the young squaws went barefooted and sang missionary hymns!

The Santee chief said that the young men would go out and look at the country that the white man spoke of, and if it was as he said they would move in the Spring. Thus was one of the main objects of the Commission achieved, for these Indians were engaged in the Minnesota massacre and are a continual source of terror to the people of Nebraska. From Omaha the Commissioners go on the 11th to Julesburg, thence to Laramie, where, at the full moon in September, they expect to meet the Cheyennes and other Indians who are on the war-path. The Commission will then go to Fort Harker and try to visit delegations or hold councils with those of all the hostile tribes, and select for them reservations and afford them such guarantees of protection as to render it perfectly safe to go anywhere on the Plains. The Commission seem to be in favor of giving the Indians a tract to themselves in fee and protecting them in it from all incursions of whites, even, if need be, at the point of the bayonet.

The Picnic at Walden Pond.

The Union Picnic of last Wednesday, Sept. 18, was a success—if a pleasant company, fine grove, beautiful lake, boating, swinging, dancing, good speaking, etc., are concomitants to a success. As heretofore, however, just about the hour of starting the unfriendly clouds dropped a shower, which had the effect to considerably lessen the number of excursionists; but before the day was over the warm sun shone forth in full glory. Had the weather in the morning been pleasant, one of the largest, as well as one of the very best, Picnics of the season would have gathered at Walden Pond.

Dr. Gardner, presiding at the speakers' stand, began these exercises by reference to the late report of the Committee on physical manifestations before the National Convention at Cleveland, which subject proved to be the key-note of nearly all the speakers. He was followed with critical and pertinent speeches from Mr. George A. Bacon, a delegate to the Convention, I. P. Greenleaf, M. V. Lincoln; a finely delivered recitation by Master Doolittle, of the Charlestown Progressive Lyceum, Mrs. Susie A. Willis, Lizzie Doten, Mr. Warren, J. H. Bickford, C. Fannie Allyn, and Dr. Gardner.

On submitting to the friends present the question, whether there should be held another picnic at this place some time in October, there was a general response in the affirmative; so let all those interested, and their name is legion, look out for the next and last gathering this autumn at Walden Pond.

Dr. E. C. Dunn Coming East.

We are glad to learn that this eloquent and able speaker is on his way East, and will probably visit New England this fall or winter. His present address is Pan Yan, N. Y. He attended the National Convention at Cleveland, and his speech on the Lyceum question was considered one of the best made on that subject. He is a young man of prepossessing personal appearance, tall and graceful, with a voice rich and full-toned, and speaks right to the point, holding the attention of his audience to the end. He will have as many calls as he can attend to we predict.

For China.

Thomas Hunt, Esq., of Salem, called for China via San Francisco, on the 21st. He requested us to state to his numerous correspondents in different parts of the country, that it was impossible for him, under the circumstances, to prescribe for the sick, or even answer the many letters received by him just previous to leaving. Mr. Hunt is a capital medium, and we regret that his mission for the present lies at the antipodes, as we need his services at home. We wish him, however, a pleasant voyage and a safe return. Mr. Hunt goes to introduce modern Spiritualism among the Chinese.

Movements of Lecturers and Mediums.

J. O. Barrett, of Illinois, comes to New England in October, and is engaged to speak before the Spiritualist Society of Providence, R. I., on the 13th, 20th and 27th of that month. Other Societies East, wishing his services, can address him immediately at Sycamore, Ill.

Mrs. Abby Burnham, of Mass., is on a lecturing tour in Maine where she is cordially received, and her efforts to enlighten people on the Spiritual Philosophy are effective. She has lectured in Portland and the suburban towns. Her address is Portland.

Mrs. Laura DeForce Gordon and her husband left Colorado for California, Sept. 18. They go by the way of Boise City, Idaho and Portland, Oregon. She will be welcomed wherever she goes. The liberal feeling which prevails among the people of the Western world, indicates the certainty that her views on the Spiritual Philosophy will receive their earnest attention.

Dean Clark is engaged to speak in Chelsea, Mass., on Sunday, Sept. 29th, and in Braintree, Vt., during October. This able speaker is ready to make engagements for the fall and winter. He can be addressed as above.

Mr. White, on his way home from the Cleveland Convention, visited Northwestern New York, where he heard an address by Lyman C. Howe. In a note to us he says, "Mr. Howe is a fine lecturer. I have listened to his utterances and know. He is doing a good work."

A correspondent informs us that Dr. J. R. Doty, of Prairie du Chien, Wis., has been lecturing in West Beaver Creek, Iowa, with marked success. His clear and logical discourses have awakened not only great interest among the Spiritualists, but outsiders have anxiously listened to the unfoldment of the great truths of Spiritualism.

Mrs. Fannie T. Young is going West this fall. She will leave about the first of October. She has engagements to lecture in Illinois during that month. Her address is care of Capt. W. A. Whiting, Hampshire, Ill. Secure her services at once.

Mr. O. P. Kellogg, of East Trumbull, Ohio, is doing a good work in his locality. His time is divided judiciously in several towns. He speaks regularly in Monroe Centre the first Sunday in every month; in Andover the second, and in Thompson the third. On Sunday, Sept. 29th, he will lecture in Farmington.

Mrs. H. F. M. Brown will speak in New Boston, Ill., the four Sundays in October. She would like to speak week-day evenings in the vicinity of New Boston.

Susie M. Johnson lectures in Louisville, Ky., during October, and Geneseo, Ill., in November.

The Eddy Mediums, of Vermont, start the first of October on a Western tour for the purpose of holding public sances for the manifestation of the physical phases of the spiritual phenomena. The Western people are anxiously looking for these excellent mediums. Their route will be along the New York Central Railroad, shore line, and Michigan Southern to Chicago, thence to Iowa. Persons wishing to communicate with them should address their agent, J. W. Cadwell, Springfield, Mass.

Chelsea.

The opening lecture before the Spiritualist Association at Tremont Hall, was delivered by Miss E. H. Fuller, of Maine, on the first Sunday afternoon of this month. She lectured Sunday, Sept. 8th, and on Sunday 18th, finished her engagement here. This lady is a first class medium, possessing a fine physique, which gives her great strength and power. She is an excellent healing medium. Her lectures were well received; she has made a very favorable impression upon the Chelsea people, and her easy and lady-like manners have won for her many friends. May she ever prosper wherever she goes upon her good and glorious mission, carrying peace and goodwill to all, "opening the shutters and letting in more light" to the benighted, showing them "Dawning of hope and glimmerings of day," so that they, like the good apostle of old, may rejoice in the hope of a glorious immortality.

A new set of officers have been appointed for the Children's Lyceum, which is now in a very flourishing condition. The former officers have done their work with a good heart and will, they have borne their share of the burden, and have now given others a chance for a "spell" at it. S.

Lyceum Convention.

I am still in favor of having a New England Lyceum Convention. I have heard from the officers of some of the Lyceums, and they express themselves strongly in favor of it. I should be pleased to hear from others who are interested, as early as possible, so (if a Convention seems to be what we all want,) as to issue a call ere long. Those who see fit to communicate with me on the subject will please state their views fully in reference to the matter, and the time and place that they consider the most suitable for holding the Convention. I would say that Bro. Fuller, of the Worcester Lyceum, says in a letter to me, that the Worcester people would be pleased to have it there if desired, or would be equally willing to go anywhere else if the majority thought best. We shall hardly be able to have it much before the middle of October now. Come, friends of the Lyceum, let us take hold of the work in earnest. Our cause is a worthy one, and we will make the world respect it.

A. E. CARPENTER.

Putnam, Conn., Sept. 3, 1887.

Healing and Test Medium.

We cordially recommend to our friends and the public, as a very reliable test and healing medium, Mrs. Wyman, whose office is located at 20 Boylston street.

We intended to commence in our last issue the publication of the official proceedings of the Fourth National Convention of Spiritualists, and so stated. The reason of the postponement until next week was in consequence of the non-arrival of Mr. Finney's speech.

THE BANNER OF LIGHT is now popular even among unbelievers in Spiritualism. They say its essays are replete with profound thought; its children's department the chef d'œuvre of that class of literature; its spirit messages "curious" and "wonderful," to say the least; its editorials on the great questions of the day, excellent. This is because we are favored by the best talent in the country.

THE MERCANTILE LIBRARY COURSE OF LECTURES will commence in Music Hall in this city, on Wednesday evening, Oct. 2. Dr. Isaac I. Hayes delivers the opening lecture. Among those engaged for the course we notice the names of Rev. A. A. Willets, Rev. Rowland Connor, Hon. J. W. Patterson, Rev. E. H. Chapin, Henry Vincent, Esq., Horace Greeley, J. B. Gough and Rev. Geo. H. Hepworth, all men of brilliant intellects.

Ristori has returned to this country, and is playing an engagement in New York.

UTTER ANNIHILATION

CHILLS AND FEVER,
DUMB AGUE, CONGESTIVE
CHILLS, FEVER AND
AGUE

**AGUE,
AND ALL MIASMATIC DISEASES,
BY
THE GREAT SPIRITUAL REMEDY,
MRS. SPENCE'S
DOCTRINE AND ITS CURE.**

POSITIVE AND NEGATIVE POWDERS.

PEOPLE wonder that Mrs. Spence's **Positive and Negative Powders** cure so many different kinds of diseases. So do I. It is wonderful when viewed in the light of the old systems of medicine, or in any other light. But **spiritualism** is full of wonder in every branch of its active operations; and not the least of them all is the wide range of action of the **Positive and Negative Powders**, and at the same time the

munitory over diseases of so many different types and degrees. There is no curable disease, that is, no disease which is within the reach of medicine, but what the **Positive** and **Negative Powders** will cure, so rapidly and so completely, that it would seem as if they were designed and specially prepared for that special disease alone. This is true of their in **Dyspepsia, Neuralgia, Rheumatism, Pain and Aches** of all kinds, **Bronchitis, Cough and Colds, Asthma, Fevers, Diseases** of

Femules, Catarrh, Diarrhea, Dysentery, Amnesia, Deafness, Palsy and other diseases, as I have already demonstrated by the overwhelming testimony of both **Physicians and Patients**, which I have, from time to time, published in the **BANNER OF LIGHT**. It is also in the highest degree true of the **Positive and Negative Powders** for **Chills and Fever, Dumb Ague, Constipative Chills, Typhoid and Arago**, and a

other forms of **Miasmatic Diseases**. In fact, in these double forms of disease, with a **hot stage** and a **cold stage**, we see most beautifully illustrated the principle **Positive and Negative** in disease, and the complete adaptation of a Positive and Negative remedy to each phase which the disease puts on. And hence, so complete do the **Positive and Negative Powder** cure these diseases, and eradicate every vestige of them from the system, that, were it not for their equal

efficiency in other diseases, we would at once say that they were specially designed in some superior intelligence of profound insight and deep penetration, for **Chills and Fever** and their kindred diseases, and for their cure alone.

"A niece of mine at Little Falls was having the **Chills** every day. I gave her the **Negative Powders**, and she had no more Chills while I was there." (LEANDER ETHRIDGE, *Battle Creek, Mich., Aug 7th, 1967*)

"In Ague and Chills I consider them unequalled."
C. H. BROWN, of Illinois, who writes from Chicago.

"My little sister was completely cured of the **Asper** the last box of your **Positive and Negative Powders**," MARY S. CAFFEY, *South Charlestown, Clark Co. Ohio, Aug. 8th, 1867.*

Fever since last Easter, had but one slight Chill after using the Powders. Two or three Powders cured another member of his family of the **Neurastgia.**" (JAMES WITHERSPON, Newport, Kentucky, May 22d. 1866.

(MRS. ANNE INGRAM, *id.*, *Franklin*, May 8th, 1866.)
The day after yesterday I was seized with a violent cold,
and cough, Mrs. Louisa Drabbin, in Hudson.
The doctors had given her up to die. She had the Chills
and Fever, and they could not break them up. They said
when quinine would not break the Chills, it could not
break the fever. The Negative Powders broke the Chills,
and the Positive Powders cured her cough.
I was out there she coughed all the time. They are the best
Cough Medicine I ever did see." (MRS. MARIA INGRAM, *ibid.*)
Bergfeld, Dane Co., Wisconsin, Feb. 22d, 1866.

As both the Positive and Negative Powders are
referred to Chills and fever, and as we now
in boxes containing both kinds, that is twenty-two Pos-
itive Powders, and twenty-two Negative Pow-

The Powders will be mailed, postpaid on receipt of the price.

For the price, and all other particulars, are my advertisement in the *LANCET* or *LIGHT*, in another column headed, "The Irresistible Army of WINESNAKE, &c."

PAYTON SPENCE.

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Three Months for Nothing.

ALL new subscribers to the **American Agriculturist** for 1868, received in September, 1867, with money shall receive that money for 30 days.

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The Best Family Paper.
The Best Children's Paper.

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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.*

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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
Sept. 21.-4w Street, Boston.

DR. J. WHIPPLE,

WHO HAS BEEN exercising his remarkable powers in healing the sick in Worcester, Springfield and other places, with a success equal to that greater than that any Healer in the country, has taken rooms in
HARTFORD, CONN.,
 NO. 78 TRUMBULL STREET,
 Nearly opposite the Allyn House, where he may be found until October 1st. Aug. 1.
DR. H. SPENCER SPARK
 OF the New York and Brooklyn Electro-Therapeutic

Medical Institute will sail for **London** in **September** where he will remain one year in **healing the sick** and **restoring upon the higher development of the race**, and the **life of health**. 4w*-Sept. 1

BOARDING.—ROOMS to let with board by day or week at 54 Hudson street, Boston, Mass. Sept. 21.—4w

TO LET.—Pleasant Lodging Rooms, at 47 In ana Place. References exchanged. 2w*-Sept.

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. M. Conant.

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or 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, (up stairs), on MONDAY, TUESDAY and THURSDAY AFTERNOONS. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. 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 Holy Spirit, whose wisdom will finally lead every soul unto the Kingdom of Heaven, we would breathe thee a prayer of thankfulness for as much of thy life and purposes as we have been able to understand. Thou didst give unto thy servant a long earthly pilgrimage, and as he wandered upon Time's shores, he gathered many shells there, and he has carried them on, to form a cabinet in that spirit-land. And in the Eternity of that spirit-land still he wanders on the shores of that great ocean, which is constantly casting up shells here and there for his inspection. For, oh Lord, thy manifestations are endless, and the soul when it has passed through one series of experiences, goes on to another, and still to another, knowing no end, but journeys round and round thee, its central sun.

Oh Lord, our Father and our Life, thou hast ever heard the prayers of thy children. Thou art no stranger unto them, for when the soul is in agony, it prays for deliverance, and when it is joyous, it sends forth its song of thanksgiving perpetually. Oh Lord, the soul lifts up its thoughts to thee, praising and praying alternately forever and forever.

Oh Spirit of Love, we pray thee most earnestly for a speedy deliverance from the Shades of Error; for a speedy entrance unto the Morning of Truth and Wisdom.

Oh Lord, we would put away our childishness and murmur no longer, but with a song of thanksgiving upon our lips we would mount the hill-tops of wisdom and drink at the fountains where we shall find satisfaction. We thank thee for thy ministering angels of mercy that are walking the earth—those great souls that desire to benefit humanity; and for those smaller souls who do not seem to understand thee in thy greatness, who seem to have no idea that thou art great and wise and full of mercy and love to all thy children. Lift, oh Lord, the scales from their eyes, quicken their senses, and let the fire burn brightly. Oh let them turn to thee, praying earnestly for truth. And grant that these messengers of truth from thine holy courts shall draw nigh unto them and be the means of leading them unto that King of Glory who is all merciful and full of love. Oh Father, whose Divine Life is everywhere, we believe that thou wilt finally fold them to thine own beneficent heart. That we were not mistaken thou hast given us abundant evidence; and our experience in the spirit-land tells us that we were not mistaken in thus believing, that we did not place our hopes upon a something that would fail us. No, we placed our hopes in that Infinite Spirit of Truth, as should all who desire earnestly to find a home.

Our Father, may thy children comprehend all thy blessings as they fall through sunlight and shade everywhere. Oh let them understand them, and appropriate each one, not alone to their own use, but to the use of the whole human family, that they may not say, "So that I enter the Kingdom of Heaven I am satisfied." But let every soul say, "Oh Lord, my spirit cannot be satisfied until every soul finds a rest in the Kingdom of Heaven."

Father, we praise thee to-day, as we ever have, and we ask that thy children may learn to love thee more truly, to worship thee more sincerely, to lay aside all their petty differences of opinion, and come into the clear light of thy love, drinking from the fountain of Everlasting Truth. Amen.

July 1.

Questions and Answers.

CONTROLLING SPIRIT.—Now, Mr. Chairman, we will do whatever we may be able to toward answering your questions:

Ques.—Will the Intelligence inform us what is meant, or what we are to understand by the end of the world and the bottomless pit, spoken of in John's Revelation? Does it mean the end of certain ages of probation or schools of progression of spirits for good or evil?

Ans.—There are as many different conceptions of this idea or problem as there are souls who are capable of conceiving. Absolutely you are constantly passing through the end of the world. You live in the present, not in the future; and as you advance out of the present into that which is in turn but the present to you, you are leaving the world of past eternity behind you. A certain class of ancients believed that at a certain time the world would be destroyed by fire. There are a class of modernists who believe the same to-day. But they fail to understand that the world is constantly being destroyed by fire. That element is perpetually burning up, destroying the old and forcing you into the new. Now as regards the bottomless pit, that is a child of heathen mythology. There was a certain lake in Egypt that constantly sent forth a poisonous vapor, and it could give life to no kind of animal or reptile save that which was most hideous, most poisonous, most inimical to human life. And at certain seasons of the year this lake emitted a very strong effluvia of brimstone, and at all seasons was said to be surrounded by a blue mist, and in this mist the souls of the damned, so the ancients believed, were said to enter, that they might look forth upon the inhabitants of this world to gratify their senses. The ancients also believed that this lake had no bottom; that it was the entrance to a bottomless pit, and that somewhere therein the devil resided, or a great monstrosity that moderns as well as ancients sometimes call the devil. This error took deep hold upon the people, or certain class of that time. The root struck deep, and the tree was very large; its fruit very extensive. There is ample proof of that all over the land. North, South, East and West, there

are minds who still believe in the existence of a bottomless pit, in the personality of a devil, who will one day call to his embrace all those unfortunate beings who are without the pale of some particular church. We do not believe in the existence of any bottomless pit such as the ancients believed in, but we believe that there is a spirit possessing all these external forms, hideous though they may be, that it would be worth their while to seek and earnestly analyze. This belief in a bottomless pit must have originated in this idea. The ancients believed that sorrow was ever present with some portions of the human family. Strive however they might to banish it, it was with them; they could not pass beyond it. It was seemingly, mentally speaking, a bottomless pit, a something that never did have a beginning, and so far as mortal life is concerned, never would have an ending; for while the soul is passing through the rudimentary changes of mortal life, it will know sorrow. The bottomless pit of despair will always be open to every soul until it has outlived the crude condition of mortal life. Then, perchance, though we do not know, the soul may pass beyond the boundaries of the bottomless pit.

Q.—By "An Investigator": A laborer near Philadelphia was killed by the falling of an iron bar. For months after his death he appeared to his wife every Sunday evening. His footsteps and his voice were heard by all the inmates of the house. He no longer appears in visible form, but his wife and others hear raps. Now this case, which we took pains to authenticate, suggests a few inquiries. First, can persons of low development, or persons who die suddenly, manifest themselves more easily than others? Second, do such persons, as they progress in spirit-life, lose their power of appearing in visible form to friends on earth? Third, could this laborer have appeared to his wife and talked with her in audible speech without the presence of a medium?

A.—It has been determined by men of science in the spirit-world, that all souls who enter that life, leaving what is called a fullness of animal magnetism behind them, are more able to return, clothing themselves, so far as form is concerned, after the manner they were clothed here in their earthly lives. Scientific men determine that this animal magnetism determines that thing, and they alone having thrown off that animal magnetism, therefore it can be used by them alone. When the spirit passes through an experience of severe sickness, and by fever or severe pain burns up or uses up that magnetism, that animal life that is so necessary to the going out of the external form to the spirit, then it is almost absolutely impossible for the spirit to return personally identifying itself in external form. All persons who die by violence, return making clearer and more satisfactory demonstrations to their friends than those who die otherwise. We cannot tell why this is so, except there is a certain amount of vigor pertaining to their magnetic life that remains in form, in position, here in earth-life. After a time that magnetic life becomes absorbed by surrounding elements. Disembodied spirits are sometimes able to clothe themselves with external forms, so as to make themselves in a condition to be perceived by senses mortal. In some instances they have allowed their friends to hold, for a time, some portion of themselves, such as, perhaps, a lock of hair. Well, that lock of hair has been formed of its own magnetic life, and the person can retain that magnetic lock of hair for a time; but when it is absorbed or drawn off by surrounding elements, then it disappears. So it is with the spirit who shows himself at the place spoken of. When he has used all the magnetic life that belongs to him as a spirit, then he can no longer present himself to his friends in the form.

Q.—Does it take a vast length of time for the disembodied spirit to separate itself from its former magnetic life?

A.—Sometimes it takes a long time, a good many years. I have made the acquaintance of a spirit recently, who tells me he has been in the habit of manifesting to some friends of his in Germany for the last forty years. On the night after his departure he manifested to his family, and has made frequent manifestations of the same kind during all the forty years. And he tells me he expects to continue them while his magnetic life lasts. How long it will remain he cannot tell.

CHAIRMAN.—I saw to-day a form before me that seemed to be a bishop. Some spirit beside me said the spirit referred to passed away one hundred years ago. The form was shown very clearly indeed.

A.—Very likely. We have some most excellent chemists in the spirit-world. They have a peculiar faculty of combining elements in form.

Q.—By D. M.: Why, as there is a spirit-land, are so many millions of spirits permitted to roam over or inhabit the earth?

A.—To some souls the earth is the spirit-land—their spirit-land, their home, their dwelling-place. Therefore they have an absolute right, by virtue of the law of earth and the law of their own being, to dwell here, even though their bodies have crumbled to dust centuries ago. You have very strange ideas concerning the spirit-land, many of you. You do not seem to understand that the spirit-land is everywhere on earth—in the distant stars—everywhere. There are localities entirely beyond the range of human senses, that are the spirit-land; and the locality that you inhabit is the spirit-land. You seem to imagine that because the spirit passes out of the physical form, it must of necessity retire from earth forever. It is not so. The same souls dwell on the earth now, that did hundreds of years ago. They have never left it. I have not. Why, I expect to be here on earth, preaching good news to those souls who are in darkness, a thousand years hence. I hope I shall, at all events.

Q.—By the same: How are hunger, thirst, and other similar wants which spirits are said to feel, satisfied?

A.—Every material thing has its spiritual or inner life, and it is that spiritual or inner life that the soul disembodied deals with. For instance, if I wish to quench my thirst with water—not that that satisfies you or me when in the body—I take the spiritual part of that water you have here, to quench my thirst. I make use of all the forms of earth-life, while I dwell here, that are necessary to my unfoldment. That is a right I have. If I want to sit under the shade of a forest tree, I do so; but it is that spiritual part of the tree that outlives all form. If I want to listen to the roaring of Niagara, I can do so; but it is that spiritual, internal life, that is so much pleasanter to my senses than that external roaring was while here.

Q.—Are we to understand that the glass of water the spirit partakes of is such only in imagination?

A.—It is an absolute reality—no imagination whatever. Now you cannot look at the Falls of Niagara without thinking of them, and you surely could not think of them if they had no inner life. All thought takes external form by coming in contact with the inner life of the thing

thought of. You will learn that it is absolutely true, when you are a freed spirit, that all things have their inner lives, their spiritual lives. These blossoms, referring to a vase of flowers on the table, will, so far as you are cognizant, fade away. The leaves of these blossoms will fall, and the atmosphere will take up the spiritual part of them. And it is that that the soul in its disembodied state enjoys so much. All these glorious forms have their inner lives. If it were not so, there could be no external, that which has expression only in material forms. Oh yes, there are grand mountains in the spirit-land, as there are on earth; and it is not simply imagination, but reality.

Q.—Will you explain how Jesus returned and made himself tangible to his disciples?

A.—Precisely upon the same principle, by the same method that modern spirits return to their friends. You have just listened to an account of one who returned in Philadelphia. He returned by the same law Jesus made use of. The same law holds good now. It will never fail those who are in rapport with it.

Q.—Are the letters left here answered by the Intelligence that answers the questions at the opening of the circle, or by those they are addressed to? I have never received an answer to any letters left here that had any reference to the matter contained in them. The last I left was answered thus: "All right, Uncle Lyman," which was no more of an answer to my letter than it would be to the questions asked here. I have no spirit friend or relative by that name. Please inform me who answers the letters, and why I do not receive answers to mine?

A.—They are answered by whoever is selected for the occasion, whoever are deemed best fitted for the task. Sometimes those spirit friends called upon are able to come within the natural atmosphere of the medium or spirit in control, and are able to give clear answers; sometimes the contrary. Sometimes these questions have no soul in them, not enough for the spirit to take hold of. You do not put your whole mind upon the question. It is drawn off for the time being, and instead of putting your own mind for the time being on that little world, it is perhaps thousands of miles away. It is your own life that becomes the light by which the spirit reads the question therein contained. July 1.

Susie Bridgman.

[How do you do?] I'm well, but father is n't, and I've come to send him a message; yes, sir.

My adopted brother came here some time ago, and he could talk, and he sent a message to father and mother, and I thought I would try to-day, because they said he might. His name was Louis Bridgman. Don't you remember him? Mother called him Louis. My name is Susie Bridgman; and my father has been sick, and I don't want him to come to live with Louis and me, because mother would be so very lonely, and grandma, too. And so Dr. Fisher said, and Uncle Bridgman—he was a physician—I must come here, or go to mother, and tell them that he must take the best of care of himself for the next fourteen months. If he did not do this, they said he would be liable to come some any time. You see, he had a—he had a paralytic stroke, and Dr. Fisher says if he has another he'll come to us. And we do n't want him to. So he must be careful and heed his impressions. They say if he does that, he'll stay on earth a good many years longer. If he don't, he'll come and see us pretty quick. We'd like to have him come very much, for Louis and I have got such beautiful things to show him; but Uncle Bridgman don't want him to. You see, I've been in the spirit-land the longest, and I have many things that Louis has n't, and we have both a great many things to show him.

Oh, we tried so hard, both of us, to make our father and mother know we could come; and when they began to see these things, we were rejoiced. Don't you think! We had a grand jubilee when we lived.

[Do they think you can return?] Oh, yes. Why, mother was here one day when brother Louis came here and spoke. Oh it was such hard work to make them believe. But our teacher said, when they did believe, it would be all the better for us that they didn't believe when we first came.

You won't forget to ask father to be very careful, will you?

Don't forget to say this message is from Susie, will you? [No.] July 1.

James E. Shelton.

Well, my dear sir, what can you do for a way-farer like myself? [What I can.]

Well, sir, I was born in Kentucky, but lived most of my life in Virginia; spent some few years here North; died here, what I conceived to be death.

My name, James E. Shelton—not Sheldon, but Shelton. I have friends in Portsmouth and vicinity, Virginia, that I am very anxious to reach, of course, like all who come here; and there are many things which I would not care to say in this public way.

I am very thankful that I am here. You have been kind enough to open the way to all of us. I understand your platform is entirely free, which certainly is a very kind act upon your part.

I have a younger brother, Charles, that I should be most happy to come into communication with. He is of a liberal turn of mind, and I am in hopes I can readily reach him, and through him the rest of my friends.

There has been a certain sadness possessing my spirit ever since I became a dweller in the so-called spirit-land. I cannot tell why, but I am not as happy as I could wish. Perhaps the thought that I am dead to my friends is the cause. If it is, the sooner I work in that direction the sooner I shall become happy, no doubt. I said to my brother something like this, when I entered the army. He was not able to go into active service, therefore did not enter the service. The substance of what I said to him was this: "Charles, if I die in battle, if it should be my fate to fall during this rebellion, I want you to carry out certain directions—which I gave him—which unless they are carried out will be a great misfortune to others." Well, he promised me in good faith he would, and he has not yet fulfilled his promise; for if I am able to judge aright, he don't seem to understand how to begin the task. He says, "I will do this as soon as it is clear to me." But I promise to make the thing plain to him, if he'll only give me a half hour's time in conversation. I only know that it is not to be hoped that he will come here; but I earnestly hope that he will look out some medium near home, if there are such there, so that I may come, and not only relieve myself, but relieve him. For, if I am able to see aright, it is annoying him some. And the persons mentioned in connection with those circumstances to him, are in need that the directions be speedily carried out. So the sooner my plan is put into action, the sooner they will be happy, the sooner I shall be.

I am very thankful to you for your kindness. Hope I shall be able to return it some day. July 1.

William Putnam.

Is this Boston, sir? [Yes.] That's what I supposed. I am entirely ignorant concerning this modern mode of spirit return, although I have been in the freed state of the spirit-land since '61, October, '61, and I believe it is now '67.

I was mortally wounded at Ball's Bluff, and died the following day. My last thoughts were something like this: "I'm glad to die in this way, but as I am the last of our family, it will be hard for my mother." And I found it was particularly hard, because my friends are not in the possession of this knowledge of spirit return that you are in possession of. Therefore the sting of death is with them, while God in his infinite mercy has removed it from you.

I enjoyed a pilgrimage of twenty-one years only when here, and the name I bore was William Putnam, or Willie, as my family called me. By that I shall be known.

I had many friends in the field—two uncles, who fell very near the time I did—and they are all exceedingly anxious to return. I was the nephew—perhaps you know him—of James Russell Lowell, one of your distinguished literary men. He was my mother's brother.

You perceive I am short-breathed. Well, I had intended to banish all remembrance even of the scene of death, so-called, from my mind at this time; but it came to me with the taking on of a human body again, and so I live for a time in the weakness that was mine then.

But I would have my friends know I am happy. Although I find there is nothing in the spirit-land as I expected, yet it is far more glorious, and far better adapted to the needs of our souls, than the heaven and hell taught us by our modern and ancient clergymen. [Did you reside in Boston?] Yes. Now I desire my friends to know that I am very earnest in my hopes of coming to them; coming to them clearly as a distinct and positive personage; as Willie Putnam; as I was when here. I want to come to them; and if I am not satisfied in convincing them of my identity, it will not be because I have not tried hard to.

Remember, sir, I went out in October. I had no thought of being called at that time. The severe part of the action was over, and I had been detailed to go to the front to attend to the wounded, and was trying to do what I could for a wounded comrade, when I was called upon by the Father to go higher. [Where did your funeral take place? Was your body brought this way?] Yes. July 1.

James Riley.

I am from the 16th Massachusetts, sir; yes, sir; and I suppose I have a wife and two children in Boston; and that's what brings me here.

Now, sir, I had no thought I could come back in this way when I was here, because I never was in the way of knowing about it. But I don't like to be behind in anything. Nothing would annoy me so much in battle as to be in the rear. Well, sir, I wanted to have the first cut, anyway, and it's not my fault if I didn't come in the first boat; yes, sir, I come right back quick as I could. And my name is Riley, sir; my name is James Riley; yes, sir, that is what I was; don't know how long I shall be that, but I was James Riley. I was an Irishman clear through, out and out.

I hear tell about these things, hear my old mother in Ireland tell of the place where the "spook" could come—that is, the ghost. You know what that is, I suppose. Ghosts you call them. The old woman, and all the folks in the old country, believed in the coming back of the spooks to earth after death.

I not go to Ireland, not go to places where the spooks are said to show themselves; but I have come here, and I want to be heard, and I want them to know I can come; want them to give me the chance to come where I can talk with my folks as I do here.

Oh the Pope and I is good friends, or will be soon, so the folks need n't be afraid to let me come. Oh, I am a Catholic; just as good a Catholic as I was when here. I've not got to heaven. I am in purgatory. I know that it is not the kind of purgatory that the Catholics understand. It is an intermediate state. But they don't know what it means. They think it is a place souls are thrown into to be cleansed from sin before they can enter heaven. 'Tis n't so.

Well, sir, don't forget I am from the 16th Massachusetts, will you?

Oh, I was talking with your Patrick Murphy, the chap that came from Dover, New Hampshire, who makes the manifestations to his wife there, and he told me the last thing he did was to take the molasses cup and turn it on Mary's head. He'd been making pretty strong manifestations, and his wife went to the priest about it. The priest said he would never come any more; he had left the house forever. The priest made the cross on the wall, and said some sort of a prayer, so the spirit would be driven from the house. Well, all the time the priest was in the house—he was a good medium himself—and all the while he was at Mary's house, Pat was drawing a good share of vitality from him to work with. He saw he was.

Oh, that Pat is the smartest fellow we have on our side. He's a raising the devil generally. He's got a tip-top medium. [Where?] In West Cambridge. She don't know him. He tells her it is Pat; that's all she knows about it. Now you see it is Pat Murphy; but he can't talk through Mary, and he can talk through this one. But he can make the manifestations, upset molasses cups, and all that. He had the greatest laugh about that putting the molasses on Mary's head. What do you suppose he wanted the molasses for? He wanted to make some strong manifestations that night, and he wanted the water for a conductor, so he thought himself of turning the molasses on Mary's head, because he knew she'd wash it off with water. Oh, he's told me all about coming here. He said you knew him all through.

Well, now, you won't forget me, will you? [Oh, no, sir.] Massachusetts, James Riley. [Some of the folks at the State House may look you up.] I hope they'll look me out to the tune of a hundred dollars. [Are you short?] No, sir; but it would come handy, you know, to the folks that's left. We didn't get much pay; not enough to pay for shelling out the bodies. But it's all right. [The pay will come sometime.] Yes, sir, the pay will come sometime, I hope, though I don't expect it. Oh, if I can come back once in awhile, that will be pay enough. Good-by, sir, and a jolly going out to you when you come, July 1.

Scenes opened by John Pierpont; letters answered by H. Marlon Stephens.

MESSAGES TO BE PUBLISHED.

Tuesday, July 2.—Invocation: Questions and Answers: Brigadier-General George C. Strong, to his friends; Ephraim Harris, to his friends; Clara Pope, to her friends; Rev. Mr. Fulton, of Boston; Lowell F. Wood, of Charleston, Mass., to friends.

Monday, Sept. 2.—Invocation: Questions and Answers: Jonathan Peirce, to his friends; Prof. Farraday, to his friends; Susie Hammond, to her mother; in Cincinnati; Victoria Perkins, to her friends in Alabama.

Tuesday, Sept. 3.—Invocation: Questions and Answers: Edward Revere, Assistant Surgeon in 20th Mass. Regt.; Ezra Hildreth, to his friends; to his wife and children; John Quincy Adams, from his mother's home, California, to his mother; Lucia M. Sargent.

Thursday, Sept. 5.—Invocation: Questions and Answers: Arthur H. Hovey, 18th Mass. Regiment; Col. Jesse Gove, 2d Mass., to his friend, Col. Titman; Sally Redon, to her son John Samuel J. Hilton, to his mother; James Quinn, High Street, Boston, to his brother, John.

Monday, Sept. 9.—Invocation: Questions and Answers: Magellan, a medium, murdered in Philadelphia; John Hollingsford, to his friends; in New York; to his mother, in Illinois.

Tuesday, Sept. 10.—Invocation: Questions and Answers: Edward J. Hovey, to his mother in Alabama; John Gove, from Missouri; Tom Atterton, who died in New Orleans, Sept. 10th, 1867; Cecilia Barnes, of New York, to her friend, Sophie Wilkinson.

The Spirit-World.

Life in the Spirit World.

Recently we have had placed in our hands a manuscript containing what purports to be a communication from a person in the other world, who says she was born in Hartford, Conn., in 1821, and named Mary Moore.

The account she has furnished of her life here, her sickness, death and resurrection is very interesting, but so long, that instead of giving it entire we have had a synopsis prepared containing the material portions of the narrative which we commend to our readers, some of whom, no doubt, will be able to recognize its similarity to other cases within their own knowledge. Judging from her own account, Mary must have been beautiful, highly cultivated, affectionate, and the idol of her parents and friends.

When about seventeen years old she became devotedly attached to a young man, whom she was led to believe reciprocated her affection, and who subsequently proposed marriage, though he was, as she soon had occasion to learn, affianced to another. The knowledge that she had been deceived changed the whole current of her hitherto joyous life, and rendered her almost insane. She shunned society, became gloomy and sad, and soon showed signs of disease, which rapidly gained foothold, until consumption came and finished the work, in spite of all the remedies her parents could bring to her relief. The real cause of her difficulty was unknown, and therefore much that they did for her was but an aggravation of her case.

It is the old, constantly repeated tale, of misplaced affection, disappointed hopes, physical disease and death. But she says she does not blame the author of her suffering, because he has already been sufficiently punished, and she has through her sufferings been blessed, as otherwise she could not have been.

Early in life it appears that she had joined the Presbyterian church to which her parents belonged, and through the church and its teachings she sought to find rest. But no rest came, and when it was found that she must go, and the minister came to make his last prayer, it was like ice on her heart—cold, formal, lifeless and unsatisfactory. Even then her spirit sight had been opened, and the room seemed filled with her spirit friends, many of whom she knew had preceded her, waiting to conduct her to her new home and her new work.

After lingering a little over her body, around which her almost heart-broken friends on earth were mourning, she was taken away by the heavenly band, singing as they went of the wonderful love of the Father, of whom she had been taught so much that was false and abhorrent to her. They soon reached what seemed to her to be a new country, where the scenery was so beautiful as to transcend the power of language to describe. Here she found a splendid mansion surrounded by gardens, full of flowers, intersected by walks or avenues in every direction. The walks seemed to be paved with a soft substance like velvet of the most beautiful colors, arranged in harmonious forms of flowers and fruits like a carpet. She did not observe them, though no doubt she soon learned, that the substance of which she speaks as like velvet, was really the interior or spiritual life of the minerals with which the avenues were lined.

She says the walls of the mansion which was to be her future home, were like highly polished marble—or it may have been (as others have described) of some semi-transparent material, which permits sufficient light in the interior, without any openings for the purpose.

On the balcony of this dwelling was a band of richly attired musicians, who were engaged with the rest in welcoming her advent into the new and joyous life. All seemed arranged to give her the greatest possible amount of happiness, and every fibre of her being was full. But for the presence of her spirit friends whom she had known in earth life all would have seemed like a dream, and one not possible to be realized. Everything was perfect.

After resting for a period and listening to the rapturous music, she was conducted to the entrance of the dwelling and there met by a bright, beautiful spirit and his companion, who appeared to have charge of what she had seen, and who welcomed her more cordially if possible than had been done before.

She was then informed that as her life on earth had been short, and her opportunities for learning what was to be done for suffering humanity insufficient, it would be necessary for her own development, that she should return and find some person still in the body through whom she could act for the benefit of those remaining in ignorance and disorder on the earth she had left.

While this work was going on, the beautiful dwelling into which she had just been introduced would be her place of rest after her labors, and when she had accomplished her mission it would with all its heavenly surroundings be her own, to share with her partner in her work.

She was soon seized with an uncontrollable desire to enter on her mission, and with a band of bright spirits with whom she had been joined, she returned to earth and saw how much misery, both physical and spiritual, was to be relieved.

After some search, she was attracted to the person through whom she has now communicated, (Dr. J. C. of Paris, Ill.), as one who by his organization and temperament, as well as his profession, could best aid her in her purposes. It was a long and arduous work to reach and liberate him from his creed-bound faith which he was so unwilling to abandon. But her perseverance was rewarded at last with victory, and her medium made a happier, as well as more useful man. He is now with his whole soul engaged in the great work of ameliorating the suffering condition of his fellow-men, and is highly successful.

But his guardian and co-worker says that although the result of his labor is satisfactory, even now, only an eternity can show the whole fruit of the seed which he is so faithfully sowing.

The communication concludes with an address from the spirit to her own sex, who, she claims, have a position in life and duties to perform as important as their brothers.

She warns them against surrendering their affections to man's keeping until there is certainty that they will be reciprocated and respected. She says, be man's equal and helpmate, but never his inferior, as the church and false notions of society would make her.

Hopefully she speaks of the dawn of a better, brighter day, when the slavery of woman shall cease, and her true position be recognized.

We ought to add, that the entire communication is eminently interesting and instructive, and teaches not only that those who have gone before can return to earth, but that if they would do so, especially in cases like this where the life here has been short, or under such conditions as to interfere with true development.

