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OBSESSIONS AND REMARKABLE SPIRITUAL MANIFESTATIONS.

STATEMENT FROM A. E. CARPENTER,

what unsteady in his habits. His wife, Mattie, was a fine-looking young woman, something over twenty years of age, active and intelligent, yet possessed of an exceedingly passionate and violent disposition, which, when aroused, was manifested in uncontrollable storms of rage. As is often the case when a husband takes his wife home, Mattie and the old lady did not agree very well, nor did Mark always maintain that kindly bearing toward her which she considered was due from a husband. These facts gave rise to more or less disputes, which, before being ended, usually drew in the whole family, to some extent, and generally terminated by Mattie getting very augry and leaving the house, declaring that she would never darken the doors again. But time always cooled her temper, and after two or three days she would return, to remain until another storm would produce a similar result.

Thus things continued, until one day they had

storm would produce a similar result.

Thus things continued, until one day they had an uncommonly severe and violent altercation, which ended, as usual, in Mattie's departure. But little notice was taken of the matter, the rest of the folks supposing of course she would return as she had always done. Imagine the surprise and horror of the old gentleman when he arose the next morning and found Mattie lying on the plazza of the house, dead. A post mortem examination revealed the fact that she had taken arsenic sufficient to cause death, or in other words, she

over in the burying ground, but it soon appeared that she was not there.

On the same street, and near Mr. Lind's house, is an eating saloon, kept by one Thomas Capwell, who had in his employ a young man by the name of James Philips. I would here state that I am personally acquainted with Philips, and I am willing to vouch for his truthfulness and honesty. He was not a Spiritualist, and up to this time had not seen any of the phenomena; in fact, knew nothing whatever about the subject. Some little time after the afore-mentioned facts took place, Mr. Capwell went away, leaving the saloon in charge of Philips. One day during Mr. Capwell's absence, it was noticed by Mrs. Capwell and others that Philips appeared very strange. He had a peculiarly wild look, and when spoken to would respond only in monosyllables, if at all. His appearance and actions were such as to lead the people to suppose that he was suffering from

a temporary attack of insanity.

Mrs. Capwell, knowing that there was some two hundred dollars in the money drawer, thought she would secure that, and went to get it, but to her consternation found it gone. She inquired of Philips what had become of it? He affirmed that he did not know; and although his person and the premises were thoroughly searched, no trace of the money could be found. He continued in that peculiar state of mind all day, and at nine o'clock locked up the shop and started for home, as usual. But instead of going home, he went directly to Mr. Lind's, and entering the kitchen where the old gentleman and wife were sitting, took a lamp and went up to the room formerly occupied by Mark and his wife. The old people, supposing that Mark had sent him on some er-

About ten o'clock Mark came home, and before About ten o'clock Mark came home, and before entering the house he was surprised to see a light in his room. He inquired who was there. His father replied that Mr. Philips was, asking if he did not send him. Mark passed up stairs and opened the door into his room, and beheld, to his utter astonishment, James Philips dressed in his wife's—Mattie's—clothes. I will here state that Philips is a man somewhat below the medium size.

When Mark had sufficiently mastered his sur-prise to speak, he inquired of Philips what he was there for? The reply was, "I should like to know who has a better right in Mattie Lind's bedroom who has a better right in Mattie Lind's bedroom than herself? Why did n't you come home before? It's time we were in hed. Come, get ready, and let us go to bed." But Mark being completely confounded, not understanding the case, having seen little or nothing of the trance before, did not readily assent to the proposed arrangement. This aroused the amiable disposition of his late spouse, and she insisted upon his immediate compliance, in terms precisely similar to those employed in former days. The old folks, hearing the familiar sounds, rushed up stairs. The sight of the old lady did not serve to allay the wrath of the already enrazed Mattie, (for it was her in full control of the medium Philips,) and she expressed herself in strong language, much of which is not found in polite literature, stating that she was not dead, as they had supposed, that they had not got rid of her so easily, and she had come back to have her revengs both on Mark and the old woman; it was her determination to kill Mark Lind if she could; and as if to verify the statement she hurled a pulpatic at the on Mark and the old woman; it was her determination to kill Mark Lind if she could; and as if to verify the statement, she hurled a penknife at his head, which barely missed him, and stuck half the length of it in the door panel. This demonstration had the effect to make the whole party heat a trace where Mark brought in the rear

a rope, which he did, and by passing it through the handle of the door and winding it around the banister of the stairs, he succeeded in keeping the door fast.

The senior Lind then called in a Mr. Lucian, who is a Justice of the Peaco, and when people get into trouble they always send for him, no matter what it is. He also called in Mrs. Capwell. Happilly, Mr. Lucian is a Spiritualist. He describes the scene as being somewhat ludicrous when he arrived. He asked the old hady what the trouble was? She replied—"I do not know: Jim Philips is up stairs, and he acts just like Mat. Lind for STATEMENT FROM A. E. CARPENTER,
AND REMARKS BY J. M. PEEBLES.

Mr. Corpenter's Statement.

Editors Banner of Light:

I have finally concluded to gratify the request so often made for me to write out an account of the surprising spiritual manifestations that took place in the village of Putnam, Conn., where I reside. I am well aware that story telling is not my forte. All I can do is to state the facts as they occurred, according to my own observation and the testimony of reliable witnesses. In doing this I shall give the real name of the medium and most of the parties, with the exception of the family in whose house the principal manifestations took place, as they were not Spiritualists, and might object to having their names made that I am not prepared to substantiate.

The opening events of the statery date hack to the month of September, in the fall of 1866. At that time there was living in a substantial two-story dwelling house, not far from the railroad station at Putnam, a family whom we will call, for convenience sake, Lind. The members of the family were Mr. Lind and wife, both being some what advanced in years, and their son, Mark Lind, and his wife, Mattle, who had rooms in the house, boarding with the old people. The senior Mr. and Mrs. Lind were members of the Metholist church, and considered respectable and well-to-do people. Mark had been in the army, and become some what unsteady in his habits. His wife, Mattle, was a fine-looking young woman, something over twenty years of age, active and intelligent, yet possessed of an exceedingly passionate and vice was a fine-looking young woman, something over twenty years of age, active and intelligent, yet possessed of an exceedingly passionate and vice was a fine-looking young woman, something over twenty years of age, active and intelligent, yet possessed of an exceedingly passionate and vice was a fine-looking young woman, something over twenty years of age, active and intelligent, yet possessed of an exceedingly passionate and vice was a fine-looking

the army, and which had been lost for more than

the army, and which had been lost for more than a year.

The next morning Philips was oblivious of the night's and most of the day's proceedings. When he went to the shop, Mrs. Capwell asked him about the missing money. With much surprise he asked, "What money?" "The money that was in the drawer." "I suppose it is in my procket book, where I always put it nights," taking it out; and there, sure enough, it was, all done pocket book, where I always put it nights," taking it out; and there, sure enough, it was, all done up in a nice package, with a string tied around it. "Ah!" said he, "who has fixed it up like this? I certainly did not do it." He was evidently unconscious that the money had been missing. No one knows where it went to this day, only Mattie says that it was one of "her tricks."

After this Mattie often took control of Philips, and whenever she did she was always for going to Lind's." She said she was determined to have her revenge on them some way! They had caused

her revenge on them some way! They had caused her to suffer, and she was going to return the compliment! I had considerable talk with and endeavored to show her how wrong it was for her to entertain such feelings, but all in vain; she was inexorable. I conversed with Philips about her. He told me that he could always see her ation revealed the fact that she had taken arsenic sufficient to cause death, or in other words, she had committed suicide by poison. Of course it created a great sensation in our village, and for a time nothing else was talked of but the tragic death of the young and beautiful Mattie Lind.

Even great excitements cannot always last, and so ere long, the peopee believing that Mattie's death had closed the scene, ceased to give the subject thought. But it seems there was an afterplece to come, which was not laid down in the programme. To be sure, Mattie Lind's body lay over in the burying ground, but it soon appeared

But he was not destined to continue in this un-certain state long. One day he saw approaching him a spirit which he describes as a large, noble and very pleasant-looking man. This spirit spoke very kindly to him, saying. "You are very much annoyed by this bad spirit that seeks to use you for an cull purpose. I have come to take charge of

for an evil purpose. I have come to take charge of you, and to prevent her using you to any injury. You need fear her no more. Trust me, and I will guide you free of danger."

Since that time, whenever Mattie has come and expressed herself vindictively, she is immediately made to retire by this benign and good spirit. He gave his name as Moses Figenbaum, a German by birth, lived in New York when he entered spirit life, and did business on such a street, giving the number; told all about his family, &c. We of course knew nothing of such a person. One day an old German peddler came to our place, who lived in New York. He stopped at Mr. Capwell's, and Mrs. C. asked him if he ever knew Moses Figenbaum? He said he did, and was well acquainted with him. On being questioned, he corroborated every statement that had tioned, he corroborated every statement that had been made through Philips. This to us was a

been made through Philips. This to us was a very satisfactory test.

Philips tells me a very remarkable circumstance, the truth of which is testified to by Mr. Capwell and Lind, which took place about this time. He says, "I was waked up one night about two o'clock, and saw my bedroom door opened, and Mattie Lind entered with a pencil and paper in her hand. She approached the bedside and spoke to me, saying, 'Mark Lind agreed to meet me to-night. He has not done so. I am going to write him a letter.' She sat down at the stand and wrote. I noticed that the pencil and paper were unlike any that was in the house, After writing for a time she arose and went out."

The next day Mark Lind came into the shop, and while there Philips was entranced by Mattle,

The next day Mark Lind came into the shop, and while there Philips was entranced by Mattie, and she said to him, "I wrote you a letter last night, and carried it and put it on my grave in the cometery. You will find it there, under the evergreen wreath. I tore the wreath to pieces—I am sorry I did so. Under the remnants you will find the letter." Mr. Capwell proposed to go with him to verify the truth of the statement, so they hath want over to the converger which is experienced. they both went over to the cemetery, which is a mile from the village, and coming to Mattie's grave they found the evergreen wreath torn to pleces, and under the remnants they found a letter directed to Mark Lind, in the handwriting of

Since the good spirit has controlled Philips, Mattie has been powerless to use him as an in-strument to wreak her vengeance on the objects of her hatred. But it seems that her wrath is still unquenched, and it is more than whispered that she has commenced business on her own responsibility, and strange sounds are heard and sights seen at Lind's. True it is that Mark Lind is an unhappy if not a haunted man.

Such is the substance of the stary, as near as I

Such is the substance of the story, as near as 1 am able to express it. All the parties mentioned still live in Putnam, and can be consulted in reference to the truthfulness of the account. I presume that I have left out many important terns, but enough is mentioned to prove this one of the most remarkable manifestations on record. It is interesting because the facts throw much light upon the condition of spirit existence, and

are thus made very instructive. are thus made very instructive.

It should be borne in mind that these manifestations came spontaneously, wholly unsought, into a family who were not Spiritualists, and through a medium who was neither a Spiritualist. stration had the effect to make the whole party beat a hasty retreat. Mark brought up the rear and shutting the door after him attempted to hold it; but although he had the haudle of the latch and the medium the "catch," he was unable to do so, Mark is a man weighing nearly two hundred pounds. He called his father to bring of her sufferings, shows that death does not make

Remarks by J. M. Peebles.

No illumined thinker can ever force himself to believe that evil as an end-evil essential and malignant, absolute and endless-can exist under the moral government of an infinite God-a God, soul of all things; in Nature, goodness, in essence, love. And yet, to the mental investigator, there are conditions looming up, there are diverse actions, resultants of human conduct in the moral world, designated by all scholars and sound philosophers as evil. Comparison is elemental in human nature. Contrasts there must be. Can better terms be found, then, to express certain qualities, certain properties and relations in the physical world, than straight lines and curves, heat and cold, light and darkness-better words to express certain moral conditions in the conscious reasoning world than wisdom and folly, truth and error, good and evil? Relative in significance, of course, and consequently all the more

applicable to men and spirits as finite existences. That there are educated and ignorant, good and bad men on earth, are not debatable propositions. Death, more chemical than psychical, a mere musical ripple upon the ocean of life, and neither a snasmodic educator or saviour, there necessarily must be educated and uneducated, good and evil spirits, in the summer and winter lands of the future-the higher and lower conditions of the Hereafter, so constantly peopled from this earth. And yet, they all constitute a banded brotherhood and sisterhood of interests, and are the subjects

of eternal progression. Admitting an intercommunion between this and the spirit-world - a conscious presence of spiritual beings, and minds influencing minds, as among the facts connected with the Spiritual Philosophy, it is as natural as evident that all classes of spirits may, under conditions adapted to their magnetic and spiritual states, impress, inspire, entrance, and at times partially and then again completely control mortals. Proofs upon this point are numberless. The higher operating influences are usually denominated entrancements and inspirations; the lower, possessions

and obsessions. THE VOICE OF HISTORY.

There is no dead past. All life is perennial, eternal. God lived, spoke through all the infinite past, and that past flowed into and shaped the present, as the present will mold the future. Those egotists who would ignore the wealth treasured in the tomes of the old historic ages, would pull the beards of their fathers and spit on the human beings, with little or no reference to their graves of their grandparents, because, forsooth, they happened to have been born before them. In old speculate India, when the Vedas were casting their spiritual bloom more than six thousand six hundred years since, according to a celebrated European scholar mentioned by Godfrey Higgins; in mystle Egypt, ere the annual rains of many thousand decades had rusted the glittering hieroglyphs upon her pyramids; in sunny Syria. birth-place of the Old and New Testaments; among the profound Magi of Persia, and the stargazers of Chaldea; in classic Greece and proud, opulent Rome; among the stern Scandinavians, the sabled sons of Africa and the wild Indians of North America, we have the same chain of testimony, the same willing and unwilling witnesses to the existence and power of demoniacal obses-

DEFINITIONS-OBSESSION.

Obsession is from the Latin obsessio-besieging; the state of a person vexed or besieged by evil spirits-i. e., lower orders of spiritual beings.

Necromancy is from the Greek, nekros. corpse, and manteia, divination, implying the method of foreknowing future events by calling unon the dead and questioning them. Dr. Brown says the Israelites brought the practice with them from Egypt. Moses condemned consulting media -those with "familiar spirits"; but he certainly would not have legislated against and condemned what did not actually exist.

Devil and demon should never be confounded. They are not interchangeable terms.

The Greek term for devil is diabolus, and signifies slanderer, traducer, spy. The Orthodox Dr. Campbell says: "The word diabolus, in its ordinary acceptation, signifies calumniator, traducer, false accuser, from the verb dlaballein, to calumniate. Hence we read in I Tim, iii: 11, "Even so must their wives be grave, not slanderers (diabolous), sober, faithful in all things." Here, the nious women of the early Christian Churches are exhorted not to be slanderers-literally, "not to in references to the Devatas and Soors - good be devils." Jesus says, John vi: 70, "Have not I angels and subordinate celestial being and to chosen you twelve? and one of you (Judas) is a the Dews, Assors and Danoos—evil spiritual the

DEMONS DEFINED.

used like Theos and Thea of individual gods. It Buddhism. Gotama found it when he there made is defined and used by scholars, lexicographers and classical writers thus:

Jones-Demon, "the spirit of a dead man," .. fiend." Grote, the celebrated Grecian historian, declares

same in Greece." Lucianus, a Greek writer, born at Samosata, in

Archbishop Whately says: "The heathen authors allude to possession by a demon (or by a or no distinction) as a thing of no uncommon occurrence."

Alexander Campbell says:

"The demons of Paganism, Judalem and Chrisfanity were spirits of dead men. Euripides, (Hipp. v, 141) makes the chorus ad-

dress Phedra: "Oh young girl, a God (demon) possesses thee; it is either Pan, or Hecate, or the venerable Corybantes or Cybele that agitates thee."

Dr. Campbell says: All Pagan antiquity affirms that from Titan and Saturn, the poetic progeny of Celus and Terra, down to Æsculapius, Proteus, and Minos, all their divinities were ghosts of dead men, and were so regarded by the most crudite of the Pa-

gans themselves.' Dr. Lardner writes:

"The notion of demons, or the souls of the dead, having power over living men, was unicersally prevalent among the heathen of those times, and believed by many Christians."

Philo Judieus writes, (we quote from Yonge's Translation,) referring to the departed and im-

"Which those among the Greeks that studied philosophy call heroes and damons, and which Mosos, giving them a more felicitous appellation, Moses, giving them a more felicitous appellation, calls angels, acting, as they do, the part of ambassaiders and messengers. Therefore if you look upon souls, and demons, and angels, as things differing indeed in name, but as meaning in reality one and the same thing, you will thus get rid of the heaviest of all difficulties, superstition. For the people speak of good demons and had demons; so do they speak of good and had souls.

* * Hence the Palmist David speaks of the operation of evil angels."

Plato, speaking of a certain class of demons. BAVS:

"They are dismons because prudent and learned.

Hence, poets say when a good man shall have reached his end, he receives a mighty destiny and honor, and becomes a dremon ac cording to the appellation of prudence."

Hesiod, in his "Works and Days," has these

lines: But when concealed had destiny this race, Dæmons there were, called holy upon earth, Good, ill-averters, and of Man the guard;

Holy demons by great Jove designed." Worcester, in his synonymes, says: "Demon is sometimes used in a good sense; as, 'The demon of Socrates, or the domon of Tasso '-and then, to Illustrate, quotes from that fine author, Addison: My good demon, who sat at my right hand dur-

ing the course of this whole vision," &c. That learned savant, Cardan, honored with the friendship of Gregory XIII, says:

"No man was ever great in any art or action, that did not have a demon to aid him."

Ralph Waldo Emerson writes: "Close, close above our heads The notent plain of de nons spreads : Stands to each human soul his own,

For watch, and ward, and furtherance. Sometimes the airy Synod bends, And the mighty choir descends,

And the brains of Men thenceforth Teem with unaccustomed thoughts.'

Demons, then, in the general and best acceptation of the term, signify the spirits of departed moral condition. Accordingly, Cudworth defined demon, "angel or flend." The Orthodox, who believe in a semi-omnipotent devil-sectarists, the superstitious and ignorant, consider all demons "evil spirits"-that is, irredeemable, fallen an-

Some of the older classic Grecians, Egyptian Jews, most German rationalists, and not a few Universalists, who theorize outside of facts, and the recently well established principles of psychologic science, regard "demons," all the spiritual beings of the spirit world, as perfect and holy. The truth lies between these extremes. Demons are simply the immortalized men of the other life-spirits occupying various planes or mansions in that "house not made with hands"—the temple of the Eternal.

ANCIENT HISTORIC REFERENCES.

The roots, the first principles of religion, such as an intuition of God; a sense of human dependence; confidence in a Divine government; distinction between human actions, good and evil: belief in immortality; the guardian care and diverse influences of spiritual beings, are among the radical elements of all religions. All enlightened nations have transferred to and preserved some or all of these dogmas in their records. Others have retained them through tradition. In those marvelous books, the Vedas, we get near to that distant source of religious thought and culture which has fed the different national streams of Egypt, Syria, Persia, Gree e and Rome; beside: making such an impress upon the minds of the old Christian fathers as to induce St. Augustine to startle even his admirers by saying: "What is now called the Christian religion has

existed among the ancients, and was not absent from the beginning of the human race until Christ came in the flesh, from which time the true relizion, which existed already, began to be called Christian."

The Vedas, Puranas and Upanishads, abound method of destroying their influences. Upham says this "doctrine of demons, in full force to-Demon, in the Greek, is daimon, to know, a god, day in the island of Ceylon, is older than his appearance, 540 B. C. (Ast. Res. viii, 531.)

J. C. Gangooly, a young Brahminical priest, visiting this country a few years since to study its Cudworth-Demon, "a spirit, either angel or customs, said in substance to Rev. W. A. Baldwin, a friend of ours, that the spiritual phenomena was nothing new to him; adding, that among the that "demons and Gods were considered the Hindoos it was old as their national history. He further assured Mr. Baldwin of the existence of a class of seers in his country who lived by the Syria, used demon in the sense of "departed profession of clairvoyance; and that those remarkably gifted with this spirit power not only healed the sick much after the manuer of Jesus Christ, but cast out demons. He then described God, for they employ the two words with little their psychologic method of casting out these demons, declaring he had often been an eye-wit-

The Chaldean philosophy, with whom at Baby-

lon the Jews had so much to do, has an elaborately constructed system relative to the obsessional powers of demons. Speaking of the devices they employ to carry out their arts and selfish schemes, Psallus, quoting from Marcus, of Mesopotamia, says:

"They effect these things not as having dominion over us, and carrying us as their slaves whithersoever they please, but by suggestion; for applying themselves to the spirit which is within us, they themselves being spirits also, they instill dis-courses of affections and pleasures, not by voice

courses of affections and pleasures, not by voice verberating the air, but by whisper insinuating their discourse.

If the insinuating demon be one of the subterraneous kind, he distorted the possessed person and speaketh by him, making use of his lingual organs to convey his ideas.

Others stop the voice, and make the possessed person in all respectives.

respects like one that is dead." No one can fall to see the resemblance between these paragraphs and the language of the New Testament. Take an instance from the gospels:

"And one of the multitude said: Master, I have brought unto thee my son, which hath a dumb spirit; and wheresoever he taketh him he teareth him, and he foameth and gnasheth with his teeth, and pineth away. • • • And the spirit cried and rent him sore and came out of him; and he was as one dead; insomuch that many said, He is dead."

The learned Marcus, writing of another kind of lemon—undeveloped spirit—says:

"And because it is irrational, void of all intel-lectual contemplation, and is guided by irrational phantasy, it stands not in awe of menaces, and for that reason most persons aptly call it dumb and deaf, nor can they who are possessed with it by any other means be freed from it, but by the divine favor obtained by fasting and prayer."

See a similar account in the ninth chapter of Mark, where a Jew brought his son to Jesus, possessed with a dumb spirit:

"And Jesus asked his Father, How long is it since this come unto him? And he said, Of a child. * * * If then caust do anything, have com-

passion on us and help us.

Jesus said unto him, If thou canst, believe; all things are possible to him that believeth.

And straightway the father of the child cried out and said with tears, Lord, I believe; help thou with a unblief.

out and said with tears, Lord, I believe; help thou mino unbelief.

When Jesus saw the people come running together, he rebuked the foul spirit, saying unto him, Thou deaf and dumb spirit, I charge thee come out of him and enter no more into him. And the spirit cried and rent him sore and came out of him, and he was as one dead.

But Jesus took him by the hand and lifted him up, and he arose.

up, and he arose.

Then Jesus said to the disciples, This kind can come forth by nothing but by prayer and fasting." Aware that these demonfacal possessions of the

New Testament have been the subject of much discussion by the learned for the past hundred years and more, we comment upon the matter in no dogmatic spirit. The ancient fathers, however, several Neo-Platonic writers of eminence, and the most distinguished commentators, with great unanimity agree that these obsessions literally occurred. The position of carping" Rationalists. that these demons were nothing more than lunacy, epilepsy and sundry diseases, must seem to every sound thinker exceedingly weak and illogical; and for the following reasons: I. These demoniacs of the gospel records and

contemporary literature are represented as differing widely from more insane and epilentic individuals. In Matt. iv: 24, the Greek terms show this contrast in a marked manner. See also Luke iv: 33-36. And verse 41, as compared with the 40th, presents the contrast still more direct. Dr. Clarke, commenting upon the 24th verse of the 4th of Matt., says, "Possessed with devils-demoniacs. Persons possessed by evil spirits. This is certainly the plain, obvious meaning of demoniac in the Gospels." (Com., Vol. V, p. 62.)

II. If demons were simply natural, physical diseases, was it not a matter of the highest importance that Jesus should have undeceived his contempories, Jews and Greeks, upon this vital point, thus correcting the erroneous and pernicious philosophy of the age? But he did not in a single instance. To say, as some have, he accommodated himself to the prevailing notions of the times, is simply to say, in the language of another, "He who came to bear witness to the truth, accommodated himself to a lie." Suppose we were to substitute diseases for demons in the scriptural accounts. Take, as an illustration, Mark xvi: 9. reading," Now when Jesus was risen, * * * he appeared first to Mary Magdalene, out of whom he had cast seven devils" - daimonia, demons, Who, with any scholarly reputation at stake, would assume the responsibility of giving us such a rendering and exegesis as the following: "Out of whom he had cast seven devils "-that is, seven. diseases, lunacy, lumbago, dyspepsia, rheumatism, colle, pneumonia and the measles!

III. These obsessing demons could not have been diseases and lunatics alone, because they conversed intelligently with Jesus, uttering propositions undeniably correct, and such as were happily adapted to the occasion. On the other hand, Jesus addressed these demons-spirits-as thinking, conscious individualities, and commandedthem, as beings distinct from the obsessed or paychologized parties, to leave. The Rev. Dr. Wolff, who labored so long as a missionary in Asia, informs us, in his "Life and Travels," that obsession. is common to this day in the East. He relates. several cases that came under his own observa-

In a late English paper's selections from a periodical printed in India, we find the following:

The Carnatic (India) Telegraph says:
"Casting out devils in India is extensively prac-"Casting out devils in India is extensively practiced by the natives; but there is much difficulty to get at the truth. We were present a few weeks ago at an exercise of exorcism. The possessed was a girl of about sixteen, hale and hearty in appearance, and withal 'very good looking,' as is the expression applied to native women. She was much excited as she accompanied, or ratherwas much excited as she accompanied, or rather preceded, the exorcist, and broke out occasionally into singing and dancing with an energy and manner which showed that she had no self control. The party which went with her stopped at a tree on the way, when the exorcist desired her to hat. His command instantly brought her prostrate before him, and she rolled on the ground in violent

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contortions. He then said to the obsessing demon,

The girl seemed now weak and exhausted, and could hardly walk forward with a steady pace. She was held by one of the male assistants of the briest, and conducted to a tank where she was bathed, somewhat like our Baptist sisters, in her clothes, and came out of her own accord, hardly yet in her right mind. Her exorcist demanded of her to tell him her demoniacal name. She sharply turned upon him, and with a scream uttered her name. He then inquired how many devils had possessed her, to which she replied five."

In the writings of the early Church Fathers, Ignatius, Clemens, Origen, Basil, Gregory of Nyssa, Chrysostom, Ambrose, Augustine, &c., are frequent references to ecstasy, visions, spiritual gifts and demonlacal obsessions.

Judge Edmonds, in his "Spiritualism as Demonstrated from Ancient and Modern History," says: Jesus of Nazareth, the founder of the Christian religion, found this belief in devils (demons) fast rooted in the Jewish faith at his advent to earth. It had not its origin with him. He found it there, and recognized it as a truth."

Neo-Platonism was founded by Ammonius Saccas. The Neo-Platonist authors, Plotinus, Porphyry, Inmblichus, Proclus and others, as well as the Pythagoric writers, abound in occasional accounts of theurgy, celestial magic, spiritual agencles and wicked demoniac influences. Plotiuus speaks of "demons, mostly invisible, ruling the air." Porphyry, dwelling largely "upon the folly of invoking the gods in making bargains, marriages and such like trifles," strenuously condemned the lower phases of soothsaying and divination, as tending to obsession. Iamblichus, the Cœlo-Syrian that passed to spirit-life in the reign of Constanting the Great, wrote largely of the Indian, Egyptian mysteries, enchantments, demons, and their power to influence and obsess mortals.

In brief, the archives of the ages, the history of all nations, are fruitful in facts proving the truth of obsessions; and the psychologic facts of the present century corroborate the general facts of the past upon this subject. As sen-waves go and come, so civilizations and mental tendencies even, move in cycles.

"The new is old, the old is new, The cycle of a change sublime
Still sweeping through."-WHITTIER.

Who is not acquainted with the writings of the great German poet and author, Justinus Kerner, the celebrated Zurich professor?

Strauss, in one of his friendly papers when making the amende honorable to Kerner for his severe criticism upon the "Secress of Prevorst," gives the following agreeable description of life

"A more beautiful or refined hospitality it would be difficult to encounter in any dwelling. Amongst the numerous strangers who each year visit Kerner's home, there is not one whose pecuvisit Kerner's home, there is not one whose peculiarities are not recognized and to whom especial attention is not paid. • • • No wonder is it that here persons tormented by cril spirits seek for aid and henling! The good spirit must infallibly drive away the cell demons. An Angel of Peace appears to brood over this household. A sense of order, of quiet gaiety and benevolence is seen to beam from all countenances, is felt in all that is beheld and heard."

William Mosilit, the emiront English outbor

William Howitt, the eminent English author, of whom a recent American tourist in Europe writes: "Though he has passed the three score and ten years usually allotted to man, remains vigorous, hale and healthy as a lad of twenty," prepared a very able paper awhile since for the London Spiritual Magazine, relating to "John Darrel, the Exorcist," spiritual influences, demoniacal possessions, &c. Near the commencement of his carefully prepared article he says:

"The complacency with which men of science, of philosophy, of literature, regard themselves and their illumination in this respect, is, as I have said, an amusing spectacle to all; and there are now very large numbers, who are become aware by the outeroppings on the surface of society of a legion of significant facts, that so far from having outlived and dispersed the Dark Ages, as it regards everything relating to the grand science of psychology and the true light of the spiritual side of this world, and the whole body and compass of the next, the so-called Dark Ages were in reality the Light Ages of Spiritual Knowledge; and of pneumatic and theological knowledge. Take, for instance, such a book as Dr. Cudworth's 'Intel-

In this paper, Dr. Harnsett assures us that "Miss Margaret's demon was as great an adept in millinery as Master John's in divinity." To which Mr. Howitt adds of her and others:

"The fact of the dexterity and ability of persons during these trances, so superior to anything they were capable of in their normal condition, seems to have made as little impression on the skeptics of that age as of this. One would think that so curious and constantly recurring a phenomenon, would immediately have arrested the attention and excited the inquiry of every man of sense, not to say of science; but the superstition of skep-ticism, the pride of knowinguess, is the most s olid of all superstitions.

Four of the devils (demons) who possessed these children, we are told, were admirable dancers, one whistled melodiously, and two, who possessed the youngest girls, talked Latin. Here again, how comes it that men who thought themselves capable of observation, did not wonder how young pirls could talk Latiu? Mr. Starkie, however, determined to try what power there was in exor-cism. Darrel was sent for, and assisted by two other ministers, More and Dickson, after several hours of prayer, the fits of the children began to abate—a voice from one of them crying, 'I must go! I must go! I cannot stay! The place is too hot to hold me!' and the expulsion was effected. It is stated that for several weeks there were zealous efforts on the part of the demons to got back again; and that they succeeded for a time with one of them but finally the cursin all was with one of them, but finally the cure in all was

complete. 'It is hard,' says Dr. Cooke Taylor, 'to discover where enthusiasm ends and imposture begins-or, rather, both are so closely interwined in most grent fanatics, that it would not be fair to accuse Darrel of being wholly an unbeliever in his own exploits. Certainly, very hard indeed, and after what we have seen ourselves, would be very stupid. It is still harder to discover how education can so completely besot men in general, that they no longer can tell the difference betwixt what is possible and impossible to human beings in a normal condition. When people can sing, preach, talk languages that they never learned, and perform actions that are actually impossible to them in their ordinary state the meet incredito them in their ordinary state, the most incredi-ble of all things is, that men of education, and especially scientific men, do not at once see that there is something in these cases which in the interest of science and of truth generally deserves looking curiously into. To go on witnessing such things, wondering at them, half believing them, and then relapsing into the usual imbecility of talking of imposture, fanaticism, hallucination, superstition and the like is a condition of mind so disgraceful, that we know of nothing more pitiable. Splendid as are the modern truths of science they never can trach their full close till pittable. Spiendid as are the modern truths of science, they never can reach their full glory till they link themselves on to that infinite and immaterial world, where they shall develop themselves forever and forever, furnishing to the noblest and mightlest faculties of the human soul the food and action of an eternal felicity."

The above naturally suggests the propriety of relating some of the circumstances attending a case of obsession that recently came under our own eye. William White, Rev. J. O. Barrett, A. E. Glies, Esq., A. E. Carpenter, and others, were witnesses of the same.

A few weeks since there came to Boston a sad yet fine appearing lady, Mrs. ---, from ---, a medium, and a graduate from a Medical Institution. having in charge her obsessed sister. Invited, urged, we visited them at their boarding house. Deeply were our sympathies enlisted. It was a

trolling powers, in connection with debilitated health and a mental unbalance of the nervous system. The aural or electric emanations surrounding her seemed, to the clairvoyant eye, dull, hazy and heavy as fog. The psychologizing influences evinced a determination to accomplish certain purposes. These they were not backward in telling. At times they would give fine tests, then dance, fight, swear, sing, preach, laugh, cause violent contortions, foaming at the mouth, then cause test communications to be written out, and clothing to be burned.

Though sad and sickening, it afforded us a valtion." Speculative theories concerning such pheechoes from hollow caverns.

It ought to be stated here that the mother of these women has been clairvoyantly gifted for some thirty years, and that this obsessed daughter has recently, through calm, elevating influences and wise magnetic treatment, been comnletely relieved.

Under date of June 13th she wrote us:

••• "I am advised by Dr. B—— to remain where I am at present, rather than return home, lest mental trouble in connection with old associations, cause a return of the obsession. This obsession, admitted to be such by Dr. B—, seems session, admitted to be such by Dr. B —, seems, for the time being, entirely done away with. To be sure, I see spirits plainly as ever. Last night the spirit form and face of my dear father bent ever me, waking me from a partial slumber; but I have no more manifestations, except a little wri-ting by impression and drawing symbols."

Why was she thus obsessed? is the inquiry. Why was the wounded soldier in Russia attacked by wolves? The fatigue and the wounds offered the condition for the attack; so physical disease, involving the nervous system, mental inharmonies, and unhealthy, unbalanced brain-conditions. afford the inviting requisites for obsession—that of American Spiritualists, when more critically is, for strong psychological, and also for a general studying the principles of life, the necessity of mingling of controlling influences from selfish, temperamental adaptation, the potency of psychoscheming, undeveloped spirits.

but rather grew worse." Friend Hayward, high-transfiguration. purposed, aspirational in nature, and himself influenced by a circle of powerful harmonizing magnetic spirits, has proven himself (as have Dr. A. P. Pierce, Dr. E. C. Dunn, and others,) very efficient in treating these cases. It seems a speciality with him. In this document before referred to, after expressing the opinion that "Threefourths of those considered insane are only under more or less control from disorderly, illadapted or evil spirits, and curable by displacing these influences and substituting those higher and better," he adds: "I could not believe in Spiritualism unless I believed in both good and Pictured with an art the great Master might boast, evil spirits, and controls from the spirit-world of all grades, some vexing and obsessional, others uplifting and inspirationally exalting."

It will be remembered that the famous physicist, and English physician, Dr. Garth Wilkinson, published an able pamphlet a few years since upon this subject, asking such of the medical fraternity especially as were connected with Lunatic Asylums to recognize in Spiritualism—in magnetism and spiritualistic treatment—the surest remedies for restoring the insane and the obsessed, (so-called insane) to sanity and a healthy organic balance.

While yet in the clerical ranks one of our minstering brethren, an excellent man, became a medium. He fought the controlling influences, The deep eyes of your darling, your Mary each gaining the mastery by turns. These spirits, exceedingly positive, would wreuch tools from his hands, touch the Bible not very tenderly, and dashing from his hands utensils of labor, books and pamphlets, bid him "Go forth," and do his She has guided and guarded your spirit each day, missioned work. Taken to the Lunatic Asylum, Utica, N. Y., he was, through ignorance, basely treated. When released, he came directly to our house, in Oswego, N. Y., and though called sane he was still a medium, negative, and thus necessarily open to all sorts of psychological influ- Her spirit with swift thought did answer your ences from mortals and immortals-a clear case of obsession. During one day of his stay, being entranced, he gave some fine communications; then suddenly seized by another influence, be stamped his feet, gnashed his teeth, foamed at the mouth, and seizing Mrs. Peebles, lifted her into the air by the head, saying it was symbolic of woman's elevation." A very large majority of the subjects of obsessions coming within the The white hand of your darling, your Mary. range of our observation, or hearing even, were religionists, churchmen or clergymen.

IS IT NOT DANGEROUS?

If uncultured evil spirits yex and obsess media. under certain conditions, is not Spiritualism dangerous? Yes, dangerous as the sunshine, that, falling alike on flowers and weeds, the just and the unjust, produces an occasional sun-stroke; With pitying eyes, and a soul full of love. dangerous as the spring rains, that sweep away old rickety bridges; dangerous as steamers, that And has lured you by powers which rarely can now and then send bodies down to find graves under green sea-weeds; dangerous as mining, rallroading, telegraphing. Shall we therefore dis- The sweet truth of your darling, your Mary. pense with them? Shall none pursue geological pursuits because Hugh Miller committed suicide? Briars are apt to abound where berries grow, and all blessings are subject to abuses. It is one of the offices of guardian angels to protect their mediums from the inharmonious magnetisms of unwise, perverse spirits; and the psychological at-

tractions of deprayed mortals. HOW TO AVOID THEM.

Obsession being adverse, inauspicious psychological influences, cast upon the organisms—the thoughts and feelings of individuals by such spirits as are necessitated in accordance with the immutable laws of compensation to range for a season the lower plains of spirit existence, the preventive lies in good health, good nature and a true life—in the cultivation of broad, loving, aspirational, aims-a firmness of moral principle-a urpose to do, dare, live the right—a calm trust the overshadowing presence of the Infinite, and the boly watch-care of those beautiful angels that delight to do the will of heaven. Ill-health, nervous affections, dejection, despair, suspicion, jealousies, expose the subject to obsessions, or they offer suitable conditions for demons inclined to fun, mischief or base schemings, to carry out their selfish plans. Truth attracts the true, wisdom the wise, love the lovely, charity the charitable, and purity the pure of all worlds.

THE REMEDY.

Kindness and firmness, aspiration and selfreliance, pleasant physical, social and mental surroundings, with gentle, harmonizing, magnetic influences from circles of spirit-eletricians through noble, pure-minded media-these are the remedies. Speak to the obsessing powers as men, brothers, friends; reason with them as members of a common Father's family, and at the same orders. During the last twenty years more than time demagnetizing the subject, bring a healthier, seventy million dollars have been transmitted to

elevating influences to the patient's relief. Jesus's wonderful power consisted in this: He was the child of love; sweet in his nature; harmonial in organization; intuitive and inspirational; consecrated and attended by a "legion of angels"; all of which peculiarly fitted him to "cast out demona"-that is, to dissever by will-power, voice and touch, aided by his angels, the magnetic relations weven by low spirits around the unfortunate media of his time. He "cast seven demons" out of Mary Magdalene, says the record; that is, he dissevered the electric chains, or demagnetizing, dissipated the aural emanations thrown about nable lesson in the line of psychologic investiga- this woman, thus destroying the sympathetic relations and psychological influences thrust upon nomena are of little more value than senseless and into the very tissues of her being by those seven demons—spirits. Those who lack in organic balance and symmetry of mental expression, being negative, and hence sensitive and psychologically mediumistic, are the more often subjects of disorderly control, during the changes incident to development. Such excite our sympathy. We would brush away every tear-relieve them of every thorn-thrust. And yet in no possible way would we convey the thought of their non-responsibility. All mortals, as conscious reasoning beings, are the subjects of individual responsibility. Of those most gifted, the more is required. It is enough to make good men sad and angels ween to see the efforts in given directions, to fasten all mediumistic shortcomings on to the spirits; thus virtually making the spirit-world a scape-goat for all the ills of this. Influence is not absolute con-

Socrates, the Grecian Spiritualist, and Jesus, the most eminent Spiritualist of Judean growth, put forth every possible power to perfect themselves in the highest knowledge and freshest mental philosophy of their time. And these millions logic force, the attractive and repellant relations Before us lies, in written manuscript, a very of mind to mind, (whether in or out of human interesting account of an obsession in New York bodies,) and the special conditions as well as the of thirteen years' standing, from the pen of Dr. general laws connected with and governing me-A. S. Hayward, Boston. The party is a young dimuship, will see the indispensability of investiwoman. The family-highly respectable-had gating and comprehending science, the importance spent quite a little fortune consulting several em- of system, order, purity of purpose, consecration inent physicians, and with results similar to the to the best work of the age, and of living lives so one mentioned in the Evangelists-"She suf- beautiful and heavenly, that angels will delight fered many things of many physicians, and had to daily put our hands into the shining palms of spent all that she had, and was nothing bettered, theirs, and lead us up on to mountains of hourly

[Original.] "THE PICTURE."

BY ACHSA W. SPRAGUE, THROUGH CORA L. V. DANIELS, MEDIUM.

'T is but the pale shadow of beauty you see, Unveiled to your mortal vision, The image of one whose rare leveliness blooms In the radiant regions elvsian. The form of your darling, your Mary.

Though rounded and lovely each feature, Yet 'tis but the shadow of her you loved most, Your fond child, your heavenly teacher, Your daughter, your darling, your Mary.

See now where she stands in the radiant light, Which her heavenly goodness discloses, The wreath of rare blossoms, her thoughts snowy white.

And her lips, like her heart, full of roses, Like the heart of your darling, your Mary.

With lilies of purity on her fair breast. And her eyes like the stars in their splendor, Yet soft in their love as the glances which rest In the eyes of the white dove so tender,

Though 'tis many a year since they bore her away,

To repose in the earth with its flowers, In your brightest and bitterest hours,

When dark sorrow enshrouded your heart in its

pall, And your soul vainly strove to recover, call,

And did mantle your sad spirit over With the love of your darling, your Mary.

When over your spirit the tide of deep wrong Was hurled by the world's bitter scorning, Her voice bade thee ever look up and be strong, Her hand guided thee to the morning.

And when love's bright challeb, as pressed to your

Proved a poison which blackened your spirit, She brought you the nectar that she ever sips From the fountains which all may inherit, The pure love of your darling, your Mary.

She has borne you away from each sorrow, move.

That no conqueror ever can borrow, Never more in dark sadness and woe shall thy

Boul Lose its wonderful boon of her presence, For already thou seest the heavenly goal, And your pathway is filled with its pleasance-

With the smile of your darling, your Mary.

Around thee caressingly shall her thoughts play, Her fair arms thy being entwining, And the light of her love, like the dawning of day, Shall allure thee from ever repining-The rare love of your darling, your Mary.

And when at the last thy earth being is o'er, As the Day-God sinks down in his splendor, And above the rich purple of twilight's dim door One bright star flings its radiance tender, Like the eyes of your darling, your Mary,

Her bright soul will wait at the sunset of death, To conduct you across the dim river, And the waters which quench there the frail mortal breath,

Shall enkindle thy day-light forever, Like the soul of your darling, your Mary,

'T is but the dim shadow of beauty you see; But 't was given to bring her love nearer, Your thoughts through that image can inwardly

The rare beauty which then will be dearer, When you clasp her, your darling, your Mary. Philadelphia, Pa., June 8, 1868.

During the last year the Irish in this country sent home the sum of two million seven hundred thousand dollars to their relations. Of this sum more than a million dollars was in prepaid passage clear case of disorderly mediumship, or low con- | purer magnetism, and calmer, higher and more | relatives in Ireland of emigrants.

Children's Department.

BY MRS. LOVE M. WILLIS. Address, No. 16 West 24th street, New York City.

'We think not that we daily see
About our hearths, angels that are to be,
Or may be if they will, and we prepare
Their souls and ours to meet in happy sir."
[LEIGH HUNT.

[Original.]

MINNIE'S CORRESPONDENCE.

MY DEAR AUNTIE-How I wish I could sit down by your side, and while holding your hand ask you a great many questions that now puzzle me very much. I told you about our visit to the Five Points Mission House, and how I came away feeling distressed and out of patience. I suppose that Mr. Ames thought he would amuse and divert me, so on the way home he stopped at a house on Fish Avenue. Oh, nuntie, why do n't everybody live in such houses? I never imagined anything so elegant. We walked on velvet carpets, and sat on chairs that made me think of those knolls of moss in the meadow. But I can't describe the furniture, but want to tell you of the flowers and hanging vases. There was a room, they call it a conservatory, with flowers of all kinds in bloom, and looking into it from the parlor, seemed to me like looking into heaven. I could almost see the angels.

Then there was a library filled with books, and room with pictures, some of which cost hundreds of dollars. I believe there was everything beautiful that could be thought of. It seemed to me that if I could live in such a place I should be as good as an angel all the time.

But after I went home I did not think so much about the beautiful things as I did of the difference between the two places that I had seen that day. Now, auntie, do you believe that the Father in heaven is acquainted with those two places and the people in them? If he is, why does he let two people live alone in that elegant place, and crowd all those poor ones together down at Five Points?, I've asked myself until I am tired, and can't get any answer.

From your loving MINNIE.

It seems very queer to me, auntie, but Mr. Ames seems to know just what one is thinking about, and he understood all I had to say before I spoke it, I am sure, for he began talking to me, and asked me which I liked the best, a clover blossom or a tulip, a buttercup or a garden lily. I said I believed I felt happier among the clover blossoms out in the orchard, than I did in the garden with the tulips, but of course the tulips were the most elegant.

"But if you were the sun," said he, "would you just as soon shine on the clover blossoms?"

"Of course I would," said I. "I think I'd like shining in the orchard full as well as in the gar-

"And if you were the rain," said he, " you would n't mind falling on the clover blossoms if they did happen to grow beside a stone wall, or by the hedge-ways?"

"Oh dear, no!" said I, "it would be fun to brighten up their leaves, and trickle down their stems; and I like a great grey stone."

"Well!" said Mr. Ames, "if you feel glad to visit all humble things, and to bless lowly ones, don't you think the Infinite Father must feel just as glad in giving his love to the Five Points as the Fifth Avenue?"

I said, "But he don't, that's all."

"Let us see," he said. "We are all living for a purpose, the rich as well as the poor. It is not to gain the things of this world that we are living here; if it was, I am sure so many would not be so disappointed as soon as they get them. I suppose you thought those people in that elegant house must be the happiest people in the world, but I can assure you, although they are quite will look down into these humble homes you will look down into these humble h a purpose, the rich as well as the poor. It is not but I can assure you, although they are quite good and amiable, they are very far from happy."

sure that I should be happy if I lived there." "I will tell you a story," he said, "a very true one, and then you will understand perhaps that n father's love is like the sunlight and the rain;

it gives us all blessings and all trials. I went one day into that elegant mansion when it was first purchased. There were three levely

children there, and the father said, 'See, is not this a nice home? will not our children grow good and beautiful in it?' And I looked about and thought what he thought. In a few weeks I was there again and two of

the children were very ill, and in a few days they died. All the beauty and richness could not keep them an hour. I could see, then, that the splendor of the house had lost much of its charm. · But one girl remained, as lovely a child as I ever

saw. Her form was grace itself, and her face full of a beautiful intelligence. But an insidious dis-

thing to their possessions to coax her back to health. They built that conservatory and filled it with the choicest flowers, that she might forget her pain in looking at them. Every picture that

her pain in looking at them. Every picture that could interest her was bought. But her spirit found no joy in them. She used to say, 'Oh, papa, why do you coax me to love these things? I want to go away from them all; they tire me." I suppose there is not a beautiful thing in that house but has some thought of her suffering about it.

After years of wearisome pain she had a sweet release, and those two were left alone. You see what they wanted most their money could not keep the treasure of their hearts. They would give all that manison contains to have with them one of their darlings.

One day I was walking through one of the streated by a happy, smiling face looking at me from one of the windows. I knew I should not be considered an intruder there, and so I went in. You never saw a more destitute, cheerless room and into it were crowded a man and wife and four children. He had but one leg, and worked what lie could at shoe-making; but he was a clumsy for this one room and get enough to eat. But they were so happy in each other that their room seemed four times as large as it was. They shared every pleasure with each other, and forgot their troubles. Everything looked so poor and so home ly that its seemed as if there could be nothing but misery.

Now, Georgy,' said the little girl, 'you go and get me those bits of leather, and I'll make you a little ball. Oh, just such a nice little ball as they

get me those bits of leather, and I'll make you a little ball. Oh, just such a nice little ball as they have in the store."

'Will you? then I'll go and, pick up all the pieces, and not cry a bit when I get hungry.' Talk about hungry! have n't we got plenty of

cold potatoes and a whole dish full of sait?' 'But I was thinking about gingerbread. I're hungry for gingerbread.

Oh, fudge for glugerbread! it makes your teeth ali rotten?

'Does it? then I wish I was old and had n't any teeth.'

I sat for as much as an hour, making excuses for not going that I might hear such conversation as that. The mother didn't seem to think she worked for nothing, as long as she could get enough to eat for her little ones, and the father laughed over his clumsy stitches and wished he was more nimble.

Now do you see, Minnie, that the joys of life cannot be measured by any good things we possess, such as houses and lands, books and pictures? That family had troubles enough to make you and I miserable, for they told me that they often went hungry the day they paid their rent, but they had beautiful experiences together. The troubles of this world must be measured by

something besides our outward comforts. If we have hearts and minds glad and happy in what joys we possess, we shall be rich anywhere. I have seen a young girl fret more over a ruffle that was not ironed to suit her, than another who had not a patch large enough to cover the rent in her We are living in this world to get growth for

our spirits. We want a knowledge of men and things, and of everything that it is possible to know. We want to feel a great deal, and to feel we must suffer some.

I will tell you another short story, to make this seem plainer.

There was once a school opened, and a fine noble teacher was placed at the head of it, and all the parents were compelled by law to send their children to it. One mother came in, holding two beautiful children by the hand, and looked at the teacher. She thought he had a stern face, but there was a kindly and wise look in his eye, so she led her little ones up to him, and said, 'I want my children to be taught the most wisdom that is possible; so please do n't excuse them for trifles, but teach them with decision, and let them learn to be patient.'

'I will remember,' said the teacher. Another mother entered with her little ones, and she went to the teacher. 'I love my children dearly, and I want that you should be very easy with them. They must have a good time, whether they learn anything or not. I suppose I must bring them here, but he sure and not insist

on their learning if they do not wish it." 'I will remember,' said the teacher.

Others came with similar instructions. The school proceeded, and in process of years the children graduated. But I need not tell you the result of their discipline. Those who were taught, of course were wise in knowledge, but those who would not learn were but fools. The world looked on and commended the good, patient, wise scholars, and gave them honors, but it turned with disgust from the ignorant, foolish ones who preferred a little pleasure to a great good.

Now tell me, Minnie, which of the pupils would you of your choice become? Think well before you reply."

"Why, of course I would rather know something. There would be no use of going to school if one did not wish to learn," I said.

"Just so," said Mr. Ames. "Well, this great. good schoolmaster is Experience. We all have to enter the school and receive some instruction. But if with an earnest desire we say to the powers that govern our lives, 'Teach me, at any rate,' then I assure you we shall all have experiences enough."

"But, Mr. Ames, I do n't see what that has to do with living at Five Points, or on Fifth Avenue,"

find children being taught beautiful lessons of ood and amiable, they are very far from happy."

"I think it is so strange," I said; "I feel pretty ure that I should be happy if I lived there."

"I will tell you a story." he said. "a very true of the strange of th if we are worth anything, that is, if we have active minds and affectionate hearts. It is the cold and heartless that do not feel or care. So, my Minnie, do n't envy the rich, or pity the poor for their poverty, but pity those poor in experience and who gain so little from this world by living in it.".

Just as Mr. Ames had finished, Agnes came in. She looked lovely as she entered, but a scowl came over her face as she said. "I thought you

were out trying to match that ribbon."

"Oh," he said, "I was trying to match Fifth
Avenue and Five Points. But I will go now."

"I will not trouble you," she said, and went
out of the room with a great flourish of her trailing dress, and she looked really homely. He followed her and I ran up stairs to write to you.

lowed her, and I ran up stairs to write to you.

Now, you see, auntie, I remember what he said, because I had been thinking about the same things. I wish Agnes had heard him. I am sure she would n't have cared for the ribbon.

of a beautiful intelligence. But an insidious disease attacked her and she became a hopeless cription that I forgot to gather; and will you tell me if the prairie rose has lost all its leaves? I suppose it is cold and frosty with you, but here it is like spring. Mrs. Van Nyke took me to the Park yesterday, but I can't tell you all I saw. I am so thing to their passessions to coax her back to glad you let me come on this yielt. I think the glad you let me come on this visit. I think the schoolmaster, experience, must have suggested it to you. This is from your MINNIE.

Grove Meeting in Sumner, Me.

Mr. D. Hamilton, from Lowiston, gave a number of his characteristic poems during the meetings, to the great acceptance of the audience, adding a little spice and zest to the flow of thought.

ceptance of the audience, adding a fixed spec-the flow of thought.

Our stay beneath the hospitable roof of Capt. Bisbee and his loying and harmonious companion, (who is truly a mother in Israel,) will be a green spot on memory's page. God bless thom. May the bright and loying influences from the angel-world hover around them in all the remaining years of their carthly pligrimage, is the prayer of your correspond-ent.

B.

Perfland, July 8, 1888.

FEW OF MY REASONS FOR RE-NOUNCING THE BIBLE.

BY D. W. HULL.

I desire, through the Banner of Light, to give to my former brethren, and all others interested, my reasons for giving up the Bible as a rule of faith and action. I am constantly plied with questions, both orally and by letter: "Why have you given up the faith? What was your object in it?" &c. And then I receive an exhortation to change my course and become one of them again.

My answer is, I never had any object in being an Adventist. I embraced the Advent faith because I was compelled to believe that the doctrine of Adventism was taught in the Bible. When I came to see light beyond the Bible, of course my Adventism went with it. I had no object in giving up my faith and the Bible. I gave it up because I could not help myself. I can no more control the current of my thoughts and convictions than I can reverse the current of the Mississinni River; therefore I can never come back. I find each day of my life that I am wiser than I was the day before; and, as I grow in knowledge, I find myself further away from the Bible. I cannot help it; therefore I am responsible only for my actions, not my thoughts. I tried to believe the Bible. I voraciously read everything in favor of it I could get hold of. And let me here say I do not think I have lost sight of one argument used in its support. But those arguments, to my mind (as some day they will be to yours), were short of that which is necessary to support the Bible. And now that you have asked me the question so many times, what was my object in giving up the Bible? I will proceed to give you some of the experiences of my mind.

1. There has been a phenomenon connected with all religious societies, which I never could explain except by magnetism. Nearly all denominations give us, as an evidence that they are the elect children of God, something like this: The Lord blesses us. He pours his spirit on us, and we feel happy. Look at our meetings. See the manifestations there; if we were not [exclusively] his children, he would not so pour his spirit on us." And the Catholics, Adventists and Mormons refer, in addition to this, to the gift of healing the sick, which, they each claim, belongs to their sect. As I thought upon this matter, I noticed that the same manifestations and exercises were to be found amongst the various heathen sects, and that each one appealed to this as an evidence that they were right in worshiping their peculiar God. I found that the heathers could claim more miracles and as many fulfilled prophecies as the Christians: that these miracles were authentic. To illustrate:

Socrates seemed to be a great prophet. He predicted many events, each one of which came true. But perhaps the most distinguished and remarkable prophet of ancient or modern times was M. Cazot. He predicted, itemized, and told the particulars of the French Revolution a number of years before it occurred. His prediction was not wrapped in that deep, mysterious, figurative language, capable of being interpreted to suit any event, so universally found in the Bible, but he gave names, localities, &c., so numerous that there were scores of improbabilities, and in each one there was a chance for a mistake. But a mistake he did not make. I might enumerate other prophets, but I will not for want of space.

Among those who had the gift of healing, Philostratus gives us a case of Apolonius raising a dead girl to life, whom they were carrying to the grave. "He stopped the funeral procession, laid his hands ou the supposed corpse, and approached his mouth to hers as if to whisper something; the young girl opened her eyes, came to herself, arose spake and returned home."

The Emperor Vespasian, by order of the god Serapis, cured two men, one a paralytic and the other a notorious blind man, in the presence of an assembled multitude.

Each sect of us had an easy way of getting along all this; that was to say it was all the work of the devil. But here I was met with the words of Jesus (Matt. xii: 25-27): " Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand; and if Satan cast out Satan he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges."

I saw the force of the argument. He claimed miracles as proof of his claims of the Messiahship. To avoid the force of this argument, they claimed that his miracles were performed through the agency of Beelzebub. He showed the absurdity of such an opinion. As the devil was the author of afflictions,* it was not probable that he would work against his own interests. Then he made his final appeal, "If I do this work through the agency of the devil, by whom do your children do it?" But to my mind the argument is short here. Jesus bases his claims to the Messiahship on the miracles, but he admits that others perform the same work; he shows it can't be of the devil: therefore one of two things follow: Either Jesus was not the Messiah, or each and every one whom he admits did the same things, had equal claims to the Messialiship. When I thought of all this, is it to be wondered that I doubted and sought for some principle of explanation that would make a harmony? That principle I found in Magnetism. But then this destroyed Jesus's claim to miracles, so that he was no more the son of God than any other magnetizer of equal

Again, I looked further: I went to the well of Samaria (John iv: 7-42). I saw Jesus doing that | Christ died for our sins according to the Scripwhich I have seen clairvoyant mediums of our tures; that he rose again the third day, according day do-tell the woman's entire history. But to the Scriptures." From what Scriptures did he what was it placed in the Bible for? Evidently receive this? Evidently not the gospels of our to inspire a belief in his pretensions. It is related as something extraordinary. But we have the same extraordinary phenomenon at the present time. From this I was induced to believe that all the phenomena of his life were similar to phenomena exemplified everywhere at the present day. But I am spending too much time here.

2. Finding no relief for my distress here, I next pushed my investigations of the external evidences of the Bible. Here I found myself as completely bewildered as I was on the internal evidences. I am sorry I cannot here give this evidence as it loomed up then, and as it looms up now before me, but at a future time, if desired, I may see you face to face, Messrs. Editors, when I will tell you all.

In the first place, I saw that our gospels were only plagiarized gospels; copied from the gospels of the Egyptians, the gospel of the Hebrews, and the gospel of the Nazarenes, all of which appeared to contain about the same subject matter; that these | this man, was not born blind on that account, but gospels were probably selections from the various systems of idolatry found in the world. To my mind, there may have been, and probably was, such a man as Jesus of Nazareth, who ex-

The ancient Egyptians, Grocks, and Hebrews held that when a person was afflicted, they were possessed with a demon-a spirit of a dead person.

isted several centuries before the Christian Era, But he was not crucified. Many of the ancient fathers claim that a thief was crucified instead of him, and that he was translated to heaven without dying. So it seemed we die in the person of Christ, and he in the person of a thief. After all, we must expect our salvation through the blood of a thief, who suffered the penalty of the crimes.

Hear Bishop Marsh on the origin of the gospels: "With such an inspiration, the opinion that the Evangelists drew a great part of their materials from a written document is perfectly consistent, for if that document contained anything erroneous, they had the power of detecting and correcting it."

Bishop Faustus pressed Augustine with the following challenge, which Augustine did not deny: "It is certain that the New Testament was not written by Christ nor by his apostles, but a long while after them by some unknown persons, who, lest they should not be credited when they wrote of affairs they were little acquainted with, affixed to their works the names of the apostles, or of such as were supposed to have been their com-panions, asserting that what they had written was written according to those persons to whom

they ascribed it."

Says Beausabre: "At the head of the first class are to be placed two gospels. In my opinion, the gospel according to the Hebrews IS THE MOST ANCIENT OF ALL. This, the Nazarenes pretended, was the original from which the Gospel of St. Matthew was taken. * * * It is in this gospel that we read the history of the woman taken in adultery (John vill;) and since this was not contained in many copies of this latter gospel, some persons have conjectured that it was taken out of the gospel of the Nazarenes, and inserted in that of St. John. * * * That which has been called the Gospel according to the Egyptians is of the same antiquity.'

It must be borne in mind that these gospels were found among the Essenes and Theraputs, a religious sect who had all the principles and peculiarities of Christians long anterior the Christian era. Philo wrote a history of them, in the time of Augustus, when Jesus could not have been more than ten years old. Eusebius, the ecclesiastical historian to whom we are indebted for all the early bistory of Christianity, gives us a synopsis of Philo's history of this sect. And by this we learn that before Philo wrote his history, (and Philo wrote in the time of Augustus,) Mark visited Egypt and preached the same gospel he afterwards committed to writing. Eusebius (Eccl. Hist., b. 2, c. 16,) says:

"There he Mark] established the churches of Alexandria; and so great was the number of both men and women that became believers upon his first address, * * * that Philo has seen fit to write a history of their manner of living, their assemblies, their sacred feasts, and their whole course of life. * * He mentions that they were called Healers or Curates, and the women who were among them Doctresses, adding the reason of such a designation that as a sort of physical seeds and the seeds of the seeds of such a designation that as a sort of physical seeds of the who were among them Doctresses, adding the reason of such a designation that as a sort of physicians delivering the souls of those who applied to them from evil passions, they restored them to virtue; or on account of their pure and sincere religion with respect to the Deity. * * * Whether indeed the first of that sect took the name when the appellations of Christians had been nowhere announced, it is by no means neces-

sary to discuss.' Of course it is not. But after all, we find the next chapter making the following admission:

"Philo wrote also a treatise on the Contemplative Life, or the Worshipers; from whence WE HAVE BORROWED THOSE THINGS WHICH WE ALLEGE CONCERNING THE MANNER OF LIFE OF THOSE APOSTOLICAL MEN."

Again he makes the following admission, as referred to by Lardner in his Credibility, vol. 2,

"Bays Ensebius, 'Those ancient Theraputa were Christians, and their writings WERE OUR GOSPELS AND EPISTLES."

Need I quote more? I shall do it when I visit on. The testimony I have given in every pural of it, ex parte. I have no other kind to offer. Now let us look at the matter.

1. Mark preached the gospel in Alexandra (from whence all we know of Christianity is derived) in or before the reign of Augustus Cresar, for Philo, who wrote afterwards, wrote during his reign.

2. Augustus died about the time or before Jesus was fifteen years old, for Jesus "begun to be about thirty years of age" in the fifteenth year of Tiberius Cæsar. (See Luke ili: 1; Comp. vs. 23,);

therefore. 3. The doctrines of the Christian religion were

preached before the time of Jesus; or, 4. The Evangelists have erred in chronology;

and therefore, 5. Their inspiration is at fault.

In my opinion, these gospels were written long subsequent to the time of Tiberius by some Egyptian monks, who copied from some of the Theraputan Gospels and accommodated it to the age of Augustus and Tiberius; hence their ludicrous mistakes with regard to geography, history, chronology and customs. Eusebius (Eccl. Hist., b. 2. c. 16.) tells us:

The sacred writings used by this sect, (Essenes or Theraputs.) were none other than our gospels, and the writings of the apostles."

It is strange that these scoundrels should plagiarize our gospels into their system from sixty to ninety years at least before they were written. and twenty years before they had their birth. But such was the perfection of Egyptian jugglery at that timel

As further evidence upon this point, I shall appeal to Paul (Acts xx: 35): "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Paul did not quote this from any gospel in our canon; because (1,) none of the gospels were written for several years after this; and (2,) it is not to be found in any of our gospels; therefore, (3,) he referred to some of the gospels found amongst the Essenians. Again, (I Cor. xv: 3-4,) Paul tells us that "he delivered to them that which he received, how canon, for they were not written till twelve years after that time. As Paul says he read this account in the Scriptures, we again conclude he

refers to the Essenian Gospels. I might refer to several doctrines found in the New Testament, which were peculiar to the Essenians, but which are now abandoned by all Bible believers. One is the doctrine of transmigration of souls taught by Pythagoras and copied

in the Theraputan creed. In John ix: 2, the question is asked, "Who did sin, this man, or his parents, that he was born blind?" They evidently supposed that either this man had sinned in a preëxistent state, or else the iniquities of his parents were being visited upon him; and here was an excellent opportunity to have corrected this error, if error he considered it. But he indorsed the error by tacitly admitting the probability of his being thus afflicted for his sins in a preëxistent state, and then states that for the purpose "that the works of God should be manifest in him."

There are other similarities which are now rejected by the Orthodox world, but I will refer to but one. In I Cor. xv: 29, we learn that they were in the habit of being baptized for the dead. This point needs no comment. Paul learned no

such doctrine by inspiration, therefore he got it out of the Theraputan gospels.

St. Augustin says:

"That in our times is the Christian religion which to know and follow is the most sure and certain health, called according to that name, but not according to the thing itself, of which it is the name; for the thing itself, which is not called the Christian religion, really was known to the ancients, nor was wanting at any time from the beginning of the flushing of the time when Christ came into the field, from whence the true religion was to the contents of the flushing transfer of the thing itself, which is not called the Christian religion, really was known to the ancients, nor was wanting at any time from the beginning of the flushing transfer on the time when Christ came into the flesh, from whence the true religion was the religion, where the true religion was the constitute on State Publications was appointed—Mr. Nickerson, Mr. Small, Mr. Hamilton, who reported as follows: the flesh, from whence the true religion which HAD PREVIOUSLY ENISTED BEGAN TO BE CALLED CHRISTIAN; and this in our day is the Christian religion, not as having been wanting in former times, but as having in later times received this name."

What an admission! But I could quote many such. Dear brethren, evidence like this has been

heaped upon me till I was compelled to yield. 3. How came we by our canon? Previous to the fourth century there were numerous gosnels and epistles, all of which were quoted from as authority by the early Christians in their controversies. But it appears, somehow or other, that they became dissatisfied with some of the gospels and epistles, and the council of Nice was called to decide upon doctrine, and to tell posterity what Scripture was inspiration and what was not. As the matter was not finally settled here, subsequently the Council of Landicea (A. D. 364, I think,) was called, who decided on the carion of inspiration. Dear brethren, had there been one less at that Council, you would have had your Bible minus the books of Jude and Revelation. But they decided those books were inspiration, and ever since we have regarded their decisions as inspiration. So it goes. Had they taken up any other of the many gospels which Luke declares had been written, (Luke, i: 1,) and some of which have reached our day, and adopted them instead of the ones which we have, we should liave been schooled to believe in them, and to have believed the ones we now have are apocryphal. Hence our faith (whether we know it or not) fastens not so much on the Bible as it does on the compilers of the Bible. The Bible was compiled by the Council of Laodicea, in the latter part of the fourth century. But, after all, there are numerous passages in the New Testament. not exactly Orthodox, which are termed apocryphal. Benson, Clark, Campbell and others decide the following Scriptures to be apocryphal: Acts, xx: 28; I Tim. iii: 16; I Jno. v: 7; Matt. vi: 15; Jno. v: 1-9; Luke, xvi: 19-31; Jno. viii: 4-10; Luke, xxiil: 30; Acts. ix: 5-6.

Brelschnider rejects the whole of the gospel of

Dr. Lardner, the Christian evidence writer, says the following Scriptures " are not fit to be alleged as affording sufficient proof of any doctrine": The Epistle to the Hebrews, the Epistle of James, the second Epistle of Peter, the second and third Epistles of John, the Epistle of Jude, and the Book of Revelation.

The Unitarian editors reject the following Scriptures: The whole of the last nine verses of Matt. i, all of Matt. ii, and (with the exception of the first five verses), the whole of Luke i, and ii.

Dr. Evanson rejects the whole story of the conception, of the slaughter of innocents, of the devil and the herd of swine, the whole of the gospels of Matthew, Mark, and John, the whole of the Epistles of the Romans, Ephesians, Colossians, I Peter, and I John.

Chrysostam says the book of the Acts of the Apostles was unknown or rejected by many sincere professors of the Christian faith in the fourth

Reader, subtract these Orthodox objectionable Scriptures from your canon of the New Testament, and how much have you left?

And here I will leave the subject with you. I have not told the lists. Am -1 to wane for my weak faith? John tells us "that the world itself could not contain the books that should be written "concerning what Christ did. My objections would be infinitely less than that number of books, yet I shrink from the task of giving all my objections on paper. With the hope that this may elicit some thought, or remove some obnoxious feelings toward myself, I close.

Meeting of Wisconsin State Spiritualist Association.

[Reported for the Banner of Light.]

Pursuant to a published Call, the third meeting of this Association was convened on the 11th of June, 1863, at Foul du Lac, Wis. At 2 o'clock P. M. the meeting was called to order by the President, Col. A. B. Smedly, of Oshkosh, who made a few introductory remarks expressive of the pleasure he felt at meeting old familiar faces, as well as new ones hoped the meeting would be characterized with depth of thought, unity of effort and harmony of feeling.

The Secretary not being present, on motion of Lay Randall, Mrs. J. H. Stillman, M. D., of Whitewater, was elected Secretary for fem.

nail, Mrs. J. Petininai, M. D., of windowater, was elected Secretary pro tem.

It was voted that a committee of three be appointed by the Chair to examine and report on eredentials. The following persons were appointed: Mr. Nickerson, of Appleton; Dr. Brown, of Milwaukee; Jane Hazen, of Spring Vale.

Dr. Brown, of Milwaukee; Jane Hazen, of Spring Vale.

After listening to music from the choir, the meeting was announced open for conference.

Father Baker (editor of "The Spiritualist,") made some very appropriate remarks on the growth of Spiritualism and its liberalizing influence upon society generally.

Mr. Spencer hoped the meeting would be characterized by harmony, and that no subject would be introduced calculated to distract or arouse any discordant feeling.

Mr. Mosher said he had been a Spiritualist only six weeks, and would like to participate with us in our deliberations; was happy to be satisfied of a future life.

Dr. Stillman said she liked harmony; she also wanted life; hoped our meeting would be a live one; hoped every one would express their true thoughts and feelings, then with the exercise of that charity which always comes of wisdom we can learn of each other in the spirit of love, even if there was a clashing of ideas.

we can learn of each other in the spirit of love, even if there was a clashing of ideas.

Mr. Potter wanted people to act as individuals; he liked the clash of truth and error; thought we would get along well enough if we were willing that each other person should enjoy the freedom of thought and speech which we claim for ourselves. Bome wanted to cram their views down others were should speech which we claim the contract that the could not stand. rs' throats: that he could not stand.

for ourselves. Bonne wanted to cram their views down others' throats; that he could not stand.

Mrs. Logan made some remarks on the clevating influence of Spiritualism.

The report of the Committee on Credentials was called for, and reported the following delegates:

Mr. and Mrs. Thomas Freeman, A. B. Severance, Dr. Brown, J. Burr, Milwaukee; John Mosher, Waterloo; Mrs. J. H. Stillman, M. D., Whitewater; J. H. Trowbridge, Burlington; Mrs. C. E. Phelps, Berlin; Mrs. Phelps, Waupun; John Wilcox, Omro; Mrs. A. G. Parkhurt, Joseph Baker, A. B. Randall, Lay Randall, Mrs. L. D. Nickerson, Appleton; A. B. Smeelly, John Orvis, Mary Taylor, S. H. Todd, Oshkosh; S. H. Hamilton, Belolt; Mrs. J. B. Rogers, Menasha; J. M. Waterman, Waupacca; Mrs. J. A. Hazen, Spring Vale; J. H. Spencer, Emily Mapes, J. F. Potter, N. R. Parmley, Fond du Lac; Dr. and Mrs. L. R. Holland, Princeton; N. K. Andross, Delton; Elvira Wheelock, Janesville; Mrs. M. A. Wood, Jennic Sherman, Bertle Sherman, Milwaukee Lycoun; Mrs. A. Ostrander, Jefferson; J. W. Matthewson, Iron Ridge; H. A. Stewart, Ripon; Mrs. P. J. Roberts, Rache; Flora Tuttle, Columbus; Mr. and Mrs. J. E. Small, Berlin; Mrs. E. G. Grone, Transpealeat,

Flora Tuttle, Columbus: Mr. and Mrs. J. E. Small, Berlin; Mrs. E. G. Foster, S. C. Wilkins, Kingston; Dr. Wm. Crane, Mrs. E. C. Crane, Trempealeau.

Mr. Baker moved that Mr. Ingram, a Unitarian minister from Rijon, be invited to act as an honorary member of this Convention, which was carried.

Mr. Ingram responded, stating he came to learn. Was preaching for the Unitarians, yet he was not one; did not know what he was; was in a transitional state; thanked the Convention for the courtesy extended to him.

Mrs. Logan was also made an honorary member of the Convention, and responded.

The subject of amending the Constitution so as to give Lycoums a chance for representation was introduced, and

Lycoums a chance for representation was introduced and uggestions made by several.
On motion of Lay Randall, it was voted that the eighth article of the Constitution be amended by inserting the words "and Lycoum" after the word Society, giving the same chance of appointing delegates as from other Societies.

Song by Mrs. Logan. Adjourned till half-past seven.

Your committee appointed to consider the subject of State publications, having had the same under consideration, republications, having may the same uncertainty report that
Becraes, doscid Baker is issuing a monthly paper in the
State of Wiscousin, called The Spiridadist, and now proposes
to issue the same semi-monthly without Increasing the price,
if properly sustained; and
Whereus, We have full confidence in said Baker as an editor

Whereas, We have the commence its and maker as an enter-and a man; therefore,

Resolved, That we recommend the Spiritualists and other
liberal people to at once subscribe and patronize the Spiritual-ist, and tase all their influence to encourage and sustain Isro.

Baker in this enterprise.

All which is respectfully submitted,

I. D. NICKERSON,

U. S. HAMILTON,

The Business Committee reported that the meeting com-mence in the morning at 0 o'clock with conference, to be followed by a lecture by Mrs. Logan. Adjourned.

Friday Morning Session.—Meeting called to order by Mrs. Roberts, Vice President. Music by the choir.
Report of the committee to nominate the Executive Committee received and adopted, and the following persons duly elected as Trustees, to act with the President and Secretary: Jennic Sherman, J. W. Stewart, R. Z. Mason, U. S. Hamilton, Mrs. J. E. Small. ton, Mrs. J. E. Small.

ton, Mrs. J. E. Small.
Conference being open, Dr. Brown spoke in favor of sound morality and perfect justice.
Mr. Potter said he went for reforms. He would stand by what he thought was right; gave an account of the state of the Society at Fond du Lac; had kept up Sociables every week, which he thought not only added to the harmony of the Society, but by it they raised funds to pay speakers. The Lyceum was doing very well; all the trouble was lack of interest in the parents.
Mr. Soverance wished to hear from the various localities of their successes and failures, and the causes of each. By experiences of others we may learn much. He came to the Convention for the purpose of comparing notes with others.

Convention for the purpose of comparing notes with others, and thereby coming to some conclusion in regard to the best modes of action whereby the world could be benefited. It was not enough to come to this meeting for a good time, so-cially and intellectually, but to come to a better understanding of the best methods of action in the various reforms of the day.

ing of the best of the many the day.

Bertle Sherman then gave us a recitation—"The Dying Musician," and I can safely say she cannot be excelled, and I have nover heard her equal among children. Her volce is full and sweet, her articulation perfect, and with her perfect self-possession is coupled a modesty and naturalness of expussion and action which it is hoped the praises of the public will not destroy.

resign and action which it is noted the praises of the pulse will not destroy.

Mrs. Logan was then introduced, and gave a lecture in which she dealt severe blows at Orthodoxy and the churches, As her lecture is in pamphlet form and for sale, I omit re-

The Committee on Business reported that the afternoon sossion would commence at 2 o'clock with conference, followed by a lecture from Mr. Hent.
It was voted that we have no meeting Saturday evening, but a sociable instead. Adjourned.

Afternoon Session.—Meeting called to order, Vice President in the chair.

Dr. Brown opened the Conference; said we came here to

In the chair.

Dr. Bruwn opened the Conference; said we came here to consider what we can do how we can do it, and when; would like to hear the experiences of different societies and persons. Spiritualists are individualized, hence have differences of opinion, and it is by experiments, which are at times inharmonions, that we learn. Ignorance is the cause of inharmony. We frant thinking people here, even if we do clash. Let us compare ideas; then we will come to more truth. We need free discussion, and should receive with good feeling opposite sentiments; then we will have harmony. Prayer is useful for the time, because it brings people together with the feeling all are on an equal. Men say they feel the love of God in their hearts, when the feeling may come from the magnetism of those who join with them. Let us have the harmony that comes from knowledge and wisdom.

Mr. Told said if he had not known he was coming to a Spiritualist Convention he should not now know he was in one. The phenomena of Spiritualism have not been spoken of at all; said he would give some facts, which, to him, were worth more than theories; gave an instance of some stolen property being traced to its place of concealment, and the name of the culpit disclosed; gave many incidents, with names and dates, to prove the existence and uses of medium-ship, dealing some scathing rebukes to those who came out at the last National Convention denouncing some of our physical mediums.

Mrs. Logan said this testimony only proved that evil is al-

cal incliums.

Mrs. Logan said this testimony only proved that evil is always punished; we cannot escape the penalty of our wrong
doings by any death-bed repentance. She related more instances of spirit-control, and the good results thereof.

A letter from Leo Miller was then handed to the Secretary
and read as follows:

A letter from Leo Miller was then handed to the secretary and read as follows:

Col. Smidly—Bear Brother: Your letter of the 28th ult., inviting mo to attend the State Convention of Spiritualists at Fond du Lac, after being forwarded, is just received.

I regret that the state of my health, and the imperative necessity of rest for a short time, compel me to forego the present of secretary many 4-so old friends on this occasion, and of joining in their deliberations. But I shall most certainly be with your in spirit, and with prayers, also, that the good angels will baptize you all with a Pentecestal shower of wisdom, harmony and love. May brotherly love, forbearance, and an unselfish desire to further the cause of truth and righteousness actuate every member of the Convention.

I hope your discussions may take a practical turn, and that you may all be unified, not only in advancing our be autiful faith and philosophy, but also in constructing the outposts of our works for a vigorous campaign in all those vital reforms which are the legitimate children of the great spiritual movement of this age.

ual movement of this age

There is work ahead; work that will require unity of effort, together with stout hearts and brave souls. Spiritualism means something more than table-moving, something more than assurances of the hereafter, something more than sentimental, lullaby influences from the higher life. Spiritualism means change: it means referent to the higher life. more than sentimental, inhary manences from the higher life. Spiritualism means change; it means reform; it means revolution; it means the breaking up of the old and the making up of the new; it means the new heavens and the new earth, the new state, the new church, the new govern-ment, the new society, wherein shall dwell unselfishness, harmony and brotherly love.

Before the mission of Spiritualism shall be ended, every form of twinny and gaterosion and infinitely shall be sweat

Refore the mission of Spiritualism shall be ended, every form of tyrining and oppression and hijustice shall be swept away, and in their places an order of society, modeled after the heavenly and divine, shall be organized on earth. But let no one suppose this will come about without severest trials of suffering, persecution, and even martyrdom. The old devil of selfishness and power will not surrender his hold on this earth without a determined resistance. Upon the heads of the reformer, the agitator, the Spiritualist, will descend bis florest wrath

the heads of the resonard, the agrator, the spiritualist, whi descend his florcest wrath.

In that day there will be many professed Spiritualists who will tremble and quake with four. There will also be Judas Iscariots in our midst to betray, and Peters to deny, but God and the angels will give victory to the new and the true, and crown the faithful with diadems of light. Let us band ourselves together in bonds of brotherly union

nul be prepared for the coming conflict.

Let us be prepared for whatever ordeals we may be obliged to pass through for the truth's sake, resting assured that the hosts of heaven are arrayed on our side, and that those "who are for us are mightler than those who are against.

Let Matter the control of the

LEO MILLER.

Mr. Spencer said people often ask us what it is to be a Spiritualist, and what good does that belief do, and cite our inharmonies as against us. We find in Nature, when the magnetic and electric forces are out of balance and an equilibrium is being restored, a great commotion of the elements, and thunder and lightning are the result. People are unlike in their organizations, and must be unlike in their thoughts and feelings. We have no more inharmony among us than other morale have.

Ilbrium is being restored, a great commotion of the elements, and thunder and lightning are the result. People are unlike in their organizations, and must be unlike in their thoughts and feelings. We have no more inharmony among us than other people have.

Mr. Severance would first relate an incident showing the use of spirit control. He was sitting at the table with some friends, when he observed that the man of the house took no tea, but a glass of cold water instead, which scenned strange to him for a man with his organization. He remarked upon this, when the gentleman related the following facts: "I was a habitual drinker; frequently drank twenty glasses of liquor a day, but schoon became so drunk as not to be able to manage myself; but one day I had been from home all day, drinking and carousing, when I went to the theatre, but knew nothing of the play, for a drunken sleep came upon me, lasting till I was aroused by a companion after the company had mostly gone. I started for home quite soler, but camo to a shop, and thought I must take another drink; opened the door, and there in the passage stood my only som, who had been some time in spirit-life. He spoke to me, and said, 'Father, do n't go in, I will go home with you.' He took my arm. I could feel his touch, and hear his step as he walked beside me. He opened the gate and the door, and then said, 'Father, I will not go in, but you will never drink any more; you will not want to.' And," said the man, while the tears coursed down his checks, "I never have. For the last three years I have drank nothing stronger than water," His wife then said, "I saw our family coming to rain and want. I had entreated in vain. I knelt and prayed to my son to save his father, if there was any means at his command. My prayer was answered, md we are happy." How much more sensible than to pray to an imaginary God. Said he liked Leo Miller's letter; it contained good points, and the right spirit. All we lack is concert of action: if united, we would be the strongest power in t

Mr. llaker said the question is often asked, what has Spiritualism done? What is its use? I is like a deaf or blind man asking the use of light and sound; he could not understand either from lack of power to appreciate them. Gave many instances of the value of spirit advice and direction in his own personal affairs, one case being that of his brother, whom he saved by following the direction of spirits, and throwing away the medicine ordered by the observations.

Adjourned till half-past seven.

Evening Reston.—Meeting called to order by the President. Music by the choir.

The Convention then proceeded to elect officers for the ensuing year. The following officers were elected:

Iresident—A. B. Smedly, Oshkosh.

Vice Iresident—Paulina Roberts, Racine.

Sceretary—Juliet H. Stillman, M. D., Whitewater.

Transver—J. W. Stowart, Brothead.

A committee of three were elected to nominate the Ex.

A. B. Randall thought we should not only believe in the

A. B. Randall thought we should not only believe in the philosophy of Spiritualism, but take it as our religion. We may accept the phenomena, but that is only half. We want not only clear heads to understand our philosophy, but warm hearts to put it in practice. We need organization, united effort. Angels may come and sing to me every night, and it will do nobody but myself good, although exceedingly pleasant. Some go too much for individual rights, and if they can't work just as they would lest like, they will not work at all. If I can't do just as I would, I will do the best I can, but will not 'kick in the traces." We need the social element, warm sympathies for each other; and the warmer our hearts are, the letter we will work.

After a short neces, Mr. Bent was introduced, who repeated a poem by Prof. Benton, entitled. The Coming Day." He then spoke on the "Superfority of Spiritualism over other Religions." Said each organization thought their religion better than any other. We do not think we have all of truth. In looking over the world we find an carnest desire for good throughout all denominations and classes. In the deep emotions of the soul we feel for the clavation of mankind, and when rising above the forms and creeds of sectarianism, we unite in this feeling. All religions rest upon the idea of some overruling power. Man's character may be measured by his views of God. So much moral worth as a man has, so emodied in his God. Every religion is characteristic of the age that produced it and the condition of the people who believed it. In the Jawish religion we find all the selfshiness and barbarity of the age that produced it. Christ brought more advanced ideas. Man is a religious being. Thology but lilly expresses the natural religion of man. Spiritualism restant on the religious ideas of the past, but on the great principles of life. In the sparking dewdrop, in the tiny blossom, in all Nature, we find fingers pointing to the great autor. Spiritualism has more enlarged ideas of the Infinite, and hav

Friday Evening Session.—Report of Committee on Resolutions called for, and the following reported:

Your committee, helieving that the spiritual movement embraces everything that is of benefit to the human family, respectfully report the following:

1. Resolved, That any cliuvel or sect which does not recognize the equality, in the sight of God, of every human being, regardless of sex or color, is founded upon a principle alike derogatory to the wisdom of God and the dignity of man; and that in the demolition of such church we recognize a noble step toward the foundation of the church of the human brotherbood.

therhood.

2. Resolved, That the political parties of the present day do not represent our ideas of the duties and mission of politics.

3. Resolved, That a new political organization is by the times imperatively demanded, which shall take the highest moral integrity for its chief cornerstone, and shall give us state men who will not fail us in the hour of our greatest need; that the burdens of taxniton must be in some degree removed; that the burdens of taxniton must be in some degree removed; that the relation of capital and laborahall be more justify regulated; that free education, removed from all acctarian bearings, is one of the first duties of statesmen.

4. Resolved. That educated suffrage, without distinction of color, sex or condition, must be the basis of all free governments.

4. Resolved, That educated suffrage, without distinction of color, sex or condition, must be the basis of all free governments,

5. Resolved, Since Spiritualism teaches us it is the law and consequently a duty to remain in the body as long as Nature designed, that it is our duty, as Spiritualists, to advocate the repeat of all laws that involve danger to human life; that capital punishment and all inducements to war, are contrary to the spirit of love taight in our philosophy, and it is our duty to discountenance them.

6. Resolved, That corporal punishment, either in schools or families, is a rolle of barbarism, and not in accordance with that law of love and harmony which governs the soul of man in its progression toward goodness, and that, as reformers, wo urre its specify abolition.

Whereas, The fashlonable dress of woman cramps the lungs, compresses the waist and fetters the limbs, rendering a natural action of every organ and part impossible, thereby rendering the person diseased and devillitated, mentally and physically; therefore helt

7. Resolved, That in clothing the human form healthfully, there are two essential requisites: one is an even distribution of clothing, the other a chance for perfect freedom of action of every organ and part; that the fashlonable dress of woman is the opposite of this, and a fit badge of her helpleasness and slavery; that we, as reformers, should end our influence, by word and deed, in favor of dress reform.

8. Resolved, That the system of drug medication—miscalled science—is opposed to reason or good common sense, and that we, as reformers, should rend our influence, by word and deed, in favor of dress reform.

8. Resolved, That we hold these truths to be self-ovident: that all men and nomen are created free and equal, and endowed by their Creator with certain inalienable inglisa, amorg which are life, liberty and the pursuit of happiness; and that, it is an action of the precipties of eaul rights, regardless of sex, color or nationality, are a relic of barbarism, and

itualism.
Resolved, That we, as reformers, should not only eschew
use of intoxicating drinks, but also the filthy and injuri-

the use of intoxicating drinks, but also the filthy and injuri-ous use of lobacco.

12. Resolved. That we should treat with the greatest kird-ness those delicately organized persons who set as media for spirit communications; that it is better to be deceived a lun-dred times by the false than to condemn one that is true; that we have no more to do with the private character of mediums than of astronomers or other selentific persons.

Bertie the man then recuted recovered the resolution.

Elvira Wheelock was then introduced, and spoke on the

WRAT IS SPIRITUALISM?

We define Spiritualism under three different heads-thewe come spiritualism under three different heads—inc-nomenal, philosophical and rational or natural Spiritualism. Phenomenal Spiritualism is the primary or basic column upon which the higher principles are able to arrange and define themselves in scientific order. We find the facts and phe-nomena of Spiritualism are not without varied and distinct uses. The first important use we discover these manifesta-tions to serve, is to startle the mind, to quicken its faculties in discovering the producting cause. Through this constant in discovering the producing cause. Through this constan

in discovering the producing cause. Through this constant renewal, in the activity of the mental forces, comes growth, culture and expansion of mind.

Another, and the supreme use of these manifestations, is to demonstrate to the external consciousness of man the continued existence of epirit after the change called death; also to establish some rational epinions of the conditions the to demonstrate to the external consciousness of man the continued existence of spirit after the change called death; also to establish some rational opinions of the conditions the spirit enters into after passing through this change. Until the advent of Modern Spiritualism the world had no positive proof, no actual demonstration of immortality. True, the infinite longings of the human soul constantly give affirmative answer to the question, "Do I live again?" The external aspirations of the human mind affirmed and reaffirmed an immortal existence. Nature, from the dawn of time, poured forth her cloquence in promise of immortality; and yet mind was not satisfied; still the questioning soul demanded more, prayed for knowledge as undeniable as are the facts of the material universe. And to-day thousands who have been blindly groping in the darkness of skepticism—thousands who have been blindly groping in the darkness of skepticism—thousands who have been blindly groping in the darkness of skepticism—thousands who have embraced the cold and cheerless philosophy of the materialist, now rejoice in a conviction of a continued spiritual existence, while many rejoice not only in positive conviction, but positive knowledge of immortality. Is not this a glorious reality—a subline conviction of the human soul? It is to the facts and premise of the future. Then who will deep the significance of these uses? And the mind who affects to scorn the simplest of these manifestations, if it bespeaks an intelligence, yea, an intelligence as infinite as the Master-Mind, that by a single thought illuminates an age, with equal right may scorn the simplest forms and expressions of Nature, as she unfolds her silent meanings and develops her feeblest germs of being.

These phenomena have served another important use, in farnishing the key to a comprehension of like phenomena occurring through all the centuries of the past. Many of the resoluted miracles of the Bible are now believed as actualities, because they not only repeat but explain

external evidence. In thort, it accepts nothing as conclu-sive, or as a positive conviction, except what has passed through the crucible of reason, or by scientific observation and experiment has demonstrated itself to the understand-

ing.

Philosophical Spiritualism disrobes religion of all its superstitions and faisitios, and makes universal wreck of old creeds, doctrines and dogmas. It pays little respect to forms, treats with little reverence the cheri-hed records and Bibles of Christendom, but submits them all to the test of reason. It believes religion inherent in the nature of man, has little faith in profession, but much in practice; educates to a recognition of internal law, and obligations based thereupon, and though skeptical as to the reliability of spiritual communications, or even the utility or benefit of certain phenomena pertaining thereto, still positively affirms its conviction in favor of a spiritual law, through and by which communication may be established between embodied and disembodied spirit, which spiritual law, through and by which communication may be established between embodied and disembodied spirit, which spiritual law it regards as much a fixed fact in Nature, and as exact in its action, as the law of gravitation, or any other well-known law the scientific world has demonstrated to exist and to exercise control in the office assigned it by Nature.

In fact, philosophical Spiritualism is logical, but not intuitive; hence is true to its nature, measuring with exactness, analyzing with precision, and flually discriminating with distinctness and directness, nor ever wavering in its integrity, so that it has, in its own way, proven true. It demands no authority from others, but relies wholly upon the proofs it derives through its own powers persistently applied to the purpose of developing proof, either for or against the theory or statement at hand.

Rational or natural Spiritualism is broader, more comprehensive and more direct in its understanding of interior inv. At the same time that reason is active and carefully discriminating and more directness, and carefully discriminating and more time that reason is active and carefully discriminating and the treason is active and carefully discriminating and the same Philosophical Spiritualism disrobes religion of all its su-

County Intuition, with its clear spiritual insight, is quick to detect opiritual meanings. It is not skeptical, neither is it creditions. It is not unbelieving, nor yet unquestioning. It views life and its great uses clearly, calmy and dispassionately, beding, and acknowledging through reason and intuition, the divinity of all life, and the spiritual completeness of being. It believes and admits the law through or by which spirit communicates with spirit, and the cause certain phenomena may prove this fact, but because spirit inspires and vitalizes all life. Hence, as spirit is life, spirit must commune with spirit, rationally, naturally and intelligently, whether in the whispering of leaf to leaf, in the murmuring of winds, woods and waters, or in the higher, more exalted communion of mind with mind, embodied or disembodied. In short, it believes in this universal communion of spirit, because it is a constant communicant with the universal spirit of all life. Hence it is the only conclusion compatible with reason and intuition, which respects science and rejects superstition, harmonizing philosophy and religion upon the basis of natural law.

In fact, the rational Spiritualist is born a peer amon men, as peets and artists are born such. He alone is ration men, as posts and artists are form such. He alone is rationally, normally inspired to speak with authority, as Nature speaks. As yet there are few among so-called Spiritualists who stand on those wislom heights, few indeed, anywhere, only the master minds of the age, only the enunciators of living principles, the announcers of all the world waits to hear—only these take rank among the gifted few, only these are the ruyal characters of life.

As yet, Spiritualists, as a body, occupy the phenomenal value. They have not yet grown to be chilosophical, much

are the royal characters of life.

As yet, Spiritualists, as a body, occupy the phenomenal plane. They have not yet grown to be philosophical, much less rational. As a whole, they are bound to a worship of the phenomena of Spiritualism as much as the Orthodox to a worship of their creeds and degmas. As a whole, there is no difference in the degree of sectarianism, only a difference in kind. As a whole, they are Spiritualists merely by virtue of external evidence presented by these phenomena. The need now is, that we should progress from the A B C phase to a more advanced and rational standard, to a broader, more enlarged view of life and its ultimates, and to correspondingly larger and extended activities. It is not enough to believe in eternal progress, but to practically educate and shall humân character to the acceptance of a rational religion, through a comprehension of natural law. It is not enough to believe in the facts of Spiritualism, but to practically embody and represent the true principles of a rational Spiritualism. Then we appeal to you, as Spiritualists, to elevate the standards of our culture and our education. Let us not continue to revolve around only one or two of its central ideas, as we have hitherto, and are now doing. Let us not be content with the knowledge and catisfaction found in the facts and phenomena of Spiritualism, but the trast and you fits, oblesseds and the fundamental doing. Let us not be content with the knowledge and intifaction found in the facts and phenomena of Spiritualism, but rise to a study of its philosophy and the fundamental principles of life. We require other nutriment than our journals have yet given us, something more than our teachers are now givine. The fact is, we need more study, culture and application. If not less phenomena, at least more of common sense, selence and philosophy; more of ideas, and less of words; more of original thought and conception, based upon legical research, and less of negative assertions without pith or joint.

And not until Spiritualists arrive at a rational, commonsense understanding of Spiritualism and its work—until they can comprehend more clearly their true relations and duties, through the study of life, can they justly claim to be the representatives of progress, nor her advanced workers, appointed and prepared to educate and uplift the children of earth.

[To be concluded in our next.]

The "Ring Manifestation" in Baltimore.

MESSES. EDITORS-Many letters have reached me with inquiries about the youth through whose mediumship the wonderful manifestation of the solid iron ring was given, some wishing to learn if the manifestation still occurred; others wishing to engage his services as a public exhibitor for pay; while others again referred to a report of fraud, and asked if he had been detected in any such attempt, my own silence upon the subject seeming to favor that report.

As my pressing business engagements prevent me from answering such inquirers personally, I must ask the privilege to say, through your colums, that if any deception or fraud on the part of the medium had ever been detected, I would immediately have made it known through the Banner of Light.

All who know me should know that while I will sustain any and every phase of genuine mediumship, to the extent of my ability, I am equally ready to expose all attempts at imposture. The "ring manifestation," however, was entirely free from deception or fraud, and under the conditions established, fraud was absolutely impossible. The ring was only one of many forms of manifestation through this youth. He was unacquainted with the philosophy of spirit-intercourse, and, I think, was afraid to sit for manifestations unless under the supervision of myself or some particular

The ring manifestation was never given through him, I believe, except in my presence. On several occasions at our public meetings it failed to occur. He was brought to my notice and placed under my care, I believe, by the direct interposition of my own immediate spirit-guides. There was necessarily much care exercised in his development, in consequence of the precarious state of his health and the unfavorable conditions by which he was surrounded; his family being very antagonistic to Spiritualism. If his health had been restored and he had been freed from these unfavorable conditions, I believe he would have unfolded in physical mediumship far beyond anything that we have yet known.

The spirits who controlled him developed sufficient power, finally, to speak in loud and tolerably clear tones upon the atmosphere, without the use of the trumpet or any material or mechanical agency. I have talked thus many times with the spirit of "Osceola"—the renowned hero of the everglades of Florida. A metal trumpet has been passed from the room in which it was placed to the room below, when there was no opening through which it could have passed according to any known law of Nature.

A bell was lifted from the table on which it stood and thrown into the next room, when no visible being was within ten feet of the bell. This occurred in my presence in the broad light.

But there was another and, to my mind, a very satisfactory manifestation, going, far to prove the ·entire absence of any disposition on the part of the young man to resort to trickery or deception. It was this: He had heard me often speak of the musical manifestations occurring at the Davenport exhibitions, and he was very desirous that something similar should be given through himself. Consequently I placed him several times in my dressing room, with accordeon, guitar, bell, &c., in easy reach of his hands, and leaving him alone with these instruments, in the dark, from thirty to forty-five minutes, there was no sound heard from either. Had he possessed the slightest tendency to fraud, the temptation was great and the implements were at hand.

I assert, without hesitation, my firm conviction that he did not in a single instance during his whole mediumistic career attempt to impose upon any one; nor do I believe that he ever entertained such a thought or desire.

When he first came under my care he had a very severe cough, which was in a great degree checked through the prescriptions of our spirit-friend and physician, Dr. Rush; and if he had remained quietly under our influence, I think he would have been restored; but he could not withstand all the influences of family and church that were working against him, and he was consequently withdrawn from my care.

After considerable exposure to the severe weather of last winter and spring, his disease rapidly developed, and, with consumption of the lungs, his frail form gave way on Thursday, July 2d, and his freed spirit passed to that home where, no doubt, media of all classes are treated with more candor and kindness than in this.

Many persons have wondered why the ring manifestation was no more heard of. This explanation will, I trust, be satisfactory.

Respectfully, WASH. A. DANSKIN. Baltimore, Md., July 10, 1868.

Patti's wedding day is fixed for August 1.

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

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Banner of Light.

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Austrian Progress.

They go ahead with freedom in Austria faster than we do in the United States. The Pope has recently undertaken to drive the government from its advanced position in reference to liberal measures, such as legalizing civil marriages and the like, and his thunders have been answered by Baron Von Benst with actual scorn. Austria refuses to yield a single inch. She has taken her stand, and clearly means to maintain it. The old Concordat has been attacked vigorously and openly by the laws recently passed, and the priests and ecclesiastics in a body have raised a loud protest; but it was all to no purpose. The legislative body is so powerful and determined, that the Emperor was obliged to confess-in a letter written for Catholic eyes, to appeare their wraththat if he had done anything to obstruct the passage of the new laws, he would have been certain to lose his throne.

A confession of this sort is exceedingly significant. It means that the people have so far obtained possession of constitutional rights, and acquired the power to control their own affairs, that ecclesiastical rule is rapidly going by, and the priests and Pope together will lament in vain for what it is impossible even for the Emperor to help. This discovery on the part of the Church must satisfy its partisans that the revolution at present going on in the public sentiment is thorough, and likely to be lasting; not a mere ebullition of feeling, born of a sudden impulse, and certain to fade peror confessed that he had to yield himself, it could find another so efficient an ally. But they know they cannot. The imperial power, yields only to the same extending influences to which the ecclesiastical power is forced to give way also. For all this, the clergy were not wise to comprehend the situation. Their passions blinded them. and of course they acted as men always do who attempt to walk fast in the dark. The sight of the. whose power they supposed to have some mysterious invincibility which their own derived power

Immediately followed the Papal "allocution." everybody may not know precisely how this parcomposing, it only increased their anger. Already goaded by the priests, they could not endure the threats of the Pope. They mercore came out boldly and unmistakably in opposition to all foreign influence at once, and manifested their determination not to submit to be overawed by the Papacy or any of its influences. In short, with the appearance of the allocation came their own declaration of independence. No more letters of apology now from the Emperor. In place of such, came one from the energetic Baron Von Beust himself, replying boldly and vigorously to allocution of the Pope; and in the same he tells the occupant of the Papal chair that his interference with the internal and secular affairs of the Empire will be no longer tolerated; that Austria can attend to her own concerns, and that the independence of the Empire cannot be trifled with from any side.

This is ahead of Luther, when he defied ecclesiastical authority at Worms. It is an outspoken announcement of what the Austrian people, though a regenerated Government, intend to do. Of course the Pope is powerless to resist or resent, and his priests are not less so. But the incident is equivalent to a revolution. No Concordat will now tie the hands and feet of Austrian liberty. Progress is making at a rapid rate, and will continue to be made much faster in the future. Austria comes up into line with the other nations which are marching on to the shining goal of liberty. The age has no more signal illustration to show of its marvelous facility for regenerating governments, institutions, and men.

The Fifth National Convention.

The Fifth National Convention of the Spiritualists of the United States has been called by the Executive Committee to assemble in Corinthian Hall, in Rochester, N. Y., on Tuesday, the 25th of August next, at 10 o'clock A. M., the Convention to continue its sessions until Friday, the 28th, following. By the terms of the call each local organization of Spiritualists is invited to send two delegates, and one additional delegate for each fractional fifty over the first fifty members; and each State organization is invited to send as many delegates as the State is entitled to Representatives in the Congress of the United States. It was near Rochester that the phenomena of modern Spiritualism first proclaimed themselves to an astonished neighborhood, and through that to the whole country and the world. Hence it is eminently proper, after twenty years' interval from that important event, that the National Convention of Spiritualists should assemble in the very place where the sound of spiritual truth went forth through all the land. Business of the first importance will come before the Conbe of more than ordinary interest and influence.

Nature's Worship. We hope that all those who go out to the seashore and the mountains, during this hot term are mindful of the natural attractions whose influence ought to be so decisive on their happiness. There are so many sights to be seen that will leave their permanent impress on the sensitive spirit. There are so many hours of precious self-communings in the solitude. There is so much time for entertaining thoughts which properly belong to the economy of the soul's life. There is a whole season, in fact, of opportunities for silent and thorough improvement. We beg our roving friends and readers to lose none of their chances. All will tell in the long run of the life and character. | assists in the process or not.

The Horrors of Insanc Asylums.

If it be true, as is often remarked in a proverbial way, that one-half of the world does not know how the other half lives-it is not less true that very few indeed of us have penetrated to the base, inhuman, and thoroughly atrocious motives which in too many instances inspire professions which are awarded the credit of benevolence.

In the case of both the public and private insane asylums of the country, for example, one would be at an utter loss to comprehend by what rule institutions that are ostensibly established for humane ends should be so freely used for practices at the mention of which humanity revolts. We have a much larger pile of evidence than we wish could be furnished, to show that the most of these asylums are made a "refuge of lies," where tyrants shut up their wives in order to get them out of their way, and where rigorous treatment is dispensed with the set purpose and intent to shorten the lives of .the sufferers by as many years or months as may seem judiciously possible. The system has fairly degenerated into one of private prisons, into which a man may thrust his wife when discontented with her, provided he is supplied with the means to carry out his plan.

There has been held here in Boston, within a few weeks, a Convention of the Superintendents of the Lunatic Asylums of the country; an assembly, one would naturally say, that would not purposely expose any weak or vulnerable side of its own to the public. Yet this body, in discussing the common interest and advantage, was compelled to make the admission that there was urgently needed a fixed rule to which all applications for the introduction of patients to asylums should be made. Dr. Kirkbride, Superintendent of the Pennsylvania State Lunatic Asylum, was forced to admit that his own institution was made subservient to the identical uses for which similar asylums were in the old world. He did not mention the case—but he ought to have done so—of a lady recently released from a prolonged imprisonment which she had endured at the instigation of her husband. And he should have related another instance of this cruel imprisonment in his own State, where a wealthy gentleman of Philadelphia had been kept in cruel durance by his brother and other members of his family for the term of eight months, during which they proceeded to sell his property and distribute the results among themselves.

A writer in the New York Herald has taken hold of this whole business, which he designates in terms not one-half so severe as it deserves. He thinks it the height of cruelty, of tyranny, and of and lose its force in a little while. When the Em- inhumanity; and suggests that a regular lunacy commission be set up in every State, composed of was time for them to look about and see if they capable persons, without whose disinterested directions a patient shall never be consigned to the prison of an asylum. As it is now, a certificate signed by two physicians, with or without character, is sufficient to incarcerate a victim. Loss of liberty and property, separation from friends and family, and the recovery of freedom either by stratagem or at the cost of long and expensive lawsuits, are the consequence of this ahominable Emperor co-working with the legislature in civil system of tyranny; a system which the citizens reforms, made them absolutely mad; and as a of a free republic should scout and uproot with natural consequence they appealed to the Pope, an indignation correspondent with their native

love of liberty. Dickens and Charles Reade have each made this practice the theme of their impressive fictions, and awakened the attention of the British people Everybody is familiar with the style in which to its enormities. It is high time the American these documents are prepared at the Vatican, but public opened its eyes to the iniquity at home. The Illinois State Asylum has already had a ticular one affected the Austrians. Instead of pretty thorough ventilation, although not nearly so much has been said about it as the case deserves. But the whole system ought to be taken note or to our legislatures, and made to give room to something wholly in the interests of humanity.

Spiritualism in California.

Wherever the philosophy of Spiritualism is presented to the people of California in an understandable form, it is listened to with the closest attention, and is sure to leave a lasting impression. Mrs. Laura Cuppy recently lectured in Santa The editor of the Times being gives his impressions thus:

"This lady lectured at Unity Church last Sunday morning and evening on Spiritualism. In the evening the church was crowded. The fair lecturer held the respectful and earnest attention of her hearers throughout, and every one seemed to leave the church feeling a better man or wo-man. We felt she could almost persuade us to be a devil; but when her voice was raised in defence of the noble and exalted sentiments that she expressed with such womanly sweetness, we could only how our head and say, God speed such a woman! Whether she comes in the name of Spiritualism, Orthodoxy, or in any other creed, she will make men and women better and more lov-ing, and therein be doing God's work. The lec-ture Wednesday evening, on the Social Evils of the Day, was well attended. Part of the dis-course was upon that ground which few people can trend upon, and which is of the most vital interest to the welfare of the race. She handled the subject with consummate delicacy and power. When touching upon the evils of intemperance and gambling, her appeal to men was not clothed in the usual backneyed phrases, but went home to the hearts of too many in whose souls the iron had entered, and whose sad experience makes our eyes fill with tears. The lady's appearance was romanly, and her enunciation clear and distinct. We understand she was born on a foreign soil, and did not learn the English language until after she was eight years of age. This probably accounts for the difficulty she manifests in sounding the r's of our language, but which instead of being a blemish only adds a piquant charm to her pronunciation."

Mrs. Cuppy is lecturing in Maguire's Opera House, at San Francisco, every Sunday, to large audiences. In September she goes to Sacramento and resumes her labors there.

A New Presidential Candidate.

Without the slightest disposition to poke fun at anybody or anything, we open the pamphlet on "Pfoutz's Valley Convention," held somewhere in Pennsylvania, and soberly remark that there is a third candidate for the Presidency in the field. "The name of the Party"-says the pamphlet-" is the Light of the World." Its nominee is "Dr. Robert A. Simpson," with a star at each end of his name in all cases; and its motto as a party is-"God must Rule." As if God did not rule at present, but Dr. Two star Simpson is vention, and the exercises, at just this time, will going to bring him in. Printed in with the sostyled "proceedings" of the Convention which 'nominated" Dr. Simpson, are extracts from his published and unpublished writings, of which it is none of our business specially to speak. There is also a "letter of acceptance" from the Doctor, in a similar style and strain of composition. The declared motto is "1st. Our God. 2d. Our Country." This wild attempt to bring down the skies by beating the air hardly merits criticism, as it certainly does not provoke sympathy. If it was based on anything tangible in life and experience, and had allies in well established facts, and walked off on legs as every sound theory does, it would be different. But we fear Dr. Sim-son never will be President of the United States, and we believe God will rule whether he

Looking into it, at Last.

In a notice of "Planchette," including a description of the instrument, the Scientific American-the leading journal of a truly scientific character in the country-comes out distinctly with the admission that " a peculiar class of phenomena have manifested themselves within the last quarter of a century, which seem to indicate that the human body may become the medium for the transmission of force to inert and dead matter, either in obedience to the will of others, or by the action of the nervous power upon the muscular system, in such a way that those through whom or from whom it emanates, are tetally unconscious of any exercise of volition, or of any mus-

cular movement, as acts of their own wills." Now that is more like the spirit in which these phenomena should have been addressed from the beginning. Instead of that, the scientific men were content to have their eyes plastered over by the nose by the clergy. It has been just as it about the subject except how to be afraid of it, and therefore to hate it.

We quote as follows from the remarks of the Scientific American on the fault of which menof pretended intellect and culture have been guilty. It says:

"The spirit with which scientific men have looked upon these phenomena, has been unfor-tunately such as has retarded their solution Skepticism as to their reality, although corrobo-rated by evidence that would be convincing upon any other subject, refusal to investigate, except upon their own conditions, and ridicule not only of the phenomena themselves, but of those who believe in them have marked their course ever since these manifestations have laid claim to publio credence. Such a spirit savors of bigotry.
The phenomena of table-tipping, spirit-rapping
(so called), and the various manifestations which
many have claimed to be the effect of other wills acting upon and through the medium of their per sons, are exerting an immense influence, good or bad, throughout the civilized world. They should, therefore, be candidly examined, and if they are purely physical phenomena, as has been claimed they should be referred to their true cause. This is due to truth, and the common duty which all

owe to their fellow men.

The following extract from an English journal, relative to the proposition made by Prof. Faraday, in 1861, to investigate the phenomena reported to have occurred in the presence of Mr. Home, a celebrated English medium, and also relative to the controversy which is now in progress between Prof. Tyndall and Mr. Home, in regard to a similar investigation, which Prof. Tyndall expressed himself willing to undertake, under similar conditions to those stipulated by Prof. Faraday, will sufficiently exhibit the manner in which scientific men have been disposed

to treat such subjects:

He (Mr. Faraday) felt a profound contempt for the whole thing, for which we are by no means inclined to blame him; and he seems to have been a little annoyed at the attempt to draw him again into what he considered ridiculous and futile investigations. It is likely that if Prof. Owen were invited to lecture on and dissect Barnum's woolly horse, he might reply somewhat tartly; it is not improbable that Sir John Herschel would chafe at being invited gravely to investigate Parallax's theories about the shape of the earth and its relations to the planetary system. Mr. Faraday did reply in language which was not encouraging. He prescribed certain conditions which it would have been utterly impossible for Mr. Home to accept, whether that gentleman be an apostle of a new science, or a mere pretender and humbug. In fact, Mr. Home was invited, as a condition precedent to Faraday's entering on the investigation, to acknowledge that the phenomena, however produced, were ridiculous and con-'He (Mr. Faraday) felt a profound contempt for the whole Faraday's entering on the investigation, to acknowledge that the phenomena, however produced, were ridiculous and contemptible. He was also required to pledge himself to the most entire, open and complete examination—a condition which, of course, Mr. Faraday knew quite well Mr. Home could never accept. So the gentleman who was apparently acting for Mr. Home—we believe, the late Mr. Robert Bell—declined going any further; and it does not appear that Mr. Home was particularly consulted in the matter at all. At the present moment, Mr. Tyndall offers to investigate the phenomena, but he offers to do so "in the spirit of Mr. Faraday's letter"; and, of course, Mr. Home replies that "as such spirit is not that of logic, nor according to the true scientific method," he declines to lend any aid to the inquiry."

Now we believe that if Mr. Barnum's woolly

Now we believe that if Mr. Barnum's woolly norse was in some way, by virtue of his presensions, exerting a vast influence upon society, tending to subvert creeds and to introduce new codes of morals, Prof. Owen could not do the world a greater service than to demonstrate to the world, by cutting him up, and thereby cutting down the falsity of his pretensions. Nothing that affects the welfare of mankind should be considered beneath the notice of a true philosopher What incalculable benefit might have resulted i the same amount of study had been given to the subject of witchcraft, at the time of its occurrence, that has since been bestowed upon it. When such things become matters of history, there are always enough who do not think it derogatory to their dignity to devote their time to speculation upon their causes. How much wiser is it to throw aside prejudice, and to look at the facts themselves in a spirit of candor and earnest desire for

This is the very spirit in which we have demanded that the critics of the spiritual phenomena treat the subject. Instead of that, they have attempted ridicule and abuse. But as soon as they found that the numbers were getting on the side against them, they began to come over. We now hope that all these phenomena will be patiently and studiously investigated by the most advanced minds, and in the spirit which is so wisely counseled by the Scientific American. Truth is bound to make its way!

Written for the Banner of Light.

A WAIF.

BY BELLE BUSH.

Fear not, oh friends, the wintry storms of life; The sweet arbutus blooms beneath the snow, And acorns, driven by the wind's rude strife From parent trees, themselves to stout trees

Fear not, though right be smitten of the wrong, And all your good intents seem empty breath, But learn ye then to sing the olden song-From grief springs joy, from weakness cometh strength.

Some souls there are that need the frosts of fate To fall upon the seeds of truth they bear, That they may burst their cells and germinate, And come to blossoms and to fruitage fair.

Know, then, oh friends, with wisdom comes content, And each event of life to us is blessed. When we accept in trust whate'er is sent,

And learn to say, "God's will is mine-'tis best." Belvidere Seminary, July 7, 1868.

Emma Hardinge and the Spirit-World.

The communication from the spirit of the youthful Lord Hamilton, of Malvern, Eng., which is printed in the Message Department of this week, cannot but be received by his friends at home with peculiar satisfaction. The young man's gratitude to that noble woman-Mrs. Hardingeis touching in the extreme. He asks for her that the English people award to her the praise which is so justly her due, and cooperate with her in the great and holy work to which her life is devoted. In this wish he is sincerely joined by ourselves, and by the hundreds of thousands on this side of the Atlantic who have been moved and instructed by her inspired teachings.

We have received a full report of the proualists, which we shall print soon.

or Jean, Lie York List

Arms for Peace.

The French Minister for Foreign Affairs says to the people of the empire, as well as to foreign powers, that there is nothing to be alarmed about in the gigantic armaments and immense preparations which have been made by the Emperor. He declares that they mean nothing but peace, and are its most sure and positive guarantees. As he applies it, it becomes an altogether new doctrine in civilization. Here is the manhood of an entire nation conscripted by the Government and compelled to go into camp for military discipline. Such as are afterwards discharged after a long time are not sent away unconditionally free, but are liable to be ordered back to camp and marched off to warlike service whenever the Emperor determines. Thus the nation itself is converted into a camp, and the business of war is the leading business of both government and people. France has given the world a good many novel things, in dead harangues from the pulpits, and to be led by the way of styles and inventions; nor has she been behindhand with her proffer of ingenious speculawas before; and ecclesiasticism will find again tions and theories on a variety of subjects; but that it will have to give in at last and leave the this latest doctrine of hers is, by all olds, the most field, owning up that it really knows nothing notable novelty of all. She announces that it is only when an entire people are armed for war, that they are most in love with peace. Were the doctrine carried out, it would read that the way for individuals to refrain from murderous quarrels is to stuff their pockets with knives and pistols.

Insanity Cured by the Laying On of Hands.

The San Francisco (Cal.) Daily Times informs is that a very singular illustration of the power of animal magnetism in diseases of the brain occurred there June 28th. The facts are as follows:

"A man named Joseph M. Settle, a miner, from Placerville, staying at the Occidental Hotel, suddenly became insane, and rushed down into the reading-room of the hotel in a perfectly frantic state. It was found necessary to remove him, but so violent were his struggles that four policement were search which to conver him to the stay. men were scarcely able to convey him to the sta-tion house. During his passage there he had been observed by Dr. J. M. Grant, a magnetizer, who at once offered his services in soothing and quieting the maniac. When the man arrived at the station house he was in a condition of the most violent excitement, and it was impossible for any one to approach him with impunity. Grant requested the officers who were restraining his struggles to release him, and then quietly placed his hands upon the sufferer. Settle at once sank into a chair, and the doctor began to magnetize him. In five minutes the raving, furtous madman was as quiet as a child, and in the course of half an hour he was as calm and almost as rational in his demeanor as any of those who stood around him. Before the doctor left him he was able to converse freely, and although he appeared to be totally oblivious of the frantic states he had been brought out of, he seemed to have recovered entirely from the maniacal affection which caused his detention. The man was not suffering in any way from the effects of drink, and the attack appeared to be caused by a general derangement of the system."

New Bedford, Mass.

Bro. J. O. Barrett lectured in this city on the 5th and 12th insts. Although these Sundays were excessively hot, appreciative audiences were gathered in Music Hall, where the Spiritualists worship. At one of the evening lectures Rev. I. K. Knowlton (Universalist) attended, and heartily expressed his approbation of Bro. B.'s positive and earnest labors at reform. It is said if this raverend brother could only have some Ananias to lay hands on him and give him the Holy Ghost he would get rid of his long-standing skepticism and come out a full blown Spiritualist. We. however, think he will have to cross Jordan ere he will be converted to undo his "death and glory system." There are faithful friends in New Bedford. They have suspended lecturing until fall. We recommend them to organize a Children's D. gressive Lyceum. Brother B. urged its noble claims.

What to Stamp.

All notes and evidences of debt, five cents on each \$100; if under \$100 five cents; if over \$100 five cents on each additional \$100 or part thereof, All receipts for any amount without limit over \$20, two cents; if \$20 or under, nothing. All deeds and deeds of trust, fifty cents on each \$500 in value of the property conveyed of the amount secured; when a deed of trust is fully stamped the note secured must not be; but the note should be endorsed to show the reason why. Mortgage bonds need not be stamped if stamps are affixed to the mortgage. All appraisement, estates or estrays, five cents on each sheet or piece of paper. Affidavits of every description are exempt from stamp duties. Acknowledgments to deeds, etc., are also exempt. Contracts and agreements, five cents, except for rents; when for rent, fifty cents for each \$700 of rent or less, if over \$300; fifty cents for \$200 or over \$300. Any person interested can affix and cancel stamps.

The Crop Prospects.

Everything looks fair and promising in the West and Northwest for grain, and the sickle will very shortly be put into the wheat harvest. Unless some strange accident betides, we shall have wheat enough and to spare. Corn is coming on rapidly. Oats, rye and barley are handsome. Potatoes will have to make haste and grow fast, to make up for the delays of the long and backward spring; but if these two months are full enough of steady heat, and they spread their tubers as they ought to do, we shall doubtless have as many of these desirable esculents as will be wanted. On the whole, we shall find cause enough for gratefulness and contentment.

The Lyceum Banner.

This little monthly for the children keeps on the even tenor of its way, doing much practical good by instilling into the youthful mind lessons of wisdom that will bear fruit in maturer years. We are pleased to learn that the Banner, under the talented management of Mrs. H. F. M. Brown, is increasing in circulation rapidly. Some of our best thinkers contribute to its columns, both prose and poetry; besides it contains fine engravings, got up expressly for its pages, both appropriate and pleasing. The price-\$1 per year-is extremely low, and we recommend parents to procure the Lyceum Banner for their little ones.

The Picule at Island Grove.

Dr. Gardner's next picnic will take place on Tuesday, July 28th, at Island Grove, Abington. People will hardly need urging to spend a day among the shady pines of the Grove and enjoy the fresh breezes that sweep through them from the lake, after such a melting season as we have had the past two weeks. The time for holding this picnic has been changed from the 22d to the 28th, on account of the Lyceum picnic. The time for starting has also been changed to 91 o'clock.

Now Music.

"Hall! Beautiful Banner," is the title of a song and chorus, words by Miss Maria Straub, music by S. W. Straub. Published at Downgiac, Mich. ceedings of the Illinois State Convention of Spirit- It is a stirring and spirited melody, with a chorus for a thousand volces.

Psychometrical Delineations.

Many of our readers are well aware that Mr. and Mrs. Severance, of Milwaukee, Wis., are among the very best psychometric delineators of character, and psychometrists of the present day. They are both honest and reliable. Of the many following letter from London:

following letter from London:

LONDON, 136 EUSTON ROAD, JAN. 3D, 1868.

DEAR MR. AND MRS. SEVERANCE—I have often been inclined to write to you, to express my thanks for the psychometrical delineation of myself, from a portion of my letter sent to our dear and esteemod friend, Mrs. Emma Hardinge, who at that time was residing in America. Your reply is dated July 5th, 1806. It was given to me by Mrs. Hardinge on her arrival in England, and it is difficult for me to say whether the wonder I felt on reading your reply or the gratification it excited was the greater, as its truthfulness is beyond question!

tion!

Had you known me from my birth, personally, you could not have described my state of mind and body, and surroundings, without the most manifest and truthful gift of soul-reading. It is indeed a great and glorious gift, which, wherever I go, I shall proclaim, as I feel certain that the time is not far off when we all or nearly all shall time is not far off when we all, or nearly all, shall see mankind as they are, and not as they seem.

The old science, astrology, has its share of usefulness, also phrenology, &c., &c., but after twenty-eight years of study and observation of both these, I must here confess that the modern science, Psy CHOMERRY, is the most useful, simply because it literature, science, art, and general news." It hails sees the real, or the spiritual, while former are typical from New York and Brooklyn, is edited and nub-

You are at liberty to make what use you please of this letter or my name in furtherance of your gift, and in the cause of Spiritualism, if it will in any way serve you; and that the All Wise and Holy Spirit may long sparse you to make known this most glorious and practical science, for the benefit of poor humanity, is the most sincere prayer of. Yours in spirit, Thomas Slater.

A Dilemma.

A young parson of the Universalist faith, many years since, when the Simon-pure Universalism was preached, started Westward to attend a convention of his brethren in the faith. He took the precaution to carry a vial of cayenne in his pocket, to sprinkle his food with, as a preventive to fever tall Hoosier observed the parson as he seasoned his meat, and addressed him thus:

"Stranger, I'll thank you for a leetle of that 'ere red salt, for I'm kin l o' cur'ous to try it."

"Certainly," returned the parson; "but you will find it very powerful; be careful how you use it."

The Hoosier took the proffered vial, and feeling key, thought that he could stand the "red sait" began to take hold. He shut his eyes, and his features began to writhe, denoting a very inharstand it no longer. He opened his mouth and 30 cents. screamed " fire!"

"Take a drink of cold water from the jug," said the parson.

"Will that put it out?" asked the martyr, suiting the action to the word. In a short time the to the parson, his eyes yet swimming in water,

"Stranger, you call yourself a 'Varsellist, I believe?"

"I do," mildly answered the parson. "Wal, I want to know if you think it consistent with your belief to go about with hell-fire in your breeches pockets?"

Movements of Lecturers and Mediums.

J. O. Barrett speaks in Leominster, the last first Sunday in August. He will answer calls to lecture in the West, on and after September next. Address Sycamore, Illinois.

Dr. H. P. Fairfield will lecture in Lempster and Marlow, N. H., the Sundays in August, be-

ginning at Lempster the first Sunday.

Sturgis, Mich., during that month. A. E. Carpenter will speak in South Dedham Sunday, July 26th; and in Walpole the 27th.

The Children's Lyceum Picnic.

Don't forget the picnic of the Children's Lyceums of Boston and vicinity, at Stanley's Grove, Beverly, on Wednesday, July 22d. Of course a good time is sure to be the result of such a gath- the country. ering of happy children. All who can will no

ability by Mr. Peebles in this issue of our paper.

Anniversary of East Boston Lyceum.

sary, Monday evening, July 13th, and as a member of the Association I am pleased to state that the time was very pleasantly spent in social conversation and speaking by the children; refreshments were provided in the way of ice-cream, strawberries, &c., for the Lyceum. C. Fannie Allyn was present, and gave a fine poem appropriate for the occasion. Through the year of its organization the Lyceum has been very prosperons, and has attained a good degree of success The Conductor and Guardian have striven hard to please, and-as all members of the institution have worked with them from time to time-have been pleased to see the harmony existing between leaders and scholars as manifested in the Lyceum.

Sunday, July 6th, the Lyceum by a unanimous vote reclected the present Conductor and Guardian for the ensuing year, showing their appreciation of their services and trust in their ability to sustain the Lyceum in its present state of success.

We shall now have a vacation through the liot months, and when the time comes for the fall gathering, under the same leadership, with a goodly share of love, harmony and interest, may the East Boston Lyceum (and all other like institutionary, from Prussia"; "The freedom of the Press, tions) move on-grow in strength and influencethat others beholding its work may go and do likewise in the education of the young in a pure, natural religion. L. P. FREEMAN.

DEAR BANNER-As I do not believe in the doctrine of Judge Edmonds, that a person can be a good Spiritualist and yet give his money and influence to old theology, and as I have been in the habit of giving about twenty dollars per year to the Methodists in this place, and as now I have become a Spiri ualist, I propose to pay twenty dollars per year for the benefit of Spiritualism, in half-yearly installments.

In view of the above, I herewith enclose ten dollars, which I wish you to use for the best interest of the cause. Also please find one dollar and fifty cents for renewal of my subscription of the Banner. Respectfully yours, BENJ. T. HORN. "Sunny Brook," Putnam Co., N. Y.

[Much obliged for the above donation. We shall add it to the fund which enables us to send the Banner of Light free to the destitute who desire

ALL SORTS OF PARAGRAPHS.

Daniel W. Hull, (brother to Moses Hull) who has renounced Second Adventism and accepted the facts of Spiritualism, has a very interesting article in this issue of our paper, which it letters confirming these facts, we give place to the will be well for all to read, especially those who so rigidly and blindly take the Bible to be the pure and unadulterated Word of God.

Fred. L. H. Willis, M. D., of New York, has a local department in "The Present Age," published in Michigan. We like his "Introductory." It breathes a noble spirit throughout.

We give place to the advertisement of John S. Williams, which explains itself. We have no desire to publish advertisements that are of questionable character, and, if Mr. Williams's statement is correct, the one recently published headed "Astrology," was an imposition upon us and our patrons. We also take this occasion to say that the paragraph headed "An Extraordinary Doctor," published in our issue of June 20, is not endorsed by the editor, and was inserted as an advertisement without his knowledge or consent.

There is yet another new paper in the field, called "The Progress," devoted to " Modern reform, lished by George I. Bennet, M. D., R. F. Greeley and Charles Latour, at two dollars per annum. The Progress will bear the word Temperance prominently inscribed upon its banner.

"The Free Religious Association" of this city, are trying to raise \$5000 for the work of the Association, the especial object of which is to establish a free reading-room, religious and literary in its character, to be especially kept open on Sundays. Success to all liberal enterprises.

Alboni is about reappearing in Opera. She is now the widow of Count Penoli.

The Revue des Deux Mondes says that the wine drank by the lower classes is not wine, but a and ague. The convention met; and at dinner a mixture, the basis of which is sugar; that even in France French brandy is scarcely known, and that while more than 200,000 casks of Madeira are sold, only 1,000 are made.

> Child murder-Making a boy or girl of seven or eight study ten different branches of education every day, as they do in some schools.

THE LONDON SPIRITUAL MAGAZINE for July himself proof against any quantity of raw whis- is a grand number. Its contents are: Modern Fire and other Phenomena of the Eastern Nations; with impunity, and accordingly sprinkled a junk | Evidences of Spiritualism in Modern Works of of beef rather bountifully with it, and forthwith History and Literature; Spiritual Discoveries of introduced it into his capacious mouth. It soon the French Magnetists prior to the outbreak of Spiritualism in America, by William Howitt; The Royal Society Professors and Spiritualism; The monious condition physically. Finally he could Spirit Rappers, etc. Sent anywhere on receipt of

Rev. Benjamin Sawyer, at Rocky Hill, Salisbury, Mass., is the oldest preacher in that neighborhood. He is eighty-six years of age, and has nearly completed the sixtieth year of his minisunfortunate man began to recover, and turning try. He is somewhat feeble, but continues his services to his little congregation in the ancient meeting house, which is the only one remaining of the old style. We attended his church when a boy, but could not believe the doctrine he taught, even then.

> John Bright, the English reformer, is said to be immensely wealthy. His carpet manufactory and his mines in Wales are very profitable.

> The Irish wit and novelist, Samuel Lover, has just died at the age seventy-one.

> potent influence. A lingering tender kiss will flood the heart with joyous emotions when a volume of words might fail. To woman it is as necessary as the sunshine and dew to the rose.

The wise teacher takes the most pains with backward pupils, and is most bountiful where Miss Susie M. Johnson has been obliged to Nature seems most niggard in her gifts. Wherewithdraw her engagement at Lyons, Mich., for July, on account of illness. She will remain at those who are slow to learn, but frequently applies the rod, as if the flower could be developed and adorned by marring the vase.

> Iron arched ceilings are the latest and best device for making buildings fire proof.

> The Israelites of New York are building a 'Temple Emanuel," which will cost over \$1,000,-000, and be the finest Hebrew house of worship in

Gen. Banks has succeeded in getting the appropriation bill for the purchase of the Russian terri-The theory of obsession is treated with tory of Alaska passed by the U. S. House of Representatives. The vote stood 114 to 42.

Military rule is being abolished in the Southern States as fast as they comply with the reconstruc-The East Boston Lyceum held its first anniver- tion acts. Civil authority has already been resumed in Louisiana and Florida.

> There are one thousand three hundred cathedrals, churches and chapels in England.

> > If the world's a wilderness, Go, build houses in it! Will it help your loneliness On the winds to din it? Raise a hut, however slight; Weeds and brambles smother; And to roof and meal invite Some forlorner brother.

The Pope has condemned the Austrian laws concerning civil marriages, depriving the Church of control over schools, and establishing freedom of the press and liberty of conscience as abominable, but that is no reason why they should be so.

He that marries for beauty alone, is like a buyer of cheap furniture—the varnish that caught the eye will not endure.

In 1851 the London Punch humorously gave a list of things "impossible to be realized." Among them were the following: "The unity of Gerfrom Austria or Italy"; "The abolition of Serfdom, from Russia"; "The emancipation of a slave, from the United States." Every one thought Punch had made a very safe list, and yet, in less than twenty years' time, every one of these "impossibilities" has become a reality. "Impossible" should evidently find no place in Punch's or any other man's dictionary.

"THREE VOICES."-This is an Interesting philosophical poem, by Warren Summer Barlow, The first voice is that of Superstition, presenting The first voice is that of Superstillon, presenting the conflict that many suppose exists between their Maker and an imaginary evil being; the second voice is that of Nature, founded on the idea of one God, embracing every world and man, and imparting the lesson that all things tend to good results; and the third voice, which is that of a Pebble, sims to teach the individuality of matter and mind, and practical charity and love. a Pebble, aims to teach the individuality of matter and mind, and practical charity and love. The poem is very handsomely printed, and elegantly bound. For sale by Wm. White & Co., (Banner of Light office.) 158 Washington St., Boston; and also by Warren Chase, 544 Broadway, New York.—Boston Investigator.

Southern Idaho is now within six days' travel of San Francisco,

New York Department.

BANNER OF LIGHT BRANCH OFFICE, 544 BROADWAY.

WARREN CHASE.....LOCAL EDITOR AND AGENT. FOR NEW YORK ADVERTISEMENTS SEE SEVENTH PAGE.

An Object of Pity.

Judge Ludlow, of Philadelphia, in passing sentence of death on a poor, unfortunate, uneducated and uncared for English girl who had killed her child at its birth, uses the following language:

"Hope not against hope; the only parlon which can in any event cleause your soul from the stain of this guilt must be granted by that Divino Being who was the author of your child's life, and who made it in his own image.

And now, as magistrates clothed with this power, nothing remains for us to do but to obey the command of the constitution and laws of this commonwealth, and proceed to announce the judgment of the law, which is: [Here all the ludges rose.]

Judges rose.]
That Hester Vaughn, the prisoner at the bar, be taken from hence to the jail of the County of Philadelphia from whence she came, and that she be there hanged by the neck until she is dead. And may God have mery upon her soul. The poor woman appeared still unable to comprehend her situation, and although the tears flowed freely, it appeared to be more the result of her desolate condition, abandoned as she was by every one, than because of her probable death." In the light of our philosophy and religion, it is

a shame and disgrace to any court or country to murder such persons, even if guilty of murder, for no two wrongs will ever make a right, and, in this case, the girl is said to be entirely friendless, goaded on, no doubt, to the crime by poverty, and ignorant of consequences, wholly deserted by the father of her child and denied all human sympathy, and yet these palliating circumstances have no weight with the court, which, in its merciless decision, repeats the old state mockery, "May God have mercy on your soul," and ought to have added, "For we have none on your life." But what to us is most insultingly's mockery that may serve to screen some one of the same sex as the judge and jury, is the first paragraph above quoted, in which the parentage of the murdered child is laid to God, who is said to have made it in his own image, whether male or female the judge saith not. If God made the child and deserted the mother and child, and allowed her to be so neglected as to commit that most unnatural act which no mother would commit except in a most desperate case, for which other parties and the other parent are partly responsible, then we say part of the sentence is due to God, who we believe is not guilty, and, not being parent or judge, will have mercy and send his ministering angels to comfort and sustain her; and, although the gates of mercy may be closed against her here, because she has no money and no friends, yet the gates to Paradise will not be so closed that angels will not receive, instruct, educate, cultivate and refine her soul till it is fit for better company than the judge will find on entering the other world. For ourself, we would as soon take her chance for mercy from God or angels as that of the judges or jury that condemned her; but while we have no palliative word of defence for child-murder or any other murder, we sincerely believe our courts are, to a great extent, as cruel and out of place, in this age, as was the inquisition and au-to-da-fe, or the pillory and whipping-posts. It is time milder and wiser counsels prevailed, and the causes were sought for and remedies applied to prevent rather than punish the ignorant victims. Popular and wealthy men. like Sickles or Cole, can shoot a fellow man in cold blood and unarmed, and the law will release them without asking God to have mercy on their souls; but when a penniless and friendless girl is pushed into crime, the law has a victim and no mercy. We trust the judges closed the day's labor, at the end of the trial, with " Let us pray." If ever a reform and reformer were fortunately, she had not the power to enforce. I needed, it is now and in our country.

The Revolution.

This able and eloquent champion of equal comes weekly to our office well-dressed and rich- and charity? It would seem even so. ly laden with the well-timed arguments of Mrs. and with well-selected evidences of the justness | was asked to come and see them for herself. " No; of its demands and well-attested facts showing | jugglers could do as marvelous things; you were steady progress in the public mind toward the final deceived; the medium is a ventriloquist! acceptance of these just demands, which we have can you account," I asked, "for that beautiful advocated from our boyhood, but for many years sheet of light that came upon the wall behind the almost alone on the subject, in public places. Our | medium, and that exquisite luminosity of a spiritvote in favor of extending suffrage to woman may hand floating over the guitar, and seen distinctly journal of the Constitutional Convention of Wis- were of course imposed on!" "The guitar was consin, given twenty years ago, and when no placed in my hand by an invisible power, and I other member could be found bold enough to both felt it and heard its notes, and a picture was man in woman's hands.

cate of justice for woman, (published in this city, were hence to infer that all our nerves were out at \$2 per year,) to all who would aid or encourage the work and assist in building up the human few weeks at the Insane Asylum. Shade of Plato, race to a higher degree of social and civil refine- of Socrates, of Galileo, of Newton, of Franklin! ment, which we have long believed cannot be accomplished except by securing to woman equal rights with man, and a ligher state of independ thy investigations? dence than she has yet attained or can attain without better wages and the right to vote, and I have never seen such illustrations of it as have at least an equal right with man to select the come under my observation within the last four partner, parents of children for an improved so- weeks. A man will weigh facts which credible ciety. Let her preach, teach, work, vote, legis- witnesses subscribe to; he will investigate if the late, practice law, and "go courting," we say, and subject be worthy his time; but I have lately seen pay her the same salaries as men receive for sim- ladies here, of high standing in society, who utterilar labor, and her influence will abolish wars ly repulsed and ignored statements several were and settle all disputes in courts and references. The Revolution says these events are coming, and possible doubt, for our eyes, our ears, and our we say AMEN.

The Present Age,

The new paper published at Lyons by the Michigan Association of Spiritualists, is ably edited by L. B. Brown and D. M. Fox, both of whom we know to have the honesty, integrity and ability to make it an excellent exponent of our glorious cause. They are both old and tried and faithful advocates, and with the help they have certainly can make a most worthy and valuable co-laborer and companion of the Banner of Light and Religio-Philosophical Journal in the great harvest field where the grain is ripe and waiting the laborers.

Born Again.

Another kindred soul has gone to dwell in the Summer-Land, a loving and beloved sister. Libby Vesper left her body with her friends in Sterling, Ill., and went where she had no need of it. On earth she was a ministering angel, and has secured the love that will welcome her to a happier and better home than we could give her on earth. She is lost to the sight, but not to the hearts of many who love her not less in her spiritual garments, and who will ever welcome her and her

Temperance in New York.

"Goroner Keenan yesterday held an inquest on the body of John Erritt, thirty-three years of age, who a few days since was looked up in the Twenty-first Precinct for stabbing his mother, while attempting to stab his father. He was confined in a cell at the station-house, when he butted his head against the iron bars of the door, and died subsequently at the Bellevue Hospital of delirium tremens.—
Coroner Keenan yesterday also held an inquest on the body

of a man named Blockson, fifty-five years of age, who was found insensible at the foot of Eleventh street, East lilver, and died at the Bellevue Hospital, his death being the result of intemperance. The deceased was poorly clast, but a revolver and \$500 in bills were found in his possession; he was a native of the United States."

Remedy applied to such facts, which are of daily occurrence: Reduce the tax on whiskey; loosen the law, and extend the license system and protect the rumsellers by law against public sentiment and moral persuasion; raise such a hurrah about restrictions on liquor selling and individual rights that both political parties tromble and fall back in their temperance resolves, and even the churches lose their activity in the good cause.

New York Delegates.

At the first Annual Convention of the New York State Organization of Spiritualists, held at the city of Buffalo, on the 4th and 5th days of June, 1868, the following named persons were duly chosen delegates to represent the organization in the Fifth National Convention of Spiritualists, appointed to be held in the city of Rochester, State of New York, commencing on the 25th day of August, 1868;

Hon. Warren Chase, Hon. J. W. Edmonds, Robert Dale Owen, Dr. R. T. Hallock, Mrs. Wm. P. Anderson, New York; P. I. Clum, Esq., James J. Marsh, Mrs. Sarah A. Burtis, Rochester; Capt. Ira Davenport, Dr. Havens, Mrs. Mary Lane, Buffalo; Dr. L. B. Larkin, J. M. Bradford, Brooklyn Elisha Waters, Benjamin F. Starbuck, Troy; Mrs. Adeline N. Avery, C. G. Nye, Syracuse; Abram James, James O. Friel, Western New York: Dr. E. A. Holbrook, Watertown; S. C. Crane, Pottsdam; R. E. Trowbridge, Tully; James Randall, Binghamton; Stephen Archer, Dobbs's Ferry; J. W. Seaver, Byron; A. C. English, Batavia; George W. Taylor, North Collins; Mrs. Nettie C. Maynard, White Plains; Robert Daggett, Springville: Charles Fisher, Fisher's Station; Daniel Goodwin, Auburn; James Alger, Conesus; Peckham Rathbun, Macedon; Stewart Chamberlin, Le Roy; C. Melville Smith, Albany.

The publication of this list in the Banner of Light is deemed official notice to the delegates of their annointment. P. I. CLUM, President.

S. A. Burtis, Secretarg.

Bigotry and the Spiritual Phenomena. Editor's Banner of Light: .

Before I broached the subject of Spiritualism to some of my friends here, and said I had entered on its investigation, I had no conception of the amount of latent bigotry and spirit of persecution there was in our midst. One lady in particular, whose good sense and intelligence I had heretofore respected, said, when informed of the marvelous manifestations at my house," I would have her (the innocent medium) arrested, imprisoned. She is a dangerous person, a humbug!" And I fear there sprung to her zealous but benighted heart the pleasing incense of the fires of Smithfield and the Inquisition, and that she had a grateful vision of the witchcraft-ropes of Salem, with Roger Williams's ears daugling therefrom. A young, highly educated woman, one whom the distinguished and lamented Dr. Kane deemed worthy to be his wife, one who has been heartily welcomed into the best families in the United States, received the affectionate homage of such men as Governor Tallmadge, and even been invited by Queen Victoria to visit England-one, I say, thus eminently and evidently deserving of our tender solicitude and admiration, to be arrested and incarcerated, and that, too, at the instigation of a lady! I can hardly believe my senses when I recall the said lady's words, but which, can hardly believe that this enlightened (?) nineretain such crude, illiberal ideas. Thes the "Church" still cramp, becloud, benumb the huwages and equal suffrage for woman and man man soulthat should be overflowing with love

The wonderful phenomena which I had wit-E. C. Stanton and Parker Pillsbury, its colitors, nessed were explained to this Albanian, and she " How be found standing almost or quite alone in the by three of us for a considerable time?" "You make the motion for so ridiculous a proposition. drawn on a blank paper and then handed up to The times have changed, or the sentiment has, the top of the table, where the pencil was also and now we greet with pleasure the work of wo- [dropped, by the same invisible force," "It is all deception! My nerves were once in disorder, and We gladly recommend this able weekly advo- I saw rats and women and heard music." We of tune, feeble, and needed repair, and perhaps a where would thy beautiful theories and thy philosophy have been had such astute ladies stopped

I have heard it said that women do not reason. ready to swear to, and of which there could be no ense of touch were all satisfactorily impressed. G. L. DITSON, M. D.

Albany, N. Y., June 29, 1868.

Notice to Delegates to National Convention.

EDS. BANNER-I have just concluded the arrangement with the Pennsylvania Railroad for free "return tickets" to the delegates to the Fifth National Convention, to be held at Rochester, under their "rule for the issue of these to members of religious bodies." Any delegate purchasing a ticket on any portion of the above road will receive a return ticket from the Secretary, which will be good until the 15th of September, and will entitle them to return to the same place free of charge.

We expect to complete similar arrangements with the Northern Central Railroad from Baltinore to Rochester, and will announce this as soon as it is done. The fare from Philadelphia to Rochester is \$10.50; from Pittsburg about the

I hope our friends in other sections of the country will make the effort to have reduced fares, as well for the benefit of the delegates as for the recognition that we are a " religious body." Yours truly, HENRY T. CRILD, M. D.

634 Race street, Philadelphia, Pa.

Married.

In Montpeller, Vt., July 1st, by the Bev. Elisha Brown, Jerome Wright, of Montpelier, to Miss Emeline Greenough, only faughter of (ico. N. and A. J. C. Kent, formerly of Boston,

Picnic, July 28, 1868.

The second Grand Union Picnic of the Spiritualists of Boston and vicinity for 1868 will be held

ISLAND GROVE, ABINGTON, ON TUESDAY, JULY 28TH.

All orderly people are invited to join us. Excursionists from all way stations between Boston and South Braintree, Plymouth and Hanson, Fall River and Bridgewater will take the regular trains to and from the Grove at half the regular fare. Special trains will leave the Old Colony Depot, Boston, at 91 and 12 o'clock for the Grove. Fare from Boston: Adults 80 cents; Children with their Parents 50 cents. See Posters.

H. F. GARDNER, Manager. Boston, July 15, 1868.

The Lyccum Picuic.

The Grand Union Picnic of the Children's Lycouns of Massachusetts, will take place on Wednesday, July 22, at Stanley's Grove, Beverly. Cars will leave the Eastern Railroad Depot at nine and half past ten o'clock A M. Tickets for the excursion—children fifty-five cents, adults seventy-five cents-to be obtained of Conductors of the several Lyceums. Ten Lyceums at least ara expected to be present. Parents, friends and public speakers are cordially invited to attend. Per order of the Committee,

DR. A. H. RICHARDSON, Sec.

Business Matters.

Mrs. E. D. MURFEY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. Jy4.

THE HERALD OF HEALTH for July-price 20 cents per copy-is for sale at this office.

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

COUSIN BENJA'S POEMS are for sale at this office. Price \$1,50

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

DR. L. K. COONLEY, healing medium. Will examine by letter or lock of hair from persons at a distance. Address, Vineland, N. J.

THE LONDON SPIRITUAL MAGAZINE (price 30 cents) and HUMAN NATURE (price 25 cents) are received regularly and for sale at this office.

THE SPIRITUAL ROSTRUM: A Monthly Magazine, devoted to the Harmonial Philosophy. Moses Hull and W. F. Jamieson, editors. For sale at this office. Price 20 cents single copy.

THE BEST PLACE—The CITY HALL DINING ROOMS for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sandays. Jy44w C. D. & I. H. PRESHO, Proprietors.

Special Notice.

Spiritual and Reform Books. MRS. H. F. M. BROWN, AND MRS. LOU. H. KIMBALL.

137 MADISON STREET, CHICAGO, ILL., Keep constantly for sale all kinds of Splittualist and Reform Books, at Publishers' prices. July 18.

ADVERTIBEMENTS

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

TF Advertisements to be Renewed at Continied Rates must be left at our Office before 12

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

THE BETTER WAY

FOR all who wish my advice and remedies, is to send me a conditional need chairvoyanir egalimianum, line-thirds who that expense. No charge for advice. Clairvoyani examinations \$2. Remedies prepared for each patient according to their case, and sent to all parts of the country. Address, always all the country are sent all parts of the country.

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MRS. PLUMB,

Perfectly Unconscious Physician, Business and Test Medium, 63 Russell street, oppo-site the head of Edon street, Charles-town, Mass.

M 18. PLUMB cures Cancers and Tumors, Fevers, Paralysis and those that other physicians have given over, phase give hera call. Prices according to the conditions of the patient, will watch with the sick if called upon to do so. Will examine Diseases at a Distance, for \$1 and return stamp; Cortespond on Business, mayor Scaled Letters, look for Lest Correspond on Business, answer Scaled Letters, is or Stolen Property for \$1 and return stamp, each. July 25—1w*

44 ASTROLOGY! ASTROLOGY!!"-Having A complied with every requisite of the above entitled notice in the Bunner, for my own benefit, I received a whole sheet of GUESSINGS, "from the spirit of Thomas Scarles, written through the mediumship of B. L. G. Cowles," in which I am addressed by the terms of "lady." "mother," "madam" and "woman "!!! JOHN S. WILLAMS, of 1472 East Front street, Cincinnati, O.

DR. GEORGE BANCROFT EMERSON, Psychometric and Magnetic Physician developed to cure chometric and Magnetic Physician developed to cure. Can Chometric and Magnetic Physician developed to circe diseases by drawing them unto himself, at any distance. Can examine persons, tell how they tock, where and what their disease is. One examination 51; fifteen exercises, to draw disease at a distance, 85; manipulations 82.

N. 18. Will give delineations of character; also accurate information on business, &c. Office, No. 43 Fasex attreet, Boston. Hours from 9 a. M. to 5 p. R. | Iw -July 25.

C. WESLEY MAIN, Healing and Test Mo-lock of hill or autograph, \$2. Send name in foil and state age and sex. Office, No. 363 Washington street, Boston. MRS. EWELL, Medical and Spirit Medium, 11 Dir Place, Boston, Mass. Scance \$1,00.

A RARE BOOK! JUST PUBLISHED BY WILLIAM WHITE & CO.,

of the Banner of Light Publishing House, THREE VOICES. By Warren S. Barlow.

A POEM IN THREE PARTS.

Part I-The Voice of Nature; Part II-The Voice of Superstition; Part III-The Voice of a Pebble. It is one of the keenest satisfical expositions of the superstition, bleatry and false teachings of the age, which has appeared for a long time.

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OR, THE PHILOSOPHY OF SPIRITUAL EXISTENCE AND OF THE SPIRIT-WORLD. By Hunson Tuttle, Heaven, the home of the immortal spirit, is originated and sus-tained by natural laws. v natural laws.

unner by mauran naws.
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Washington street, Boston, and 544 Broadway, New York.

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Washington street, Boston, and 54 Broadway, New York.

CARTE DE VISITE PHOTOGRAPHS OF the following named persons and he obtained at the Banner of Light Office, for 25 CRUTE REACH!

REV. JOHN PIECHONT.

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ANTORE WALLE TABLE TO AND ALL OF THE COLORS.

THE WHEET TABLE TO THE TRANSPORT

DR. WILLIAM F. PADELFORD,

OMes. 48 1-3 Howard street, Besten. June 7.-114

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Message Pepartment.

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

through the instrumentality of Mrs. J. H. Commt,
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 propounted in these circles by mortals, are answered by spirits who do not announce their names.
We sak 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.

Our Free Circles-Vacation. The free circles held at this office will be discontinued during ally and August, but will be resumed again the first Monday

Invocation. Oh Holy Spirit, oh Divine Life, whose purposes our souls cannot fathom, whose infinitude we cannot measure, thou who art from everlasting cannot measure, thou who art from everlasting to everlasting, we would be at peace with thee; shutting out the discord of the external world, we would commune with thee, and in communing with thee we would learn what thou requirest of us, and how we shall best perform our duty toward thee, toward our fellows, and toward ourselves. Thou art marking out our lessons everywhere, and we seem to hear thy voice in Nature, telling us to press on, forever on, and sons everywhere, and we seem to near thy voice in Nature, telling us to press on, forever on; and yet we cannot understand thy power, only our own through thee. The hand-writing of thy power and thy love and thy justice we see upon the walls of Nature everywhere—in the spring-time with its glory, in the summer, in the autumn, in the triper. Then does write through Nature that the winter. Thou dost write through Nature, that our souls may commune with thee. Oh thou Spirit Eternal, do thou this hour baptize us anew with the consciousness of thy presence. Let us have faith within our inner lives; let us underhave faith within our inner lives; let us understand that thine altar is there; let us hear thy voice to-day speaking more clearly to us than ever before; and when our dull senses fail, oh Spirit Eternal, to recognize thy power, thou wilt pity and forgive, we know. We thank thee that thou hast called us into being. We thank thee that we have suffered in our earthly life. We thank thee that great ways of derkness rolled. thank thee that great waves of darkness rolled over us on earth. We thank thee that the way was long and sometimes very dreary. We thank thee, also, for the sunny spots, for the flowers, for dear friends. We thank thee for kind words and dear friends. We thank thee for kind words and kind thoughts that came to us occasionally in our earthly life. But oh, most of all we thank thee for its shadows, for now in our renewed existence we can appreciate the joys of our spirit-home far better than had our earthly life been all sunny and joyous. And now, oh Lord, thou spirit who doth send ministering angels from every sphere of mind to manifest unto those who have need of mind to mannest unto those who have need, oh grant that we may so understand our duty to-ward thy children in mortal that we shall never mistake the way. Oh grant that we may never fear to speak thy truths; grant that our instruments may be strong in thy godly faith, fearing to do that which their own inner light raises objections unto. Oh grant that the mantle of purity of bollows, way he folked as closely plant. ty, of holiness, may be folded so closely about them that they shall ever dwell in an atmosphere of love and beauty. Thou hast the downtrodden in thy keeping, and thou wilt upraise them. We know thy hand is extended in love and mercy unto them, and thy hand will reach them and strong arms will bear them up, and in their souls there shall be born a song of thanksgiving because they are redeemed. We know thou wilt finally overcome all darkness. We know thy truth will finally overcome all error, that the wickedness that is now abroad on the earth will finally give place to that which is good and holy and altogether righteous. We know that as the dark and poisonous plants of earthly life pass away, so dark thoughts must take their flight, and dark deeds will by and by flud no place on the earth. Oh then may thy children look forward to the time when there shall be peace, when justice shall dwell here, when the Angel of Mercy shall fold his wings so close to every heart that in thy keeping, and thou wilt upraise them. shall fold his wings so close to every heart that all shall know that thou art near and able to save. Father, unto thee we commend the thoughts of these thy children. They are good, and we know that thine angels will hind them about the brows of those who have given them birth; and oh, grant that they may shine like jewels in the hereafter, leading them on, still on, giving them clearer perceptions of thee, for it is through earnest thought that the soul learns of thee, its cre-March 30.

Questions and Answers.

CONTROLLING SPIRIT.-Now, Mr. Chairman, I am ready to consider whatever propositions you Ours.—I read in spirit literature that the ma-

terial condition of the planets will eventually be-come spiritual. How can we reconcile that with the idea that matter is eternal?

ANS.—Did you ever pause to consider that pirit is but etherenlized matter? There could be no expression of mind without matter in some form. Here it is very crude. In the spirit-land it is more ethereal, but it is matter still. The unseen gases by which you are surrounded, are simply matter. Go wherever you will through spiritual universes, infinite, still you will find matter. Not the same class of matter that you have here, but it is matter, after all. It is an attenuation of that which you have here; in es-

sence precisely the same.

Q.—Will not the condition that we see around us, the material, be at some time in the future absorbed into the great spirit whence they issued A.—All forms of matter that have an existence upon the face of this planet and all others are destined to change. They are slowly progressing, becoming etherealized, spiritualized. This article of furniture (the table) will change its form, but

it will be matter, after all—the same identical, essential matter that it is to-day. The atmosphere holds within its embrace a representation of all forms of matter that you can conceive of. You cannot see this etherealized representation, the essence, the life of forms, is the same yester-day, to-day and forever. This is its immortality.

Q.—You say that spiritual forms are matter?

A.—Certainly they are.
Q.—Then how is it that they can pass through other matter, as, for instance, when a spirit en-ters a closed room? Why does not the matter

more dense, oppose them?

A.—It certainly does oppose them.

Q.—But does not hinder their entrance?

A.—No, because the spirit is always not only

superior in point of beauty and excellence, but superior in point of power. I have a certain con-trol over this crude matter because I am superior to it. As a disembodied spirit I can pass through the walls of this room, because I am superier to them. They are but servants, so to speak, to They offer a certain amount of resistance. So the waves of the ocean; so does fire, but they are not impervious to spirit.

Q.—In passing through the waves of the ocean or through fire, there is a displacement of the particles of matter, When spiritual matter passes through a denser medium, is there also a dis placement of the particles?

A.—No, there is no need of it.
Q.—We call a spiritual form etherealized mat-

ter. Suppose you enclose an object in a glass case; could spirit pass through that?

A.—There is nothing in all the-universe that is impervious to spirit.

QR.—Yet you say that spirit is matter.

A.—It is matter, but so etherealized that your senses cannot grasp it. You have many conditions of matter impervious to the gases by which you are surrounded, but you have nothing which is impervious to spirit.

Q.—Will you explain the power of thought upon human development?

A.—Thought is essence—infinite power. It overcomes everything, makes all things subservient to it. But it expresses itself only through matter. Without matter there could be no expression of thought, none at all. Thought in the external, so far as expression is concerned, proexternal, so far as expression is concerned, progresses, develops through matter. As it passes through matter, it develops, matter changes its form. For instance, the mechanic conceives the idea that he can make a better table than this, something that will answer the demands of humanity better. something that will answer the demands of nu-manity better. He thinks the subject over. He builds the table in thought; but if he had no mat-ter by and through which to express that thought, the thought would never be used; but if there is matter, he straightway projects his thought into crude matter, and ict the table appears. So it is with regard to all things in life. The artist cre-

ever remain out of use. So far as its power is concerned, it would be entirely inert; but by vir-

with, and it is not always possible to discriminate between an absolute spiritual impression and an impression received from an earthly

-You say that the immortal element is pres-

Q.—You say that the immortat element is present in all matter. Do you displace it in the medium when you speak through her?

A.—The external, thinking part, the external consciousness, is generally silenced very thoroughly. We do not displace it by force, by no means. There is no war waged between the indwelling spirit and the foreign spirit who seeks to control the body. There are times when the indwelling spirit so for as its external conscious. indwelling spirit, so far as its external conscious-ness is concerned, goes forth from the body, takes cognizance of outward scenes, communicates in distant places, but it is not because it has been driven out. You often go away in dreams, in since.] visions. It is not because the spirit is driven out,

but because it uses thought to go forth for a time. Q.—Why is it so difficult for spirits who control Q.—Why is it so difficult for spirits who control different mediums to recognize through one organism the control of another? For instance, I visit a medium, and some spirit-friend comes to me, and I go to another medium and the same spirit manifests, yet indicates no knowledge of the previous control through another organism. I think all investigators have had this experience.

How do you explain it?

A.—Generally the spirit is most thoroughly bounded about by the conditions of the medium it uses, and it is not always possible with all me-diums for the communicating spirit to so thoroughdinms for the communicating spirit to so thoroughly impress all they might wish upon the brain of the medium as to give a clear and satisfactory communication. They are generally able to give only what is uppermost with them, leaving all else out in the cold. Everything they have not contemplated communicating before taking possession of the medium, is foreign to them for the time being. They know just how much they can give through that particular organism. They have measured its capacity and cannot go beyond it. Do you understand us? [Yes.] But the time will come when all these difficulties may be overruled; when you will communicate with your friends face to face; when, instead of taking posfriends face to face; when, instead of taking pos-session of our mediums, we shall simply stand in their atmosphere and communicate distinctly and absolutely to you. Then we shall be, to all in-tents and purposes, ourselves; standing outside of tents and purposes, ourselves; standing outside of the medium and gathering certain elements from the medium that will serve us for the time being, not at all dependent upon the organic structure of the medium for expression. That good time to come is not very far in the distance. We are looking forward to it with great joy, and when it comes methinks you will celebrate a grander jubilee than you propose to celebrate on the coming day. (Referring to the Festival of March 31st.)

Q.—It is said that spirits are able to visit other planets. Is the idea of up and down indifferent to them? How do they overcome this when they approach the planets?

A.—I have not met with any that have entirely overcome it. It still seems to be a necessity with

overcome it. It still seems to be a necessity with all that I have ever met.

all that I have ever met.

Q —Two friends made an appointment to meet on the 4th of July in the year 2000, on the highest point of altitude in the planet Venus. Is it possible for such an engagement to be fulfilled?

A.—Yes. Why not? It certainly is possible, but I should say there was great probability of failure.

Q.—Suppose one should be there and the other not, would it be right to infer that the other party did not choose to keen the appointment?

did not choose to keep the appointment?

A.—I should not wish to say that if the engage

ment was broken it was because they did not choose to carry it out. I should rather say they met with too many obstacles on the way, and

were obliged to give it up.

Q.—Have you any idea of the nature of the obstacles they would meet?

A .- No, certainly not. March 30.

onus Perkins. It is nearly two years since I died at Savannah, Georgia, and I have been trying ever since that time to make some kind of communication be-tween myself and the friends I have still on earth. I was born in New York State, but I claim a residence in Cincinnati. I went to Savannah to settle failing to find certain papers, in her mind and in her speech has seen fit to charge me with fraud, saying that she should have known she would have been defrauded had she placed any business trust in a Northern man, and particularly one who was supposed to be pretty thoroughly tinctured with abolition principles. She believes that I collected certain moneys with the missing papers, and that that money has been transmitted to my friends North, or Westrather, and so she has been friends North, or West ramer, and so such make the defrauded and made worse off than if I had not come at all. Charges like these are quite enough to raise the dead. To me they are, at all events. Some might slumber on, and the charges might be made till the old fabled resurrection day; but not so with me. They have distressed me exceeding. so with me. They have distressed me exceedingly, and I have made every effort to return, but have found all avenues closed except this one. I say all closed. There are plenty that are open, say all closed. There are plenty that are open, but they would avail such as myself very little. It is not very satisfactory to communicate to a stranger, with no hope of having the communication conveyed where you desire it to go. I have no wish to distress any one on the earth. There is enough of sorrow here already. I only wish to vindicate myself, first, because the friends I have here suffer in consequences. here suffer in consequence, and, second, because I suffer, and, last, because it is right that I should

defend myself and speak the truth.

I often heard it said, when here, that people who were in the fog, that is, either morally or mentally, were very apt to see everybody else in the fog also. Now I don't wonder that the lady in question is apt to look upon others as being unjust, since all her life she has lived in an atmosphere of injustice, of wrong-doing. Slaves have been bought at her bidding and sold at her bidding. Mothers and children, husbands and wives have been separated, as if the were no settling that to come. The plan of the along she paper. day to come. The plea of the slave she never thought of registering in her heart. It was all just to chain him, sell him, make him miserable, body and spirit. I do not wonder that persons thus situated are always looking for injustice in other people. I do hope that the time is not a great way off when we shall look at our own door for injustice first and begins observed at the time. for injustice first, and, having cleared all that be-longs to us, then we shall have more power and a better right to take care of what belongs to some-body elso. I am not_pleading perfection on my part, by no means. I made many mistakes when here, but I made none such as have been charged upon me. I tried to deal honestly and fairly, and I never remember of having been guilty, either in deed or thought, of anything like what is charged

And now, with regard to the missing papers, I have only to say, the lady will remember, on the second day after my arrival at Savannah, when all papers were said to have been placed in my all papers were said to have been placed in my possession, I failed to find those very papers, and asked the lady where they were. She tells me, "That is what we want to find out. I have been unable to find them since my husband's death." Now I am charged with having taken them, when she well knows that they were lost before I had anything to do wrong parhans, if there were no very well to do wrong, perhaps, if there were no eyes or no ears save the dull ones that belong to these material bodies; but it is quite another thing when you contemplate yourself as surrounded by those who see and hear outside of these

I am Silas Perkins, and I expect my message will reach the widow of Amos Perkins. Good-day, sir. March 30. day, sir.

ates in his imagination a beautiful landscape. He desires to put it upon canvas, but if there were no matter in the universe the thought would ever remain out of use. So far as its power is all about you.] How strange it is I was told about you.] were no matter in the universe the thought would ever remain out of use. So far as its power is concerned, it would be entirely inert; but by virtue of matter it becomes an all-mighty power. The thought of God may be compared to the power of mind, all minds moving through matter. It is impossible to conceive of God or the development of the soul aside from matter. We are entirely lost when we attempt to do it.

Q—How are we to discriminate between impressions produced by our surroundings and real spiritual presence or impressions?

A—Everything is capable of impressing the mind. The mind is a plate which receives impressions through everything it comes in contact with, and it is not always possible to discriminate between an absolute spiritual impression was not. I know more about it than you do. [He was between four and five.] Where is your sis-

was n't. I know more about it than you do. [He was between four and five.] Where is your sister? [One sister is in Epsom, N. H., the other in Suncook. You had a good many children, did you not?] Yes. [Some of them are near here.] Where? [In Boston.] Is this Boston? [Yes; where did you think you were?] I did n't know. I do n't understand it. [You have one son on the ocean.] Yes. Do they know I can come? [I had some conversation with one of them—] About ocean.] Yes. Do they know I can come? [I had some conversation with one of them—] About me? [Not especially about you.] Where? [At his house.] Oh, when shall I learn to do well like others that come.

Do you know where John is? [I think he is here.] I felt it—I felt it. [I think he is a ship-painter on Commercial street.] And Lewis? [I think he is at sea. I saw his wife a few weeks since.]

since.]
How strange! how strange! I believe this is the work of God, so that I might come to them. I think so. [Who helped you today?] I have been trying to come a good while. Mr. Locke told me. [What Locke?] John Locke. You know him? [I used to.] Forty years—more than forty years ago! Oh dear! dear! I can see the old bridge now. How strange! Back here again! never waited for the resurrection! Illow long since you passed away?] About long since you passed away?] About eleven years.

cleven years.

There! there! I won't trouble you any more.
[Say whatever you wish to your children.] I
don't know what to say. [You can ask them to
give you an opportunity to speak to them.] How?
[As you do now.] Oh I want it more than anything else in the world. I would give up my
hopes of heaven for it. Do they know about
these things? [Some of them do.] Bless the
Lord! Bless the Lord! Bless the Lord!

Lord Roland Douglass Hamilton.

The same spiritual light which shines so brilliantly in America is but a child in my country, and therefore I am under the necessity of coming that therefore I am under the necessity of coming to you and begging your indulgence with me, that I may transmit a knowledge of my power to re-turn to those who still dwell in a body of flesh. On the evening of the 6th of November, 1867,

my spirit took its final departure from the body, a body that had been mine only eighteen years. But death is no respecter of persons or ages. It comes whereso'er it will, and calls whenever it will. It is heedless of the cries of friends or the remonstrances of those who are called upon. My disease was the same as that which transported our beloved Prince from the earth to the out beloved Prince from the earth to the spirit-life—gastric fever. I was sick only four days, and so vivid is the psychological impression on coming here that I could fancy myself again going through the breaking up of the human forces, preparatory to entering the spirit-world. I am most anxious to meet the beloved friends who remain here. I wish them to know that you who remain here. I wish them to know that my death is but life, and that I can return.

death is but life, and that I can return.

In my own country I sought out that lady of whom I had heard so much, Miss Hardinge, and I learned through her mind and her writings where and how to visit this place. Noble spirit that she is, I would to God that my people would appreciate her, opening up for her those avenues that Britain has clustered around her. Instead of counciling her to seek for support to a Avenue of counciling her to seek for support to a Avenue of the counciling her to seek for support to a Avenue of the counciling her to seek for support to a Avenue of the counciling her to seek for support to a Avenue of the counciling her to seek for support to a Avenue of the council of the coun of compelling her to seek for sympathy on American shores, they should give her of their sympathies largely and freely; for by so doing they would entertain an angel who would bless them

at every step.
I am, or was, Lord Roland Douglass Hamilton, of Malvern, England, and I expect through some as yet to me unknown means, that my message will reach Hamilton Hall in due time.

March 30.

swered of weddient Bonja."

Invocation.

Oh Life, from thy holiest and deepest fountains we would drink this hour. We would come nearer and still nearer unto a knowledge of thee, the business of an uncle who had lost his life in the war. I went at the request of the widow. And shortly after going, before I had settled the business, I was taken with the fever and died. Now I am distressed to learn that my uncle's widow, rance, like a great shadow, ever follows us, and it failing to find certain papers in her mind and in is the sun of thy divine power along that can disrance, like a great shadow, ever follows us, and it is the sun of thy divine power alone that can dis-pel the shadow and illumine our souls. We have pel the shadow and illumine our souls. We have given thee many names, and yet not one seems to be fitted for thee. Thou ever hast been, thou art, and we believe thou ever wilt be. Thou art all of being, and thou hast thy temple in all universes. Thou dost condescend to dwell with the lowly; thou takest up thine abode even in haunts of vice. Thou, God, art everywhere, and because thou art, the soul feels secure, knowing that thou art its austaining nower and are present source. art its sustaining power and ever-present source of strength. Though there are shades as there are sunbeams scattered here and there, behind us and before us, and all around us, yet we thank thee, oh Life, that we are in them; that thou hast blessed us with thine own blessings; that thou hast crowned us with thine own power; that thou dost tenderly rock us in the arms of thy love, and through temptations thou dost encourage us out of darkness into light. We thank thee that our souls are often tempted; we thank thee that everywhere upon thy great highway there are those who tempt us, for these are the great levers by which our strength is tested. We thank thee, oh thou Great Spirit, thou Wondrous Ocean of Mind, that we are just what we are. We thank thee for the deep, dark shadows of priestly preju-dice that crowded so close upon our being when dice that crowded so close upon our being when in the mortal life that we could scarce gain one ray of clear sunlight. Oh yes, even for this we thank thee, for now we are able to behold truth more clearly, to define life more perfectly, and to rejoice more truly in our liberty. We thank thee that there are bars around the spirit during its earthly life. We thank thee that sometimes it goes down, down, down into the deep hells of desuair, for even there it learns of thes. We goes down, down into the deep hells of despair, for even there it learns of thee. We thank thee that thou hast instituted all these various conditions of being by which the soul learns to measure itself. We thank thee for the various institutions whereby man in the external is educated. We thank thee for Nature, with all its holy revealments. We thank thee for art, for science, for all that which calls the soul up higher and still higher. We thank thee for those great lights that have shone out amid the darkness of every age like fixed stars, whose light is always certain; but we thank thee, also, for the lesser lights, whose twinkling brightness shone in obscure places. We thank thee for all the rainscure places. We thank thee for all the rain-drops of truth that have come unto the soul in every age, that have watered the flowers of inevery age, that have caused them to exhale their sweetness, that the nations might rejoice. Oh we thank thee for the philosophers of all ages, for those minds that have reached out into the far future, and have grasped those truths that the common mind could not understand; and we thank thee, also, that these were persecuted, for by their personation the least state of the state

by their persecution they have arisen unto glory and honor; by the darkness that surrounded them here they are stronger in the spirit-land, and they return now shedding all their light upon those who have need, pitying those who have need of pity, raising up those who have fallen in the way, encouraging those who are discouraged, lifting up all sides of life to the sunlight of thy truth. Oh Life, we pray that thy children everywhere

On Life, we pray that the uniteral everywhere may learn to understand thee more perfectly, to rest securely in thy arms, that death may be known no more, that the shades of night that clustered around the word "death" may give place to the morning sun, that resurrecting power that will dispel all fear, and make the son rejoice in newness of eternal life. May thy kingdom come to these waiting mortals, sending out the shades of error and illuming all their being with Polly Bruce.

It is over forty years, Mr. White, since I seen you before. [Are you going to tell me who you to these be honor, and glory, and power, and life, to-day and forever. 'Amen. April 6. Questions and Answers.

Ques.-When, or at what time, do we receive Ans.—It is impossible to answer that question as long as none can determine concerning the birth of the soul. It is believed by those who have made the science of life a deep study, that we have ever possessed our immortality. We know of no time when it was conferred upon us.

Q.—When are soul-life and earth-life combined?

—Always—forever. Q .-- Is life, or human life, the result of chemical

A.—Yes; the whole universe seems to be a vast chemical laboratory, turning out its multitudinous forms, never ceasing to labor. And these physical bodies come within the realm of Nature. They are the results of a chemical power that is at joice in the presence of those who understand me are the results of a chemical combination. are the results of a chemical power that is at work in the universe. Certain chemical combi-

of intelligence can communicate here, I shall answer in the affirmative. It would be absolutely impossible for all spirits to find necess here, to be able to communicate here, insended as the chan-nel is very limited, while the demand is very ex-

tensive.
Q.—Does spirit ever lose its individuality?

A.—No; I do not believe that it ever does.
Q.—Is there not a time, at death, when it does?
A.—No; certainly not. Death has no more power upon the spirit than it has power upon the sun. It has no effect upon it whatever. Death is a chemical change that takes place in the physical body, but it does not affect the spirit, only that it separates it from the physical body. The spirit goes forth precisely the same that it was while in the body. It has lost nothing; it has gained noth-

ing.
Q.—Are we to suppose that media who claim to be under the direct influence of Jesus Christ and other ancient spirits are correct? Can those ancients come and influence the media of the pres-

ent day?

A.—Yes; you are at liberty to suppose whatsoever you will. It is by no means an impossible thing for those ancient spirits to return manifest-

ing through modern media.
Q.—When those who have here suffered from mental derangement, insanity, enter the spirit-world, will they still be subject to insanity? A.—No. Insanity is a defect of the body, not of

the spirit, Q.—Of the mind also?

A.—So far as its connection with the body is concerned, and no further. The spirit is unable to express itself perfectly through the body, because of the defect in that, not because the spirit is de--Then insauity is unknown in the spirit-

world? A .- Insanity belongs to the body, not to the BOUL. Q.—Does the same rule apply to idiots?
A.—It certainly does.

Clarke Henderson.

I have been waiting, stranger, with as much pa-tience as I could, for the time to come when I should be able to make some demonstration in this way to my friends. I had hoped that by staying away I should be exempt from the weakness of the earthly life. But I see the law is persistent,

and don't cut us free quite so soon as we expect.

I was from the 3d Michigan, and I got unfortunate in the last engagement. It was my bad luck to be gobbled up and held a prisoner till death to be gobbled up and held a prisoner till death came to open the door. I escaped once from the place, but was recaptured, and had a very hard time of it after that. I had some little information of this thing before I died, but I had n't much belief in it. I thought if it was true, I should be back as soon as most anybody. But I is pretty hard work, considering you must have all the suffering you may have all the other side.

I once told him that I rather thought there might be some truth in this new Spiritual Philosophy. He said, "You will find there is none." "Well," I says, "how am I going to know? If there's no hereafter, I never shall have it demonstrated, because I shall die without the knowledge, and that will be the end of me. I never can get it." He says, "Clarke, I tell you what 'tis: there's no life after death, and you needn't waste your time speculating upon it." Well, I didn't waste much time in that direction; but I have come to the conclusion, stranger, that there is a life after death. There's no dodging it. I am alive, and I went through with death here. I conclude I ought to know something about it. And now this uncle of my mother—and when she died, so he told me, for the first time in his life he had the most terrible desire to believe in a life after death that a mortal ever could have. But the light did not shife upon him, though my mother tried very hard, she says, to make it shine. Now I want to know of him just this one thing: If I am not who I say I am, the question is, who am I? How came I in possession of these facts, which are known only to me and to him? he some truth in this new Spiritual Philosophy. He said, "You will find there is none." "Well,"

The last favor he did me was to furnish me with some money upon a piece of paper which I told him I did not believe was worth a mill. But he says, "I am going to let you have the money, and I don't want you to mention it to any soul, be-sister's oldest girl, that is the medium. [How old cause I shall be tormented with other members of cause I shall be tormented with other members of the family, you know; and now promise—and if you promise I know you will keep your word—that never, so long as you live"—he meant in the body—"will you say anything about this circumstance." According to his belief I don't live now, so I have the right to speak of it. If the dead can talk, I have the right to speak of it, because he only set the bounds so far as this life, because, you know the lady was not to speak of it, and I you know, the body was n't to speak of it, and I never did—so help me the great God. There was nothing said about telling of it after death, so I have the right to do so, you see, and I am just as sure, by that one circumstance, to open his seven-ty-year-old eyes as I am sure that I live. I know him well enough to know that he is too much of a thinker and philosopher to pass it by without due consideration, and it's that due consideration that is going to convert him to a belief in the life after death. I have more faith in him than he has in himself. [Do you wish to give the town you belonged in?] Register me from Keokuk.

And tell my sister to sit quietly at these things, and I think I can govern her. [Which sister?]

Barah Jane. 'I am worse than dead here, stranger. [I see you feel the effects of your last sickness.] Sickness! [Was it starvation?] Yes. April 6.

Frances Deland.

The weakness that overshadowed that poor fellow is a fixture here, so far as I am concerned, for I am not able to get rid of it.

I am not able to get rid of it.

By the kindness of one who was my friend when here on earth, and who has communicated at this place, I find myself able to speak this afterneon. It is only three weeks since I was here in the body. I died, I suppose, of inflammation of the lungs, congestion. But I am quite free from all bad feelings such as I experienced during my sickness and at my death—not entirely, but I am very much so, for I have the faculty of keeping my thoughts so steadly and firmly fixed upon

have a desire to come into the closest communion with those friends I have left in Cincinnati and several other Western cities. I desire to commune several other Western cities. I desire to commune with them first, because they have more need of my coming, perhaps, than those who are differently situated, because I can do them good and they can do me good—because the world has thrown its shadow over them, and society has branded them. But in the world of spirits, where all hearts are unveiled and the motives prompting to all acts are seen, there, if not before, the brand will be removed, the scar will be effaced, and the robes that society places upon such will be changed for others that are more fitting. The world determines very harably concerning its unfortunates, but the

better than I was understood here. And I re-joice to be able to become one of that great band work in the universe. Certain chemical colors better than I was understood here. And I renations keep them in their proper spheres. They joice to be able to become one of that great band are chemical machines upon which the spirit of philanthropic souls—for I am. one—who by plays, that it may express itself during its sojourn in the earth-life.

They joice to be able to become one of that great band of philanthropic souls—for I am. one—who by their efforts for good shall finally overrule that I was understood here. And I renations to be able to become one of that great band in the carth-life. A.—If you mean to ask if spirits of all grades A.—If you mean to ask if spirits of all grades the alligance can communicate here. I shall another the arms society wear cleaner garments. There are many societies in the spirit-world orthogonal for the express purpose of remodeling There are many societies in the spirit-world organized for the express purpose of remodeling your societies here, washing out the dark stains that are upon them, bringing them up where they ought to be, and shedding truth and justice where now error and injustice seem to reign.

My first entrance to the spirit-world was greeted by that friend who has watched over us and communicated to up from this place, and at our communicated to the spirit world was greeted.

by that friend who has watched over its and com-municated to us from this place, and at our own abiding-place—for we had no home—and when I recognized her radiant face and still more radiant garments, I said, "Can it be possible that it is you?" "Oh yes, free from the stains and mis-eries of earth, cleansed from the darkness of mor-tality it is me. I am the same in essence So. eries of earth, cleansed from the darkness of mortality, it is me. I am the same in essence. So-clety made me what I was. It was that that clothed me with my darkness. Death took off those garments, and has furnished me with these. Oh, was not death most kind?" And I said, "Will death do as much for me?" "Look! Behold yourself! See what you are, and how you are contemplating the state you have left, and the state you have entered upon." And I, too, was astonished. I was transfigured. My real nature was displayed, and all the external deformity was

Now I would say to those I have left, struggle with the wild waves of adversity as best you can, ever remembering that the harder you struggle for purity and truth, the greater will be the ap-probation that will follow from the friends you have beyond, and the brighter and more perfect will be your condition in the hereafter. It is true, all true. Hold to that sacred tie that binds you to us, and to the coming together, that you may com-mune with the angels, forgetting your darkness,

remembering for the moment only the light of the angel-world that will be shed upon you.

The name by which I shan be known is not the I will give you both, and then there can be no mistake. The name given me by my mother was Louisa Jones. The name I selected for myself, Frances Deland, and it is by the latter I shall be recognized. [Would it not be well to give your age?] Yes, perhaps it would. I was twenty-seven and about four months.

April 6.

James Burke.

I came here to make some explanation. For the last two months, I, with some perhaps dozen or twenty others, have been in the habit of manifesting at the house of my sister, in St. Johns, New Brunswick, and they finally got an idea of New Brunswick, and they finally got an idea of what it might be, and they sent and got the Ban-ner of Light—that is your paper, is it? [Yes,]—to see what they could make out of it. And then they made inquiries, and they found that they should talk with the sounds that I made, and perhaps I would spell out some intelligence, which I did. My name, James Burke; and where I died—which was two years ago—I was drowned on the St. George's banks. I was not any acquainted with these things.

considering you must have all the suffering you passed through in getting to the other side.

Names are of great importance, I suppose, in this programme. [Yes.] Well, then, put me down as Clarke Henderson; age, twenty-nine, the youngest of a family of five. I was born in Indiana, but claim my home in Michigan.

There are some members of our family who are not believers in any hereafter. I have one old uncle, who says—or used to, I suppose he does now—that he would n't believe in life after death if everybody that had ever died should return in will younge that had ever died should return in will younge that had ever died should return in to anything, I would n't be afraid to bet my bottom dollar that I will resurrect him out of that notion long before he gets on our side. He is just the one to make a good foundation to work upon. I once told him that I rather thought there might he some truth in this new Spiritual Philosophy.

We will shall thore in the some and the part of the provided with it, it will prove the greatest of blessings to them. it. Now I want them to know I can't hurt them; I come for their good; and as soon as they get acquainted with it, it will prove the greatest of blessings to them.

It was said that I was drunk at the time I was

I say I am, the question is, who am I? How came at down there and talk to it, if it is the side of I in possession of these facts, which are known I in possession of these facts, which are known and I will give some information that will be of Vou see my object in coming here? sister's oldest girl, that is the medium. [How old is she?] Between thirteen and fourteen. I won't hurt her. I will take care of her. I will be as kind to her as ever her mother was. I never hurt her when I was here, and have no desire to now. Tell the girl it is her Uncle James that makes the sounds, and he is no more to be feared than when he was here. That is the way to begin, and when they get begun, you know, I can give them advice as they go along; maybe through the frying-pan, or through the side of the house—I can't say what, but they will get it if they only take the right means. [Do they still take the paper?] No; they manage to get it, hoping they will get some light on the subject. My sister is more or less of this kind—mediumistic—and so I succeeded in making her feel that she must have it; that that was how she was going to find out. So she gets it—I can't say how.
[What town is it your sister resides in?] Char-

lottetown.
What I want is, that there shall be no fear, and when I have cleared that away, I am all right. I will do some good then that I can't do while they are afraid. As soon as anything moves, run away. That's the order. I want to change it. Good-day. [Come again, if you don't succeed this time.] That I shall, thanking you, however, for your invitation.

Scance opened by Bishop Fenwick; conducted by Father Henry Fitz James; letters answered "Cousin Benja."

MESSAGES TO BE PUBLISHED.

Thursday, April 9.—Invocation; Questions and Answers; lease Parsons, of Missouri, to his wife, and his friend Thomas Wilkins, of Lowa; Charlotte Biackmer, to her husband, Thomas Blackmer, of London, England; Edward Harris, died in Houston, Texas, to friends in Maine.

Monday, April 13.—Invocation; Questions and Answers; Edward C. Turkstine; Daniel Murray, Salutation street, Boston, to his children.

all bad feelings such as I experienced during my sickness and at my death—not entirely, but I am very much so, for I have the faculty of keeping my thoughts so steadily and firmly fixed upon something better than death, that you see it do n't have the power over me that it does over many others.

I died in Cincinnati, and I have left friends there of whose peculiar state I am not here to speak. But I assure them that there was truth in what we had investigated so long. I said I would return and give some manifestation by which they might be still stronger in the faith.

As yet I have no wish to come into communication with the family and friends of my childhood. Dark and phinful circumstances separated me from them, and at present I have no desire to make any communication to them whatever. I

Obitnaries. Passed over the river to the bright Summer-Land, from Homer, Cortland Co., N. Y., on Monday, June 29th, William H. Burnham, aged 52 years.

Passed over the river to the bright Sommer-Land, from Homer, Cortland Co., N. Y., on Monday, June 29th, William H. Burnham, aged 52 years.

The subject of this notice had resided many years upon the home farm, in the paternal mansion, where he had devoted his best energies in agricultural pursuits, and had accumulable to a respectable competency, to which had been added, by bequest of a departed father, a sum which at once placed him above the necessity of labor; but he was industrious, had si-ways been attentive to business, and, hence, had no desire to withdraw himself from the active duties and labors of life. With the purest recoltude of principle in all his conduct he united a kindness and benevolence of disposition that made him alike respected and beloved by all. Modest and unpretending in his manners, he sought not public distinction, but preferred the waiks of private life, as being most congenial to life wishes.

Some ten years sinch, he embraced the beautiful philosophy of Spiritualism, and ever after saw the bright and beautiful light sinining from "beyond the river."

His disease was that of cancer in the stomach. All that medical skill could do or kind attention accomplish were of little availt; the fatal enomy, envious of mortal life, was at work upon his vitals and banied all attempts at removal. As the time advanced for his departure from the material to the better land of promise, of sunshine and clear waters, he was found with scrip in hand, and his feet ready sandaled for the journey. He was pleased when visited by his spiritual friends, and most especially was he gratified on receiving a visit from his spiritual brother, Alexander Bates, to whom he had sent a kind request for a pleasant interview before leaving for the unseen land.

The funeral rites were performed at the family residence, where Bro. Warren Woolson, of Hastings, Oswego Co., N. Y., pronounced in the presence of a large and deeply interested audience, a discourse upon the beautiful philosophy of Spiritual Brother, Alexander B

A star has left its sphere."

A. B.

Passed to the higher life, from Stark, Me., Miss Emma L.

Holt, aged 22 years on the very day of her death.

Her disease was consumption, which she bore with the most caim resignation for nineteen weeks, patiently and anxiously waiting for the angel messengers to come and pilot her freed spirit to the beautiful Summer-Land, there to Join her father who had gone on before her to the higher life, where the rivers of salvation forever flow and the trees of immortal life wave their ambrosial tops forever. Miss Holt was a young lady of pure and unblemished sharacter, greatty esteemed and beloved by a large circle of friends—a firm believer in the heaven-born truths of spiritualism, which she found (contrary to the creedist) amply able and sufficient to sustain her in passing through the gateway of the tomb to the life immortal, there to Join her friends who had passed on before her.

Her funeral was attended by a large concourse of sympathizing friends, when a discourse appropriate to the occasion was delivered (by request of the decessed by the writer, which we were informed gave general satisfaction to many who had never heard a Bipiritualist speaker before.

Bugham, Me., July 5th, 1893.

C. R. DEEVERE.

Passed to the higher life, on the 6th instant, Hiram Lince, aged 14 years 3 months and 6 days.

Passed to the higher life, on the 6th instant, Iliram Lince, aged 14 years 3 months and 6 days.

He was the only son of Cornelius and Elizabeth Lince, of Pensaukie, Wis. He was engaged in felling timber, with his father, when some trees having lodged upon another, the top of the supporting tree broke and came down upon his head, and he expired in two hours after. He has had several narrow escapes within a year. His parents acknowledge having had spiritual admonitions of his danger, and although they were momentarily on their guard for his safety, still the angelacame and took him away, even before their eyes. Mr. and Mrs. Lince, and a large share of their triends and relatives, are strong in the bellef of Spiritualism, and they find it a great support to them in this hour of their hereavement. The funeral was held at their residence on the 7th inst. and was largely attended. Services through the organism of Pensaukie, Wis. July 10th, 1868.

R. B. Yeatox.

zesas; Ohio; Nebraska; Iltinois; Michigan; Michigan; Missouri; Indiana; California; Dist. Columbia; Kentucky; Tennessee; Kansas; W. T. NORRIS,
MARY SEVERANCE,
JOHN C. DENTER,
CHARLES A. FENN,
MOSES HULL, JULIUS H. MOTT, HENRY TURNER,

HENEY J. OSBORNE, "Kansas:

HENEY J. OSBORNE, "Georgia;

JAMES EASTON, "Minnesola;

S. Y. BRADSTREET, "lova;

L. K. JOSLIN, Treasurer, Rhode Island;

HENEY T. CHILD, M. D., 634 Race street, Philadelphia, Sec.

Camp Meeting. A Spiritualist Camp Meeting will be held near Harwich Centre, Cape Cod, commencing July 29th, and continuing over Sunday, Aug. 2d.
We shall make arrangements with the Old Colony and Cape Cod Railroads to carry passengers over their lines for half fare. Several of the most eminent speakers have engaged to be present.

Cod Railroads to carry passengers over their lines for fare. Several of the most eminent speakers have engaged to be present.

We cordinly invite Spiritualists and all friends of progress to attend and aid us in making this meeting in every way worthy of the good cause in whose interest it is called.

Provision will be made to entertain all speakers—and others so far as possible—from abroad.

Per Order Committee,

(ILBERT SMITH, Harvich;
(HEMAN SNOW, Dennisport;
(HEMAN SNOW, Dennisport;
(HEMAN SNOW, Dennisport;
(HASSON, BALLEY, Harvichport;
WATSON B. KELLT,
MASSON, BURGERS, "B. G. HIGGINS, Eastham;
MART STEARNS, Hyannis;
1. "LARK, Boston;
MRS. A. BURGESS, South Dennis;
ZABISA SMALL, Harvich;
(CYBUS HOWES, East Dennis;
1SAAC KEITH, Sandwich;
NATHAN CROSSY, East Breatler;
AMASA CHITH, Provincetown;
MRS J. LOTHROP, Hyannis.

Harwich, Mass., June 18, 1663.

Convention.

The Third Annual Convention of "The Spiritualist Association of Connecticut" is hereby called in Willimantic on the first Sunday in August neat, to elect officers of the Association for the ensuing year, to appoint delegates to the National Convention, and transact such other business as may be deemed proper.

Delegates arriving from abroad will have quarters assigned them during their stay by calling at the store of L. J. Fuller & Son, Druggists, near the depot, where abundant provisions have been made for all who may come. A full delegation is confidently expected from the several Societies in the State. Although much kindly feeling and union of effort already exist, it is hoped a much closer union may be consummated and still more efficient work be done.

Per Order of Executive Board, H. N. Bile, Cor. Sec. Willimantic, Conn., July 2, 1868.

Convention of Spiritualists in Des Moines, Iowa At a meeting of Spiritualists at Bro. Getchel's, in Des Moines, Saturday, June 20th, 1868, J. J. Fox was appointed as Chairman, and B. N. Kinyon, Secretary, when, after consideration, the following resolution was adopted, viz:

the following resolution was adopted, viz:

Resolved, That we hereby endorse the suggestion of Bro. A.
C. Edmonds for a Convention of Spiritualists at this city on
Tuesday 1st of Reptember next, for the purpose of forming a
Rate organization, and hereby invite all spiritualists of the
State of lowa, male and female, and others favoring individualtion of liberalism, to a full representation therein; that we will
provide a suitable hall for the Convention, and provide for
those attending the best we can; that the friends contemplating attending this Convention are requested to send
their names and place of residence to the Secretary of this
meeting by the 25th of July, so that arrangements can be made
for their accommodation. Lecturers and mediums generally
are specially invited.

B. N. Kiskon, Secretary.

Meeting of the Friends of Human Progress. Meeting of the Friends of Human Progress.
The thirteenth annual meeting of the Friends of Human
Progress, of North Collins, will be held at Hemlock Hall, in
Brant, Erie Co. N. Y., commencing on Friday, the Zist day of
August, 1808, at 100 'clock A. M., continuing three days. A
cordial invitation is given to all to attend. Persons from a
distance can come by Lake Shore Railroad to Angola. Prominent speakers will be in attendance.

W. D. HUNTINGTON,
M. M. TOUSEY,
JAMES VARREY,
MARRION E. BROWN,
PRUDENCE K. SINTON.)

Notice. Notice.

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Notice.

Notice Spiritualists of Louisiana and adjoining States to meet in Convention in the city of New Orleans, on the 6th day of August next, at 10 o'clock A. M., in the Mass-nic Hall, No. 48 St. Louis street, to elect delegates to the Fifth Annual Convention of Spiritualists, to be held in Rochester, N. Y., on the 25th day of August, and to take such other action as may be found necessary for more complete organization, and for the advancement of our heaven-born cause.

By order of the Association. WM. R. Miller, Pres't.,

Glass Box 928, P. O., New Orleans, La.

New Books.

JUST PUBLISHED.

WHAT IS SPIRITUALISM?

> AN ADDRESS DELIVERED BY

THOMAS GALES FORSTER. AT MUSIC HALL, BOSTON, MASS.

Sunday Afternoon, Oct. 27, 1867.

THIS address possesses great merit. It is terse, and to the point. Societies should circulate this pamphiet in their respective localities with a lavish hand. By so doing they will promote the cause of Spiritualism more fully than in any

For sale at the BANNER OF LIGHT BOOKSTORES, 158 Washington street, Boston, and 544 Broadway, New York.

A VERY INTERESTING WORK.

THEODORE PARKER SPIRIT-LIFE!

A Narration of Personal Experiences. INSPIRATIONALLY GIVEN TO FRED. L. H. WILLIS, M. D.

THIS is one of the best descriptions of the spirit-home yet given to the public. It reveals many laws of spiritual intercourse, and makes plain and simply natural the life that we all so much desire to know about. It will be read by thousands who will thank lir. Willis for having given them the privilege of perusing such a beautiful and interesting narration of Personal Experiences in the Spirit-World. The well-known reputation of Dr. Willis and his unimpeachable integrity as a medium for communication between the two worlds is sufficient guaranty of the geautheness of the spirit messages. The work is issued in pamphlet form. Agents will pleaso send in their orders at once. Single copy 25 cents. At wholesale, 55 copies, 85,00; 100 copies, 815,00.

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THIRD THOUSAND OF ARABULA JUST PUBLISHED. Andrew Jackson Davis's recent beautiful volume entitled

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IS selling rapidly, because it supplies a deep religious want in the hearts of the people. The third thousand is just from the press, and orders can now be filled without delay. Best literary minds are gratified, while truly religious readers are spiritually fed with the contents of this volume.

All who want to understand and en! by the grand central truths of The Harrssonial Phitosephy, and all who would investigate the teachings and Religion of Spiritualisms, should read this inspired book. It contains a New Collection of Gospels by Saints not before canonized, and its chapters are teeming with truths for humanity, and with fresh tidings from the beloved beyond the tomb.

Price 81,50; postage 20 cents. Liberal discount to the trade. For sale at the BANNER OF LIGHT BOOKSTORES, 155 Washington street, Boston, and 544 Broadway, New York.

A BOOK FOR EVERY FAMILY.

THE ART OF AMUSING; A collection of graceful arts, merry games, odd tricks, curl ous puzzles, and new charades; with suggestions for private theatricals, tableaux, all sorts of parlor and family amusements, etc. A volume intended to amuse everybody, and enable all to amuse everybody else; thus bringing about as near an approximation to the millennium as can be conveniently attained in the compass of one small volume.

BY FRANK BELLEW BY FRANK BELLEW.

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Elegantly printed and beautifully bound, with nearly 150 illustrative pictures by the author.

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A. J. DAVIS'S WORKS, IN GERMAN.

MAGIC STAFF, With steel portrait of author. 662 pp. \$3 50; postage 32 cents.

THE REPORTER.

Being the fourth volume of the Great Harmonia.
520 pp. \$2,75, postage 28 cents.

ARCANA OF NATURE---Vol. I.
By Hudson Tuttle. Paper, \$2,50, postage 8c. For sale at the BANNER OF LIGHT BOOKSTORES, 158 Washington street, Boston, and 544 Broadway, New York.

ISSUED THIS DAY --- WEDNESDAY, JULY 1st. THE SIXTH EDITION OF POEMS FROM THE INNER LIFE,

BY LIZZIË DOTEN. Price-plain, \$1,25, postage 16c.; full gilt, \$2.00 postage free.

For sale at the BANNER OF LIGHT BOOKSTORES, 158 Washington street, Boston, and 544 Broadway, New York.

NEW EDITION, Issued Monday, July 13th WHATEVER IS, IS RIGHT.

BY A. B. CHILD. . PRICE \$1,00; POSTAGE 16 CENTS.

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Washington street, Boston, and 544 Brondway, New York.

NEW EDITION,

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PRICE 25 CENTS; POSTAGE 2 CENTS. FOR sale at the BANNER OF LIGHT BOOKSTORES, 158 Washington street, Boston. and 544 Broadway, New York, THE PERSONAL MEMOIRS OF D. D. HOME, The Celebrated Spirit-Medium. EXTITLED,

INCIDENTS IN MY LIFE; With an introduction by Judge Edmonds, of New York.

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NEW EDITION-JUST RECEIVED. THE PRESENT AGE AND INNER LIFE;

A SEQUEL TO
SPIRITUAL INTERCOURSE.
MODERN MYSTERIES CLASSIFIED AND EXPLAINED BY ANDREW JACKSON DAVIS, Author of "Nature's Divine Revelations," "Harmonia," etc., etc., etc.

Price, \$2,00; postage 24 cents.
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THE CELEBRATED

VOLTAIC CURE! DR. HALL'S VOLTAIC ARMOR BANDS AND SOLES!

A SCIENTIFIC and RATIONAL method of curing all dis-eases originating in a disturbed condition of the ELEC TRICAL FORCES of the body; such as

Cold Peet, Nervous Hendache, Rheumatism Neuralgia, Dyspepsia, Paralysis, St. Vitus' Dance, Fits, Cramps, Wenk Joints, Scintien, Contracted Sinews, Sprains,

AND ALL NERVOUS DISORDERS.

They are used and recommended by noted Ciairvoyant Physicians and Mediums, and are of inestinable value to those who are deficient in MAGNETIC SUSCEPTIBILITY, and require development.

Dr. Mills, of Bristol, Ct., says:—They have proved extremely useful in supplying magnetism where I most required it. FOR RESTORING EXHAUSTED VITAL ENERGY, and in all diseases originating in the Loss of VITAL POWE, through EXCESSES, BEDENTARY HABITS, or the use of PERRICIOUS DRUGS, the VOLTAIC ARMOR may be used with the fullest assurance of success.

It will save thousands from complicating their affictions, and impairing their health beyond reparation with Secret Quack Compounds.

For particulars send for Circular. Head Bands, \$2.00 cach. Knee Bands, \$2.25 cach.
Arm " 2.00 " Thigh " 2.50 "
Wrist " 1,00 " Waist " 5,00 " Bent by mail on receipt of price. In ordering state size of boot or shoe worn, or, if bands, the part of the body they are intended for

NOTICE. DR. WILLIAM B. WHITE, Medical Electrician and teacher of the same, Cures all Diseases that are

Mrs. J. J. Clark,

Clairvoyant and Splitt Medium. Examinations or Communications, \$1,00; written examinations from lock of hair, \$2,00.

Office No. 4 Jefferson place, from South Bennett atrect, between Washington street and Harrison avenue, Boston, Mass.

Office hours from 9 A. M. 10 4 P. M.

11—June 6.

DR. MAIN'S HEALTH INSTITUTE, AT NO. 230 HARRISON AVENUE, BOSTON.

THOSE requesting examinations by letter will please en-close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. 13w—July 4.

MRS. A. C. LATHAM.

MEDICAL CLAIRVOYANT AND HEALING MEDIUM.
17 292 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Rheumatism, diseases of the Lungs, Klôneys, and all Billous Compilaints. Parties at a distance examined by a lock of hair. Price \$1,00. 13w—July 4. LAURA HASTINGS HATCH, Inspirational Medium, will give Musical Scances every Monday, Wednesday, Thursday and Friday evenings, at 8 o'clock, at 8 Kittredge place, opposite 69 Friend et., Boston, Terms 25 ets. July 18.—4 w*

NELLIE STARKWEATHER, Writing Test
Mcdlum, No. 6 Indiana street, Boston, Mass.
July 4.-13w*

MRS. R. COLLINS still continues to heal the sick, at No. 18 Pine street, Boston, Mass.

MARY M. HARDY, Trance and Business Medlum, No. 94 Poplar street, Boston, Mass. For answers to sealed letters, enclose \$1,00 and stamp. 13w*—May 16.

SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) 13w—July 4. CHARLES L. HAVEN, M. D., Homeopathic lealer, 70 Tremont street, Boston, Mass.

HATTIE E. WILSON, Lecturer and Unconscious Trance Physician, Rooms 70 Tremont street twe-July 11.

Miscellaneous.

DR. J. R. NEWTON, Practical Physician for Chronic Diseases,

252 Thames street, Newport, R. I.,

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Where he has crected a building expressly for
HEALING THE SICK.

Dr. Newton cures when all other efforts and treatments have failed. Often when he has thought a case hopeless, the nation of the street of the patient has been restored to permanent health. No Medical Often when he has thought a case hopeless, the nation of size of the patients. No Pain Caused. No surgical operation.
All who receive treatment are benefited. Dr. Newton cannot restore a lost member of the body or perform other fin-possibilities, but will always religious. The practice is based upon the most strict principles of science: it is in harmony with all natural laws. Many eminent physicians of every other practice not only acknowledge this power but receive the treatment for themselves and families, as well as advise it to their patients.

By this treatment it takes but a few mindles for inveterate cases of almost any curable chronic disease, and so sure is the effect that but few diseases require a second operation.

Diseases that are most certain of being cured are—Weak Eyes, Partial Blundess, All Diseases of The Brain, Wrak Spirks, Tolnors, Falling of The Womb, All Kinds of Recklal Weakness of the Certa, Brooper, Loss of Voice, Weak Lunge, Catarnii, St. Vitt's Dance, Weakness of the Lungs, Dispersial Rheimathem, Nervots Debillty, Dispersia, Rheimathem, Nervots Debillty, Dispersia, Rheimathem, Nervots Debillty, Dispersia, Rheimathem, Nervots Debillty, Dispersia, Rhomens, Heart, Theoat, and Bionchial Organs, Effect of Poison, Illumous of the Blood,

Paralysis is slow and uncertain; sometimes, though rare-

Ac., &c., &c.

PARALYSIS is slow and uncertain; sometimes, though rarely, these patients have been fully restored with one operation; they are, however, anways benefited DEAFNESS is the most doubtful of any maindy.

Those persons who cannot well afford to pay are cordially invited, "without money and without price."

Apr. 18.

ADDRESSED TO INVALIDS.

S. B. BRITTAN, M. D., MEMBER OF THE

New York Eclectic Medical Society, WHO has made an almost life-long study of the Constitu-tion of Maa, the Philosophy of the various torms of Dis-ease and Professional Treatment on Natural and Physiological principles, is now established at

No. 7 Bruen Place, Hill street, Newark, N. J., where the subtile agents known to Medical Reformers are scientifically applied.

Special attention given to all phases of Organic Disease, Physical Weakness, Functional Inhermony, and Decay of the Vital Powers peculiar to the Female Constitution. Patients from abroad can be provided with board, at convenient places, and at very reasonable prices, in Newark.

See Major a Circular.

Address as shove.

June 27.—13w

HEALS the sick without medicine, 119 Wisconsin street, handwriting, name, residence and \$1,00. Send for Circular, July 11.-6w*

D. WHITE, M. D., HOMGO-PATHETIZING Healer, will continue to heal the afflicted, in Springfield, 111., until further notice. July 11.-5w*

ANNIE DENTON CRIDGE continues to make Psychometric Examinations as heretofore; letters, etc., \$2.1 mining specimens, \$5, Address, 602 "N" street, between 6th and 7th, Washington, D. G.
July 4.—5w*

AT SARATOGA SPRINGS, during the season, A.S. HAYWARD will use his VITAL MAGNETIC GIFT to heal the sick. Office at D. Allen's, Congress street. July 18—tf

MRS. MARY LEWIS, by sending their auto-graph, or lock of bair, will give psychometrical delinea-tions of character, answer questions, &c. Terms 31,00 and red stamp. Address, MARY LEWIS, Morrison, Whiteside Co., 111. June 20.—20w*

TREE LECTURES! New! Unrivaled! Start-ling demonstrations! "They attract the skeptic—touch him to the quick, and hold him spell bound, for life!" Societies! Lyccums! Everybody! send 30 cts. for my programme and 35 years spiritual experience, worth militions of dollars to you as a guide to health, spiritual intercourse and happiness, free of cost! WM. H. LAMBDIN, Clayton, Kent Co., Del. July 18—3w*

THE IMPROVED PLANCHETTE, With Battery. 'T is a Mysterious Writer!

COMPOSED of a combination of Wood and Metals. Writes intelligently. Auxwers mental questions. It will be a great assistance to medium. Sent by express. Price 53.00. For sale by

July 18.—3w

14 Bromfield street, Boston, Mass.

EMERY N. MOORE & CO., Printers and Engravers. No. 0 Water street,

(First door from Washington street,) Boston, Mass. Fine Job Printing promptly and neatly executed.

WANTED!

IN the Homeopathic Heating Institute, No. 1825 Pine street, St. Louis, Mo., obe Whiting Medium, with practical experience, one trustworthy, reliable Clairyovant, and a few powerful Madnetizens, all of whom must speak, besides English, the German or French language. Persons answering these requirements will find a permanent situation. Address istaing particulars and giving exact account of mentics, the DIRECTOR of the above INSTITUTE.

4w—July 4.

BELA MARSH'S OLD ESTABLISHED

SPIRITUALIST AND REFORM BOOKSTORE, 14 Bromfield street, Hoston, Mass. Lists of Books sent ch Application. July 18.-3w

DR. AMMI BROWN CONTINUES the practice of Dentistry at his office and residence, No. 31 Boyleton street, Boston. Special attention given to preserving the natural teeth. DR. J. T. GILMAN PIKE,

BOSTON, MASS.

Pavilion, 67 Tremont street, Room No. 5,

LETTER FROM JAMES V. MANSFIELD.

WE can say nothing to add to the weight of the following unsolicited and unexpected letter from JAMES V. MANSFIELD, the distinguished test medium, whose personal communications and answers to sealed letters have given him so great a celebrity throughout all parts of the United States. As one of the pioneer mediums to California, years ago, his name and reputation are as familiar to the Spiritualists of San Francisco and the Pacific coast, as they are to the Spiritualists of New York city and the Atlantic States:

May 18th 1868. PROP. PAYTON SPENCE—For more than two years I have not only noticed your Positive and Negative Powders advertised, but have frequently been asked, by my numerous corre spondents, what I knew of their efficacy.
In most instances I have replied that I knew nothing of

them beyond that which was told me by those who had made

use of the same.

As for myself, I had, for years, adopted the Homeopathic mode of doctoring, and found it usually sufficient for self and

But for the last year my son has been much afflicted with what is commonly called Chronic Catarrh, and the Homeo-pathic remedies which had litherto relieved him had ceased to do him any good. He became nervous and despondent, and general debility was apparent. About this time one of your agents chanced to visit my house, and seeing the condition of the young man, advised or recommended your Powders. A box of them was procured. Before he had taken twenty powders he assured us he was better; and by the time he had taken the contents of one box, he said: "Father, I feel that I am nearly well." His appetite returned, he slent soundly and now is about his daily avocation, as well, if not better than

he ever was. Mrs. Massfield was at the same time suffering from pain caused by falling, which had troubled her right side and back. At times so severe was the pain that she would be obliged to lie in bed several days at a time. We used all the remedies used by the Homeopaths, besides rubbing and stimulating the affected parts with liniments; but all to no purpose. Mrs. Mansfield then resorted to your l'owders, and within the space of three days she was free from pain, and is now as well as she

ever was. At the same time we had in our family a young gentleman from Boston, who had been for years afflicted with a bronchial difficulty. So inflamed was his throat at times that it was difficult for him to articulate... Day by day I watched his decline in health; and one day I thought I would speak to him about it. I did so. His reply was: "Mansield, I think the game of life is about played with me." He was making preparations to go home, and as we thought (and no doubt as he thought too) never to return to us again. Mrs. Mansfield thought it best to recommend your Powders to him. Feeling confident that she had received benefit from them, she thought there was a bare possibility that our young friend might also receive some benefit therefrom. So we talked with the young man, and he consented to try them, although he hughed at the idea, in his condition, of health. He took a Politive Powder on going to bed, and coughed less than usual through the night. The next day he took them as directed, and a perceptible change was evident for the better. This was about four weeks ago. To-day he is apparently well and about his business, although he continues still to take now and then a Powder. I consider the young man out of all danger, and as likely to live twenty years as any one I know of.

There are several others I could speak of, whose cases have come under my observation within the last two months. But I will close by calling your attention to only one of them. The case I am now to mention is that of a gentleman of my acquaintance who had for several years been troubled with a rush of blood to the head. At times it was so severe that it came near terminating in paralysis. Not long ago he had one of his attacks, and I was called in to see him. I found him writhing on the bed, at times apparently unconscious. I was alarmed, and, at first, knew not what to do. But Mrs. Mans-field advised your Powders, and they being at hand, we gave them. Now, singular as It may appear, this man was sleeping quietly in less than fifteen minutes. We continued to give the Powders at intervals during the night, and the next morning the gentleman dressed himself and went down town to bla-business. He said he felt symptoms of the old attack for sev eral days, but as he continued to take the Powders from time to time, he tells me he is freer from those bad feelings than at any time during the last ten years.

As before said, I have other cases to relate to you; and when

I have a leisure evening I will call at your office and relate them. Until then I remain, yours very sincerely,
JAS. V. MANSFIELD,
No. 102 West 15th street, New York.

and cure of Cholera, both the Point's and Agaitt's Powders are needed.

The Positive and Negative Powders do no violence to the system; they cause no purging, no mausen, no vomiting, no marcotizing; yet, in the language of 8. W. Richmond, of Chenoa, Ill., "They are a most wonderful medicine, so silent and yet so effectious."

As a Family Medicine, there is not now, and never has been, annthing equal to Mrs. Spence's Positive und Negative Powders. They are adapted to all ages and both sexes, and to every variety of sickness likely to occur in a family of adults and children. In most cases, the Powders, figure in time, will cure all ordinary attacks of disease before a physician, can reach the patient. In these rease before a physician, can reach the patient. case before a physician can reach the patient. In these respects, as well as in all others, the Positive and Negative Powders are

THE GREATEST FAMILY MEDI-CINE OF THE AGE!

In the cure of Chills and Fever, and of all other kinds of Fever, the Positive and Negative Powders know no such thing as fail.

To AGENTS, male and female, we give the Sole Agency of entire counties, and large and liberal profits.

PHYSICIANS of all schools of medicine are now using the Positive and Negative Powders extensively in their practice, and with the most gratifying success. Therefore we say, confidently, to the entire Medical Profession, "Try the Powders." Agents, Physicians and Druggists, sent free.

free.
Circulars with fuller lists of diseases, and complete explanations and directions sent free postpaid. Those who prefer special written directions as to which kind of the Powders to use, and how to use them, will pleaseesed us a brief description of their disease when they send for the Powders.

Mailed, postpaid, on receipt of price. PRICE (1 Box, 44 Pos. Powders, \$1.00 1 " 44 Neg. " 1.00 1 0.00 1 " 22 Pos. & 22 Neg. 1.00 6 Boxes, - - - 0.00

Bums of \$5 or over, sent by mail, should be either in the form of Post Office Money Orders, or Drafts on New York, or else the letters should be registered. Money mailed to us is at our risk.

OFFICE, 371 St. MARKS PLACE, NEW YORK. Address, PROF. PAYTON SPENCE, M. D., Box 5817, New York City. For sale also at the Banner of Light Office, No. 158 Washington St., Boston, Mass., and by

DR. J. P. BRYANT Heals the Sick at his Residence, 325 WEST 34TH STREET. New York City. May 30 .-- tf

Bruggists generally.

Mrs. Jeannie Waterman Danforth, 313 FLAST BBD STREET, New York, gives correct Diag-NOSES of the most intricate cases. MAGRATIZES, pro-scribes for and Curas acute and chronic diseases under SPHRIT CONTROL. Consultation hours from 9 A. M. till 7 F. M. June 13.—11w* MRS. H. S. SEYMOUR, Business and Test Me-

dium, No. 1 Carroll Place, corner Bleecker and Laurens streets, third floor, New York. Hours from 2 to 6 and from 7 to 6 r. M. Ciroles Tuesday and Thursday evenings. June 27.—6w DR. N. BENEDICT, Medical Clairvoyant and Healing Medium. All diseases cured by him. Office hours for treatment from 9 A. M. to 3 P. M. Office No. 134 East 12th street, between 3d and 4th avenues, New York.

July 18.—8w*

MRS. R. L. MOORES Clairvoyant Prescriptions are giving universal satisfaction. Send 81, 2 stamps and lock of hair, with age and sex of patient, care of Warner Chass, 648 Broadway, New York. 5w—June 27. By crde of the Association. W. R. Miller, Pres't.

Glass Box 228, P. O., New Orleans, La.

Spiritualist Amnual Grove Meeting.

Leo Miller will speak on the facts and philosophy of Spiritualism in West Windeld, Herkimer Co., N. Y., on Bunday, August 9th, 1893. A cordial invitation is given to all.

SPIRITUALISTS' HOME,—Board by the Day of Meeting and so of patient, care of devoted to outside patients.

N. B. All other hours devoted to outside patients.

N. B. All Passosiffication.

N. E. All other hours devoted to outside patients.

N. B. All Passosiffication of the properties.

Spiritualist Amnual Grove Meeting.

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Mediums in Boston. Aew Pork Adbertisements. New Pork Adbertisements.

IMPORTANT FACT,

CHEMICAL DISCOVERY!

DR. E. F. GARVIN cures Inciplent Pulmonary Consumption, CATARIM, BRONCHITIS and all BLOOD DISEASES by his new chemical discovery for dissolving Tarswith its thirteen clements, for the first time. This remedy and its combinations have more purifying properties to the Blood than any known. After submitting it to the most rigid tests in the above discasses, also

cases, also
Dysparsia, Scirrius, Scropula Eruptions, Humors,
Liver, Aidniy, And Partici Lainy Heart Disease, Pimply Eruptions on the Face,
Neuraldia, Higharims, Fryer Soids,
Piles, Pistela, The Polsoning of
The Sistem by too Much
Merchy,
—which discases sow the seeds of Consumption of which thousands die annually—hundreds of living witnesses will testify
to the efficacy of the Doctor's treatment. Having submitted
his remedies to the most rigid tests for seven years, he now ofters them to the public through Druggists and from the Office.
The First Solution and Compound Elixir of Tart

eas ment to the public through Druggists and from the Office. The First Notation and Compound Ellixir of Tark Price Si.00 per Hottle.

This is taken interestly, also diluted to inject the nose, for Caterin, and cradicating all Humors from the Blood and System.

First Bolution and Volatized Tar, with Inhaler for 1 month's usg-Package complete-\$5.00. This carries the vapors of tardirect to the Thront and Lungs, healing and stimulating the ulcerated surfaces, neutralizing the poisons in the blood by inhalation.

First Solution of Tar and Mandrake Pills; 25 and 50 cents per Box.

This is the best Family and Liver Pill known, containing no Mercury.

First Solution of Tar Ointment, with new patented Pile Tube, for the complete cradication of Piles, Hemorrholds, Fistula, &c.; Price \$1.00 per Box; Price of Tube \$3.00.

This Cintment can be used without the tube for White Swellings, Tumors, Old Sores, &c. First Solution of Tar Sonp. Tar contains a large amount of carbolle acid, which is po-tent in cleaming the skin of Freckles, Moth, Eruptions, Dan-druff in the Scalp, &c. A fine tollet soap.

First Solution of Tar Plaster. This is found to be superior to all others for removing pains, restoring lost action, &c.; as cheap as any in the market.

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The state of the carth, by giving the same, and the state of the carth, by giving the same, away and ago only. He has no superior in this department, and his anowhelge of Anatomy and Physiology enables that to know what he sees. For Personal Examinations, \$3.00; Written do. \$5.00.

The G. has moved his office from 462 5th avenue to 142 West lish street, near Union Square, to a four story English basement house, where he can accommodate patients from aboved who desire to stay for treatment. Hours from 10 a. x to 4 F. B.

June 6.

DR. WILLIAM CLARK'S SPIRIT MAGNETIC VEGETABLE SYRUP

PRADICATES Humors, Meacury, and all importities, from the system; Magneticallay VITALIZES and STERNOTHERS all the main organs of file, causing the blood to become more arteman, in many cases there being too much of the Velocity testores vitality to the KIDSEYS where they have been weak-ened by the liver becoming torpid; acts on the clauds in a particular manner, increasing all the secretions and excretion and completely renovates and changes the action of the who

MAGNETIC VEGETABLE MEDICINE!

Examining CLAIRNOYANTLY the system, we know the effect upon the organs and functions of the body. Spirit ALISTS should seek relief from the proper channels. It is not in harmony with your faith to attempt to be cured by the objection of medicine, any more than to seek spiritual food for your inner lite in the old religion. Cling to those of your rish in all things, dwell in love, and blending one with another, for in moon there is strength. Then let us all work together in the spirit of Lore and Wisdom.

Spirits that can look into the system and see clairvoyantly the workings of the whole physical battery, as plainly as the mirror reflects your forms, ought to be trusted by those accepting the philosophy hefore physicians in the form that have to depend upon the knowledge they receive by disaccting descensed forms and poring over medical works. Progression in ALL THISOS.

The above medicine will be sent per Express on receipt of \$1.50 per bottle. Also any of the following valuable magnetic preparations, at the same price per bottle:

Dr. William Clark's Magnetic Dysentery, Chol-

Dr. William Clark's Magnetic Dysentery, Cholera Morbus and Cholera Cordial. Dr. William Clark's Magnetic Nervine, retrengthening and equalizing the nerves and circulation

Dr. William Clark's Magnetic Pulmonary and Bronchial Syrup, strengthens the glands and tubes, clears the air cells and cleauses the membranes from unhealthy mucus collections.

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The N. B.—Hany desire to consult Dr. Clark's spirit, they can do so by calling on or addressing his medium.

JEANNIE WATERMAN DANFORTH,

July 4.—4w*

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Patients from abroad can be provided with board, at convenient places, and at very reasonable prices, in Newark.

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S. B. BRITTAN, M. D. D. June 27.—13w

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Or Paychometrical Delinention of Character.

M. R. AND MIS. A. B. SEVERANCE would respectfully a moonnee to the public that those who wish, and will them in person, or send their autograph or lock of hair, they will give an accurate description of their leading traits of the will give an accurate description of their leading traits of the whole, and will be successful; the physical and mental adoptation of those intending marriage; and plants to the infarmonionisty married. Provided in the physical and mental adoptation of the content of the physical and mental adoptation of the physical and mental att the lending papers of the United States. Thus, in the hands of an unseen power, am I made to prench Spiritunlism, not through one paper, nor to Spiritualists alone, but

through one thousand papers, and to all classes and all denominations of readers. Mrs. Spence's Positive and Negative Powders are one of the things that never go backwards. The demand for them is immense, and is constantly increasing Every box sold makes a call for a hundred more. Every patient who has used them, becomes at once their en-thusiastic advocate, a real, live, talking advertisement, and a

inusastic advocate, a real, five, taking advertised with an aperpetual, voluntary witness of their wonderful works.

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CLAIMS marked success in the treatment of all Chronic and Nervous Disorders, Epilepsy, St. Vitus' Dance, White Swelling, Paralysis, Local and General Debility, Pulmonary Consumption, &c. and in a word, all Morbid Conditions affecting the Vital or Functional Action of the System. Office Hours, for Examination, Consultation

and Trentment, from 8 to 11 o'clock A. M., and from 4 to 7 o'clock P. M. Patients unable to call, will be visited at their residences.

Fee for Examination, \$5; for office treatment, \$2; for visits, according to distances, \$3 to \$5, including advice.
Patients attended to, and prescribed for by mail, on enclosing the fee of Five Dollars. Reasonable reductions

made for the poor. HOLMES'S ALPHABETIC TEST PLANCHETTE.

Have you seen the new Pinnchettef-Does it really Answer Questions? ONE hears these inquiries on almost every corner. Render, if you have n't seen it, and you would really like to have the most complete test you ever saw, send for Holmes's Alphabette Test Planchette.

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Do you want to know what it is? We suswer: the most in genious instrument ever invented for holding intercourse with your spirit friends, so arranged that by simply putting your hand on it (and remaining quiet a few moments) it will become so charged with magnetism as to move, and answer any question you may ask, by pointing to the letters of the alphabet attached. To make the lest more perfect, blindbld the party who sinces his hand on it. Two parties, male and female (poslive and negative persons) operated best, by putting their hands on same. Its movements are wonderful.

Price \$1,503 sent per express. Address,

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C. C. BEERS, M. D., 109 Harrison saenue, Boston, Mass., has a medicine, given him through spirit sid, which cures sil desire for strong orink. Particulars may be learned by sending a stamp for circular. Thousands have been cured.

THOSE wishing to know the facts concerning the climate, cheapness of lands and pleasant homes in East Tennessee, can do so by enclosing a stamp and addressing E. B. GOLES, Sulphur Springs, Ricea Co., E. Tennessee.

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Mestern Department.

J. M. PERBLES. EDITOR. Individuals subscribing for the BANNER OF LIGHT by mail, Individuals subscribing for the masser of laterty made or orderly books, should send their letters containing reinit-tances direct to the Boston office, 158 Washington street. Local matters from the West requiring immediate attention, and long articles intended for publication, should also be sent direct to the Boston office. Letters and papers intended to to should be directed to J. M. PERDLES. Persons writing us builty will direct to Hammonton, S. J.

Unitarian Love for Spiritualism. A friend formerly connected with the Unitarian body, now an active Spiritualist, calls our attention to the " Liberal Christian's" report of the au-

niversaries. This is the paragraph: "Then there are those in other churches who are dissatisfied with the doctrines which they have outgrown, and are auxious to have better views explicitly taught. Then there are those views explicitly taught. Then there are those who have caught glimpses of our faith through various Liberal books and publications, and long to see more and more clearly the truth we hold and set forth. • • • Finally there are the Spiritualists, who have got out of Orthodoxy through that opening, but are waiting for some-thing better than they have found in their groping. We must reach all these classes by whatever agencies we can bring to bear upon them."

It occurs in the speech of the Rev. C. H. Brigham, of Ann Arbor, and is deeply significant. Consider this sentence: "Spiritualists who have got out of Orthodoxy through that opening-Spiritualism, but are waiting for something better." Better than what? Do you mean that you have something better than Spiritualism? In humanity's name, then, tell us what.

If the Unitarians have any distinctive theological notion, it is the unity of God; the Jew has the same; so has the Mahometan, and also some of the Indian tribes. Relative to the personality of the Deity, the inspiration of the Bible, the conception of Jesus by the Holy Ghost, and future endless punishment, they are divided among themselves. They believe, profess faith in a future immortal existence. Is such a profession better than the demonstrations of Spiritualism? Is a creedal faith superior to science; superior to the absolute knowledge of a future immortal existence, with the conditions, callings, culture and progress incident thereto?

SPIRITUALISM AS IT IS.

The fundamental idea of Spiritualism is God, the Infinite Spirit, the animating life of all souls, inspiring all with his immanent presence and constant support in consonauce with immutable

The fundamental thought is the guardian ministry of angels and spirits, with facts and tangible demonstrations of their present communion with mortals.

The fundamental purpose is to educate, spiritualize, and span with holy effort and aim all human interests.

Spiritualism, then, relating to all things embodied in spirit and matter, to sweet and sacred converse with the dear departed, is neither supernaturalism, sensualism, nor materialism, but the voiced truth of God; a science, a philosophy and a religion. And yet sectarians talk about something "better" than can be found in Spiritualism. It is difficult to decide between Unitarian impudence and Orthodox intolerance.

Mr. Brigham is further reported to have said speaking of Liberalists and Spiritualists, "These classes we must reach by whatever agencies we can bring to bear upon them." Exactly. The language, plain to be understood, reminds one of a Bible character, who says, "Being crafty, I caught you with guile"; of a Romish maxim, "The end justifies the means," and of Mosheim's statement, that in the fourth century Christians held it to be "an act of virtue to deceive and lie for the interests of the church."

A portion of the Unitarians are exceedingly broad, tolerant, liberal; with these our relations have been, are pleasant and fraternal. Others are as narrow as the most creed-bound Congregationalists of New England. Even these are very polite to Spiritualists whenever there's a Unitarian church-edifice to be erected, a parsonage to be painted, or a salary to be raised. In flue, they say pretty words to Spiritualists, and admire Spiritualism just in the ratio they can use it to build up Unitarianism. The trap in the future must be more skillfully baited.

God in the Constitution.

What God? The Jewish, the Pantheistic, the Unitarian, or Trinitarian? There are Gods many, worshiped beneath the shield of the American Constitution. The Reformed Presbyterian Church. in session, recently, wrote to other religious bodies, expressing the solemn belief that our great 'National calamities are due to the judicial Providence of God," and asks them to immediately institute such action as shall abolish the sin that has so terribly displeased the Almighty. What think you it is? This-the failure of the American nation to recognize in the Constitution-

and power in civil government, the Lord Jesus Christ as the Ruler among the nations, and his will revealed in the Holy Scriptures, as of supreme authority." "Almighty God as the source of all authority

The effort of these religionists, more noted for flery zeal than wisdom, to put "God" into the Constitution, is a deep-lain sectarian plot-a movement toward the union of Church and State, and every Spiritualist, every liberalist, should set his face as flint against it. The Constitution now recognizing neither one God, three Gods, nor thirty thousand, should continue to recognize none-no creed, no sect, as such; but protect all forms of religion, all organizations, in their chosen methods of worship.

Rev. J. B. Harrison, Illinois.

This brother, formerly a Methodist, then a Spiritualist, lecturing to Spiritualist congregations and at their National Conventions, is settled, we believe, over a Unitarian church in Bloomington, Ill. We see him announced as the "occasional preacher" at the Sunday-school Convention of the Universalist and Unitarian churches, soon to convene in Oneida, Ili.

An observant eye, ever on the alert, we have seen no sectarian Sunday-school that even decently compared in physical and spiritual worth with the Children's Progressive Lyceum, and no ism even approximating in breadth and moral grandour Spiritualism-Spiritualism as the equivalent of the Harmonial Philosophy.

Doing Justice.-Jonesville, Mich.

An unpleasant affray occurring in a billiard saloon, in the Peninsular State, the Rev. Mr. Huntley preached a sermon soon after, aiming to show that the terrible scene was the result of Swedenborgianism and Spiritualism.

The editor of the Jonesville Independent, an ably conducted paper, loving justice and exercising that charity which Paul considered of more importance than faith or hope, talks to this clergyman, through his columns, in this wise:

In these days of steam and telegraphs, one can hardly take up a newspaper without finding some species of crime recorded, and how often it is the case of ministers of the Gospel deserting

their families and running away with other men's wives. Not long since an Orthodox divine pun-ished bis little son to death because he would not

their families and running away with other men's wives. Not long since an Orthodox divine puntshed his little son to death because he would not say his prayers; and we read of corruptious in the clutred almost everywhere. But we do not be hold ministers proclaiming from their pulpits that these crimes are the results of the Orthodox religion, * • * The history of the world does not show that goodness and virtue are conflued to the churches alone. Those outside have worked and do work for the elevation of man, and it is quite wident that when the Lord comes to 'make up his jowels,' many who never paid their devotions at the altar will shine as pure diamonds, while many a tunn of long prayers and with sanctimenhous garb will find his nature composed mostly of dross. Is not notecked; God is not mocked; for whatsoever a man soweth, that shall be also reap."

Blessings upon brave, independent editors!

Letter from Mrs. Waisbrooker.

DEAR BANNER—I send you greeting, this 4th of July morning, and just wish to put in a few items of general interest to your readers, without wearying you with a long article; and first, let me speak of Propessor sands.

YPOPESSOR SANDS, who came here and put out flaming advertisements, promising to do all that Spiritualists ever do, and more too. Among other things, a large piano was to float in the atmosphere over the heads of the audience, and play a variety of tunes without mortal contact. Well, the night came, July 2d. The large hall was well filled with those who had paid fifty cents aplece to see Spiritualists ever do, and more too. Among other things, a large piano was to float in the atmosphere over the heads of the audience, and play a variety of tunes without mortal contact. Well, the night came, July 2d. The large hall was well filled with those who had paid fifty cents aplece to see Spiritualists ever do, and more document of the prevent of the limit to all things, and the patience of the audience being exhausted, they concluded to go to the mountain, as the mountain did not come to them. But, lo! a wonder in St. Louis! the mountain had fled, and was cast into the depths of the river, for aught we know, for the "Professor" and the peonight we know, for the Tribessor and the pile's money had disappeared; the mountain did not even "bring forth a mouse," and Spiritualism still survives; in evidence of which I will state that the Vice President of our Society,

MRS. MATHILDA A. M'CORD
has opened a room at 513 Chestnut street, where
spiritual and liberal books can be had; also pauphiets, periodicals, and the various publications
of the day, daily news, stationery, etc., etc. Now
we sincerely hope that every one who bears the name of Spiritualist, and feels an interest in the cause, will, when they visit St. Louis, call on our good sister and purchase what they need in her ine; not only for the sake of Spiritualism, but for the sake of

Let those who have been so earnest in putting down chattel slavery, now work for woman; for here in the great State of Missouri, in the nineteenth century, a woman is so much the slave of her husband, so much under his control, that she cannot go into business without his written congive her the power of attorney to do business for them in her own name, otherwise her husband's creditors could awoop down and take possession of her earnings. Had our good sister been wedded to a tyrant instead of a gentleman, to one who was as bad "as the law allows," then she might have sought in vain to have entered this field of usefulness; and she can enter it now only on sufferance. Is it any wonder that matrimonial ties are snapping? Ay, and they will continue to do so, till Justice is done to woman.

"MANOMIN."

I am stopping in the home of Myron Colony, the author of "Manomin," or a rhythmical history of the Minnesota massacres and the great rebellion. It seems to me that our people have only to become acquainted with this poem to value it. It is ful! of gems of thought, among which I quote the following:

'Oh, Manomin, fear no ovil,' spake the presence sweet and low; Love, instead, and peace and knowledge, bring we to our felends below!

frends perow; I can scarcely find expression for the things I wish to say. Oh, so different lives the spirit, freed from its dark bonds of

clay!
We are like to persons calling unto one down in a well:
Of the glories of the heavens and the landscape we would tell;
With the majesty of ocean, as its billows grandly roll,
And sublimity of mountains, we would fill his darkened soul.
We would tell him of the valleys, and the far-off peopled stars. stars,
Of cuscades and brooks and rivers, and the rainbow's sun-

dyed bars!

Of the forests and the prairies, and the fields of waving grain,
Of the grasses, birds and flowers, of the falling dew and rain—
But he shuts his cars against us, saying, "Cease this talk to

Off the Gresse, and the prairies, and the fields of waring grain, but it must be its error and street the control of the grasses, binks and diverse, of the radius of waring grain, but the must be are a sadiust us, saying, "Cease this talk to have a seen an unantice of the control of the con

From Akron, O.

We have organized a Society and a Progressive Lyceum at Akron, O., with Julius A. Sumner, President, James A. Sumner, Conductor, and Lucretia Burnheart as Guardian. Already about fifty children have been enrolled. The Lyceum meets every Sunday at 10 A. M., in Empire Hall, The Society organized under the State laws, so that we enjoy all the rights and privileges be-

longing to religious organizations. For all this we are indebted to our efficient State Agents, A. A. Wheelock and wife.

A. Underhill.

Two Days' Grove Meeting at McHenry, Ill. There will be meetings at McHenry, on Saturday and Sun-lay, July 25th and 26th, at the Baptist Church. Speakers engaged for the occasion are Moses Hull and W. F. Amileson.

micson. Hours of meeting: Raturday, 10 o'clock A. M., 2 o'clock P. M., Id in the evening at 73; Conference meetings at 13 and 63 o'clock.
Sunday: Conference from \$ to 10 o'clock A. M.; regular meeting from \$0 to 12 m.; regular meeting from \$0 to 12 m.; regular meeting 2 to 4 r. M. in the evening Conference at 5; regular meeting at 7;
A large attendance is expected: all are cordially invited to attend.

Groups (Large Manne)

GRORDE GAGE,
DR. O. J. HOWARD,
NAMUEL STOCKER,
HISAM ROGERS,
J. MCOMBER,
II. N. OWEES,
C. C. DURLAND, Committee.

LIST OF LEGIURERS. PUBLISHED GRATUITOUSLY SYRRY WEEK.

P. CLARK, M. D. will answer calls to lecture. Address,

P. CLARK, M. D. will answer calls to lecture. Address, Augusta, Ua.
DEAN CLARK, Lyons, Mich., care Col. D. M. Fox.
DI. H. H. CHANDALL will answer calls to lecture. Address P. O. box 713, Bridgeport, Com.
MRS. AMELIA H. GOLBY, trance speaker, Lowell, Ind THOMAS COOK, Berlin Helghest, O., lecturer on organization. Ina. H. CURITS, Hartford, Comb.
DR. THOMAS G. CONSTANTINE, lecturer, Thornton, N. H.
MRS. ELIZA C. CRANE, inspirational speaker, Sturgls, Mich., care J. W. Elliott, drawer 36.
MRS. HEYTIE CLARK, trance speaker, East Harwich, Mass.
MRS. M. J. COLBURN will answer calls to lecture. Address Chamblin, Heinhepil Co., Minn. hamplin, Hennepin Co., Minn. Miss Emma Chadwick, Inspirational speaker, Vineland,

Allis Emma Chadwick, Inspirational speaker, Vincland, V. J., box 272.

Mas. J. F. Colles, trancaspeaker, 731 Broadway, New York, Mas. Ediza C. Clark, Engle Harbot, Orleans Co., N. Y., Mas. D. Chadwick, trancaspeaker, Vincland, N. J., box 272.

Mis. Laura Cuppt, San Francisco, Cal.

J. B. Camprell, M. D., Cincinuali, O., will lecture and ake subscriptions for the Banner of Light.

Mis. Manietta F. Cross, trance speaker, will answer calls olecture. Address, Hampstead, N. H., care of N. P. Cross.
Chadres, P. Crocken, Inspirational speaker, Fredonia, N. Y., Miss Lizzie Dotex, Pavillen, 51 Tremont street, Boston.
Henry J. Dungin, Inspirational speaker, Cardington, O. George Dutton, M. D., Rutland, Vt.
Andrew Jackson Davis can be addressed at Orange, N. J.
Mas. Cora L. V. Daniels will speak in Bangor, Me, during lugust.

ngust. Miss. E. Dellamar, trance speaker, Quincy, Mass. Du. E. C. Dunn, lecturer, Rockford, ill. n. E. C. Dunn, lecturer, Rockford, ill. ns. Agnes M. Davis, 347 Dain street, Cambridgeport, Ms. ENRY VAN DORN, trance speaker, 48 and 50 Wabash ave-

nic. Chizago, III

Mis. CLARA R. DEEVERE, trance speaker, Newport, Me.

A. C. Eddin Nos, lecturer, Newton, Iowa.

Dr. H. E. ERERY, lecturer, South Coventry, Conn.

A. T. Foss, Manchester, N. H.

R. J. Finney, Trov. N. Y.

Miss. FANNIS B. FELTON, South Malden, Mass.

Miss ELIZA HOWE FULLER, inspirational speake; San Francisco, Cal.

Miss ELIZA HOWE FULLER, inspirate, nat speaker, can Fred cisco, Cal.
Dr. H. P. Farrfield will lecture in Lempster and Marlow, N. H., the Sundays of August, speaking the first Sunday in Lempster. Address as above, or Blue Anchor, N. J.
Rev. J. Francis, Ogdensburg, N. Y.
J. G. Fish will speak in Battle Creek, Mich., during September, and thence "Westward ho!" for the next six months. Address, Hammonton, N. J.
Miss. M. L. Franci, inspirational speaker, will receive calls to becture. Address, Ellery street, Washington Village, South Boston, Mass.

Address, Hammonton, N. J.

Mrs. M. L. Frinch, inspirational speaker, will receive calls to lecture. Address, Ellery street, Washington Village, South Boston, Mass.

Mrs. Clana A. Firls, lecturer, Newport, Me.

Miss Almrola B. Fowler, impressional and inspirationalspeaker, Omaha, Nobe; §

A. B. Firknen, lecturer, Clyde, O.

Isaac P. Gurknear, R. Cottage place, Boston, Mass.

N. S. Gurknear, Lowell, Mass.

Dr. L. P. Chieges, inspirational speaker, will answer calls to lecture. Address, box 469, Fort Wayne, Ind.

IRV. JOSEPH C. Gille, Felvidere, Ill.

Miss. Laura De Fonce Gondon, Virginia City, Nevada.

John P. Guild, Lawredce, Mass. will answer calls to lecture.

Miss. C. L. Gade, trance speaker, corner of Barrow and Washington streets, New York.

Sanan Graves, inspirational speaker, Berlin, Mich.

J. G. Gilles, Princeton, Mo.

Pa. M. Henny Houdinton will be in Vergennes, Vt., during July; in West Paris, Me., during August; will speak in Altegan, Mich., during September, October and November.

Miss Julia J. Hubbard, box 293, Chelsea, Mass.

Moses Hull, Hobart, Lake Co., Ind.

Davier W. Hull. Marion, 10w4.

Mose Hitl, Hobart, Lake Co., Ind.

DANIEL W. Hell, Marion, Iows.

MRS. N. A. Honton, 'A Wannesh treet, Lowell, Mass.

MRS. N. A. Honton, 'A Wannesh treet, Worcester, Mass.

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MRS. F. O. HYERR, 122 Fast Mallson street, Baltimore, Md.

U. R. F. O. HYERR, L'O. W. W. S. W. S.

MRS. F. O. HYZER, 122 East Mailson street, Baltimore, Md. J. D. HASCALL, M. D., Waterloo, Wis. Dr. E. B. HOLDEN, inspirational speaker, No. Clarendon, Vt. CHARLES HOLT. CORTY, Frie Co., Pa., box 247.
Dr. J. N. Hodges, trance speaker, will answer calls to lecture. Address, 9 Henry street, East Boston, Mass.
MRS. EMMA HARVINGE CAN be addressed, (postpaid,) care of Mrs. Wilkinson, St. George's Hall, Langham Place, W., London, England.

CHARLES S. JARSH, semi-trance speaker. Address, Wono-woc, Juneau Co., Wis. Prov. R. M. M'Coro, Centralia, III. Мв. & Mis. II. M. Miller, Elmira, N. Y., care W. B. Hatch. Емма М. Martin, inspirational speaker, Birmingham, Mich, Jares B. Morrison, inspirational speaker, box 378, Haver-bill. Mass.

hill, Mass.

DR JAMES MORRISON, lecturer, McHenry, Ill.

MRS. II. M. W. MINARD, trance speaker, Oswego, Ill.

DR. LEO MILLER, Appleton, Wis.

DR. JOHN MAYBEW, Washington, D. C., P. O. box 607.

DR. G. W. Morrill, JR., trance and inspirational speaker, will lecture and attend funerals. Address, Boston, Mass.

MRS. HANNAH MUSSE, trance speaker, Joliet, Will Co., Ill.

MRS. ANNA M. MIDDLERBOOK will speak in New Haven, Conn., July 19 and 26; in Somers, Aug. 2 and 9. Address, box 718, Bridgeport, Conn.

MES. SARAH ILLEN MATTHEWS will receive calls to lecture and atten funerals. Address, care Dr. Roundy, Quincy, Mass.

BIS. ARARH HILLEN MATTHEWS will receive calls to lecture and attent funerals. Address, care Dr. Roundy, Quincy, Mass. Miss EMMA L. Morse, trance speaker, Alstead, N. H., will answer calls to lecture Sundays or week-evenings. Dr. W. H. C. Maerin, 173 Windsor street, Hartford, Conn. O. W. MARUEL, trance speaker, 25 Rutiand Square, Boston. A. L. E. Nash, lecturer, Rochester, N. Y. C. Nonwood, Oltewa, 111., Inspirational speaker. J. WM. VAN NAMEE, Monroe, Mich. W. M. ODEN, Salem, Idl. L. JUDD FARDER, Philiadelphia, Pa. J. H. POWELL, Vineland, N. J., box 188. GROEGE A. PEIRCE, Inspirational trance speaker, P. O. box 87, Auburn, Mc. In addition to his practice, healing sick and infirm people in places he may visit, will be pleased to suswer calls to lecture. His themes pertain exclusively to the gospe and philosophy of Spiritualism. Mo. MRS. Pike, lecturer, St. Louis, Mo. MRS. E. N. Palmer, trance speake, Big Flats, Chemung Co., N. Y.

Jo., N. Y.
Miss Nattie M. Pease, trance speaker, New Albany Ind.
A. A. Pond, inspirational speaker, North West, Ohio.
Mes. J. Puysse, trance speaker, South Hanover, Mass.
J. L. POTTEE, trance speaker, La Crosse@ Wis., care of E. A.
Wilson.

MES. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich. LIDIA ANN PRAESALL, inspirational speaker, Disco, Mich. DR. W. K. RIPLET, Foxboro', Mass. A. C. Robinson, Ill Fulton street, Brooklyn, M. Y.

DR. P. B. RANDOLPH will speak in Rochester, N. Y., during July. Address, care hox 33%, Hoston, Mass.

J. T. Rouse, normal speaker, box 281, Beaver Dam, Wis. Mas. Jannia 8 Reud will speak in Putnam, Conn., during July. Address, 46 Randall street, Providence, R. I. W. Rose, M. D., inspirational speaker, Repringfield, O. Mass. E. B. Rose will answer calls to lecture and attend funerals. Address, Providence, R. I. (Indian Bridge.)

C. H. Rises, inspirational speaker, Boston, Mass.

J. H. Randall, inspirational speaker, Upper Lisle, N. Y. Rey. A. B. Randall, Appleton, Wis.

Miss. Frabe Reid, inspirational speaker, Kalamazoo, Mich. Address. E. Simmoss Woodstock, Vt.

Dr. H. B. Stoken, 56 Pleasant street. Boston, Mass.

Miss. H. T. Steakers may be addressed at Vincland, N. J., till further notice.

ADSTRA E. SIMMONS Woodslock, V.
DR. H. B. STOKER, 55 Pleasant street. Boston, Mass.
MIB. H. T. STEARNS may be addressed at Vincland, N. J.,
till further notice.
J. W. SEAVER, inspirational speaker, Byron, N. Y., will as
swer calls to lecture or attend funerals at accessible places.
MRS. NRLIE SMITH, impressional speaker, Sturgis, Mich.
SELAH VAN SICKLE, Greenbush, Mich.
MRS. M. E. B. SAVYER, Baldwinsville, Mass.
MIB. CARRIE A. SCOAT, trance speaker, Elmira, N. Y., will
answer calls to lecture.
APRAM SMITH, ESQ., inspirational speaker, Sturgis, Mich.
MRS. MARY LOUISA SMITH, trance speaker, Toledo, O.
MRS. L. A. F. SWAIN, inspirational speaker, Union Lakes,
Rice Co., Mian.
DR. E. SPRAGEE, inspirational speaker, Union Lakes,
Rice Co., Mian.
DR. E. SPRAGEE, inspirational speaker, Union Lakes,
MIBS. FANNIE DAVIS SMITH, Milliord, Mass.
MRS. E. W. SIDEY, trance speaker, Fitchburg, Mass.
MRS. ALMIRA W. SMITH, 36 Salem street, Portland, Me., will
amswer calls to lecture.
MRS. C. M. STOWE, San José, Cal.
E. R. SWACKHAMER, 128 50, 33 street, Brooklyn, N. Y., E. D.
MRS. S. J. SWASEY, normat speaker, Noank-Conn.
JAMES TRASK, lecturer on Spiritualism, Kenduskeng, Mo.
HUDDON TUTLE, Recill Heighits, O.
BENNAMIN TODD, San Francisco, Cal.
MRS. SARAH M. THOMPSON, Inspirational speaker, 36 Bank
street, Cleveland, O.
J. H. W. TOOHR, Providence, R. I.
Mass. CHARLOTTE F. TABER, trance speaker, Westville, Ind.
MRS. SETHER N. TALMAGE, trance speaker, Westville, Ind.

J. H. W. TOOHEY, Providence, R. I.
Mus. CHARLOTTE P. TABER, trance speaker, New Bedford,
Mass., P. O. Dox 392.
Mus. Esther N. Talmader, trance speaker, Westville, Ind.
Dr. S. A. Thomas, lecturer, Westville, Ind.
N. Frank White can be addressed during July, Seymour,
Conn.; during August, care Banner of Light. Applications for
week-evenings promptly responded to. Address as above.
E. V. Wilson is engaged by the Missouri State Organization
of Spiritualists. Persons wishing lectures under the direction
of Spiritualists. Persons wishing lectures under the direction
of the State Organization will address care N. O. Archer, Esq.,
Hampibal, Mo.; permanent address, Babcock's Grove, Du
Page Co., Ill.
MRS. A. Wilhelm, M. D., inspirational speaker, can be addressed during July and August, care I. Searles, box 231, Providence, R. I.; during September. Portland, abc., during October, Salem, Mass.; during becember, box 5579, New York.
E. S. W Heeler, inspirational speaker, Cleveland, O.
Mes. M. Macomber Wood II Dewey st., Worcester, Mass.
F. L. H. Willis, M. D., 16 West 24th street, near Fiith avenu- Hotel, New York.
Mrs. N. J. Willis, 3 Tremont Row, Room 15, Boston, Mass.
F. L. Wansworn, 399 South Morgan street, Chicago, Ill.
Henny C. Wright, care Hela Marsh, Boston, Mass.
Mrs. K. J. Wollis, 3 Tremont Row, Room 15, Boston, Mass.
F. L. Wansworn, 229 South Morgan street, Chicago, Ill.
Henny C. Wright, care Hela Marsh, Boston, Mass.
Mrs. E. M. Wolcott will speak in Bridgewater, Vt., July
19 and 26 and Aug. 21 in Sandy Hill, N. Y., Aug., 8, 16, 23
and 30. Will lecture week-evenings. Address as above, or
Danby, Vt.
William P. Wentworth, trance speaker, Hammonton, N.

Danby, Vt. WILLIAM F. WENTWORTH, trance speaker, Hammonton, N

WILLIAM F. WENTWORTH, trance speaker, Hammonton, N. J., care J. M. Peceles.
MISS. MARY J. WILCOXSON will receive calls to lecture on the route from Chicago to Rechester, N. Y., through the summer months. Apply immediately, care John Spettigue, 192 South Clark street, Chicago, Ill.
MRS. HATTIE E. WILSON (colored), trance speaker, 70 Tremont street, Boston, Mass
LOIS WAISBROUKER can be addressed at St. Louis, Mo., care of Henry Stagg, Esq., till August; permanent address, box 58, Hudson, Nummit Co., O.
A. B. WHITHG, Albion, Mich.
MISS ELVIRA WHEELOCK, normal speaker, Janesville, Wis.
A. A. WHEELOCK, Toledo, O., box 643,
MRS. S. A. WILLIS, LAWFORC, Mass., P. O. box 473,
MRS. MAIN E. WITHER, Inspirational speaker, 192 Elm street, Newark, N. J.

MIS. MARY E. WITHER, inspirational speaker, 102 Lim success, Newark, N. J.

DR. J. C. WILSEY will answer calls to lecture on Spiritualism or Temperance, and organize Children's Progressive Lyceums. Address, Burlington, Iowa.

RKV. DR. WRELOCK, inspirational speaker, State Center, Ia. WAREN WOOLSON, trance speaker, Hastlings, N. Y.

DR. R. G. WELLS, Rochester, N. Y., trance speaker.

A. C. WOODRUFF, Buttle Creek, Mich.

S. H. WORTMAN, Conductor of the Burfalo Lyceum, will accept calls to lecture in the trance state, also to organize Children's Lyceums. Address, Buttalo, N. Y., box 1454.

J. G. WHITNET, inspirational speaker, Rock Grove City, Floyd Co., Jowa.

Floyd Co., lown.
ELIJAH WOODWORTH, Inspirational speaker, Leslie, Mich.
GILMAN R. WASHBURN, Woodstock, VI., inspirational speaker,
PROF E. WHIPPLE, lecturer upon Geology and the Spiritual
Philosophy, Clyde, O.

Philosophy, Clyde, G.
Mas. Julierte Yraw will speak in Hingham, Aug. 2; in
Warren, R. I., Aug. 9; in Lynn during September; in Cam
bridgeport during October; in East Boston during November.
Address, Northboro', Mass.
Mr. & Mrs. Wr. J. Young will answer calls to lecture in
the vicinity of the ir home, Boise City, Idaho Territory.
Mrs. Fannir T. Young, Boston, Mass., care Banner of Light.

SPIBITUALIST MEETINGS.

Boston.—The First Spiritualist Association hold regular meetings at Mercantile Hall, 32 Summer street, every Sunday atterneon and evening at 23 and 73 o'clock. Samuel F. Towle, President; Daniel N. Ford. Vice President and Treasurer, The Children's Progressive Lyceum meets at 10 A. M. John W McGuire, Conductor: Miss Mary A. Nanborn, Guardian. All letters should be addressed to Mis Susan M. Fitz, Secretary, 66 Wargen street.

All letters amond to datebased to all Susan A. F. F. 12, occurs tary, 68 Warren street.

The South End Lyceum meets every Sunday at 103 A. M., at Suringled Hall, 80 Springfield street. A. J. Chase, Conductor; Mrs. M. A. Stewart, Guardian. Address all communications to A. J. Chase, 72 Springfield street.

Cincle every Sunday evening at 425 Washington street, opposite Essex. Mrs. M. E. Beals, medium.

Mast Bearon.—Verlings are held in Temperance Hell No.

Posite Essex. Mrs. M. E. Beals, medium.

EAST Boston.—Meetings are held in Temperance Hall, No. 5 Maverick square, every Sunday, at 3 and 72 r. M. Benjami Odlorne, 31 Lexington street, Cor. Sec. Children's Progressive Lyceum meets at 103 A. M. John T. Freeman, Conductor; Mrs. Martha S. enkins, Guardian. Speaker engaged:—Mrs. Fannie B. Felton, July 26.

ranne B. Fellon, July 20.
CHARLESTOWN.—The Children's Lyceum of the First Spiritualist Association hold regular sessions at Central Hall, No.
25 Elm street, every Sunday, at 10 A. M. A. H. Richardson,
Conductor; Mrs. M. J. Mayo, Guardian.

Conductor; Mrs. M. J. Mayo, Guardian.

CHELSEA.—The Children's Progressive Lyceum meets every Sunday at 10\frac{1}{2} A. M., in Fremont Hall. L. Dustin, Conductor; J. H. Crandon, Assistant Conductor; E. S. Dodge, Guardian; Mrs. Salsbury, Assistant Guardian. Meetings discontinued for the present.

The Bible Christian Spiritualists hold meetings every Sunday. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

free. D. J. Ricker, Sup't.

CAMBRIDGEPORT, MASS.—The Spiritualist Association hold
meetings every Sunday in Williams Hall, at 3 and 73 r. m.

J. Close, President. Children's Lyceum meets at 102 A. m.
M. Barri, Conductor; Mrs. D. W. Bullard, Guardian. Speaker engaged:—Mrs. Sarah A. Byrnes during July

erengaget:—att. Sarah A. Byrnes utring July Lowell, Mass.—The First Spiritualist Society hold meetings every Sunday sflethoon and evening in Lee-street church. The Chitdren's Lyceum is united with the Society, and holds its sessions at 10 % A. M. John Slarriott, Jr., Conductor; Mrs. Elisha Ilall, Guardian. N. S. Greenleaf, Cor. Sec.

Plynouth, Mass.—Lyceum Association of Spiritualists hold meetings in Lyceum Ilall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock A. M. Seelingstein Mass.—The Fraternal Society of Spiritualists.

SPRINGFIELD, MASS.—The Fraternal Society of Spiritual ists hold meetings every Sunday at Fallon's Hall. Progress ive Lyccum meets at 2 P. M. Conductor, James G. Allbe. Guardian, Mrs. F. C. Coburn. Lectures at 7 P. M. STONEHAM, MASS.—The Spiritualist Association hold meetings at Harmony Hall two Sundays in each month, at 23 and 7 P. M. Afternoon lectures, free. Evenings, 10 cents. Wm. II. Orne, President. The Children's Progressive Lyceum meets every Sunday at 103 A. M. E. T. Whittler, Conductor; Mrs. A. M. Kempton, Guardian,

Stricthure, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding & Dickinson's Hall. The Children's Progressive Lyceum meets at same place at 103 A. M. Dr. H. H. Brignam, Conductor; Mrs. Wm. 11. Simonds, Guardian; N. A. Abbott Secretary.

Guardian; N. A. Abbott Secretary.

FONDORO', MASS.—Meetings are held every Sabbath in Town Hall, at 19 r. M. Progressive Lyceum meets at 10 a. m. Maj, C. F. Howard, Conductor; Miss Addie Sumner, Guardian. Lyceum paper published and read on the first Sabbath of each month. Lecture at 19 p. m. Speaker engaged.—Dr. W. K. Ripley until further notice.

Woncester, Mass.—Meetings are held in Horticultural Hall, every Sunday, at 2M and 7 p. m. E. D. Weatherbee, President; Mrs. E. P. Spring, Corresponding Secretary. Hingham, Mass.—Children's Lyceum meets every Sunday afternoon at 29 o'clock, at Tomperance Hall, Lincoln's Building. E. Wilder, 2d, Conductor; Mrs. S. M. Dow, Guardian. Quincy, Mass.—Meetlings at 2M and 7 o'clock p. M. Pro-

QUINCY, MASS.—Meetings at 2% and 7 o'clock P. M. Progressive Lyceum meets at 1% P. M. LYNN, Mast.—The Spiritualists of Lynn hold meetings every Sunday, afternoon and evening, at Cadet Hall, Market street. Children's Progressive Lyceum meets in the same hail at 102 A.M. W. Greenleaf, Conductor; Mrs. L. Booth,

Guardian.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lyceum meets at 12% o'clock. Lyceum Conductor, William Foster, 17.; Guardian of Groups, ——; Musical Director, Mrs. Wm. M. Robinson.

PUNNAL CONN.—Meelings are held at Central Hall every Bunday at 1½ P. M. Progressive Lyccum at 10½ A. M. Bpeak-er engaged:—O. Fannie Allyn during August. Crengages;—O. Famme Anjuduling August.

HARTFORD, CONN.—Spiritual meetings every Sunday evening for conference or iccture at 7½ o'clock. Children's Progressive Lyceum meets at 3 P. M. J. S. Dow, Conductor. BRIDGEPORT, CONN.—Children's Progressive Lyccum meets every Sunday at 16 A. M., at Lainyette Hall. James Wilson, Conductor: Mrs. J. Wilson, Guardian; Mr. Glines, Musicai Conductor.

NEW HAVEN, CONN.—The First Spiritualist Association hold meetings every Sunday at Todd's Hall, on State street, near Chapel, at the usual hours of worship. The Children's Progressive Lyceum meets at 10% A. M. E. Whiting, Con

Progressive Lyceum ineets at 10% A. M. E. Whiting, Conductor.

CONCORD, N. H.—The Children's Lyceum Association of Progressive Spiritualists hold meetings every Sunday, in Central Hall, Main street, at 70 'clock r. M. The Progressive Lyceum meets in same hall at 2 p. M. Dr. French Webster, Conductor; Mrs. Mobinson Hatch, Guardian; Mrs. J. L. T. Brown, Secretary.

BANGOR, Mr.—Spiritualists hold meetings in Pioneer Chapel every Sunday, afternoon and ovening. Children's Progressive Lyceum meets in the same place at 3 p. M. Adolphus G. Chapman, Conductor; Miss M. B. Curtiss, Guardian. Speaker engaged:—Mrs. Cora L. V. Daniels during August.

DOVER AND FOXCROFT, Mr.—The Children's Progressive Lyceum holds its Sunday session in Merrick Hall, in Dover, at 10 A. M. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian. A conference is held at 1 p. M.

HOULTON, Mr.—Meelings are held in Liberty Hall (owned

HOULTON, Mr.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons, and evenings. PORTLAMD, ME.—The Spiritualist Association hold meetings every Sunday in Temperance Heil, at 3 and 1% o'clock F. M. James Forbish, President; R. I. Huil, Corresponding Secretary, Children's Lyccum meets at 10 A. M. Wm. E. Smith, Conductor. Mrs. H. R. A. Humphrey, Grardian. Speaker engaged:—Mrs. A. Wilhelm, M. D., during September.

Conductor. Mrs. H. R. A. humpping, we seem congaged:—Mrs. A. Wilhelm, M. D., during September.

New York City.—The Society of Progressive Spiritualists will hold meetings every Sunday in the large haif of the Everett Rooms, corner of Broadway and Thirty-Fourth street. Lectures at 10½ A. M. and 7½ P. M. Oblidren's Progressive Lyceum at 1½ P. M. P. E. Farinwarth, Societary, P. O. Dox 5679.

The First Society of Spiritualists hold meetings every Sunday and The Spiritualists hold meetings every Sunday at Lamartine Hall, 5078 ground overing in Dodworth's Hall, 508 Broadway. Conference every Sunday at same place, at 2 P. M. Seatsfree. The Spiritualists hold meetings every Sunday at Lamartine Hall, 5078 ground over the Spiritualists hold meetings every Sunday at Lamartine Hall, 5078 ground over the Banar of Lichir one year. In will be forwarded to their address on receipt of the papers with the advertisement market.

WILLIAMSBURG, N. Y.—The" Pirst Spiritualist Association" has been rediganized for its second yearly term, under a new name, and will hold meetings in future on each Thursday ovenling (instead of Wedneeday), at Continental Hall, Fourth street. Donations and contributions solicited.

BROOKLYR, N. Y.—The Spiritua'ists hold meetings in Sawger's Hall, corner Fulton Avenue and Jay street, overy Sunday, at 34 and 34 p. M. Children's Progressive Lycsum meets at 104 a.M. A. G. Kipp, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

The Pirst Spinitualist Society hold meetings every Sunday at the Cumberlan's treet Lecture Room, near De Kalb avenue. Circle and conference at 104 o'clock A. M.; lectures at 3 and 74 p. M.

at 3 and 72 P. M.

MORRISAMIA, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fitth street. Services at 3½ P. M.

KOCHESTER, N. Y.—Heligious Society of Progressive Spiritualists meet in Schizer's Hall Sunday and Thursday evenings of each week. Children's Progressive Lyceum at 2½ P. M. Sundays, Mrs. E. L. Watson, Conductor; Mrs. Amy Post, Guardian; C. W. Hebard, President Society.

BUFFALO, N. Y.—Meetings are held in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10% A M and 7% P. M. James Lewis, President; E. C. Cuoper, Vice President; J. Lanc, Treasurer: E. Woodthorpe Secretary. Children's Lyceum meets at 2½ P. M. N. M. Wright, Conductor; Mrs. Mary Lane, Guardian.

Oswego, N. Y.—The Spiritualists hold meetings every Singlessian.

Oswaco, N. Y.—The Spiritualists hold meetings every Sunday at 24 and 74 P. M. In Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 124 P. M. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian.

12M P. M. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian.
TROY, N. Y.—Progressive Spiritualists hold meetings in Har
mony Hall, corner of Third and Riverstreets, at 10½ A. M. and
7½ P. M. Children's Lyccum at 2½ P. M. Sciden J. Fluney,
Conductor; Miss Libble Maccoy, Guardian.
NEWARK, N. J.—Spiritualists and Friends of Progress hold
meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ P. M.
The atternoon is devoted wholly to the Children's Progressive
Lyccum. G. T. Leach, Conductor; Mrs. Harriet Parsons,
Guardian of Groups.

Guardian of Groups.

VINELAND, N. J.—Friends of Progress meetings are held in Plum-street Hall every Sunday at 10½ A. M., and evening. Presidents, C. B. Campbell; Vice Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stevens: Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12½ P. M. Hosea Allen, Conductor; Mrs. Portia Gage, Guardian; Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians. HAMMONTON, N. J.—Meetings held every Sunday at 103 A. M., at the Spiritualist Hall on Third street. J. B. Holf, President; Mrs. C. A. K. Poore, Recretary. Lyceum at 1 P. M. J. O. Ransom, Conductor; Miss Lizzie Randall, Guardian of Groups.

BALTIMORE, MD.—The "First Spiritualist Congregation of Baltimore" hold meetings on Sundays at Saratoga Hall, southeast corner Colvert and Saratoga streets, at the usual hours of worship. Mrs. F. U. Hyzer speaks till further notice. PHILADELPHIA, PA.—Meetings are held in the new hell in Phonix street every Sunday afternoon at 3 o'clock. Children's Progressive Lyceum meets every Sunday forenoon at 10 o'clock. Mr. Langham, Conductor; Mrs. Mary Stretch, Churches.

10 o'clock, air, Languain, Concato, at the definition of Guardian.

The meetings formerly held at Sansom-street Hall are now held at Washington Hall, corner of 8th and Spring Garden streets, every Studay. The morning lecture is preceded by the Children's Lyceum meeting, which is held at 10 o'clock.

M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian. Evening lecture at 73 o'clock.

COBRY, PA.—The Children's Progressive Lyceum meets in Good Templars' Hail every Sunday at 10 A. M. Mrs. Lang-ston, Conductor; Mrs. Tibbals, Guardian.

Ston, Conductor; Mrs. Tibbals, Guardian.

WASHINGTON, D. C.—Progressive Lyccum mects every Sunday, at 10 A. M., in Harmonial Hall, Woodward's Block, 318
Ponnsylvania avenue, between Tenth and Eleventh streets.
George B. Devis, Conductor; A. D. Cridge, Guardian. Conference at 12 M. Platonic School at 8 F. M. ference at 12 M. Platonic School at 8 P. M.

MILAN, O.—Spiritualists' and Liberalists' Association and Children's Progressive Lyceum. Lyceum meets at 10½ A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

TOLEDO, O.—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7½ P. M. All are invited free. Children's Progressive Lycium in same place every Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

Wheelock, Guardian.

CINCINNATI, O.—The Spiritualists have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Greenwood Hall, corner of Sixth and Vine streets, where they hold regular meetings sundays, at 10½ A. and 7½ P. M.

CLYDE, O.—Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lyccum meets at 10 A. M. A. B. French, Conductor; Mrs. C. Whipple, Guardian.

at 10 A. M. A. B. French, Conductor; Mrs. C. Whipple, Guardian.

PAINESVILLE, O.—Progressive Lyceum meets Sandays at 10 A. M. A. G. Smith, Conductor; Mary E. Dowey, Guardian.

BELVIDERE, ILL.—The Spiritual Society hold meetings Green's Hall two Sundays in each month, forenoon and even ing, at 10½ and 7½ o'clock. Calidren's Progressive Lyceum meets at 2 o'clock. W. F. Jamileson, Conductor; S. C. Hay wood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian Speaker engaged:—W. F. Jamileson until Nov. 22.

Sycamore, Ill.—The Children's Progressive Lyceum meets every Sunday aftermoon at 2 o'clock, in Wilkin's New Hall. Harvey A. Jones, Conductor: Mrs. Horatio James, Guardian. The Free Conference meets at the same place on Sunday at 3 o'clock; session one hour; essays and speech is limited to ten minuces each. Chauncey Ellwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Recording Sec'y. Chicaco, Ill.—Regular morning and evening meetings are

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

ROCKFORD, ILL.—The First Society of Spiritualists meet in Brown's Hall every Sunday evening at 70 clock.

YATES CITY, ILL.—The First Society of Spiritualists and Friencs of Progress meet for conference Sundays at 22 r. M.

RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 103 A. M. Chiluren's Progressive Lyccum meets in the same hall at 2 r. M.

ST. LOUIS, MO.—The "Society of Spiritualists and Progressive Lycum The "Society of Spiritualists and Pro-

Progressive Lyceum meets in the same hall at 2P. M.

St. Louis, Mo.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis bold three seasions each Sunday, in the Polytechnic Institute, corner of Seventh and Chestnut streets. Lectures at 10 A. M. and 7 P. M.; Lyceum 2 P. M. Charles A. Fenn, President; Mrs. M. A. McCord, Vice President; Henry Stagg, Corresponding Secretary at Thomas Alien, Secretary and Treasurer; W. H. Rudolph, Librarian; Miss Mary J. Farnham, Assistant Librarian; Myron Coloney, Conductor of Lyceum; Miss Sarah E. Cook, Guardian of Groups; Mrs. J. A. Coloney, Musical Director. First-class speakers requested to open correspondence with Henry Stagg, Esq., with a view of lecturing for the Society.

CARTHAGE, Mo.—The friends of progress hold their regular meetings on Bunday afternoons. C. C. Colby, President; A. W. Pickering, Secretary.

DETROIT, MICH.—"Detroit Society of Spiritualists and Friends of Progress' meet in Good Templars' Hall, No. 189, Woodward avenue, Lectures 10 A. M. and 7 P. M. A. Day, President; C. C. Randall, Co. 180

Woodward avenue. Lectures 10 A.M. and 7 P.M. A. Day, President: C. C. Randall, Corresponding Secretary. Lyceum at 2 P.M. M. J. Matthews, Conductor; Mis. Rachael L. Doty, Guardian.

ADRIAN, Micil.—Regular Sunday meetings at 10 M A. M. and 7½ P. M., in City Hall, Main street. Children's Progressive Lyceum meets at same place at 12 M. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

BANNER OF LIGHT:

A Journal of Romance, Literature and General Intelligence; also an Exponent of the Spiritual Philosophy of the Nineteenth Century.

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