

Spiritual Phenomena. ACCREDITED MANIFESTATIONS.

THE SPECTRAL CLERGYMAN. BY COUNT MALKESHEIM.

I am not so decidedly skeptical on the possibility of supernatural appearances as to treat them with ridicule, because they may appear to be unphilosophical. I received my education in the University of Konigsberg, where I had the advantage of attending lectures in ethics and moral philosophy, delivered by a professor who was esteemed a very superior man in those branches of science. He had, nevertheless, though an ecclesiastic, the reputation of being tinctured with incredulity on various points connected with revealed religion. When, therefore, it became necessary for him in the course of his lectures to treat on the nature of spirits as detached from matter, to discuss the immortality of the soul, and to enter on the doctrine of a future state, I listened with more than ordinary attention to his opinions. In speaking of all these mysterious subjects, there appeared to me to be so visible an embarrassment, both in his language and in his expressions, that I felt the strongest curiosity to question him further respecting them. Finding myself alone with him soon afterwards, I ventured to state to him my remarks on his deportment, and entreated him to tell me if they were well founded, or only imaginary suggestions.

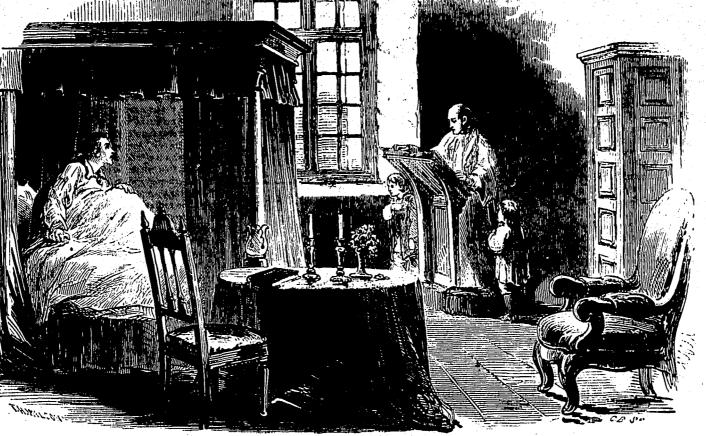
'The hesitation which you noticed," answered he, "resulted from the conflict that takes place within me, when I am attempting to convey my ideas on a subject where my understanding is at variance with the testimony of my senses. I am equally, from reason and reflection, disposed to consider with incredulity and contempt the existence of apparitions. But an appearance, which I have witnessed with my own eyes, as far as they; or any of the perceptions, can be confided in, and which has even received a sort of subsequent confirmation from other circumstances connected with the original facts, leave me in that state of skepticism and suspense which pervaded my discourse. I will communicate to you its cause. Having been brought up to the profession of the Church, I was presented by Frederick William e First, late King of Prussia, to a small benete, situated in the interior of the country, at a considerable distance south of Konigsberg. I repaired thither, in order to take possession of my living, and found a neat parsonage house, where Ipassed the night in the bedchamber which had been occupied by my predecessor.

It was in the longest days of summer; and on the following morning, which was Sunday, while lying awake, the curtains of the bed being undrawn, and it being broad daylight, I beheld the figure of a man, habited in a sort of loose gown, standing at a reading desk, on which lay a large leaves of over at intervals; on each side of him stood a litthe boy, in whose face he looked earnestly from time to time, and as he looked he always seemed to heave a deep sigh. His countenance, pale and disconsolate, indicated some distress of mind. I hisd the most perfect view of these objects, but being impressed too much with terror and apprehenon to rise or to address myself to the appearances before me, I remained for some minutes a breathless and silent spectator, without uttering word or altering my position. At length the man closed the book, and taking the two chilten, one in each hand, he led them slowly across the room; my eyes eagerly followed him till the ree figures gradually disappeared, or were lost hind an iron stove which stood at the furthest her of the apartment. However deeply and awfully I was affected the sight which I had witnessed, and non-out-ing pable I was of explaining it to my own satis-the pable I was of explaining it to my own satis-the part of my own satis-sion of my mind to get up, and having hastily the bause. The sun was the sight which I had witnessed, and however dressed myself, I left the house. The sun was long risen, and directing my steps to the church, I found that it was open; but the sexton had quitted it, and on entering the chancel, my mind and imagination were so strongly impressed by the scene which had recently passed, that I endeavored to dissipate the recollection by considering the objects around me. In almost all Lutheran churches of the Prussian dominions, it is the custo hang up against the walls, or some part of the building, the portraits of the successive pasfors, or clergymen, who have held the living. A number of these paintings, rudely performed, fere suspended in one of the aisles. But I had sooner fixed my eyes on the last in the range, ich was the portrait of my immediate predesor, than they became riveted to the object; Linstantly recognized the same face which I beheld in my bed-chamber, though not cloudby the same deep impression of melancholy distress. The sexton entered as I was still emplating this interesting head, and I immediffely began a conversation with him on the subject of the persons who had preceded me in the living. He remembered several incumbents, concerning whom respectively I made various ingoiries, till I concluded by the last, relative to whose history I was particularly inquisitive. We considered him,' said the sexton, ' as one of the most learned and amiable men who have rence endeared him to all his parishioners, who long lament his loss. But he was carried off he middle of his days by a lingering illness, cause of which has given rise to many unsant reports among us, and which still form ter of conjecture. It is, however, commonly eved that he died of a broken heart. by curiosity being still more warmly exby the mention of this circumstance, I eagerressed him to disclose to me all he knew or heard on the subject. 'Nothing respecting it,' | inheritance, is lost; and, for want of that deed,

answered he, ' is absolutely known; but scandal has propagated a story of his having formed a criminal connection with a young woman of the neighborhood, by whom it was even asserted he had two sons. As confirmation of the report, I know that there certainly were two children who have been seen at the parsonage, boys of about four or five years old; but they suddenly dis-appeared, solid time before the decease of their

supposed father; though to what place they are sent, or what has become of them, we are wholly ignorant. It is equally certain, that the surmises and unfavorable opinions formed respecting this mysterious business, which must necessarily have reached him, precipitated, if they did not produce the disorder of which our late pastor died: but he is gone to his account, and we are bound to think charitably of the departed.".

" Thus spoke the sexton, and it is unnecessary | to say with what emotion I listened to this relation, which recalled to my imagination, and seemed to give proof of the existence of all that I had seen. Yet, unwilling to suffer my mind to become enslaved by phantoms which might have been the effect of error or deception, I neither communicated to the sexton the circumstance which I had witnessed, nor even permitted myself to quit the



THE SPECTRES APPEAR TO THE NEW INCUMBENT.

chamber where it had taken place. I continued to lodge there, without ever witnessing any similar appearance; and the recollection itself began to wear away, as the autumn advanced. When the approach of winter rendered it necessary to light fires through the house, I ordered the iron stove which stood in the room, and behind which the figure I had beheld, together with the two boys seemed to disappear, to be heated for the purpose of warming the apartment. Some difficulty was experienced in making the attempt, the stove not only smoking intolerably, but also emitting a very offensive smell. Having, therefore, sent for a blacksmith to inspect and repair it, he discovered in the inside, at the furthest extremity, the bones

my grandson Reginald will not be able to make out his title to the estate."

"Well," said the Doctor, "and still what can I do in the case?"

"I will explain," rejoined the apparition. "If you will go down to my grandson's house I will give you such instructions that you shall find out the deed of settlement, which lies concealed in a place where I put it, and where you shall direct Reginald to take it out in your presence."

"But why can you not direct your grandson himself to do this?" demanded the Doctor.

"No questions on that point," replied the ghost solemnly. "There are divers reasons, which you may know hereafter. I can depend upon your ity: and you may so dispose of matters that you shall have all your expenses paid you, and be handsomely rewarded for your trouble." Having obtained a promise from Dr. Scott, the. apparition told him he might apprize his grandson that he had on some former occasion known and conversed with his grandfather, and ask to see the house; that in a certain upper room, or loft, he would see a quantity of old lumber, coffers, chests, &c., which had been thrown aside to make room for more fashionable furniture; that in a certain corner he should find an old chest, with a broken lock upon it, and a key in it, which could neither be turned in the lock, nor pulled out; and that in this chest lay the grand deed or charter of the estate, which conveyed the inheritance, and without which the grandson might be ejected.

preserving this document, and had so much caution as to its safety, that he hid it in a secret place; and I am resolved to pull half the house down but I will find it, if it be above ground." 4

"Truly," said the Doctor, "he may have hidden it, so that you may pull the whole house down before you find it. I have known such things utterly lost by the very care taken to preserve them.

"If it were made of something the fire would not destroy," said Wallis, " I would burn the house down, but I would find it."

"I suppose you have searched all the old genbottom," said the Doctor. "Don't you hear it, tleman's chests, trunks, and coffers over and sound hollow?' over?" said the Doctor. Mr. Wallis, have." ret

In a word, they immediately split the false hot-

Do n't you hear it plainly?"

stand you."

odies, corresponding fectly in size as well as in other respects with the description given me by the sexton of the two boys who had been seen at the parsonage.

"This last circumstance completed my astonishment, and appeared to confer a sort of reality on an appearance which might otherwise have been considered as a delusion of the senses.] resigned the living, quitted the place, and retired to Konigsberg; but it has produced on my mind the deepest impression, and has in its effect given rise to that uncertainty and contradiction of sentiment which you remarked in my late discourse.'

THE GHOST AND THE TITLE-DEED. Some years ago the well-known physician, Dr. Scott, was seated by the fire reading, at his house in old Broad street, London. It was evening; the cares of the day were over, and the Doctor was enjoying his book, when, accidentally raising his head, he saw in an elbow-chair, at the opposite side of the fire-place or chimney, a grave gentleman in a black velvet gown, a long wig, looking with a pleasing countenance toward the Doctor, as if about to speak to him.

The Doctor was much perturbed. According to his narrative of the fact, the spectre, it seems, spoke first, and desired the Doctor not to be alarmed; that he came to him upon a matter of great importance to an injured family, which was in great danger of being ruined; and though he (the Doctor) was a stranger to the family, yet knowing him to be a man of integrity, he had chosen him to do this act of charity and justice.

The Doctor was not at first composed enough to enter into the business with due attention, but seemed rather inclined to get out of the room if he could; and once or twice he made an attempt to knock for some of the family to come up. Having at length recovered himself, he said," In the name of heaven, what art thou?"

After much importunity on the part of the Doctor, the apparition began his story thus:

"My name was Richard Wallis, and I lived in the county of Somerset, where I left a very good estate, which my grandson, Reginald Wallis, enjoys at this time. But he is sued for the possession by my two nephews, John and Herbert, the sons of my younger brother, William."

The Doctor then asked him how long the grandson Reginald had been in possession of the estate; and he replied, "Seven years; for I have been so long dead."

He then went on to tell him that his neppews would be too strong for his grandson in the suit, and would deprive him of the mansion and estate; so that he was in danger of being entirely ruined and his family reduced.

The Doctor then said," And what am I able to do in it, if the law be against your grandson Reginald?"

"You must know," replied the spectre, "it is not that the nephews have any right; but the grand deed of settlement, being the conveyance of the

The Doctor having promised to despatch this important commission, the spectre disappeared.

After a lanse of some days, and within the time limited by the proposal of the apparition, the Doctor went into Somersetshire; and, having found the house alluded to, he was very courteously invited by Mr. Reginald Wallis to walk in. The two gentlemen soon entered upon friendly discourse, and the Doctor pretended to have heard much of the family, and of his grandfather, from whom, he said, he perceived the estate descended to its present occupier.

"Ay," said Reginald, shaking his head, "my father died young, and my grandfather has left things so confused, that, for want of one principal document, which is not yet come to hand, I have met with great trouble from two cousins, my grandfather's brother's children, who have put me to very great expense about it."

"But I hope you have got over it, sir?" asked the Doctor.

"No," replied Reginald; "to be candid with you, we shall never get quite over it, unless we can discover this old deed-which, however, I hope we shall find, for I intend to make a general search after it."

"I trust you may succeed," said the Doctor. "I do not doubt that we shall. I had a strange dream about it last night," added Mr. Reginald Wallis.

"A dream about the deed?" exclaimed the Doctor. "I hope it was that you should find it, then?"

"I dreamt," continued the other, "that a strange gentleman came to me, and assisted me in searching for it. I do not know but that you are the very person,"

"I should be glad to be that person," said the Doctoy, smiling. "At all events, I may help you after it, and I will do that, with all my to look heart; but I would much rather be the man that should help you to find it. Pray when do you intend to search?"

"To-morrow," answered Wallis.

"But," said the Doctor, "in what manner do you intend to search?"

"Why," replied Reginald, "it is our opinion that my grandfather was very much concerned in

turned them all inside out, and there they lie in a heap up in a loft, with nothing in them. We even knocked three or four of them into pieces to search for private drawers; and then I burnt them in a rage, although they were fine old cypress chests that must have cost money enough when they were in fashion."

"Indeed I

"I am sorry you burnt them," said the Doctor. "Indeed," cried Wallis, "I did not burn a scrap of them till they were all split to pieces, and it was not possible there could be anything in them."

This made the Doctor a little easy, for he began to be alarmed when Wallis told him he had broken up some of the pieces of furniture and burned them.

"Well," said the Doctor, "if I cannot do you any service in your search, I will come and see you again to-morrow, and wait upon you during it with my best good wishes."

"But, my dear sir," rejoined Mr. Wallis, "I do not design to part with you, since you are so kind as to offer me your assistance. You shall stay here all night, and be at the commencement of the search to-morrow."

The Doctor had now gained his point so far as to make an intimacy with the family; and, after much apparent reluctance to intrude, he consented to sleep at the mansion. Mr. Wallis asked him to take a walk in the park; but he declined. "I would rather," said he, smiling, "that you show me over the house."

"With all my heart," exclaimed Wallis. He took the Doctor up stairs, showed him the best apartments, and his fine furniture and pictures; and coming to the head of the staircase. offered to descend.

"But there is another story," said the Doctor; shall we not go higher?"

"There is nothing there but garrets and old lofts full of rubbish, and a place leading to the turret and the clock-house."

"Oh, let me see it all, now we are here," cried the Doctor; "I love to view the old lofty towers and turrets, and the magnificence of our ancestors, though they are out of fashion now. Pray let me see them."

After they had rambled over the mansion, they passed by a great lumber room, the door of which stood open.

"And what place is this?" asked the Doctor.

"Oh, that is the room," said Wallis, " where all the rubbish, the chests, coffers, and trunks lie. See how they are piled one upon another almost to the ceiling."

The Doctor now began to look around him. He had not been in the room two minutes before he found everything precisely as the apparition in London had described. He went directly to the particular pile he had been told of, and fixed his eye upon the very chest with the old rusty lock; upon it, which would neither turn round nor come out.

"Upon my word," he cried, "you have taken

mere iound the irchment spread out flat on the whole breadth of the bottom of the trunk.

pains enough, if you have searched all these

drawers, chests, and coffers, and everything that

"Indeed," answered Wallis, "I have examined them myself, and looked over all the musty writ-

ings one by one; and they have all passed through

my hand and under my eye." "Well," said the Doctor, "will you gratify my

curiosity by opening and emptying this small

Reginald Wallis, looking at the chest, said,

"I remember opening it;" and turning to his servant, he asked: "William, do you not remem-

Yes, sir," replied the servant; "I remember

you a dram of brandy, as you said you were -

"Well," said the Doctor, "it is only a whim of

mine, and probably the chest may contain noth-

"You shall see it turned upside down before

Thereupon Wallis caused the coffer to be

dragged out and opened. When the papers which it contained were all out, the Doctor turn-

ing round, as if looking among them, but taking little or no notice of the chest, stooped down;

then, as if supporting himself with his cane, he

struck the stick into the chest, but snatched it out

again hastily, as if it had been an accident; and turning to the chest, he shut the lid, and seated

himself upon it. Having dismissed the servant,

'Now, Mr. Wallis," said he, "I have found your

grandf deed of settlement; and I will lay you a

Wallis raised the lid again, handled the chest,

What do you mean?" cried he to the Doctor;

"Upon my word," rejoined Scott, "I am no

conjuror, but I tell you again that I am very certain the lost title-deed is in this chest! Ah, you

may well look at me with amazement and incre-

dulity; but no matter! It may be an idea-a pre-

"Yes, yes," interrupted Reginald Wallis, im-patiently. "But-"

"Call your servant back again," said Dr. Scott,

and tell him to bring us a hammer and chisel."

This was quickly done; and, when the imple-

ments arrived, the Doctor struck a good blow

"There!" he exclaimed, " do n't you hear it, sir?

"Hear what?" cried Wallis; "I do not under-

"Why, the chest has a double bottom-a false

with the hammer on the bottom of the chest.

sentiment on my part—call it what you will—

looked over every part of it, but could see noth-

hundred guineas it is in this coffer!"

ing; he was confounded and amazed.

here is nothing but an empty coffer."

you were so tired, that you sat down upon the chest when everything was out of it. Yes; you shut the lid and sat down, and sent me to fetch

may have been in them."

chest or coffer?"

ber that chest?"

ready to faint."

your face, as well as the rest."

ing.

smiling:

It is impossible to describe the joy and surprise of Reginald Wallis and of his whole family, for he sent for his wife and daughters to come up at once to see the place and manner in which the lost deed was found. The reader may imagine how fervent were the expressions of gratitude poured forth to Dr. Scott; but he gently repelled them, observing that it was by a mere "accident" he had been instrumental in discovering the document.

It was not until some years afterwards, when he lay upon his death-bed, that he revealed the whole truth of the mystery, and explained how he had acted in accordance with the instructions of one from the dead.

THE MOTHER'S DREAM.

Nearly a century ago a poor but honest old woman, named Howell, who lived at Greenwich, England, had a very unpromising son who got connected with a set of desperadoes, and, in consequence of nefarious practices, was several times imprisoned in Clerkenwell Jail. The magistrates of the county, in order to reclaim him, sant him to sea as a marine; from which, however, he found means to escape in 1779. Returning to London, he committed a burglary in Bishonsgate street, and was sent to the Poultry Compter for trial at the sessions, together with a young woman who passed as his wife.

On the same night his mother at Greenwich dreamt that she saw her son in prison, and ironed; she beheld him also arraigned at the bar with the woman, found guilty and condemned to die, whilst the woman was acquitted. This calamitous dream was carried still further. She saw her son going in a cart to Tyburn, and there executed with four other offenders. The catastropho of this scene so operated upon her mind that she awoke in the utmost agony, and resolved, without communicating her design to any of her neighbors, immediately to reach London, to try whether she could hear anything of her son.

On inquiry, she was informed that the young man was in the Compter; to which place she instantly repaired, and was admitted. On her entrance into the yard, she beheld her son exactly as she had seen him in her dream; declaring that z the place all around was just as she had viewed it the preceding night. To shorten the story, she told the dream to the turnkey, but concealed it from the prisoner, who, soon after, was tried, convicted and sentenced to be executed, and accordingly was hanged at Tyburn the 19th of January, 1780. .

Sydney Smith said he saw no more reason why he should remember all the old books that had made him learned, than why he should remember all the old dinners that had made him fat. Mental and physical vigor justified both literature and dinners.

Griginal Essays.

2

THE NATURAL HISTORY OF RELIGION.

BY DYER D. LUM.

No. V .- THE VEDA AND THE VEDIC AGE.

Until recently it was generally supposed that the Hebrew myth of the confusion of tongues was as good a guess as any toward accounting for the great variety of dialects spoken. Those of modern origin we could account for; French, Italian, Spanish, Sc., could easily be traced to the Roman; but it was reserved for modern scholarship to demonstrate that the Greek, Roman, Persian, and Sanscrit, were derived from the same common source; that the Parsee and Hindu were brothers of the Englishman and German, and all alike of Aryan descent.

The study of the Sanscrit language has shown it to be one of the eldest of the Aryan or Indo-European group, and has opened to us the source of most of the Aryan myths, and revealed their origin in physical phenomena.

When the Aryan-race entered Northern India they found a "dark-skinned" race, far advanced in ancient civilization, possessing "ancient cities," "cities built of stone," cities that were attacked by slege and blockade. An English officer writes: "There are incontestable proofs of the aboriginal race having once occupied every part of India; and that, ere the Hindus came among them, they had made sufficient progress in civilization to form large communities, establish kingdoms, and become merchants and extensive cultivators of the soil. There are distinct remains of old castles, extensive excavations, and other monumental ruins. Several of their principalities have continued to the present day." • • •

The invading dryans were a white race," the bright race," from the same parent stock as the Persian and Greek.

In the Veda they speak of themselves as " the righteous," "the twice-born," and regarded themselves as the "chosen people" of Indra; and looked with contempt on the possessors of the soil, and their phallic and serpent worship, bestowing upon them opprobrious epithets, as "demons," "devil-worshipers," etc. The Aryans mention their cities, and allude to commerce, merchants, sailors, iron, chariots, travelers and inns. for their accommodation. A reviewer in Blackwood says: "They had numerous flocks and herds, but they also cultivated the soil and laid it out into fields. They ' measure the land with a rod;' they plow the earth for barley;' and they ' bring home the produce of their fields in carts.' They have towns, and practice many of the arts of civilized life. Weaving is an ordinary occupation." They worked in iron, and also in gold; they forged armor and weapons of steel."

What, then, was the date of this invasion? How old are the Vedas, and what age do they represent? Dr. Dwight tells us that "The Vedic Sanscrit was a spoken language, in India as late probably as 1500 years before Christ, or 500 years before the days of Homer and Solomon," and to this we must add the time that it was a living language, for the Vedas were their earliest writings.

Prof. H. H. Wilson, in his translation of the Vishnu Parana, remarks:

"The earliest form under which the Hindu religion appears, is that taught in the Vedas. The style of the language, and the purport of the composition of these works, as far as we are ac-quainted with them, indicate a date long anterior to that of any other class of Sanscrit writing.' Brace says:

"In regard to the date of these immigrations In regard to the date of these immigrations, everything is obscure. Bunsen supposes that the Aryans were in the land of the Indus from 4000 to 3000 before Christ. Dunker dates the probable formation of the Vedas in the earliest days of the Aryan life, in India, from 1000 to 1500 B. C."

While, then, it is not yet possible to give the exact date of their origin, they remain, as beyond question, of greater antiquity than the age of Moses, if not of Abraham. What, then, is the Veda? and what are its characteristic features? The Veda is not one single book, but is com-

will examine.

The Brahmanism of modern India is profess-

Mr. Colebrooke says:

"The real doctrine of the Indian Scriptures is the unity of the Delty, in whom the universe is com-prehended; and the securing polytheism which it exhibits offers the elements and stars and planets as gods. The three principal manifestations of the divinity, with other personified attributes and energies, and nost of the gods of the Hindu mythology, are indeed mentioned, or at least indi-cated in the Vedes. But the worship of defied heroes is no part of the system.

Commenting on the above, Prof. H. H. Wilson remarks:

' It is true that the prevailing character of the Vedas is the worship of the personitied elements; of Agni, or fire; Ludra, the firmament; Vaya, the air: Varana, the water; of Aditua, the sun; Soma air; Varana, the water; of Aditya, the sun; Soma, the moon, and other elementary and planetary personages. It is also true that the worship of the Vedas is for the most part domestic worship, consisting of prayers and oblations offered—in their houses, not in temples—by individuals, for individual good, and aldressed to unreal pres-ences, not to visible types. In a word, the reli-gion of the Vedas was not idolatry."

In the Veda we can easily trace the more primitive worship of the elements in their oldest hymns, belonging to a simple age, handed down and incornorated with those of later growth. This element worship was far older than the advent of the Arvans on the banks of the Indus, at which time they had progressed to higher and more spiritual conceptions. Mr. J. C. Thomson, in his introduction to the Bhayavad Gita, says:

"The idea of a great, invisible Supreme Being comes prominently forward, and the worship of the elements, no longer the simple, selfish but necessary faith of the shepherd and husbandman, is incorporated with this spiritual idea, and they themselves invested with mystic personality."

The invocation of Varuna, or Auni, or Ushas is not to be taken in the sense of polytheism, or a plurality of gods, for each was alike supreme in the eyes of the worshiper. Max Müller says: Every god is conceived as supreme or, at least, as inferior to no other god, at the time he is praised or invoked by the Vedic poet; and the feeling that the various deities are but different names, different conceptions of that incomprehensible Being which no thought can reach, no language express, is not yet quite extinct in the minds of the more thoughtful Rishis."

The Veda says: "They have styled him Indra Mitra, Varuna, Agni, and he is the celestial, wellwinged Garutmat; for learned priests call One by many names, as they speak of Agni, Yama, Matariswan." • • •

In all forms of Sabaism we have a mystic triad, originating in the rising, meridian and setting sun. All of the Vedic deities are resolvable into the sun, moon or Nature. Mr. Colebrooke divides them into three classes, whose places are heaven, earth and the intermediate regions, or sun, fire and alr. " Other deities belonging to these several regions are portions of the (three) gods; for they are variously named and described on account of their different operations, but, in fact, there is only one Deity, The Great Soul, Mahanatma. He is called the Sun, for he is the Soul of all beings.' Mr. Thomson refers as follows to this concep-

tion: "We find three elements deified in the Vedas "We find three elements deified in the Vedas: fire, water and air, or in their more common forms of sun, rain and wind, and the chief of these is naturally the sun. The consciousness of a single Supreme Being, Creator and Guardian of the world was then brought into play; and, to invest this idea with a palpable form, the chief of the triad, the sun, was identified with it. Hence we find in the Vedas hymns which attribute to the sun all the qualities of a Supreme Being, omni-presence, omnipotence, the oversight and care of mankind, and a hundred more. Thus the idea of one God was established by the side of that of a Trinity, and in some degree connected with it." Trinity, and in some degree connected with it."

The consideration of these hymns and prayer. will be the subject of our next article.

WHY OBJECT TO SPIRITUALISM?

you to bark and bray around our house of wor-Spiritualism feels indignant at the disrespect ship, but we do assure you it is not death to us shown to it by the different sects of Christen- Indeed, we are indebted to you. Our growth was dom, and frequently throws back the gauntlet in never so great; and, surprised at our own stature, a spirit that is not always the most commendable, we cannot but ascribe some of our success to the A body, however small, that remains calm and efforts of such eminent enemies, endeavoring to undisturbed against unjust assaults, will always block our way. Of the multitudes joining us prised of four collections of hymns, of which one, command respect. But Spiritualism numbers its everywhere, not a few, we consider, come on the the Rig-Feda, is the oldest, and the one which we millions, and has a truth, a demonstration so regeneral principle that what you oppose must be markable that by the simple force of its powers, true. spiritually and not carnally used, it will triumph. The angel world has it in charge, and here, there ham's lectures was, on this occasion, suggested and everywhere the evidence of a communion by the service opening hymn, with departed beings, of an unseen intelligence. shows itself beneficently at work in every variety of way that can appeal to the senses and understandings of men. It must and it will triumph over all obstacles. The unsatisfactory nature of the old creeds, the narrow conception of life and ing show for man's delusion given." Nothing duty, their dim realization of the spirit that everywhere surrounds them, and that manifests itself spectacle except the final heaven to which it so conspicuously at this season of the year in outward nature, are wearing and tearing at the very vitals of our present popular Christian belief. Here is an Orthodox sister or brother, sincerely religious, but afraid of the world, instead of mixing in with it and fulfilling their part in its activi- time brought nearer the few originally promised ties; afraid of dying of even talking of death; possession. Duties done; discipline undergone; afraid, I might almost say, of cheerfulness; afraid certainly of all amusements, of most recreation; ing to do with the brightness of the coming time. afraid that Sunday may not have its penances. The believers in God's wrath have covered all complied with; that conceives of a theatre as hell; goes to a concert with timorousness and apprehension; denounces a circus, where children may find delight and age relieve itself with a generous laugh-the saving grace of that day; and wherever taste comes in that may refine the mind and give a charm to life, a rigid utilitarianism is set against it, or a shake of the head, and this, together with their theology, that dooms, at its best estimate, all others but themselves to doubt of future welfare, is the leaven that constitutes much of the religious element of Orthodox Christianity, and is too unnatural in these days to long resist the inroads of progress. Disintegration from within, attacking persons of more thoughtful calibre, will do its work more effectually than harsh criticism from without, and we know that outside of their creeds a true and fervent spirit exists with many that might do more good and tempt imitation but for its connection with these false and unnatural doctrines. To be religious, and at the same time very mean and disagreeable, is a feat these sectarists are equal to, and so long as life is burdened with false sentiments of sin and salvation, so long will these anomalies of character exist. The Unitarians never had much at issue with Spiritualism; they were, we think, more than others the forerunners, the John the Baptists of the New Dispensation, and they will not be long in engrafting upon their very advanced ideas this blessed communion of the spirit-world. They must remember that this intercourse is often only reached through a rudimental experience, that may conflict with their sense of propriety in sacred things, but let them continue their investigations, and a higher light than they had any con-

no idols. The worship of idols in India is a sec-ondary formation, a later degradation of the more primitive worship of ideal goils." of Jesus: all they want now is the further light of Jesus; all they want now is the further light which he and the media, or the inspired of his day left unrevealed, and this embraces a spiritual insight, and knowledge of Nature's laws, and the laws of being that have required just these subsequent centuries to comprehend and evolve. A great obstacle to the spread of Spiritualism is of a social nature. Society is conservative; it requires singular independence to get out of its currents; like Nicodemus, the convert goes by night, or the mother of Jesus ponders within herself, rather than confront the frown of the community; very frequently, and a formidable difficulty it is, the condemnation of our best friends. But these disabilities are lessoning every day. Then apathy is another drawback. Very many would witness the most startling phenomena, be brought in contact with the most convincing testimony from the departed, and walk away with the utmost indifference, viewing it as a passing novelty -persons too sensible in their everyday walks sitting devoutly in a new on Sunday, fair enough so far as tameness in life goes, and yet wholly unconscious of the spirit within them, of the mighty forces that are soon to constitute all there is of them. True enough, bell-ringings, knockings, noises, liftings, violence even, can alone raise the dead, the material, those whose minds run in grooves, and ruts, and channels; but could fear, and superstition, and bigotry, and an eye to reputation be lost sight of, could free inquiry have full scope, the natural and physical laws upon which these phenomena depend, would of themselves attract attention, if, indeed, they would not set the world upside down with them. But the great significance of the whole matter lies elsewhere-the yearning of the departed to come to us and demonstrate the everlasting life; to tell us of their home, its various beauties, its several conditions and employments; to assure us that it is in full harmony with the one that has pre-

ceded it; to tell us of their love, sympathy, and

interest, that nothing can thwart or overthrow;

to tell us of progress for all, however thick the

tares may have been; to teach us, as well, that

other lesson, that from thorns men cannot gather

grapes, that sin in that state, wrong doing, self-

ishness, injustice, crime, that go thither, work

their way upwards, under fearful delays and

lisadvantages, justifying, as seen from his point

of vision, the hyperbole of Jesus, in remonstrat-

The Fecture Room.

Beautiful Life.

LECTURE BY NELLIE BRIGHAM.

DEAR BANNER-Mrs. Nellie J. T. Brigham de-

livered one of her always eloquent and effective

discourses, Sunday morning, June 6th, at the Ev-

erett Rooms, before the flourishing society of

A report of the same appeared in the following

day's Herald, characteristically complimenting the

congregation on their dyspeptic appearance and

free love proclivities; (is it worth while to add that

a free love plank NEVER existed in the Spiritual-

istic platform?) and falsifying the lecture and lec-

turess in almost every particular. The former

was twisted from its purport until scarce a vestige

of the original remained, and the modest, almost

unadorned, drab dress of the lady, noted for the

neatness and simplicity of her attire, was meta-

morphosed into an elaborate and profusely be-

jeweled toilet-a sort of fashion-plate, calculated

to excite the derision of the pit portion of the Her-

ald's audience, and the prejudice of the public at

large. Well, friend Bennett, it may be fun for

G. B.

ing with the sensual of his day.

Springfield, Ill.

New York Spiritualists.

The always impromptu subject of Mrs. Brig-

continues between root and branch-between both worlds. The departed exist and are seen across the waves on the green shores where they wait to our fathers, which sustained them and is sufficient ing, but deceptive. If we are wrong, your system saves us; if right, our planks are two. Let us think for a moment. We aim to understand the principles of holy things. We return love for love. The element of fear is cast out, the path for the safety of the few obliterated. Obedlence springs from knowledge. The love element sweetens life, and develops its best traits; that of the " wrath of God" makes man also morose and vindictive-Better, if so many are doomed, that we remain in ignorance, resembling the blissful brute,

Which, pleased to the last, partakes its flowery food, And licks the hand upraised to shed its blood."

Science, accepted only when it does not conflict with religious faith, becomes diseased and deformed. The female foot in China is clubbed and crippled by compression; it is equally an evil to shackle the soul. Bondage dwells in the idea that the world is a delusion and a show; and the song errs, that sings:

"I would not live always, I ask not to stay Where sorrow and death Hover dark o'er our way."

We need not walk the world, eyes earthward, searching for shadows and worms. The beauties about us should attract our attention. Man is finite and frail. If made so to be punished perpetually for his weakness, then spread ashes everywhere. If not, the love and light for all should kindle the eye with hope and banish the gloom from our landscape away. The soul must grow through a soil of ignorance and imperfection. But for his mistakes man could not progress. Through suffering he gains knowledge, and without it there could be no victory.

War throws forces in contact, and if the right at first always triumphed it would soon forget what it was fighting for. In your recent conflict your first defeat was a blessing, strengthening you to accomplish greater good. The newly launched ship dances lightly on the wave, unfit for sea, until prepared by proper loading; so life, balanced with joy and sorrow, keeps safely and steadily on its course, yet men would throw out the ballast necessary to make the voyage complete. Well that man did not create and cannot completely control. The death he considers a curse is the best of blessings. Age, with its failing faculties and weary spirit, thanks God when the shell drops away. We walk in a darkened valley, among mounds of graves; just over the near hill of death is the eternal light. and the radiance streams from that world to this. if we would see. All-human experience, whether under a cloud, an hour or a life time, comes to us in kindness and love. Life leads upwards from darkness to light. The lily's whiteness draws from the mould its beauty and brightness; so joy is brought out of sorrow, and the grandest victories come from conquerings of self. Robes of power and purity are gained both from the golden sun and the beating rain.

Oh, mortals! be patient and true! Changes, not curses, go with you into the hereafter, and unfoldment and advancement are ever upon you as a work, and before you as a goal. Beneath life's wild waves the voice of Deity is never deadened in your bosoms. The shell cast by the surf on the shore, and removed again into some far desert, still, amid storms of sand, sings of the sea. So amid the billows of time the still, small voice is heard, guiding through the tempest and telling of God's ever encircling arms. We cannot drift away from that Presence whose breath we are, and whose heart our every aspiration folds closer to his own. His perfect plan in all his works, his angel army that throng the human highway, teach that life is high, holy and noble, not a" fleet ing show for man's delusion given," nor sad-sung song, but a purpose and picture of beauty and good forever. Error only sees darkness in the deign. Cowards only shirk the discipline of duty. When its great work here is done, its tide high enough, our billow-beaten bark will be lifted out upon that smoother sea whose waves are ever lasting life. WALTON TOWNSEND. Harlem, N. Y., June, 1869.

Written for the Banner of Light.

Jottings from John Wetherbee.

EDITORS BANNER OF LIGHT-My last to you was from Cheyenne, a "youngster" of eighteen meet us. One says this undermines the faith of or twenty-four months, with a population of three or four thousand souls, in the territory of Wyofor us. We will cling to the old. Reason is lur- ming. There, we left the cars for a stage-ride to Denver City, one hundred and ten miles south, Mrs. H. F. M. Brown, of Ohicago, being one of our party, of whom I have already spoken as being on a lecturing tour to California. We stopped at Burlington, a small hamlet eighty miles south of Cheyenne, and fifteen east of the mountains. Mrs. B. was received by Bro. Hinman, who was expecting her-a life-long frontier's man, who, though not having the advantages of the Spiritualistic sanctuary vouchsafed to us in the East, is still up to high-water mark on the subject. She gave her first lecture there on Sunday, 6th. It can hardly be called a town, though it has one street, a post-office, a tavern, and a dozen cabins. but people coming from the ranches for ten or fifteen miles round to hear her, there was quite an audience gathered. During that week she lectured also at Valmont, a little suburb of Boulder City, six miles out between it and Burlington. Speaking of Valmont, reminds me that in the Boulder Pioneer I noticed that the Rev. Mr. of Valmont, had resigned his pastorate. A

friend tells me that another reverend in that town of ten or twelve houses, who was liberal in his theology, held his meetings at the same hour on Sundays. The first-named became disgusted with the inhabitants, because they went to hear the latter and heterodox, while he delivered his thirdlys, lastlys, and finallys to empty seats. The fact, to me, was favorably for Valmont, showing that in this far-off and thinly-peopled land of cabins and ranches common sense is appreciated, and that "the voice of free grace," as interpreted by evangelical reverends, does not (to use a mining expression) show any color in the pan. I need not, in the light of this fact, say that the expression, after hearing Mrs. B., was that "she panned out well."

Since my arrival here I have tramped over a good deal of mountain ground, and am making my headquarters at the "Hoosier Mill," up in the mountains. I will not give you any description of them, having in former visits done so. Knowing that Mrs. Brown was to lecture on Sunday afternoon and evening in Boulder City, though not considering spiritual lectures one of the novelties to me, I thought I would attend, and from choice took a pleasant morning's walk down the mountain road to hear her, some ten miles, following the frisky little stream, down the gulch by the side of it, and by the way, "Tramp! tramp! tramp!" as the popular war-song says, is the way to enjoy these mountains.

She spoke to good and attentive audiences, and was kindly noticed by many who were not of spiritualistic tendencies, who came from curiosity, and no doubt got some trnth that will be remembered. She expressed a wish, at the close, that your humble servant, who was present, would add a few words. I thought it rather rough," I being on a materialistic tour, and not on a spiritual one, but I complied at both sessions, and from courtesy to a stranger and a free blow, rather than any merit in my poor words, I succeeded in getting their attention. It may be interesting to notice that, before and during the evening service, I thought the one bell of this city did considerable ringing; I learned they rang the bell three times that evening for an audience, and as the Hall of Justice, where Mrs. B. lectured, was full, it caused, perbaps, a vacuum in the meeting-house of the place, and this was the reminder, and seemed as if it said when it was ringing:

"Blest is the man who shuns the place Where sinners love to meet," &c.

I am not good at quoting from Watts, but I give the above as a suggestion, and as Mrs. Brown is only a bird of passage, I presume the fate of the Valmont pastor that I mentioned will not be repeated here in Boulder City.

It surprises me how many people one meets here who are well informed on Spiritualism and incline to it, though having but few or no opportunities of observing it, and who have got their ideas from report and reading. Perhaps the instinct of man is more active in these elevated and rarefied regions. I sometimes think mine is, v letters may not indicate ongt

edly based on the Vedas, held by them to be of divine inspiration, but bears but little resemblance to the teachings of the Rig-Fedg alone: as Catholicism and Protestantism are based on the New Testament, yet differ so widely from the faith of the Apostles. We are familiar with the claims of Garbett and Gaussen for the plenary inspiration of our Scriptures, but the theory of an infallible book-revelation is not peculiar to Christianity. Prof. Max Müller says:

Though we look for it in vain in the literature of Greece and Rome, we find the literature of India saturated with this idea, from beginning to end. According to the Orthodox views of Indian theologians, not a single line of the Veda was the work of human authors. The whole Leda is, in some way, the work of the Deity. • • The views entertained of revelation by the Orthodox theologians of India are far more minute and elaborate than those of the most extreme advo-cates of verbal inspiration in Europe."

Again, we are familiar with the oft-repeated assertion that the Hebrew Scriptures must have been miraculously preserved, and reference to the Rabbinical studies which gave us oven the number of words and letters in the Scriptures, thereby preserving their purity. But by the same rules of evidence, we are forced to admit "providential design" in the Masonite studies on the Vedas. Max Müller, in his recent work, says:

the Vedas. Max Müller, in his recent work, says: "So the works of Katyayana'in the fourth cen-tury B. C., which give us the number of the hymns, the verses, words, and syllables of the *Rig. Veda*, prove that at that time the Vedas exist-ed in exactly the same form in which we possess it. The number of the hymns is 1,028; that of the verses varies from 10,402 to 10,622; that of the words is 153,820; that of the syllables 432,000. These Rabbinical studies on the Vedas seem to date from about 600 B. C."

The Vedic Geography was identical with the ancient Greek, representing the earth as a circular plain situated in a surrounding ocean. The similarity of the two show that it originated in the dim pre-historic past, before the Vedic Aryans had migrated from the Bactrian table lands, and while the Greeks were still a portion of the ancient Aryan race. Later Hindu scholars possessed more accurate knowledge, for long centuries have elapsed since Aryabhatta taught that "the earth is a sphere and revolves on its own axis."

The modern triad of Gods, Brahma, Vishnu, and Siva, were entirely unknown to the Vedas. Siva, now so generally worshiped in India, was not a Vedic god, but a deity of the older inhabitants, who were phallic worshipers. Baldwin, in his recent work, says:

He did not belong to the religious system of the Indo-Aryans; but he was a great divinity of the older people of the country; and the later Brahmanism, seeking to absorb everything that could give it strength and influence, adopted him and introduced him into its system by means of a conveniently invented avatar."

Idolatry likewise was entirely unknown. The testimony to this is explicit. Max Mütler says: "First of all the religion of the Vedas knows of

ception of will surely come to them. The Universalists, the plebelan-branch of the liberal faith-we hope they take no offence, if, indeed, it be not praise-are more sectional in their spirit and efforts, but both are too substantially with us to wish them other than God-speed The tree lieth not where it falleth; the connection

"BEAUTIFUL LIFE."

Instead of realizing the beauties of life spread out on every hand for our improvement and happiness, the display, with its diversified forms and countless colorings, has been designated "a fleettrue or consoling has been extracted from the sad possibly led.

The green fields and cool pastures of the future have engaged attention, not as the end of a race to be run-the product of a process of personal preparation, but as states which each move of seas of sorrow sailed; lives of labor led, had noththings with a pall, seeing no native joy here for man. Christ spoke of sending a comforter, but the Church claims we have no need of a new revelation. The old well of Abraham, the water from the rock in the wilderness, suffice for all time, God created earth with infinite care, and placed man upon it as king; but the gift was tinged with a dark temptation which had overcome and destroyed the divine plant.

Life has lost its character as a blessing, and become a curse; but we see it as the gift of wisdom, to be accepted from origin to end with thankfulness. God's presence around us teaches his love, purpose, and power. The seasons are pictured truths, which, if man were not above the brute, where Solomon placed him, would have been painted in vain. The ever-flowing fountain of inspiration is not drank by desert sands. It finds, in the spirit of inquiry, an ever-opening channel for the flow of its crystal waves.

Reason has been defined as a path leading to hell; but, unabused, it cannot conduct us astray; Infidel and Atheist have taken its torch to light their path, and though urged by heaven's vicegerents on earth to extinguish it, if they would ee, have had their way, step by step, revealed to them by its flame.

Though buried, this beacon blazes again in every brain. Men are angered if accused of its absence, yet dare not apply it to the hereafter. Light is admitted only through certain crevices, and artificial opinions are the result, which burn only to betray. The lifeless pond with its unhealthy atmosphere, and the creed-chained mind, are the same-breeders of disease, desolation and death. Reason denies no truth, but selects, rationalizes and utilizes its manifestations. Its convictions are carefully reached and naturally sustained. If death closed the gates of ,life; if the dead were lost, our human love would die out; the felled tree would cease to bear fruit. But love lives on.

BY MRS. ENMA SCARR LEDBILAM.

The world sat clothed in darkness, woven from The shadows of unnumbered superstitions Wrong and Oppression strode with heavy feet Over the broken, bleeding hoarts of men, Crying with voices loud, tempestuous, Down wit' 'our aspirations I slaves ye are, And slaves ye shall be for all coming time. Ye have no right to reason for yourselves; Ye have no right to question, What is Truth? Lo I Falsehood, crowned and sceptred, kinglike, grand, Wearing the patriarchal mask of age, We bear enthroned among you. Worship him; Behold his jewels blazing in the sun. His royal robes of purple and of gold; Kiss but his sandals, minions, cowards, slaves ! Your lips-would soil his holy garment's hem."

Thus spake the tyrannous, despotic twain, And o'er the broad field of Humanity The words were shaken, seedlike, by the wind, And germinating after many days, Some grew to lofty stature, bearing fruit Sweet to the taste, but deadly poisonous, Which starving men and women snatched and ate. And gave unstinting to their little ones. Then did their minds grow dull and lethargic, And Fear drove out the angel Innocence From tender youngling hearts, and they did curse Thoir mother Nature, and misnamed her Evil. And mingled prayers and groans, and shricks of pain, Went up to the Most High from rack and wheel And loathsome dungeons, out of whose dark depths Oft rose the terrible cry : 12 There is no God I There is no merciful God : for if there were He would strike down our tyrants and release us.' They prayed to Falsehood, poor deluded ones, They prayed to Falsehood, and he still deceived them. And fed and thrived on their ageny. But when at length the God within them stood Discovered ; when the inner life, the soul. Came forth in its immortal majesty Revealed, how did Pain's blunted weapons fall Powerless and ineffective from the hands Of Cruelty and Hate.

Ahl then was shown The strength of the true Deity, whose realm, Whose wisdom, and whose love are infinite. Behold Him marching onward, robed in light, While Truth, with flaming sword, drives from His path Grim Prejudice and stupid Ignorance His banner is the blue, star-seeded sky. And Love and Charity His ministers. Peace follows in His steps, with Hope and Faith; Their brows are wreathed with garlands, and their hands Fling blessings to the eager multitudes That, fast increasing, gather from all sides, Their eyes ablaze with joy, or dropping tears Of grateful rapture o'er their freedom gained,

Oh mighty Ruler ! glorious and good. Our thoughts flow out in song to welcome thee, And from our souls' expansive gardens, tilled By angels' hands, a thousand virtues shoot And bud and blossom 'neath thy quickening smiles, Oh mighty Ruler ! glorious and good, Thou art our own, we will not let thee go, Thou shalt be ours through all Eternity.

" Banner of Lights" are out here and in repute; in one town it was the only Boston paper; the city of New York seems to be the ferminal line of the secular message department, after one leaves the Missouri river. Nobody ever hears here of Boston Journals, Heralds, and Travellers, &c. So your Banner, if not as great a gun at home-and that point is at least debatable-its report reaches a greater distance, it seems to have a long range, and one, you know, is pleased to see a familiar face when in the land of strangers.

There are some good Spiritualists here who are rather rough on the Indian, and criticise your sympathy for them. They forget that they (the Indians) held this land by God's patent, earlier than our preëmptions; and that every man here is here without invitation from this original occupant of th' soil. Still, I think civilization and progress jus iy this western movement of the white race to do what the aborigines could not do. and is justified even if 'at the expense of that race, whose sands are fast passing. Still, we owe them tender treatment, even if their barbarities freeze the blood, for they have no churches, and have not been taught these eighteen hundred years "to return good for evil," as we whites have, and I think to very little purpose; so

"Before we gie poor Indian (frailty) names Suppose a change of cases."

Suppose we were the Indians, occupying this broad land, I am inclined to think we should meet the invaders or gobblers " not only so, but more so."

I am, however, no Indian lover. I like some of these hospitable Indian haters far better than I do Indians. From my standpoint Indians are a worthless set. One would not know them by the description in white man's poetry; but God made him, as Shakspeare would say, so let him pass for a man. The place where the Indian is most useful, and where he shines the most, is in the hunting-ground of the spirit-world, to which he is fast passing, and we behold now only the demoralized rear-guard. God speed it, and may its inevitable exit be easy, and natural, and not with blood.

As you are a lover of short letters, I will let this Indian peroration close this one. Soon to be homeward bound, I am, yours truly,

J. WETHERBEE.

Boulder City, Colorado T., June 19th, 1869.

EXPAND YOUR LUNGS .- God intended all EXPAND YOUR LUNGS.— God intended all women to be beautiful, as much as he did the roses and the morning-glories; and he intended they should obey his laws, and cut indolence and corset-strings, and indulge in freedom and fresh air. For a girl to expect to be handsome with the action of her lungs dependent on the expan-sive nature of a cent's worth of tape, is as absurd as to look for turnips in a snow bank, or a full-grown oak in a little flower pot.—Dayton Ledger.

A soothing nap-sack-A pillow.

BANNER \mathbf{OF} LIGHT.

Written for the Banner of Light. TRUCE.

BY JOHN WILLIAM DAY. The bugie's echoing strain hath died Along the brown hill's crest : Hushed is the shout of martial pride, And stilled the throbbing breast. The firm-knit ranks are gashed and torn, And pale flags to the vanward borne Bespeak the hour of rest,

When victory waiks the trembling plain, And truce restrains the deadly rain. The winding fence whence darbines flashed

When early morning beamed, The field where cheering squadrons dashed And charging bayonets gleamed. Yon height with shot-plowed earthworks crowned, Whonco war's dread mandate roared around, And sulphurous lightning streamed-In evening's dving splenders shine

On history's page a blood-writ line. Outfrom the field of blood and strife They bear the dead away, And rear above each parted life A monumont of clay. The wounded plie the groaning wain, And straggling bands their ranks regain.

So, through the ages gray, Earth's warrior sons have darkly tred The wine-press, 'neath the will of God !

്റ 0 0 . 0 And must the weary spirit fight .

Through every gloomy day, And 'mid the closing shades of night

Its sign of truce display? And must we cleave our path along,

Through bristling ranks and squaros of wrong, Till shuts the latest ray-

Then, as the cannon's smoke uprolls, Be wafted to the land of souls?

Yea! when each scone of wrath and strife Above the soul bath passed. And prostrate as a riven life The heart's best hopes are cast, We bring the truce-flag's paly fold-

Type of their voiceless slumbers cold-Before God's altar vast; As Salem's priest, in olden days,

His offering waved in solemn praise ! Lord, hear the trembling wanderer's cry,

The sufferer's plaintive moan ; Those accents, struggling to the sky, Shall reach thy heaven-built throne. When lordlier anthems blindly rise And wander pathless through the skies, Nor reach that car alone, Who hear'st the ravens when they call. And mark'st the feeble sparrow's fall.

Then bear these voiceless hopes away, Yo angels of the sky, Though all the light of life's young day Droop as your pinions fly l No cypress shade shall clothe their tomb They live in Eden's fadeless bloom And death rolls calmly by. Lo! at the spirit's second birth

We hall each thought that failed on earth! And take away these wounded hours. With pain and anguish crowned, And wreathe hope's fair and peerless flowers Their throbbing brows around. God send the hour of lasting peace, When life's discordant strife shall cease, And, 'mid the gloom profound, The notes of truce eternal ring Beneath the "Great White Angel's" wing I Boston, July, 1860.

Answering Sealed Letters.

EDITORS BANNER OF LIGHT-The criticisms of "B. C. T.," in your paper of the 29th ult., on my article on "sealed letters," is certainly a very strange production from a mind boasting of large experience and high attainments in the Spiritual Philosophy.

I have in my possession the sealed letter and answer referred to in my article, in which the writer directs his letter to "Dear Brother He-The answer of the spirit through Mr. man." Mansfield signs his name, "Your loving Brother Herman." Here is a positive discrepancy in spelling the name. The writer has no Bro. Herman

did not accord with our highest reason and judgment.

I do not in this criticism on Mr. M.'s mediumship, as B. C. T. asserts, charge dishonesty on his part, for without doubt he is under spirit control, and gives what comes through his bands for what it is worth, and is not, as a matter of course, responsible for replies. Nor do I understand that Bro. M. claims infallibility for himself.

I received a letter from a teacher in one of our public schools in this State, addressed to me since the publication of my article, in which the writer says," I have tried Mr. Mansfield more than once, and invariably he answers fictitious letters the same as if they were genuine." This is a positive test.

Will B. C. T. inform me how it is that fictitious letters are answered the same as genuine, if, as he asserts, the answers through Mr. M. are from the spirits addressed? May not the answers sometimes come from lying or deceiving spirits? The facts in my possession clearly prove this. A little wholesome experience will convince our brother of the importance of "trying the spirits, to see whether they are of God."

Fraternally yours, S. CHAMBERLIN. LeRoy, Genesee Co., N. Y., June 7th, 1869.

DISTRICT OF COLUMBIA.

Meetings in Washington.

EDITORS BANNER OF LIGHT-I have the pleasure to inform you of the successful termination of the second year of our Society, "The First Society of Progressive Spiritualists."

At our annual meeting, held on the last Tues day in May, our Treasurer's report showed our expenditures during the year of 'nearly two thousand dollars; that all expenses had been promptly met, and that the Society was free from debt, with a balance remaining in the Treasury.

The officers elected for the coming year were as follows: John Mayhew, (third term), President; George White, (third term), Vice President; Levi Loomis, Secretary; K. Meyenberg, (third term), Treasurer; T. B. Caldwell and M. M. Ward, Collectors; Ferdinand Ehrhardt, Janitor; Doctor Merrill, G. Wild, Mrs. C. R. Smend, Mrs. B. F. Clark, Miss Ward, Trustees.

Throughout the past season our lectures have been a great success; and our lecturers have all made themselves homes in the affections of our members. I have previously, through the Banner, spoken of all our speakers but the last one, our highly esteemed sister, Mrs. Sarah A. Byrnes, who filled our desk during the month of May. I now desire to recommend this true woman and earnest laborer to the universal notice of ALL spiritual societies. She is one who, if I mistake not, will yet rank among our very best speakers. Those who are fortunate enough to secure her services, will be gratified.

Arrangements are being made for the coming season, of which, when complete, we will give you information.

Our subscription list has suffered great less from Government changes, and other causes, which we hope will be more than counterbalanced by the accession of new members, who already give indications that they are not likely to become drones in the hive. Our Society are as earnest and energetic as ever, and with such beloved, earnest, and faithful co-workers, guided as we are by wisdom higher than our own, I have no fears for the future. I consider this Society now a fixed fact, standing on a firm and enduring basis. May the light of divine truth shine through our speakers on the minds of those who have hitherto been in theological darkness; and through our people, by united lives of purity, charity, and practical beneficence.

A great change has been effected this season, in the removal of all obnoxious restrictions from our by-laws, so that now our platform is entirely free for the advocacy of the broadest and most searching reforms, even though they may have a political bearing. Whatever teachings may come to us from the higher life, we desire to hear; and hearing all, to accept those which we feel to be good and true.

During the year we have been favored with in spirit or mundane life. The spirit addressed | visits from the Davenport Brothers and Mr. Fay, certainly knew how to spell his name, as he was | Jesse Shepard, Mrs. Hull, and Mrs. E. L. Daniels, a man of distinction, and had held many public | who have each done a good work for Spiritualism, in this city.

workman that needeth not be ashamed," Being fresh from Adventism, and always having been a great bookworm, he was impregnable at every point. David's blows dealt to Goliah were not Grant will not want any more discussions with those who served an apprenticeship at preaching Adventism. Having trained in his company, they know too well his weak points. Five times the Elder has sounded victory trum-

pets over discussions which he and I have had, yet I cannot by any means persuade, coax or drive him into another discussion with myself. I now feel confident that my brother will fail to get The first position taken by the Elder was, that

The next position taken by the reader was, that the spirits communicating were demons. This my brother did not deny, but brought a list of the best authorities in the world to show that the term demon was used by the ancient Greeks to signify the departed spirit of a dead person; not only so, but the Jows, from whom our Bible comes, used it in the same sense. Josephus says: "For what man of virtue is there who does not now that those souls which are severed from heir bodies in battles by the sword, are received by the other, that pures by 400 word, he received by the other, that pures of elements, and joined to that company which are placed among the stars; that they become good demons and propi-tions herees, and show themselves as such to bude neutrative afterwards "- Wows of the trace R their posterity afterwards."- Wars of the Jews, B. , chap, 1, sec. 5. [I quote this in full, because the document was

not on hand at the debate, and was only referred to by my brother, and doubted but not squarely disputed by the Elder. See also Josephus on Hades.

Hudes.] Elder G. urged that demons were always wick-ed. Mr. H. proved even this untrue. Not only does Josephus declare that the Jews and Romans believed in good demons, but that Socrates had a good demon with him. Demons were tutelary deities. Even the late Prof. C. F. Hudson, the most learned man of all modern Adventism, said, "Demon and Delit come from the same root " All " Demon and Delty come from the same rock." All Delsm is traced through demons up to Deus—God. He then brought good authority to prove that the gods of all nations, including even Jehanah, the god of the mountains, were demons. The original Elohim signifies a plurality of demons or deities; our English Bible has: "And God said, let us [plural] make man," etc.

Elder Grant's next stronghold was to prove that Spiritualism and Mesmerism were the same—that though spirits are seen they do not really exist. Operators have power to form mental pictures, and thus cause visions to pass before the mind of the medium which seem to them as real as reality itself.

Mr. H., after admitting that the Elder's mesmeric theory in certain cases was true, asked him how spirits, if they did not exist, could act as a mesmerizer? This of course he could not explain, but he knew there were no spirits there because he could not see them. He had tried, when me Ac could not see them. He had tried, when me-diums had pointed out their location to him, but all to no purpose. Mr. H.'s laconic reply was, "Very possible; yet, if Balaam's *donkey* had been in the Elder's place be might have seen them; he was a better seeing medium than the ancient min-ister who went to curse a race of mediums. Per-haps modern opposers of truth could learn a les-

haps modern opposers of truth could learn a les-son from an intelligent ass !" Seeing his failure on these points, the Elder changed his factles, and entered into a tirade of abuse of Spiritualists in general and mediums in particular. This my brother considered an effort ad captandian vulgus, and refused to conde-scend to reply. There were more important is-sues, and, for one, I was glad to see him stick to them. It did sound a little strange, to ears unac-customed to the vagaries and absurdities of Ad-ventism, to hear Elder Grant in one breath deventism, to hear Elder Grant in one breath de-nounce all Spiritualists as unbelievers and infi-dels, and, with the next, declare that Samuel did takes when it says Moses and Elias taked with Jesus on the Mount, that John's mother did not talk with him, as per Rev. xii: 8, and though the Bible says a handwriting came from Elijah the prophet after he had spent shveral years in the spirit-world, it was no such thing. The congrega-tion could readily see where the infidelity was, and that the Elder's infidelity cry was merely a cuttle-fish operation to roll the waters in which he lays, in order to prevent his audience from seeing his infidelity. I was sorry not to be able to remain the last

evening of the debate, but, from outside reports, learn that the interest was maintained to the last. The sneakers treated each other with due courtesy, and the discussion on the whole has resulted in good.

in good. As in other places our cause here is onward, and the Banner of Light is the popular spiritual paper. Yours for Truth and Victory, Moses HULL.

Western Matters.

EDITORS BANNER OF LIGHT-Will you permit

me to give your readers a brief account of my la-bors during the last thirteen months?

bors during the last thirteen montas? In May, 1868, I commenced filing an engage-ment of three months in New Boston, Ill. Gave three lectures each Sunday of May and June-two in New Boston, and one ten miles in the coun-

PENNSYLVANIA.

Third Annual Meeting OF THE FENNHYLVANIA STATE SOCIETY OF SPIRITUALISTS, HELD IN PHILADELPHIA, JUNE 15TH, 1869.

Reported for the Banner of Light.

Morning Session .- The meeting was called to order by the resident, Dr. H. T. Child, after which the Secretary read he published call. Mrs. Hannah T. Stearns, one of the missionaries of the So

the published call. Mrs. Hannah T. Stearns, one of the missionaries of the So-clety, gave a brief address, stating that the angels were ready to join hands with motals assembled on such orcasions as these. Mixing them over the rough places, piding them to climb the steeps of time, and bringing more clearly to man's consciousness the light and knowledge of imminatility. Dr. H. T. Child, the President, then delivered his opening address, in which he congratulated all present upon the im-proved condition and onward progress of the cause since the last meeting. He declared that a vast responsibility rested upon the advocates of Spiritualism, in that to them was given the clearest demonstration of immortality the world had ever known. Tracing the general history of our cause in this country down to the present occasion, he said: "As a Soclety we have have done-but little." We need an hundred fold more laborers. Let the Spiritualism of Penn-sylvania give us their sympathy and their material aid in the same proportion that they have been given to the Churches, and we could do a mighty work. We could send our mis-sionaries and mediums all over our hand, and scatter the blessings of a great truth, which, like the leaves of the beau-tiful tree of life, are 'for the healing of the nations." 9–9 or Let is resolve that henceforth we will consecrate ourselves to this work, which, while it gives us prace, will bless our fellowmen." At the close of the address the Secretary read, the third At the close of the address the Secretary read the third

innual report, as follows:

SECRETARY'S REPORT

lected. Which, with a balance in the treasury, October 14th, 1868, of. 8,50

22,43

Total collections by Mrs. Stearns..... 5 73, 52 Amount to February last.... 109,06

8182.55

152,50 1,00 1,00 3,00 1,00 1,00 1,00 9,35 $17.35 \\ 93.60$

Total. Previously reported.....

\$110,35

\$486,76

486,74 It will be perceived that the foregoing report is only for a period of about eight months, it having been decided to hold our annual meeting in the month of June instead of October. A few of our members have labored earnestly in the cause. The Board has held its meetings regularly overy month, and we feel encouraged to persevere in the good work, knowing that there are many in this State who only need to have the truths of our glorious religion and philosophy presented to them in order to secure their conperation. We think it advisable to appoint other missionaries as soon as the means can be obtained, and we appeal earnestly to the friends can be obtained, and we appeal earnestly to the friends throughout the State to aid us. Mrs. Stearns, one of our can be obtained, and we appeal extnestly to the friends throughout the State to adi us. Mrs. Stearns, one of our Bisionaries, purposes visiting the western portion of our State, and we hope the fr-ends in that section will extend a cordial welcomo to her. Wherever she has lectured for us, she has been warmly received. We believe that to do the work effectually, it is necessary for the missionary to remain in each section until county or local societies are formed. It appears to us, that an honest skepticism, or even open opposition, is preferable to the indifference which see many exhibit—professing a belief in Spiritualism, yet withholding all efforts to promote the spread of the desired blessing. In the early days of the Quakers, it was shid that one true Friend would shake the country for ten miles around. We think if a few, or oven one carnost Spiritualist, wull enter upon this important work, calculated as it is to break the shackles from the human soul, there would be less difficulty in forming societies and es'abilishing meetings. Brother and sister Spiritualists of Pennsylvania, we beseech you, arouse to the importance of your position, and ald our society, in its eliorits to send missionaries throughout the length and breadth of this great State, to disseminate a knowledge of the conditions to be estabilished to enable individuals to real-ize for themselves the sublime fact of angel communion and endennee and the dimensionaries throughout the length and the conditions to be obtaining to change investigation in the sublime fact of angel communications, and the important truth that Spiritus

should unite and form a basis of operations, whereby our la-bors may be made more effectual. That we should concentrate our energies, as far as possible, in all movements made, and thus present them to the world. 9. Resolved, That Lyceums should be catabilished in every part of our State, and, that an elucidation of their princi-ples should be set forth more clearly to the people. Resolution No. 7 clecited considerable discussion, previ-ons to adoption, in which Dr. H. T. Child, H. W. Marsh, Washington Barr, Mrs. E. L. Ashburner, Miss A. Ramborger and others took part. Adjourned. Evening Scation.—The exercises consisted of speeches by Dr. H. T. Child, Mrs. R. T. Riearns, Miss Caroline A. Grimes, Mrs. Jane Forman, Miss A. Ramborger, Mr. Wilson and Da-mon Y. Kligore. The President then announced that the business of the Convention was concluded. Adjourned after a benediction

by Mrs. H. T. Stearns. [We have received the official report of this meeting from

the Secretary, Miss Caroline A. Grimes, but, owing to want of space, we are obliged to present it to our readers in the above condensed foria. No synopsis would do justice to the addresses during the evening, therefore no attempt has been made to give one.]

NEW YORK.

Byron-Spiritual Meetings at Seaver's Hall.

Mrs. Nettie C. Maynard will lecture at 101 and l o'clock, Sunday, July 11th, and Mrs. F. O. Hyzer, at the same hours, Sunday, July 25th.

We hope to have meetings regularly, once or twice a month, in future. Our hall has been renovated and made more attractive, and we hope a new and permanent interest will be manifested In sustaining meetings and spreading the blessings of our glorious gospel. Yours, &c.,

J. W. SEAVER. Byron, June 23d, 1869.

Spiritualists' Picale at Ningara Falls. Bpiritualists' Picule at Ningara Falls. The Spiritualists'of Western New York are to hold a Bas-ket Field at Ferry Giove, Shagara Falla, Hunsday, July Ish. Excursionists will leave Rochester, Rufalo, Butavia and way stations by the regular morning trains, at regular face, arri-ing at the Falls altont 10 o'clock : returning, leave the Falls. shout 6 o'clock for Rochester, Rufalo, dc.: no train for Ba-tavia that night, except via Buffalo, drs. Nettie C. Maynard, Mr. E. 8, Wheeler and other speakers are expected to atlend. Although this is a bury scassor of the year in the rural di-tricts, we feel assured that the pleasures of the excursion, the attractions of maguificent scenery, the Falls, new Kaspension Bridge, &c., the reilfilm of friends, and rich spiritual feast to be enjoyed from inspired and other uterances, will furnish authelent inducements to draw a large number to participate. In their enjoyments and share in their pleasure. A contial in-vitation is extended to all. For the Picnic Committee, J. W. SEAVER, Chairman.

Correspondence in Brief.

AUDURN, MZ.—The beautiful truths of the gospel and phi-losophy of Spiritualism have engaged my attention for a long time past. Every Sabbath but one for several months I have been speaking such words as the spirit gave me ut-terance to those willing to hear. I am still disposed to do all in my power as a lecturer, but I will assure you, with the best objects in the world, if all supplies mecessary to sustain the worker are cut off, ever so needful a business or profession must faiter, and eventually cease altogether. As to my labors as a speaker, Bro, George Hopkins, of Plym-outh, Me, writes me by yesterday's mail: "I find that your discourses at our place (was there the first Sabbath in June) gave general satifaction. Even outsiders and opposers speak highly of them. Please say that you will speak at our place the first Sabbath in August." In Plymouth they have a Union meeting-house. The Spiritualities occupy one-eighth of the time. When I lectured there, there was a general attendance of the villagers, hence of various de-nominations. The church choir generously discoursed ex-cellent music upon the occasion, and all seemed to enjoy the meeting vory much. If people in other places could initiate such generosity and tolerance, the occasion for dis-liking and denouncing the lovable and holy truths of Spiri-ualism would soon cease. Chueo, Buttrin Co. CAL. Junt 16, 1860.—In the Banner of

ualism would soon cease. GEORGE A. PEIRCE. CRICO, BUTTE CO., CAL., June 10, 1869.—In the Barner of Light 1 see that the Davenport Brothers have returned from Europe, and are at present in Maine. Ten years ago I had the pleasure of meeting with them and "John King," then split director, in a small town of Maine—Bucksport— the effects of which scattered my old religious ideas to the winds. I went into the box with the Davenports, and was tied with them. I am certain the loys never movel. As soon as the door was closed "John King" gave me two or three smart. Jows or slaps on my head. The concussion was so great that I thought my brain was converted inform-liquid mass. I trembled from head to foot. He then caught hold of my beard, with which he bent my head, first perpen-deularly, then transversely, after which the violin was played upon, the bells rung, Ac. Then the violin was played upon my knees, and the bell upon the violin. Then he commanced taking off my handkerchief, which was played upon and wound it around the knee, then opened the door of the box, when the medical or out is becauty tied. These are some of the principal items of the scance, as far as I can recollect, which occurred ton or tweive years ago. I then such Spiritualism was a turth, and the world would have to acknowledge it before many years. In a pe-cuniary point I loat much. I have been called everything. Sectarians have riddled my character, to all interve and purposes, yet after all 1 still live, and and oling all I can to enliptic mankind on the subject of inmortality. Califor-ha is just the place for the Davenports now. Such manifes-tations would be in perfect unison with the views of a largo portion of the inhabitants here. WILLAN HENDERSON, M. D. From Vermonst.—Only a few days have clapsed since I stood one the schorts.—Only a few days have clapsed since I stood one the schorts.—Only a few days have clapsed since I stood one the schorts.—Only a few days have clapsed since I stood one the schorts. CHICO, BUTTE Co., CAL., June 10, 1869 .- In the Banner of

offices in this State. I have compared the signature in the answer through Mr. M. with letters written by this person while in life, and there is not the slightest resemblance. The names are so plainly written in both letter and answer as to preclude all possibility of mistake, showing that his brother Heman did not dictate the answer. and is a further proof, from his not answering the tests called for.

This brother came to his death by an accident, and although the main facts were inferred from the circumstances, his two sons reaching the scene of the accident within five minutes after the sad occurrence, yet the particular causes which produced the result they are in great doubt about; and no one but the spirit himself can impart the knowledge.

The other test question not answered, I can as sure the brother, has no reference to worldly matters, to murder, money-digging or stocks; but like the former question, could only be answered by the spirit brother, and was also intended as a test. It is well known to every well-informed Spiritualist, that there are hundreds of mediums that can read sealed letters when under spirit control, as well as open printed matter, also can by touch, a lock of hair, or by various means, coming in rapport with the subject, give their traits of character better than they can describe them themselves, and also give incidents in early life that had been long forgotten by the individual, &c., showing that this is a faculty belonging to the spirit, and is attained under certain conditions in this life.

I have witnessed perhaps fifty cases of this character in séances given by E.V. Wilson, widely known as a psychometrist and lecturer, in this State and the West, and in some cases where the subject had forgotten the incident narrated, upon subsequent examination was found to be cor rect.

Well attested facts are put forth by able writers, that any test question known to the questioner, can be as readily answered by the medium as by the questioner. Provided the rapport is complete, distance is of no account to the spirit, whether it be five feet or five hundred miles, provided the links in the chain are perfect; and friend M., without doubt, possesses in a high degree these mediumistic faculties.

B. C. T. asserts that "it is not Mr. M. that answers sealed letters, but the spirit addressed." This is the very point in controversy, and the brother will learn by investigation what he has evidently failed as yet to do, that he will be very often deceived unless the communication be attended by a positive test. I have had an experience of nineteen years with a medium in my family for many of the phases of manifestations, who is regarded as reliable as most of her class, and one of the first lessons taught ns by the spirits was to accept nothing as truth from spirits that

Mrs. Lanston, our most highly esteemed resident clairvoyant, has left for the far West, and is now lecturing with acceptance in Council Bluff, Iowa, I most earnestly commend Sister L. to all my personal friends in the great West. Mrs. Ferree has also left for California.

We hope all honest and truthful physical and test mediums will remember Washington; but we do not wish any to come whom we could not fully fellowship and recommend, and whose lives will not commend them to the esteem of their visitors. This city offers a fine opportunity for such, during the months of December, January, February, March and April-while Congress is in session. Then the most prominent minds in the country, and a throng of visitors from other countries are here, and as a general rule, are inclined to investigate.

Shall be pleased to receive letters from any me diums, describing their gifts, and to give them my views in reference to a visit to this city,

With earnest wishes for the advancement of Spiritualism, and the success of all who unselfishly labor for its extension, and for the universal good of humanity, amongst which the Banner of Light is prominent, I subscribe myself,

For Truth and Humanity, JOHN MAYHEW.

Washington, D. C., June 20th, 1869.

MICHIGAN.

Discussion in Coldwater.

EDITORS BANNER OF LIGHT-It has been my privilege to listen to a discussion between Eldon Miles Grant, of Boston, and my brother, D. W. Hull. A brief report of some things connected with it may not be uninteresting to your readers. The question was:

Resolved, That the phonomena of modern Spiritualism receed from demons, and not from departed human spirits.

Elder Grant came on with his old stereotyped arguments, that he had used in *five* different dis-cussions with myself, and, for aught I know, in as many hundred discussions with others, for it and the second discussions with others, for it matters little what the question is—Elder G.'s arguments are the same. He has not dotted an additional i nor crossed a t since be entered the warfare against the angel world. Indeed, he seems more like an guicement the more the seems more like an *automatic* man than any one I aver saw. I almost queried with myself whether ever saw. I almost queried with myself whether he was a genuine specimen of the genus homo, or a mere machine through which a certain set of arguments run in each discussion with unvarying certainty. I am almost willing, in the Elder's case, to take the lawyer's ground of admission and case, to take the nawyer's ground of admission and denial, and, so, far as he is concerned, grant that he is a beast—that he has no immortality, no soul, no spirit. Then I would not know where, in the catalogue of animated nature, to class him, unless I placed him with Balaam's talking donkey. The only difficulty is, when we let him class himself with apes and baboons, he persists that he is in

with apes and bacoons, he persists that he is in the right place, and all the genus homo ought to come and stand by his side. Although D. W. Hull is a recent convert to Spiritualism and this was his first discussion, he "quitted himself like a man." He is indeed." a

3

try. Exchanged two Sundays of July with J. S.

Loveland, who was then settled in Monmouth. August I spent in Rock Island, Ill., and Ononwa, September found me in St. Louis, where ectured on Sundays, and from which place I vis ited Hannibal and Ironton, lecturing evenings be tween Sundays. From St. Lonis I refurned to New Boston, and labored there through October and November. After a three weeks rest at home I visited Clyde, Obio, and lectured there the last Sunday of December. I commenced the year 1869 days. From the third Sunday of February until the 30th of May, inclusive, I visited successively the following places: Painesville, Thompson, Andover. Chardon, South Newbury, Chagrin Falls dover, Chardon, South Newoury, Chagnin Falls, Bellevue, Clyde, Buffalo, Eagleville, Jefferson, Denmark, Harpersfield, and Troy-all in North-ern Ohio, except one. I gave two and sometimes three lectures each Sunday, and a goodly portion of the time lectured on week evenings . This month (June) I am engaged in Rock Island. To my mind our cause never stood better. In

New Boston I found a Lyceum second to none it has been my pleasure to visit. Mr. R. S. Cra-mer, the Conductor, seems to be "the right man in the right place." Always cheerful, patient, and full of energy, he spares no time or labor to make the Lyceum interesting and profitable. New Boston has many intelligent, warm-hearted souls to help move on the cause.

Monmouth Society could not help prospering with such a teacher as J. S. Loveland. , In Hannibal and Ironton, Mo., I found a few

wide-awake souls.

The Society and Lyceum at St. Louis seemed to me a perfect success. Rock Island sustains a growing Lyceum. Its

Conductor, Mr. Jones, and Guardian, Mrs. Wilson, and all connected with it, in fact, work with an energy worthy of emulation.

Clyde, the home of our good brother French, moves on by the help of a faithful few, and also

keeps up a good Lyceum. In Bellevue, Spiritualism has only a few friends; but Mr. Richard owns a ball which al-ways stands open for use, and he spares no pains to have everything pleasant for speakers and

Painsville Lyceum has a large number of young men and women who take a deep interest in its prosperity. And in this, I am persuaded, lies the prosperity and ultimate triumph of our cause—the virtue and intelligence of the youth we are rearing.

Geneva is known among all our speakers, who have passed the boundary between East and West, for its intelligent audiences and warm hearts. Here I found, with Mr. N. S. Caswell and West, for its interment with Mr. N. S. Caswell and his noble wife, a genial home, made still more sunny (I mean no pun) by the bright and sweet faces of two darling little boys. In Buffalo, the cause moves bravely on, under the ministration of Brother Fish and others. The

Lyceum is prosperous, and the friends in earnest Something encouraging might be said of each of the other places I have mentioned; but your limits and my time forbid. At all points I get re-newed evidence that the truth is advancing.

And now let me add that I would like to go Eastward again the last of August, and would be glad to make engagements in Obio, Pennsylvania, or Western New York, for September and Octo-ber, and for November and the winter and spring months in the West. Those who desire my ser-vices will confer a favor by addressing me soor at Davenport, Iowa, box 329. I wish speedily to fill out the list for the next year. S. E. WARNER.

nishes work for all God's children, Mrs. Stearns gave an interesting account of her labors in Bucks, Chester and Lancaster Counties. In the formor a lociety has been organized. Miss Mary Evans, of Bucks Co., said they had been well

Miss Mary Evans, of Bucks Co., said they had been well satisfied with the work accomplished by the missionaries in their county. Their Society was in good working order. Ebenezer Hance endorsed the views of Miss Evans. On motion of Mr. Rhodes, voted. That the following Com-mittees be appointed : One on Business and Nominations, one on Resolutions and one on Finance. The Chair appointed the following : Committee on Business and Nominations. J. H.

Committee on Business and Noninations-Mesara, J. H hodes. Ebenczer Hance, William Knight, and Mrs. A. M. Rhodes. Wise, Mrs. Lowry, Mrs. Forman. -Committee on Resolutions-Ebenezer Hance, Mrs. R. T.

Committee on Finance-Mrs. Wise, Mrs. Stearns, and Mrs. Ashington Finance-Mrs. Wise, Mrs. Stearns, and Mrs.

suburner. Letters were read from John S. Adams, of Harford, and B. L Fetherholf, of Tamaqua. The Business 5 ommittee reported the order of the after-

noon and evening sessions. Adjourned. Afternoon Session,-On motion of Mrs. De Hasse it was

Tho Business, committee reported the order of the after-noon and evening sessions. Adjourned. Afternoon Session.—On motion of Mrs. Do Hasse it was voted that a Standing Committee on Finance he appointed by the Chairman, from various sections of the State, whose duty it shall be to collect funds, and membership subscrip-tions, and forward the same to the Secterary, Miss Caroline A. Grimes, 1010 Walnut street, Philadelphia, Pa. The following persons were appointed : Mrs. Do Hasse, Philadelphia: Mrs. Emily Griffith, Warren, Warren Co.; Mrs. Eliza L. Ashburner, Philadelphia; H. W. Marsh, Bioomsburg; Washington Barr, Harrisburg; Henry Fettin-ger, Altoona; John S. leett, Spruce Creek; Isaao P. Walton, Tyrono; Mrs. Mary McGill, Tideonto; Wm. Barnsdale, do.; John Ely, Reading; John S. Adams, Harford; William R. Evans, Carversville; Jesse Webster, Hulmoville; Mrs. Deb-oral Pennock, Kennet Square. The Committee on Nominations made the following re-port, which was accepted, and the persons theroin named declared elected for the ensuing year: *President*, Henry T. Child, M. D.; Vice Presidents, Ebon-ezer Hance, Fallsington, and Washington Barr, Harrisburg; Secretary, Caroline A. Grimes, Philadelphia; Aspasia Ram-borger, do.; Jool H. Rhedes, do.; Anna L. Rhodes, do.; Isane P. Walton, Tyrone ; Eliza L. Ashburnor, Philadelphia; Aspasia Ram-borger, do.; Jool H. Rhedes, do.; Anna L. Rhodes, do.; Banc P. Walton, Tyrone ; Eliza L. Ashburner, Philadelphia; Aspasia Ram-borger, do.; Jool H. Rhedes, do.; Anna L. Rhodes, do.; Rebee-ca T. Marshall, do. The Committee on Resolutions offered the following, wifteh were separately considered, and, after free and frater-nal remarks, were adopted : 1. Resolved, That we recognize the spiritual press and literature as among the most efficient means of spired in frater-nal remarks, were adopted : 2. Resolved, That it is the duty of Spiritualists to sustain ing a great variety of facts.

sons who are not accessible in any other way, and presenting a great variety of facts.
2. Resolved, That it is the duty of Spiritualists to sustain our mediums and lecturers pecuniarily, and with more sympathy, that they may be enabled to carry forward the great work which is given them to do.
3. Resolved, That it is the duty of Spiritualists carefully to investigate all the phenomena, and, while we should expose all fraud and deception, we should sustain and defend the truthful and the good everywhere and at all times.
4. Resolved, That while Public Circles may meet a certain domand in the community, we would recommend private

4. Resolved, That while Public Circles may meet a certain demand in the community, we would recommend private circles as a more efficient means for a careful investigation of these phenomena; and wherever these meet regularly, and conform to proper conditions, the result will be beneficial and astisfactory. 5. Resolved, That the State Society recommends all local societies to cooperate with each other, and to send representatives to this bedy, so that our influence may become more general and practical throughout the State. 0. Resolved, That Bylritualism, as a religion and philosophy, includes all reforms, present and prospective.

Resolved, That Spiritualism, as a religion and philosophy, includes all reforms, present and prospective.
 Resolved, That the expression of a recognition of Al-mighty God, and an acknowledgment of the Christian reli-gion in the Constitution of the United States, would be sub-vorsive of the fundamental principles of our Government, which are based upon the idea of liberty of conscience, and the right to worship God according to the dictates thereof.
 Resolved, That we, as a body of reformers, in this State,

FIGM VERMONT.—Only a few days have chapted since 1 stool upon the genshore; now I greet you from Londonder-ry-humong the Breen Mountains—Vermont, where I am speaking intering the month of June. Vegetation looks promising, notwithstanding the great depth of smow which recently covered the hills and farms. Four years ago my invisible guides kindled an interest in the spiritualistic cause apon the altars of a few generous scals in this town and vicinity, who put forth their efforts to sustain public lectures. James Madison Allen, C. Fannio Allyn, Miss Emma Morse, Mrs. Warren Wiley (who resides in the town), and others have fanned the spark into a bright thame, which promises to consume bigotry and superstition. Four years promises to consume bigotry and superstition. Four years have wrought quite a change in the village. I now hear have wrought quite a charge in the village. I now hear the click of machinery from a woolen factory, which has been built for home manufacture. A number of pleasant dwelling houses, and a commolions hall where the Spiritu-alists hold their meetings, have spring up of late. Leo-tures are given here during the spring, summer and autumn months. A Progressive Lyceum is talked of. The ball is filled every Sonday with noble minds, enlightened with pro-gressive thought and liberal sentiment—true bellevers and noble workers for the advancement of the spiritualistic phi-losophy—and other earnest seckers for truth. Their cordial greetings and warm appreciation encourage and inspire the speakers, and attruct their invisible friends nearer to them. I find here—what is very much needed in many places. I visit—a vital, living expression, a united effort and harmo-nial influence. My mind will often linger with pleasare upon the profitable and pleasant associations with the friends upon the grant many, permit me to wast upon your generous folds upon the dear old hills of Londonderry and Western. And will you, dear Banner, permitume to wark upon your generous folds my loving remembrance and grateful acknowledgmont of kind letters received from friends in Swansey, Westmore-land, Claremont, Nowport, Unity, N. H., where I spont the winter, as I have not time to reply to each one privately? I trust the Spiritualists of these towns will soon unite to support public meetings. I believe they will, as the light of the true gospel will consume all error, skepticism and foar. Truth is mighty, and will proval. S. HELEN MATTIEWS.

THE USE OF BALT .- I notice in the Banner of Light of THE USE OF SALT.—I notice in the Banner of Light of June 12th, the oft repeated assertion of Prof. Johnston, that "man without salt would miserably perish; and among horrible punishments, entailing certain death, that of feed-ing culurits on sattless food is said to have prevailed in bar-barous times. Margots and corruption are spoken of by an-clent writers as the distressing symptoms which sattless food engenders. O O O Upward of half the saline matter of the blood (57 per cent.) consists of common salt; and as this is partially discharged every day through the skin and the kidneys, the necessity of continued sup-ples of it to the healthy body becomes sufficiently ob-vious." Now, sait is never digested, but passes from the system unchanged, and so long as it is taken into the sys-tem it must continue to be climinated therefrom. But, to conclude that because alchol and spirits-of-therefurthered to conclude that because alchol and spirits-of-therefurthered pass from the system if once introduced, you must, to keep pass from the system if once introduced, you must, to keep up the health, continue to take regular potations of alcohol

up the health, continue to take regular potations of alcohol and spirits-of-turpentine. Inorganic sait can no more be digested than marble, and acts only as an irritant, unless we take inco-necount its anti-septic qualities: and perhaps it may be well for "riotous enters of liesh" to use it in hot weather to keep from "spoil-ing." But the fact of saling matter being found in the blood and excretia, no more proves that we should eat organic east, than the fact that iron colors the blood points out the wisdom of seasoning our food with iron filings. The powers of the animal economy elaborate iron from our natural food. wisdom of seasoning our food with iron filings. The powers of the animal economy elaborate iron from our natural food, and the same of sail. "Facts are stubborn things," and sometimes even the sarans have to give way to them, as in the well-known case of a certain one who denied the possi-bility of ocean steam navigation, and announced that he would scientifically demonstrate his position; but, alas i be-fore he had finished the problem an unccientific steamer had crossed the Atlantic. So the assertion of Johnston, that cer-tain death must follow abstinence from sait, and that in bar-barous times culoritis were thus but to death. I have abure tanti out in the solution of the second seco although sufficiently barbarian. I have lived for more than twenty-five years without sait: rever using any while at home, which was nearly all the time, and avoiding it as much as possible when abroad; but so far from perishing from maggets or corruption I have enjoyed almost uninter-rupted health, although I had been sick for eight years pro-viously. I will close by adding that for nearly twenty-soven years I have enton neither "lish, desh nor fowl." Springville, I.a., June 20th, 1809 STERLER YORG.

BANNER LIGHT. OF

New Zealand Correspondence OF THE BANNER OF LIGHT.

4

BHOBTLAND TOWN, THAMES GOLDFIELD, Auckland, N. Z., March 25th, 1869. To the Editors of the Banner of Light :

Please conduct the flowing elements of devout free thought and personal inquiry to the general communion of "Free Mediums, Spirits, and of Spiritualists in America." Were we in closer geographic communication to you, the real truth of the question should at once and forever be settled for ourselves. As it is, the outcome of intuitive thought seems a dimly shadowed reflex of a truer spirituality-a remarkable and strange correlation in substance to your own; but whether the American phase is specially its own, or whether the plastic forces of form must be individualized by in- THE AMERICAN NEWS COMPANY, 119 NASSAU STREET. thnences of hemisphere and telluric suitability, is a matter of particular import for every clime and country. The adaptation of the supreme and general principles are quite perceptible to all humanity; but the conditional organs of each order, the garb most suited to clothe the ethnological parts of man's whole person, is a matter to define by spiritual genius.

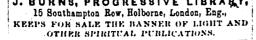
Now, if it is practicable to plant the American phase of Spiritualism in this part of the southern liomisphere; if you can really give the tests of evidence here such as are purported to have been given amongst yourselves-the marvelous works of healing, the good deeds of perfect love quite unselfish and defic, the personal spirit proofs of Indianapolis Journal into the Banner of Light of the resurrection to the life immortal, with the May 15th, with appropriate comments, was supsublime inductiveness of reason to infer the absolute authority of the spiritual philosophy-why, | man who then had not the desire, much less the then, do you keep such great benefits to your hardlhood, to hedge the plain and impressive selves? Why not flume the divine currents of truth with the dead brush of his creed and provitality out to the land's ends and digits of the fession. In that letter, unstudied and off-hand as earth, so that all humanity may feel the purified it manifestly was, he reported what he had relife-blood from the lungs of Spiritualism?

These British Colonies of the South do occasionally receive the flying visits of some few sectarian great guns of America, who have been hailed by their creedal friends here. A short time ago, the Rev. T. Earl missioned his way from which would not have attached otherwise to an place to place, and converted and built up numbers to his sect, who call themselves Christians, read widely in our columns, and, without doubt, in his track, to be followed by another popular gave great satisfaction. missionary from America, and which the sect here are patiently awaiting.

We seldom hear of Spiritualism in New Zealand, unless it he by way of burlesque and mis- ent the too apparent and too close connection berepresentation, and by copied extracts in the tween it and Spiritualism; as if " what God had public papers. It was almost, as 't were, by accident, I happened to see some half-dozen Banners of Light that were lent by a friend who brought them from Tahiti, and from one of your community living in the latter place. One must honestly confess that the impression derived therefrom is very much in advance of preconceived notions; and were we quite sure of no possibility of mistake of its truth and suitability in that form, to this, and every part of the world, give us certifude and means of proof, and we will throw ourselves right into the work to breast the wave of popular opposition, and, if need be, to martyrdom and the stake, if the barbarism of sectarian prejudice require a vicarious victim to heresies. The brothren, therefore, who had such teach the Christ of self-sacrifice to redeem them to a vivid recollection of his passionate denunciaat-one-ment with themselves and with God. Oh ye eleven millions of American Spiritualists, with all your missionary machinery and motive power, come over from "Macedonia and help us." Come, map out the orbit of your stars and shed thou the benign rays of light and immortality on us, and let the reseate day-dawn of warmth and bright-ness be rich with the blessings of your apostles and prophets, such as earth hath never seen. I and prophets, such as earth math never seen. I feel, as from prophetic intuition, such flights of thought that shall yet bless the world with the true brotherhood of "REAL communion," quite distinct from the rope of sand of a former mere convention of circumstances, that undermined individuality, and destroyed itself with the selfish likewise. It appeared in the Montpelier Messenger food it fed upon.

T is difficult to get your books and papers here without risk and vexations delay and inconven-ient of money transit, &c., else I might apply to some of your hired mediums for personal tests, &c.; but I ask some definite tests by letter, if any, or even a number of Spiritualists will freely do it. I may have to leave here; but in any case, any communication will most likely reach me if addressed to the care of the person and place I name. I may say that the test may not concern me only. The answer is likely to convince, or as otherwise, other parties acquainted therewith. Will some of your mediums tell me the three-"main thoughts," or more properly, one concen-tric idea of thoughts of my life and being, with definite identity and comments therewith? Will the test mediums reveal some public event,

able detail. that transni i in Auck



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



WILLIAM .WHITE, LUTHER COLEY, ISAAC B. RICH. For Terms of Subscription see eighth page. All mail natter must be sent to our Central Office, Boston, Mass.

LCTHER COLEY......EDITOR. LEWIS B. WILSON......ASSISTANT EDITOR. All business connected with the editorial department of this paper is under the exclusive control of LUTHER COLBT, o whom letters and communications should be addressed.

Clerical Back Summersault.

The letter from a " Professor," or at any rate a 'Rev." Mr. Taylor, which was copied from the cently seen, felt and known, and what an impresin his position in the Church, and a writer for two important publications of the section of country in which he resides, his recital bore an interest experience by no means singular. The letter was

There evidently has been an outside, or Church ressure on the writer of it since, to induce him to do or say something that shall somehow seem to joined together could by man be put asunder." So urgent has apparently been the influence, that the man has been compelled to yield to it. And yet the yielding is nothing but the simplest and silliest pretence, that could not deceive even an intelligent child.

He was, it seems, in former years, settled as a Methodist clergyman at Montpeller, Vt., and while there, as it happened, found it exceedingly profitable, in one way and another, to assail Spiritualism as the worst and most dangerous of heresies. The brethren, therefore, who had such tions while there, were beyond measure astoundeil at this complete revolution in his belief; and, being duly pressed thereto by the well-satisfied Spiritualists who reside in and around Montpelier, he made answer to the "Freeman and Messenger" of that place, in such broken, halting and inconclusive phrase as we shall proceed to quote. Perhaps, as we published the whole of the original letter to the Indianapolis Journal, we should in justice reproduce his explanation, withdrawal, contradiction, and attempted summersault in full of June 23d, and is as follows:

"HON. C. W. WILLARD-Having been inform-"HON. C. W. WILLARD—Having been inform-ed by two or three of my private correspondents from Montpelier, that my letter to the *Journal* of this city, (Indianapolis) which was copied into the *Banner of Light (?)*—(*Darkness* rather—for surely it darkens council by the multitude of words with-out knowledge)—has been construed into an en-dorsement of modern Spiritualism by mo, and said letter having been read and commented on by many in the capital of your State, and else-where, that your paper circulates, I wish to take this method of setting my friends right on that sub-ject. While I am 'morally' certain that God does, at times, and under certain circumstances, for a gracious and wise purpose, as in the days of Abraham, Lot, Jacob, Daniel, Ezekiel, Jesus (on the Mount of Transfiguration), John (on the Isle of Patura). Constanting Luther Wealen at Patmos) Constantine, Luther, Wesley, etc. permit the discumbedied spirits of our departed selves. For man, as a spiritual being, whether loved ones to revisit the scenes of our mortal ex- looking toward heaven or toward hell, or toward istence, yet I can but condemn the conduct of every man know that it is not creed but character that will it a man for the sphere that he will oc-cupy in eternity. Judas ' went to his own place, not because he was ' numbered among the twelve but because he was a traitor and 'carried the bag,' a low, mercenary, gross, reckless creature, a' mur-darer.' 'No murderer hath eternal life abiding in him." And I wish to be distinctly understood upon another point. No fact in science, whether of mathematics proper or that of the simplest forms of Moral Phillosophy, is responsible for the false constructions and erroneous inferences that wick-ed men put upon or draw from said fact. If, from a great fact in Nature or Providence, a man draws a false inference or conclusion, he must take the consequences. He has wrought his own undoing, e.g. 'Jesus Christ, by the grace of God, tasted death for every man,' Well now, the inference that some have drawn from this great fact, in the providence of God is, that all men, irrespective of moral character, will be saved, while the 'author of eternal salvation' has said to the wicked, 'Ye shall die in your sins, and where I am ye cannot come. come.' Let every man, therefore, whatever his creed may be, remember that it will not be his creed that will either save him or damn him, but his charac-ter will determine that. If his 'LIFE be hid with Christ in God,' all right; if not, he must take the consequences. Indicate the target of t consequences. Indianapolis, Ia., June 4, 1869." The too apparent wit of calling the Banner of forgive, because of the effort it costs its author. their own appropriate penalty with them. In Mr. from the harum-scarum style of writing that follows it. He was too plainly frightened by the shadow of his feeble joke, and could not fairly collect his wits till he put a period to his mental scare by affixing his familiar signature. There he grew calm again. The poor man has unwittingly made a confession of facts, personal to himself strictly, which directly and distinctly prove that he has been visited by spirits. That he does not deny even now. But when his church friends cry out, "Fie!" and point the finger forbiddingly, and whisper in his ear that this is not the way to secure ecclesiastical standing and preferment and good things generally, he lifts both palms protestingly, and says he is no Spiritualist at all, that he never dreamed of being called such a naughty; naughty thing, and that he believes in no such vice from beginning to end. What, then, his readers and our readers will join in asking, does he mean by his second letter? Let us patiently try and see if we can understand. He dodges the facts which he recited in his letler to the Indianapolis Journal, but contents himself with saying that he is no Spiritualist. Now that is less than a child's answer; and if his interrogators are at all intelligent they will exact from him a recantation of his belief in the facts themselves. It matters not whether he consents to be

J. BURNS, PROGRESSIVE LIBRA BY called a Spiritualist or not, so long as the facts he confesses to a belief in actually make him out one. It is n't the profession, Mr. Taylor, but the reality that your questioners are after? Did you, or did you not, see, hear, feel and speak with those spirits of dear, departed friends as recited? Do you continue to believe that they were spirits, and the spirits you pretended to recognize? If you answer yes to these questions, you may stand on the street-corner from cockcrow to curfew, denying and protesting that you are no Spiritualist, but the fucts are still against you; they convict you in spite of yourself; your second letter, feeble and flickering as it is, has positively no meaning at all, while the first one stands. You may have your choice as to which you will hold fast by; but if you still maintain the first, the second is not worth the paper on which it was written.

But it is instructive and amusing together, to note the prominence into which a course of ecclesiastical training will too often bring individual conceit. Mr. Taylor, in order to escape from his awkward dilemma, would have it that this spiritvisitation to himself was singular, just as it was to Abraham, Lot, Ezekiel, Jesus and St. John. So rare and remarkable an occurrence, then, should, in his eyes, constitute it an event; and it must have been ordered for some end at least commensurate with itself in importance. What that great purpose is, appears nowhere save in Mr. Taylor's second letter. We are quite willing to accept it, however, for as much as it is worth; and the purpose is manifestly to show the popular posed to proceed from the actual experience of a mind how very weak is the reason, and how narrow the sense, by whose pretentious proclamations it has so long consented to be governed. This poor, scattering, palsyish letter shows the absolute folly of entrusting the shaping of one's faith, or the guidance of one's belief, to such shaking hands as cannot in truth guide the career of their sion it had left upon him. Coming from a man individual possessor. We commend the lesson to our discomfited Indianapolis friend and brother. For ignorantly and willfully denouncing the spirits, when preaching at Montpelier, he was visited by them, at Indianapolis, in such a way that he could not live and withhold his confession; and, after he had once made that, he was goaded by the very persons to whom he had formerly denounced Spiritualism, into making this wretched exhibition of wavering between his faith and creed, which proves that to the public neither is of any further interest or concern.

The Exposition of Spiritualism.

In continuation of the article already quoted from, in the Monthly Religious Magazine, on the nature and proofs of Spiritualism, we proceed to offer our readers the following highly significant extracts

"Round Tao-tse and Tertullian, in regard to the supernatural, in their respective eras, might easily be assembled a crowd of witnesses, Socrates and Plato, Plutarch and perhaps more than half the people of whom he was the biographer, Pliny, and it may be almost all the classical authors, nearly every father of the Church, and nearly every historian of the Catholic Ohurch, during the Middle Ages. And if these magnates of intellect could be assembled together, they would be found agreed in a state of mind, to which at once would be credible such works as Baxter's last two volumes, or 'Aubrey's Miscellanies,' or 'Turner's Providences;' compiled though these volumes are of incidents, such as transpire at present only to be despised, or at hest to be whispered among friends only in moments of confidence. And now of the state of mind of all these great thinkers, and as to the preternatural occurrences which they wrote about, and as to the modern marvels, which they would have been ready to credit, Spiritualism furnishes the explanation, being, as it is, the key which fits an intricate lock, and yielding as it does to intelligent inquirers, knowledge as to the laws involved in portents and prodigies."

"Many Christians are provoked by the phenomena of Spiritualism, in just the same way, as they have been annoyed sometimes by the marvels which have been reported, as attendant on religious (revivals. A spiritual novelty troubles them, unsettles them in their minds, and makes them feel as though nothing were certain, And this is because they do not h some opening between the two, with earnest longing, is thereby in affinity with the powers of a spiritual world, and capable of being quickened by them, as to faculties in him which ordinarily are latent. But truly, if the universe be infinite, it must have myriads of qualities; and if God be the head thereof, and we 'heirs of God, and joint heirs with Christ,' we must have senses, susceptibilities in us, many more than five. And it would seem as though such a multifarious nature might, now and then, by accident or the favor of Heaven, express itself or be receptive in ways which are outside of the utilities of ordinary life -just as some common flower with five netals might show ten with cultivation. "If tables, by the presence of a medium, should only beat time to sacred music, millions of people would believe that the heavens did thereby youchsafe to show their sympathy with men. But as that tipping of the table is not for sacred music only, but for anything else almost, just as man talks with man; it would seem as though something through it might be inferred, more important still. as information, than even the sympathy of the heavens. For of heavenly sympathy with him, there is no poor wretch but ought to be sure, who has ever been inside of a church. But if through a table or anything else, there be signified from Light the Banner of "Darkness rather," we freely outside of this visible world, a common understanding with man, and as though of all kinds It is our general opinion that such efforts carry of persons, good and bad, wise and silly, then is man informed, not so much as to the heavens, Taylor's case, it is easy to see what he underwent, about the favor of which he ought already to have been sure, but as to there being spirits and regions, intermediate between earth and heaven. And with knowledge like this, and with even a suspicion of it, there are texts in Scripture, which deepen in meaning, as the eye regards them. "The susceptibility of man as to the spiritual world-this is what Spiritualism would teach. • • • • • There is a channel, by which human beings are open to the spiritual world, and to effects from it. To deny the worth of what comes through it, may be sometimes right, and be sometimes according to the Scriptures even an imperative duty; but to doubt the reality of the channel itself, may be a grievous mistake, and be indeed what may vitiate a whole system of theology. "But why should these spiritualistic phenom ena be so much more abundant and familiar in this age, than apparently at any former period? Why are there so many more mediums to-day, than were ever known before? It may be because of an occult something in the air; or it may be because of something by which the bodies or the souls of this generation are affected unconsciously, and perhaps only for a time, and in a manner which may be disease, or even perhaps improvement. After having agonized in spirit, for some years, George Fox suddenly found him-

self living in light, and also preternaturally acquainted with the names and properties of all vegetables and minerals. Also he found that he had become a mouthniece for the spirit, and a man with attendance on whom, people were convulsed in their bodies and quickened in their souls, and often also made into such channels of first lecture in Salem, Mass., Monday evening, the spirit as he himself was. And in the early June 28th, 1869, at Lyceum Hall, Church street, days of the Shakers and the Irvingites there were many things, which were curiously like the marvels which attended on George Fox. And indeed in history, are many instances of movements which began from the spiritual world, and which yet were also characterized by the wisdom, or ignorance, or other peculiarities of the mortals through whom first the impulses were given."

" It is but walking in a ruin show, when a man is thoughtless as to the spiritual world, to which already he belongs; and careless as to the channels by which he is himself approachable from it ; and heedless as to | in process of elimination ever since his childhood, its atmosphere, which yet he may sometimes be inhaling as breath, without knowing of it.

"According to the phenomena of Spiritualism, the constitution of human nature is manifestly still the same as what the lawgiving of Moses presupposed, and as what the revelation of Jesus Christ was given to meet; and still the same as it was, at Athens, Rome, and Autioch, when the hypothesis. In 1856, he was developed for writgospel began its struggle with idolatry. And it is only with ascertaining the place where the first very successful in this phase of mediumship. In hearers of the gospel stood mentally, that one can 1858, this control left him, and nothing of any accatch with full force the words which were addressed to them. And anything to-day, which might more or less enable a student to read the work at Bigelow Bros. & Kennard's, as an enepistles of Paul, in that state of mind about the graver. He became acquainted with a lady phouniverse which Paul addressed, would be or tographer, and, finally, with the proprietor of the should be a great blessing. And the Christian gallery, and used to frequent the place. On one expositor, who is regardless of the philosophy occasion, being in the gallery before the arrival which attaches to the case of that 'certain damsel who had a spirit of Pytho,' and who was ex- take a picture, and yielding to it, the first spirit orcised by St. Paul, would seem to be a little out photograph was obtained. He was at that time of the light in which his epistles perhaps ought exceedingly astonished, and unable to account for to be read.

"But now a man may live a healthy life and a good life, while ignorant of geography, and of his relative position among a thousand million fellow-creatures on this earth, and while utterly ignorant even of the chemistry of his own bodily economy. And whatever may be our locality in the spiritual universe, and whether we suspect it that if the punishment of fraud was what was or not; and whatever may be the channels, by sought after, the Mayor of New York could have which spiritually our lives are sustained; and whatever the mysteries of our spiritual constitu- his in that city; but it was rather that Spirittion; and whatever also may be the gifts of the spirit of which we may fail, from causes connect- arraigned. The proceedings against him did not ed with our individual personalities, or with the era which we belong to, yet there is certain for us. under Christ. a more excellent way than any. which can be accidentally or blindly missed. For now we see through a glass, darkly; but then-face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.'

"But that charity—what is it? It is not simply giving goods to feed the poor, nor is it even a man's willingness to let himself be burned alive. For it is what is more than that, being as it is, what is sympathy which rejoices with them that do rejoice, and which weeps with them that weep, which believes all things and hopes all things; and which therefore is that attractiveness in a man's spirit which silently and imperceptibly procures for him more of the spiritual uses of the universe than possibly his intellect could even search out."

"But then of these born priests of the church there is never one-blessed man-that 'sitteth in the seat of the scornful.' Alasl in unsettled, discordant times, like the present, how large a part of our best learning is simply getting to unlearn! And in regard to bad habits to be broken, when life becomes earnest, how much caution there has got to be about that seat of the scorner! So often the fountain-head of wisdom in a man is choked by notions originating with people wise in their own conceit, or perhaps with blameless men help lessly bewildered in intricacies of thought! But when wisdom is not to be gained from the outside

W. H. Mumler, the Spirit Photographer.

JULY 10, 1869.

-This gentleman, whose late'trial in New York excited such a lively interest among all classes in this country, and whose acquittal was a direct triumph for the cause of Spiritualism, gave his on "Spirit Photography," illustrating his remarks with copies of his pictures thrown upon a screen by a powerful magnesium light.

In commencing, the lecturer stated that in taking the present course (lecturing) he had yielded to the wishes of many friends interested in the subject who were not in position to obtain a knowledge of the matter in any other way. He then proceeded to trace his past history, in order to show that his mediumistic powers were not the result of momentary development, but had been having seen spirits when he was seven years of age. At the age of twelve he was influenced to sketch, and draw pictures of birds, &c., which were far beyond his natural powers. He called upon those who did not believe in Spiritualism to explain how he acquired these powers, which were to him inexplicable save on the spiritual ing, also for answering mental questions, and was count happened in his development till 1861, when he took his first spirit picture. He was then at of the proprietor, he was seized with a desire to the presence of the figure on the plate. The picture in question was brought to public notice by the Herald of Progress, and other papers, and public curiosity becoming aroused, he decided to commence the taking of spirit photographs as a business, and had continued down to the time of his trial. He bore no malice toward any one, but still thought found many cases much more to the point than ualism was advanced by his works, that he was come from any one who had met with disappointment at his hands, but from Marshal Tooker, whose duty lay in the Mayor's office. The character of the witnesses in behalf of the speaker-Judge Edmonds, Mr. Livermore, Edmund Kirk. and many others—proved conclusively the truth of his position, and he was acquitted.

The lecturer then proceeded to exhibit copies of some of the pictures which he had taken in times past. These were upon glass, fitted as slides to the lantern, and produced a fine effect. The first was a picture of Mrs. Isaac Babbitt, with her spirit husband. The second, Marshal Tooker and of a man's inmost nature. Because it is that his spirit friend, whose countenance was rather the opposite from pleasant to look upon. A picture of Dr. Flint followed; this gentleman is a medium for answering sealed letters, and it was requested that the influence would show through Mr. Mumler's art the method of operation. The picture represented a shadowy hand and arm, the hand resting upon the doctor's wrist. Pictures of Mrs. Hubbard and spirit child, and Mr. Hubbard, with the same, were then exhibited; the lady and her husband being members of Trinity Church, New York. A picture of Mr. Gurney, the celebrated photographer in New York, was next shown, said picture having been prepared and developed by Mr. Gurney himself, as testified by him in court. Mr. Mumler only placing his hand on the camera during the operation. Pictures of Mr. Hopkins, Judge Stillwell, and Mr. Case, with spirit relatives, followed, and the performances closed with a picture of Mr. Livermore, the banker, and his spirit wife.

We understand that Mr. Mumler will continue world, there is still a way through which it is to to lecture before the public till the latter part of be got, by simplicity and faith. 'I said, days September, when he purposes to return to New should speak, and multitude of years should Vork, and resume spirit photography. He can be

In unmatakable detail, that transpires in Auck-land, or in New Zealand, anywhere about the time of the seer's intestigation, which must be at the time of reply, or that will take place here during the intermediate time of the transit of answer to me, in order to prevent the possibility of mis-

Let a true description of the halls and the interior likeness of a thing in my mind just now with-in one of the buildings that the Rev. T. Edger holds divine service, on Sundays, in Auckland holds divine service, on Sundays, in Auckland and suburbs? If the Spiritual's answer should be weighty, I will be faithful, and if need be, publish the most fitting in the public newspapers here for the purpose of truth. Yours, most truly, WILLIAM YEATES, Care of Rev. T. Edger, near the Hall, Parnell, Auck-land, New Zealand.

The Belvidere Seminary.

On Wednesday and Thursday, June 23d and 24th, at the Belvidere Seminary, Belvidere, N. J. the largest liberal school in the United States, a very enjoyable occasion was participated in by audiences representing various parts of the American continent, including South America, San Francisco, Texas, Cambridge, Mass., Wilmington, Del., &c., and the pleasantest feature of the whole interesting series of entertainment, commencement and address, was the harmonious and well-

ment and address, was the harmonious and well-regulated action of all minds present. Tuesday evening was devoted to the closing festivities of the Adelphian Literary Society, and those who received circulars of invitation throng-ed the buildings to their utmost capacity, till midnight's sacred hour witnessed the fail of the curtain on a grand dress scene from the "Lady of Lyons" at the close of the performances. There were given during the dynamic five other draof Lyons " at the close of the performances, There were given, during the evening, five other dra-matic representations, viz., "Macbeth's Solilo-quy," scenes from "Cinderella," scenes from "Lit-tle Barefoot," and one each from "Julius Carsar," and "Measure for Measure," many of which elicit-ed the bighest praise as fine selections, creditably performed, and well appointed as regards music, certures for Bouques in profusion were precostumes, &c. Bouquets in profusion were pre-

costumes, &c. Bouquets in profusion were pre-sented to favorites. The exercises of the gymnastic class, taught after the system of Dr. Dio Lewis, formed a very agreeable feature. They exhibited both theoret-ical and practical thoroughness. Wednesday afternoon was occupied with the Commencement, which was well attended, though

not so uncomfortably crowded as on the previous evening. Every one enjoyed the favorable conditions. The great blessings of the weather, and smiling faces, added to the graceful performance of the various duties assigned to the pupils, and the beautiful floral decorations, tended to the comfort and happiness of all. At the close of the exercises, which deserve especial mention, after the many of which deserve especial mention, after the diplomas were conferred, the graduates listened to a few impressive remarks by Rev. Fielder Is-rael, of Wilmington, Del. The same evening this gentleman delivered a progressive and highly en-tertaining address in the hall of the Seminary, on "The Modern Culture of Woman," before an appreciative audience. Thus terminated the An-niversary exercises for 1869. To the friends of the school, and the public gen-erally. I would say, the school will reusen Sep-

erally, I would say, the school will reupen Sep-tember 14th, 1869.

Catalogues containing full particulars, can be obtained by addressing the Misses Bush, Belvi-dere, N. J. Applications should be made early. A BOSTONIAN.

derstanding.""

The Banner Message Department.

See the sixth page of the Banner for interesting matter from the spirit-world. The message from Hon. Thaddeus Stevens, late a member of the U. S. Congress, in which he gives his reasons why Andrew Johnson, while President, was not convicted of high treason, will no doubt surprise the friends who requested him to give his views through our medium. Whoever projected the question into spirit-life, which he has answered. are in duty bound, as honorable persons, to give us full explanation of all the facts in the case.

We are at great pecuniary expense in keeping open communication between the two worlds, for the accommodation of spirits and mortals; yet when parties, entire strangers to us, skeptics, receive information that is useful to them, pecuniarily and spiritually-messages containing tests of the identity of their spirit friends which they do not even pretend to gainsay-they scarcely ever even intimate to us or our friends, that the information they have received is true; but such is their bigotry, on the contrary, they ofttimes insinuate that the messages which we print on our sixth page, purporting to be given by spirits who have once lived on the earth in human form, are fraudulent productions, manufactured to order to deceive mankind. This bigotry is occasioned, we have the charity to suppose, by the false teachings of Old Theology, and we hope will wear off in good time.

This is one side of the picture. The other side is to come. Many noble-souled individuals have from time to time verified the spirit messages received through the instrumentality of our public free circle, and possessed the manliness to give us the evidence, with full liberty to publish the facts -which we shall ere long lay before our readers-giving evidence of the identity of the spirit returning, that shall forever set at rest all caviling as to the validity of intercommunication hetween the two worlds.

The Children's Lyceum Picnic.

The Boston Children's Lyceum and the friends of this city and vicinity go to Walden Pond Grove, on a picnic excursion, Wednesday, July 7th. Of course everybody who can will join the happy party;

Dr. W. Persons called on us last week. He is looking finely, considering the amount of work he has accomplished the past winter, in Texas, in few weeks in Louisiana for the purpose of aiding England in a few weeks. suffering humanity. He comes East this summer to rest and recuperate. He will return to Texas in the fall.

Sisters of Charity-Faith and Hope.

teach wisdom. But there is a spirit in man, and engaged to deliver his lecture and exhibit his picthe inspiration of the Almighty giveth them un- tures before Spiritual Societies by addressing, W. H. Mumler, 170 Springfield street, Boston.

A Day at Walden Pond.

Last Tuesday, June, 29th, the Union Picnic of our friends in Charlestown, Chelsea and Boston, arranged by Messrs. Richardson, Dodge and Young, took place at Walden Pond Grove, Concord-one of the most delightful spots in the country. It is worth a day's journey to behold the beautiful crystal lake, and sail over its fair surface in one of the comfortable barges. Truly a day spent in this grove is a bright spot in one's memory. Anna Wing expresses her admiration of the scene in the following poetic lines:

The sunlight shimmers through the pines, Its smile is gold upon the lake.

Where the light breeze just stirs the waves In music on its shores to break.

Amid the merry crowd I move, Unheard the mirth that rolls along ; Sweeter than human voice or words, The melody of Nature's song.

Oh human hearts, that gather here, Beneath this radiant sky of June, To talk of spirit-life and power, The "resurrection day" is come !

Christ walks this sea of Galilee-Our "elder brother," tireless friend-His human heart comes near to ours, His smiles with all our spirits blend.

The immortal and the mortal join, We fear no death, no gloom of graves ; In peace divine our spirits rest. We know the Truth, that lives and saves.

The day was the loveliest of the season, warm and clear, and perhaps more fully appreciated on account of the rain storm the two previous days. Quite a large party were present, and, judging from the happy expression of their faces, all enjoyed the scene, recreations and spiritual feast without the least alloy. A good portion of the day was set apart for those who came to listen to addresses on the spiritual philosophy, and this part of the programme was well sustained.

The second pichic under the management of the above named gentlemen, will take place Wednesday, July 28th.

Dr. J. R. Newton.

This celebrated healer, whose theusands of cures have made his name famous the world over, still continues to heal the sick at 23 Harrison Avenue, Boston.' Those who have not and would avail themselves of his wonderful healing powers healing the sick. On his way home he stopped a should do so at once, as the Doctor will leave New

Framingham Picnic.

Mr. A. E. Carpenter's picnic, at South Framingham Grove, takes place Friday, July 16th.

Movements of Lecturers and Mediums.

Geo. A. Peirce, Auburn, Maine, writes us that he proposes to travel upon a lecturing tour in the easterly part of Maine, to commence about the middle of July. He will speak in Plymouth the first Sabbath in August. Friends desiring to employ his services in towns adjacent thereto, and in other places on the Penobscot river and its tributaries, will please write him, P. O. box 87, Auburn, Maine, soon.

Mrs. M. J. Lanston, late of Washington, D. C., lecturer and clairvoyant test medium, is visiting Council Bluffs, Iowa, and Omaha City, Nebraska.

Lois Waisbrooker intends to visit Colorado this fall; go from thence to California to spend five or six months; and from there she proceeds to Oregon. Any information in reference to different points on the route will be thankfully received by her. Direct to care of Banner of Light till August, and to Charles City, Floyd Co., Iowa, from August till the 15th of September.

Chas. H. Foster, test medium, will spend a few weeks at his home, 20 Hardy street, Salem, Mass. Dean Clark will make engagements to lecture during the fall and winter. Address care of the Religio-Philosophical Journal, Chicago, Ill.

Edward Palmer is lecturing in Houlton, Me. Mrs. Nettie C. Maynard will lecture in Seaver's Hall, Byron, N. Y. at 101 and 1 o'clock, July 11th, and Mrs. F. O. Hyzer, at the same hours, July 25th

Brother Warren Chase, the veteran lecturer and author, gave us a fraternal call last week. says the Religio-Philosophical Journal, on his way from modern Egypt, where he had been rusticating in his strawberry field and peach orchard Brother Chase is looking hale and hearty, and seems to enjoy life as well as most of mortals. He purposes visiting some of his old New England mountain haunts, through the summer months, recuperating, preparatory to more arduous labors during the next ensuing fall and winter. Miss Julia J. Hubbard's address is Portsmouth, N. H.

Ed. S. Wheeler is to speak in Buffalo, N. Y. during July, and in McLean, Tompkins Co., the whole or part of August.

Dr. H. P. Fairfield having finished his lecture engagement in Worcester, Mass., has returned to his home in Ancora, N. J., where he is ready to receive calls for more work.

Mrs. S. E. Warner, the popular Western lecturer, is coming East as far as the State of New York, in August, and would like to make arrangements in that State, Ohio and Pennsylvania. Her address is box 329, Davenport, Iowa

Mrs. Jennette J. Clark will suspend her missionary labors during July and August, and have a vacation to visit her friends and relatives till September 1st.

Dr. J. M.Grant-a successful healing medium in San Francisco for the past two years-has opened an office in Chicago, Ill.

Mrs. Fannie T. Young's address during July will be Marengo, Ill., care of Miss H. H. Carlton. She is a good trance speaker.

Ohio.

L. D. Wilson writes us, says the Present Age, a brief account of his visit at the rooms of Mrs. Shaffers, in Dayton, where he witnessed some very convincing manifestations. He remarks:

The spirits speak through a trumpet without any contact with the medium, and all the sur-rounding circumstances are such, that however skeptical the visitor may be, his judgment must be convinced that he is face to face with departed friends. Names, dates, and facts are stated with friends. Names, dates, and facts are stated with such unerring certainty that none can go away without admitting how strange, how won-derful a thing it is. I have often thought the spiritual papers of the country ought to keep this before the public mind. I experienced more sat-isfaction in three sittings at Dayton, than in all the rest of the tests I have ever witnessed."

We entirely agree with our brother, that the phenomenal facts of Spiritualism ought to be kept constantly before the public mind. A few in our ranks think otherwise, we know. They are of the opinion that the higher teachings of the Spiritual Philosophy should be inculcated, to the exclusion of the Phenomenal. Our opinion is that they should go hand-in-hand together.

Death of a Remarkable Man. A remarkable man died in Jersey City on, the 15th of June. The following notice of his career we extract from the Standard of that city:

we extract from the Standard of that city: "Joseph Dixon was born in Marblehead, Mass., January 19th, 1709, and was consequently In his accenty-first year. He was a very remarkable man, and filled a wide space in the great march of intellect that took place in this country between 1820 and 1850. He made a machine to cut files be-fore he had attained his majority, learned the printer's trade, afterward that of wood engraving, then lithography, and af-terward studied medicine, and in that connection became interested in chemistry, becoming finally one of the most ac-complished and comprehensive chemists in the country. He was a thorough optician, and had no equal in his knowledge of photography. He took up the experiments of Daguerro in 1830, and was probably the first person to take a portrait by the camera. He showed Prof. Morse how to take por-traits by means of a reflector, so that the subjects should not appear reversed. Morse tried to get the plan patented in Europe. Mr. Dixon built the first locomotive, with wooden wheels, but with the same double crank now used; it caused wheels, but with the same double crank now used; it caused a sheer at the time, but when it herame demonstrated that a steam-angine could run on wheels and perform the services of beasts of burden, his double crank was adopted. He origin-ated the process of transforring on stone, now used the world over, by lithographers. He originated the process of photo-lithography, and published it years before it was be-lieved to be useful. By his process of transferring, the old bank notes were easily counterfeited, and it was to guard against the abuse of his own process that he brought out the system of printing in colors on the bills, and had the method patented, but never received any benefit from the patent, all the banks having used it without pay. Many of our readers will remember the original 'red dog' money, and the present process used by the Government, for printing in colors, for which a large amount is paid to patente s, is tho old process of Mr. Dixon, for which his patent had expired long before, and the present patents are therefore untenable. He porfacted the system of making colloding for the photogeneous the patent had expired long before, and the present patents are therefore untenable. wheels, but with the same double crank now used: It caused ou process of air. Dixon, for which his patcht had expired long before, and the present patents are therefore unternable. He perfected the system of making colledion for the photog-raphers, and assisted Mr. Harrison in getting the true sys-tem for grinding the lenses for camera tubes. He originated the anti-friction metal, that has been for a great many years known as 'Babit metal,' and he is the father of the steel melting business in this country. Ho originated a number of machines and processes that do not occur to us at this moment, but he is most widely known among manufacturers as the originator of the plumhago crucible, as now made. He started the business in 1827, in Salem. Mass., and brought it to this city in 1857. His name has become known in all elvilized countries as a crucible maker, and his establish-ment in this city is the largest of the kind in the world; his productions receiving a medal at the Exposition Universale, Paris, 1867. His was singularly self-roliant, never failed in his mechanical undertakings even in the hast, that of the great orchestrion, that occupied his time for nearly eleven years but which stood before him perfect at last, and still Stands-a monument of his great skill, patlence and per-severance."

everance. Mr. Dixon did not sympathize with the teachings of theology. Years ago his comprehensive and truth-searching mind led him to investigate Spiritualism. He soon discovered it to be a great truth, and accepting its philosophy, became a firm believer in it, and has done much with purse and

pen to spread its teachings.

Michigan.

The semi-annual meeting of the Michigan Association of Spiritualists was held at Adrian, June 11th, 12th and 13th, Col. D. M. Fox in the chair. Addresses were made, appropriate to the occasion, by Mrs. S. A. Horton, Mr. Fishback, Mrs. Jane Fowler, Mr. Woodruff, Mr. Bryan, Dr. Barnum and others. The following important preamble and resolutions were unanimously adopted:

resolutions were unnnimously adopted: Whereas, As Spiritualists in Convention assembled, we deem it our duty to give expression to our sentiments, on all questions relating to the diversified interests of humanity: We do horeby express our sympathy for all our suffering fel-low men wherever found, whether suffering from the evils incident to our present system, or coufined in asylums pre-pared for the deaf, dumb, blind or insane; and also with those who have less of public sympathy because they havo been confined in prisons on account of crime; therefore, Resolved, That we are fully convinced that all of ohr um-fortunate follow beings convicted of crime should be sent to prisons, conducted upon the same principles now prevailing in our best conducted asylums; *i.e.*, solely for the reform-tion of the offender, and the mement a cure is apparent, the

prisons, conducted upon the same principles now prevailing in our best conducted asylums: i.e., solely for the reforma-tion of the offender, and the moment a cure is apparent, the criminal should be released, and any further punishment be-comes vindictive in its character; therefore, we will hence-forth labor to convince the public that all criminals should be treated as morally diseased, and ought to be treated with the same kindness as are persons sent to hospitals and asy-lums; and further, that the profit derived from their lahor should be paid to their families and friends, instead of being paid, as under our present system, to avaricious contractors. *Resolved*, That the pure interests of mankind can best he advanced through the teachings and promulgations of Spir-ture, and all of truth necessary to elevate the human family are contained within its enfoldments. *Resolved*, That one of the best methods to regenerate the world is to aid our children by preventing their learning what we, as Spiritualists, had to unicarn. This aid can be found in the Children's Progressive Lyceum, which should be overywhere sustained.

Spiritualism Spreading.

We have just received the first number of a Monthly Magazine from Barcelona, Spain, the ^e Revista Espiritista, periodico de Estudios Psicologicos." It is published by a Society in Barcelona for the propagation of Spiritualism in that country. We extend to you, brothers, the cordial hand of fellowship in the mighty work that is destined to permeate the souls of all free, untram-

ALL SORTS OF PARAGRAPHS.

2. A private letter from Hudson Tuttle informs us that God," may soon be expected from the press, The woll-known talents of the author is guarantee enough that the forthcoming book will be one of marked interest, and cousequently an extensive sale may be anticipated. We shall keep it for sale.

237 An Indiana paper narrates the following incident, which it says took place at the late Indiana State Convention of Spiritualists :

In the midst of the Convention arose one Kegwin, from Jeffersonville, who offered to bet from \$100 to \$1000 that Mrs. Kegwin, his wife, "could put a state and pencil in a stand drawer and lock it up, and when it was taken out a message from the spirit-world would be found written upon it." Forthwith, the thing was done, in the presence of a committee of citizans.

737 A splendld bouquet of flowers was placed upon our Circle table, on Thursday last, by Dr. Richardson, of Charles town, he receiving it from one of his patients in Plymouth. The invisibles are fond of flowers, and are accordingly grate ful to the donor.

TH We see by the last number of the Rostrum, that Rev. Moses Hull has withdrawn from the establishment, and Rev. D. W. Hull has become one of its editors. This maga zine is now published by Messrs. Jamieson & Gill. The July number is an excellent one. The leading article by J. H. Powell, "Modern Spiritualism-its Claims," is well worth perusal.

Ter We have received several copies of the annual cata logue of the Misses Bush's "Belvidere Seminary," located at Belvidere, N. J., giving full particulars in regard to this excellent institution for learning, which we will give to any one desiring the information it contains.

TAT A magnificent bouquet for our Free Circle, from Mrs. J. D. Wheeler, of Berlin, Mass., came safely to hand, in good condition. Thanks. Our Jamaica Plain friends will also please accept our thanks for beautiful floral gifts.

TAT Dr. W. Persons, just arrived from Texas, favored us with a call last week. The Doctor gives a fayorable account of the cause of Spiritualism in that quarter. He informs us that he has been very successful in the cure of disease there, in consequence of which many of the best people of the State, including physicians of regular standing, have commenced investigating the spiritual phenomena. More lecturers are wanted in different parts of the State.

TAT The Spiritualists of Western New York are to hold s grand pienic at Niagara Falls on Thursday, July 15th.

Colton & Co., 172 Williams street, New York, have just issued a map of Cuba and the West India Islands. Just at this time it will be much sought for.

Rov. Mr. Hopworth receives a salary of twenty thousand ollars at the Church of the Messiah in New York.-N. 1. Paper.

Pretty large sum. Now Yorkers bld high for Boston preachers!

The Boston Journal of Chemistry says: Diptheria, typhoid and scarlet fevers, and many other most serious illnesses have their origin in cellars both in city and country ; and we can do our readers no greater service than to urge them to see that, at all times, they are in a dry, sweet, wholesome condition.

An honest Dutchman on being asked how often he shaved replied, " Dree dimes a week every tay but Soontay ; den I shafe every tay."

A London clergyman advertises that he will "lend" his weekly sermons for half a crown aplece, or four for ten shillings, warranted "original, earnest and evangelical."

AUSTIN KENT .--- We have authority for saying that this gentloman, who has written much for the liberal and reform papers of the day, is at present in a sad physical condition crippled, and not able to work or even feed himself. What is worse than all, under the circumstances, he is sadiy in need of pecuniary assistance. Who will aid him? Friends he is your human brother. See to it that you "cast your bread upon the waters "-In other words, send him a molety of your "filthy lucre," for you know not how soon the angelworld may remunerate you in full for so doing. Moneys sent to our care will be faithfully transmitted to the suffer ing brother.

BLOOMINGTON, ILL.-Our friend, J. S. Scibird, in a note to us, says a good reliable medium for the higher demonstrations of spirit power and presence, is needed in that place.

There is hardly a spirit upon earth so mean and conracted, as to centre all regards on its own interest, exclusive of the rost of mankind. Even the selfish man has some share of love, which he bestows on his family and his friends. A nobler mind has at heart the common interest of the society or country of which he makes a part.

A poisonous worm infests tomato vines in Illinois. Several deaths have ensued from its bite.

The prohibitory liquor law has gone into effect: but many of our best citizens are of the opinion that it will not lessen the sales of Alcohol under different names. The reason asof is that the State constables will adm only in part; that a distinction will be made between the respectable (wealthy) dealer, and the common (poor) dealer, for the former has the ability to "hush," while the latter has n't. It is to be hoped that the law will be rigidly enforced, however,

The fare to California, it is reported, has been reduced. Since June 16, the rate of through tickets from Omnha to Sacramento or San Francisco, has been fixed at \$133-the new work from his pen, "The Origin of the Idea of Union Pacific taking as its share \$76, and the Central Pacific \$57.

> The maternal association of Paris is composed of aristocratic ladies who have agreed to nurse, their own children. It numbers at present nearly two hundred members

Mr. Huxley says, to help the world on "effectually, it is necessary to be possessed of only two bellefs: the first, that the order of nature is ascertainable by our faculties to an extent which is practically unlimited : the second, that our volition counts for something as a condition of the course of events."

Gerrit Smith visited the Oswego (N.Y.) Orphan Asylum recently, and was so much pleased on hearing that no distinctions were made on account of color that he at nce gave \$2500 to the Asylum.

Hawthorne says: "A man will undergo great toil and hardships for ends that must be many years distant, as wealth or fame; but none for an end that may be close at and, as the joys of heaven."

The Washington equestrian statue, now on its pedestal in the Public Garden, Boston, is sixteen feet, and the pedestal is sixteen feet more. The total cost, including the oundation, will be about \$40,000.

Rev. Mr. Murray, of the Park-street church, in Boston, said to his hearers, recently, that "he was not afraid to enter the dens of any theological lions that over howled."

Professor Marsh of Yale, is still rumaging the mounds of Nebraska. He has just dug up a complete fossil horse, only two feet in hight, though fully grown. This is the seven teenth fossil horse discovered on this continent.

Love in a tiny form may enter into the heart through a small aperture, and, after it gets in, grows so big on what it eeds on that it can never squeeze out again.

"The Universe."

The Chicagoan, started over a year agoin this ity as a literary weekly, attracting much attencity as a literary weekly, attracting much atten-tion for its bold and extreme views on social questions, is about to be enlarged and name changed to THE UNIVERSE. Mr. LEWIS, the publisher, (who is also the publisher of the West-ern Rural.) has purchased the Chicago Sorosis and Advance Guard, which are to be morged in the Universe. In the first number will appear an in-Portant paper from the pen of the eminent ROB-ERT DALE OWEN, entitled "Spiritualism a Moral and Social Necessity;" also the commencement of a story, entitled, "Married, or A Woman's De of a story, entitled, "Married, or A Woman's De-ception," by Mrs. Cornin, author of "Rebecca, a ception," by Mrs. CORBIN, author of "Rebecca, a Woman's Beeret," etc.; also a story, complete in one issue, by Mrs. JENNIE T. HAZEN, entitled "Daisy; or The Married Man's Story." ErES SAR-GENT, of Boston, and others, are engaged as reg-ular writers. The Universe will be ably conduct-ed, and a strong organ for the Spiritualists.—Chi-cugo Evening Post.

See advertisement elsewhere.

Spiritual Periodicals for Sale at this Office:

THE LONDON BRINITUAL MAGAZINE. Price 30 cts. per copy. HUMAN NATURE: A Monthly Journal of Zolstie Science and Intelligence, Published in London. Price 25 cents. THE RELIGIO-PHILOSOPHICAL JOURNAL: Dovided to Spirit-

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spirit-unlism. Published in Chicago, Ill., by S. S. Jones, Esq. Price S conts. THE ROSTRUM: A Monthly Magazine, devoted to the Har-monial Philosophy. Published by Hull & Jamieson, Chicago, Ill. Single copies 20 cents. THE PRESENT AGE: Devoted to the Spiritual Philosophy. Published by the Michigan Spiritual Publication Company.

Price 6 conts THE AMERICAN SPIRITUALIST. Published at Cloveland, O.

Business Matters.

MRS. E. D. MURFEY, Clairvoyant and Magnetic hysician, 1162 Broadway, New York.

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

MISS M. K. OASSIEN answers Sealed Letters at 73 Howard street, Newark, N. J. Terms \$1,00 and four red stamps. 4w*.Je19.

MRS, L. F. HYDE, the Medium, has returned to New York. Oan be found at No. 453 Sixth Ave. Je12.9w*

ANSWERS TO SEALED LETTERS, by R. W. Flint, 105 East 12th street second door from 4th avenue-New York. Inclose \$2 and 3 stamps. Je26.3w

THE BEST PLACE-The CITY HALL DINING (Rantisti, "There are nower, and genius, and art, and skill, and passion, that show it to be the work of a woman, busy with the great problems which the country cannot escape." ROOMS for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays. Je19. C. D. & I. H. PRESHO, Proprietors. Every number of The UNIVERSE will contain two or more choice stories and sketches, and other literary matter.

MRS. S. A. R. WATERMAN, box 4193, Boston, Mass., Psychometer and Medium, will answer let-ters (sealed or otherwise) on business, to spirit friends, for tests, medical advice, delineations of triends, for tests, medical advice, delineations of character, &c. Terms \$2 to \$5 and three 3 cent stamps. Send for a circular. Jy3.

ITS HIDDÈN HISTORY. " Hearts ! Breaking hearts ! Who speaks of breaking hearts?

JUST ISSUED.

A NEW AND THRILLING WORK.

ENTITLED,

LOVE

AND

A ...

5

A BOOK FOR

WOMEN, YOUNG AND OLD; FOR THE LOVING; THE MARRIED; SINGLE; UNLOVED, HEART-REFT PINING ONES:

A BOOK FOR UNHAPPY WIVES, AND LOVE-STARVED ONES OF THE WORLD

WE LIVE IN!

By the Count de St. Leon.

THE statements contained in this book are indeed startling its exposures of simulated and morbid love and the mon-ster crime of this age are withering, and will go far toward changing the current of the thought of the century upon matters affectional, social and domestic, for a

FIRM, VIGOROUS HEALTH

Pervades Every Page.

APPEALS FOR WOMAN.

AND

Consolements of Wounded Spirits,

Are tender, pathetic and touchingly true and eloquent.

ADVICE TO WOMEN.

so often the vietims of misplaced couldence and affection, is sound to the core, and withal it gives

Direct, Explicit and Valuable Counsel Concerning the

Great Chemico-Magnetic Laws of Love,

As to render it on that branch of the subject undoubtedly

THE BOOK OF THE CENTURY!

Especially is this true of what it says concerning the true method of regaining a lost, wandering or perishing affection. But no advertisement can do justice to this...

MOST REMARKABLE BOOK

ON HUMAN LOVE

EVER ISSUED FROM THE AMERICAN PRESS

Price 81,25, postage 16 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 153 Washington street, Boston, and also by our New York Agents, the AMERICAN NEWS COMPANY, 119 Nassau street.

A LIVING JOURNAL!

THE UNIVERSE.

Enlargement and Change of Name of THE CHI-

CAGOAN, and Consolidation with it of the Chicago SOROSIS and ADVANCE GUABD.

J. M. PEEBLES,

EDITOR-IN-CHIEF

H. N. F. LEWIS,

MANAGING-EDITOR AND PUBLISHER.

No pent-up Continent contracts our powers; The whole unbounded Universe is ours.

THE UNIVERSE is a Large Quarto Weekly of eight pages,

1 and forty-eight columns, devoted to Choice Literature, the Spiritual Philosophy, Woman's Independence, General

In the first number, issued July 3, 1869,Ns commenced astory involving serious social questions, entitled " Married," by Mrs. CAROLINE F. Consun, author of " Rebecca, a Woman's

Secret," of which the New York Laberal Christian (Unita-

rian) says, "The fruit of an honest heart, a espacious brain,

leep experience and long meditation :" and the Morning Star

Special engagements have been made with ROBERT DALE

The UNIVERSE will urge the elevation and independence of

OWEN and EPEB SARGENT. as Regular Writers for THE I'NI-

Intelligence, etc.

VERSE.

The latter is the alphabet of Spiritualism. We might as well ignore the alphabet of the English language, because adults have no further occasion to learn their letters. There are thousands joining our ranks yearly through the knowledge they obtain by first witnessing the physical manifestations-learning the alphabet of Spiritualism. We have always kept this important fact before the people, and shall continue to do so.

Our Subscribers' List of New Names.

Since our last Issue our old patrons, who are successfully increasing the circulation of the Banner of Light, by procuring one or more new subscribers, have sent a goodly number of names, accompanied with the money. We continue to publish the list of our co-workers, as follows:

A. Bird sent one new subscriber; Margaret Glove, two; L. J. Lamson, one; S. W. Babcock, one; O. B. Locke, one; H. G. Hulbert, one; W. H White, one; T. M. Jackson, one; Benj. Green, one; W. B. Smith, M.D., one; J. C. Bolles, one; E. D. Ransom, one; Daniel Weyandt, two; S. R. Clark, one; Dr. Persons, one; Geo. W. Chapman, one; Hannah George, one; George K. Chase, one; | specting this remarkable book, for another time. J. Swain, one; E. T. Clifford, one; Jonathan Sawyer, one; John F. Curtis, one; Wm. S. Reynolds, one: M. J. Wilcoxson, one.

Friends, you have our sincere thanks for your efficient efforts to aid us in spreading the truths of Spiritualism broadcast, and the thanks of our spirit friends besides.

Sunday Services at Mercantile Hall.

On Sunday morning, June 27th, the Boston Children's Progressive Lyceum held its usual session at half-past ten o'clock; the exercises consisting of declamations by twenty-three of its members, singing, Silver-Chain recitations, &c. Horace Seaver, Esq., editor of the Boston Investigator, was present, and made a few remarks toward the close of the meeting.

In the afternoon a conference, presided over by Dr. Duncklee, continued the consideration of the subject of the last Sunday's discussion: "The relations existing between body and spirit." Brief addresses were made by Judge Ladd, Dr. Duncklee, Messrs. Weed, Nanskowen, Warren, Capt. Currier and others. Mr. Angelo recited an original poem entitled " The Dying Child."

The threatening aspect of the weather operated nnfavorably upon the audience. It is to be hoped that many more will make the effort to be present and assist those already at work in bringing up these conferences to their original influence and importance.

Rebert Dale Owen's next book will be called " Debatable Land, between this World and the Next."

meled minds, on whatever part of the earth they may be located.

Lotus, Ind.

"The Friends of Progress" of Lotus, Ind., held their Seventh Annual Basket Meeting at Lotus, the 26th and 27th (Saturday and Sunday) of June. A good meeting was had. Mr. E. S. Wheeler, late of Cleveland, and recently from Washington, D. C., was the only speaker. General satisfaction was expressed, and the friends separated refreshed, profited and encouraged.

Picnic at Abington.

يتسلما يري

Read Dr. Gardner's notice of his annual picnic. to take place at Island Grove, Abington, Tuesday, July 13th, and make your arrangements accordingly. The Doctor is a good manager, and therefore always manages to have good picnics,

New Publications.

LOVE AND ITS HIDDEN HISTORY is the title of a book just published, of which the reader will find an advertisement in another column. It proposes great results, yet after perfectly natural methods. The writer is master o one; Mrs. H. Tucker, one; P. Bremond, one; G. his subject, which is as important as any known to the hu-A. Barnes, one; R. K. Benner, one; S. B. Ripley, man race. His advice, running through the different chapone; Mrs. L. M. Warner, one; Clark & Kennedy, ters of his discourse, is worth careful perusal and considerone; A. C. Martin, M. D., one; Frank Guttenburg, ation. We reserve what we would say more at length re-

> GOOD HEALTH for July treats on a variety of timely topics. practical physiology, the management of the skin, first help in accidents, and, editorially, on such matters as concern the daily life and comfort. There is an 'attractive look to is table of contents, which proves not to have been misjudged on familiar acquaintance.

E. H. Heywood, President of the New England Labor Reform League, publishes an essay entitled "Yours on Mine." to show the true basis of property and the causes of its unequal distribution. It has reached its twentieth thousand.

Lee & Shepard havo published SABBATH SONGS FOR CHIL-DREN'S WORSHIP, by Leonard Marshall, J. C. Proctor, and Samuel Burnham. It is exceedingly neat, and contains some pretty songs.

Lee & Shepard have just issued "AN AMERICAN WOMAN IN EUROPE," the Journal of two years and a half sojourn in Germany, Switzerland, France and Italy, by Mrs. S. R. Urbino. It is the report of a lady of culture and observation, and is given in most attractive form for popular reading and enjoyment. She prefaces her work with some pertinent advice concerning preparations for the voyage, and then enters upon her narrative with freshnoss and spirit. It is of unbroken interest from beginning to end, and, more than any book of travels which we have recently fallen in with, brings the life of Europe bodily before the reader's eyes and thoughts.

THE NATIONAL QUARTERLY REVIEW for June has the following list of contents: Vindication of Euripides; Rousseau and his Influence; The Parsees; The Philosophy of Population ; The Man-with the Iron Mask ; Vassar College and its Degrees ; Henry Kirke White ; The Irish Church ; and Notices and Criticisms. The high character of this storling Quarterly is well sustained.

Ill temper puts as many briefs into a lawyer's bag as injustice.

. . .

According to Sir Henry Rawlinson, the site of the earthly Paradise in which our first parents disported themselves has at longth emerged from the mists of antiquity in which it has so long been enshrouded. He asserts that the Garden of Eden is the primeval name of Babylon; that the rivers then as now here the very same names, and that the Babylonian documents, now in the hands of Oriental scholars, give an exact geographical description of the Garden, as well as illustrations of the flood and the building of the Tower. of Babel.

Ossian E. Dodge, known years ago as a popular ballad singer, is now Secretary of the Chamber of Commence, St. Paul, Minn.

A pious old gentloman congratulated an acquaintance upon recovery from recent sickness, and inquired who his physician was. "Well," replied the convalescent. "Dr. Jones brought me through." "No, no," said his friend, "God brought you out of your illness, not the doctor." Well, maybe he did, but I am cortain the doctor will charge for it."

The Methodist gives returns of the vote on lay delogation from a very large number of churches. It sums up 27,587 yeas and 10,871 nays. Majority for lay delegation, 16,716.

Objects of interest seven-thirtles.

IMPUTITY OF THE CROYN WATER.—The New Yorkers are in a deal of trouble about their Croton water, which, according to all accounts, cannot be a very deloctable bev-orage. By a recount scientific examination, conducted un-dor the authority of the officers of the Aqueduct Hoard, it has been shown that the water-shed of the Croton river and its tributaries has been built over with private dwellings, the rofuse and night soil of which find their way into the main stream that slaughterbuses have been arceted on the rofuse and night soil of which find their way into the main stream; that slaughter-houses have been erceted on the banks, contributing blood and offal to the current; and, worse than all, that a large hotel at Lake Mahopac, capable of accommodating a thousand guests, makes a branch of the Croton perform the office of scavenger for the entire estab-lishment, besides maintaining a great private gasworks, which discharges its oily residuum, a liquid poison, therein. A perpetual injunction has been placed upon this estab-lishment by Judge Barnard.

This should be a timely warning, that no such nuisance should ever be allowed to taint our beautiful Lake Cochitu ate, which supplies Boston with pure water.

The Statistical Record of the Government Bureau shows that in thirteen years, ending with 1868, over two and a half millions of Europeans emigrated to this country, the great er number coming from the British Isles, as is still the case.

The daughter of Jenny Lind Goldschmidt, a girl of twelve years, is said to possess much of her mother's great talent, and an excellent voice.

A hint to currant growers : A row of currant bushes in a Pittsfield gardon, planted altornately with raspberries, is entirely free from the ravages of the currant worm which is destroying all others in the same vicinity.

This life is like an inn, in which the soul spends a few mo ments on its journey.

The Standard Phonographic Visitor, edited by Andrew J. Graham, New York, Vol. 3, No. 46, is received. It is invaluable to all phonographic students.

The exhibition of the Maşşachusetts Charitable Mechanic Association is to be holden in October next, in Boston.

DR. A. H. TOBY, New Bedford, Mass., writes: I believe Doctor Seth Arnold's Balsam to be one of the greatest remedies for all that is claimed for it. I have used it in my family and among my friends for Bowel Complaints, for several years. I used it myself for Chronic Diarrhea of long standing, and obtained a perfect cure.

SUFFER NO LONGER

From the Catarrh, but send to JACOB TODD, 532 Washington street, Boston, for his remedy · A 1w.Jy10. sure cure.

JUST THE THING.

Boys who a Hat or Cap may need, And can't much money with them bring, Can buy one very low indeed At FENNO'S—which is just the thing; Or if they need a pair of Shoes, Which lace up neatly with a string, They 'll find them, any style they choose, At FENNO'S—which are just the thing; If they need Jacket, Pants or Vest,

A suit from head to feet complete, At FENNO'S they can purchase best, Corner of Beach and Washington street.

Herman Snow, at 410 Kearney street. San Francisco, Cal., keeps for sale a general variety of Spir-itualist and Reform Books at Eastern prices. Also Planchettes, Spence's Positive and Negative Powders, etc. Catalogues and Circulars mailed free. May 1.-tf

Agents wanted for the sale of Mrs. Spence's Positive and Negative Powders. Address, Prof. Payton Spence, box 5817, New York City. Jy3.-tf

ADVERTISEMENTS.

Each line in Agate type, twenty cents for the first, and fifteen cents per line for every subse-quent insertion. Payment in all cases in advance.

127 For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

CP Advertisements to be Renewed at Con-tinued Rates must be left at our Office before 12 M. on Tresdays.

Healing by Laying on of Hands!

DR. J. M. GRANT,

IFEC, J. J. J. A. CHECANE, THE MAGNETIC PHYSICIAN, has arrived from San Francisco, Cal., where for the last two years he has prac-ticed with great success healing by the laying on of hands. He treats successfully most chronic discases, as well as some of an acute charactor, such as Erysipelas, Rileumatism, Neu-raigia, Croup, Cholera Infantum, Brain Fever, Liver Com-plaint, and general deraugement of the system. Office, Ba South Clark street (hetween Monroe and Adams), Chicago, III. Office hours from 9 A. M. to 12 M., and I to 4 F. M. July 10.

Chicago. . Jnly 10.

TR. M. SHEERMAN R. M. SHEERMAN S now prepared to examine and prescribe for the afflicted at a distance. The assurance he gives is his wonderful suc-cess in the past. He will diagnosis diseases in person or by letter. Give name and residence of patients. All those wishing prescriptions and examinations will please enclose one dollar and stamp to insure prompt attention. Address, Granville, Licking Co., O. July 10.

Frees prints by 13 inches; 3 fonts of Types, Cases, Roller, Ink, Chase, Brass Rule, Furniture, &c., &c., all nearly new, and in good order. Price for the whole only \$30. Address, FREDERICK P. PARSONS, Enfield, Conn. 1w*-July 10.

Women as the remedy for Society's deepest wrongs; and will discuss the present system and laws of Marriage, and allques-tions concerning the vital interests of men and women, and the interests of children, presenting the real causes of physical decadence, and the conditions necessary to restoration

TERMS.

\$2.50 per year ; \$1.25 for six months ; three months (on trial) for Fifty cents.

PREMIUMS!

** Fifty kinds of Premiums for new subscribers (one and upward) on astonishingly liberal terms. The beautiful Chromo of the celebrated painting "Mamma in Heaven," price 815, given for only Ten Subscribers! A Grover and Baker 860 Sewing Machine (warranted) for only Thirty Subscribwith a choice guoong six 82.00, \$1,75 and \$1,50 Books ("Darn," "Rehecra," "What Answer ?" etc.) sent postpuid to ANT PERSON sending two yearly subscribers, with the money for the same, 85,00. A copy of "Seers of the Ages" sent, postage paid, to any person sending three yearly subscribers, with the money, \$7,50.

Write for Premium list, giving full particulars. Specimen numbers ten cents, or free to those who will procure subscribers. Address,

THE UNIVERSE, Chicago, Ill.

Late Notices of "The Chicagoan" by Prominent-Journals.

The following are two among many hundred highly complinentary notices of THE CHICAGOAN, given by leading journals :

The following are two anong mining mining on the second of the second se

o THE UNIVERSE, and including Spiritualism in its scope, is still more attractive than heretofore.

". The Universe will be sent three months, on trial, for only Fifty Cents ? July 10.

THE STUDENT'S MANUAL

MEDICAL ELECTRICITY.

MEDICAL ELECTRICITY. SHOWING its most Scientific and Rutional Application to ombinations of Lectricity, Gaivanism, Electro-Magnetism, Magneto-Electricity, Gaivanism, Electro-Magnetism, Magneto-Electricity, and Human Magnetism, By PROF. WiLLIAM WIITER, M. D., formerly of Philadelphila. This is an invaluable little book of 191 pages. It should be in every household - Price \$200; postage 12 cents. For sale at the BANNER OF LIGHT BOOKSTORE, ISS Washington street, Boston.

JACOB TODD, Healing Physician, 532 Wash-ington street, lioston. Clairvoyant examinations given. Prescriptions sent to all parts of the State. 3w-July 10.

Prescriptions sent to all parts of the State. 3w-duly 10. POR NAHANT-On and after June 8th, the fine steamer ULYSES, Capt. A. W. Calden, will leave foot of india wharf, for Nahant, daily, at 9:45 A. M. and 2:20 r. M. On Synoxy leave Boston at 10:30 A. M. and 2:20 and 5:30 P. M.; Nahant at 12 M., 4 and 6:30 P. M. Sunday fare 50 cents each way; week day fare 35 cents. Excursion tickets to Nahant and return, including admission to the Maolis Gar-dens, and conveyance to and from the boat at Nahanit, 81,00. Arrangements for excursion parties can be made with the Captaly on boarl or at the wharf. After July 4th the Ulysses will make four trips per day; particulars to be given hereafter. June 26,-4wis

PORTABLE PRINTING OFFICE for Sale.

· - ------

Special Notice.

LIGHT. BANNER OF

Message Department.

Race Message in this Department of the BANNER or List we claim was spoken by the Starit whose name it bears, through the Instrumentality of

Mrs. J. H. Conast.

while in an abnormal condition called the trance. These Messages indicate that spirite carry with them the charac-Gristics of their earth-life to that beyond—who ther for good or evil. But those who leave the earth-sphere in an undo-We ask the reader to receive no doctrine put forth by spirits in these eduma that does not comport with his or her reason. All express as much of truth as they perceive ao more. -----

The Banner of Light Free Circles.

These Circles are held at No. 158 WASHINGTON STREET, Boom No. 4, (up stairs.) on MONDAY, TURADAY and THURA-DAY AFTERNORS. The Circle Room will be open for visitors at two of dock; services commence at precisely three of clock, after which time no one will be admitted. Beats reserved for strangers. Donations solicited. Mas. CONANT receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock P. M. She

gives no private sittings.

6

Bouquets of Flowers.

Persons so inclined, who attend our Free Circles, are requested to donate natural bouquets of flowers, to be placed on the table. It is the earnest wish of our angel friends that this be done, for they, as well as mortals, are foud of beautiful flowers, emblems of the divinity of creation,

Invocation.

To the good and true of all ages, we pray; to those lights that have shone in every age, that have gleamed through the darkness of all time, we pray: Come nigh unto these mortals, ye who do continually perform the will of our Father who is in heaven, and in the earth also. Ye sa-viours, ye ministers of truth, ye holy spirits who do seek continually to perform deeds of love and holy deeds of charity everywhere; come nigh this hour unto these mortals, baths their brows with waters of truth, and refresh their spirits with words which shall give them cheer, and cause them to look beyond the present with stronger strengthen their good resolves. Come nigh unto them and them and illume all the chambers of their being; cause them togo forth ministering wherever there is need; cause them to exercise benevolence, charity, love, unto all God's children everywhere. Oh teach them to forget hatred and learn love. Oh teach them the justice that comes from God the Father, that buds and blossons sometimes in earth-life, bearing precious fruits. Of come nigh unto those who mourn, and show them that even the darkest hours of sorrow contain the subheam of four and among night buts them who doesn't the darkest hours of sorrow contain the subbeam of joy; and come nigh unto those who despair and fear concerning the other life. Teach them of that world where the soul passes at death and learns in that home what life is. Come nigh unto them, oh ye ministering spirits, whose love for earth and earthly things is great. Wash that their errors. Set up a cross in every soul, that shall point to a crown in the hereafter. For ye are in the kingdom of heaven and ye understand are in the kingdom of heaven, and ye understand that which we do not. Your faces are ever turned heavenward, while they are sometimes bowed in the dust and shadow of human ignorance. Give unto them the dews which ye have gathered fresh from the kingdom of peace, and truth, and ever-lasting joy. Amen. May 25,

Questions and Answers.

CONTROLLING SPIRIT. - Your queries, Mr.

CONTROLLING OFINIT. — Four queries, and Chairman, I am ready to consider. QUESS.—Which is the law or destiny of the hu-man being, the continued development of indi-viduality, or its loss or absorption into the great mass of spirit matter? A = -A H arr individuality is dependent upon

ANS.-All our individuality is dependent upon our education and our formation as spirits, and so far as human life is concerned, as physical beings, we can know of no individuality outside of that which is born of circumstances and the con-ditions attendant upon form. We are constantly changing our individualities. The characteristics by which we were known in times past are not the characteristics by which we can be known in the present. The child is not the old man. Not-withstanding the same spirit may have an abid-ing-place in the old man that dwelt in the child, the individuality is not the same. The child is the child, the old man is the old man-in characteristics. The theologian presents characteristics that are not found in the child. The child's the ology is the theology of Nature-simple, perfect, fresh from the hand of God. The child worships things. It sees the flower is beautiful. It loves the flower; it worships it. It instinctively sees its God there, and with child-like reverence bows down and worships. But when it comes up through the different stages of human life, its brow is shrouled with the cares and perplexities of that life; the characteristics of the child are gone. The flower has lost its beauty. It no gone. The flower has lost its beauty, longer hows down to that, but it bows down, per-haps, before the shrine of commerce. It creets another shrine whereunto to worship, and all its characteristics that belonged to it in childhood are changed. It does not hold them when it are changed. If does not hold them when it comes to mature age, but is constantly changing. As the spirit passess up through different grada-tions of matter it becomes changed, molded and remolded. "Round and round the circle runs," and at each revolution it brings out something new—retaining the old in the crucible of past things, but as constantly bringing out something new, constantly making additions; and the thing that it was as an individuality in the past, it is not in the present. Q.—Which is the better course to pursue: follow fashion, play the hypocrite, join cliques and rings, and be prosperous, having many friends, rings, and ne prosperous, naving many memory and eujoy the good things of this life, or obey conscience, reprove and ablor hypocrisy, "paddle your own canoe," and, in consequence, have few friends, be regarded as queer, unsociable, live poor and die poor? A .- So far as physical life is concerned, the former course may be preferable; but so far as the other life and eternity are concerned, the latter certainly is preferable. Quedience to conscience is obedience to all the God we can understand in this life. If we disobey conscience, violate its promptings, we commit an unpardonable sin, for which we will surely be chastised. There is no forgiveness for sin. If we make a mistake in life, the mistake gives birth to the rod that chas-tises us, and it is just as natural for the rod to fall upon our shoulders as for us to live in this natural world. We cannot escape the consequences of wrong doing. There is no Jesus of Nazareth that can ever shield us. We must pay the penalty ere we can go out free and hold our faces heavenward, saying, "I have done the best I could

William C. Biesley. Ah! how do you do? [How do you do?] I am well, quite comfortable, and I want to send a message to my folks in Alabaum. Any objection? [Not the slightest.] All right, then. I'll proceed to business. I did have some slight misglyings about coming here, but I see it is all right. [Did n't you think you would be well received?] Did n't know, sir, did n't know, My name is William C. Bresley. I am from Prattyille, Alabama. (This was said in a very loud.tone.) Oh. I forgot; you aint deaf, are you?

loud tone.) Oh, I forgot; you aint deaf, are you? The lady that just left, you know, you asked ber to speak louder, and I thought I'd speak loud enough to suit you. [She was weak, and could n't speak loud.] Well, I can. An old lady helps me to come who says she knew all about these things. She used to live-let me see-about six miles, taking it through the pine woods, from where I did. Her name is Knox. She knew you. [Oh yes, I remember.] She lived in Pembroke, N. H. H & husband used to be hangman-no, what is it? [Sheriff.] Oh yes, that is it. Well, she toted me round here, I tell you, in good shane. She was about seventy-tive years old when she was here-or seventy-six. [She must have been mear that] Yes. Well, I tell you, she is good for showing folks how to do these things. She told me I ought to come and tell my brother about this coming back business, and I am interested to do some-thing to make him live kind of natural like, kind of sensible. He is in a kind of raving way beto come who says she knew all about these things. thing to make him live kind of natural like, kind of sensible. He is in a kind of raving way be-cause the niggers are taken away, but I reckon-it's all right. We did n't know much, anyway, and as long as we had niggers, I kind of think we'd been kept down, and he better sell what he can, what he's got left, and go a little further North, where he can learn something. Tell him that, will you? [Yes, if that is your desire.] That is my desire. And old Aunt Bess, with her young ones, tell him he better take care of her. [One of your slaves?] Yes, good old critter as ever lived, and he better take care of her. Sell something—some of the pine woods, sell any-thing, sell himself. Might as well. What's the use of living the way we did? Do n't amount to anything at all. That old lady says she will help me get my message round to him. Lord knows me get my message round to him. Lord knows how; I don't, stranger, unless-well, I don't know. I reckon I can tote him up to the first market. Do your papers go down there? [They go to New Orleans and Mobile, and several places go to New Orienns and Mobile, and several places in the South.] To Montgomery? [I presume so.] Well, I reckon I can tote him up there. I don't know-I'll see. The otd.Jady says I 've got some-thing to do. Suppose I have. Time I did. [Did u't you do much on the earth?] No, I did n't, and I got hustled out, I tell you, pretty quick. The very first battle I was in, I got hus-tled out, But it's all right. [Did you get kill-ed?] Yes, I did. I did n't think I was hurt at all, till I found myself on the other side. There was two of us—one on the ground, and t'other up over it. Tell you it's kind of quick business. up over it. Tell you it's kind of quick business. Oh, Jim is my brother's name. [At what battle centrated electricity emanating from their poles?] were you killed?] I don't know what you call it, but we called the place there, Saven Pines. I kinder hung off from going into the fight, till I got pressed in, and then I went in, I tell you, I went in to win, but I won the wrong way. Well, stranger, you publish, don't you? [Yes.] And then I 've got to look after it. That's worse than selling niggers. [How many negroesdid you have?] Well, let me see: I had seventeen of my have?] Well, let me see: I had seventeen of my

own, and I reckon Jim had about twenty-two. [On a plantation?] Yes; well, we kind of specu-lated in niggers. Yes, a bad business, I know, lated in niggers. 1e8, a bad business, I know, but you get into it, and you do n't know how to get out. I tell you it's pretty hard work, where everybody owns niggers all round you, every-body buying and selling them—you do n't feel much like giving them away. Somebody will, if you do n't. I did the best I could to get'em good masters. Never sold one to a bad master not if I you do n't. I did the best I could to get lem good masters. Never sold one to a bad master, not if I masters. Never sold one to a had master, not if I knew it, for the sake of getting a high price—never did in my life. And I tell you what 'tis, I've kept 'em when it's been tight squeezing. Money was tight, and victuals was tight, and it was tight all round. I could have sold at a good bargain. I always had good niggers, but could n't always get good masters, and I never could, if a nigger come to me and said: "Oh Massa, Massa, On't sell me there. I do n't want to co there:" that

of it, and I accept the condition into which I have been forced as the very best that could have hap-pened to me. I wish my friends in the East to know that my child passed on before I did; that we are together, and are happy. It is well. They should not mourn. Say so. William C. Bresley. Ah! how do you do? [How do you do?] I am well, quite comfortable, and I want to send a message to my folks in Alabatua. Any objection? [Not the slighters] All right, then. I lipproceed to business. I did have some slight misgivings holy will. May our mission be unto those who have need. May we be able to shed holy dews of have need. May we be able to shed holy dews of instruction upon those who dwell in high places. May they forget to do evil and learn to do well. May the small volks of the angel within the soul ever be heard and ever be understood. Our Fa-ther and our Life, perfect to day as in other days, holy and true, thou strength of our weakness, thou light to our darkness, receive our prayers. Gather into thy great heart our praises, and, ac-cording to thy will, not ours, bestow thou thy blessing upon us. Ames. May 27. May 27. blessing upon us. Amen.

Questions and Answers.

QUES.-Will the time come on this earth when man will be so improved and unfolded in his understanding and acquirement of knowledge that he will live strictly in accordance with the laws of his being? when the whole human race will constitute but one great family, living in harmony, having one grand common centre of attraction (morally) around which to rally? If so, what are Nature's indications?

Ans, -- The whole human race, individually and collectively, perceive the necessity of a better condition of things physically and spiritually. And, since they are able to perceive the necessity for such a change, for such an unfoldment, it is very rational to infer that a better state of things, physi-cal and spiritual, will finally be inaugurated, even on the earth. The good time coming, so long prayed for and so earnestly expected, I believe is still in the very far distant future; but I also believe that, as the planet grows and unfolds-be-comes more perfect, more harmonious, its children will grow and unfold and become more perfect and harmonious. Just so fast as the planet grows its productions can grow, and no faster. Health is in the order of Nature; disease is out of the order of Nature. We are only diseased when we are not in harmony with Nature's best laws? Disease comes as a consequence of infringement upon law. It matters not whether we infringe upon the law knowingly or unknowingly, the consequences are the same. I believe that the human intellect is constantly rising, progressing, unfolding, becoming more and more acquainted with its own powers and with the conditions by which it is surrounded—with the laws, physical and spiritual, by which it is surrounded. And and spiritual, by which it is surrounded. And when it attains that perfect state wherein it shall be able to perceive clearly its true relations to Na-ture and Nature's God, then I believe disease will be no more. The moral will have gained the ascendant, and the good time coming, the millen-nium so long prophesied by ancient sages and seers, will have arrived. Q.—Is the light of the stars which we see con-centrated electicity empanying from their poles?

ly upon the earth if there was no corresponding light inherent in the earth. The earth attracts the rays of light from the san, and the sun in turn attracts light from the earth. All light is the resuit of motion. Electricity is a result of motion. Light has been called by some scientists the child of electricity. Well they may say, and we know, that without motion there could be no light. If this world, as a whole, stood positively still, if there was no motion at its centre or at its circum-forence charge would be no light. The charge there was no motion it its centre or at its circum-ference, there would be no light. Life, change, progress cannot exist outside of motion. Every-thing is in motion. Even this article of furniture (the table), that seems to be at rest, so far as our external senses can determine, is in motion. All its particles are in motion. The attractive, adhe-sive power is acting constantly between the atoms, holding it together as a body. There is

the South was determined, there would no nore fighting. Government would say: "If these South-ern States are determined to go, let them go." But it would seem that the spirit of an Andrew Jack-son was still alive. It would seem also that that spirit had entered into every Northern soul, and was inspiring every Northern soldier to fight. I am not sorry that I took the course I did. I am not sorry that I took the define of what I beam not sorry that I took the course I that. I am not sorry that I died in the defence of what I be-lieved was right. I am sorry that I have left friends behind mourning for me; and because I am sorry, I return, hoping to bless them in some way; hoping to cheer their lonely lives; hoping way; hoping to cheer their lonely lives; hoping to show them that there is not so great a gulf be-tween the two worlds as they have supposed; that the heaven of the departed spirit is not far off, but here, positively here. Sometimes we are so nigh to our friends that it would seem they must see us, they must hear us, they must sense our presence. But to them we are but thin air, while to ourselve more world in a transformer to be a set of the se while to ourselves we are positive, tangible reali-ties, with bodies as real as those we have laid under the sod.

•

My name, Alexander Stone. I was acting Colonel, with the rank of Major, in command of the 2d Virginia Artillery. There are ways by which my friends can reach me, as I endeavor to reach them. Now, since they may believe there is a possibility of my return, I ask that they will fur-nish me means by which I can come nearer home, and I positively assure them they shall never be sorry. It shall not add to their unhappiness; on the contrary, it shall lift the cloud and cause them to see as they have never seen before. Unstead to see as they have never seen before. Instead of mourning for me as being far off, they know not where, they shall know where I am, and how I am situated, and the great gulf will be bridged over. Thanks, sir. Farewell. May 27.

Patrick Manahan.

How do you do, sir?, It's a long time since I was permitted to look at you in this way. [Have you been here before?] No, sir; not in this way; but I was knowing you sometime ago. [You knew me?] Yes, sir; I knew you sometime ago. Faith, I think it's something like-well, I do n't know, something like sixteen or seventeen years, market is a little more then thet I do n't know know, something like sizteen or seventeen years, maybe it is a little more than that. I do n't know at all if you will remember me by my name, which was Patrick Manahan. [Where did you see me?] Where I saw you? Well, I saw you a good many times down at Spring Lane. [Did you work for me?] Faith, I worked for you. [In what capacity?] Well, sir, I was kind of a-well, I took the place of one of the hands, the porters, that was slow. He have a force and I come to that was sick. He have a fever, and I come to take his place. I was a cousin to him, a second cousin to him. And then something happened—I think it was, you was burned out. [Yes, we were.] Yes, sir; and I was turned out of my place, and I not have money to wait, so I got another chance, and not come back to you. [I had so many work for me I do n't clearly remember you.] Yes, sir; I suppose so. Well, I remember you very well, though I was only there a very short time. I re-member you very well. I remember you, too, as a very quiet man, not having much to say to us, a very quiet man, not having much to say to us, anyway. I know very well there was something done one morning, faith, I don't know what it was, but something out of the way, and some of the boys—well, they was in trouble about it— thought they would catch it; and I know very well what they said. It was the second or third morning I was there, and they said: "If we can work to Mr. White about it first it will be all speak to Mr. White about it first, it will be all right, because he will be kind of easy, and will not push it hard, you see." Then I made up my mind you was a kind of a good sort of a man. Yes, sir; and very sorry I was when I was obliged to go away. After that I went down to Mr. Rand, who kept

a bindery close by Court street; well, he was down Court street then, and I went down there; and then I worked for a Mr. Curtis, down by Exchange street. I was here in Boston a good deal. And I have a daughter and two sons, and I'd like very much to find them, and have a talk with Very much to find them, and have a talk with them. That is what brings me here. I been a good many times, and not have the power to come. I see you kind of spiritual, you know, not as I see you now. [Did you know me then?] Oh, yes, I knew you then. Well, yes, sir; but I tell you, when I was making sure it was you, I seen an old man here what seemed to know some-thing about you and I asked him if thet was come to me and said: "Oh Massa, Massa, don't sell me there. I don't want to go there." that was enough, that was enough. When I was going to sell any of 'en I always used to tell 'em all knew about the place, and if they did n't go conscience, you see, and I could n't go back on it. I'm glad of it now. I 've got I feither of us had got to go hungry it was me. I managed to get hungry myself. But then it's all owing to a kind of softness I had round my conscience, some way. They used to say I was a fool. Jim said I was a fool. "Do n't know anything—never will know anything—never make anything, anyway. You and you got more of the water than the fire. Of Lord, and such a devil of a muss. You see, all the things was thrown out, and everything was in confusion. And I got another chance; I did n't know but what, when Mike got well and come back. I'd get thrown out, and I thought I'd better take it. Oh Lord, this is a great way to come back, dressed up in petiticats. I seen many things here in my day, but I never seen anything equal to this hap. Well, now, sir, what I want is to reach my son, Thomas. I like to go to him very much, very much indeed, and my daughter Ellen, much, very much indeed, and my daughter Ellen, because they are kinder not afraid of these things. I want 'em to know about how I can come hack, and all about it, and if they are not inclined to come this way and hear about it. Let 'em ask the priest, and he knows, you see. This thing. I was told, was in the Church, oh, hundreds of years ago-been in the Catholic Church all the time. The Lord heln'am for keeping it to themselves and The Lord help em for keeping it to themselves, and the common people not knowing anything about it. The devil take 'em for it. That's it. Yes, it. The devil take 'em for it. That's it. Yes, sir; I get swearing mad here sometimes, when I hear about it. [You do?] Yes, sir; I aint any more of a saint, and pious, than I was when I was here. No, sir. There's a great many lies told about this spirit-world and the spirits-a great many lies. I don't know, lies or mistakes, or what the devil they are—a great many things not true at all true at all. What does the Church say about purgatory, and St. Peter, and about praying to the saints, and all that? What do they say? Well, I do n't know. Faith, I think it would take more St. Peters than ever was hatched to get some of the Catholics into heaven. [Have you seen any of the saints?] Faith! have I seen 'em? Yes, I seen some of 'em, and they are no better than myself. They got a title hitched to their names, but they are no better than myself. The confess-or and the confessed stand upon one plane here. [Are you sure of that?] Oh yes, sir; there's no-body more sure of it than I am. Did n't I go to confession here? Did n't I seek out a priest to confess me? and what did he are to me? confess me? and what did he say to me? Good Lord! he told me right on the start that was the business of the earth, and it was all bosh any-way, and he was no better than myself, and I must confess myself. He would n't confess me at all. He owned up to the humbug. Oh Lord! it's all a sham, anyway. Well, Mr. White, I'm very much obliged to you, and hope I may be able to do something for you, one of these days. And I hope I can find my children, and tell 'em something about this place. May 27. The Lord bless you.

my sympathies were on the Southern side. I en-tered the Southern army because I believed the Southern cause was just. I fought against the North because I believed the North sought to op-press the South. A leader of the members of that famous Charleston Convention, I believed that the time had come when the separation should take place, neaceably if possible but if not by the time had come when the separation should there to meet her. She need not fear. The change will be pleasant, and without suffering. But we do not expect her yet. Say to her it is our wish the sword and the gun. I am free to confess I that she follow her impressions with regard to a had strong faith that the South would be able to win; for I believed that when the North sew that the sword and the gin. I am free to confess I that she follow her impressions with regard to a had strong faith that the South would be able to certain good work. Be faithful concerning the win; for I believed that when the North saw that things of this life, that she may have nothing to the South was determined, there would be no more fighting. Government would say: "If these South for her. I am Frances and I wish my message to go to Mrs. Veazie, one of the patrons of your pa-per. May 27. per.

Thomas S. Stebbins.

Say that the ship "Oriole" is safe; has been Say that the ship "Oriole" is sale; has been detained on account of an accident, and she will arrive in due time, safe, and all right. Lost, you see, seven days out from Cowes. Thomas S. Stebbins, brother of the first officer. Fears are entertained for the ship. There need be none. It is safe, and will arrive in due time, all right. May 27 May 27.

Capt. William Davis.

Capt. William Davis. Boarded in good shape. All right. I acknowl-edge the compliment. Capt. Davis, sir. [That man got in before you, did he?] Yes, transacted his business and left in a hurry. [Is he all right?] Yes, he is all right, and so am I. Quartered on the same deck for awhile. [You were friends?] Friends while we were here; that is to say, we quartered here. [What is your given name?] William, from New Bedford. I was lost off Cape Hatteras about thirteen years ago. I left a wife and two little ones, and, believe me, I would be right glad to come into communication with them somehow. Now since I 've arrived within hailing distance, why not hall them in good old-fashioned style. I never was partial to taking people by surprise. Always wanted to send 'em word ahead. So in this case I come here and I propose to send my name ahead, with the proposal to anead. So in this cise i come here and i propose to send my name ahead, with the proposal to come a little nearer. I want to come into port, and do n't want to stop long in quarantine-tell my friends so-because I've got no sick aboard. My wife will understand that. I was fourteen

days once in quarantihe, and she was followed above. I of course was in a fever to get out of quarantine, but there it was. My wife said, "There'! I knew it would be so. I dreamed it." Now tell her to just be kind enough to dream that she do n't force me to stop in quarantine, be-cause I 've got no sick on board this time, and I want to come into port and communicate in good old fashioned style. Ellena, her name. My chil-dren's names, Ellena and William. I hope I shan't have to fire another gun, and hope I shall receive a good solid invitation to come nearer

home. (To the chairman.) Good-day, sir. Hoping you may have a swift passage and a good captain when you come over. May 27. when you come over.

Scance conducted by William E. Channing; letters answered by H. Marion' St. phens.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED. Monday, May 31.-Invocation; Questions and Answers; Sylvester Hunt, of Weilfleet, Mass., to his friends; Elizabeth Moore, of Concord. N. II., to her sister; Albert Wedger; Bam-uel Warren, of Midleboro', Mass. Tuesday, Jaue 1. - invocation; Questions and Answers; Simeon Wild, of Boston. to his friend, Mr. Parknurst: George William Oplethorne, of New York city. to his mother; Peter Denny, to his brother James; Emma J. Norris, of Indianapo-lis, died in Matanzas. Thursday, Jaue 3. - Invocation; Questions and Answers; Edward C. Brainard, to his father, in New Orleans; Rober; Owen, to friends in Manchester, Eng.; Aunt Ruth: Marietta S. Fogg, of Concord, N. H., to her friend Susan Davis; Read-ing by "Prairie Flower." Monday, Jaue 14. - Divocation; Questions and Answers; Earael Robinson, of Monigomery, Ala., to his children; Eliza C. Perkins, of Canandaigua, N. V., to her friends; Demis Ho-market, N. H., to her children and grandchildren; Silliman Frazier, of New Orleans, La. Tuesday, Jaue 14. - Invocation; Questions and Answers; Peliz Zolikeoffer, to his friends in the South; Aunt, Jean, to David Gilcoffer, to his forther James; Homas Leighton, of Porismouth, N. H., to his son Thomas; James Riley. Monday, Jaue 21. - Invocation; Questions and Answers; Charles Pierce; Gracie Sharland, of Boston, to her father and mother; Wills Barnabee, of Porismouth, N. H.; Alexander Sanborn, of Greenshoro' Co., Ala.; Adelaide Saver, of New York; Diennis Manahan. Tuesday, Jaue 22.-Invocation; Questions and Answers; Ricardo Betancoat, of Havana, to his portiers, Joseph and Gerard: George Cook Flauders, of Haarlem, N. Y., to his mother; Benjamin Forepaugh, of Philadelphia, Penn. Thursday, Jane 24.-Invocation; Questions and Answers; Ricardo Hetancoat, Of Havana, to his portiers, Joseph and Gerard: George Cook Flauders, of Haarlem, N. Y., to his mother; Benjamin Forepaugh, of Philadelphia, Penn. Thursday, Jane 28.-Invocation; Questions and Answers; Elem Maria Barrett, of

Gone Home:

From Natick, Mass., Ulysses G. Chamberlin, agad 3 years month and 14 days.

Under the grass where the wild flowers grow A little form has been laid low, Torn from a mother's sheltering breast, Missed, sadly missed, in the dear home nest; A little form that was cherished so— 'T was hard to lay it where wild flowers grow.

Q .- Does Spiritualism teach a day of judg ment?

A.—Spiritualism teaches that all days are days of judgment. It ignores the idea of a general judgment day, because Spiritualism knows that

we are being judged constantly. Q.—Ilas all spirit existed from eternity, or is each new being a new spirit or essence? A.—I believe that all spirit ever has had an ex-istence, as it ever will. Immortality, to me, extends not only over all the future, but over all the past. Each individuality is but the expression of the divine life through humanity. The expres-sion that is given through the dog or the horse is, the expression of the divine life through the brute creation. That which we see in the flower is to me the expression of the divide life through the brute creation. That which we see in the flower is to me the expression of the divine life through the floral kingdom. My God speaks to me through everything, and all things have a living spirit. I believe it is one essence running through all, one divine universal power pervad-ing all, and bringing all constantly higher, and still higher. Spirit, in passing through matter, changes it, but I believe the spirit itself remains intact. May 25.

Harriett Shannon.

Harriett Shannon, my name. Twenty-nine ears old. I was born in Portsmonth, N. H., but years old. I was born in Portsmonth, N. H., but I died in La Crosse, Wis. I have been gone a little more than two years. I should have said my maiden name was Young. [Can you speak a little louder?] I would, but I cannot. I had a strange fear of coming back. It was something very un-natural to me, but I wish my friends to know that I come, and that this spirit-world is nothing that I expected it was. It is a life very much like this life, only things are much more real in this spirit-world than they were here. My friends will ask if I am sorry I took the course I did in life—in going West as I did. Say, no, I am glad

anything—never make anything, anyway. You will sell niggers just where you should n't sell 'em. You could get the highest price of anybody; you have the best niggers, and you always get the low-

est." Well, all right. Tell Jim I'm all right on this side, and if he can manage to scare up one of these kind of folks I can talk to him and tell him a good many things. He had better sell, and take care of the old woman, anyway, and her young ones. If he don't, it will be a bad thing for him when he gets here. Take care of her. She stuck to him through thick and thin, and he better take care of

Good-day, stranger. Hope when you come across you will have something better than a raft May 25.

Lucy Stevens.

Lucy Stevens. Lucy Stevens was my name. Tell mother I did n't die. won't you? I am nine years old to-day. Is n't it the 25th of May? [Yes.] Well, I'm nine years old this day. I come from Georgetown, D. C., but I did n't always live there; I lived in St. Louis before I went there. My father went there for government, and we lived in George-town. Tell mother I've been crowned with flowers to-day; and tell her I live with Aunt Snsie and Lizzie-both of 'em-and it's my birth-day, and I was crowned with flowers. And tell them I've seen Uncle Charlia here too. He was them I've seen Uncle Charlie here too. He was killed at Fort Fisher. What do you suppose he said when he first saw me? [I do n't know.] He said, "Where in the name of all the fairies did you come from?" He did n't know I was come,

you come from?" He did n't know I was come, you see. I had inflammation of the lungs, and died pretty quick. Tell father I want him to go to some place where I can talk, and then I shall come. [To some good medium.] Yes, and Uncle Charlie wants to come, too. He says tell mother that the watch—his watch—was taken (he is sorry to say it) by one of his—comrades. They supposed the rebels stole it, but they did n't. He is very sorry to say it, and he hopes, if he sees my message, he will have "a soft place in his conscience," and will have "a soft place in his conscience," and send it to mother. He shan't tell his name, be-cause that would be doing evil for evil. He is better in future. Good-by, mister. May 25.

Scance conducted by William E. Channing; letters answered by H. Marion Stephens.

Invocation.

Oh Sacred Presence, nameless and perfect, yet having all names and living through the imper-fectness, of human life; thou Divine Presence that illumines our souls, and beckons our feet out of darkness into light; thou who art teaching us to walk in wisdom's ways: thou who doth chastise us when we make mistakes in life, that we may learn the better way; thou who art ever nigh unto us, whether in life, or in what we call high unto us, whether in life, or in what, we call death; thou Great Spirit; thou Infinite Life, re-ceive our prayers, accept our praises, and teach us how to praise and how to pray. Thy holy guardianship we recognize; thy smile we behold in the faces of these fair, blossoms, (referring to a bouquet on the table.) Thy holy spirit sheds its dews ever upon us, and we are forever within the arms of thy layer. day, sir. within the arms of thy love. In our weakness we pray for strength; in our ignorance we pray for wisdom; in the darkness of our night of error we pray for truth. Oh, fold us closely around with thy mantle of light. Shed the beams of thine everiasting knowledge upon us, quicken-

A.—The use is born of the necessity, exists in the necessity. From the fact that the planet Earth grows, strives, all its productions must grow, must strive. The earth itself demands that you shall desire to progress, and you cannot help it. You revolve upon a mental and physical axis, in consonance with the earth, and you can-

not, by any possibility, cease atriving, however much you may say you will. There is an inherent lever that lifts you whether you will or no. May 27.

Thaddeus Stevens.

Mr. Chairman, notwithstanding I have visited you quite recently. I must again beg your indul-gence for a few moments, while I briefly answer a question which I have been carnestly desired to return here and answer. My friends say: " In a recent article appearing in the Banner of Light, purporting to be a message from yourself, you not only have been impossible, but, could it have been, it would have been one of the worst things that could have befullen the pation. If that sen-timent was uttered by yourself, please tell us why impeachment was an impossibility, and why it would have been one of the worst things that could have befallen the nation." To be brief, it would have been impossible to have impeached Andrew Johnson, or to have convicted him of the Andrew Johnson, or to have convicted him of the high misdemeanors that were laid at his door, he-cause he was forced into the position he occupied by the great congress of spirits who possess a very large power over the destines of this nation. They foresaw, from the beginning, what the end would be, and all the little minutize that would go to fill up the case. Therefore they saw that such a course would be taken toward Mr. Johnson, and they provided actine it and provided so liberally they provided against it, and provided so liberally and so perfectly against it that there was not pow-er enough in this nation to thwart them. It was plain to be seen from the splritual side, but noth-ing but a dim shadow from the earthly side. It would have been one of the worst things that would have been one of the worst things that could have befallen the nation, for this reason: 'All foreign powers are leveling their glasses just now toward America. Some of the greatest of these foreign powers had predicted the downfall of this republic at the close of the civil war. Had Mr. Johnson been convicted—had the plans been carried out that I in my earthly life fought so earnestly for, we should have lost caste and place, as a nation, with foreign powers, and should thereby have become exceedingly weak as a nathe breast of Columbia, and it would, in my opin-ion, have been short and swift in its work. An-drew Johnson was not convicted, not because he was not guilty, but because it was not best for the ation that he should be convicted. Because the time has not yet arrived for this republic to lay off her republican robes and don those of the one man power—I say that time has not come, there-fore Mr. Johnson was not convicted. If I have not made my position plain to my political friends, I desire that they will call upon me again, stating wherein I have failed to make my subject and my position clear, and I will return again and en-deavor to do better. Thaddeus Stevens, Good-

Alexander Stone.

May 27.

In the second year of the rebellion I entered the Confederate service. I had graduated from West Point about two years before the breaking out of the war. I was a native of Obio. I had lived some twenty-two years in Virginia, consequently

Emma Hardinge Ranney.

I want to say that my name was Emma Har-dinge Ranney, and I've been gone eight years. And I want to tell my father and mother that when Mrs. Hardinge comes here I shall be able to give them some beautiful manifestations in her presence. I do n't remember much about this life; I do some, but I don't remember much. I've been out to see Mrs. Hardinge and her mother, and she is coming to this country, and I've er, and she is coming to this country, and 1 ve been learning how to use her, and I shall be able to when she comes. I live here with my grand-mother Ranney. She was a Quaker lady. She says I lived in Newton when I was here. Good-by. May 27.

Frances Tenney.

14.1

In a better home, all bright and fair, In a better home, all bright and fair, Is the spirit that used that form to wear; And singing sweetly among the blest, The voice that is missed from the dear home nest. We can trust our fulle in angel care, And by and by we'll rejoin him there. H. C.

Sixth National Convention, or the American

Sixth National Convention, or the American Association of Spiritualists. To the Spiritualists of the World: The Board of Irustees of the American Association of Spirit-ualists have made arrangements for holding the Sixth Annual Meeting at Kremilin lial, in the city of Buffalo, State of New Yerk, commencing on Tuesday, the thirty-first day, of August, at 10 o'clock in the morning, and continuing in session until Thuraday, the second day of September. We therefore invite each State Organization to send the same number of Delegates that they have Representatives in Congress; and each Territory and Frovince having an organ Ized Society, is invited to send Delevates according to the number of Representatives; and the District of Columbia to send two delegates-to attend and participate in the business which may come before said Convention. By direction of the Board of Trustees. HEERT T. CHILD, M. D., Secretary, 634 Race street, Philadelphila, Pa.

The Second National Convention of the Friends of the Children's Progressive Lyceum.

The Second National Convention of the Friends

 of the Children's Progressive Lyceum.
 Pursuant to adjournment of the First National Convention of the Friends of the Children's Progressive Lyceum, the Second Annual Meeting will be held at Kremlin Hall. In the Uity of Bullalo, state of New York, immediately after the adjournment of the Sisth National Convention of Ppiritualists, on Thursday, the second day of September, 1869, at 10 ° clock in the morning, and to continue in session from day to day until the business of the Convention shall be accomplished.
 We therefore invite each Progressive Lyceum on the Continuent to send taw of the Convention shall be accomplished.
 We therefore invite each Progressive Lyceum on the Continent to send taw Delegates, and an additional one for every fifty or fractional fifty ever the first fifty members; and each Ustate Organization is send as many Delegates, as they may have Representatives in Congress; and each Local Organization, where there are no Lyceume, is invited to send two delegates.
 Man F. Davis, President, Huxnr T. Chitto, M. D., 'See'y, 'Orange, N. J. 634 Race street, Philadelphia.
 In behalf of the Board: Dours M. Fox, Michigan, Mion Aze, R. Syrort, Tensylvania, George HASKEL, M. D., Illinols, MAR A. SANBORN, Massachusetts, Cons. I. V. DANBELS, Louisiana, NETTEM, PEARE, Maryland, GEO, B. DAVIS, District of Columbia, ELIF, BROWN, Indiana, POTT & GAGE, New Jerrey, CLEMENTINK AYERLIL, New Hampshire, C. M. MURA, Wisconsin, HANNAT F. M. BROWN, Illinois, Joint H. CURNER, Massachusetts, CONFELIUS B. CAMPBELL, New Jersey.

Camp Meeting on the Cape.

Camp Mceting on the Cape. A Spiritualist Camp Meeting will be held near Harwich Centre, Cape Cod, in Nickerson's Grove, (oak and maple) one of the finest in the State, about half the distance from Har-wich Centre depot of our last year's meeting. The meeting will commence July 20th, and closs on the 25th. All those at-tending the meeting will be furnished with a free pass home over the road by the Committee. We cordially invite Spirit-ualists 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. The Committee have made ar-rangements with R. A. Lothrop, of Harwich, to provide re-freshments, board and lodging on the ground on reasonable terms. Per Order Committee, Loan KELLET, Dennisport,

	DOAN KELLEY, Dennisport,
	W. B. KELLEY, Harwichport.
	GILBERT SMITH. "
	E. DOAN, JR.,
	GEORGE D. SMALLEY, "
•	ZABINA SMALL, "
	HEMAN SNOW, Dennisport,
	CYRUS HOWES, East Dennis,
	ISAAC KEI1H, West Sandwich
	NATHAN CROSBY, Brewster,
	B. G. HIGGINS, Eastham,
	AMASA SMITH, Provincelown
	Mus. J. LOTHROP, Hyannis,
	MRS. A. BURGES, Harwichport
Harwich, Mass., June 15th.	1950
warms a second an energy a must statute	1003.

Grove-Meeting.

Frances Tenney. A few words for my mother. I would say to her that her every breath is guarded by those A forve Meeting of Spiritualists will be held at Plymouth. Wis. on the Sheboygan and Fond du Lac Railroad, on the 10th and 11th of July. Come, everybody, to the great meeting. Able speakers will be present. Per order Committee.

BANNER OF LIGHT.

Mediums in Boston.

MR8. A. C. LATHAM, MEDICAL CLAIRVOYANT AND HEALING MEDIUM, 292 Washington street, Boston. Mrs. Latham is eminent-by successful in treating Humors, Rhoumatism, diseases of the Lungs, Kidneys, and all Billouis Complaints. Parties at a dis-tance examined by a lock of hair. Price \$1,60. 4w-June 19.

DR. MAIN'S HEALTH INSTITUTE,

AT NO. 226 HARRISON AVENUE, BOSTON. THORE requesting examinations by lotter will please en-close \$1.60, a lock of hair, a return postage stamp, and the address, and state sex and age. 13w-July 3.

JULIA M. FRIEND,

MEDICAL CLAIRYOYANT, Office 120 Harrison Avenue Examination \$1,00; by ic ck of hair \$2,00. Medical pre-scriptions put up and sent to all parts of the country. July 3.

July 3. DR. JAMES CANNEY CHESLEY, No. 16 Balem street, Boston, Mass., Eclectic and Magnetic Phy-sician, cures mind and holy. Dr. C. is eminently successful in treating those who are called insano; cures strange feel ings in the head, fits, and all disease of the lungs, liver, kid-meys, the strange from impurity of the blood, disordered nerves and which arise from impurity of the blood, disordered nerves and want of magnetism. Those requesting examination of diseases, business, or anything by letter, from Dr. C., or Mrs. Sitckney, will please enclose **81**, stamp and lock of hair, also state sex and age. If you wish to be come a medium of note, call on Dr. C., the great healer and developer of clairvoyance. De-veloping circles Monday and Friday evenings. MR8. 6. J. STIOKNEY, 16 Salem street. Medical and

Weioping circles alonaay and Frany evenings. MIRS, S. J. STIOKN EV, 16 Salem street, Medical and Business Clairvoyant, examines and prescribes for persons at any distance, by a lock of hair. Sho is also a test medium; the spirit of your friend takes control and talks with you about the affairs of life. Circle Monday and Friday even-ings. 10°-July 10.

LAURA H. HATCH will give Inspirational LJ Musical Séances every Monday, Wednesday, Thursday and Friday evening, at 8 o'clock. No. 10 Appleton street, first house on left from Berkeley, Boston, Mass. Terms 25 cents. July 10.-1w*

A HODGES, Test Medium, holds circles Sun-A day and Wednesday evenings at 74, Thursday 3 P. M. Those requesting examination by letter should enclose lock of hair, return postage stamp, and state say and age. No. 36 Carver street, Boston. I we July 10. MARY M. HARDY; Test and Business Me-ters answored by enclosing \$2,00 and two red stamps. Circles every Thursday evening. Admittance 25 cents. May 15.-15w*

May 15.-15** MISSES SEVERANCE AND HATCH-ITALACS, TSST AND BUSINESS MEDIUMS. Medical exam-inations given. No. 269 Washington street, Boston, room No. 6. Hours from 9 to 12, and 1 to 6. MRS. L. W. LITCH, Trance, Test and Heal-ing Medium, has taken rooms at 97 Budbury street, sec-ond door from Court, room No. 18. MRS. M. A. PORTER, Business and Medical Maring Street, Boston. Sust-Jung 28. Califrovant. A cure for Catarrh and Headehe. No. 8. Lagrange Street, Boston. Sust-Jung 28.

SAMUEL GROVER, HEALING MEDIUM, No. Is Dix FLAGE, (opposite Harvard street.) 13W*-July 3.

MRS. GRIDLEY, Tranco and Test Business Medium, at 44 Essox street, Boston, Mass. 4w*-Je, 18/

HATTIE E. WILSON, Trance Physician, No. 36 Carver street, Boston. Iw-July 10, 4

Miscellaneous.

NEW MUSIC. Sougs and Choruses for Spiritual Meetings and

Circles.

With Rosebuds in my Hand; or, "Birdie's"

Spirit Song (with Chorus).

Poetry composed in spirit-life by Anna Cora Wilson, (dedi-cated to Mr, and Mrs. L. B. Wilson,) and readered by Miss Lizzie Doten. Music by John P. Ordway, M. D.

Allsic by John C, Ortway, M.,
 "With rosebuds in my hand, Fresh from the Summer-Land, Father, I come and stand Close by your side.
 You cannot see me here, Or feel my presence near, And yet your 'Birlle' dear Never has died."

Come, Darling, come to the Spirit-Land.

Song and chorus. Poetry and music by John P. Ordway, M. D

"I'm in the spirit-land, my child, Happy in thinking of you; I'm with you now in spirit, darling, Angels are with you too: Angels watching, angels singing, Come, darling, come to the spirit-land; Flowers of gold wo now are wreathing, Come, darling, come to the spirit-land."

Something Sweet to Think of.

- Song and chorus. By John P. Ordway, M. D. "Something sweet to think of, in this world of care, Though dear friends have loft us, they bright spirits are; Romething sweet to dream of-hark i the angels say: Call them not back again, they are with you overy day."

The above beautiful pieces are some of Dr. Ordway's best compositions, and will have an immense sale. Each can be used as a song, if desired. Price 30 cents each, sent post-paid.

O'er Graves of the Loved Ones Plant Beauti-

ful Flowers.

Song and chorus. By John P. Ordway, M. D. Price 50 cents.

Price 35 cents; postage free.



Rew Books. Reto Books. An Original Book! **MEMORANDA** NEW EDITION. PERSONS, PLACES AND EVENTS. MAN AND HIS RELATIONS. KMBRACING ILLUSTRATING THE INFLUENCE OF THE AUTHENTIC FACTS, VISIONS, IMPRES-BIONS, DISCOVERIES MIND ON THE BODY, THE RELATIONS OF THE FACULTIES AND AFFECTIONS TO THE URGANS AND THEM PURCTIONS, AND TO THE ELE-NEATS, ORDETS, AND THENORENA OF THE EXTERNAL WORLD. 11 Magnetism, Clairvoyance, Spiritualism. BY PROF. S. B. BRITTAN, M. D. ALSO Quotations from the Opposition. TABLE OF CONTENTS: The Tenant and the House: Electro-Physiological Discover less: Circuitation of the Animal Fluids; Conditions of Vital Harmony; Physical Causes of Vital Derangement; Voluntary and Involuntary Faculties; Influence of the Passions on the Sveredons; The Mind as a Destructive Agent; Renovadon Powers of the Human Mind; Mental and Vital Powers of Re-distance; Evils of Excessive Proceeding, Mental Lectrotyp-Ing on Vital Surfaces; Influence of objects and ideas upon the Mind and the Morais; Belations of Mind to Personal Beauty; Reintions of Mind to the Character of Odspring; The Senses and their Functions; Psychometric Preception; Philosophy of Faschation; Animal and Human Magnetism; Magnetism as a Therapeulic Agent; Huportance of Magnetism in Surger; The Phantom Creation; Psychological Hulmention; Montal Telegraphing; The Faculty of Abstraction; Philosophy of Steep; Psychological Mysterles of Sheep; Inspirations of the Living; States Resembling Death; Philosophy of Inspirations of the Living; States Resembling Death; Philosophy of Inspirations (Inter Living; States Resembling Death; Philosophy of Inspirations of the Living; States Resembling Death; Philosophy of Prisechartico, Rational ator which; Statural Evidences of Innortality. The One elegant volume, 8vo, inteel faid paper-extra vel-Immetoit boards-with Steel Engraved Portrait. Price \$4,00, postage 40c. For sale at the BANNER OF, LIGHT BOOKSTORE, 183 TABLE OF CONTENTS: BY ANDREW, JACKSON DAVIS. WITH AN APPENDIX, Containing Zschokke's great story of Rortensia vividly partraying the wide difference - between the ordinary state and that of Clairvoyance. PRICE \$1,50-POSTAGE 20 CENTS. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston. NEW LONDON EDITION. SUPRAMUNDANE FACTS IN THE LIFE OF Rev. Jesse Babcock Ferguson, A.M., L.L.D., postage 40c. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston. TWENTY YEARS' OBSERVATION FOOTFALLS ON THE Preternatural Phenomena. WITH Narrative Illustrations. By ROBERT DALE OWEN formerly Member of Congress, and American Minister to Naples. FDITED BT T. L. NICHOLS, M. D., Author of "Forty Years of American Life," "Biography of the Brothers Davenport," &c., &c. Naples. PREPACE.—List of Authors Cited. BOOK I.—PERLIMINARY. Statement of the Subject Cited; The Impossible; The Miraculous; The Improbable. BOOK II.—TOUCHING CERTAIN PHASES IN SLEEP. Sleep in General; Dreams. BOOK IIB—DISTURBANCES POPULARLY TERMED HAUNTINGS. General Character of the Phenomena; Narratives; Summing P. We have just received a supply of this very interest ng work from the nen of one the ablest writers of the day. which we can furnish our patrons at a greatly reduced price. Up. HOOK IV.—OP APPEARANCES COMMONLY CALLED APPARE-HOSS. Touching Halluchation; Apparitions of the Living; Apparitions of the Dead. HOOK V.—INDEXTROSS OF PERSONAL INTERPREENCES. Re-ribution; Guardianship. HOOK VI.—THE SUGGESTED RESULTS. The Change at beath; Conclusion; Addenda to Tenth Thousand; Appendix; index; Price 8.155, nostage 25 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston. THE "NEW ENGLAND TRAGEDIES." BY HENRY WADSWORTH LONGFELLOW. Tills heautiful poem makes 159 pages: is elegantly printed on tinted paper and bound in a substantial manner. Fis-teen thousand copies have already been sold. The true spiritual idea is embedded in the work, as the fol-lowing extract will show: Index. Price 41,75, postage 25 cents. For sule at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston. A NEW EDITION. ng extract will show: "Some men there are, I have known such, who think That the two worlds—the seen and the unseen, The world of matter and the world of spirit— Are like the inemispheres upon our maps, And touch each other only at a polst. But these two worlds were not divided thus, Nave for the purposes of common speech. They form one globe, in which the parted seas All flow together and are intermingled, While the great continents remain distinct." CHRIST AND THE PEOPLE. BY A. B. CHILD, M. D. CRAFTER L.—"The great Moral and Religious Changes of the Simeteenth Contury." Chap. 11.—"Smerhices." Chap. 11.—"The Laws of Men." Chap. 11.—"The Laws of Men." Chap. Y.—"The See saily of Sin and its Uses." Chap. Y.—"The Necessity of Sin and its Uses." Chap. YI.—"The Necessity of Sin and its Uses." Chap. YI.—"The Necessity of Sin and its Uses." This book should find its way to every family. The views of the book are new and starting, but its position is fundament-al, and will doubtics be maintained when assalled, as it must be for the theory who yet five in the sphere of seldshness and bigotry. by further with the second sec An Extraordinary Book enceived goodness everywhere in morals and religion, are withering. Through sacrifice and shit shows the open gate of neaver hor every human being. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston. BY ANDREW JACKSON DAVIS ENTITLED, A STELLAR KEY TO AS DISCOVERED IN THE DEVELOPMENT AND STRUCTURE OF THE UNIVERSE. SUMMER-LAND. THE THE UNIVERSE: PART I. ILLUSTRATED WITH DIAGRAMS AND ENGRAVINGS THE SOLAR SYSTEM, Laws and Methods of Its Development ; OF CELESTIAL SCENERY. V EARTH, History of its Development : Price \$1; postage 16c. Liberal discount to the trade. For sale at the BANNER OF LU;11T BOOKSTORE, 158 Washington street, Boston, A NEW SCIENTIFIC WORK. EXPOSITION OF THE SPIRITUAL UNIVERSE, вү 🖌 **PROF.WILLIAM DENTON.** Given inspirationally by MRS, MARIA M. KING. Given inspirationally by Mits. MARIA M. KING. This work is one of the most important contributions to the spiritual and physical science that has yet been made by any modern seer or secress. All sincere Spiritualists should have a copy of the work, and give it a carculu study, for it will not bear a hasty reading, like a sensation novel. The book con-tains 327 nearly-pricted pages. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston. ENTITLED LECTURES ON GEOLOGY, The Past and Future of Our Planet. Price \$1,50; Postage 20 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston. SEXOLOGY AS THE UNDERHILL ON MESMERISM, WITH IMPLYING CRITICISMS ON ITS OPPOSERS,

Social Organization and Government,

By Mrs. Elizabeth Osgood Goodrich Willard,

Dreaming of Home and Mother: Song and chorus. Poetry and music by John P. Ordway, M. pecu life:

and at the present time. WILLIAM WHITE & CO., Publishers and Booksellers, 168 Washington street, Boston, Mass. is a growing demand BUST OF ANDREW JACKSON DAVIS.

Childred Sources and humbuggers, with practica A ND a review of humbugs and humbuggers, with practica instructions for experiments in the science—full directions for using it as a remedy in disease—how to avoid all dangers, the philosophy of its eurative powers; how to develop a good clairyoyant; the philosophy of seeing without eyes. The proofs of immortality derived from the unfoldings of mesmer-sim—evidence of mental communion without sight or sound, between bodies far apart in the flesh—communion of saints, or with the departed; by Samuel Enderhill, M. D., L. D., lato Professor of Chemistry, etc. Price \$1.3k; Postage 12c. For sale at the IANNER OF LIGHT BOORSTORE, 158 Washington street, Boston.

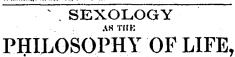
. . .

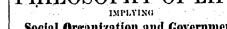
BOUNDARY OF ANOTHER WORLD.

PRICE, \$1,25...........POSTAGE 16 CENTS.

THE PRINCIPLES OF NATURE,

Being a concise exposition of the haws of universal develop-ment, of origin of systems, same, planets; the haw governing their motions, forces, etc., Also, a history of the development of earth from the period of its first formation until the pres-





\$20 A DAY TO MALE AND FEMALE

FOR CHRONIC DISEASES. " 23 HABBISON AVENUE, ONE DOOR NORTH OF BRACH STREET,

Diseases and maladies cured that are considered hopeless. A cordial invitation to come and be heated, "without money and without price," to all who are not well able to pay. Dr. N. will usually be at his home in Newport, R. I., Satur-days and Sundays. July 3.

SOUL READING, Or Psychometrical Delineation of Character.

existence. Every Machine is warranted to be perfect. Try one. Cir-culars sens on application. Manufactured by the KNIFFEN M. M. CO., June 5.—6w Worcester, Mass. **DRUNKARD**, **STOP**! C. BEERS. M. D., 25 Decatur street. Boston, Mass., which cures all desire for strong drink. Particulars may be learned by sending a stamp for circular. Thousands have been cured. 3w-July 10.



EDITORIAL CORRESPONDENCE.

8

CHICAGO.

In the office of Bro. Jones, of the Religio-Philosophical'Journal, we find the papers and the news to put us once more in the line of literary and religious travel, after a few weeks of hard labor and retirement among the vines and fruits of Egypt. We are glad to learn that Bro, Jones and his paper are prospering and keeping pace with the general march of our cause. The people of the West begin to feel the permanency of the Religio-Philosophical Journal, as they long have of the Banner of Light, and to realize that we are colaborers in a great cause where the harvest is abundant and laborers few. We are glad to witness its success, and congratulate our brother on his reward for a deserving perseverance and industry. The interest and circulation of the Banner of Light increases with it, as do the convertato our glorious truth. There are an immense number of Spiritualists in Chicago, but a great want of harmony and concert of action. The Lyceum, we learn, is harmonious, and in it all personal bickerings are left out, as they ever should be from all meetings and circles, and however much we differ from our friends, we think they should also he left out of all published matter.

Chicago is strongly marked with intellectual ability and personal prejudice, and they manifest themselves in some half a dozen radical papers and local writers for others, who could not get into any of the home circles of the radical family of inharmonious periodicals. Agitation is the life of intellect, and discussion brings out the truth, so there is hope of Chicago.

We also found our sister Lou. H. Kimball and her glorious little Lyceum Banner quietly marking out the development of the children who are so fortunate as to take the Lyceum Banner. We are ashamed of the meagre support given this excellent children's paper by the families who need it and are able to have it. If it was a worthless toy that cost one dollar, thousands of families would buy it that cannot spare a dollar for a paper worth one hundred such toys for any child whose mind is opening to the truths of nature, religion and science. Even the Lyceums, where enough could be easily collected from the visitors to get many copies to distribute among the children, neglect this important duty, and the paper has not one-fourth the circulation it deserves and does not accomplish one-tenth the good it could and would do if properly sustained.

We also found the Rostrum still heartily kicking against the Orthodox pricks, and determined to battle on one more year at least, hoping for better support and more interest from those who need and can afford to read its excellent articles. It has done much service in the battle-field of reform. and we are glad it does not throw up its commission and retire on half pay from active, service, The other radical papers in Chicago are in a chrysalis state, or just trying to become butterflies, and we will wait till their wings are stretched before we notice their colors-Agitator, Sorosis, Universe. &c.

INDIANA SPIRITUALIST CONVENTION.

The following dispatch to the Chicago Tribune, as a note of the first day's proceedings of State Convention of Indiana, shows the signs of progress in reporters and the press in noticing the distinguished individuals that are so rapidly identifying themselver with the cause of Spiritualism:

INDIANAPOLIS, June 17 .- The Spiritualist Convention met in this city to night. About one hundred persons were present. The Secretary reported that five new societies had been rd.led during the past year, and that there would be delegates present from at least twenty societies to-morrow.

Calls were made for spee hes. Prof. T. B. Tay-lor, of the Northwestern Farmer, excused himself from speaking. He had not had time to examine the subject, but believed in Spiritualism. He did not dealer to identify himself with this conven-

Hon. David McDonald, United States District Judge for Indiana, followed. He had examined the phenomena, and was a believer. He had conmany noted mediums, and conversed with old friends through them; had spoken to spirits of his departed friends, and recognized their voices; conversed intelligently about matters that had almost passed from his memory, and of which no living person except himself knew anything The convention will go to work to-morrow in earnest. A number of the best mediums in the country are expected to be present, and it is ex-pected that a thorough investigation of Spiritual-ism will take place at the convention. It meets to-morrow, and again on Saturday, closing Saturday evening. We were sorry to be unable to reach either the State Convention of Indiana or Michigan, but learn that both were complete successes, and gave the best of evidence of the progress and prosperity of the cause. We shall expect to see full and able delegations in the National Convention from the Western States which have organizations, and trust all will come together prepared to improve and perfect the National Organization and make it practical, useful, and acceptable to all honest. earnest and devoted Spiritualists throughout the country. Local societies are rapidly organizing, and States are forming in line and perfecting their organizations, and we hope some great and good results may yet be realized from these germs of organic power, however prematurely started.

who were at the horse race, with many others, were attending a Roman Catholic Convention, Willis, Nettie Pease, Mrs. Slade, Col. Fox, Bro. Fishback, and many others of our excellent laborers in the harvest-field, and enjoyed one of those excellent feasts of which we have been de-Stebbins gave the audience an account of the tremely interesting and instructive. The speakharmonious, instructive, and highly appreciated acknowledgment while waiting for the cars. by the large audiences, of which many came a

Opinions of the Press.

long distance.

From the New York Anti-Slavery Standard. TALE OF A PHYSICIAN; OR, THE SEEDS AND FRUITS OF CRIME. By Andrew Jackson Davis, 325 pp. Boston: William White & Co.

One of the important lessons which men and women most need to learn is the relation of the law of bergditary descent to the happiness and progress of mankind. Ignorance and disregard of this law on the part of parents perpetuates, from generation to generation, the types of unhap-py organizations of men and wemen in whom the criminal tendency is most strongly marked, men and women who seem to have been mortgaged from their cradles to prisons and the gallows. The time will come when the doctrine of right-generaconscience and common sense will do their perfect work in connection with human offspring, as already with the more intelligent husbandman in the rearing and improvement of domestic ani-

In this latest book by Mr. Davis, startling and tragical in its character, it is shown how in the delicate embryo human being the seeds of crime are planted, how in childhood and after life they flower out and ripen into a criminal harvest. In his introductory, Mr. Davis says of the strange, startling and tragical events with which the book abounds, that they "are, even to the minutest de-tails, founded upon facts, with only a thin veil between the reader and the real characters whose temperaments, circumstances, temptations, virtues, vices and crimes are herein truthfully re-corded." He was many years ago brought to a vivid consciousness of these events in a most revivia consciousness of these events in a most re-markable manner, through the medium of clair-voyance. In another volume, "The Present Age and Inr er Life," (pp. 259-265) he gives the details more fully of this wonderful experience. We will attempt no outline of the story as such, but refer our readers to the book itself. While trime con-tinues as a present to flourish and social disease tinues as at present to flourish, and social disease tinues as at present to hourish, and "social disease to prey so destructively upon the vitals of society, this book, as a timely warning and as a welcome beacon-light indicating the better way, cannot but do great good in the proportion that it is cir-culated and read. It is not a pleasant book to read. Some of its pictures and revolations are shocking. We could wish that some of the pro-fune and rule avareasions of the worst character fane and rude expressions of the worst characters might have been omitted. There is much some teaching ingeniously interwoven in various chanters.

Concerning home life we quote? "A country of true homes, is a country of true greatness. A strolling gipsy life is the life of degradation and brigandage. The heart needs sheltering even more than the body. So a false, heartless place in which to dress, eat, sleep, work, fret, swear, fight and debauch, is the house of sin and the gota of bell. Bobold little obliders incofret, swear, fight and dehauch, is the house of sin and the gate of hell. Behold little children, inno-cent infant girls, and innocent haby boys, born and reared in such hideous places! Not one sweet memory to bind the soul to the saving in-fluences of home! Not one fond thought of a holy mother, not one recollection of loving words spoken in the tranquil peace of a home of love, not one tie too deep for words! No, wretched wanderer! go out into the horrible battle of life-cut your own way through the savage wilderness -every one for bimself! Alas, this is the reign of terror, the struggle of tatterdemallons and soof terror, the struggle of tatterdemailons and so-clal savages, the battle of hungry tigers in the human forest, the bloody tragedy of an unpro-tected, homeless life between the womb and the tomb.

"Oh, ye who live in true, loving, saving homes, shed tears of pity and curse not, for ye little know the temptations of those who live in huts, hovels, dens, cabins, attics and holes of crime. Ye have not the faintest gleam of their hardships. They do not themselves know that they are breeding and sowing broadcast the seeds of nameless miserles. They never felt the fertilizing love of fond mothers and sisters and brothers. Their appe-tites were never fed by the delicate dainties of affection. They never know anything of a holy place where the thoughts and feelings of the selfish world were sometimes not permitted to enter -where, in the mysterious sanctuary of home, they all shut out the tumultuous world for an hour, and together inhaled the sweet humanizing

ings, the Spiritualists continuing theirs, and those the practical application of great moral truths. In her note to the reader the author says her book embraces a combination of facts and fancies -facts-from the field of her experience and that which called in its devotees from a large district of others, and fancies wherewith to connect and of the surrounding country. At the anniversary clothe them. The book contains 255 pages, and is meeting we met George H. Stebbins, F. L. H. sold by the above publishers for \$1,25; postage 16c.

Moses Hull's Book-A Letter from his Brother in regard to it.

DEAR BROTHER MOSES-Some time ago I reprived by business for the past two years. Bro. ceived a copy of your work, "The Question Settled," but I was very unwell then, and since I free religious meeting in Boston, which was ex- commenced getting better I have been so constantly on the wing that I have not had time to ing, singing, improvisations and inspiration were acknowledge the receipt of it; indeed, I write this

I should be the last one to fatter where it is undeserved, but I must say I regard your book, so far as the Bible is concerned, a perfect success. I do n't know how I should go to work to make an improvement on the work. I can see nothing in it that I would leave out, and from a hasty perusal there is very little out of it that should be in it. "Planchette, the Despair of Science," meets and refutes, with its phenomena and arguments, the arguments from the scientific world. But a great vacuum has been left in the theological world, which has been filled by your book. These two books effectually tie up the hands of the doubting Thomases of this dispensation.

Every pulpit in the land is thundering forth its invectives about the infidelity of Spiritualists; but this book demonstrates that the authors of these ecclesiastical calumnies are the real infidels-that Spiritualism accepts the phenomena, and whatever is good of the Bible-whilst the Church feeds upon the husks and rejects the spiritual teachings of the Scriptures. The people are ready to embrace Spiritualism as fast as they are convinced that whatever is moral or spiritual of the Bible is not rejected by Spiritualists.

My short experience as a missionary has convinced me that there is no other way to reach the ear of the Church, except through the channel of their oracle, the Bible; and when you once convince them (which this work cannot fail to do) that there is no difference between modern Spiritualism and ancient Christianity, they are ready to accept Spiritualism.

Your argument in the second chapter, showing that Spiritualism is only passing through what every good new system passes through-an era of calumny, which fully demonstrated, by your reference to the calumnies heaped upon Jesus and Paul, that Orthodoxy was then just what it is eighteen centuries this side of that-time-ever ready with its many tongues to charge them with infidelity, blasphemy, (and I don't know but you might have added free love-Luke Ni: 37-46;) must certainly appeal with a great deal of force to every reader. But I must not attempt to point out some of the good features of this book, for I have not room in this letter, and I do not, know how to select.

I wish we had the means to print this book in a cheap form and send to every elergyman in the land. As fast as our friends learn the character of the book, I am certain they will want two copies-one to read and the other to lend. But I must close. Success to you in this noble cause. Your brother in this warfare,

DANIEL W. HULL.

Kendallville, Ind , June 233, 1869.

Annual Grove Meeting.

We have adjourned our Annual Grove Meeting, formerly held at Three River Point, to a beautiful grove on the west side of the Oswego River, opposite the village of Pheenix. Distance from the old grove, about two miles north. Our speaker is to be Austen E. Simmons, of Woodstock, Vt. He spoke for us two years ago, and the people were so well pleased with him they have decided to have him again. Our meeting always commences on the last Sunday in July. ORRIS BARNES. Clay, Onondaga Co., N. Y., June 25, 1869.

South Framingham Picnic.

POSTFONEMENT OF THE SPIRITUALISTS' UNION PICNIC AT HARMONY GROVE.

On account of the severe storm, on Tuesday, June 22d, the Spiritualist Picule at South Framingham was postponed to FRIDAY, JULY 16th. III be run by the Boston and Albany R. R. to

Bioston, Mass.—Mercantile Hall.—The First Spiritualist Association meet in this hall, 32 Summer street. M. T. Dole, .
 President: Samuel II, Jones, Vice President: Wm. A. Duncklee, Treasurer. The Children's Progressive Lycoum meets at 10 a. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addreased for the present to Charles W. Hunt, Scoretary, Sd Pleasant street.
 Springfeld Hall.—The south End Lyceum meets every Sunday at 10% A. M. a. No. So. Springfeld street. John W. McGuite, Conductor; Dr. C. C. York, Assistant Conductor; Mis. M. J. Riewart, Guardian; Mrs. Anna T. St. Johns, Musical Directerss; A. J. Chase, Necretary. Addrease all comminications to A. J. Chase, Necretary. Addrease all comminications to A. J. Chase, Itall.—The Spiritualists hold meetings in Bawyer's Hall, corner Fulton Avenue and Jay street, every Sunday, at 13 and 74 p. M. Children's Progressive Lyceum meets at 10 A. M. A. G. Kipp, Conductor; Mrs. B. A. Bradford, Guardian of Groups.
 Cumberland-street Lecture Room.—The First Spiritualist Society hold meetings every Sunday at the Cumberland-street Lecture Room, near De Kaba venue. Circle and conference at 104 ociock A. M. : lectures at 3 and 74 p. M.
 Buoty De, Saratoga Hall, Southeast corner Calvertand Maratoga streets. Mrs. F. O. Hyzer speaks till turther notice. Children's Progressive Lyceum meets every Sunday at the Cumberland-street ther notice. Children's Progressive Lyceum meets every Sunday at 10 A. M.

anste of Baltimore." Services every Sunday morning and evening at the usual hours. BRIDORFORT, CONN.-Children's Progressive Lyceum meets every Sunday at 16³ A. M., at Lafayette Hall. Travis Swan, Conductor; Mrs. J. Wilson, Guardian.

Burpalon, N.Y.—The First Spiritualist Society hold meet-ings in Kremiin Hall, West Eagle street, every Sunday at 10% Am and 7% P.M. Children's Lyceum meets at 22 P.M. II. D. Fitzgerald, Conductor; Mrs. Mary Lane, Guardian.

D. Fitzgerald, Conductor; alr. Mary Lane, Guardian. CHARLESTOWN, MASS.—*Central Hail.*—The First Rpiritual-ist Association hold regular meetings at Central Hali, No. 25 Elm street, every Sunday, at 2% and 7% P.M. Dr. A. H. Richardson, Corresponding Secretary. *Waahington Hall.*—The Children's Progressive Lycenm No. 1 hold their seasions every Sunday at 10³ A. M., at Washington Hail, No. 16 Main street, near City Square. G. W. Bragdon, Conductor; Lizzie Saul, Guardian; N. G. Warren, Musical Director; March 2017

Director

Director. UIRLERA, MASS.—Fremont Hall.—The Children's Progress-ive Lyceum meets every Nunday at Fremont Hall, at 104 A.M. "Conductor, John H. Crandon: Assl. Conductor, F. O. Davis; (Gaardian of Groups, Mrs. E. S. Dodge, Assl. Guardian, Mrs. J. A. Sallsbury; Necretary, Mrs. S. E., Davis. Free Chapel.—The Bible Christian Spiritualists hold meet-ings every Sunday in their Free Chapel on Park street, near Congress Avenue, commencing at 3 and 7. M. Mrs. M. R. Ricker, regular speaker. The public are invited. D.J. Rick-er, Sun't.

r. Sup't. CAMBRIDGEFORT, MASS .- The Children's Progressive Lyceum meets every Sunday morning at 104 A. M., in Williams Hall. M. Barri, Conductor; John J. Wentwerth, Assistant Conductor; Mrs. H. Newman, Guardian; Mrs. Dolbeare, As-sistant Guardian. Meetings at 3 and 75 o'clock.

sistent Guardian. Meetings at 3 and 74 o'clock. CHICAGO, ILL.—The Spiritualists hold meetings every Sun-day in Crosby's Music Hail, at 10% A. M. and 74 P. M. Chi-dreu's Progressive Lyceum meets in the same hall immedi-ately after the morning lecture. Dr. S. J. Avery, Conductor. CLEVELAND, O.—The First Society of Spiritualists and Lib-eralists hold regular meetings every Sunday at Lyceum Hail, 190 Superior street, opposite the Fost Office, morning and evening, at the usual hours. Children's Lyceum at 1 P. M. Officers of the Bociety: D. U. Print, President; George Rose, Vice President; Dr. M. C. Parker, Treasurer. Officers of Ly-ceum: Lewis King, Conductor; Mrs. D. A. Eddy, Guardian; Guorge Holmes, Musical Director; D. A. Eddy, Secretary. StyDe, O.—Progressive Association hold meetings every.

George Holmes, Musical Director; D. A. Eddy, Secretary. SUNDR, O.—Progressive Association hold meetings every Sunday in Willis Itall. Children's Progressive Lyceum meets in Kline's New Hall at 11 A. M. S. M. Terry, Conductor; J. Dewey, Guardian. DELAWARR, O.—The Progressive Association of Spiritual-ists hold regular meetings at their hall on North street overy Sunday at 74 P. N. Children's Lyceum meets at 104 A. M. Wm. Willis, Conductor; Mrs. 11. M. McPherson, Guardian. DU QUOIN, ILL.—The First Society of Spiritualists hold meetings in Schrader's Itall at 10 o'clock A. M., the first Sin-day in each month. Children's Progressive Lyceum meets at the same place at 3 o'clock each Sunday. J. G. Mangold, Conductor; Mrs. Sarah Pler, Guardian. Nocial Levee for the benefit of the Lyceum every Wedinesdag evening. DORCHEBERE, MASS.—Free meetings in Union Hall, Hancock DORCHESTER, MASS.-Free meetings in Union Hall, Hancock street, every Sunday evening at 73 o'clock. Good speakers

DOVER AND FOXOROFT, ME.-The Children's Progressive

yccum holds its Sunday session. in Merrick Hall, in Dover, t 103 A. M. E. B. Averill, Conductor; Mrs. K. Thompson, uardian. A conference is held at 13 P. M.

FOXBORO', MASS.-Progressive Lyceum meets every Sun day at Town Hall, at 10 A. M. C. F. Howard, Conductor; Mrs. N. F. Howard, Guardian.

GRAAT FALLS, N. H. -The Progressive Brotherhood hold meetings every Sunday evening, at Union Hall. The Chil dren's Progressive Lyceum meets at the same place at 24 r. M. Dr. Reuben Barron, Conductor; Mrs. M. H. Sayward, Guardian; Mrs. M. H. Hill, Corresponding Secretary. Guardian; Mrs. M. H. Hill, Corresponding Secretary.

Guadana, M.S. M. H. Mil, Corresponding Secretary. GEORGETOWS, COLORADO.—The Spiritualists meet three evenings each week at the residence of H. Toft. Mrs. Toft, Clairvoyant speaking medium. HAMMONTON, N. J. - Meetings held every Sunday at 104 A. M., at the Spiritualist Hall on Third street. W. D. Whar-ton, President; Mrs. C. A. K. Poore, Secretary. Lyceum at I P. M. J. O. Ransom, Conductor; Mrs. J. M. Peebles, Guardian of Groups.

Guardian of Groups. IIINGRAM, MASS.—Children's Lyccum meets every Sunday afternoon at 24 o'clock, at Temperance Hall, Lincoin's Build-ing. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian. HouLrow, ME.—Meetings are held in Liherty Hall (owned by the Spiritualiat Society) Sunday afternoons and evenings.

by the spintulates coeffery Sunday atternoons and evenings. LowstL, Mass.-The First Spiritualist Society hold a gen eral conference every Sunday at 217. M., in Lyceum Hall, cor-ner of Central and Middle streets. Children's Progressive Lyceum holds its sessions at 10% A. M. John Marriott, Jr., Conductor; Mrs. Elisha Hall, Guardian. N. S. Greenleaf,

LEOMINSTER, MASS.-The Spiritualist Association hold meet-ings every alternate Sunday at Brittan Hall. W. H. Yeaw,

MILFORD, MASS.—Children's Progressive Lyceum meets at Washington Hall, at 11 A. M. Prescott West, Conductor; Mrs. Maria L. Buxton, Guardian; S. W. Gilbert, Musical Director

and Corresponding Secretary. MANCHESTER, N. II.-The Spiritualist Association hold neetings every Sunday Afternoon and evening, at Lyceum Hall. Stephen Austin, President; Joseph Nichols, Secretary. MARLBORO', MASS.—The Spiritualist Association hold meetings at Forest Hall. Mrs. Lizzie A. Taylor, Secretary.

MORRISANIA, N. Y. -- First Society of Progressive Spiritual-ists-Assembly Rooms, corner Washington avenue and Fifth street. Services at 3% P. M.

street. Services at 34 p. M. MILWAUKEE, WIS.—The First Society of Spiritualists hold meetings every Sunday in Bowman's Hall, at 10³ A. M. and 7³ P. M. George Godfrey, Chairman. The Children's Progress-ive Lyceum meets at 2 p. M. T. M. Watson, Conductor; Betty Parker, Guardian; Dr. T.J. Freeman, Musical Director. MILAN, O .- Spiritualists' and Liberalists' Association and

TOLEDO, O.-Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7 p. x. All are invited free. Children's Progressive Lycsum in same place every junday at 10 A. x. C. B. Eelis, Conductor; Miss Ella Knight, Guardlan

Guardian. VINELAND, N. J. — Friends of Progress meetings are held in Plumstreet Hall every Sunday at 10% A. M., and evening. President, C. B. Campbell: Vice President, H. H. Ladd; Treasurer, B. G. Sylvester; Corresponding Becretary, L. K. Coonley, Children's Lyccum meets at 12% P.M. Dr. David Allen, Conductor: Mrs. Jolla Brigham, Guardian; Miss Ella Beach, Musical Director; D. F. Tanner, Librarian. Speak-ers desiring to address said Society should write to the Cor-responding Secretary.

responding Secretary. WILLIAMSBURG, N. Y.—The First Spiritualist Association hold uncetings and provide first-class speakers every Thursday evening, at Masonic Buildings, 7th street, corner of Grand. Tickets of admission, 10 cents; to be obtained of the commit-tee, or of II. Witt, Beretary, 92 Fourth street.

WASHINGTON, D. C.—The First Society of Progressive Bpirtualists meets every Sunday, in Harmonial Hall, Penn-sylvania Avenue, between 10th and 11th streets. Lectures at 11 A. M. and 74 r. M. Children's Progressive Lyceum every Sunday, at 122 o'clock. George B. Davis, Conductor; Mrs. M. Hosmer, Guardian of Groups. John Maylew, President. m. Hosmer, Guardian of Groups. John Mayhew, Fresident. WOROESTER, MASS.-Meetings are held in Horticultural Hall, every Sunday, at 2% and 7 P. M. E. D. Weatherbee, President; Mrs. E. P. Spring, Corresponding Secretary. YATES CITY, ILL.-The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 24 P. M.

NEW BOOK-JUST ISSUED.

ALICE VALE: STORY FOR THE TIMES. BY

LOIS WAISBROOKER.

THIS is one of the best books for general reading anywhere L to be found. It should and no doubt will attain a popularity equal to "THE GATES AJAR."

PRICE, \$1,25; postage, 16 cente For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, and also by our New York Agents, the AMEHICAN NEWS COMPANY, 119 Nassau street.

JUST ISSUED.

THE QUESTION SETTLED: A CAREFUL COMPARISON

OF BIBLICAL AND MODERN

SPIRITUALISM.

By Rev. Moses Hull.

FORMERLY A NOTED SECOND-ADVENT MINISTER.

The reputation and ability of this author are so well known, we need only announce the issue of the work to in-sure it a wide circulation. The subjects discussed are treated in a concise, masterly and convincing manner. It is a con-plete and triumphant vindication of the Spiritual Philosophy.

EF PRICE, 81,50; postage 20 cents. For sale by the publishers, WILLIAM WHITE & CO., 159 Washington street. Roston, and also by our New YORK Agents, the AMERICAN NEWS COMPANY, 119 Nassau street.

JUST PUBLISHED.

A WONDERFUL BOOK: EXETER HALL.

A THEOLOGICAL ROMANCE.

The most Startling

and Interesting

Work of the Day.

EVERY Christian, every Spiritualist, every skeptic, and man, every preacher should read it. Every ruler and states-man, every teacher and reformer, and every woman in the land, should have a copy of this extraordinary book. As-tounding incidents and revelations for all. EVEP Putce, 55 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Nass.

MORAL SAYINGS OF CONFUCIUS.

A CHINESE Philosopher, who lived five hundred and fifty-one years before the Christian era; and whose moral pre-cepts have left a lasting impression upon the nations of the earth. To which is added a sketch of his life; with emenda-tions by L. E. Barnard.

The Price, 25 cents; postage, 2 cents, For sale at the BANNER OF LIGHT BOOKSTORE, 158 Vashington street, Boston.

BANNER OF LIGHT: OF THE

SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

PUBLISHED WEEKLY AT NO. 158 WASHINGTON STREET, BOSTON, MASS. WILLIAM WHITE & CO., Proprietors.

WILLIAM WHITE, I LUTHER COLBY, ISAAC B. RICH.

SANDOVAL, ILL.

This enterprising little village, and the rich country around it, has recently had a revival of the true religion, in which several persons have been converted out of the errors of Orthodoxy into Spir-· itualism, among them Dr. Douglass and wife, who have become useful and successful mediums, the Doctor for healing without his pill bags, and his wife as a help in mediumship. Several others of the prominent and intelligent citizens have become interested, and inquiries for mediums, circles, lectures and evidences are constant and increasing. We also learn that several other towns near are excited on the subject, and open a grand field for a good, reliable medium and speaker.

Sandoval is at the crossing of the Ohio and Mississippi railroads, and the Illinois Central, and a most convenient place from which to push out and labor in other places, and would be a good location for a good speaker.

STURGIS, MICH.

We were just in time to attend and enjoy the annual celebration of the building of the free church of the Spiritualists of this beautiful little village on the Michigan Southern Railroad. A finer farming country and a pleasanter village are seldom found, and more intelligent citizens are not often collected, than meet on various occasions in this lively little village. We had a good opportunity to see the extremes, on Saturday, June 19th, collected for two widely different purposes-one to witness a horse race, and the other to attend the Spiritual Convention; and on Sunday the same disparity was kept up in two meet-

confidences of true hearts. "Alas, what might you have been under the perversions of circumstances more powerful than vour will?

Again in relation to the false education of girls: Society has educated girls to be dependent, When they become women, whether married or single, they are absolutely dependent upon men. Her virtues, her graces, her vices, her feebleness, her maternity, her chances in life, all depend upon the man who earns the money and builds the home. Is society just to woman? Was it right to make slaves of a free people? Failure in ancient warfare was punished with servitude. Why has woman failed? Why is she in bondage to Why is she in bondage to Because she has never learned the art of man7 honorable self-support on the battle-fields of life, When woman's heavenly function as wife' is valued at its immeasurable worth, and when wo man's divine worth as 'mother' is prized at its infinite value, then indeed will society be just to its eternal interests, and then will woman take her place by man's side, his companion, his coun-ternart, his peer."

We commend to the thoughtful consideration of those parents, fathers and mothers who are content with things as they are, that girls should still be educated as mere appendages to and depend-ents upon men, the very close connection in logical results, with pecuniary reverses, between such false education and the ravages of the alarming "social evil" so vividly depicted in the pages of "A Tale of a Physician." The inquiry of the good magnetic French doc-

tor of New Orleans into the causes of criminal and other marked peculiarities of organization in children, and the responsibility of parents there-for, is one of paramount importance to the well-being of humanity. We hope many may be induced by his example to take up and push the in quiry still further, in the same excellent spirit. The book is issued in good style by Mr. Davis's enterprising publishers, William White & Co., of Boston, and may be had in this city of the Amer-

ican News Company. Price one dollar.

From the American Spiritualist.

THE QUESTION SETTLED: A careful comparison of Biblical and Modern Spiritualism. By Moses Hull. pp. 235, 12mo. Price \$1,50; postage 20 cts. Boston: Wm. White & Co.

The appearance of this volume does credit to its publishers. The author in his preface says that he has written it during the last two months "in cars, in hotels, in boarding-houses, depots and sitting-rooms; in fact, under the varying circum-stances attending on the life of an itinerant. Traveling as we have, we have had but little chance to examine libraries or consult books. Indeed, it was unnecessary, as our only aim has been to faithfully compare the Bible with modern phenomena and philosophy." The entire drift of the book is stated in the last sentence. The au-thor takes the Bible as it is, and makes good use of it. The book will be valued by that class who which an army can be supplied with keenest weapons of that character.

From the Haverhill Publisher.

ALICE VALE: A Story for the Times. By Lois Waisbrooker. Boston: Wm. White & Co.

Extra trains will be run by the Boston and Albany R. R. (c) convey parties from Boston and other places on the line of its road to and from the grove. Refreshments can be ob-tained upon the ground, and dinners provided if desired. A fleet of boats is also provided. Good music will be furnished for those who wish to dance. PROP. WILLIAM DENTON will be present, and address the meeting; also others of our best

be present and address the meeting; also others of our best main and female speakers. REDUC - no of FARE.—Tickets will be furnished along the line of the Boston & Worcester; Boston, Clinton & Fitch-burg; and Milford Raliroads, at reduced rates. Call for Ex-cursion Tickets. A Special Train will leave Boston at 9 A. M., and return at 5:30 r. M. Extra cars will be attached to the 0:25 express train for the accommodation of people from Wor-cester. FARE from Boston and Worcester, to and from the grove, including admittance, \$1,00. Tickets can be obtained at the Banner of Light office by people going from Boston; from Fitchburg; of James Stone; from Worcester, of E. R. Fuller; from Milford, of J. L. Buxton; from way stations, of the station agents. The same tickets will be used that were the station agents. The samo tickets will be used that were issued for June 22d. The Picnic is held in the interests of the Massachusetts

State Association. A. E. CARPENTER, Agent.

The Grand Union Picnic of the Spiritualists of Boston and Vicinity, for 1869,

Will be held at ISLAND GROVE, ADIMOTON, on Tuesday, July 13th. Special trains will leave the Old Colony Depot for the Grove at 8:45 and 11 o'clock. Returning, will leave the Grove at 6 o'clock r. M. Fare from Boston to the Grove and return : Adults, 80 cents, children 50 cents. Passengers from all way stations between Boston and South Braintre from all way stations between Boston and South Braintree will take regular train which leaves Boston at 9 o'clock. From all stations between Plymouth and Hanson, Fail River and Bridgewater, will take the regular trains to and from the Grove, at half the usual fare. Refreshments in abundance, and at reasonable prices, may be obtained at the dining sa-loon. Good music for tancing will be in attendance. No peddlers allowed on the ground. Boston, June 21, 1869. H. F. GAEDNER, Manager.

Picnle at Walden Pond.

The Second Grand Union Picnic under the management of prominent Spiritualists of Boston and vicinity and the "Sons of Joshua of Joshua," will take place Wednesday, July 28th, at Wal-

ten Fond Grove, Concord, Mass. Excursion trains leave Boston and Fifchburg Depot at b:45, 11, and 2:15, stopping at Charlestown, Somerville, Cam-orldge and Waltham. Excursionists above Concord will take regular trains. Tickets : Adults, \$1,00; children 75 conts.

Per order of Committee,

DR. A. H. RICHARDSON, J. S. Dodge,

E. R. YOUNG.

First Lyceum Pionic.

The time for the first-typeoum Picnic of this season is changed from June 23d to July 7th. A special train for Walien Pond will leave the Fitchburg Depot at 8:45 A. M. Tickets will be good for trains which leave at 11 A. M. and 2:15 P. M Will be good for trains which leave at 11 A. M. and 21.5 P. M. Price of tickets, adults \$1,00, children 75 cents. Hall's Quad-rillo Band will be present. All are cordially invited to at-tend. Tickets can be procured at the Banner of Light office, and from the Committee. D. N. FORD,

D. N. FORD, ALBERT MORTON, M. T. DOLE,

SPIRITUALIST MEETINGS. Alphabetically Arranged.

ADRIAN, MIGH. — Regular Sunday meetings at 10% A. M. and P. M., in City Hall, Main street. Children's Progressive yccum meets at same place at 12 m. Mrs. Martha Hunt, President: Ezra T. Sherwin, Secretary.

APPLETON, WIS.-Children's Lyceum meets at 3 P. M. every Sunday.

ASTORIA, CLATSOP Co., OR.—The Society of Friends of Pro-gress have just completed a new hall, and invite speakers traveling their way to give them a call. They will be kindly received.

Received. ANDOVER. O. — Children's Progressive Lyceum meets at Morley's Hall every Sunday at 114 A.M. J. R. Morley, Con-ductor; Mirs. T. A. anapp. Guardian; Mrs. E. P. Coleman, Assistant Guardian; Harriet Dayton, Secretary.

This is a beautiful and interesting story by a BATTLE CEEEK, MICH.-Meetings are held in Wakelee's vigorous and truthful writer, and abounds with services. Jeremiah Brown, Secretary.

Children's Progressive Lyceum. Lyceum meets at Hudson Tuttle, Conductor; Emma Tuttle, Guardian eots at 104 A. M

Hudson Tuttle, Conductor: Emma Tuttle, Guardian. NEW YORK CIT:.—The Society of Progressive Spiritualists. will hold meetings every Sunday in the large hall of the Ev-erett Rooms. corner of Broadway and, Thirty-Fourth street. Lectures at 10 β A. M. and 7 β n. Children's Progressive Ly-ceum at 2 β P M. P. E. Farnsworth, Secretary, P. O. box 5679. North ScittvATE, MASS.—The Spiritualist Association hold meetings the second and fourth Sunday in each month, in Conhasset Hall, at 10 A. M. and 2 P. M. Progressive Lyceum meets at the same hall on the first and third Sunday at 10 A. M., and alternate Sundays at 12 M. Daniel J. Bates, Con-ductor; Mrs. Della M. Lewis, Guardian; C. C. Lewis, Mili-tary Director; A. A. T. Morris, Sussical Director. NEWENFYORT, MASS.—The Children's Progressive Lyceum

NEWBURGET AT A TABLE THE Children's Progressive Lycenm meets in Lyceum Hall every Sunday at 2 P. M. D. W. Green, Conductor; Mrs. S. L. Tarr, Guardian; Mrs. Lumford, Musi-cal Director; J. T. Loring, Sccretary. Conference or lecture in same hall at 72 o'clock.

In same hall at 74 o'clock: NEW ORLEANS, LA.-Lectures and Conference on the Phi-losophy of Spiritualism, every Sunday, at 10% A. M., in the hall, No. 94 Exchange place, near Centre street. William R. Miller. President; J. H. Horton, Secretary.

Miller, Fresheni, J. H. Horton, Scircitary, New HAVEN, CONN. – The First Apprintalist 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, Conductor.

ductor. Oswarows, Y. — The Spiritualists hold regular meetings at their now "Lyceum Hall." Grant Block, every Sunday at H A. M., and TM P. M. John Austen, President. Children's Progressive Lyceum meets at 2 P. M. J. L. Pool, Conductor; Mrs. C. E. Richards, Guardian; F. H. Jones, Musical Director.

Mrs. C. E. Richards, Guardian; F. II. Jones, Musical Director, PORTLAND, MZ.-The "First Portland Spiritual Associa-tion" hold meetings overy Sunday in their (new) Congress Hall, Congress street, at 3 and 74 o'clock P. M. James Fur-bish, President; B. I. Hull, Corresponding Secretary. Chil dren's Lyceum meets at 10³ A. M. Wm. E. Smith, Conductor; Mrs. R. I. Hull, Corresponding Secretary. Chil dren's Lyceum meets at 10³ A. M. Wm. E. Smith, Conductor; Mrs. R. I. Hull, Cardian; Miss Clars F. Smith and Miss Inez A. Blanchard, Assistant Guardians. PHILADELPHIA, PA.-Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above lithstreet, at 34 A. M., on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian.-Lyceum No. 2, at Thompson street church, at 10 A. M. Shaw, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its loctures at Con-cert Hall, at 3³ and 8 P. M. every Sunday.-"The Phila-delphis Spiritual Union "meets at Washington Hall every Sunday, the morning devoted to their Lyceum, and the even-ing to lectures. PUTNAM, CONN.-Meetings are held at Central Hall every

PUTNAM, CONN.-Meetings are held at Central Hall every Sunday at 18 P. M. Progressive Lyceum at 103 A. M. PLINOUTH, MASS. - Children's Progressive Lyceum meets every Sunday at 11 A. M., in Lyceum Hall.

PAINESVILLE, O.-Progressive Lyceum meets Sundays at 10 L. M. A. G. Smith, Conductor: Mary E. Dewey, Guardian.

QUINCT, MASS.—Meetings at 2% and 7 o'clock P. M. Pro-gressive Lyceum meets at 1% P. M.

Rochartza, N. Z.-Religious Society of Progressive Spirit-ualists meet in Sciltzer's Hall Sunday and Thursday evenings. W. W. Parsells, President. Children's Progressive Lyceum meets every Sunday, at 23 p. M. Mrs. Collins, Conductor; Miss E. G. Becbe, Assistant Conductor.

ROCKFORD, ILL.—The First Society of Spiritualists meet in Brown's Hall every Sunday evening at 7 o'clock.

RIGHMOND, IND.—The Friends of Progress hold meetings ev-ery Sunday morning in Henry Hall, at 103 A. M. Children's Progressive Lyceum meets in the same hall at 2 P. M.

Progressive Lyccurh meets in the same nail at 2 P. M. SALEN, MASS. — The Lyccurm Association have lectures ev-ery Sunday at 3 and 19 r. M. at Hubon Hall. Progressive Ly-ccum meets at 124. Wm. Harmon, Conductor: Mrs. Wm. Harmon, Guardian; Wm. O. Perkins, Sceretary. STAFFORD, CONN.—Speakers engaged: — C. Fannie Allyn, July 17.24.31 and Aug. 7: Agnes M. Davis during September; D. W. Hull during November.

D. w. Hult anng November. STONERAM, MASS. --The Spiritualist Association hold meet ings at Harmony Hall two Sundays in each month, at 2] and 7 F.M. Afternoon lectures Sirce. Evenings, 10 cents. The Children's Progressive Lyceum meets every Sunday at 10] A.M. E. T. Whittier, Conductor; Ida Herson, Guardian.

A. K. E. T. Whittler, Conductor; Ida Herson, Guardian. SPRINGFIELD, ILL.—The "Springfield Spiritual Association" hold meetings every Sunday morning at 10 c'olock in Capital Hall, southwest corner Fifth and Adams streets. John Ord-way, President; A. A. Brackett, Vice President; W. H. Planck, Secretary; Mrs. L. M. Hanson, Treasurer. Children's Progressive Lyccum meets at 9 c'olock. R. A. Richards, Con-ductor; Miss Lizzle Porter; Guardian. StoaMors, ILL.—The Children's Progressive Lyccum meets every Sunday afternoon 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 speeches limited to ten minutes each. Chaucey Eliwood, Esq., President of Society; MTBO, N. Y. — Progressive Spiritualiste hold meetings in Har TROT, N.Y.--ProgressiveSpiritualists hold meeting of y. mony Hall, corner of Third and Riverstreets. at 10 A. M. and 73 P. M. Children's Lyceum at 24 P. M. Benj. Starbuck, Conductor.

THE BANNER OF LIGHT is a first-class Family News paper, quarto in form, containing FORTY COLUMNS OF INTER ESTING AND INSTRUCTIVE READING. classed as follows :

LITERARY DEPARTMENT.-Original Novelcites of reformatory tendencies, and occasionally transla-tions from French and German authors.

MESSAGE DEPARTMENT.—A page of Spirit-Messages from the departed to their filends in earth-life, given through the instrumentality of MRS. J. H. CONANT. proving direct spirit-intercourse between the Mundane and Super-Mundane Worlds.

EDITORIAL DEPARTMENT. - Subjects of General interest, the Spiritual Philosophy, Current Events, Entertaining Miscellany, Notices of New Publications, etc. In addition to which we have a WESTEEN DEFARTMENT with J. M. PEEBLES as editor. ORIGINAL ESSAYS.-Upon Spiritual, Philo-sophical and Scientific Subjects

cal and Scientific Subjec

REPORTS OF SPIRITUAL LECTURES -By Trance and Normal Speakers

All which features render this journal a popular Family Paper, and at the same time the Harbinger of a Glorious Scientific Religion.

TERMS OF SUBSCRIPTION, IN ADVANCE

Per Year.....\$8,00

When drafts on Boston or New York cannot be procured, we desire our patrons to send, in lieu thereof, a Fost-office

money order. Subscriptions discontinued at the expiration of the time paid for.

id for. Subscribers in Canada will add to the terms of subscription

Subscribers in Canada will add to the terms of subscription 20 cents per year, for pre-payment of American postage. Post-OFFICE ADDERES.—It is uscless for subscribers to write, unless they give their Post-Office Address and name of State. Bubscribers wishing the direction of their paper changed from one town to another, must always give the name of the Town, County and State to which it has been sent. Bubscribers are informed that twenty-six numbers of the Bahner compose a volume. Thus we publish two volumes a year.

ADVERTISEMENTS inserted at twenty cents per line for the arst, and fifteen cents per line for each subsequent insertion. All communications intended for publication, or in any way connected with the Editorial Department, should be ad-fressed to the Epiror. Letters to the Editor, not intended for publication, should be marked " private' on the envelope. All Business Letters must be addressed :

"BANNER OF LIGHT, BOSTON, MASS.," William White & Co.

WHOLESALE AGENTS:

NEW ENGLAND NEWS COMPANY, 41 Court street,

Bos AMERICAN NEWS COMPANY, 121 Nassau street, New York

fork City. WESTERN NEWS COMPANY, Chicago, Ill. A. WINCH, Philadelphia, Pa.

RETAIL AGENTS:

NEW ENGLAND NEWS COMPANY, 41 Court street,

NEW EAGLARD REWS COMPANY, St. Court Street, Boston. A. WILLIAMS & CO., 100 Washington street, Boston. C. W. THOMAS, 431 Fourth avenue, New York. HENRY WITT, 92.Fourth street, Brooklyn, E. D., N. Y. GEORGE H. HEES, west end Iron Bridge, Oswege, N. Y. E. E. ROBINSON, 8 Market street, Coring, N. Y. MRS, H. F. M. BROWN & MRS, LOU. H. KIMBALL, Boom 21, Pope Block, 137 Madison street, Chicago, 111 W. B. ZIEBER. 106 South Third street, Philadelphia, Pa. EDWARD BUTLER, Chestnut street, above Fourth, Phila delphia, Pa.

delphia, Pa. W. D. ROBINSON, 20 Exchange street, Portland, Me. DAVIS BROTHERS, 53 Exchange street, Portland, M C. H. ANDERSON, 453 Seventh street (opposite the office), Washington, D. C. Post

SUBSCRIPTION AGENTS:

ALBERT E. CARPENTER. MRS. H. F. M. BROWN & MRS. LOU. H. KIMBALL, Room 21. Pope Block, 137 Madison street, Chicago, Ill. J. BURNS, 1 Wellington Road, Camberwell, London, Eng-land.

Publishers who insert the above Prospectus three times in their respective papers, and call attention to it editorially, shall be entitled to a copy of the BANNER OF LIGHT one year. It will be forwarded to their address on receipt of the papers with the advertusement marked.