

#### WM. WHITE & CO., Publishers and Proprietors. VOL. XXV.

### BOSTON, SATURDAY, JULY-24, 1869.

## \$3,00 PER ANNUM, In Advance.

### NO. 19.

### Phenomena. Spiritual

### ACCREDITED MANIFESTATIONS.

#### THE GHOSTLY RIDER OF HARDWICK HALL:

Hardwick Hall is memorable for a tragic event which took place there many years ago-a tragedy so dark and criminal, in fact, that becoming haunted" was only the natural result of the heinous offence committed. It is situated in the vicinity of Chesterfield, a thriving town in the north of England, some six miles removed from the same, and is associated by name and position with the great wars of an early period; and with a fine Elizabethan mansion, bearing the same name, belonging to the Duke of Devonshire, and which was completed about 1584.

The story we have to relate belongs, however, to a much later date, and to another dynasty; for there are some particulars in the history of crimes in great families which elude too close a scrutiny, so that only the leading facts associated with the great culminating one is all we venture to offer. The Hall itself is a remarkably fine pile, occu-

pying an elevated site, overlooking, every way, many an acre of waving woods-the ancestral oaks and elms, in fact, representing a vast estate and testifying to the wealth and high condition of the family which possessed it.

In one respect the Hardwicks approach to historical interest, for at the time of the Civil Wars the head of the house befriended Charles with his wealth, his own blood and the loss of his eldest son - these qasualties culminating at Marston, when the fortunes and fate of the day were in favor of Crom well.

In addition to the losses sustained by Sir Ralph Hardwick, who found himself coming to the ancient home he had once been so proud of, wounded so severely that his sword must rest on the wall henceforth, and bereaved by the loss of a favorite son; in addition to the great subsidies he had raised by loan and mortgage, and the pawning of his plate in order to aid the Royalist cause, he was mulcted in heavy fines by the Parliament, and found enough to do to keep the wolf from the door, besides mortgages foreclosing, and the like.

Lingering on daily till the Restoration, how-ever, he bequeathed the old Hall and restored wealth to the sole surviving son of the race; and having seen the younger Sir-Ralph wedded to the daughter of an old Royalist house, he closed his eyes in pious content, leaving a son and the promise of a rising generation to bear the old family name after him.

Here, therefore, we are now arrived at the true beginning of our story.

Sir Ralph Hardwick (the younger) was a fine, hearty specimen of his class-a gentleman with a fine estate, an Oxford student, but in no way too polished. The gentlemen of those days partook a little of the character of the "roysterer," and having huge appetites, sat long to the table; and in their libations were by no means so abstemious as their equals of the present day.

If there is here some little complication appar- | and was now long past it. Cynical, insolent, ca- | the word beautiful-are qualities we always look ent to the reader, it arises solely as an important element of our story, and indispensable to its thorough comprehension - a fact which must plead our excuse, and be our best reason, at once. Our story will now march on with a more marked progress. Premising this with a few remarks

Lady Moore had been a "beauty" in her prime,

pricious, incapable of feeling the worth of wealth in any way but as to what it would bring to her -it may be judged, and rightly .: to, that she was not of the class of mothers who bring up a daugh-ter to one of the "bevy of fair women," which renders the maidens of England stars in that firmament where goodness, piety, tenderness, loving devotion, and instinctive good-all involved in intuitively for, and rarely, if ever, in vain. Ethel Moore, now Lady Ralph Assheton Hard-

wick, did not miss in any one item, or atom, the lessons of selfshness, pride and impassive insolence her lady mother had taught. She had taught her to conceal so much, that

there might be something associated with the infernal in this unholy schooling.



#### THE GHOSTLY RIDER APPEARS TO PHILIP AND FELICIA.

She was certainly very beautiful; but it was a beauty that repelled and never won upon you, save when she made play with it at you, as she did to Sir Ralph before she wedded him; and soon he began to read her nature too thoroughly

Cold and statuesque; tall, with a stately air, and a sweeping carriage; she was a show v splendor enough, and as a piece of living furniture in a rich man's house, might gratify his sense of pride; but she had crushed his heart, deeply hurt his love, and was likely to change his frank. loving nature utterly in the course of a few years.

To find out that the woman you are linked with for life is utterly the converse of what you expected her to be, is something far from agreeable to contemplate.

lordly share of the spoil-was certainly not her offspring. The young mother hated Sir Ralph's elder born

with a hatred that might be born out of the depths of Gehenna, and this hate constantly en gendered and warmed into a sullen fire, ready to be farined into flame at the right moment. The theory being ready, the idea entertained and cultivated, time, patience, circumstances

follow. It seems incredible that a scheme-and we only hint at it-so full of probabilities of frustration, of meeting a degrading and even ludicrous end, should have been dreamt of at all.

would come, and the opportunity would quickly

If it was the result of an after-thought on the of the woman if was sufficier adopted in the main; yet there must be some years of delay yet; and one out of the thousand chapters of accidents might help to remove the heir, and leave the plotter unmasked.

what matter for a wrong or no?-we will make one!" she laughed, scoffingly.

A footstep sounded in the chamber, and a handsome, well-built youth, his limbs set off by an elegant hunting dress of the period, stood before her.

"Philip," she said - "Philip Gervase Hardwick!" giving emphasis to the name.

"Well, mother?" he replied. "Come hither! Look forth!"

He advanced, obeyed, and with a cry and a change of color on his cheek, stood before his mother.

"You know who she is, do you not?"

"One fairer than the day-lovelier than the dawn; one I love till I think it will almost drive me mad, if I have not from her lins the words I

and while the lower class of visitors to the Hall had found the " coming of age " much to their liking, the wedding would induce the gentry round to crowd to the ceremony; and the day was finally named, though it had not yet quite come. to pass.

. But ghostly rumors' began to circulate around the Hall, and crept about among the servants. and made them shudder when the night hours came, and surrender their places sooner than go by certain passages and galleries any time about midnight; and And, in fact, Hardwick Hall was haunted! Haunted within, and haunted withhut. Within, the shadowy forms of two bearded men wearing cloaks, glared with flery eyes upon the horrified creature they happened to meet with in their midnight rounds. Without -But the finishing part of our legend will more fully delineate him-or, it-and indicate who the ghostly rider by night must necessarily be,

A hunting party, on a very large scale, had been got up, and while Miss Felicia Wingrove rode on the right of the young heir of Hardwick, and kept the post of honor in the hunt, a goodly cavalendo of cavaliers and ladies followed, and all was joy and laughter-hounds baying, horses, neighing, horns braying-till a young buck was started, which led all pell-mell through the forest glades, till the turrets of Hardwick were fast lessening behind the waving trees.

Philip had turned to sny some words to his fair companion, when he was at once aware of a shadowy phantom-rider by his side, and speeding on his as ghostly steed between them.

A moment, the ghostly rider had turned a sort of reproachful look upon her, and she recognized the features at once.

The next, the wild rider had turned its blazing orbs upon Philip, while, with a gesture of the hand, it pointed to the ground, where felled timber and brush-wood formed a thick encumbrance., It seemed to say," There !" as it pointed, and the younger Hardwick seemed to know it.

He uttered a cry; his horse shied and fell; and, amidst a great cry of alarm from those who now followed fast, they saw that he fell over the horse's cars and lay stunned and bleeding on the

ground. Many trembling riders came up, and, the retainers being called, Philip Hardwick was carried to the Hall.

Miss Felicia Wingrove, pale and frightened, had her pony led by a cavaller, while a huntsman walked beside her to prevent her falling off. She, too, returned to the Hall, and sought her own chamber and attendants.

To those that yet remained behind, the conduct of the dogs became a matter of astonishment-of almost fear.

The sagacious animals howled and yelled-beginning to tear up the earth at one particular spot, till some, remarking how loose it was, and that it was taking a particular shape or form, began to reflect.

Picks and spades were soon obtained, and the drendful deed which had been done lay

As a sportsman, like his father before him, he kept a fine stud, and lost or won at Newmarket or Epsom with equal indifference.

His kennels, his hounds, his preserves-add to which his wide handed hospitality, rendered him one of the most popular men in the county.

He had married, at under thirty years of age, 2 most fair and accomplished lady, by whom he had a son and heir, who (after the family name his wife was descended from, and to add a title to the estates) was named Ralph Assheton Hardwick. who, in process of time, after having been adored and all but spoiled by his grandmother, grew to be a fine youth approaching his majority, and likely to prove a Hardwick every inch of him.

But the poor lady died in childhirth of a daughter, some three years after young Ralph was born, and Sir Ralph (his father, old Sir Ralph being dead too) found that the great Hall was lonely to him, despite the continued flow of company and visitors, and perhaps, too, with a manly tenderness of how much his departed wife had helped to make his sumptuous home happy.

Be the reason what it may, he soon looked round for another partner, and only found a difficulty as to choice.

In the neighborhood there lived a spendthrift knight, of good "blood" and family, but of very impoverished fortunes. A mansion, once magnificent, and now very forlorn and mouldy-looking, testified to its past splendor.

Sir Gervase Moore had been a-"blood" in his day, and had led the "Mohocks," of the reign of James and the commencement of Anne, into glory and disgrace for many a day; and as his reputation in a middle sphere of life would have rendered him intamous as he belonged to the roues and "rake-hells" of the age, he occupied a pedestal somewhat unduly elevated.

He had married, a little late in life, a woman who had brought him what sounded like a dowry; but as she rivaled him in extravagance and lavish expenditure, their short reign of glory was now over, and decay, with its crumbling timber, was overtaking the Moore family once more, when fortunately, as it seemed, Sir Ralph Hardwick's eyes turned more forcibly upon them than they had ever hoped to find in the limits of any past personal experiences.

This curiously matched pair could boast of a daughter whose beauty, when Sir Ralph beheld her, captivated him, and made him her slave at once.

If Sir Gervase Moore was but too willing to seize upon the chance of an alliance that a nobleman need not have contemned, the solid wealth of dowry he could convey to his wife was surely sufficient to solve any doubt.

Lady Moore carried herself throughout with due decorum; and as Ethel Moore, the daughter, had no objection, the marriage was solemnized with much splendor.

Hardwick's Assheton Hardwick, had grown up to be a fine lad of four. The present Lady Hardwick gave birth to a son, and some few of Sir Ralph's hopes revived that the fact of her having borne him a son might, through the agency of the maternal. sentiment, warm her cold, chill heart to him again; and he-as for him, he would be only too glad to respond.

It was a fine child, undoubtedly; but it bore less the stamp of the Hardwick face upon it than Ralph's eldest born did.

The one was a true Hardwick-the second, only "half a one"; and, in fact, though this face had the cut of the mother about its fine profile, the more questionable eyes, month, laugh of Sir Gervase Moore, neither of which people much cared to look upon, marred its early promise; for while the lights in the one shifted, the smile in the other was so suggestive of falsehood that men only associated with him equally under protest.

The step-brothers grew side by side, and were remarked for their fine development; and, in truth, Sir Ralph was proud of both.

Soon they had their pony apiece, and the same tutors had the charge of them, and no difference could possibly be made between the half-brothers.

Only Lady Moore knew there was one-there would be one insuperable difference; for some day the one brother would be the heir of all the broad lands of Hardwick, and the other would not possess an acre!

Lady Moore knew this well, and did not fail in making her daughter, Lady Hardwick, know it also.

She made her know it so venomously, so darkly, so blackly, that had she whispered "murder!" into her daughter's ears, she could not have spoken more plainly.

It is not necessary to sow too thickly that which is to grow into hemlock-deadly night-shadethings out of which wrime distills poisons to attack the fount of life. No! Little by little.will do it, and effectually enough too. It is not necessary to come to the matter of a hideous, horrible, redhanded crime all at once. To do that, is to shock and revolt, where, by degrees-sure, if slowthe consent which only backs the will is lacking.

It is not necessary to adduce the arguments-to give the precise, explicit details of conversation, short and broken-more in the shape of " hints' than of a didactic laying down of a plan which passed between them.

It would be useless to enter upon this ground further than by stating the result as yet only arrived at, namely, that Lady Moore made her daughter (Lady Hardwick) see and know, beyond all doubt, that the true heir of the great estates of Hardwick, entailed too as they were, which would prevent any division-to the helpless, hopeless exclusion of her own son, Gervase Philip Hardwick, from any participation in the way, and if he has ambition, a sense of vengeance,

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Years of delay, such as might bring the elder son on the verge of his majority, when he would "come of age" with the usual rejoicings familiar to Hardwick Hall. And so the boys grow, the mother waited, and time went on.

Time only confirmed this immitigable woman in her purpose-for the mother, Lady Moore, had passed away, and Sir Gervase slept in the family vault, and another Gervase reigned in his stead, with whom we have nothing to do-time went on and other children were born to Lady Hardwick. but her purpose only slept-it never faltered.

Sir Ralph had continued to live in a sort of sulky amity with his wife. His contentedness and domestic joy were, however, totally gone.

He had begun to take an extraordinary interest in his eldest son, who was now fast approaching his twentieth year. "But two years more of life,' sighed the old man, for to his infirmities were added an accident in the hunting field; "two years longer, and there will be another Sir Ralph, heaven bless him! Two years more ...... " and with these words upon his lips, he fell back in his bed, and expired with the calmness of an infant falling to his rest.

\* \* \* \* \* \* \* \* There had appeared upon the scene, sol soon to be the seat of "action," an additional invividual in the form of a lady of surpassing grace and charms, the daughter of an old friend of the dead Sir Ralph's, and according to old friendly family fashions at odd times-" few and far between we will say-she had been betrothed to Ralph Assheton from her earliest infancy.

Miss Felicia Wingrove-an heiress in her own right, and a beauty of no ordinary kind-had been making, with her aunt and father, a short stay at Hardwick Hall; and meantime the note of preparation was sounded out on behalf of the great festivities to be held when the heir of the estates came of age.

It was on a bland, delicious summer afternoon that in a sumptuous boudoir, which overlooked a noble garden stretching away to right and left till the eye failed to take in its limits-it was on such an afternoon that a lady, stately still, for all she was approaching forty, sat looking forth out of an open window of this chamber, and with a glance of deadly ferocity and cat-like stealth

watching two persons who were walking slowly up an avenue of trees and bushes, all of a varied kind, and glowing in all the pride in its very finest development of horticultural art.

They passed beneath the window, paused a mo ment, and Lady Hardwick could hear their pleasant voices borne on the summer air.

"Soh! they are there. It is time to commence the play," she muttered. "Well, I have felt my

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have begged of her."

"She will be your half-brother's bride soon, my son, and the words you want are matters of douht.'

"Not if I can stay them; not if---" he checked himself.

" Hall you would use force, eh?"

"I swear that! I have not heard you speak in vain, so ful of purpose as you have, without understanding you."

"You know him, then?"

"Who?|-my half brother? Yes-oh, yes!" "Do you think that he is, or will he, something more than that?" She uttered this with an all but tragic emphasis.

"Something more?" he repeated, as not having quite caught her meaning.

" Have you forgotten, then?"

"What, mother-what have I forgotten?"

"That he is heir to the lands, to the wealth, to the manor, to the Hall-to all that lies within, and all that lies without; park, forest, fields, lake, rivers-all, all, far as the eye can reach either way."

The youth set his teeth together, and his breath came hissing between them. "Yes-yes," he muttered. "I have not for-

gotten, and that shall soon be told. Where is Paolo?"

"With Orsino; and they have dug-what-what they have been told to do, and have left it ready for the work-finished and gone-" "Gone?"

"They have gone where those who knew them will never know them more!" replied the lady, with a ghastly smile.

\* \* \* \* \* \* \* \* \* That night Ralph Assheton Hardwick disappeared, to the astonishment of the whole county; and to the shock was added the mystery attached to it.

Two Italians, Paolo and Orsino-a courier and a valet, the lady had brought with her on returning from a recent tour in Italy-disappeared too, and all search for them was ineffective.

It was not unnatural to arrive at a conclusion that the disappearance of the young heir was associated with the sudden vanishing of these two.

Rewards were offered; the woods, the towns, the cities were ransacked; all the north was, in fact, occupied by an army of defeated detectives. All in vain!

As a consolation, however, there was a new heir at Hardwick-to wit, Sir Gervase, the halfbrother; and as the farmers, tenants on the estates, and the mob of hobnailed villagers from the vicinity round, found roast beef and October ale in plenty, the health of Sir Gervase was as easy to drink as Ralph's might have been.

And he was, speedily after his coming of age, to wed the maiden whose hand had so long been betrothed to the edder half-brother, poor Ralph; | and walked home again before bed time.'

in all its horrors.

There lay the corpse of young Ralph Hardwick, covered with gashes and foully spotted, splashed with blood. That he had been murdered was

now too clear.

The rumor soon reached the Hall-reached Lady Hardwick's ears, and her demeanor became awful.

With a wild shrick she rushed from the room. hastened by corridor and passage up the stairs, where at last they found her, a groveling, gibbering maniac, crouched on a broad slab of stone, over which she was moaning and calling upon the names of the two Italians who had been in her service.

Alas! such a service!

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This slab was taken up, and two grizzly corpses were seen lying there, green with the poison which had been given them, and already decomposing under the effects of lime, which had been flung over them in their unhallowed grave.

The story, which has been "extant, though (not) written in very choice Italian," here closes; the usual results of such deplorable catastrophes taking place here, as they do throughout the world, and in every stereotyped form,

After this, Hardwick Hall became deserted, and was suffered to lapse into a sort of mouldy decay for many a year; but another heir to Hardwick appeared in course of time, and his conduct, to some extent, palliated the "blot in his 'scutcheon."

#### EX FRACTS

FROM T. L. HARRIS'S POEN, "THE GREAT REPUBLIC."

We call for leaders. Lo, our leader cometh 1 Invisible, from heart to heart, he moves, See, in his smile the rose of Eden bloometh; He clasps and guickens every child he loves. How stand the few who follow where he leads? As the world stands, 'mild earth's dissolving creeds.

In purity, the primal orb was rounded: In purity, the swift winds took their flight; In purity, young Timo the clarion sounded, And woke the years, the seasons by her might. In purity, breathed Nature, heaven's young child; In purity, man rose and woman smiled.

And purity is God's eternal volce ; And purity his everlasting song, In purity, his attributes rejulae; By purity his works are borne along. In purity uptowers the great design ; For the pure God, pure altar, gift and shrine.

Till this, no order 1 This the dread ordeal That men must pass. The base shall perish here. Fut crowned as Hymen, smiles the fair ideal, From purity's dear heart, its notal sphere. Call'st thout, oh earth, such conquerors undone? They reign in God's new harmony begun.

The Lancaster (Missouri) Excelsior knows of a girl in Schuyler County, who, "one night last summer, attended a ball, danced all night, went home in the morning, got breakfast, dinner and supper for ten harvest hands, did a two weeks' washing and the milking, made a calico dress, practiced her music losson, went blackberrying, gathered a gallon, walked to town in the evening to attend a concert,

### BY JENNIE R. FOSTEE.

When we man's heart, first east in clay, In Nature's secret chambers lay, Bre God had breathed his life within. Or Time had left his mark of sin. Three augels came with offerings blest To place within the woman's breast The first trought love, the centre gem. And brightest in her diadem; he this thy life," the angel spoke Love smilled, and woman's heart awoke.

Sofily the second angel said, And lowly bowed her weary he ut Let me my gift on her bestoy Fre I on other missions go; This be thy dower through coming years !!! Then o'er her cast a shower of tears. These pearly droje shall wash away Dark spots from out this heart of elay, And southe, poor soul, thy stilled pain, When forced the litter cup to drain, And bring the choicest blessings free For kindred hearts shall weep with thee; Through these thy life shall fre sher bloom And yield to lave a Sweet perfume. These tears, poor heart, I give to bless, Though formed from dews of Ditterness.

The third, a kindred spirit, said, With tears my life-line has been wed; A higher boon is mine to give, Ere woman's heart can truly live. Then from her head she took her crown And Iaid it as an offering down." "This crown," she said, " I give to thee! Most blessed of all; 'tis charity, 'T was then a radiance, pure and bright, Filed all the heart with holy light : The hardened elay grew soft and mild; The angel through the woman smiled "This be thy crown," the angel said, And placed it on the woman's head. Go forth to bloss, and blest to be, For God's best gift is charity." Iswell, Mass.

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## Original Essays.

"WHO IS ON THE LORD'S SIDE ?" BY MRS. MARIA M. RING.

"They shall deliver you up to councils, and ye shall be brought before rulers and kings for my sake."

The enemies of truth often put in progress the most efficient means to secure its triumph, proving themselves to be the blind instruments of a power that works for the universal good, and chooses such means for its establishment as are at hand. "The wrath of man shall praise him," was a saying of a prophet of old, which has proved itself to be a just one down to the present; and at the present it is being substantiated in the efforts of hights and conceited enemies of the cause of Spiritualism to bring that cause to shame in the eyes of the people. Nothing could have praised Spiritualism more than the evidence that has been elicited in the far-famed Mumler trial; or than the efforts of skeptical committees to detect the "tricks" of the Davenport Brothers. The public must needs be stirred up to the utmost vigilance to detect frauds, in order that it may discern some of the unmistakable facts which go to establish the genuineness of the spiritual phenomena. The most effectual means of arousing the careless to an examination of an important subject, is to bring it to the notice of the publie by some method that involves great risk to, somebody, as the loss of life, liberty, reputation, or business. The people love excitement; and it is { to say to the people, " If you embrace our religion, better that they be excited sometimes on a subject whose thorough investigation is a vital necessity to them than upon others of less importance.

Now that the attention of the American people is drawn to the subject of Spiritualism so generally through the press, it is a most favorable opportunity for Spiritualists to define their position to the world more plainly than they have generally done, that the people may be able to judge of the merits of a faith they have hitherto so generally despised.

ism signifies something too vague to claim serious attention; with tengof thousands of others it is a system of immorphities, or one that is dangerous to the well being of community, from the tendency of some of its cardinal doctrines. If the Spiritual Philosophy is of any value to the world; if its principles are those which alone can develop a true manhood, a perfect social system, and fully satisfy the cravings of the human spirit after something to satisfy its Godly nature, surely, it is worthy the trouble of its advocates to present it before the eyes of the people in its true light, or in the attractive light in which it invariably presents itself to the well-regulated mind that studies its principles. This philosophy has not been revealed to be "hidden under a bushel," but it comes in this latter day as a legacy from God himself to the whole people, to be a saviour unto them, the redeemer of society from the evils which oppress it. It comes demanding a fair hearing among the people at large-demanding to be fairly represented. "But," say professed Spiritualists, " we are doing what we can to fairly represent this system to the people, and we can do no more. We will not proselyte as the sects are doing. People must choose or reject our faith as their dispositions lead them." Spiritualists, if you have done what you could thus far; if you have sown the good seed broadcast, and trusted to the soil, prepared as it was to take it up and yield a harvest, consider well if you have not arrived at a period when the soil is prepared for a greater variety of seed than you have heretofore sown, or sown in sufficient quantity to yield fruit that the people at large could judge of its quality? Behold your field! and you see that briars and thorns have sprung up with the wheat, and that there is danger that they will choke it unless you act the part of the wise husbandman, who keeps his fields clear of noxious plants that the good ones may have opportunity to thrive, and more good seed take root in the soil. There always come epochs in the-history of every cause, when new ground is taken, new encroachments made upon the territory of its enemies, when its principles are asserted with more positiveness, because they can be, from the fact that the public mind has been prepared to receive more truth from the efforts of the pioneers in the cause. An epoch has surely arrived in the history of Spiritualism, when it must assume a position that cannot be misunderstood, upon great vital questions which are agitating society at the present time. As a reformer of society, it must asser itself plainly to the understandings of the people at large. It has long enough been asked by inquirers into the merits of this system: "What good does it profess to do for the people?" " What great moral precepts does it teach above those taught by the sects, and upheld by the laws and customs of society?" Long enough has it been asserted by its enemies," that it is a system of inconsistencies, of contradictions; affirming itself to be a

license to individual propensities; calling social pont after he had ascended, and taken a more disorder the greatest good; blotting God from the comprehensive view of the situation in the ranks universe, thereby ignoring the religious nature of of his brethren in the flesh than was possible man, and at the same time claiming to be a sys- while he was with them, was but the prelude to tem of religion, and the highest system, and de- many more which must be uttered freely, before vised by the wisdom of a Supreme directing Spiritualists take warning and vindicate their Mind," It cannot be denied that the teachings of holy religion in the eyes of the people. They Spiritualists have been too vague upon some of who were the instruments for giving the spiritual the principles which most concern society to un dispensation to the world, understood well what derstand. A reformatory system, to be practical, difficulties would beset its way before it could must adapt itself to the wants of society; must gain a firm hold upon the affections of the people reach to the foundations of social evils, and eradi- ! and start society upon its full career of progress. cate them root and branch, by means which it de . They watch it as the mother watches her tender velops. None who fully understand the Spiritual infant, and spare no efforts to secure the final es-Philosophy but know that it is the power Nature tablishment of the new religion, which is to bless has provided for eradicating wrong of every mankind as no other has or can; and from their name and nature from human society; but, at the standpoint they understand the needs of the peosame time, such acknowledge that what is needed ple, and the duties of the missionaries they have is a declaration of principles on the part of its advocates, to satisfy the demand of society, which than any one in the flesh can. Nevertheless, it is is earnestly asking for such declaration, hoping for mon and women to study the wants of the that it may be such as society can safely adopt. people and their own duties, and to flinch at no Creeds that warp the intellect and bind it to an obstacle that presents itself, or unpleasant duty thority, Spiritualism utterly ignores, and Spirit- that is to be performed, if the work of redempualists will none of; but there is a vast difference tion is to go on. The splrit-world works through between a declaration of belief founded on the the world of mankind in the flesh, and spirit cardinal principle of the Spiritual Philosophy, guides prompt to more energetic action when zeal that progress is the law, and that the human flags and courage fails, for it is their prerogative mind cannot take its final station anywhere below to do this. Whoever is on the side of purity and Delty, himself, and a confession of faith which as- | virtue, and recognizes the just demands of society sumes to be an infallible standard, never to be upon Spiritualists and every other class, will not departed from under the severest penalties that hesitate to declare plainly to the people the printhe human mind can conceive.

Among civilized people, certain rights are conceded to society, certain standards of morality are set up, which all lovers of order are required to respect. This is according to the law of progress, consequent retrogression. When a certain stand- of Spiritualists "ery aloud and spare not." ard is established, in any age, to serve the wants of society, there can be no warrant of its stability; THE NATURAL HISTORY OF RELIGION. but Nature prompts its establishment as an aid to

the evolution of a higher. Low organic forms are Nature's indispensable instruments throughout her vast domain for the evolution of higher; and the law holds with social forms as with organic. In the convulsive efforts of society to throw off social disorders and institute higher social forms, later origin than that ascribed to the main body there is a tendency to irregularities, which, if suffered to prevail, would inaugurate anarchy, and | occurs the famous episode, Bhagavat-Gita, in defeat every effort at reform; but in civilized society, the tendency being upward, order is elicited, and higher forms substituted through the efforts which well-regulated minds-that are the bone and sinew of society-make to this end. Spiritualism has unveiled the deformities of the present social system to such a degree that the absolute necessity of reform is recognized by its advocates, and a difficulty has presented itself as to how the necessary reform is to be instituted. Differences of opinion exist among them as to how crying evils are to be remedied. Extreme views entertained by some on important questions, which have been put forward as principles of the Spiritual Philosophy, have misled society at large as to the tendency of Spiritualism. This assertion is made in the face of facts which render it incontrovertible; and it is to the end of calling attention to the necessity of plainly instructing the people as to what Spiritualism teaches, and what it does not teach, in regard to great moral and religious questions, that these remarks are made

Spiritualism is not a Godless religion; neither is its tendency to foster licentiousness in society, or disorders which lead to licentiousness. Since this is so, nothing is easier than for its teachers and imbibe its true spirit, there will be no dwarfing of your religious natures, no ignoring of the venerative faculty of your minds; for Spiritualism, above all other religions, encourages the development of every faculty of the human intellect, that the whole man may be developed naturally, and grow up into a temple where the live ing spirit may exercise its Godlike functions in a Godlike manner. Neither will you be embracing a system that encourages disorders of any kind, or ignores law and just forms which secure rights to every member of society; for Spiritualism, With tens of thousands of the people, Spiritual- above every other system, recognizes order as legends became incorporated subsequently into Nature's imperative law, and as an imperative the Brahmanie faith. necessity in society." It is a libel upon it for any within or without its ranks to proclaim that it recognizes the right of individuals to override established social institutions for the so-called privilege of crereising their individuality. Neither God nor Nature, angels nor human beings, in whom dwells the slindow of a sense of human rights and human responsibility, recognize any justice in the assumption that an individual may " develop his individuality" at the expense of the public. Man will be "a law unto himself" on whatever plane he may be, unless his "liberties" are restrained; and society recognizes this when it enacts restraining laws which only disturb such as need restraint. Were all upon the plane where man is a perfect laie unto himself, restraining laws would be uncalled for; since all are not, and the civilization of the age calls for a legal recognition of the marriage relation, that the rights of men, women and children may be maintained, Spiritualism proclaims, as one of its fundamental principles, that the marriage relation is the bulwark of society, and license a relic of barbarism. At the same time, it proclaims that reform is an absolute necessity in the matter of educating the people into a proper understanding of the significance of the marriage vow, and the relation of the sexes. It does by no means endorse the existing wrongs in society, which degrade man and woman, and burden so ciety with bestial children, so cursed by the ignorance and sensuality of their parents, and of society at large. It offers a remedy for these evils, more effectual than tearing away the bulwarks which defend what rights remain to the people. It strengthens filose bulwarks by enlightening the people as to what constitutes their rights and the method of securing them. It never opens the flood-gates of sensuality to correct sensualism in a people, but shuts them more securely by instituting proper measures of reform in every department of life. It is significant of the estimation in which the people hold Spiritualism when it is denounced ples of India, the temple of Mathara, on the Jumeverywhere among them-upon the street corners, ma," built in the form of a cross. The following in social circles, and in religious assemblies, as is an abridged account of his exploits. one dangerous to the morals of society, in the The human race had become so steeped in sin sense of favoring license. This is not merely the and wickedness, that Brahma commanded Vishartillery of its enemies; it is as well the grief of nu, the second person of the Trinity, to descend many who are longing to be its friends and earn- to the earth and take on humanity by being born est advocates. It is useless for Spiritualists to as a human child, and save mankind from their shut their eyes to this fact, and proclaim that this sins. Vishnu, declaring that "it is time I should evil exists only in the imaginations of a few; the display my power and relieve the oppressed earth fact remains, that society is imperatively de- from its load," announces his purpose of becommanding of Spiritualists to define their position ing incarnate and issuing forth to mortal life upon this and other important questions; and un- from the womb of a princess of the royal line of til they do more definitely, vast numbers of peo- Dwaraka. The reigning king, Cansa, having ple, good members of society, will stand waiting been warned by a mysterious voice that a child without the camp, looking hither-and thither for of the line of Dwaraka would become his dethe light, the comfort, which only this pure sys- stroyer and successor, threw her into prison, and tem has to bestow.

reformer, and at the same time giving unlimited | went forth from the beloved and venerated Piersent forth into the field to labor for them, better ciples which constitute Spiritualism the reforma-

tory power they claim it to be, at the expense of being termed "creedists, over-zealous of the reputation of their faith," &c. As long as there is a wrong to right, a spirit to be gladdened by the and the only method by which progress is angel-voices that speak through the spiritual disachieved, as without order there is chaos and pensation, so long will true reformers in the ranks

BY DYER D. LUM.

No. VII.-CHRISHNA, "THE PARDONER OF SINS."

The Mahabharata is the name of an epic poem of the Hindus, comprising more than one hundred thousand verses. Much of it, however, is of of the work. In this immense collection there which we find the legend of Chrishna, the incarnate Saviour of the Hindus. "As to the exact date of the final redaction," says a reviewer in the North American, " of this corpus of myths into the shape in which it is now before us, there has been great diversity of opinion among the Orientalists, owing to the difference of standpoint from which they were disposed to look at it. The primitive elements of the text have led some to refer it to the remotest antiquity, and Wilson maintained that all the Puranas are derived from

Brahmins ascribe an age of over five thousand years to it, and modern criticism, while not acknowledging this high claim, still allows to the Bhagavat Gita an antiquity of two thousand B. C., and we must bear in mind that even then it was the mere redaction of the legendary lore of a still greater antiquity. The events narrated are of a legendary character, "but it is, nevertheless, almost a certainty that they are founded upon a real historical basis, in the rivalry of two royal houses of the Aryan race, and in a bloody conflict by which, at a remote period, the soil of Bactria and of the north of India were desolated." The Hindus ascribe the famous rock temples and grottos of India to the personages who figure in this poem.

These temples, formed by excavating mountains, of rock, and ruins of immense Cyclopean walls, are far older than the era of the Vedic race. Sanscrit legends are not connected with them nor preserved any record or recollection of their origin. "The most ancient architects of Calabria, Mycene, Petra, Ruad, Marathos, Nubia and India all learned in the same school." - [Baldwin,] Consequently for the origin of the legends of Chrishna, we must go back of the Indo-Arvans to the race preceding them on the soil, whose Many learned writers have seen so plainly the characteristics of "solar legends" in these ancient myths, that they have denied them any historical foundation whatever, while others, flying to the opposite extreme, have seen historical facts in every pre-historic myth. The position here maintained is that Sabaism, or Star-worship, was, primitively, the faith of the more enlightened nations, and that all historic faiths, whether of Indo-European or Semitic origin, have either grown out of or been modified by it. And in order to illustrate how an historical fact can be so covered with mythical accretions in time, as to render the whole narrative mythical, I have selected the subject of this article. The worship of the ninth avatar, Chrishna, is so universally extended over India, and held in such high repute, that a better illustration of the transformation of history into a "solar legend," could not well be found. Sir William Jones remarks: Chrishna, the incarnate deity of the Sanscrit romance, continues to this hour the darling god of the Indian women. The sect of Hindus who adore him with enthusiastic and almost exclusive devotion, have broached a doctrine which they maintain with eagerness, that he was distinct from all the Avatars (Divine Incarnations), who had only a portion of his divinity, whereas Chrishna was the person of Vishnu himself in human form."-[.As. Res. i: 260.] And for centuries back we find Chrishnatadored by millions of human beings, as the most perfect manifestation of God's love to man, believing that "in him dwelleth all the fullness of the Godhead bodily." While I admit that the conception of Chrishna has undergone important changes, I still assert that in all its essential features it was existing before our era. Says the learned Godfrey Higgins: "The statue of this god is to be found in the very oldest caves and temples throughout all India. \* \* \* (His worship) was practiced in the time of Alexander the Great (330 B. C.), at what still remains one of the most famous temevery son that was born to her 'he had immedi-Who has ears to hear, let him hear" what the ately put to death. But at the birth of the great

Brahma and Siva, accompanied by angelic hosts singing praises of joy and exultation, appeared women," sang the angels," all nations shall have cause to exult."

To elude the agents of the remorseless despot, the prison-doors were miraculously opened, the guards thrown into a deep slumber, and at the command of God, the father passed out with the child unharmed, crossed the river Jumma, which, on his approach, parted on either side. ["And the waters were a wall unto them on their right hand, and on their left."] A terrible storm prevailing at the time, the great hooded-serpent of Vishnu held its head over the infant Deity.

Cansa having been again warned by his oracle that the child was born, gave orders that every male child throughout the kingdom should be put to death. For thousands of years this horrible Massacre of the Innocents has stood out in bold relief among the sculptures and decorations of these ante-Sauscrit rock-temples. Though the rearthly matter, but different from them. The their work to run and gaze after him, with all of whom he seemed an especial favorite. Conspicuous among the actions of his youth was the selection of nine Gopias, or dairy-maids, and his mysterious dance with them, each of whom imagined herself to be his partner, is still annually mmemorated.

Growing daily in beauty, goodness and strength e exerted his miraculous powers solely for the benefit of humanity. He saved multitudes, raised the dead, and washed the feet of the Brahmins. He was the meekest and best-tempered of beings, benevolent, tender, and chaste. At last he boldly attacked the tyrant, hurled him from his throne, and dragged him, down for a long distance by the hair of his head, and inaugurated an age of virtue and prosperity. Though his life was characterized by gentleness and love, yet he carried on terrible wars, though ever in the cause of truth and justice. He exhibited no preference for the rich over the poor, but shed his blissful influence [alike on all. "He lulled tempests, cured lepers, and restored the old and crippled to youth and beauty." He unlocked the gates of leath, and preached peace and charity to mankind.

After his triumph over his antagonist, his manner of living was as regal and resplendent as be. would save the mortification of failure by many fore it had been humble and lowly. He was ever present with each of his thousands of wives, and | very frequently met with. They would not then had one hundred and eighty thousand sons. Fi- have to add, as many do now in case of failure, nally, signs of dread and fearful import occurred on every hand. His power seemed weakened; demons filled the air; the sun lost its brilliancy, and the moon became as blood. Chrishna, conscious that these prodigies were significant of his strength of the human body, sarcognomically, overthrow and death, retired to the forest filled | magnetically, and, in a purely physiological sense, with despondency, to commune with the Almighty. While in the attitude of prayer, an ar- lieve; also that the weakest part is in the hyporow of a hunter gave his spirit exit, and in the midst of a great light, which illuminated the whole earth, he ascended to his celestial home in the sight of all. Such is the character and hisory of the Indian "Pardoner of Sins," and Liberator from the Serpent of Death."

The astro-theological character of this legend. nd the identity of Chrishna with the sun, is unmistakably apparent through the veil of allegory gathered around it. His birth in a dungeon, and the bitter persecution of the reigning king, is emblematical of the struggles between heat and cold, the new birth of the sun at the winter solstice, and the counteracting power of winter; though many are the sharp and biting frosts and severe tempests sent upon the earth at this period, the power and brilliancy of the sun is daily increasing. These frosts and storms are the agents of that remorseless tyrant. Old Winter. massacreing every young shoot exposed to their action. At the vernal equinox, the tyrant is dethroned and cast down, and winter and his agents are cast down zodiacally, and the sun's the organs of the brain in the region of "health power reigns supreme and undisputed. Having and energy" and the "organ of disease" (which passed through a life of struggling privation before the final overthrow of winter, his life now becomes one continual scene of splendor until easily-influenced region, then "polarize" with equinox w hen sions e antumnal turn are again apparent; the leaves fall, vegeta- ducted in this way it is not only not " dangerous," tion languishes, and biting frosts make their appearance. During these occurrences-allegorized | patient, and is not fatiguing to the healer. This as signs of fearful import-the horses of Chrishna take flight, and disappear from view in the vast regions of space. In all Oriental allegory, a white horse has symbolized the sun. His circular dance with the Nine Gopias, is the passage of the sun through the nine signs of the zodiac, from the winter solstice-his advent, to the autumnal equinox-his demise, when the winter sun again obtains control, and the summer sun is put to a violent death, amid the convulsions attending the autumnal equinox. This dance is still annually commemorated just after the autumnal equinox; while in the spring was a great festival and season of rejoicing. At the winter solstice, or when the new sun has attained one degree, (Dec. 25,) "people decorate their houses with garlands and gilt papers, and universally make presents to friends and relatives. This custom is said to be of very great antiquity." His one hundred and eighty thousand sons are the one hundred and eighty thousand degrees of the zodiac from the vernal (his maturity and assumption of power) to the autumnal equinox. His residence, Galoka, signifies world of cows, the Aryan appellation for clouds, and of frequent use in the Vedas. His great conflict with the serpent Kaliya has been for cepturies sculptured on the rock-temples, representing him standing with his heel on the serpent's head, and is illustrative of the great Tragedy of Nature. In paintings, Chrishna is always represented as magnificently attired in long golden yellow robes, with a coronet on his head. The following prayer, addressed to Chrishna by his followers, is sufficient to establish his original identity with the sun as an object of worship: "Be auspicious to my lays, oh Chrishna, thou only God of the seven heavens, who swayed the universe through the immensity of space and matter. Oh universal and resplendent Sun; thou mighty Governor of the heavens; thou sole and universal Deity of mankind; thou gracious and supreme Suri; my noblest and most heaver in universal Deity of mankind; thou gracious and supreme Spirit; my noblest and most happy in-spiration is thy praise and glory. Thy power I will praise, for thou art my Sovereign Lord, whose bright image continually forces itself ou my attentive, eager imagination. Thou art the Being to whom herces pray in perils of war; nor are their supplications vain, when thus they pray, whether it be when thou illuminest the eastern regions with the orient light when in this eastern regions with thy oright light, when in thy meridian splendor, or when thou majestically de-scendest into the west."

iron doors-became flooded with celestial light. vivid an idea of existence as we how have? Perhaps the latter attractions or others not specified might be retained and still the result be the same. before her. "In thy delivery, oh favored among | What evidence have we that all space is not filled with such matter, which has either never possessed the "natural properties" or has been divested of them?

I do not consider the resurrection of the natural body necessarily a myth. Natural matter may assume a spiritual form by being divested of its earthly properties. Science proves that the visible universe was formed by the action mainly of the law of gravitation infused into cosmical matter, which before this action may have been "without form and void," that is, invisible. It certainly could not have been felt, for it would offer no resistance to our nerve extremities, and feeling, in fact, is the only natural sense we have, for into it all the others may be resolved.

I see no difficulty whatever in appreciating fully the idea of bodies of spiritual matter clothed with properties as fully inherent as those we call command was relentlessly obeyed, yet the Divine power that infused gravitation into chaos can Child escaped uninjured on his flight. As he again take it away if he chooses. And why may grew toward manhood in his banishment, his he not, when it has accomplished its end, by fillbeauty was so resplendent that the women left ing creation with forms the remembrance of which will be all the spirit of man needs as a souvenir? С. В.

SARCOGNOMY.

BY DR. R. R. ROBERTS.

In the Banner of Light of May 22d, I read with the deepest interest and peculiar pleasure an article from the pen of the gifted Dr. J. R. Buchanan, on "Sarcognomy as a Guide to Manual Healing." In the winter of 1855-56 I first had the pleasure of meeting Dr. Buchanan in Cincinnati, He was the first person on earth to tell me that I possessed remarkably strong healing power, and very kindly presented to me a copy of his valuable "Anthropology," which I studied with the most absorbing interest. To him and his fine book I am greatly indebted for the marked success that I have met with in my extended practice, as a healer, in many obstinate cases which required skill as well as "power." I am well satisfied that the fundamental principles, as laid down in Dr. B.'s sarcognomical chart, are correct, and, furthermore, that an understanding of those principles would save a vast amount of " pummeling" of severe cases that is now engaged in by inexperienced healers; and, in other cases, experienced magnetic physicians which are now

You will recover in hine or twenty-one days!" There are very many good lessons to be found in the article of Dr. B., referred to above. That the greatest degree of healthful influence and is "located between the shoulders," I verily bechondriac regions I think is easily demonstrated. L believe it well to follow Dr. Buchanan's advice, as given in the article referred to above, with this simple modification: Instead of merely "making quick, dispersive passes over the region of the hypochondria," I would suggest that the operator, after being satisfied that the greater portion of the morbific, negative influence has been dispersed from the hypochondriac region, should then place one hand (the right hand is best) on the back, covering both kidneys, and the other hand on "the pit of the stomach," and by this simple method. without any effort on the part of the magnetizer, a magnetic circuit is formed, and new life and energy are infused from the inner spheres of light and life, and a most wondrous change will thus be wrought upon the patient. The "passes should never be made to the hypochondriac region and stop, but past, oilticard and from this most negative part of the body. Then should follow the "infusive treatment" indicated above. The same directions will apply equally as beneficially to is located just below "alimentiveness"). Dispersive passes should be made over this negative, he hands as above. When the treatment is conbut, on the contrary, is highly invigorating to the mode of treatment is especially applicable to patients afflicted with paralysis, spinal diseases, dysnepsia, diseases of the spleen and kidneys, and nervous prostration." Care should be exercised, at the same time, to see that, the articulation of the vertebre of the different spinal processes are all perfect. If there is an undue pressure upon the spinal marrow, either in the cervical, dorsal, lumbar, sacral or coccygeal regions, then all of the efforts of the physician, of any and every system, will fail, unless the cause is first removed, or, in other words, the "curvature" is reduced. I hope Dr. Buchanan will consent to favor us again with articles upon this important subject. San José, Cal., June 9th, 1869.

EDITORS BANNER OF LIGHT-If a body of matter-say our earth-were divested of all attraction, that of gravitation, cohesion, chemical, electric or magnetic, &c., would it not be divested of all its "properties" appreciable to our senses? In fact, would it not become spiritual matter, spirits say unto Spiritualists. The cry that Redeemer, her prison doors-guarded by seven and still, reasoning backward, give us just as

MATTER.

#### The Inclined Plane.

We find the following communication with the above heading in Hancy's Journal, published in New York, in reply to Mr. Harper's article in our paper, to which the writer refers. What has Mr. H. to say for himself?

MR. HANEY-In a late number of the Banner of Light is a long article by Henry Harper, in which he claims that the scientific theory of the which he claims that the scientific theory of the inclined plaue has been practically proved by him to be a delusion. He constructed an in-clined plane "to raise the cart vertically while it is passing three times the height, or 30 inches, on the plane;" and deduces from the theory that a weight of 50 ounces should have exactly bal-anced 150 ounces in the cart, whereas, notwith-standing friction, 154 ounces were actually raised. But in fact his experiment sustains the scientific theory; for measuring "30 inches on the plane." theory; for measuring "30 incluss on the plane," the length of the incline was 31.62 inches, so that 50 ounces should have balanced 158.1 ounces, and 50 ounces should have balanced 158,1 ounces, and allowing 4 ounces for friction should have moved 154 ounces by the theory. He further states that he raised the inclination half an inch, at which point it is presumable that the weights, 150 ounces and 50 ounces, balanced; and the theory shows that with the height 10.54 inches, they would exactly balance, that being one-third the length of the incline. The error of Mr. Harper's mode of computation would have been strikingly demonstrated if he

would have been strikingly demonstrated if he had happened to place his inclined plane the had happened to place his inclined plane the other way, so as to raise the cart 30 inches verti-cally while passing one-third the height or 10 inches on the plane. He would then have come to the conclusion, computing the same way from the theory, that 150 ounces weight would fal-ance 50 ounces on the inclined plane, a result so manifestly absurd that it only needs to be sug-gested to show that the error was not in the sci-entific theory but in his peculiar mode of apply-ing it, a mode which no scientific man would sanction. HENRY M. PARKHURST. HENRY M. PARKHURST. sanction.

Toads are sold in Paris at the rate of fifty cents a dozen. The animal is used for the protection of vineyards and gardens from the ravages of insects that escape the pursuit of the birds.

Love is like honesty-much talked about, but little un derstood.

#### LOVE-LABOR.\*

BY D. N. PORD.

In this world through which we 're reaming There is much of bitter meaning. Father, basten on the day-Basten on that welcome day. When instead of all this sadness There will be a heavenly gladness Wait we for its Sun's bright ray !

Sin has shed broadcast pollution, . And to see a diminution Much our hands must find to do. Work for every one to do. Would you wipe away this sorrow, Walt not for the coming morrow, Which may never come to you.

Would you build a house that 's lasting, That will stand amid the blasting Of your cartbly prospects here? Which will surely perish here? Leave out all the useless gliding— Spend no precious time in building Fairy castles in the air.

God has happiness intended ; Not with grief need it be blended ; Look your fate straight in the face, Meet it squarely, face to face. And this dark o'erhanging gloom Cast aside ; yea, let the tomb Be its true abiding place.

Why must we go groping downward? Let our watchword now be onward! Look not back upon the past— On the dark and bitter past. Put behavit the little past. But behold the light ahead, Bury in the earth the dead And the living future clasp !

\* Recited at a late Monthly Concert of the Boston Children's Spiritualist Lyceum.

A SPIRITUAL MUSICAL SEANCE. Some evenings ago, namely, March 24th, 1869, my wife and I were kindly invited to join a circle by Mr. and Mrs. Childs at their house. We found assembled there with our host and hostess, a party of twelve, including the mediums, Mr. Ed. Childs, who is our host's brother, and Mr. Austin. The visitors were Mrs. Anderson, Mrs. Fitzgerald, Mrs. Fossett, Mrs. Dixon, Mr. Taylor, Mr. G. Gibbs, Mr. T. Jones, and the writer.

The circle arranged, musical instruments, namely, a violin, a flute, a piccolo flute, and an organconcertina, were placed on the table, together with a few card-board trumpets.

On the gaslight being turned off, a whispering voice was heard asking for paper. Light was reproduced, a few sheets of paper obtained, andafter being marked by some of the circle with their initials-laid, with pencils, on the table. The light was again turned off, and a pencil was heard at work, and after a few minutes, the voice said "Light." On this being again produced, we found on one of the sheets of paper, written in pencil, in small, well-formed characters of oldfashioned style, the following:

Y' Account of ye Musicke of ye Evening.

. M. SANCTO.
• ,,
• • •
• • • •
. ESCOTT.
rye". "

M. SANCTO.

Mrs. Anderson was anxious to possess this programme, because her name was upon the paper, but Mr. Childs said he thought he ought to keep it among his records. On the light being turned off, Mrs. A- was told that she should have something for herself; a light was produced for a moment while she marked another sheet of paper, and on its being extinguished the pencil was heard at work again. Light was called for by the voice, and on the paper so marked was an elaborate vignette portrait in pencil, apparently done by some kind of stippling.

The circle then composed itself for the promised music, all joining hands, when the voice said that before Sancto began with his programme he would, if agreeable, give a musical illustration of a passage in the life of an artist. We all willingly assented, when the flute gave forth an eccentric melody, lasting half a minute or so.

"That's the prelude," said the voice; " now for the illustration. Understand that the music is composed on the spot. Conceive now that our artist resolves to paint a picture; he prepares his palette and canvas. (Descriptive music.) The artist thinks of a subject; he looks up as for inspiration. (Music.) He conceives an idea; he rush-

the other spirits have given little bits of their his-

tory while in the body, As the last mentioned spirit made himself heard, we heard also from time to time the note of a bird, perhaps produced by this or some other spirit; there must have been several. Sancto tells Mr. Childs that a spirit, named Escott, takes part with him in these musical manifestations.

Sancto's voice now called for quiet and passivity, and he began his concert with the piece first in order on his programme, being accompanied now and then by a tapping of a card-board tube. Silence was also called by the same signal.

The air "Sing, birdie, sing," was beautifully played on the flute, the accompaniment being really as by a singing-blrd. But how can I speak of the March from Faust and the March from L." Prophete, which was asked for by one of the circle, on the organ-concertina, in the hands of this spirit? The performance of each of these pieces could not have been surpassed by a perfectly conducted band, in force, accuracy, finish and feeling. The audience were unanimous in requesting the invisible friends to repeat them, and the request was immediately complied with, with perhaps a higher appreciation on our parts of the music, and a more complete forgetfulness of the imperfect instrument by which it was rendered. After an hour and a half's playing, the programme was concluded, each piece being played at our request more than once, and then the invisible performers, seeming to like the enthusiasm of their auditory, invited the members of the circle to name in succession an air, and they would try to play it. This was done; one asked for this favorite air, another for that, each being perfectly given upon one or other of the instruments. While the flute played we could hear the thrumming of accompanying chords from the violin. One asked for a repetition of "Sing, birdie, sing," and it was given as before with the bird accompaniment. While it was being debated whether the accompaniment was produced by some fine management of the piccolo, Sancto's voice said, " I think you would like the air on the piccolo; shall I play it on the piccolo?" "Oh, thank you, yes." The air was played on it mostperfectly, the music being heard free, as it were, from the vibration of the instrument, and accompanied again by the singing of the bird more clearly and effectively than before, now sounding far, then near, then far again.

One lady asked for a tune, of which she said she was composer; the words beginning " I remember, I remember, as my childhood fleeted by." "Favor us, madam, with the first bar," said the voice. The lady sang the first verse; at the end of the first bar, the flute accompanied her voice note for note as delicately as if singer and invisible performer were playing from the same music with the same perception and feeling. As if pleased with plensing, the performer, or performers, accompanied the lady through the whole song, and then played the air successively upon each instrument on the table, just as the lady (did she know the instruments,) so she told me, would have played it herself.

As the time for breaking up approached, Mr. Childs asked Sancto to favor us with the usual concert finale. The concertinal gave forth "Rule Britannia," the last note of which was prolonged into the first of "God save the Queen," rendered with wonderful power and finish.

This brought to a close a scance more interesting than any I have been present at for the last fifteen years, as affording proof of the ability of spirits manifesting themselves by action. But the circle was held under conditions favorable to the manifestation of such action: for, first, all present had learned to know that we are in a spiritual sphere of existence; secondly, the mediums were good; thirdly, the scance was held under conditions suggested by the spirits themselves; and fourthly, all present were in kindly harmony with each other.

Thus it was that we were favored at once with an extraordinary spiritual manifestation, and an equally extraordinary musical entertainment. J. DINON. 8, Great Ormond street, London, W. C.

KANSAS.

BANNER  $\mathbf{OF}$ LIGHT.

improved, and wrote back that he considered Spiritualism a myth, and that he would not de-bate a myth! But, to ease himself down as light-ly as possible, he said that he was willing to prove-that "Spirimalism was infided in all points vital to Christianity," and one or two other unimpor-tant propositions. A copy of his fetter was tor-warded to Mr. Hall, who responded that as Mr. Mitchell seemed, anxious to back down from his original proposition he would meet him on his own ground and debate his own outestion, and reown ground and debate his own question, and re-questing that a date should be set for the disens-Mr. Hull's answer was forwarded to Mr. Mitchell; but the latter gentleman, evidently con-sidering discretion the better part of valor, has remained predentity silent; consequently we fear that the chances for a discussion are rather slim. Many of the prominent Methodists of the city are disappointed and chogrined at the manifest lack of backbone in their elempion. Whatever

may be the result of the negotiations, the truth will triumph and Spiritualism he in the ascend-

Prof. Taylor formerly a Unitarian minister, who is State Missionary, lectured last night to a rge audience, and gave excellent satisfaction. He is a good speaker, and knows whereof he peaks.

Beveral months ago there appeared in the Ban-ner of Light a communication from the spirit of Chauncey Robinson, of Holly, N. Y. My wife's father, after reading the message, became con-ylnced that it was the spirit of his brother, as the first intimation he had that he was not still in the form, or that he had become a Spiritualist. Upon writing to inquire of another brother, he re-ceived answer that Chauncey was dead, and that he had become a Spiritualist provious to his de-parture, as was evident from the communication. The most suggestive thought hi connection with this is , that the first intimation the brother in faroff Kansas received of his brother's death was given by the spirit of the departed himself, through the columns of the Banner of Light. Yours for the truth, WM. F. PECK.

Topeka, July 4th, 1869.

## CONNECTICUT.

### Quarterly Report.

To H. N. BILL, Corresponding Secretary of the Connecticut Association of Spiritualists, Willimantic, Conn : Again it becomes my duty, as State Agent, to make a state-ment to you, and the public, of what 1 have accomplished Again it becomes my duty, as State Agent, to make a state-ment to you, and the public, of what I have accomplished the last quarter, commencing April 1st, and ending yous 3oth. April, for many reasons, has been the most trying month I have axperienced since commencing the missionary -work. My work, as I supposed, was all laid out for the month, and I anticipated the same results as I had met with the pre-colling ones; but bad traveling, storing veenings and insuf-ficient coöperation on the part of others, all combined, pre-vented me from speaking in some places I visited with that expectation. This somewhat discouraged me, and I com-menced the month of May feeling tired and disgusted with my efforts in the missionary field; but encouraging notes from Mr. Gates, (the President of the Association) and other officers of the Executive Board, stimulated me to continue, and the first Sunday in May found me with the places and the first Sunday in May found me with the places and the first Sunday in May found me with the places and due its Sunday in May found me with the places and due its Sunday in May found me with the places and due its Sunday in May found me with the places and fourishing Society of friends in Bridgeport, who are cer-tainly deserving of the praiseeworthy notes from the pan of both Mrs. Davis and Leo Miller. From there I proceeded to fill an engagement of two Sundays with the active and fourishing Society in Willimantic, where I met the places inco traveling in the State. I had a hospitable entertain-ment, good andlences and collections, and might, I think, but for other engagements, have spoken there soveral times with good effect. June 3d. found me hurrying to Mystic, where I officiated at a funeral, and addressed on the follow-ing evening as large an nudlence as ever greeted me there; the fricous as want contributing freely to the support of the ing evening as large an audience as ever greeted me there; Ing evening as large an andience as ever greeted me there; the friends as usual contributing freely to the support of the missionary movement. I then visited Ellington, where I was pleasantly entertained at the homes of Messrs. Ashley and Farnham, to whom many thanks are due for their efforts to get up lectures, and also to see that the missionary was conveyed to and from, without expense to the Association, Here I had large attendance, and the audiences, though skeptical, were both appreciative and liberal. I next pro-ceeded to Somers, where I running two Sundays, and found Here 1 had large attendance, and the audiences, though skeptical, were both appreciative and liberal. I next pro-ceeded to Somers, where I remained two Sundays, and found worshiping in Dr. Hall's church a small Society, but one doing all in their power to establish and maintain the spir-tumi gospel. I loctured evenings in different districts of the town with good results. Here I offered for sale some of Lois Walsbrocker's tracts, having met the lady a few days pre-tions and took from her a few. Bro, fourdle, at whose house 1 targied a couple of days, purchased a set of me, and after their perusal complimented them highly; and I regret to say that neither my own means nor those of the Stato Asso-ciation will warrant me in a free distribution of the Stato Asso-inion will warrant me in a free distribution of the same. My next visit was to Rockville, where I was advertised to give three lectures, but as my first two wore very poorly at-tended, and the third evening being rainy, and I was stop-ping some distance from the village, I thought the previous attendance would not warrant me an atulience, so stayed at home and passed the evening in a thoroughly uneasy and discontented frame of mind, and had the subsidietion of ther-ing the next day that I disappointed as large an\_pudience as was ever known to come together in thar place; for which, of the few friends there I usk parlon, but to those who take the cover of durknoss and storm in preference to light and sunshine. I hayce only to say. "If you had how the we be there were the place is then a may and storm in preference to light and

h the over of darkness and storm in preference to light and unablue. I have only to say, "If you had been there when twas, I should have been there when you were." Annexed find as usual a list of collections and subscrip-

tions received by me since my last published report, A 880

	. E	Agent of Con	nn, State Asso.
Two lectures	in New Hartford;	Coffection	
Three "	" Bridgeport ;		
	" Ellington :		13.74
Two "	" Liberty Ilill;		7.70
Four	" Somers :		24,38
One lecture	" Riverton :		3.42
	" Mystle :		15,05
1 A			1 64

Resolved, That as brothers and sisters, it is our duty to visit the sick and affilted, and to see that no suffering is allowed among our members, and that "charity" in all things is one of the cardigal principles of our philosophy.

Last Sunday I spoke to the friends on the sub-ject of Spiritualism. This Sunday (for it is Sun-day evening) my subject was "Organization." I was followed this afternoon by Mrs. Sada Balley, subject, "Freedom." The work is begun, and we expect no great obstacles to encounter, and shalt soon build a hall for meetings. Greetings to all our brothers and states in the work and may our brothers and sisters in the work, and may the car of progress move swiftly on, carrying-good to all, and blessings of the angel-world be over with us. FRANCES A. TUTTLE, Cor. Sec'y.

LaPorte, July 4th, 1869.

## Meeting of the State Spiritual Asso-ciation.

**CHAITON.** In pursuance to the call of the Excentive Board, the In-diana State Spiritual Association met in State Convention at Morrison's Opera Hall, in the city of Indianapolis, Thurs-day evening, June 17th, 1869, at 8 o'clock P. M. President James Hook called the Convention to order, The minutes of the meeting at Terro Haute, Dec. 18, 1869, were read and approved. The Secretary offered a resolu-tion that the chair appoint a committee of three to receive-credentials of delegates and report the same to the Conven-tion.

2d. That the chair appoint a committee of five on busi-fices, to arrange and report progress of business to the Con-vention each day.

Further business was suspended for the evening, to await the arrival of absent delegates, and the time spent in con-ference. Short addresses were made by Judge McDonald and others, and the Convention adjourned until the following day, 18th, at 10 A. M. Morning Session.—Convention assembled pursuant to ad-

ing day, 18th, at 10 Å. M. Morning Sestion.—Convention assembled pursuant to ad-bournmont. Minutes of last meeting were read and ap-proved. A communication from Warren Smith and Byron Reed was read and referred to Committee on Business. Upon invitation, Mrs. Mary Thomas Clark briely address-ed the Convention, followed by several upon matters of business before the Association. Mr. Kolgwin, of Jeffersonville, made a statement of tests given through the mediumship of his wile; among other things mentioned, he said they had placed a state and pen-cil in a stand drawer, then closed the drawer, and in a few minutes it would be written fall by some unscent intelli-man in the audience had authorized bim to say that if that test would be given in the presence of a committee to be agreed upon hereafter, the gentleman would donate one hundred dollars to the Association. K. Keigwin to name two, and the four to select a fifth members-1 was also con-sented that the four reporters present representing the press should be present, and make a fir report of what oc-curred. Mr. Gearge bavis, of Indianapolis, was chosen by the party, and Judge David McDonald was mamed as one for the Association, with power to select another member-and greeo upon time and place. *Afternoon Session*.—Couvention refissembled at 2 o'clock in the afternoon and proceeded to business. *Committee on Business reported as follows:* 1st. Business in order, nouthantion and election of offi-

in the afternoon and proceeded to business, Committee on Business reported as follows: 1st. Business in order, nomination and election of offi-cers for the ensuing year. 2d. Conference and singing. Nominations were made for President as follows: Samuel Maxwell, of Richmond; Dr. Allen C. Hallock, of Evansville, Whereupon a bullot was had, which resulted in the election of Samuel Maxwell, of Richmond. The following Bominations were unde for the other officers

The following nominations were made for the other officers of the Association : Vice Presidents, Dr. A. C. Hallock, of Evansville, Mrs. Agnes Cook, of Richmond ; Treasurer, Dr.

Evansville, Mrs. Agnes Cook, of Richmond; Treasurer, Dr. John W. Westerfield, of Anderson; Secretary, L. D. Wilson, of Indianapolis; Trustees, Jacob Ediridge, Indianapolis; Mrs. Martha Hulburt, Muncle; James Hook, Terre Hauto; Mrs. Mary Thomas Clark, Williamsport; Henry Butts, Evansville; all of whom were duly elected by ballet. President James Hook, on retiring from the chair, read an address congratulating the Indiana State Spiritual Associa-tion upon its growth and prosperity during the past year, and expressed the hope that ere long it would stand erect as one of the permanent institutions of the land. He then ap-pointed a committee of three to escort the President elect to his seat. to his seat.

to his sent. Presidient Samuel Maxwell, upon assuming the duties of presiding officer, said to thanked the brethren for the con-fidence they had manifested in electing him to preside over their deliberations, and he would discharge the duties of his office to the best of his ability. A committee of five were appointed on Resolutions, a com-mittee of three on Finance. This concluding the business of the Afternoon, the Convention adjourned until 8 p. v. *Evening Session*, -At 8 o'clock in the evening the Conven-tion not and ware addressed by D. Barnow of New Costb

Evening Session.—At 8 o'clock in the evening the Conven-tion met and wore addressed by Dr. Barnes, of New Castle, followed by J. Madison Allen, of Terre Haute. At the close of Mr. Allen's address, Mr. Davis, one of the committee ap-pointed to witness the test epoken of in the morning came forward and reported that the committee and several other persons had mut at the rooms of Judge McDonald. The test they expected, they failed to get; but there was some writ-ing done upon the slate under the table which he thought be could explain. Several voices called for an explanation, Mr. Davis said he did hot know that he could explain Mr. Davis said he did bot know that he could explain then: but if any or all would call at his store the next morn-

distribute hapers and books on this subject, so that inquir-ing minds may have opportunity to receive the truth. *Tecolred*. That as our solfit friends are ever willing to ready to give to those who are seeking knowledge in regard to the subject of Spiritualism, all the light we can. *Recolred*. That it is our duty to show our gratitude, as the chiefents of angel ministrations, by a constant and extract Endeavor to live out their holy teachings, and thus lead us to recognize the inestimable value thereof. *Recolred*. That the consciousness of a continued existence, as proved by the presence and identity of the loyed ones who have gone before, is the most satisfactory evidence we can have of inmostrality; and while we replace to this me-surgence. We shall be glad to familist the means to others of receiving the same consuling evidence. *Recolred*. That a true life, free from the barriers of prefu-dice and the corrupting infinence of cell, is the best means of realizing the true to five frame the pherice. *Recolred*. That a true life, free from the barriers of prefu-dice and the corrupting infinence of cell, is the best means in receiving the same consuling evidence. *Recolred*. That a true life, free from the barriers of prefu-dice and the corrupting infinence of cell, is the best means by; and in order to live true lives, we must have all the knowledge of our physical, mental and spiritual matures that can be obtained. *Recolred*. That as brothers and sisters it is our dupty to the standard. That as brothers and sisters it is our dupty to the terming *Nexture*. All course to the terming of the lower of all philoso-the terming *Nexture*. All course to the eventing *Conventional and spiritual matures* that can be tokened. *Recolred*. That as brothers and sisters it is our dupty to the terming *Nexture*. After marke to, the eventing *Conventional*. *Recolred*. That as brothers and sisters it is our dupty to the the live here by the standard.

Committee on Business reported progressers follows for the evening : 1st, music : 2d, because by Dr. T. A. Bland ; 2d, music : 1th, because by h. Braffert, Adjourned unit's obtaint, pro-Evening Section - At society to the evening Conven-tion assembled. After music by Richard to ad-dress the meeting upon the solved with Eventue from begin-fing to end. At the dece of D. Braffert, its model for ad-ning to end. At the dece of D. Braffert, its model for ad-next the meeting upon the solved with the follow-ing resolution was sent up to the Society from the and energy with the request that it be tood. Resolved, That, in view of the unfair report of Mr. Davis, one of the committee solved to witness the test of slate-writing, through the mellumship of Mrs. Keigwin, at Judge

McDouald's room last night, some other member of the com

McDonald's room last night, some other member of theicom-mittee he invited to state the facts that occurred there. After the reading of the resolution br. Bland returned to the stand and said that some of the reports, and especially the report in the *Evening Commercial*, were false, and inten-tionally so; they reported things that did not occur, and di-not fairly state what did take place; and especially that part speaking of Mrs. Bland, he had authority for saying was false from first to isst.

how harry source what there have place i and expending that part speaking of Mrs. Bland, he had authority for saying was false from first to jast. Judge McDonald, by invitation, came forward and said ho had always thought he had enjoyed the reputation of being truthful, but, by the recent reports published, especially in the Journal, he did not know but that reputation had suffer-ed a little. The Judge proceeded to give an account of the scance held at his rooms the evening before, fully detailing what took place. At the close of his remarks, the reporter <u>the</u> representing the *Soutinet* came forward and said that he in-tended to make a fair report; and he fully concurred in what Judge McDonald had said. They were all true, as he wit-nessed everything that took place. George W. Percell said he was a member of the commit-tee, and in attendance during the scance; he could detect no trick, and was sure the medium did not preduce the writing on the state. The finest writings given that hight were given when her hands were almost in view, and he thought it impossible for her to do it. He was convinced, for one, that no human agency produced the writing on the slate.

slate, "The reporter for the *Evening Commercial* sold ho might ar might not be mistaken; be thought Mrs. Keigwin did the writing herself; he was honest in the matter, and he would like to be convinced to the contrary. In his judgment the explanation officied by Mr. Davia was a fair one. Dr. Braffett then addressed the Convention; subject, "Conditions."

"Conditions." The Chair, announced programme for to motrow as fel-lows: 9 J. M., confetence; 3 P. M. address by Prof. T. B. Taylor, of Indianapolis; 8 P. M. lecture by J. Madison Allen, of Terre Hanto.

Adjourned to meet to-morrow morning, (Sunday, 20th.) at

Morning Session.—Convention assembled this morning ac-conting to adjournment. Minutes of yesterilay read and ap-proved. The following by-law was read and passed : That the Executive Board of the Indiana State Spiritual -

That the Executive Board of the Indiana State Spiritual Association be authorized to issue Cortificates of Ordination to such persons only as come recommended by some local society in writing, endorsed by the president and secretary of the same, and at least by ten members thereof, provided that, where there are no local societies regularly or granized, the Board may grant Certificates of Ordination on the writ-ten application of ten persons residing in immediate vicini-ty of the person to be ordained, and where he or she is to labor; provided always that the Board may use their own discretion. In all cases, whether theory will active the accret discretion, in all cases, whether they will ordain the

discretion, in all cases, whether they will ordnin the person applying or not. The majority of said Board shall govern in the premises,
On motion, it was ordered that for copies of the proceed-ings of this Convention be written out, and one sent to the Banner of Light, Boston, Mass.; one to the American Spir-itualist, Cleveland, Obio; one to Present Age, Kalamazoo, Mich., and one to the Religio-Philosophical Journal, Chicago, 11 111.

Resolved. That the thanks of the Indiana State Spiritual Association are due to the press of Indianapolis for the lib-eral notices they have bestowed upon the proceedings of this Convention.

Resolved. That the next Annual Convention of the Indiand State Splittual Association be held in the city of Indian-apolis, commencing the first Friday in June, at 10 o'clock A. M., 1870. Convention adjourned until 3 o'clock p. M.

A. 8., 1870. Convention adjourned until 3 o'clock p. 8., Afternoon Section.—The Convention assembled at 3 p. 8., and was addressed by Rev. T. B. Taylor from the text, "If a man die shall be live again?" In the course of his remarks Mr. Taylor said he did not come before the Con-vention as Apiritualist, and he did not suppose be was in-vited to speak as a Sofritualist, but as a Methodist minister, which for head been for twenty years, and expected to be, if he lived, for twenty years to come, unless his peers said he should not preach; and if he lived he should preach any-how. He was of the same opheno of a gentleman he was talking with not long ago, who said that he thought that man an arrant fool who helieved that all these people do is done by mere trickery. He did not use the word in its of-forsive scnee. Reason, the Bible, and in odern his-tory, as well as facts both in the past and the presence, con-firm much that we hear, and he could not account for his own experiences upon any other hypothesis than that those who have gone before us return and communicate with us. Evening System —After music by the choir 1 Medices

with us, Econing Session.—After music by the choir, J. Madison Allen, of Terre flaute, lectured in a trance state. At the close of Mr. Allen's address Mr. George Davis wished to make a statement in regard to the action the Convention had taken relative to his report as a member of the commit-ice appointed to withese the science at Judge McDonald's room, Friday evening, June 18th. Mr. Davis submitted a written aptendement. written statement of two other members of the committee which the Socretary read to the meeting at the request of Mr. Davis, agreeing with him that the test was a failure. Mr. Davis stated that, as a member of the committee, he only said the test agreed upon they did not get. It is suronly said the test agreed upon they did not get. His sug-gestion that he could explain the writing was made upon his own authority, and not for the committee. At the close of Mr. Davis's remarks the following resolution was offered and passed : *Resolved*, That the Executive Board be and they are hereby authorized to appoint the requisite number of delegates to attend the next National Convention of Spiritualists, to be held in the city of Buffalo, N. Y., during the present

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es to his easel. (Music.) The artist drops on one knee and contemplates his work; he thinks he has achieved success. (Music.) He hears a knocking at his door; he opens; it is his landlady; she demands her rent. (Music.) The artist pleads for further time: he points to his picture. (Music.) The landlady will wait no longer; she puts in a distraint; the picture is taken off." (Music.)

A pause following, one of the circle said: "Oh, you won't leave him so; something ought to be done for him." "He gets hetter off afterwards," said the voice; "but we will tell the rest another time." "Oh, I hope so," said Mrs. Anderson; "but thanks for your music-many thanks-l was quite carried away by it!" "And so was the picture," said the voice.

Each strain of the music lasted about half a minute, each being distinctive, characteristic, and illustrative of the words of the verbal tableau preceding it. While listening to it one could understand the meaning of the phrase, " discoursing music." I say "the voice"; but I ought to say "one of the voices." The spirit, whose voice we had hitherto heard, and who had been addressed as Amos, calls himself "Amos Ferguson." The voice we next heard was that of the spirit who had written the programme, and who calls himself "Antonius Sancto"; this voice is different in pitch, intonation, accent and articulation, and is thus quite distinguishable from the other, although both are whispering.

Sancto asked Mr. Childs to tune and lay the violin on the table. This was done. The spirit corrected the tuning, and then ran over the instrument, bringing out that tone proper to it when the mute is on. Some were so sure that the mute must be on, that Mr. Childs struck a light and searched the violin case, but found it there. The light being put out, the violin was played again with the mute sound, then without it, and so several tunes alternately; the invisible player evidently amusing us, and being amused himself at our mystification. Then he imitated the sounds of a repeater, striking the hours and the minutes. This, I was told, he had done at a previous scance, imitating on the violin the sounds of the repeater. of one of the circle who wanted to know how the time was going; then he imitated "Big Ben" then the sounds of the various animals of a farm-' yard.

Along with these latter sounds we heard another voice joining the two others in remarks and repartee, very diverting to those to whom they were addressed and who understood them. The laughter was frequently checked by the voice of Amos calling for quiet and passivity, and saying that noise and excitement disturbed the influence.

The third voice was sonorous and shrill; it belongs to a spirit who speaks, in rustic dialect, a droll sentence or two at a time, but the purpose of his coming seems obscure if it be not to assist the others in physical manipulations. This and

Spiritual Matters in Topeka. EDITORS BANNER OF LIGHT-I have been waiting long and anxiously for some one else to report progress in this section of country, but as no one has seen fit to do so, I feel it incumbent upon myself to comply with your request, and give you some cheering news in relation to the progress of the Spiritual Philosophy in this city. Our Society is in a very flourishing condition, We meet regularly every Sunday, and have ex-(cellent lectures and good attendance. We have a

fine organ and a good choir; and here I would like to contribute my meed of praise of the "Swiritual Harp." The general verilict is to the effect that it is the best collection of poetry and music ever published. We use it exclusively. Dr. F. L. Crane is the worthy and efficient President of the Society, and is a bost in himself. Mrs. H. T. Thomas is the medium through whom the spirits favor us with our spiritual food, and most bountiful repasts do they provide for us. Mrs. Thomas has endeared herself to every heart by her kind ways and exemplary character—a most beautiful example of the effects of our glorious religion when carried out in practice. She and her excellent hushand are located nermanently in our ure in her, for, as a speaker and teacher, she has

ew equals. Our city is also favored with the presence of Dr. Fuller, an excellent clairvoyant, test and healing medium. Some of the tests given are very remarkable, and perfectly satisfactory. For instance, at a circle held at the writer's house, after describing several spirits, so that they were atter descripting several spirits, so that they were readily recognized, an Indian spirit took posses-sion of the medium, and addressing himself to a gentleman present named Olmstead, told him that he had been on a visit to his (Olmstead's) brother, who resides in Indiana. Being asked to describe him, he said that he was about four inches shorter than Mr. Olmstead, who, by the way, is quite diminutive himself, being less than five feet in height. He also said that he was humpshouldered, was a shoemaker by trade, his was twisted to one side, had a neculiarly nose shaped chin, and whistled a great deal work. His wife was described as being larger and taller than himself, with light hair and black eyes, etc. Bro, Olmstead verified the description as being correct in every particular. The doctor also gave several striking clairvoyant examina-tions of disease.

Several mediums are being developed in our midst; so you will perceive that Topeka is well provided for. Indeed, the spirits have repeatedly asserted that our city will be one of the strong-holds of Spiritualism, as indeed appearances strongly indicate. Of course the different churches re fulminating and thundering their autthemas against us; but every such attack is marked by an increase in the attendance at our meetings of persons who want to hear and see for themselves.

A few months ago the Rev. Mr. Mitchell, of Leavenworth, one of the big guns of the Metho-dist denomination, in the course of a sermon delivered in Topeka, took occasion to denounce the doctrine of Spiritualism, and with great bragga-docio offered to meet any of its champions, and asserted his ability to "flax them out in a little less them no time." less than no time.

less than no time." Our Secretary, by instruction, wrote to the gen-tleman, offering to provide an object upon which he could exercise his *penchant* for demolishing Spiritualism. At the same time we addressed a better to Mence Hull incurring if he was willing letter to Moses Hull, inquiring if he was willing to come to Kansas as a victim for sacrifice. Bro. H, responded that he was; but Mr. Mitchell seemed to lose courage as the chances for a discussion

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that, Falls Village, Conn.

#### INDIANA.

#### Organization of an Association in LaPorte.

EDITORS BANNER OF LIGHT-Once more I greet you and wish you many words of cheer, as you are floating out upon the world with "Libas your watchword to all. I now report to erty" as your watchword to all. A now report to you the work begun here in LaPorte, Ind., where we have just organized an association, under the name of the "LaPorte Association of Spiritual-ists," and elected the following officers: Dr. S. B. Collins, President; Mrs. S. Armstrong, Vice Pres-ident; Frances A. Tuttle, Corresponding Secre-tary; Warren Corchran, Recording Secre-tary; Warren Corchran, Recording Secre-W. Ellison, Treasurer. I wish here to speak a word in favor of Dr. S.

B. Collins, who for the past nine years has stood out boldly against all the opposition brought to bear against him and the cause, and who now is bear against him and the cause, and who how is seeking for reward for so doing, not only from his fellow mortals, but from the departed, who are with him, helping him to relieve the sick and af-flicted; and as the discoverer of a remedy for the "opium habit," to which so many are addicted all over the land, he is proving himself a benefac-tor to humanity. Connected with his profession, he also is a tear predium and trance speaker, and he also is a test medium and trance speaker, and no doubt many have been convinced of the real-ity of spirit communion through his organism He has been lost sight of for some time past, and we think it best to bring him forward from the obscurity of his home and home work. We have adopted the following as embodiments

of our philosophy: We, the Spiritualists of LaPorte, believing that life, liber-ty and the pursuit of happiness, are the inherent rights or every human being; that the harmonious development or every human being; that the harmonious development or severy human being; the harmonious development or severy human being; the human be a's physical intellectual and religious natures is the

every human being; that the harmonious development of man's physical, intellectual and religious natures is the Apun intion of his present and future happiness; that Spiri-ualism presents the highest, purest, most complete system of "religion and philosophy the world has ever received, and desirous of disseminating a knowledge of the same, and uniting ourselves into mere intimate relations, horeby as-sociate ourselves together, under the following: Whereas, As Spiritualists, we bolieve in no creed, or fixed set of detrinal points, yet agreeing on the same or most important points, the following resolutions are our standard for the present: Resolved, That modern Spiritualism, with its facts and philosophy, has proved to the entire satisfaction of millions in this land and in other lands, lst, that man is a spirit now, and exist in the spirit-world to-day, though not conscious of all the dwellers thereof; 2d, that the spirit is not confined to the narrow limits of time, but has a continued existence, is immortal; 3d, that this continued existence, or immortality, is a state of progression to all; the law of progress being universal dad tetral, it must ever retain within its influ-ence all the children of our common Father—God. *Resolved*, That while we are not desireds of making pros-elytes to this belief, we feel it to be our duty to present the facts and philosophy of Spiritualism to all these who are socking or investigning this most important subject. To this end we shall hold public meetings and lectures, and

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Lucar, out a any or an would call at his store the next morn-ing, he would show them how it was done. The chair announced that Dr. T. A. Bland would lecture to-morrow evening. Subject: "My experiences for the last few months,"

16w months, Adjourned until 9 A. M., to morrow morning (19th). Morning Section —Convention assembled according to ad-journment. An address from the Spiritualists of Shelbyville was read, and on motion they were recognized as an Organization, and their delegatos admitted to take part in business of the Association. The following resolution

the business of the Association. The following resolution, was then submitted to the Convention: *Resolved*. That the Executive Board of the Indiana State Spiritual Association be and they are hereby authorized to use their discretion about putting missionaries in the field the ensuing year. James Rock, of Terre Haute, offered the following as a substitute for the above.

Resolved, That in the opinion of this Convention it can employ its means to better advantage than by employing missionaries in the field.

missionaries in the field. Upon vote the substitute was lost. The original motion was then voted upon and passed. The Committee on Credentials submitted the names of fly delegates, asking to be recognized as such and entered in the minutes accordingly. Agreed to,

The Committee on Resolutions, through its Chairman, J. R. Buell, reported the following :

In Bodiminited on resonances, through its Chainman, J. B. Boell, reported the following: Preamble.—We, the Spiritualists of Indiana, in annual convention assembled, for the pypess of demonstraining the truth of man's immortality, and the power of spirits to still hold intercourse with those on earth, have no articles of faith to impose upon any; but would exhort all to live soborly and righteously, according to their own highest intuitions, loving merey, and d-aling fustly with all, allowing to each individual that perfect freedom of thought and speech which we demand for ourselves. It is not our province to dictate what any one should or should not believe, but rather to urge each and all to use their own judgments in drawing lossons of usefolness and knowledge from every available/spirately with all assertions of the present, to the end that we may all be made wher and better ; therefore.
1. Resided That while we excrete the right to refute all errors in theological systems, we desire to have no quarrel with the public the two heave heave model to refute an urget.

errors in the ological systems, we desire to have no quarrel with them is believing that they have been useful in satisfy-ing the wants of the age which gave them birth, and well knowing that the eternal law of progress which governs all thing will in due them other measures. things, will in due time either renovate or cause them to

things, will in due time either renovate or cause them to give place to more perfect systems, better adapted to the present needs of humanity. 2. Resolved, That true ideas of religionare essential to the perfect development of society; that religion does not con-ducted education of the whole man; that regeneration is no mystery, but the man's own act from first to last. 3. Resolved, That Spiritualism embraces all subjects—reli-ducted education and subjects—religion does not con-fuse social activities and collision discusses for subjects

 Resolved, That Spiritualism embraces all subjects—reli-gious, social, scientific and political—and ignores no subject within the range of human thought.
 Resolved, That we sympathize at all times with all classes and conditions of mankind in their struggles to obtain their natural and inalignable rights of freedom and equality.
 Resolved, That the efforts put forth by and in behalf of woman to enable her to obtain the rights of political and so-cial equality with man, meet with our entire approbation and can be an equality. and approval.

6. Resolved. That we still look to the Progressive Lyceum movement as the great source of our future prosperity, and commend for it an earnest support. 7. Resolved. That resolutions are never binding upon any

7. Renormal, that resolutions are never binding upon any but those who vote for them, and upon those only so long as they remain unchanged in their opinions. On mation, the above resolutions were approved as read, A resolution pertaining to manifestations was handed to the chair, and laid on the table until 2 o'clock. There being no further business, the meeting adjourned until 2 clock.

until 2 o'clock. Afternoon Session.—Convention reassembled : after music

Mr. Harris, the minutes of the morning session were ad and approved.

read and approved. On motion, it was ordered that the Secretary be and he is hereby authorized to have Certificates of Ordination printed to fill out for such persons as the Executive Beard may deem proper to ordain as ministers of the Gospel. On motion, it was also ordered that the Executive\_Beard

be and they are hereby authorized to grant Certificates of Ordination to the following persons, after they have com-plied with the By-Laws of the Assocation : J. Madison Alien, of Terre Haute ; J. M. Barnes, of New Castle ; Samuel

year. Mr. Allen, of Terre Haute, offered the following resolu-

tions, which passed: Resolved. That, as Spiritualists, recognizing the universal brotherhoot of humanity, we deeply deplore the disbunesty and injustice which the American people, so-called, have so long practiced upon the original occupants of the American

Resolved That the American government should no longer Resolved That the American government should no longer regard and treat the Indians as a foreign power, making treaties with and war upon them; but, as the easiest, most humane, and gnly just and consistent mode of disposing of the Indian question, should at once clothe them with all the rights, privileges and duties of fall efficientship, and hold them henceforth amenable only to the laws of the land. The President announced that the business of the Conven-tion was concluded and the nors for a distancement bad ar-The President announced that the business of the Conven-tion was concluded, and the hoor for adjournment had ar-fived; the would recommend them to hold frequent circles' and keep them up week after week, and if necessary month "after month; commence each sitting at the same hour, and each member of the circle occupy the same position, and in a few months, at longest; they would have good mediums among themselves; sit twice a week, and before dong the spirits would be able to direct how they wanted the circle formed. If this advice was followed the next year, there would be no hok of test mediums in every community. Ho then declared the Convention adjourned *size direct*. then declared the Convention adjourned sine die. Attest

L. D. WILSON, Sec'y.

In pursuance of the resolutions passed by the Convention, In pursuance of the resolutions passed by the Convention, Sunday evening, that the Excentive Board appoint delegates to the next National Convention, the Board met at the office of the Secretary, June 21st, 1866 at 9 o'clock A. M., and ap-pointed the following persons as delegates to the National-Convention of Spiritualists, to be held in the city of Buffalo, N. Y., during the year 1869: Dr. Allen C. Hallock, Evans-ville: Charles Yeakle, Lafayette ; Jazkes Hook, Terre Haute; Dr. Wesley Clark, Mrs. Mary Thomas Clark, Willamsport ; Across Code, Biebunand, Mrs. De Huchburt ; Muscie, Dr.

Dr. Wester Clark, Mrs. Mary Thomas Clark, Williamsport : Agnes Cook, Richmond : Mrs. Dr. Hortburt, Muncie; Dr. John W. Westerfield, Anderson ; L. D. Wilson, Indinapolls ; William Lynn, Muncie : Byron Reed, Kokomo; Warren, Smith, Alexendria ; Jacob Edvidge, Indianapolls ; The Roard passed the following resolution : *Resolved*. That the thanks of the Indias : State Spiritual Association are due and they are hereby tendered to the re-porters of the soveral papers in the city of Indianapolls for their liberal reports of the proceedings of the State Conven-tion, and the Executive loard and officers of the Association take pleasure in acknowledging the same. on, and the Executive nonce and once a state which is pleasure in acknowledging the same. By order of the Executive Board, L. D. Witson, See'y. tako

MAINE. Convention in Portland, Me.

Convention in Portland, Mee. The convention of Spiritualists which met in Portland, on June 19th. 1869, for the purpose of organizing a State Associa-tion and the osing delecates to the Nitional Association of Spiritualists, to be held at Butalo, N. Y. Aug. 31st, 1869, was adjourned to meet again in Congress Hall, in Portland, for the same purposes, on the 28th day of July 1 st., at 90 of lock A. M. All Spiritualists in the State are contially invited to meet with us. In behalf of the Portland Convention, JANEZ C. WOODMAN, G. B. HORKINS, Committee, W. E. SMITH, Portland, July 9th, 1869.

Portland, July 9th, 1869. .

ILLINOIS.

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Notice.

Notice. The Spiritualists of Boone Co., Ill., and vicinity will hold their sixth annual meeting. In the village of Belvidere, com-mencing friday, August 20th, and continuing to Sunday even-ing, the 22d. All lowers of tree and untrammeled thought and speech are conflaily invited to attend Provisions will be made to feed, both in skirlt and holdy, those who come from a distance. Bro. E: V. Wilson has been engaged to speak. Tho meeting will be held in one of the large halls. D. G. ESTELL, Scc<sup>y</sup>.

### JULY 24, 1869.

Painting under Spirit Influence.

#### J. BURNS, PROGRESSIVE LIBRARY, 15 Southampton Rote, Blownshard Square, Holloorn, W. C., Longon, Eng. REEPS FOR SALE THE BANNER OF LIGHT AND

OTHER SPIRITUAL PUBLICATIONS.

13" The Binner of Light is issued and on sale every Monday Morning preceding date. Banner of Light. BOSTON, SATURDAY, JULY 24, 1869. OFFICE 158 WASHINGTON STREET, Room No. 3, UP STAIRS. AGENCY IN NEW YORK, THE AMERICAN NEWS COMPANY, 119 NASSAU STREET. WILLIAM WHITE & CO., PUBLIBIER AND PROPRIETORS. WILLIAM WHITE, LUTHER COLBY, ISANC B. RICH. EP For Terms of Subwription she eighth page. All mail matter must be sent to our Central Office, Boston, Mass. . . . 

All business connected with the editorial department this paper is unfer the exclusive control of LUTRER FELDY, whom letters and communications should be addressed.

#### A Creed in the Constitution.

The perseverance of the host of fanatical minds. that are bent on inserting into the Constitution of the United States what they call a recognition of Divine Providence, but which in reality is nothing more nor less than an announcement of ecclesiastical authority in a free government, is a sufficiently clear demonstration of the seriousness of the intent, and furnishes ample warning against the new danger with which our fundamental law is threatened. These men, in the first place, deem it incumbent on themselves to denounce the Constitution for being "irreligious." They say it is, because it does not contain in any part a direct and explicit assertion of what they style the foundation principles of the Christian religion, The amendment they would insert would make the preamble to that instrument read thus; "We, the people of the United States, [acknowledging Almighty God as the source of all authority and power in civil government, the Lord Jesus Christ as the ruler among nations, and his will, revealed in the Holy Scriptures, as of supreme authority. in\_order to constitute a Christian government,] form a more perfect union, establish justice, insure domestic tranquility, provide for the common defence, and promote the general welfare, do ordain," &c., &c. The amendment proposed is included in the brackets above.

A meeting has been held in Pennsylvania in furtherance of this end, and another in Newburg, N. Y. The Presbyterians, we think, were the, prime movers, but they have been recruited in their efforts by members of other denominations. The charge brought against the Constitution is an entirely negative one-that it does not contain what they profess to think it should. They refuse to apprehend the precise purposes for which our free government was founded, and to give it credit for what it really does. It is only necessary, in order truly to understand what is the scope of our form of government, particularly on the score of religion and religious faith, to note the little that is said, and said with such scrupulous. care, by the instrument which the new lights so freely assail. The leading officers are required to be sworn by oath or affirmation. Congress is explicitly denied authority to pass laws "respecting an establishment of religion, or prohibiting the free exercise thereof;" and it is declared that " no religious test shall ever be required as a qualineation to any office or public trust under the United States." These are the only instances in which religion is alluded to in the assailed Constitution. By the oath that is imposed on executive officers, national and State, a Supreme Being

is recognized; religious freedom is pledged by the denial to Congress of the right to prescribe religious tests or to prohibit the free exercise of religion; and all attempts of that body to establish any special forms of religion are positively prohibited by the same pointed injunction.

Now it remains to be seen, in the first place, that there was no intention, in founding this Government, of recognizing or forbidding the recognition of the Christian Church, or of embodying and proclaiming any shade of creed that is styled. Christian. The object of the Government was to secure and perpetuate civil liberty: not to found. or protect, a church of any sort, nor to affirm any character of creed, or in fact to do anything more than the simple and few things which it proposes. The Church and the State are not one, under, our system, but that is just what the present movement seeks to make them. The State is all. Within that, the Government defines and prescribes the relations and duties of all citizens to it and to themselves, leaving their religion to their conscience. If it be alleged that our Government is wrong because it does no more, it is to be considered what it was established for, and hence what it was not established for. If a people are at peace, industrious, prospering, and happy, a free government should be content to let other obligations root themselves as they will. To do what this fanatical body of men demand, would turn it from a free civil government into a machine for religious propagandism. For they would have it recognize Christas equal with God. and the Scriptures as an inspired revelation. And there are a great many who hold to no such dogmas, and never can be persuaded to hold to them, to the very latest generations. Our Government-that is to say, the Constitutution-recognizes nothing like religion, and nothing like morality, except so far as each or both may be implied by and included in good citizenship. The rest it leaves wholly to the individual. If it went a single step further, it would not be free government. To proceed that one step, would be to set up a theory on religion and require of every one to conform to it. It would be compelling people to believe, according to law. We all know that is utterly impossible. It has been tried too many times, and the experiment has cost too many millions of human lives, ever to be repeated with any hope of success. The law may succeed in keeping down open expressions of religious faith, but it never can compel men to helieve either one way or another. It can reach the conduct, but it must despair of touching the conscience. It is needless to say that no such experiment is intended; what does such an amendment in the Constitution signify, if it is not to be carried out by force of law? And when religion, that is, creed, is legislated up of down in this country, we may look out for the fiercest fight. with fanaticism and bigotry that ever raged in any country, monarchical or free.

#### D. D. Home's and Mrs. J. H. Conant's Mediumship.

from a late English journal:

Mr. Home was present, on Wednesday night, at a meeting of the committee of the Dialectical Society, which is investigating spiritual manifestations, and gave a long account of his experi-ence. Certain manifestations, he said, occur only in a trance." He is sometimes awakened even out of a sound sleep by a presence in the room, and then the spirit will tell him what is doing at a me to be in a harmonious condition. Then I become like one in a dream, and then comesta dizz sensation, and I forget everything. When dizzy awake, it is sometimes with the utmost dificulty that I get the blood to circulate. I never know what occurs in a trance. Indeed, I am skeptical what occurs in a trance. Indeed, I am skeptcan as to what people tell me I have said while in that state. It is unpleasant to me.' Being asked what he meant by persons being barmonious.' Mr. Home said. 'I cannot tell anything more than that on sciencing the ended as a statement of the statement. that, on going into a drawing-room, I sometimes feel at home at once; and at another time you go in when two or three persons are there, and you do not feel at ease. It is nothing more than that," Mr. Home said that he had been given over by the doctors several times, but the spirits told him he would get better. During the progress of the lawsuit with Mrs. Lyon, he had congestion of the brain, and his memory left him. The spirits told him he would recover, and he had recovered.

Mr. Home related a fact which occurred some years ago in the presence of the Emperor Napo-leon. 'We were,' he said, 'in a large room in the Salon de Louis Quatorze. The Empress and Emas a neutrino Emperor ten h. A table was moved—than a hand was seen to come. It was a very beautifully formed hand. There were pen-cils on the table. It lifted, not the one next it, but one on the far side. We heard the sound of writing, and saw it writing on fine note-paper. appearing. I said I would like to kiss it. The band seemed to be like a person thinking, and as if it were saying." Why should 1?" It came back to me. It had written the word "Napoleon," and it remains written now. It was as much a material hand seemingly as my hand is now. The writing was an autograph of the Emperor Napo-leon I., who had an exceedingly beautiful hand. leon 1., who had an exceedingly peautiminand. Mr. Home said that the Emperor of Russia, as well as the Emperor Napoleon, had seen spirit bands, and had taken hold of them, ' when they seemed to float away into thin air.'

In reply to a question whether he could give any information as to the state and condition of departed human spirits, Mr. Home said that his information led him to the opinion that precisely as we go to sleep here so we awake in the other world—Wesleyans were Wesleyans, Swedenbor-gians were Swedenborgians, Mahometans/were Mahometans, etc."

Mrs. Conant's mediumship is similar to that of Mr. Home's in many respects. Frequently, after she has been entranced an hour or two, and those present have been entertained by the invisible friends who control her physically and mentally on such occasions, on returning to consciousness the almost invariably inquires, "Who has been here? and what did they say?"

On a recent occasion, an Indian girl, who has been taught the English language through Mrs. C.'s instrumentality, paid us a visit, as she often does, and after answering various questions, appeared as if in the act of listening. In the meantime another medium in an adjoining room commenced playing the plane and singing a plaintive niece. We inquired of the Indian girl why she listened so attentively. "Because," she replied, with a smile, "Tulular," (the name by which Mrs. Conant is known by Indian friends in spirit-life, meaning something to see through,) requested a spirit-lady standing beside the musical medium to play a favorite air for her." The request, it seems, was complied with, for the medium at once commenced playing and singing.

Subsequently the Indian girl informed us she had telegraphed to the spirit of Mrs. C. to return to her body, as she desired to leave; but Mrs. C. she said, would not come. We then requested the Indian girl to ascertain the reason Mrs. Conant's spirit declined to return. After listening attentively for a few moments, she exclaimed, Oh, I know now why 'Tulular' wished to stay longer; Teddy, the funny colored boy, (spirit,) who dances jigs and plays the tambourine, has come, and 'Tulular' wants him to sing and play for her, and he's going to do so. I can see just what he's going to do. He is standing up behind the lady, puts his hands upon her shoulders, dances and sings, and the lady is being psychologized to do just as he does." And sure enough, at this moment, the lady sang a negro melody, accompanying the tune on the piano, in imitation of the banjo, her feet keeping exact time to the music. The strongest feature of the whole was that her voice also changed so entirely that one would have scarcely believed a female was singing at the time. When the scance was over, Mrs. Conant was informed of what had happened, when she immediately called in the other medium, and inquired of her if she knew that a colored boy had influenced her to play. "No," the lady replied, much surprised at the question; "all I know about it is that I could neither help singing the piece, nor prevent my feet from beating the time." On further questioning Mrs. Couant to ascertain if she had any knowledge of what was transpiring while absent from her body, she replied that it all scemed like a dream to her ; that she had a very indistinct impression she had been listening to some one singing, but should not probably have mentioned the circumstance had not we ourselves reverted to it.

#### Insane Asylums.

The recent discussion respecting the outrages We extract the following interesting statements ' that are perpetrated in forcing innocent persons into these prisons, and holding them fast there, has brought a great matter to the surface, which were better there than at the vitals of society. The Commodore Meade case gave a fresh impulse to the discussion, from which it has not yet fully recovered. We find a sumewhat singular case reported in a Worcester paper, that occurred several years ago, illustrative of the same practice distance. He writes it down at is doing at a eral years ago, illustrative of the same practice distance. He writes it down at the time, and it invariably proves correct. The only thing, he which obtains to-day. It was the case of an in-added, I can explain about a trance is, that I dividual, named Dickinson, of that county, who have always felt it necessary for the people about was committed to the hospital, from Boston, as no to be here brown and the time. lunatic and dangerous. He had been in confinement for some time, when it occurred to him to draw up a petition and present it to the Supreme Court, asking the Court to issue a writ of habeas corpus, to have him brought before the Judges, that he might show to the Court that he was wrongfully restrained of his liberty. He read his petition, and also a labored and ingenious argument in his own behalf. It was before the full bench, the late Chief Justice Shaw presiding. The Court asked Dickinson sundry questions, but elicited nothing material to the point. At length Judge Shaw addressed Dr. Woodward (at that time Superintendent of the Hospital) and said: "Dr. Woodward, the Court fails, as yet, to discover the reason why this man should be detained by you; what have you to say of the case?" The doctor replied, with the modesty and decision that were always characteristic of him: "I desire p ror were present. I am now telling the story that the Court should satisfy itself without my as I heard the Emperor tell it. A table was intervention: but I suggest that you inquire of intervention; but I suggest that you inquire of him whether he ever hears people talking about him who are not present with him." In answer to the question, Dickinson replied that he did very often; that at that very moment he could The hand passed before me and went to the Em-peror, and he kissed the hand. It went to the Empfens; she withdrew from its touch, and the hand followed her. The Emperor said, "Do not be frightened;" and she kissed it too. It was dis-appearing. I said I would like to kiss it. The hand solution is a such as the such a that it was utterly impossible for him to hear people talking at that distance. "It may be impossible for your honor or any other man to hear conversation forty-five miles away," said Dickinson, "but it is not for me. My organs of hearing are vastly more perfect than yours or any other man's." The Court ordered him to be re-committed to the hospital day victim of false hearing.

This is precisely the same spirit which would throw a person in prison now for declaring that he saw spirits, or that they were present and conversed with him, as in the case of Judge Edmonds and others. Yet spirits of the so-called dead are seen daily by mediums in Boston, who converse with them "face to face," in the same manner that one person in the form communicates with another.

When scientists are willing to carefully investigate the occult laws of Nature, they will find many of their present theories false, and open up a field of investigation of mighty import to mankind. To-day the knowledge is-possessed but by few highly sensitive persons, a majority of them unlettered, being simply instruments in the hands of the invisibles to "confound the wise." And we think the latter have been pretty thoroughly confounded, for they fear to investigate.

#### One Marriage.

As monogamy has become the instinct of civilization in reference to the marriage relation, so one love for life is becoming the expression of the same instinct. The leading English journals have been giving prominence to this idea of late, and bringing it out in discussion. And to make the matter harmonious and entire, that single marriage should be contracted in youth. Say what. we will of worldly prudence on this theme, the time to fall in love is at that age, which never comes back to us, when life is planted thick with hopes, and not an evil tare of fear shows its head above the soil. That is the time to make a trial of one's confidence and faith. The young person knows that he loves, and cannot help showing it. To sneer at the passion, as if it were only a boy's and girl's boliday frivolity, amounts to nothing in its condemnation. Is not sincerity. even though based on fleeting foundations, better than a cold, calculating prudence, such as rules the matter afterwards? But this youthful sentiment is by no means deceptive as life passes. The circumstance may wholly change with time and experience, but still it is the same staple of feeling. Early love develops naturally into more than the youthful passion for its object alone. If duly cherished and tended, it leads insensibly to a lofty devotion to those divine principles of which each found the other to be, if not the incarnation, still the hint and provocation. How can a young man who thus married, and has had years of his life-the plastic years-accumulate a solid experience and character for him. ever think of turning his back on it all, and trying to find an experience equally fresh and new by a second alliance?

Chas. H. Read, the Physical Medium. Since our last issue we have had an opportunisatisfied with the entire honesty of the medium.

Two instances will suffice. On Friday evening, ed a pair of handcuffs, stating that they were the another. property of a constable in Boston, and requested a policeman present (whose name we omit, but ested party) to examine them and declare if they to the audience, and then at the request of the pended upon the cross links of the handcuffs. The medium then requested the officer to try to force his (Read's) hands through the irons; this the officer was unable to do, and so stated to the audience, adding that although he could not account for the manner in which the ring passed the handcuffs, he was certain that the medium could not have extricated his hands.

On Saturday evening, July 10th, conditions being more harmonious than on the previous evening, the scance was highly interesting. One gentleman, a Spiritualist of fourteen years' standing (according to his statement.) having by various remarks indicated his thorough conviction of the unreliability of the medium, was challenged | fiend. But his " Satanic Majesty " not departing by Mr. Read to stand with him on the floor before at the command of the priest, that worthy guardthe audience: Mr. Read saying that although the ian of public morality declared, as a last resort, gentleman was evidently a person of great mag- that the woman used the eyes of another lady who netic force and strong will power, and, moreover, | was sitting behind her. was inclined to use them in a direction opposite | This medium (who by-the-way has but one arm) to the influences operating, yet he would stand has been developed for the work about twentywith him till something did take place. The two, three months, during which time she has been therefore, placed their feet together, the stranger constantly at work, receiving as yet no remunerfirmly seizing Read's coat by the shoulder with atton for her pictures save the voluntary offerings one hand-the other holding the medium by the of her recipients. Both herself and partner in hair; Mr. Read grasped him with both hands and life are in reduced circumstances, and are at ordered the light to be extinguished; almost im- present guests at the house of Mr. Bowker, paymediately he called "light," and his (Read's) coat was lying on the floor, while his bewildered, to whose care any communication to Mrs. Blair but now thoroughly convinced opponent stood can be addressed. holding on by the medium's vest, and gazing in astonishment at the garment which had so mysteriously escaped him. The stranger acknowledged to the audience that he did not even know when it was done, and he was certain that the medium did not move. The whole audience, skeptics and all, then burst into hearty applause, in which the defeated champion joined vigorously.

Among the disciples of the great cause in which we are all laboring, the want of brotherly charity and kindness is painfully manifest. While all be remarked of this book is the fact that nothing due caution should be observed, yet it seems to us that the first duty of Spiritualists is to stand by our mediums, for the skeptical world will furnish opposers enough. Gifted, as they are, with peculiarly sensitive organizations, subject to currents and counter-influences which are totally unknown to the great mass of humanity, it is but just that we should sustain them as far as is consistent with the truth; and it is not inconsistent with justice, in cases of mystery, for us to imitate the example of the law in trials by jury, wherein the prisoner is given the benefit of the doubt.

#### Picnic at Island Grove, Abington.

On Tuesday, July 13th, a Grand Union Picnic of the Spiritualists of Boston and vicinity took place at this grove, under the management of Dr. H. F. Gardner. The day was fine, the attendance large, the place of assembly delightful, and that spirit of harmony everywhere prevailed which rules in Nature, and 18 by her thrown out to recentive hearts.

On Wednesday evening, July 14th, the reporter ty of fully testing this medium; he having given of the Banner of Light attended a private scance a series of scances at Springfield Hall, Boston, given by Mrs. E. A. Blair, of Lawrence, Mass., at two of which we attended. The audiences on No. 230 Tremont street, Boston. Only a few ineach occasion were good, though inclined to be vited guests were present. The manifestations skeptical in the extreme, and the greatest watch- which occurred were truly marvelons. Mrs. Blair fulness on their part was unable to detect any was blindfolded, having twenty-two thicknesses appearance of that which has been charged to this of cotton cloth (dipped in water, previous to apgentleman's account. So far as we could judge, plying) over her eyes, secured tightly with a bandall present, whether believers in the Spiritual age. Before her were arranged the materials. Philosophy and phenomena, or not, were fully which were all of them, save the gamboge, manufactured for domestic dies by the Star Company: To give a detailed account of the manifestations they were arranged as water colors -i. e., wet and occurring at his seauces would be unnecessary, as | " dried down " to the proper consistency in small they have often been described in this paper. plates. The only instrument used in her work was one cainel's hair pencil, which was washed July 9th, during his exhibition, Mr. Read present- free from one color previous to the application of

During the seance several pictures were executed by the medium with great success. She paints which can be furnished at our office to any inter- invariably by carrying the hand away from herself, and the picture is consequently bottom up till it is were sound and " all right "; this the officer stated | finished. The shading is done with one stroke of the brush, and in every instance was delicate in medium locked them upon Mr. Read's wrists and the extreme. The first picture painted by her on retired among the audience, carrying the key with | the evening in question occupied fifteen minutes him. Darkness being produced, almost immedi- in completion, another thirteen, and another ten. ately the medium called " light," and a solid steel When painting, her hand is controlled by a spirit ring, some six inches in diameter, was found sus- purporting to be that of an Italian artist; and while thus engaged an Indian influence talks freely with the audience through her organism, describing spirits present, giving advice to those before him, &c.

The beautiful wreath which has been on exhibition for several months past in our free circle room, was painted by this lady while entranced.

While in Montpelier, Vt., at a State Convention, she exhibited her gift, and an Orthodox minister who was selected to handage her eyes, after rendering himself sure that she could not see, and then finding that it made no difference to her, declared it to be the work of the devil, and endeavored by a mental prayer to exorcise the

master of the Atlantic Corporation at Lawrence,

#### The Murray School.

The gossips say that the last two ministers of Park-street Church, in this city, go by the firm name of Stone and Murray, intimating that they are addicted to the horse. Mr. Stone went to California. Mr. Murray has recently written a book on the sports that are to be found in the Adirondack region, such as fishing and hunting, which has had a run of popularity. What is to is said about brimstone punishment or "brimstone corner," but that the earth is described as just what it is, a joyous, glorious, beautiful place for mortal existence, whose privileges should be enjoyed by man to the utmost. In a letter written by this Orthodox pastor to a number of persons who inquire about the details of a trip to the Adirondack wilderness, he speaks just as one of ' the world's people " would speak, without a syllable of canting or anything approaching it, but with good sense and healthy feeling. Were he to attempt a sermon he would probably forget all this and take a plunge into an ocean of words of very different signification. Mr. Murray headed a party of ladies and gentlemen to his favorite hunting-grounds, and started from this city on the Monday following the Fourth. We trust, as we believe, that he has knocked off all the shackles. of ecclesiastical influence in the wilderness, and that his return to his pulpit will widen more than ever the circle of liberal sentiment in his parish.

#### The Cape Cod Camp Meeting.

Friends should bear in mind that the Spiritualist Camp Meeting near Harwich Centre, in Nickerson's Grove, Cape Cod, takes place the present week, and will continue from the 20th to the 25th. inclusive. A grand time, weather permitting, may be expected. Read the call in another column-and be there.

#### Woman's Suffrage Convention.

This Convention assembled at Saratoga, N.Y., Tuesday morning, the 13th inst., and Mrs. Anthony was called on to preside. Among the spectators was Ex-President Filmore. Addresses were made during the forenoon by Mrs. Anthony, Mrs. Martin. and others. In the afternoon Mrs. Gage was made permanent President, with thirty-six Vice-Presidents. The committee on resolutions reported a one; O. H. Green, one; Wm. Sharp, one; C. E. series declaring the question of woman-suffrage Kreische, one; Albert Stegeman, one; G. Lee to be the great moral and political question of the Smith, one; G. S. Carver, one; E. W. Lewis, M. day-that the right of every human being to share D., one; M. Bamberger, one; Lizzie M. Stradling, in the government under which he lives should be recognized by the government-that to woman belongs the inherent right of suffrage as a human being, and man has no right to define her sphere-that neither sex has the right to define the sphere of the other-and thanking the Irish Republican Convention at Chicago, and the Methodist Episcopal Church, for taking ground John Fie, one; J. Winchester, five; J. Southin favor of women voting at the polls and on the lay delegation question, demanding an amendment to the Constitution to secure the right of woman suffrage, and inviting the cooperation of every man and woman, irrespective of creed, color or nationality, in securing such an amendment. In the evening of the same day addresses were made by the President-Mrs. Gage-and by Mrs.

Anthony.

ing of the 14th, after forming a State Association. officers.

#### Faithful Friends.

We cannot refrain from again tendering our thanks to the devoted friends of Spiritualism who have, as subscribers themselves for the Banner of Light, increased the list by fifty new names this week, the money in all cases accompanying them. Thus it is that every one works most effectually for the spread of the true gospel, and is rewarded therefor by the satisfaction which his reflections give him. So long as Spiritualists do not slack their hands in an effort which returns to them its own reward many fold, so long the cause will prosper and grow, and its heavenly influence continue to spread over the earth. We subjoin the names referred to above, with the number of their individual subscriptions :-- Lucinda Hager, one; B. S. Bingham, one; Mrs. Geo. W. Fielding, one; E. Dodge, one; Chas. M. Winter, one; Mrs. M. H. Butler, one; Harry Wiggin, one; Geo. Dut-ton, M. D., one; Mrs. E. T. Thomson, one; E. J. Woolley, one; E. H. Spencer, one; Daniel Luce. one; G. A. Barnes, one; C. S. Minor, one; A. E. Carpenter, two; C. C. Fraber, one; J. F. Fuller, one; Capt. H. D. Smith, one; Thos. Kingston, one; John B. Clough, one; Dr. Dodson, one; J. G. Brown, one; M. G. Shoemaker, one; Mrs. L. A. S. Armitage, one; Mrs. S. M. Lott, four; Ralph Dibble, one; E. C. Cooley, one; J. R. Bridges, one; wick, one; Mrs. A. M. White, one; H. C. Hervey, one.

#### An Excellent Physician.

Any of our friends who may need the services of a good, competent physician, would do well to call on, or send for, Dr. J. T. Gilman Pike, whose office is located in the Pavilion, 57 Tremont street. Boston, room No. 5. Besides his scientific attain-The Convention adjourned, sine die, on the even- | ments as a regular physician of many years' practice, he adds a knowledge of the psychologia Constitution, passing resolutions and electing cal laws, which enables him to effect cures, in many cases, where others fail.

#### "Earth's crammed with heaven ; In every common bush the fire of God. But only he who sees, takes off his shoes!"

And who should be more ready to see in earth the typified glories of the "better land," than those who have heard the voice of our divine philosophy, and from whose eyes the doubting scales have fallen forever?

The exercises in the morning consisted of boating, dancing, and all the varied amusements neculiar to such occasions. Those who felt inclined renaired to the speakers' stand, where the meeting was called to order by Dr. Gardner. Dr. Dunklee was chosen to preside. The exercises commenced by a song from the "Spiritual Harp," in which the audience joined; after which A. E. Carnenter made a speech, introducing the child medium of Newton, Miss Rose Waterman (Rosebud). Remarks were then made by Mr. Shaw, of Providence: and Mrs. Wheeler gave illustrations of her nower to draw pictures with colored nencils (while under influence) when her eves were tightly bandaged. Her performances created great interest; the short space of time needed in The new cable has been successfully laid. and the completion of her work being truly surprising. Remarks from Mr. Wright and a colored man-Mr. Still-closed the session for the morning, and all renaired to dinner.

After some two hours spent in social communion, the meeting was called to order at 2 o'clock. and a song from the "Manual" was participated in by the audience, after which Mr. A. C. Robinson (who has been for a long time disabled by sickness) was introduced as the first speaker. At the conclusion of his remarks-at the suggestion of Dr. Gardner-a collection was taken up for the assistance of this worthy brother.

Dr. Gardner gave notice that on the 20th, 21st and 22d of August, (Friday, Saturday and Sunday.) it was his intention to hold a three-days meeting at Island Grove, of which full particulars would hereafter be given.

Miss Annie Southworth, a young member of the Stoughton Lyceum, then recited as poem with good effect; after which Miss Lizzie Doten was introduced. She placed herself firmly upon the platform of the Spiritual Philosophy, as delineated in the "Declaration of Principles" of the read, and which paper we shall print in full in our next issue. Her remarks were excellent, and well received, as also was that truly spiritual poem, "The Rainbow Bridge," which she recited during the afternoon.

J. M. Still (colored) then made an appeal-fer aid to publish his revelations for distribution among his race at the South. Characteristic remarks were made by Dr. Gardner, John Wetherbee, A. E. Carpenter, Dr. H. B. Storer, and Dr. A. H. Richardson; Mr. Harrington (entranced) made a closing address. The audience then proceeded to the station, and from thence to their several homes.

#### Capital Punishment.

**L**.::

When will the State cease to commit murder. because individuals do? If men will behave like wild beasts, cage them, so that they shall do no more harm. Don't, for humanity's sake, set them loose in the spirit-world-with all their fiendishness fresh in their hearts, revenge the most dire permeating their spirits because of having been forcibly ejected from their bodies of flesh-to return, and through the psychological laws cause hundreds of other murders to be perpetrated. Hanging for crime only peoples spirit-life with demons. Let vicious persons live their allotted time on earth-imprison their bodies if necessary -but do n't send their souls to the eternal world prematurely, all unclad, thinking that murders will cease on earth in consequence, for we tell you they will not. The time will surely come when all humanity will be governed by wisdom in this respect, instead of ignorance as at present.

#### The French Cable.

we therefore have three strong bands, all electrical, to hold us to Europe. The more the better. Let every foreign power throw out a feeler of this kind for us. The knowledge gained by the laying of the two previous cables was of creat practical use in the execution of this latest scheme. and both halves of the civilized world will rejoice over its successful consummation with exceeding great joy. It cannot be long before the fraternity of nations is thus realized. The brotherhood of all peoples is an idea that is founded on no mere dream, but is continually approaching the great fact of its actual perfection. We hall the completion of the new enterprise with the most sincere satisfaction.

#### Grand Mass Meeting.

Arrangements have been made for a grand mass meeting of Spiritualists at Island Grove, Abington, on Friday, Saturday and Sunday, Angust 20th, 21st and 22d, under the management of Dr. H. F. Gardner; the two first days to be devoted to the usual festivities of picnic parties, as they have been conducted by Dr. G. for the past Plymouth Convention, a portion of which she fifteen years. On Sunday an opportunity will be given to listen to some of the ablest spiritualistic and other radical anti-creedist speakers, and there will also be such other exercises as are consistent with the day and occasion.

Arrangements have been made for special trains to and from the grove on Sunday, from Boston, Plymouth, Fall River, Taunton and way stations. Full particulars will be given hereafter.

#### Grove Meeting.

The Spiritualists of West Winfield, N. Y., will hold their third annual grove meeting on Sunday, Aug. 8th, 1869. Mrs. Sarah A. Byrnes, of East | Cambridge, Mass., speaker for the day.

#### The First Expressman.

E On the 29th of June died Amos Head, in the town of Plainfield, Iowa, the American who originally conceived and carried out the idea of the express business. If honor should be bestowed where honor is only due, it certainly belongs to Mr. Head that his name and memory should be associated with the inception of an enterprise than which very few have proved of more importance either to the business or social world. The circumstances attending the launching of the first, or pioneer express, were as follows: Many years ago, Mr. Head kept a bookstore in Charleston, S. C., and it was course a point of interest with him to be able to lay the new publications from the Northern cities in the shortest possible time on his counters. In order to do this, and consequently to outdo his rivals, and in order to be always in advance of the mails, he conceived the plan of expressing the fresh products of the press from New York to Charleston. The merchants of the latter city, on ascertaining this fact, and realizing the advantage of anticipating the mails, employed him to take letters and packages for them in his regular parcels. The credit that is commonly paid to Harnden for being the pioneer of the express business is a mistake. All he ever did was to take Mr. Head's idea and work it out more extensively. Mr. Head was for some years postmaster of Plainfield, Iowa, and a highly respected citizen.

#### "The Universe."

The first number of this fine-looking journal is before us. It is devoted to literature, the spirit- all intelligent beings must pass their elementary course, nal philosophy, woman's independence, etc., as its various articles tend to show. In other words, disadvantages of the use of mortal medlumship to attain this paper is the Chicagoan, enlarged: formerly folio, now octavo, with six columns to a page. It is published in Chicago by H. N. F. Lewis, J. M. Peebles editor-in-chief. It is issued weekly at \$2,50 per annum. Bro. Peebles, in his introductory, shows the innate goodness of his heart in expressions of kindness for all. We quote:

"With charity for all-with a deep love for the constructive force in society—with due deference to the matured theories of others, we purpose to be as unfilinching in the advocacy of the just and the right, as we promise to be tolerant in dealing with the opinions of peers and superiors. Con-nected by golden memories and a common sym-pathy with our former editorial co-workers, and consecrated to a common work with them and other experienced builders upon the living Temle of Truth, we enter our wider field of labor with more distrust than confidence-more hope than self-assurance. Our soul-purpose is to do good. And while our trust is in God and angels, we shall ever pray for the counsel of our Spirit Teachers, and the encouragement of our friends of earth."

We welcome The Universe, as still another harbinger of the incoming glory of Spiritualism. You have much labor to perform, friends. Be true to the great principles you teach, and the angels will reward your every effort. God bless the workers.

#### Movements of Lecturers and Mediums.

Wm. F. Wentworth writes us that he will answer calls to lecture in New England during July and August. Address Stoughton, Mass.

Y., during the month of August.

D. C. Dake, healing medium, who has practiced in St. Louis very successfully, we understand has closed his office there for a season, and will travel north and east during the heated term.

E. F. Beals, West Winfield, Herkimer Co., N. Y., writes us that he wants a first-class female speaker for two or three weeks in August, for grove and other meetings in his vicinity. Those speakers who desire engagements as above, will please correspond at once as above.

Dr. H. P. Fairfield will speak in Dover and Foxcroft, Maine, through the month of August. Mary J. Wilcoxson may be addressed for four weeks at Rinon, Wis.

Mrs. S. A. Byrnes will speak at Oriskanv Falls, Oneida Co., N. Y., on Sunday, August 1st. 1869.

Mrs. Mary E. Withee will speak in East Andover, N. H., July 25th, and August 1st. Address as above, or Holliston, Mass.

The Massachusetts Radical Peace

Sunday Services at Mercantile Hall. On Sunday morning, July 11th, the Boston Children's Progressivo Lyceum met as usual at their hall, in Summer street. Owing to the excessive heat of the weather the wing movements were dispensed with. The regular exercise for the day being declamation. Misses Ella Crowell, Hattle A. Melvin, Minnie Pearson, Minnie Atkins, and Abbie Barlow favored the school and visitors with well-rendered pleces; Riva Barbour (a miss of twelve years of age) recited an original poem; and Misses Richardson and Riaka from the Chelsen Lyceum, took part in a dialogue. A song by Charles W. Sullivan, music by Addle Morton and Annie Bayvan, a recitation by Mr. Choate, and poem from Mr. Relock contributed to the interest of the occasion,

The Lycoums located in Charlestown, Chelsea, Cambridge port and Springfield Hall, (South End) are now resting from their labors till the month of September, but the Boston Lyceum has decided to keep on during the warm weather We trust that the interest thus manifested by its officers and members will be appreciated, and their persoverance crowned with well-deserved success.

#### Afternoon Conference.

The Conference was called to order at half-nast 2 p. st. Dr. Dunklee presiding.

As an introductory to a further consideration of the ques-tion, "What are the rolations existing between Matter and Spirit?" the Doctor read some selections, from "Aurora Leigh," and then called for remarks from other speakers.

Judge Ladd gave an account of several scances he had attended, and stated that to his mind they gave conclusive ovidence that the faculties undeveloped here must be expanded in the world of spirit by a regular process of unfold ment; for Nature had but one order of progress-from the germ to the fruit. Nature never duplicated anything; sho never gave the foot the power of the hand. The radimental sphere was necessary, and on this earth, or similar planets, which, if neglected, must be made up afterward under the that end.

Mr. Ashdown thought these discussions were valuable only as they operated to create in those attending, a higher feeling with regard to futurity. He believed the spirit could not exist without a body, though not the body it inhabited in earth-life. He believed that as we pass away so we shall find ourselves on the other side; therefore he urged all to make the best offorts to improve the advantages presented by the primary school of mortality.

George A. Bacon thought it was little honor to the Spiritualists of Boston that these meetings were so poorly sustained: although great credit was due those who were so earnestly laboring for their perpetuity. The lossons thrown out by the question under discussion were eminently practical, and to Spiritualists was given the power, above all other classes and conditions, to harmonize philosophy with practicality. The relations between spirit and body were most intimate, as much so, as it wore, as the song of the bird to the bird. The action of each was eminently reciprocal, and the practical demand growing out of the present'question was that we should so educate the body by the forces of the spirit that both should expand.

James Campbell stated that though his views might differ fom many others as regarded details, there was no difference in his belief as to the certainty of the great truth of Spiritualism. He was, however, opposed to calling spirit, matter, as he considered one entiroly different from the other. Snirit. in his view, was a something which was not governed by any law on this earth. The God of the Christians might be the great Creator of the uniferse, but it did not necessarily follow that he was connected with the human soul, only so far as that soul was attached to him; for all the gods of the past owed their supremacy to the elevated conceptions of their worshipers. The spirit was to him ; part of the Eternal Soul, whether we called it God or anything else. He did not bellove in an intermediate order of Cephas B. Lynn, trance speaker, lectures for angels, arbitrarily created; but that all spirit existences the Spiritualists and Liberaliststs of Oswego, N. were developed from the germ of mortal life; a contrary course would be in violation of Nature.' He believed our earth was intended to be a place of preparation from which the spirit should ascend. Mr. Stickney gave an account of his experiences in spirit

intercourse, and several visions which he had been favored with.

Charles W. Bullivan accurately described several spirits who were present, and also recited several tests of angel communion which he had received ; after which the meeting adjourned.

#### **Death** of Dr. Glover.

Dr. Ralph Glover, for several years President of the Society of Progressive Spiritualists of New York, and one of the earliest, most consistent and intelligent Spiritualists of this city, passed from earth on Monday morning, July 5th, while the people were celebrating the Anniversary of our National Independence. Dr. Glover was one of the original signers of the Constitution of our Society, and took an active part in obtaining the certificate of incorporation which gave us a legal existence. On the withdrawal of Mr. A. J. Davis from the Board of Managers, in 1865, he was electd President, which office he held to the time of

#### ALL SORTS OF PARAGRAPHS.

207 Read the excellent essay, "WHO IS ON THE LOAD'S Sing?" by Mrs. Maria M. King, which we print elsewhere. Many professed Spiritualists may read Mrs. K.'s essay with profit. The other articles under the head of "Original Essays," are also worthy of a careful perusal.

2.3- The American Spiritualist of July 3d, says that Warren Chase is to "edit a Western Department for the Banner of Light." This is news to us. He will undoubt edly remain as at present one of our regular correspondents. We have no further occasion for departments. We embrace the United States in one department, and expect our friends everywhere to act as our agents and correspondents.

Tel- The Revue Spirite for July, published in Paris, rance, has been received. It is well filled with choice spir itualistic literature.

TO" Read by all means Mr. J. Dixon's account of " Spiritual Musical Scance," hold in London, March 24th, 1869 which we copy from the London Spiritual Magazine.

THANKS, Bro. Jamieson. Your grand notice of the lear old Banner of Light is more than we expected from your prolific pen. We do not mean to be charitable at the expense of justice-no, no, not at all. But there is a vast lifference between man's justice and God's justice. We pray continually to be governed in all our dealings with our brothers by the largest charity, for "to err is human, to forgive divine." Thus far we are satisfied with the course we have pursued. To the spirit-world we give all the credit.

TO- Buy the little book entitled "Natty, a Spirit," written by Allen Putnam, of the Southern District, Boston. It is a capital work.

The Doctor "turned the tables" upon you, John, very neatly. "T is n't always safe to anecdote people when they are present, is it?

People everywhere are inquiring, "When are our taxes to be reduced?" Not as long as Government is managed by "Rings," you may be assured. Why don't Wendell Phillins analyze those rings-show up the corruption in high places? Let the people know where their money goes to. He can do it better than any other man in the United States.

We have no time to answer privato letters addressed to us upon subjects entirely foreign to our editorial dutiesmore especially when the writers expect us to pay the postage on anticipated return letters.

The World's Crisis still keeps up its croakings in regard to Spiritualism. "As they manifest very little ability, it can do no harm. Our able cotemporary, the Investigator, can take care of the Ehler, as it does occasionally with telling offuct.

The Clarke Institution for the deaf and dumb, at Northampton, has received one hundred and twenty thousand dollars by the will of its founder. He's made his peace in heaven, sure! Wish some good, generous soul, who has r surplus of this world's goods, would will us one hundred and twenty thousand dollars. We could do an immense amount of good with it, and would. Just add the amount to our de posits in the Bank of North America, will you, some one f We need that sum very much, and should dispense it, as the ingel-world might direct, to the needy here,

An exchange informs us that the first colored man ap pointed to a post office clerkship in the West is named White.

#### An anecdoto is told of Ichabod Bartlett, the well-known lawyor, of Portsmouth, N. H., as follows : The lady with whom he bearded provided yeal daily for many weeks. This was the only meat upon the table, and of course the board ers were tired of it. One day Mr. B. took his sent at the table as usual, but with the intention of "entering a com

plaint." should the same dish again meet his gaze. "Shall I help you to some yeal, Mr. Bartlett ?" asked th zood lady.

"Veal! yeal!" responded the gentleman, with eviden emotion: "why, madam, if I eat any more yeal I shall be ashamed to ever look a cow in the face again." It is needess to add that no more yeal was served up at that table for a long time.

The man that "never was cast down, by triffes," was tripped up by an orange peel, yesterday.

The newly-built popular carriages, many of them, havo poplar hubs-a Yankee invention at the "Hub." Moral ! They wear out quickly.

The excess of actual purchasing power of the one week's English labor over similar, and the highest paid kind of labor in the United States, is as near as possible eighteen per cent.

#### TO MRS. C.

- While angels guard thy downy bed,
- May fear of ill depart ; And light-winged peace play round thy head, WOONY.
- And nestle in thy heart.

Women are said to be scarce in Sloux City, Iowa, and a paper of that place advertises proposals for fifteen hundred New England girls of industrious habits. The misses can nared and unmissed after their arrival remarked l Dig.

#### More Nazarenes Wanted.

'DEAR BANNER-A stranger comes to you with willing hands and loving heart, asking a humble place among those favored ones who are spreading your heaven-born light throughout the length and breadth of our land-dispelling the mists and darkness of Old Theology, which have for so many centuries enveloped our bright and beautiful world.

I may not say aught that has not already been aid scores of times, but a "still, small voice' that I cannot resist, whispers to my soul; " Dig up your talent, that has so long been buried beneath the cares and trials of life; rub from its surface the accumulated rust of nearly ten weary, desolate years, and, perchance, by the aid of your spirit guide, a little ray from its brightness, some little word just at the right time, may ;ouse to action the dormant energies of some sluggish soul and incite him to good works, or penetrate the inner chamber of some poor, sad heart that has not yet learned that our trials are often angel visits in disguise, and the darkest cloud which overshadows human life often appears the brightest to those loving angels who watch over us."

Ah, weary, stricken one, she who pens these ines, has passed through the furnace of affliction seven times heated," and come forth purified by the flery ordeal. She has learned that all is for the best, (though we cannot always see it at the time,) ordered and overruled by wisdom's guiding hand that cannot err.

Let us seek its divine aid; let us be true to ourselves and all the holiest instincts of our nature, by assisting each other over the rough places in life's journey; ever ready to lend a helping hand to the weak and erring, remembering it was such that Jesus of Nazareth spent his life in seeking and saving.

More Nazarenes are needed in this purse-proud, honor-loving, money-seeking world-more who do not fear to go into the highways and byways, and gather up with kind hands and loving hearts those stray waifs of humanity who are only waiting for such help to set them again into the path of virtue. And in doing this you will receive a two-fold blessing-the approval of your own conscience, and the loving smiles of those pitying angels who incited you to the good work.

Christians will not do this work. Let Spiritualists set the example. VIOLET. Worcester, Mass.

#### North Scituate, Mass.

The Children's Progressive Lyceum of this enterprising village held a picnic in Merritt's Grove at the rear of Conihasset Hall, on the 12th inst. which was finely decorated, in addition to Nature's handiwork, by the flags of the Lycoum. Tables were laid in the hall, which literally groaned beneath their burden, being also decorated profusely with flowers. At 12 M. a procession was formed, under the leadership of D. J. Bates, Conductor, at the grove, and marched into the hall. A voluntary on the organ was performed by George Merritt, Esq., and "Our Lyceum, 't is of thee," was sung by all assembled, and an invocation was offered by Miss Julia J. Hubbard, after which all were invited to partake of the edibles by the Conductor,

At 1:30 P. M., the meeting was called to order in the grove by the Chairman of Committee of Arrangements, Rufus Clapp, Esq., who delivered an able address, followed by remarks from Mrs. S. C. Newcomb in an original poem written for the occasion, breathing the soul of inspiration, Miss J. J. Hubbard, whose eloquent words the whole world ought to hear, and reading "The Soul's Birthright," by D J. Batas, who afterward introduced as his speakers Misses Ellen M. Bates, Gracie G. Studley, Lizzie Bradford, Alice Snow, Mary E. Bates, Laura Bradford, Lilla Clapp, Gertie Clapp, and Emily Whitcomb, who were greeted with applause. The exercises were interspersed with songs from the Lyceum, assisted by Richard Barnes, of Hingham, as organist, who also sung a song entitled, "Tis but a little faded flower;" and closing this part of the exercises by singing "Old Hundred" by the audience, they adjourned for a Grand Lyceum March in an ad-joining field, accompanied by Newcomb's Drum Corps; after which all retired to their homes, con-gratulating each other on spending one of the loveliest days of the season in a happy and social' manner. WITNESS.

#### **Business Matters**.

JAMES V. MANSFIELD, TEST MEDIUM, Answers scaled letters, at 102 West 15th street, New York, Terms, S5 and four three-cent stamps.

MISS M. K. CASSIEN Answers Sealed Letters 11 73 Howard street, Newark, N. J. Torms, \$1,00 and four red stamps. 4w\*.Jy17. 4w\*.Jy17.

Mus. L. F. Hyde, the Medium, has returned to New York. Can be found at No. 453 Sixth Ave. Je129w\*

ANSWERS TO SEALED LETTERS, by R. W. Flint, 105 East 12th street— second door from 4th avenue—New York. Inclose \$2 and 3 stamps. Jy17.3w

THE BEST PLACE-The CITY HALL DINING ROOMS for ladies and gontlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays, Jy24. C. D. & I. H. PRESHO, Proprietors.

MRS. S. A., R. WATERMAN, box 4193, Boston, Mass., Psychometer and Medium, will answer let ters (scaled or otherwise) on business, to spirit friends, for tests, medical advice, delineations of character, &c. Terms \$2 to \$5 and three 3 cent character, &c. Terms S2 to S stamps. Send for a circular.

DR. SETH ARNOLD'S BALSAM IS PURELY VEGETABLE, and may be given (according to direc-tions) to children or adults at any stage of Bowel Complaints, with the utmost confidence that it will prove the right medicine to save life.

#### Special Notice.

Herman Snow, at 410 Kearney street, Sam Prancisco, Cal., keeps for sale a general varietraf Spir-itualist and Reform Books at Eastern proces. Also Planchettes, Spence's Positive, and Negative Powders, etc. Catalogues and Circulars malled free. May L-tf

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

Notice to Mulascribers of the Hanner of Light. -Your attention is called to the plan we have adopted of placing ilgures at the end of each of your names, as printed on the paper or wrapper. These figures stand as an index, show-ing the exact time when your subscription expires: i.e., tho time for which you have paid. When these figures, corre-spond with the *number* of the volume and the *number*. of the paper liself, then know that the time for which you paid has expired. The adoption of this method renders it unnecessary for us to send receipting. Those who drains the paper is printing and there and the expires. should renew their subscriptions at least as early as three weeks hefore the receiptingures correspond with those at the left and right of the date.

ADVERTISEMENTS.

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

(7) For all Advertisements printed on the 5th page, 30 cents per line for each insertion.

Advertisements to be Renewed at Con-tinued Rates must be left at our Office before 13 M. on Tuesdays.

### NATTY, A SPIRIT:

His Portrait and His Life. BY ALLEN PUTNAM.

A FEW copies only of this interesting book on hand. Or-ders should be sent in at once. Price Socts. hostage (cis. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington-street, Boston, Mass.

THE SCIENCE OF A NEW LIFE. THE NCLENCE OF A NEW LIFE. A sentirely new and original book, concerning which the Banner of Light says: "We welcome a publication of this sort with undisquised sincerity. ••• All the iniseries and happi-ness of married life are sketched with the hand of one who is perfectly familiar with his theme, and a master." The Round Table says: "It is an earnest peer for temperance in all things, for the rule of purity and continence, especially in that rela-tion of life which most people seem to enter only to find a pre-text for discarding both." Job pages, 100 illustrations. Agents wanted. \$200 a month guaranteed. No competition, and ex-clusive territory given. Nend for descriptive circulars. Ad-dress COWAN & CO., 746 Broadway, New York. July 24.-198

JULIA M. PRIFND, MEDICAL Clairvoyant, office 120 Harrison Avenue, Ex-amination \$2,00. Hours from 9 A. M. to 5 P. M. Medicat prescriptions put up and sent to all parts of the country. July 24.

A NNIE DENTON CRIDGE continues to A make Psychometric Examinations. Terms for metals, oil, &c., 55,00; for character, (sometimes obtaining glinpsea of the future.) \$2,00, Address, No, 16 Phil. Row, 11th street, East, Washington, D. C. Send for Circular. -July 24. MISS ADDIE SIMONDS, Clairvoyant and Test Medium. Residence, 23 Medford street, Chelsen, Terms \$1,00, 1w\*-July 24. Mass.

JUST ISSUED, A NEW AND THRILLING WORK, ENTITLED, LOVE AND ITS HIDDEN HISTORY.

" Hearts ! Breaking hearts ! Who speaks of break-

DCIOLY.

Hopedale, Mass., on the 26th anfl 27th of June, the reorganization of the Massachusetts Radical Peace Society was effected, and the following officers were elected: President-Lysander S. Richards, of Boston; Vice Presidents-Henry C. Wright, of Boston, Thomas Haskell, of Gloucester, E. D. Draper, of Hopedale, Miss Anna W. Cotton, of Boston, Mrs. Harriet N. Greene, of Hopedale, R. F. Ober, of Boston; Corresponding Secretary-Rev. William S. Heywood, of Hudson, Mass.; Recording Secretary-Mrs. S. Jane Hatch, of Hopedale, Mass.; Treasurer-Robert F. Walcutt, of Boston; Executive Committee-Rev. William S. Heywood, of Hudson, B. J. Butts, Stephen Albee, Mrs. Mary Davis, George O. Hatch, of Hopedale. The parent society, the Universal Peace Union, held a Convention during the afternoon, session. Speeches were made by A. H. Love, of Philadelphia, L. K. Joslin, of Providence, and others, The friends were earnest, and the cause has certainly gained a firmer foothold in the old Bay State.

#### Spirits and Sealed Letters.

The Round Table of July 3d, published in New York, allows an anonymous correspondent to spew out his spleen in type against the Banner of Light, because we allowed one of our writers to notice favorably the mediumship of Mrs. Waterman, whom he had tested. It is a matter of astonishment that so respectable a jourmal as the Round Table, should stoop so low as to allow an anonymous writer to characterize the spiritual phenomena of the nineteenth century as "bosh" -(we quote literally,) "one emphatic monosyllable, bosh"-when it knows, or should know, that the best men in the nation enderse them. However, as the writer has aimed his shafts at the head of Mr. Peebles, we shall let our competent brother take care of the point at issue, if he should consider the case worthy of notice-which we do not.

London Spiritual Monthlies.

THE LONDON SPIRITUAL MAGAZINE for July has come to hand, and is for sale at this office and by our agents, "The American News Co.," Nassau street, New York City. It contains articles of great merit.

We have also received for sale London HUMAN NATURE, a magazine every Spiritualist in the country should have.

#### Charity Fund.

Moneys received and forwarded in behalf of	of our
ick and destitute brother, Austin Kent:	
rom Mrs. M. A. Lyman, Springfield, Mass	
" A Friend, Mayblahead Mass	1 00

723 We are under obligations to Dr. H. F. Gardner and other speakers at the late Abington Picnic, for calling attention to the Banner of Light.

At a meeting of the friends of peace, held at his decease. He had been for many months in feeble health, his disease, marasmus, or slow consumption, seeming to threaten a speedy termination of his earthly career as long ago as last autumn. He, however, survived the frosts and snows of winter and the changeful climate of spring to die in midsummer.

To say that he was willing to go does not express the state of his mind during all the weary time that he was only waiting and anxious to depart. Perchance in his new home he will hereafter celebrate the return of this July Anniversary as the day of his emancipation from the thralldom of earth and the full enfranchisement of his immortal spirit.

At the last meeting of the Board of Managers of our Society the following resolution was unanimously adopted:

Resained. That in the decease of our late President, Dr. Resourced, That in the decense of our lite President, Dr. Ralph Glover, we recognize the fact that a good man has gone from among us—a man of rich and varied personal experi-ence, comprehensive and cultured intellect, well versed in the philosophy as well as the facts and phenomena of spiritual intercourse, truthful and upright in all the relations of life, and that ur Association has do not ensure the memory factors and that our Association has lost one of its warmest friend and most liberal supporters; and we hereby wish to express our heartfelt sympathy with the bereaved widow and family

of the decensed. P. E. FARNSWORTH, Secretary of the Board. New York, July 12th, 1869.

#### Belvidere Seminary.

We recently had the pleasure of a call from the Misses Bush principals of the above institution of learning, which we are assured is gaining in public favor every year. These ladies are anxious to increase the size of their school buildings, as those at present are insufficient to accommodate the students who would be glad to avail themselves of the privileges offered in this liberal Seminary.

It would seem that an opportunity is here offered to wealthy Spiritualists to do a practical work for the cause, by advancing the funds needed and thus enabling the principals to enlarge their sphere of action, and place this institution on the footing it deserves.

### "The Question Settled."

This new workby Moses Hull, recently issued, is thus commented upon by the Providence Evening Press :

"This is a critical examination of the so-called spiritual phenomena and philosophy, in the light of the Scriptures of the Old and New Testaments. The author has made hig examination very thorough, and produced a great number of texts to prove the identity of nucleat or Biblical and modern Spiritualism. He evidences a close attention to the Biblio, which was to have been expected, as he was formarly one of the accepted ministers of the Advent faith. There is a sincerity perpedience the discussion which is pleasing. The one of the accepted ministers of the Advent hath. There is a sincerity pervading the discussion which is pleasing. The scope of the work may be inferred from the headings of its chapters, as follows: The Adaptation of Spiritualism to, the Wants of Humanity; The Moral Tendency of Spiritualism; Bible Doctrine of Angel Ministry; The Three Pillars of Spir-itualism; The Birth of the Spirit; Are we Infidels? Are we Deluded? Objections Answered."

A women's suffrage convention has been called to meet at St. Louis, Missouri, on the 6th of October.

. Alter de la composition

while reading the paragraph.

A widowor having taken another wife, was nevertheless always paying some panegyric to the memory of his late spouse in her presence, when she one day responded, with great feeling: "Belleve me, my dear, nobody regrets her demise more than I do." The husband collapsed after that.

VERIFICATION OF A SPIRIT MESSAGE .- The reader's attention is called to the letter of our Kansas correspondent in another column, wherein he speaks of the mossage we published some time since from the spirit of Chauncey Robinson. It is proof that the communication given through our medium was correct. Having had no previous knowledge of the party in question, how could we have made public the facts in the case otherwise than as given by the spirit himself?

Ministers in Boston at this time are preaching to nearly bare walls-so they have decided to hold but one service or Sunday until September.

The man who was bent on his purpose, has become round houldered.

A New Albany (Ind.) paper tells the following : "A family living in the neighborhood of Millersville, Marion County has a male and female head, and two full sets of children The other morning the old man, leading in family prayer, requested the Lord to take especial care of his children, but failed to put in a good word fur those of his wife. This led to words between them, which ended in the old lady picking up a fire shovel and hitting pater familias a sounding whack over the head, which laid open his scalp about four inches. Since that time there is no discrimination in vavor of his own children in family prayer."

Key-makers have been doing a thriving business in this city since the Massachusetts Prohibitory Liquor Law went into operation. Old men and young mon exhibit occasion ally peculiarly formed keys. What does it mean? Can Major Jones inform us?

The Wisconsin State Convention appointed as delegates to the Sixth National Convention of Spiritualists, to meet in Buffalo, August 31st, E. V. Wilson, Dean Clark, Dr. Brown and lady, Mr. Hamilton, Mrs. Mary Hays, Mrs. Pauline Roberts, Miss Edna Rutty-a strong delegation, and will act as a unit in opposing the one-man power and of all oppression.

ARISTOCRACY COMING DOWN .- Mysterious hints are thrown out in London that still another young nobleman has fallen a victim to the turf, and will be obliged to sell his ancestral

A SLIFFERY KISS .- It is said that a man in Illinois has een fined fifty dollars and costs for attempting to steal kiss from a Mrs. Slippery.

It is mooted that Dr. Upham is preparing for a future number of the Historical Magazine a reply to Mr. Poole's article on "Cotton Mather and the Salem Witchcraft," in the North American.

#### To Correspondents.

#### [We cannot engage to return rejected manuscripts.]

"HONEST INQUIREE," AUSTIN, TEX., is informed that hi question was read at our public circle on Monday, July 12th, and the reniy of the controlling intelligence will appear on our sixth page in due course.

E. G. L., Sr. ALBANS, VT .- We cannot give you the desired information.

### OPINIONS OF THE PRESS.

A STELLAR KEY TO THE SUMMER-LAND. By Andrew Jackson Davis. Illustrated with En-gravings of Celestial Scenery, price 5; to the readers of Human Nature, 2; 6d; or free by post, 134. Boston and New York; Banner of Light office; London: James Burns, office of Human Nature:

It would serve no useful purpose for us to give an exhaustive and critical review of this highly interesting and instructive work. In the first place a great proportion of our readers have al-ready subscribed for it at half price as a supplement to our present number, and in the second place it ought to be read by every thinking mind as no fragmentary extracts or remarks of ours can substitute that becessary process. We may observe, however, that this work is very different in kind from the others published by Mr. Davis, He does not in this case follow the light of the superior condition, and instruct his readers in those occult and spiritual matters which are be-youd ordinary mortal view, but like an erudite, youd ordinary mortal view, but like an erudite, experienced man of science, he commences by laying a basis of acknowledged physical facts, in-dicating the probability, possibility, nay, actual existence, of a spiritual sphere or zone in the astro-nomical heavens, to which the disembodied spirit gravitates on leaving the earth. In the progress of the work the evidence of mediums and seers is giv-en, and as the author's task approaches completion, it becomes your strikingly evident that the invesit becomes very strikingly evident that the inves-tigations of the scientific Spiritualist must ulti-mately throw a very powerful light on what is called *physical science*, and revolutionize to a great extent the now-prevailing notions of existence. This is one of the most engrossing and attractive of Mr. Davis's works, which is saying a great deal. It leads the reader on like the gentle harmonies of musical numbers, and it is impossible to lay the work down till it is finished; and yet, it may be taken up again and again with fresh. delight. The reader is not only supplied with facts, but taught to think and distinguish truth for himself. which is one of the crowning traits of Mr. Davis's valuable productions. We have intimated that a great number have

We have intimuted that a grat induced in the second second

Co., the publishers, for the facilities they have kindly afforded, enabling us to distribute the work at such a low price. We hope it may not be the last transaction of the kind which we shall have the pleasure of negotiating.—Londay Human

#### Spiritual Periodicals for Sale at this Office:

THE LONDON BFIRITUAL MAGAZINZ. Price 30 cts. per copy. HUMAN NATURE: A Monthly Journal of Zoistie Science and Intelligence. Published in London. Price 25 cents. THE RELIGIO-PHILOSOFRICAL JOURNAL. Devoted to Spirit-nalism. Published in Chicago, Ill., by S. S. Jones, Esq.

Price 8 cents. .

Price 8 cents. THE ROSTRUM: A Wonthly Magazine, devoted to the Har-monial Philosophy. Published by Hull & Jamieson, Obicago, Ill. Single copies 20 cents. THE PRESENT AOS: Devoted to the Spiritual Philosophy. Published by the Michigan Spiritual Publication Company. Price 8 cents.

Price 6 conts. THE AMERICAN SFIRITUALIST. Published & Cleveland, O. THE JOURNAL OF THE GYN.ECOLOGICAL SOCIETY OF BOS-TON. DEVOLUTION THE GYN.ECOLOGICAL SOCIETY OF BOS-TON. DEVOLUTION THE GYN.ECOLOGICAL SOCIETY OF BOS-TON. DEVOLUTION FRICE SCIENCE. DATEREAN. Published in London. Price 5 conts.



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nethod of regaining a lost, wandering or perishing affection. But no advertisement can do justice to this

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more.

#### The Banner of Light Free Circles.

These Circles are held at No. 158 WASHINGTON STREET, Boom No. 4. (up stairs.) on MONDAY, TUZADAY and THURS-DAY AFTERNOONS. The Circle Room will be open for visitors at two of lock? services commence at precisely three of cilock, after which time us one will be admitted. Beats reserved for strangers. Donations solicited. Mag. Constructions on visitors on Mondays. Tursdays. Mas. Consist receives no visitors on Mondays, Tuesdays,
 Wodnesdays or Thursdays, until after six o'clock P. M. Bho

gives no private sittings.

#### 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 buildone, for they, as well as mortals, are foud of beautiful flowers, emblems of the divinity of creation.

#### Invocation.

Our Father, we pray thee for the descent of the holy spirit of truth; that that shall make us free. Though our earthly prison house of fiesh may have been dissolved; though chains and bolts and bars may no longer fetter our spirits, there are chains of ignorance that have been forged in furnaces of error and superstition, that fetter our spirits still, and from these, oh Lord, deliver us, Thou hast walked with us through the valley and the shadow of death, and we felt no fear. When the darkness of death was around us, we knew no fear. Grasping thy right hand in that darkness, we would look out into morning that we may rejoice in the fullness of thy light. Our Father, we thank then that we are privileged to return; that once more we breathe the air of our mother earth; that once more we speak through human lips; that once more we can praise thee through the frail temple of human life. Oh our Father, imperfect as our blessings and our graises and our prayers may be, we know thou wilt acand our prayers may be, we know thou will ac-cept them; though they may come to thee folded in ignorance, slicouded in the darkness of error; full of imperfections, yet thou wilt receive them as gifts from thy children, and outpourings of hearts that are grateful to thee. Our Father, we pray for those who mourn. We pray for those who sit in dark places in the earthly life. We pray for those who are in darkness in the spirit-and. We pray for those who are shrould in pray for those who are in darkness in the spirit-land. We pray for those who are, shrouded in any kind of darkness. Ob, give them light, our Father, and make them free. Scatter the dark-ness that surrounds thy servants everywhere, and cause thy sons and thy daughters to preach thy truth in its simplicity, thy gospel in all its purity. Our Father, may the foolish and the wise recognize theo as good. And while we walk through the darkness may we ever behold thy face, rejoice in thy light, and he ready to hear our cross, that we may wear the crown. Our earthly Ince, rejoice in thy light, and he ready to hear our cross, that we may wear the crown. Our earthly life is ended. It is no more to us. But that life of the spirit that is unending, that had no begin-ning, and can never end, is ours still. We thank these for the gift of immortality. We praise thee for all that mortality brings us. For the various gifts that come to our spirits sometimes folded in darkness and sometimes clowing with light. darkness, and sometimes glowing with light, we praise thee. And, oh our Father, if we ever seek to wander from that holiest way, chastise us severely. Bring us back to truth, and, finally, lead us out of darkness into light. Amen. June 1.

#### Questions and Answers.

CONTROLLING SPIRIT .- Mr. Chairman, in compliance with the custom here, I will answer, as est I may be able, such propositions as you may

have to offer. QUES.—A few nights since I dreamed that I had the power to go from place to place by the mere exercise of will-power accompanied by a more exercise of win-power accompanied by a slight motion of the hands, but it seemed difficult to stop when great speed was attained. The fol-lowing night I had a similar dream. I seemed to possess the power to rise slowly to any ordinary height by the means before mentioned, but always gradually. I would descend by merely remain-ing perfectly motionless. Did my spirit actually leave the body and conduct this experiment? or was it the workings of the imagination?

ANS.—It is positively known that the spirit, during hours of deep sleep, can pass out of the body, go beyond the confines of the flesh, traverse body, to be out through space, pass out of the next interview through space, pass out of the earthly world, proper, and enter the spiritual world, can take cognizance of scenes, of conditions, wherever it may be. But it is a fact that the spirit seldom over remembers what transpires with itself during such journeyings except in broken fragments. It can only bring back and project through its the call only aring oak and project through its physical senses broken fragments of the reality that it has witnessed outside of the prison of flesh. Spirit passes through space, or from one point to another, by the action of the law. The will is the motive power, and the rapidity of the motion, or the reverse, depends entirely upon the action of the law. If a person is not positively decided with regard to the place they wish to reach, their passage will of necessity he slow, broken, difficult. But if they are decided and their course is clearly defined, or in other words, if they know just what to do and are determined to do it, then their passage is very switt. Of course so far as the earthly atmosphere is con-cerned, they are obliged to pay allegiance to its laws. You cannot break any one of them. There-fore it is necessary that the spirit should under-stand the laws governing atmospheric life in order to make the passage through your earthly atmosphere, Q-Can the spirits explain how Dr. J. R. New

then questioned you, and here are the answers to the questions and the questions themselves." The medium looked at them, and said: "If I had been so questioned in my normal state, I should have given precisely those answers; but I have no recollection of them whatever-no recollection of ever seeing you before, or of apything that you tell me I had part in." Now if this is true in her case, certainly it is not unwise to suppose that it case, certainty it is not unwise to suppose that it may be true in yours. Inasmuch as you are sim-ilarly gifted, we may look for similar manifesta-tions. I should say, and with little doubt, that you had in spirit visited the party and had com-

you had in spirit visited too party and had con-municated as they declare that you did, notwith-standing you have no recollection of the fact. Q.—According to the doctrine of the church of which I am a member, if a family in this world do not live rightly, if certain members go astray

naturally gravitate together as a ball will fail to the earth if dropped from the hand of the holder. Nature – Nature's God—hath made wise provision for us all. Sin, or the mistakes which we may make in life, will have nothing to do with our be-Nature - Nature - Nat Those families that are grouped together in spiri-itual life here, will be grouped together in spiri-ual life here, will be grouped together in spiri-ual life in the hereafter. But if the reverse, the will be as widely separated as the planets are widely separated from each other. June 18.

#### Simeon Wild.

How strange are the workings of Providence! Thirteen years ago this very day I died-died here in Boston. And now I have a strauge cir-cumstance to relate. I will be brief, so as not to weary your patience. About a year before my death, I dreamed that I died and went away, and weary your patience. About a year before my death, I dreamed that I died and went away, and that after living away from Boston thirteen have it all square, and have him feel all right, years, I returned again. I dreamed also that I I was beset with some of the friends I made when I was on the earth, and that while I will be the some of the friends I made when I was on the earth, and that while I will be the some of the some of the some of the friends I made when I was on the earth, and that while I will be the some of the some o was beset with some of the friends I made when I was on the earth, and that while I was away they troubled me sorely, and served to force me the saints. [You don't find it so, do you?] Oh to come back; and I said to myself, when I was about coming back, "How strange it is that a better of than I ever thought I should be. Oh-person can return again after death!" I dreamed this, you know, and my dream has been literally fulfilled to-day. My name was Simeen Wild. I died very suddenly, I suppose of an apoplectic that had one before, and perhaps I might have been unconsciously expecting another, and —-if my own country was fortunate enough to it. I had had one before, and perhaps I might have been unconsciously expecting another, and unconsciously expecting that I should die when y spirit or not, I only know I dreamed the dream. I told it to my friends. They thought it all other dreams, the result, perhaps, of an over-'loaded stomach, or an unsettled brain. I am now certain that my dream was not the result of it frequently—said to me, "Well, Simeon, if of the soil that that it come. I to makes no differ-to the seemed to trouble me, and I spoke pire. Some of my friends to whom I related my That is, when my brother goes to confession they dream—for it seemed to trouble me, and i spoke would tell him that I had returned. No matter of it frequently—said to me, "Well, Simeon, if how they tell him I come. It makes no differ-you do go as you dreamed, and do come back again as you dreamed, give us a call. If we are still alive, give us a call. We shall be happy to bardsomely." Well, I don't know as I desire to be entertain-ed physically, but I should be greatly gratified to baye harmony between us; and I would like—well, I would like to have the chance know that my friends ware enlightened at all by what I want of the Church Father Shaw be know that my friends were enlightened at all by my coming with regard to another life. It is not at all what I was told it was. It bears no resemblance whatever to the heaven or spiritual state that the clergymen tell us of. It is nothing like it in any sense. The physical life, this that you call the real, the substantial, the unvisionary, is the unreal, the unsubstantial, and the vislopary. It is only a very poor photograph of the other life, subject to all the imperfections of a growing life-pictures-I was to some extent a picture-make myself. I know they fade. You an devise no co it will not i with time. So the picture of this world, with its ever-changing scenery, will fade, change, pass away, while the substance, the spirit-world, re-mains. I could not firmly believe in the beaven that may be average the main the beaven that was pictured to me in my childbood, but I tried to. I was called eccentric in many things, because I differed from the world generally. Now if my friend, Mr. Parkhurst, who was so very vehement in his haughter over my dream. because it troubled me, is on the earth, I- would like to be spiritually entertained by himself. And I am not particular if he does invite me into the Church to be entertained, or into his family circle. I want to be entertained spiritually. There are more things in heaven and earth than that Horatio-ever dreamed of in his philosophy. He is a wise man, who, being a fool, knows him-self to be a fool. I may be that I shall return again, and to this place, before thirteen years have rolled away, but I may not. I cannot tell. But whatever there is in the future for me I shall accept, as he will, and all of you will; because, when our Father offers us glits, he does not ask if we will take them, but forces them upon us. Good-day, sir. [Your age.] Fifty-seven at the time of death. June 1.

**The state** she had no recollection of it whatever. In the summer had gane, when it was cold. If while in an abnormal condition called the trance. These there is the test in the sparts earth optic to response to the carthed by the the sparts of the she had no recollection of it whatever. In the course of time those persons to whom she had correctle to receive no doctrine put forth by spirits in these who leave the carthed when the torse of time those persons to whom she had correctle to receive no doctrine put for the same of the state to receive no doctrine put for the same of the state to receive no doctrine put for the same of the state to receive no doctrine put for the same of the state to receive no doctrine put for the same she had they shall be addy, chanced to meet her, and they same as much of truth as they perceive the same shouly to the same of the same to the same the same to the same the same to the same the truth as they perceive no doctrine put for the body; but you said 'no.' We then good places as much of truth as they perceive. things will make your eyes stick out, I tell you. Mother used to say she did n't believe there was any place anywhere more beautiful than going any phase anywhere more more more to what up the North River, but it aint nothing to what we have. [Do you have rivers there?] Why, yes, oh, we have the jolliest rivers, I tell you, and we have mongrains, and we have valleys, and we have flowers, and we have everything that a beautiful, and, oh, they are jolly places, I tell you. If you want to go to good places, just call for me, and I 'll show you where they are. Don't forget my name, will you? June 1.

#### Peter Denney.

# It seems strange coming back here, when I've been away something like—well, I been goue five years. I suppose it was in '64 I went. I been away, and not able to keep the run of the time at do not live rightly, if certain memory go astray away, and not able to keep the run of the time at here, when they go into the spirit-world they will all. I have a brother and sister here, and plenty be separated. Is this true? A.—There is a spiritual affinity binding soul to friends, and I been in a sort of a high pressure fever all the time ever since I learned I could soul that cannot be infringedupon. If the memory fever all the time ever since I learned I could soul that cannot be infringedupon. If the memory fever all the time ever since I learned I could soul that cannot be infringedupon. If the memory fever all the time ever since I learned I could soul that cannot be infringedupon and association of the infringedupon and association of the infringedupon and association will accomplish what I wish. You see, there was a sort of a bad feeling between myself and my parametic gravitate together as a ball will fail to brother, because I would go to war. Somehow or other he thought it was—well, I do n't know, he had n't the love of this country at heart, as I had. He thought I was a fool, throwing up a good place, and he thought I owed something to my friends. I'd not been here but a little while, but

his father was telling me — I taked with him, too. He knew all about this, thing before he died. Well, I have faith in him, and he told me to come back, and I'd do very well. My name was Peter Denney, and I have a

brother James, and a sister Mary, and what I want is that they should know this way of coming back, and know that I have been home in the old country, and things are very much as they was when we left there; that I can go there, and can see pretty well. I do n't know, but I think there's one of my cousins is one of these kind of people

would like-well, I would like to have the chance of speaking with him, and Mary, too. Now that's what I want of the Church. Father Shaw, he told me I would ask for the favor, and he was quite sure it would be granted, because it was

(In the way you provide for us, and hope I may sometime be able to return the favor. Good day, sir. June 1.

### Emma J. Norris.

I am not able to speak much, having been but 878

#### Questions and Answers.

QUES.-Is life, or that principle of vital activity which is manifested through the human organism, spirit? If not, what is it leaves the body at death?

ANS .- Spirit I define as something undiscernible by human sense; something which no living soul can measure or analyze. I define life to be, so far as we understand it, a manifestation of priotic theorem which can so far as we understand it, a manifestation of spirit. Those things which our senses perceive, recognize, are the things of life, all *living* things, every one of them—not one dead; and they are all manifestations of spirit. That subtle power that defies the scalpel and passes out of the body at the change called death I believe to be spirit, coëternal with the God-spirit and part and por-tion of the divine life, such a part as that divine coefficient with the God-spirit and part and por-tion of the divine life, such a part as that divine life saw fit to exercise over humanity. You call it the spirit of man, the soul of man or wo-man. It matters not by what term it is recog-nized. It is the one spirit, the infinite, all-per-vading, a something indestructible without oreavading, a something indestructible, without crea-tion and without end. Q.--If lifess spirit, have not animals an indi-

vidualized existence after death? If not, what is the difference between the life-principle in men and animals?

and animals? A.-To me all things, whether animate or in-aminate, have an existence after the body of earth has dissolved, and an existence altogether their own. They are not absorbed into the great, infinite whole, but they retain their identity as much after that change as before. For instance, the flower, when it fades away is not lost. It has an immortal spirit just as much as you or I have. It is an expression of God just as much as we are. We are only higher types, having passed are. We are only higher types, having passed into the intellectual, but we are no dearer, and the infinite holds us no closer to his heart than he holds the flowers. Our elder brother Jesus un-derstood this when he said, "Consider the lilles of the field; they toll not, neither do they spin, yet I say unto you that Solomon in all his glory was not arrayed like one of these," clearly teach was not arrayed like one of these, clearly tendi-ing that the God-spirit was there and cared for the lily. And again he says, "Not a sparrow falls to the ground without your heavenly Fa-ther's notice." How beautifull clearly saying fore, careth for it. And, if he dwells there, the have. Why heaven to me would be no heaven at all without its birds and its flowers, its trees, at all without its birds and its nowers, its trees, its grasses, and all that which goes to make up the body of Nature here. Heaven would be no heaven at all. It would be a barren wilderness, devoid of all that the soul delights to look upon.

Q.-You consider all spirit immortal?  $\mathbf{A}_{r-1}$  do most certainly. And I have most ample proofs that it is all immortal.

Q.—Then an inpla are not at death swept into a grand chaos—the great mass of spirit—to be again worked over into some other form?

A.-By no means. Here is the rock—the rock of form—upon which all classes of theological scientists split and many of them founder—the rock of form, supposing that the form we have or behold to day will exist forever—that the im-mortality rests with that, is dependent upon that. By no means is it. Forms are constantly changing, as spirit has need of higher instruments through which to express itself. The instrument is made better. How is it with regard to the flowers? They are not to day what they were years ago? And why not? Because the God that was within them called upon the God that was within the human intellect, and said, "Come, intelligence, shed your dews upon me, act upon me; bring me into a higher form of good." What was the result? Why, the hushandman went to work to make more heautiful flowers, to add new hues to their fair faces, to make more beautiful their forms, to change for the better the rose and lily-not at all infringing upon Nature or Nature's God. Inmortality does not call upon the form for its power. By no means, Forms must change. You have evidence of that every day of your lives. But the immortality that belongs to the form is immortal forever and forever. There is no sudden change of those forms, but a gradual growth. If the change was sudden it would pro-duce too great a shock in the realm of intelligence, therefore it is very slow—comes as you are pre-pared for it. The years throw their snows upon your brows as you are prepared to receive them —just so fast and no faster.

Q.-If spirit is not matter, is all spirit the same -that is, equally advanced or perfect? If so, what benefit is derived from its manifestation through matter?

A-That spirit is not matter, matter is every day proving. But that spirit is inseparably con-nected with matter, matter is also every day proving. Matter is the expression of spirit, not the spirit, the outer back, the foliage, the branches, the spirit, the outer bark, the foliage, the branches, not the inner, invisible life. What the advan-tage? Why, all intelligence can answer that-question as well as we can. Of what advantage is it to you of this age that you have greater light than they who lived ages before you did? Since you require greater light, certainly it is for your advantage to have it. All the expressions of spirit through matter are not only an advantage to matter, but is also to intelligence, to that subtle force that expresses itself through the human brain, and says. "Behold this is very beautiful or

dom of other mothers than mine." I did so; I fell in battle. And I return here to day, hoping that a message from me may reach my mother, for she still lives—and my father. Hen-ry H. Brainard, of New. Orleans, my father's name. Henry H. Brainard, my brother's name. My own, Edward C. Brainard. I do not return in revenge, but I return first that I may prove to my father that there is a life after death. He has no faither that there is a life after death. He has no faither that there and we die that ends all. Irefather that there is a meaner texts. He has no faith in it; he says when we die that ends all. Ire-turn also to assure him that our deeds, in retro-spect at least, follow us to that other life, and make us either happy or unhappy. This being true, it is well for each one of us to do the best we one while here and to make no onalaubts or can while here, and to make no onslaughts on conscience, because we carry our consciences with conscience, because we carry our consciences with us to the other life. And since my, father has not been at rest with regard to the course taken toward my mother, it would be well for him to change. [Did he carry out his threat?] No, he did not; I know not why, unless it was because the press of business prevented it. Perhaps he relented; perhaps he never intended to do so. I cannot tell; I only know what he wrote me. I have watched the workings of his mind since I came to this new life, and I see that he is conscious of watched the workings of his mind since I came to this new life, and I see that he is conscious of having done wrong. Better not be at war with conscience, hecause it carries a two-edged sword that cuts both ways. There are plenty of people here who are unhappy because they outraged con-science while in the earth-life, and I would not see my father one of the number. He had much better make all due reparation while he has oppor-tunity. It is very hard to come back and change things, for then one works under unfavorable cir-cumstances, so far as the things of this world go. cumstances, so far as the things of this world go. I have learned much since death. A happy change i was to me; although I saw many happy days on earth, yet my spirit rejoiced in the freedom that I never experienced while here: for my most joy-ous hours were attended by the shadow "I am a slave." The brand was on my brow; I was indelibly marked; a sensitive spirit feels it keenly, I assure you. I possessed to a large degree the pride and ambition of my father; it was his natu-

### lost much valuable experience, which I can hard-ly afford to part with. Farewell, sir. June 3. Robert Owen.

ral legacy to me, and under it my spirit quailed ofttimes when I remembered I was a slave. But it is well; had it been otherwise I should have

A few days ago I was spiritually in company with some half-dozen-it may have been seven with some half-dozen-it may have been seven persons in all-who were grouped together for the purpose of eliciting some information from the spirit-world, although they were all of them doubters-in the youth, at least, of spiritual be-lief. In the course of the evening I announced my presence, and received what seemed to be a very clever welcome. This took place in Man-chester, Eng; and they said to me, "Mr. Owen, how is it that you are able to make such clever statements with regard to the spirit-world, when you did not believe in the existence of such a world before you died?" I then merely wrote, "I am unable to give you an answer such as will satisfy myself here, but I will go to America, and through the Banner of Light I will send you an answer." So I am here for that purpose. Well; I make clever statements, as they say, with regard to the things of the spirit because it is an exceed-ingly clever world; and I ignored the existence of such a world here, because nobody had ever demonstrated it to me. The Bible did not do it; the clergy did not do it; nobody had done it; and I was not intuitive enough myself to understand the existence of that world, and have faith in it. the existence of that world, and have faith in it. Now I am not going to lay this to the charge of the clergy. No; I am going simply to say the world had not grown to these things at that time. There was a dearth of spiritual things. Real, simple truth was covered up with creeds, with dogmas, with the most hideous and heinous church formalities that the soul of man could conceive of. No wonder I did not believe in the hereafter. It seems to me it would be going out of the rule of common sense to believe in a hereafter in accordance with the teachings of the hereafter in accordance with the teachings of the

Church. Yes, this world of spirit is a clever world, containing everything that is requisite to the soul's ad-vancement, and it is the real life, or world, while the earth-life is but an expression or offshoot. Here is the dark valley and shadow of death and doubt there is the black the mention target for Here is the dark valley and shadow of denth and doubt-there is the bright mountain top of faith and hope and reality. The Church tells us no-thing about this life only in accordance with its own false notions, which drive us further from the truth year by year. The Church undertook to hold me, and if we had gone very far together I am sure we would have both been in the same ditch. Robert Owen. Good day, sir. June 2.

#### Aunt Ruth.

How do you do? Old Aunt Ruth. Don't you remember me? [Have you, been, here before?] Why, yes; I come a good many times before, [Oh yes, 1 remember now.] Well, I've only a few words to say to day, my boy; I want to tell the people where I laid down my body, you know, that they did well in charging certain un-pleasant things to me, as haunting the place, and troubling it generally. It was me! It was me! It was me! And that is n't the end of it, either. It was me! And that isn't the end of it, either. [You are not going to leave?] No indeed! I am not going to leave. I am very glad to be able to do anything toward stirring up people's minds to a sense of the truth. A sense of the truth. Oh, every time I come back I remember my strange death. Yes, yes. I died in the poor-house. Oh, your memory is n't as good as mine: I can remember things that happened when I was a gal. You tell 'en, from me, I am the haunting spirit, and I don't know when I shall leave; ant made up my mind. Shan't leave till I feel like it. Good thing to have a place to come and tell what you want to, so people can get it and read it. Good thing they take the paper. They been expecting me for a long time. Oh, I am just as happy here as I can be-just as happy! Good-day. June 3.

Q —Can the spirite explain how Dr. J. R. New-ton, and also seeing mediums, are controlled? A.—Again in this case the will is the motive power. The subject being in a negative state, the operator being in a positive state, of course the negative becomes subservient to the positive, and the result is in accordance with the wishes of the, positive field, the positive force, or operator. If we only understood the laws by which all matter is governed, we could, for instance, say to this ar-ticle of furniture, (the table), "Go, hence, place yourself, in a distant locality," and it. would go. We could say to the winds: "Cease your blow-ing," and they would cease. We could say to the waves, as Jesus did: "Peace, bestill," and they would be still. The will of the sight is predmi-nent over all things else. It is said that we have dominion over the fish of the sen, over the fourier of the air, over the beasts of the field, over every creeping thing, over all things outside of our-selves. When we understand the law that governs our surroundings, we can make the law serve our will. We are fragments of the great God of all things. And just so far as we understand the will of God and the law of God that runs through external life, just so far we can make all things subservient to our will.

Q-Can mankind be spiritualized much in adrance of material surroundings? If not, ought not those surroundings to be improved as a first step toward enlightened spiritual revelations?

A -Spirit, even while it struggles in the womb of matter causes that matter to grow, to unfold, to become more perfect. It is no use to deny that we are influenced for good, or for what men call evil, by our surroundings. Place the criminal in beautiful and barmonious conditions; give unto that spirit that which will satisfy it; take it away from its haunts of vice; surround it with beauty; make all things that the eye rests upon beauty; make an image mat, the eye rests upon appeal to its sense of beauty, and what will be the result? Why, in my opinion, the criminal will be such no longer. It is only the hard con-ditions of unfortunate human experience that make your criminals. Take them away from these, and the divinity of their spirits shows itself

these, and the dividity of their spirits shows itself even through the crudity of human life.  $\mathbf{Q}$ —Is it possible for a person's spirit to leave the body unconsciously to themselves and visit any distant locality? A gentleman in Washing-ton wrote me that he had seen my spirit as plain-ly as he ever saw me in the effective spirit as plain-ly as he ever saw me in the filesh, and conversed with me. I never saw the gentleman, and had no knowledge of such an occurrence. Was it not a dream, though he said he was awake? A.—It has been said, and truthfully. I believe.

A.—It has been said, and truthfully. I believe, that one well-proven fact establishes the law. We have several well-attested facts with regard

I went from Indianapolis-not to the spirit-world from there, but I went from there to New Orleans, hoping change\_of climate would restore me to health. A still greater change was recommended, and I went to Matauzas, and I died there of hem-

and I went to Matauzas, and I died there of hem-orrhage of the lungs at last. Emma J. Norris. My mother christened me Emily Jane, but I was called and signed myself Emma J. They do not know I have passed on, so it is my privilege to bring the intelligence. I hope it will not give pain, but pleasure—pleasureo-to know I am free, that I rejoice now in the pos-session of a healthy spiritual body, and I bless God all the time for the change. I was weary— tired of this life, and glad to change for a better one. Say I met with kind friends, good attention, and had everything I could have had here, when I was absent from some that I leafly loved. I was absent from some that I dearly loved, That caused me unhappiness, but I went to them immediately on my change, but it brought sorrow to me because I was unrecognized. Farewell sir, [How old were you?] Twenty-two. June 1.

Prayer and questions answered by Rev. Phineas Stowe; letters answered by Anna Cora Wilson.

#### Invocation.

George William Oglethorpe. / I came to say to my mother I can speak, now. I can talk, now. I did n't for two years before I died. I had the scarlet fever when I was between six and seven years old, and I never talked after that. I could make a noise, but I could n't speak. My mother took me to Dr. Newton, but I did n't get well. I got a cold after that, and I that is good, and holy, and true. Guide us, for do n't know that people can come back, and she keeps thinking, wondering if I speak in heaven. I do-I do speak in heaven, and I can speak when I come back here. Shall I tell my name? [Yes.] George William Oglethorpe. I lived in New York. My mother took me down to Newport to see if Dr. Newton could make me greak, and she If he could cure me. Headl L could speak, but I did n't. I did as, "Yes"-I did n't say it plain, hut I said it. But I did n't speak after that. Twe brought my sister Louise here, too. I did n't know her when she was here. And tell her that have a sister here. Tell my mother, will you? And she knew all about everybody here, and knew all the nice places/too, and she had every seen here in Terrych, but I did n't have to go to any stranger. I knew it was here, because tha e aven you show to pray. Incline our head the organs of speech were de stronged by the fever. He would have had to make new ones. Tell mother that I've got well here, she diel before I was bern. I knew i had head ter that, and she knew all about everybody here, and knew all the nice places/too, and she had every thing nice, and I did n't have to go to any stranger. I knew i twas here, because she looked so much like my mother. Before she told me, I George William Oglethorpe., We pray thee, our Father Wisdom and our Mother Love, tode with us in our prayers and teach us how to pray. Incline our hearts unto wisdom, and quicken all our perceptions of truth. Let us when we behold thy face understand it. Let us, when we read thy law, read it knowingly. Let us, oh our Father, pay allegiance unto all that is good and holy and true. Guide as for knew all the nice placesytoo, and she had every-thing nice, and I the nice the nice to any stran-ger. I knew it was her, hereaned about stranthing nice, and I did n't have to go to any stran-ger. I knew it was her, because she looked so much like my mother. Before she told me, I knew it was her. [You had been told of her.] Yes, only my mother said she was a baby, and she is n't a baby here. She is grown up. And I do n't know how I knew her, do you? [By the spiritual law.] Well, she looked like my mother, and then I knew I had a sister, and I said it must be her, and she's grown. And she had. I'm glad I got her here. Tell mother I am sorry she is n't here, but I'u glad we are, and father, too. [Are they in New York city?] Yes, he is a New Churchman. Do n't forget to tell about Louise, will you? She is splendid. You tell mother, won't you? And she gives me everything, too. [Is she your teacher?] Yes, and I am not home-sick, and I never want to go back. [Were you homesick at first?] No, I had her, and I couldn't be homesick, and she know all the good places to

brain, and says, " Behold this is very beautiful or very grand." The world of matter was made for the world of intelligence. When you keep this in your mind you will hardly wonder that matter changes its form.

 $\mathbf{Q}$ —Is the spirit of the infant an emanation from that of the parent? and, if so, is the spirit of the parent less an individualized entity, or does it suffer any diminution or disarrangement in its powers'

A.—The infant is physically a physiological result of the parents' life, but spiritually it is not. It is a spirit independent of either father or mother. You may be sure of this. It is from God, the Great Spirit, the Father and Mother, the Whole, the Universal Life. Q.-If the spirit of the infant is not an emana.

tion from that of the parent, whence does it origi-nate? at what period during the incubation does it take possession of the human organism? A -At conception.

CONTROLLING SPIRIT.—I am requested to an-nounce that at the close of this scance the Indian girl, Ne-os-co-le-ta, or "Prairfe Flower," will read a poem entitled "Sheridan's Ride," June 3.

#### Edward C. Brainard.

I feel a strange sense of freedom on being al I feel a strange sense of freedom on being al-lowed to visit you and to speak for myself. I was born here under the yoke of slavery, my mother being not the wife of my father, but his slave. When eleven years of age I was sent to Louis-ville, Ky, in company with an older son of my master--my father. I should say--to receive an education, notwithstanding it was not in accord-auce with the rules of slavery. Yet my father did not always pay allegiance to those rules--was sometimes found stepping beyond them. [Was this brother a slave?] Oh, no; he was as fine a fellow as ever summered under a Southern sun, and possessed as large a heart. We were not and possessed as large a heart. We were not only brothers, we were friends. Perhaps I owed much to the friendship that was exhibited on his part toward me and on my part toward him. It s likely many favors might have been withheld had it not been for that.

When the first gun was fired from Sumter I was just entering upon my twenty-first year. My mind was quickly made up as to what I should do. When the South was rallying her sons to defend the Confederacy I was not there. I had come as far North as Philadelphia, and had offered my services to the Federal Government. My ed by services to the rederal Government. My father, upon hearing it, immediately wrote me to abandon my wild purpose, and, while I was able to, to come South and he would meet me at New Orleans. I replied, "Father, I do not owe everyorleans. I replied, "Father, I do not owe every-thing to you. I have a mother who is a slave. I would see her free. You forget, also, that I am a slave. Can I fight to establish a Government that would draw my chains still tighter and ex-enlighten her tend slavery still further? No, I cannot. My course is taken. My course is fixed. I shall gourse is taken. My course is fixed. I shall gourse is taken. My course is fixed. I shall gourse is taken. My course is fixed. I shall gourse is taken. My course is fixed. I shall gourse is taken. My course is fixed. I shall gourse is taken. My course is fixed. I shall gourse is taken. My course is fixed. I shall gourse is taken. My course is fixed. I shall gourse is taken. My course is fixed. I shall gourse is taken. My course is fixed. I shall gourse is taken. My course is fixed. I shall gourse is taken. My course is fixed. I shall the fear of der course is taken. My course is fixed. I shall my set is the worde me again, threatening me think their reigion atbandon my course. I replied, "I have weighed the matter. I have counted the cost. I shall not retract." Again he wrote me. He said, "Aban-don your course, or I will sell your mother to go down to Georgia." Great Godi how my spirit rebelled then! It was a dagger thrust. It had not the effect he desired it should, but it had the effect to make me more stanch and firm, and I well, "Prairie E liam Berry.

#### Marietta S. Fogg.

I was born in Concord, N. H., and I died in Cherry Valley, New York State. My name when here, Marietta S. Fogg, and my age twenty-three years and four months. My disease seemed to be inflammation of the throat, probably—well, I do n't know. It may have been diptheria; I was not told so, and am not sure. I had a short sickness. I had no expectation of returning in this way, but it is beautiful, oh so beautiful! No great separa-tion between ourselves and those we have loved

it is beautiful, oh so beautiful! No great separa-tion between ourselves and those we have loved and still love here. And then do you know what constitutes a great part of the pleasure, the joy of this spirit home? Of course you do u't. Well, it is the absence of the fear of death—the entire absence of the fear of death—the entire absence of the fear of death. We have got all over it, and it is nothing that was represented to us, after all. That fear belongs to our education. The Indians never fear death; they are children of nature, not of education, and how much we are below them in these things. When death comes to them they have no fear, because they have not been taught to look upon it as we have. I have many dear friends who are very strong religionist; one in particular, Suasn Davis, She was in Concord when I left there, but in all prob-ability has removed to some other place, because she was with her brother, who was a Methodist minister, and you know they don't stay long in one place; and if I remember right they were upon the eve of moving when I left. [Are you a daughter of Mr. Fogg who formerly edited a pa-per in Concord?] No; my father was related to him. Myfinther was Samuel Fogg. Well, I want this dear friend to know—I am sorry to be obliged to tell herlthat her notions of the spirit world are all false. We used to speculate some on that spirit. world, and I used to ash her if she really be-lieved if things were thus and so. "Oh yes," she says, "without a doubt." Well, now, she will find herself very much mistaken, because things are not as she looked to find them. And I weat to enlighten her before she comes, and take away the fear of death, too; ior notwithstanding her re-ligion, she fears to die. That do n't speak very the fear of death, too; for notwithstanding her re-ligion, she fears to die. That do n't speak very well for the genuineness of their religion. When I can see people without any fear of death, and having the utmost faith in the hereafter, I shalk having the utmost faith in the hereafter, I shalf think their religion is good. But when there is a shadow of fear lingering with them, I do n't think their religion has done all it ought to. Say I am happy in this new life; I enjoy it well, and I would not return if all the world was of-fered me to return-not if I could I would not. Farewell, sir. June 3.

Scance conducted by Theodore Parker; reading y "Prairie Flower"; letters answered by Wil-

### JULY 24, 1869.

### MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED. Morday, Jane 7. – Invocation; Questions and Answers; Edward J. Nickerson, of Brewster, Mass., 58th Mass., Co. A. to his felenks; Edizalieth McKean, of Derry, N. H.; Mirs. Bally Endfoct, of Sarem, to her Thends. Thesday, Jane 8. – Invocation; Questions and Answers; dohn R. did-ph of Bonnose; Johnnel Joler; William Cheney, Monday, June 14. – Invocation; Questions and Answers; Hara Karilee, of Paris; Mary Evangetine Jerrould, of New York elty. Monday, June 14. – Invocation; Questions and Answers; Israel Keineson, of Monigonery, Ala., to his children; Eliza C. Perkins, of Conantaligua, N. Y., to her triends, Demits lin-gan, yib N. Y., to his brither James; Detsey Furber, of New-market, S. H., to her children and grandchildren; Sillianan Frazier, of New Orleans, Lu. Tassiay, Jane 15.–110 (1990), Octoor and Answers; Felix Zohleeder, t. Dis Kriends in the South; Annu Jean, to David Giberrist, Franklin, N. H.; Mary Adelalde Thompson, of Bancor, Me. to his fister in Boston, Thomas Leighton, of Portsmouth, N. H. to his son Thomas; James Hiles. Monday, Jane 21.–Invocation; Questions and Answers; Freix Zohleeder, to his fister in Boston, Thomas Acaginton, or Portsmouth, N. H. to his nor Thomas; James Miles. Monday, Jane 21.–Invocation; Questions and Answers; Ricar fo Retanache, of Prist, and the Scaver, of New York; Diemis Manahan. Thorday, Jane 21.–Invocation; Questions and Answers; Ricar fo Retancont, of Havana, to the interfors, Joseph and Gerard George Cook Flanders, of Haarlom, N. Y., to his mother; Beylamin Forepangn, of Philadelphia, Fenn. Thorsday, Jane 24.–Invocation; Questions and Answers; Harry Sherburni, of Dinkirk, N. Y., to his mother; Nancy Clark, of Esanot, to her dingiter; Gilbert Cummings, of Boston, to his son, Rev, Gilbert Cummings, Westioro, Mass. Monday, Jane 24.–Invocation; Questions and Answers; Elen Maria Barrett, of New Bedlord, to her friends; Parifek O'Brien, Giloson, Rev Guibert Cumming, Westioro, Mass. Monday, Jane 29.–Invocatio

of Springnen, inc. 1969, eccession, Questions and Answers; Tuesday, Jane 29.—Invocation; Questions and Answers; Enoch Robinson, of Portsmouth, N. II; Edward Springer Townsend, of Vermond, to his family; Henry Wright; Mary Annetta Young, of Boston, to her mother. Thursday, July 1.—Invocation; Questions and Answers; Richard Camby, of Ruthand, Vt.; Margaret Hogan, of Boston; William Roulston; Nettle Brooss, of Wankegan, 111, to her mother.

#### Gone Home:

Notices sent to us for insertion in this department will be charged at the rate of twenty cents per line for every line ex-ceeding ticenty. Those making livenly or under, published gra tuitously. The pressure of other matter upon our space compete us to adopt this rule.]

From Los Angelos, Cal., June 7th, 1869, Mattie A. Chase, daughter of Wilson and Amanda D. Chase, aged 13 years and

8 months. Another bright and beautiful spirit has joined the already large circle of loved ones in spirit-land; and while we miss our darling, we know she is surrounded by those higher in-telligences that she loved to hear from in earth-life. As her earthly vision grew dim, the glories of her spirit-home burst upon her enraptur-it gaze, and she convorsed with the loved ones gone before. We miss her good night kiss, her eidearing embrace, but we know she will come to us and teach us how to live to meet the higher condition—the spirit-life. In a pure white casket covered with the flowers she loved so well, we followed her mortal form to the place prepared for it. Service at the grave by Thomas (inrey, a resident in dium. Yours for Progression, A. D. W.

Camp Meeting on the Cape.

Camp Meeting on the Cape. A Spiritualist Camp Meeting will be held near Harwich Centre, Cape Cod, in Nickerson's Grove, (oak and maple) ono of the funest in the State, about half the distance from Mar-wich Centre depot of our last year's meeting. The meeting will commence July 20th, and close 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-unlists and all friends of progress to attend and nid 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 2erms. Per Order Committee, KELLEY, Dennisport, DOAN KELLEY, Dennisport,

conn	nittee.
	DOAN KELLEY, Dennisport,
	W. B. KELLEY, Harwichport,
	GILBERT SMITH.
	E. DOAN, JR., "
	GEORGE D. SMALLEY, "
	ZABINA SHALL, "
	HEMAN SNOW, Dennisport,
	CYRUS HOWES, East Dennis,
	IBAAC KEILII, West Sandwich,
	NATHAN CHOSBY, Hrewster,
	B. G. Iliggins, Eastham,
	AMASA SMITH, Provincetown,
	Mas J. LOTHROP, Hyannis,
	Mus A. Brunys Harmichnorf.

Harwich, Mass., June 15th, 1869. Mediums in Boston.

MRS. A. C. LATHAM, MRS. A. C. LATHAM, MEDICAL OLAIRVOYANT AND HEALING MEDIUM, 292 Washington street, Boston. Mrs. Latham is eminent-ly successful in treating ilumors, Rheumatism, diseases of the Lungs, Kinoya, and all Billous Complaints. Parties at a dis-tance examined by a lock of lisir. Price \$1,00. 4w-July 17.

DR. MAIN'S HEALTH INSTITUTE, AT NO. 226 HARRISON AVENUE, BOSTON.

THOSE requesting examinations by lotter will please en close \$1.00, a lock of hair, a return postage stamp, and the address, and state sox and age. 13w-July 3.

address, and state sox and age. THR4. L. A. SARGENT, MAGNETIC Physician, has removed from No. 58 Bedford to No. 63 Vest Colar street, Boston, where shie will be grid to attend upon such as are suffering with inflammatory and nervous diseases, which she has hitherto treated with emi-nert success. 4w\*-July 17.



simple cathartic, adapted to all needs and ages, is really re-quired CANDRIA is the prepared prescription of an old Physi-clau, and as simply a well-known purgative, so combined as to render it pecierity palatake, and still retain its laxative properties. *Prescreed without alcohol*, it may be given with perfect safety to the youngest child or most delicate female whenever a cathartic is registered and baving all the desirable qualities of Castor Oll without its many econs taste, it is the mild-icst viet most effect and Family Medicine offered to the public. Unlike Pills, it is not flable to gripe, or its use to be followed by constituation. By genity yet surely curing Costiveness, it prevents attacks of Piles, and for DYNPEPSIA, INDIGES-TION, SICK HEADACHE, GIVER and BILDI'S COM-PLAINTS, and especially for disorders of the Stomach and Horeds in Children, CASTOHIA is a sife, pleasant and effect pal-tics, and its cost is no more than for the cheap physics which flood the market.

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William Roulston; Settle Brooks, of Wankegan, 111, to Ber mather. Taraiday, Jaiy 6. - Invocation; Questions and Answers; Edward Ferris, of Boston, to his mother; Nathaniel Nichols Simpson, of Hoston; Annio C. Stanyon, to her brother, in New York efty. Thursing, Jaiy 8. - Invocation; Questions and Answers; Waiter A. Williams, of Dunkirk, N. 1. to his parents, in Sa-trom the Jarguar Elba, '' By cars ago; Johns, to her Anni Annie: Thomas Holbert, of New Bedford, Mass., lost from the barguar 'Elba, '' By cars ago; Johnni Jolec. Monday, Jaiy 12.- Invocation; Questions and Answers; Richard Simms, of Navaunali, Gia., to his father; Florence Stevens, of Norwich, Com., to her father; Lucita Austin, of San Francisco, to her parents.

# THE above is the name of a large sized weekly newspaper, printed upon extra has paper, devoted to Spiritum Phi-losophy, Arts and Sciences, Literature, Romance and General Reform. In it are published the choicest of Henry Ward Buecher's sermons.

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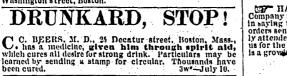
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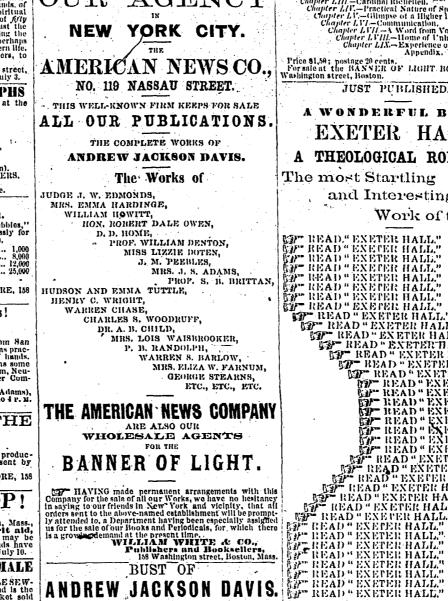
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-[Millon, P. L., DENK ... Socrates, before drinking the cup of hemiock, said to his dis-ciples, "It is especially suited to one who is on the eve of de-parting to another world, to inquire into and speculate upon his migration thither, of what nature we airpose it to be." -(Sandord's Phado, p. 8.



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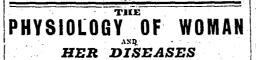
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### EDITORIAL CORRESPONDENCE.

8.

### SECTARIANISM.

Our excellent and beloved brother, J. H. Powell, has an article in the American Spiritualist, on thesubject of Christianity, which we cannot fully endorse, although we can fully endorse him and the genial and fraternal spirit in which he wrote it, and, so far as we know, in which he ever writes. He says: "The word Christian can be retained or rejected by Spiritualists, and Christianity-which is another name for all that is truthful and loving in humanity-still be with them." Christianity is also the name in which Servetus and Rogers were burned; in which the Quakers were hung, and witches pressed to duath; in which tens of thousands of the best and purest persons have been put to the most cruel deaths; in which wars and wholesale murders have been carried on for ages; and it is now the name that covers the most haughty, arrogant, proud, corrupt and bigoted superstition of our age, and as it is the common sectarian name for good and bad, worst and best, in past history and present life, we are not willing to accept it for Spiritualism, which we hope is not to be sectarian. Again Mr. Powell says: " Mabometan, Pagan, Huddhist, Brahmin, are terms sacred as Christian to the various devout believers in the religious systems thus designated." Very true; and why not take one of these names, since they are only sectarian names, and Christian not less so than the others, and the one that has least followers of either, and in a most hopeless minority? 'It surely has no chance of sectarianizing the race into Christianity, and we have no prospect of spiritualizing it, as the spirit of truth, purity, simplicity and love which it once had, has nearly or quite departed. from it.

Christianity may have the most intelligent and refined society among the larger sects named, as Unitarians have among the sub-divisions of the Obristian sect: but that certainly cannot be a reason why we as religious people should embrace Christianity, any more than we should call ourselves Unitarians, from which we differ less than we do from Christianity in the aggregate.

Spiritualism is the religious "leaven" which is " hid " in all sects-Mahometan, Christian, Pagan, Indian, and in all sub-divisions, Catholic, Calvinist, Methodist, Unitarian, &c., but it will not leaven us into either. Not into Mahometan, Christian or Pagan, nor into Catholie, Calvinist or Unitarianism. It is a RELIGION, natural, rational, simple and NEW, and cannot be bottled in any of the eld bottles, nor patched on to any of the old garments the race has worn for a religious dress-up, either to visit its Mecca or Jerusalem, or its modern Sunday temples. No, brother; let the dead bury their dead, while we attend to the living.

Again, Bro. P. says: "I hear a talk of in new religion,' and it is argued that modern Sniritualism is to inaugurate it. I confess, myself, a doubt here." Fling away the doubt, brother; the little stone is cut out of the mountain already, and its name is not Christian nor sectarian. Its work is begun in the hearts and lives of thousands, and they do not, cannot wear the creeds nor names of the old sects, which may have been the world's religious garments, and clothe the dead bodies of the present. Let their garments (creeds) be buried with them, while we rise to new devotion in life, to a religion that shall find natural expression in physical and social reforms; a religion that will find it a sin to be sick from our gluttonly or beastly conduct; a sin to cheat in trade, or lie, for deception of a stranger on a week day as well as on a Sunday; a religion that shall do its prayers instead of reading or saying them; one that shall bury the barbarous cross, emblem of the most wicked and cruel murders from the Christian era down to the last war, and the murder of the last slave, whipped to death by a priest.

We say let all the Christian names and omblems of crime be left out, and all its foolish ceremonies be abandoned, and give us a new religion without a murder to rest upon as an atonement for our sins.

With the Joshua [Jesus] of Nazareth we have no domplaint to make, but he was not the Christ, or any Christ, for one hundred years after I death; nor was he the sign of the Lamb, born of Virgo, till the authority of the Therapeuts of Egypt took control of his teachings and united the mythology of Egypt with the Hindoo Chrishna, and binding the two with Jewish scripts of Jehovah and the Holy Ghost, made up the mysteries of a Christianity which it was designed to keep forever hidden, in its history, from the worshiper, and which history was securely hidden from all but the sworn and interested priests, as long as Roman Catholic power could do it: and. even now, under Protestant authority, is ignorantly or willfully kept from the great body of **Obristians**. No, my brother, we cannot take this old, wornout cloak of superstition for a covering to the young child Spiritualism, even though it had a pro or ante-natal existence in a Christian or Pagan mother. Even Jesus was not Joseph nor Mary, nor was he a Christ, nor the Christ, nor were his disciples Christians; and as we have never been a Christian, so we never expect to be: but we are a and one of the Spiritualists, and profess its religion, which to us is not Christianity. We have respect for Christians, but not love; so we have for Pagans and Mahometans, for we believe they are equally honest and equally religious.

from superstition and bigotry, it could at once become the place to acquire knowledge on all new or old subjects that could be exposed or explained by careful, scientific investigation. But at present it is, like all the rest, bound by a theology that prohibits investigation on subjects that disturb its theory, and although not as bigoted nor as fanatical or superstitious as Oberlin, yet sufficiently so to prevent its students from acquiring knowledge on the Spiritual Philosophy that would set aside its established religious dogmas. The country will not much longer endure the

sectarian tyranny that now reigns over every college in the land. It is rapidly freeing the common schools, and, through the union school system, the academies, and must soon have the colleges or build new ones and let the old dry up for want of students, as some of them are already do-

#### WOOSTER, OHIO.

ing.

This is one of the Orthodox towns of the State and one where the light of our new philosophy has scarcely dawned, as the guardian preachers have succeeded in keeping out the light from the spirit-world, while the people still sleep in ignorance of the mental or spiritual progress going on around them; and yet even here are some signs of progress, as we had two good meetings in the court-house July 4th, and Bro. O. L. Sutliff has succeeded in arousing some inquiry in the place, and we have a few true and tried friends n the place awaiting more light for the masses. As we were sitting at the parlor window of a friend, admiring the elegant and large brick residence on an opposite corner and remarking upon its neatness and the elegant front yard and trees, &c., we were permitted to exhaust our compliments, and were then informed it was the jail. We were certainly astonished to find such a jail in such place, but in an opposite corner was an Orthodox church, densely shaded by maples, and looking gloomy enough for a jail, as it really is for the minds of its victims. It is a glorious sign of progress, even in Wooster, to see the jail and the school houses more elegant and more attractive than the churches, and the latter letting in light that will remove the gloomy mental prisons now used as churches, and which abound here.

#### THE AMERICAN SPIRITUALIST.

We found Bro. Hammond hard at work at his post, which he is economically, industriously and ably sustaining, with a devotion-worthy of success. During our short visit to his office, we learned that he is so far successful and sustained, and expects to be, in his good work of making an able and acceptable paper for the Spiritualists. He is talking of and preparing for an enlargement without increase of price, and certainly his recent changes have greatly improved his paper already. Bro. H. is a worker, and knows every rope in his ship, and we hope and trust he will steer it clear of every breaker, as we are sure he intends to do. We were sorry to be unable to visit Bro. Hudson Tuttle, who was out at his happy home in Berlin, but engagements pre-

Northern Ohio is and has long been in the front ranks of Spiritualism, and ought to give a large and liberal local and general support to the papers devoted to the cause; but we fear there is here, as elsewhere, too much apathy on this vital subject. Certain we are that the press is not sustained as it should be, here nor anywhere. Speakers and writers too often appeal in vain to those who are able to take the papers, and we often find wealthy families who take none of our papers. while some noor families take two or three, and are made spiritually rich.

#### MRS. LUCIA H. COWLES.

This faithful and able lecturer in our ranks is still in the field, and doing a good work in Northern Ohio. We met her, and jointly we held three good meetings in Wellington and one in Rochester. Ohio, and met excellent audiences and a fine interest.

#### VINELAND, N. J.

We are once more among the beautiful homes of Vineland, and in its agreeable social atmosphere, quite a change from the murky Orthodoxy of Wooster, Wayne county, Ohio, which lies a little below the snow line of Spiritualism in that State, and is in about the same degree of superstition and religious bondage as were the Puritanic towns of New England fifty years ago, the people being yet afraid of the devil, ghosts, witches and Spiritualists, which they consider nearly allied, except perhaps the Holy Ghost, from whom they claim protection against all the other ghosts. Our friends rang the court house bell in Wooster on Sunday, and the few who dared came and heard something about Spiritualism, but the fear of the Lord and the-priests kept most of those away who would have been glad to hear. On Monday we followed the whistling engine which brought us through Pittsburgh and over the Alleghanies, whose cool, pure and refreshing atmosphere was delightful to the body. as is the spirit atmosphere to the soul. Turning a short corner in Philadelphia, we rode up the Delaware to Bucks County, Pa, and slept quietly under the shade of the tall old trees of one of the pleasantest homesteads on its western bank. Bested and refreshed, we turned "down Jersey" to this beautiful town, so appropriately named as the land of vines. The changes that have been made here since our last visit are remarkable, and give the place a far more comfortable and home like appearance. Many families with ample means have come here to live and enjoy the excellent society of a large town where there are no grog-shops, no loafers, and every advantage of good and liberal education, society and social enjoyment; where any church can live and none can prosper, because truth is left free to expose its errors of doctrine, and where bigotry dies of the dry rot. The whole settlement, containing over ten thousand inhabitants, and dotted all over with beau tiful large and small cottages, is a fruit garden and its straight streets and roads lined with young shade trees, that in twenty years will make it one of the handsomest and pleasantest towns in America for people to live in who have means of subsistence independent of the soil, or who by the most rigid economy and steady health and industry can force a subsistence out of a noor but warm soil a soil that with high feeding will yield well, but without feed will yield nothing, or nearly nothing, entirely un like the fruit hills of Illinois and yet a pleasanter sait to live and walk upon. Brother and Sister Coonley are still living here. have been digging in the soil, buying and selling, and healing the sick in body and soul, faithful in every work assigned them, and living and walking toward the bright and beautiful summer-land,

- 1

blessed to live and meet on the journey of life "those we love and those who love us," and mingle our voices in the social glee and homespun chit-chat of the family circle. We have tried it round and round, at home and abroad, with friends and strangers, till life is dry and dusty without this sprinkling of social enjoyment; and in no place is there more of it than in Vineland, although our society of Spiritualists are passing through a "dismal swamp" at this time, such as they pass through in most places preparatory to taking a higher and nobler stand than ever before and doing more and better work for humanity. Our spirit friends will not allow us to form any kind of creeds, moral, social or religious, but to work ever for the general growth and progress of the whole race, helping all who need help and will receive it, onward and ever onward.

## Correspondence in Brief.

RAPIDS, OHIO.—Enclosed I send you three dollars for the Banner another year. I was at a loss about taking it, on account of pecuniary embarrassment; but I made up my mind I could not do without it. I take no other paper. I would be giad to get one or more subscribers, but have not as yet. I have the pleasure of lending the paper to my reading neighbors that can't afford to take it. It is a great source of cumfort to read the Manuer is to hear from that source of comfort to read the Banner i to hear from that country to which I soon must go. My age this day is sixty-six. I should be lonesome without the Banner.

MILO RICHARDS. Col.UMDUS, GA.--Again I renew my subscription to the dear old Banner of Light, according to amount enclosed. When I remember that I was a Methodist twenty-five years, and compare my foelings then and now, I cannot withhold my heartfelt thanks to you and the angel-friends for the part you performed in what I will call my conversion to the spir-litual phenomena. I find our people much more interested in the subject since the Mumler trial than before. They ask to know if they can, by sending, get a spirit-photograph. I tell them no, but they can get a spirit-photograph. I tell them how they can get a spirit-photograph. I tell them how they can get a spirit-photograph. I tell them sufficient for Starr. The time has fully come, in my opinion, when a good test-medium would be sustained here and in adjacent citles. I believe our people are hungry to see and hear the great truths of Spiritualism. In my conversations I see an inter-est that authorizes such conclusions. H. S. BORRETTE, M. D., writing from Susanville, Cal,

est that authorizes such conclusions. C. H. JONES. H. S. BORRTTE, M. D., writing from Susanville, Cal., says: January hast I forwarded a money order to you for 'two copies of the Banner and two copies of the Spiritual Harp. In due time I received the Banners, but the Harp up to this date has not come to hand, and I have come to the conclusion never will, so I send for two other copies. Fortunately Bro. Craigg, of this place, received a Harp, and kindly favored me with its use until I should receive mine. I consider no cabinet instrument complete without two copies of the Spiritual Harp-mone to play, and the other to slug from. It is decidedly the best collection of singing music that I have met with in twenty years of my musical experience-plassing to all-with but few if any objections; Just the work that was wanted. Hope it may meet with an extensive use by all Spiritualists. I would not be without it for twice its cost. it for twice its cost.

It for twice its cost. WESTFIELD, CHAUTAUQUE Co., N. Y.: In the Banner of July Ad we see a call for Spiritualists to report progress. Now in behalf of the Spiritualists of Westfield, we would say, except it be mental, we have no progress to report. This is a village of some three thousand inhabitants, with its Preslyterian. Baptist, Methodist and Catholic churches, Sectarianism rules, and as the priest of the Baptist church said, in his discourse against Spiritualism, a few Salbaths ago, "Spiritualists are all doubtfor characters," so we with some eight or ten more are obliged to come under the head of the last named class. Some of these are men of wealth, with progressive, liberal minds a would fain by the way. Long may its pages unfold to cheer the blessed truths we gather from the Banner of Light we would fain by the way. Long may its pages unfold to cheer the lone seeker for truth. To its blessed teachings we owe our conversion from darkness, and error, to light, and a knowledge of the truth. While we ha moderate degree accept the doctrine, "whatever is, is right." yet we sometimes think our speakers and mediums are too much like the priest and Levite of old; they "pass no by on the other side;" still with prophetic eye we discern the unseen infinonce slowly working its way into the minds of the people, and many are ready to receive the truth.

## MARYLAND.

#### First Spiritualist Congregation of Baltimore.

MESSRS. EDITORS-Our Congregational Year was closed on the last Sunday in June by two brilliant discourses. In response to the usual call for a "subject," at the morning meeting, a quotation from Byron was selected by the committee. Upon hearing it read, Mrs. Hyzer opened with an invocation to the spirit of the great noet, and he surely was with us. For more than an hour an almost continuous poem poured forth from the lins of our inspired medium, and all who were familiar with the style of Byron, realized his presence on that occasion. It was one of those grand intellectual tests of the power of spirits which we have been so often privileged to enjoy

#### The Annual Picnic

**The Annual Picnic** Of the Society of Progressive Spiritualists of New York will take place on Priday, July 23(, 1860, at Elm Park, entrance on 92d street, west of Eighth avenue. . The Spiritualists of New York and vicinity, and all friends of progress and liberal ideas, are invited to spend the day with us on this occasion. Good speaking and vocal and in-strumental music may be expected. At about 3 o'clock p. 3. the platform will be cleared for dancing, which will be continued until 10 p. s. Mr. George W. Allen's Quadrille-Band has been engaged for this purpose. The grate of the Park will be open at 9 A. M., and the cars of the Eighth ave-nue Railroad will run within a few rods of the grands every five minutes during the day and evening. Admission every five infinites during the day and evening. Admission —Gentlemen's Tickets, 50 cents ; Ladies' and children's, 25

cents. Board of Managers of the Society-Dr. R. Glovor. Pres.; John J. Tyler, Vice Pres.; P. E. Farnsworth, Sec'y; D. Doubleday, Treas.; David Parker, Lewis Kirtland, John R. Ames, E. S. Creamer, W. S. Barnard. N. B.-Should Friday prove stormy, the pienic will be postponed until the next day (Saturday).

#### Picnic at Walden Pond.

Picnic at Walden Pond. The Second Grand Union Pienie under the management of prominent Spiritualists of Boston and vicinity and the "Sous of Joshun," will take place Wednesday, July 28th, at Wal-den Pond Grove, Concord, Mass. Amusements of the day: music by the band; speaking, singing, dancing, boating, swinging. At 2 o'clock a delega-tion from the tweive tribes of Israel will be represented by tweive young misses, dressed in appropriate costume, rep-resenting each of the tweive tribes, under the management of Mrs. D. Adams, of Boston, accompanied by a procession of the order of the Sons and Daughters of Joshua. Excursion trains leave Boston and Fitchburg Dopot at Excursion trains leave Boston and Fitchburg Depot at

J. S. Donge, E. R. Young.

#### Massachusetts Association of Spiritualists.

The members of the Executive Committee of the Massachu-sotts Association of Spiritualists are requested to meet at the office of the Binner of Light, 158 Washington street, Boston, wednesday alternoon, July 21, at 3 o'clock. A full attendance is requested, as important business is to be considered.

#### H. B. STORER, Secretary.

#### SPIBITUALIST MEETINGS. Alphabetically Arranged.

ADRIAN, MIOH.—Regular Sunday meetings at 10% A. M. and 74 p. M., in City Hall, Main street. Children's Progressive Lyceum meets at same place at 12 M. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary. APPLETON, WIS.-Children's Lyceum meets at 3 P. M. every Sunday.

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

received. ANDOVER, O. --Children's Progressive Lyccum meets at Morley's Hall every Sunday at 11 % A. M. J. S. Morley, Con-ductor; Mrs. T. A., napp, Guardian; Mrs. E. P. Coleman, Assistant Guardian; Harriet Dayton, Sceretary. Bosron, Mass.-Mercantile Hall.-The First Spiritualist As-sociation meet in this hall, 32 Summer street. M. T. Dole, President; Samuell M. Jones, Vice President; Wm. A. Dunck-lee, Treasurer. The Children's Progressive Lyccum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed for the present to Charles W. Hunt, Sceretary, 51 Pleasant street. BROOKLYN, N. Y. - Sacuer's 'Mall.-The Spiritualists hold

Charles W. Hunit, Secretary, 51 Pleasant street. BROOKLYN, N.Y...-Saryer's Hall, -The Spiritualists hold meetings in Nawyer's Hall, corner Fulton Avenue and Jay street, every Sunday, at 33 and 73 r.M. Children's Progress-ive Lyceum meets at 103 A. M. G. Klpp, Conductor; Mrz. R. A. Bradlord, Guardian of Groups. *Camberland-street Lecture Room.* --The First Spiritualist Society hold meetings every Sunday at the Cumberland-street Lecture Room, near De Kallo Avenue. Circle and conference at 103 o'clock A. M.; lectures at 3 and 74 p. M.

BALTINGER, M. - Saraloga Hall. - The "First Spiritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings at Saratoga Hall, southeast corner Cal-vert and Saratoga strets. Mrs. F. O. Hyzer speaks till fur-ther notice. Children's Progressive Lyccum meets every Sunday at 10 A. M.

ther notice. Children's Progressive Lyccum meets every Sunday at 10 A. M. Broadcay Institute.—The Society of "Progressive Spiritu-alists of Baltimore." Services every Sunday morning and evening at the usual hours.

BRIDGEPORT, CONN. Children's Progressive Lyceum meets Swery Sunday at 103 X. M., at Lafayette Hall. Travis Swan, Conductor: Mrs. J. Wilson, Guardian.

Conductor; Miss. J. Wilson, Guardian. Buppato, N. Y. - The First Spiritualist Society hold meet-ings in Kremlin Hall, West Eagle street, every Sunday at 10% A m and 7% F. M. Children's Lyceum meets at 24 F. M. H. D. Fitzgeiald, Conductor; Mis. Mary Lane, Guardian.

BELVIDERE, LL.—The Spiritual Society hold meetings in Green's Hail two Sundays in each month, forenoon and even-ing, at 105 and 73 o'clock. Cuildren's Progressive Lyccum meets at 2 o'clock. W. F. Jamieson, Conductor; S. C. Hay-wood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian,

wood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian.
BATLE CHEEK, MICH.-Meetings are held in Wakelee's Hall every Bunday morning and evening. Lyccum between services. Jeremiah Brown, Recretary.
CHARLESTOWN, MASS.-Central Hall.-The First Spiritual-ist Association hold regular meetings at Central Hall, No. 25 Elm street, every Sunday, at 24 and 7% P. M. Dr. A. H. Richardson, Corresponding Neeretary.
Washington Hall.-The Children's Progressive Lyccum No. 1 hold their sessions every Sunday at 10 A. M. at Washington Hall, No. 16 Main street, near City Square. G. W. Bragdon, Conductor; Lizzle Saul, Guardian; N. G. Warren, Musical Director.

Director, CHELSEA, MASS.—Fremont Hall, -The Children's Progress-ive Lyceum meets every Sunday at Fremont Hall, at 11 A.M. Conductor, John H. Crandon: Asst. Conductor, F. C. Davis; Guardian of Groups, Mrs. E. S. Dodge: Asst. Guardian, Mrs. J. A. Salisbury; Secretary, Mrs. B. Dodge: Asst. Guardian, Mrs. Free Chapel..-The Bible Christian Spiritualists hold meet-ings every Sunday in their Free Chapel on Park stret, near Congress Avenue, commencing at 3 and 7 p. M. Mrs. M. A. Ricker, regular speaker. The public are invited. D.J. Rick-er, Sun't:

CAMBRIDGEPORT, MASS .- The Children's Progressive Ly ceum meets every Sunday morning at 103 A. M., in Williams Hall. M. Barri, Conductor; John J. Wentwerth, Assistant Conductor; Mrs. II. Newman Guardian; Mrs. Dolbeare, As-sistant Guardian. Meetings at 3 and 73 o'clock. CHICAGO, ILL .- The Spiritualists hold meetings every Sun-

NEW ORLEANS, LA.-Lectures and Conference on the Phi-losophy of Noiritualism. every Sunday, at 10% A. M., in the hall, No. 94 Exchange place, near Centro street. William R. Miller. President; J. H. Horton, Scoretary. OswEgo, N. Y.-Tho Spiritualists hold regular meetings at their new "Lyceum Hall." Grant Block, every Sunday at 11 A. M., and 7% F. M. John Austen, Freident. Children's Progressive Lyceum meets at 2 P. M. J. L. Pool, Conductor, Mirs. U. E. Blohards, Guardian F. H. Jones, Musical Director, PORTLAND, ME.-The "First Portland Spiritual Associa-tion" noid meetings every Sunday in their (new) Congress Hall, Congress street, at 3 and 7% o'clock P. M. James Fur-bish, President, R. I. Hull, Corresponding Scoretary. Chil-dren's Lyceum meets at 10% A. W. The Smith, conductor, Mrs. R. 1. Hull, Grardian; Miss Clara F. Smith and Miss Incz A. Blanchard, Assistant Guardians.

Incz A. Blanchard, Assistant Guardians. PHILADELPHIA, PA.-Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 12th street, at 94. a. on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott Guardian.-Lyceum No. 2, at Thompson street church, at 10 A. M. Mr. Shaw, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectures at Con-cert Hall, at 3% and 8 P. M. every Sunday.-- The Phila-delphia Spiritual Union "meets at Washington Hall every Sunday, the morning devoted to their Lyceum, and the even-ing to lectures.

ing to lectures. PUTNAM, CONN.-Meetings are held at Central Hall every Sunday at 1 P. M. Progressive Lyccum at 10 A. M.

PLYMOUTH, MASS.—Children's Progressive Lyceum meets every Sunday at 11 A. M., in Lyceum Hall.

overy Sunday at 11 A. M., in Lyceum Hali. PAINESVILLE, O.— Progressive Lyceum meets Sundays at 10 A. M. A. G. Smith, Conductor: Mary E. Dowey, Guardian. QUINOY, MASS.— Meetings at 2% and 7 o'clock P. M. Pro-gressive Lyceum meets at 1% P. M. Hoothersten, N. T. - Religious Society of Progressive Splrit-nalists meet in Solitzer's Hall Sunday and Thursday evenings. W. W. Parsells, President. Children's Progressive Lyceum meets every Sunday, at 23 p. M. Mrs. Collus, Conductor; Miss E. G. Beebe, 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. 101 A. M. Children's Progressive Lyceum meets in the same hall at 2 P. M. SALEM, MASS, -The Lyceum Association have lectures ev-ery Sunday at 3 and 71 .. M., at Hubon Hall Progressive Ly-ceum meets at 122. Wm. Harmon, Conductor; Mrs. Wm. Harmon, Guardian; Wm. O. Perkins, Secretary.

STAFFORD, CONN.—Speakors engaged :--C. Fannle Allyn, July 24, 31 and Aug. 7; Agnes M. Davis during September; D. W. Hull during November.

D. W. Hull during November. STONEHAN, MASS.—The Spiritualist Association hold meet ings at Harmony Hall two Sundays in each month, at 23 and 7 P. M. Afternoon lectures, free. Evenings, 10 cents. The Children's Progressive. Lyceum meets every Sunday at 103 A. M. E. T. Whittier, Conductor; Ida Herson, Guardian.

A. M. E. T. Whittler, Conductor; Ida Herson, Guardian, Sr. Louis, Mo.—The "Society of Spiritualiste and Pro-gressive Lyccum" of St. Louis hold three sessions each Sun-day, in Philharmonic Hail, corner of Washington avenue and Fourth street. Lectures at 11 A. M. and B. P. M.; Lyccum 94 A. M. Charles A. Fenn, President; Mary A. Fairchild, Vice President: W.W. Fox. Secretary: Vy H. Rudolph, Treasurer; Thomas Allen, Librarian; Miss Mafy J. Farnham, Assistant Librarian; Myron Coloney, Conductor of Lyccum; Miss Marah E. Cook, Guardian of Groups; Mrs. J. A. Coloney, Musical Director.

Musical Director. SAN FRANCISCO, CAL.-Meetings are held every Sunday evening in Mechanic's Institute Hall, Poststreet. Mrs. Laura Smith (late Cuppy), speaker. SAORAMENTO, CAL.-Meetings areheld in Turn Verein Hall, on K street, every Sunday at 11 A. M. and 7 P. M. E. F. Wood-ward, Cor. Sec. Children's Progressive Lyccum meets at 2 P. M. J. H. Lowis Conductor: Miss G. A. Brewster, Guardian. Speaker engaged :-Miss Eliza Howe Fuller. Reprovement Ly. The "Beringded Suitural Association"

Guardian. Speaker engaged :--Miss Eliza Ilowe Fuller. SPRINGFIELD, ILL.--The "Springfield Spiritual Association" hold meetings every Sunday morning at 10 'clock in Gapital Hall, southwest corner Fifth and Adams streets. John Ord-way, President; A. A. Brackett, Vice President; W. H. Pianek, Recretary: Mrs.L. M. Hanson, Treäsurer. Children's Progressive Lyceum meets at 9 c'clock. R. A. Richards, Con-ductor; Miss Lizle Porter, Guardian. STCAMORE, ILL.-The Children's Progressive Lyceum meets every Sunday aftermoon at 2 o'clock, in Wilkin's New Hall. Harvey A. Jones, Conductor; Mrs. Horatic 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 minuse each. Chauncey: Eliwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Recording Sec'y. ThOY, N.Y.-ProgressiveSpiritualists noid meetingsin Har TROY, N.Y. -- Progressive Spiritualists noid meetings in Har mony Hall, corner of Third and Riverstreets, at 109 A. M. and 73 P. M. Children's Lyceum at 24 P. M. Benj. Starbuck, Conductor

Conductor. TOLEDO, O.-Meetings are held and regularspeaking in Old Masonic Hall. Summit street, at 7 P. M. All are invited free. Children's Progressive Lyctum in same place every Sunday at 10 A. M. C. B. Eells, Conductor; Miss Ella Knight, Guardian.

Sunday at 10 A. M. C. B. Eells, Conductor; Miss Ella Knight, Guardian. VINELAND, N. J.—Friends of Progress meetings are held in Plum-street Hall every Sunday at 104 A. M., and evening. President, C. B. Camphell: Vice President; H. H. Ladd; Trensaurer, S. G. Sylvester; Corresponding Secretary, L. K. Coonley, Ghildren's Lyceum meets at 124 P. M. Dr. David Allen, Conductor; Mrs. Julia Brigham, Guardian; Miss Ella Bench, Musical Director; D. F. Tauner, Librarian. Speak-ers desiring to address said Society should write to the Cor-responding Secretary. WILLIAMSETEG, N. Y.—The First Spiritualist Association hold meetings 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-te, or of II. Witt, Secretary, 92 Fourth street. Washington, D. C.—The First Sciety of Progressive Spiritualists meets every Sunday, in Harmonial Hall, Penn-sylvania Avenue, between 10th and 11th streets. Lectures at 11 A. M. and 73 F. M. Children's Progressive Lycoum every Sunday, at 124 o'clock. George B. Davis, Conductor; Mrs. M. Hosmer, Guardian of Groups. John Mayhew, President.

WORCESTER, MASS.-Meetings are held in fiorticultural 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 22 P. M.

### **BANNER OF LIGHT:** AN EXPONENT OF THE

SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

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

WILLIAM WHITE, | LUTHER COLBY, ISAAC B. RICH. LUTHER COLEY. LUTHER COLEY. ASSIGNATE DITOR, LEWIS R. WILSON.

of the people, and many are ready to receive the fundes of the people, and many are ready to receive the truth. Mrs. M. J. Wilcoxson dollvered a lecture here some three years ago, which is the last we have been fawred with. We ourself can offer no remuneration to speakers except the hospitality of our home while they stay. This we freely give; would we were able to give more. Yours, &c. Mas. E. J. EASON.

Excursion trains leave boston and stonding Dopo 8:45, 11, and 2:16, stopping at Charlestown, Somerville, Cam-bridge and Waltham. Excursionists above Concord will take regular trains. Tickets : Adults, \$1,00; children 75 cents. Per order of Committee, DR. A. II. RICHARDSON, J. S. Donga. MILO RICHARDS.

#### THEOLOGY IN EDUCATION.

We found the estimable widow of our old, friend, John O. Wattes, at Oberlin, Ohio, where she had removed from Kansas to educate her three daughters, because she knew of no better or more liberal college which would take in females on equal terms with males. It is a shame and disgrace to this country, and to the Liberalists and Spiritualists especially, that there is not a college in the country where any person, without regard to sex or race, can be educated without that arbitrary and annoying tyranny that forces some obnoxious religious rules and education upon every student-where they are compelled, as in Oberlin, to hear from four to fourteen prayers per day, and be annoyed and teased and tyrannized over till the young heart gives way to the pressure to avoid annoyance or persecution. Such disgraceful conduct almost destroys the benefit and advantage of the education. The whole country ought to be familiar with the history of Lucy Stone Blackwell in that histitution. If there were enough like her to go there, the institution might be reformed and put to better use than converting children to a superannuated and dying theology. It is time we were awake to the cause of legitimate education. If all the Spiritualists of the country were united in the one object, we could purchase and convert old Harvard, and, turning out the remnant of its theology and its numerous useless ceremonies, face it about to receive both sexes, and make it a most valuable and useful head-quarters for the arts, sciences; literature and knowledge for the nation. Freed

in Baltimore No one, possessing the least literary or scientific acquirements, could fail to recognize a supramundane power in the series of lectures which have been given at Saratoga Hall during the past year. Mrs. Hyzer seems to be growing intellectually and spiritually with each succeeding sea-

There has been a prejudice in some minds against the system of stationing lecturers; but it has long been a favorite idea with myself, and as is a store as the result, I am more throughly con-vinced of its propriety. Instead of developing a narrow sectarian feeling, or generating a puerile medium working, which some percons secured to fear would be the result of listening to but one speaker, there has been infolded among us a broad philosophy which lives and has its growth in the investigation of principles. We do not give too much regard to mere personalities. While we respect Mrs. Hyzer for the purity of where we respect airs, tryzer for the purity of her life, and admire the wonderful power of her mediumship, which receives and transmits the highest forms of thought yet given to humanity, we carefully analyze any proposition which we doem open to criticism. Mrs. Hyzer has been five years a teacher of philosophical truths to our people and the best exidence we can give of the people, and the best evidence we can give of the esteem in which she is held among us is the fact that we have secured her services for another year. This long ongagement of a single speaker in one locality, is, I. helieve, unparalleled in the history of the new dispensation. That it has been beneficial to both speaker and people I have no doubt

Our hall is being refitted and furnished during the recess. It will contain a library of spiritual literature, files of the Banner of Light and other Spiritualist papers, and other attractions for in-telligent Spiritualists. Our Lyceum, with its beautiful, many-bued, silken banners, its' handsome targets, its gentlemanly Conductor, (Mr. Uriah Jones.) and eager, happy children, will add much to the interest of the movement.

It is our purpose, when we reopen in the fall, to add some new features to the course of Lyceum instruction, to which I will refer in a future ar We have some smaller rooms attached to our hall, and a good physical or test medium-who can give sutisfactory testimonials of truth and honesty of purpose-could have an office in one of them free of charge, and would probably find profitable employment. Mrs. Morrill, a resident test-medium, has her rooms thronged with visit-ors. She is a most unselfish worker in the good cause, and has convinced hundreds of the truth of

spirit-intercourse. In conclusion I will say that, although I have not been so frequently a contributor to your columns during the last year as formerly, I have been as earnestly engaged in the great work to which my life is dedicated, and trust that the in fluence of those labors will be felt in this community when we shall be dwellers among the angels. The fourth edition of "How and Why I became a Spiritualist" will be issued during the present month. I will forward you some copies. Your friend, WASH. A. DANSKIN. Baltimore, Md., July 12, 1869.

#### State Spiritual Association.

Chicago, LL.-- Ine Spiritualists hold meetings every Sun-day in Crosby's Music Itali, at 10% A. M. and 7% P. M. Chil-dren's Progressive Lyceau meets in the same hall immedi-ately after the morning lecture. Dr. S. J. Avery, Conductor, CLEVELAND, O.--The First Soclety of Spiritualists and Lib-eralists hold regular meetings every Sunday at Lyceum Hall, 190 Superior street, opposite the vost Office, morning and evening, at the usual hours. Children's Lyceum at 1 P. M. Officers of the Soclety : D. U. Pratt, President; George Rose, Vice President; Dr. M. C. Parker, Trensverer, Officers of Ly-ceum : Lewis King, Conductor; Mrs. D. A. Eddy, Scaretary, CLYDE, O.--Progressive Association hold meetings every Sunday in Wills Hall. Children's Progressive Lyccum meets in Kline's New Hall at 11 A. M. S. M. Terry, Conductor; J. Dewey, Guardian.

DELAWARE, O.—The Progressive Association of Spiritual-ists hold regular meetings at their hall on North street every Sunday at  $T_2$  P.  $\pi$  Children's Lyceum meets at  $10\frac{1}{2}$  A. H. Wm. Wills, Conductor; Mrs. H. M. Sucherson, Guardian.

DORCHESTER, MASS.-Free meetings in Union Hall, Hancock street, every Sunday evening at 72 o'clock. Good speaker engaged.

DOVER AND FOXCROFT, ME.—The Children's Progressive Lyceum holds its Sunday session. In Merrick Hall, in Dover, at 109. A. M. A. K. P. Gray. E-19. Conductor: Mirs Annie B. Averlii, Guardian. A conference is held at 19. M.

DES MONRA, IOWA.—The First Spiritualist Association will neet regularly can Sunday at Good Templar's Hall (West side), for lectures, conferences and music, at 107 A. M. and 7 . M., and the Children's Progressive Lyccum at 17 A. 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.

GREAT FALLS, N. I. - The Progressive Brotherhood hold meetings every Sunday evening, at Union Hall, The Chil drea's Progressive Lyccum meris at the same place at 23 p. M. Dr. Reuben Barron, Conductor; Mrs. M. H. Sayward, Guardian; Mrs. M. H. Hill, Corresponding Secretary.

(izongerown, Colonado.-The Spiritualists meet three syenings each week at the residence of H. Toft. Mrs. Toft, ihirvoyant speaking medium.

ILAMMONTON, N. J. — Meetings held every Sunday at 10? 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.

HINGHAM, MASS.-Children's Lyceum meets every Sunday fiternoon at 22 o'clock, at Temperance Hall, Lincoln's Build-ng. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian.

HOULTON, ME.-Meetings are held in Liberty Hall (owned y the Spiritualist Society) Sunday afternoons and evenings.

y the spiritualist society, sunday atternoons and evenings. LowELL, MASS.—The First Spiritualist Society hold a gen-tral conference every Sunday at 22 P. M., in Lyceum Hall, cor-ter of Central and Middle streets. Children's Progressive Syceum holds its sessions at 10% A. M. John Maritott, Jr., Conductor; Mrs. Elisha Hall, Guardian. N. S. Greenleaf.

LA PORTZ, IND -The Association of Spiritualists hold meet ings every Sunday at 101 A. M. and 3 R. M., at Concert Hall. Dr. S. B. Collins, President; F A. Tuttle, Cor. Sec.

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

MANCHESTER, N. H.-The Spiritualist Association hold meetings every Sunday afternoon and evening, at Lyceum Hall. Stephen Austin, President; Joseph Nichols, Secretary, MILWAURRE, WIS-The First Society of Spiritualists hold meetings every Sunday in Bowman's Hall, at 102 A. M. and 72 P. M. George Godfrey, Chairman. The Children's Proress Ive Lyceum incets at 2P. M. T. M. Watson, Conductor; Betty Parker, Guardian; Dr. T. J. Freeman, Musical Director, Mittay, O. Spiritualists; and the Statemark Deress-

Parker, Guardian; Dr. T. J. Freeman, Musical Director, MILAN, O.-Spiritualists' and Liberalists' Association and Children's Progressive Lyceum. Lyceum meets at 10% at M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian. MARLBORG', MABS.-The Spiritualist Association hold meet-ings at Forest Hall. Mrs. Lizzie'A. Taylor, Secretary.

MALDEN, MASS .- Regular meetings will be held in Pierpont Grove, every Sunday, at 21 r. M.

MILFORD, MASS.-Children's Progressive Lyceum meets at Washington Hall, at II A. M. Prescott West, Conductor; Mrs Maria L. Buxton, Guardian; S. W. Glabert, Musical Director and Corresponding Secretary.

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

Strott. Services at 3% p. M. NEW YOBE CITY.—The Society of Progressive Spiritualisis will hold meetings every Sunday in the large hall of the Ev-erett Rooms. corner of Broadway and Thirty-Fourth street. Lectures at 104 A. M. and 74 p. M. Children's Progressive Ly-ceum at 24 p. M. P. E. Farnsworth, Secretary, P. O. box 5679 Nonrow Content of Secretary, P. O. box 5679

ceum at 22 P M. P. E. Farnsworth, Necretary, P. U. 0050678 North Retructs, Mass.—The Spiritualist Association hold meetings the secont and fourth Sunday in each month in Conlinesset 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; M.S. Della M. Lewis, Guardian; C. C. Lewis, Mili-tary Director; A. A. T. Morris, Musical Director.

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