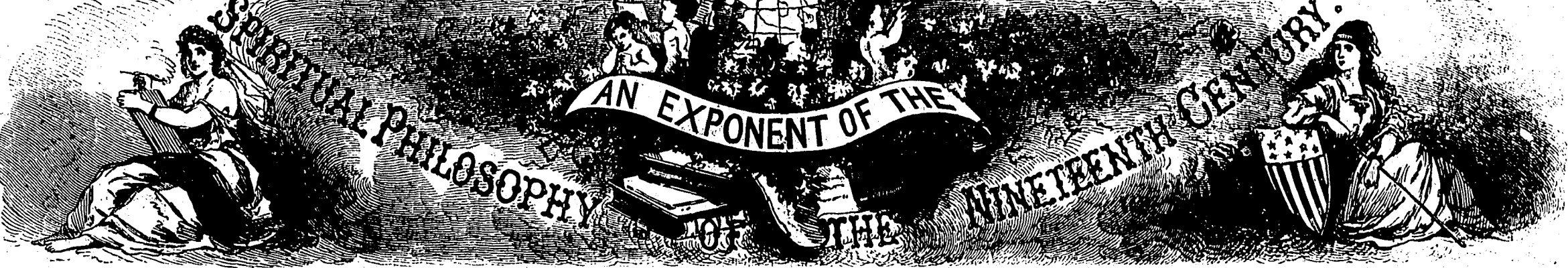


BANNER OF LIGHT.



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NO. 20.

Spiritual Phenomena.

ACCREDITED MANIFESTATIONS.

A HAUNTED HOUSE IN WESTMINSTER.

FROM A CORRESPONDENT.

[The writer of this narrative has furnished his name and address. He has likewise given us the address of the particular house, and we have been to see it; but we dare not state its precise whereabouts for fear of legal proceedings, as it is still occupied by the landlord mentioned in the ensuing history.—*Reynolds's Miscellany.*]

I was always a very strong-minded man, and, until the time I am about to mention, ridiculed the idea of ghosts. Let every one speak as they find; for my part, I am now convinced of my error, though I am far from wishing any one to adopt my opinion, unless from conviction.

You must know that about two years ago I went to lodge at an old house in Westminster, where nothing remarkable happened to me for about three months; but one night (too well do I remember it) I saw such an appalling sight as I never before beheld. Even were I starving to-morrow, I would not again enter that room—no, not for a thousand pounds.

I had been to the theatre, and on my way home had drunk a single pint of porter, so that no doubt of my sobriety can exist for a moment. My room was on the second story of a house that, I should suppose, had weathered well-nigh four hundred years, and was in former days a lonely habitation. The room was surrounded by a wainscoting of oak to the height of five feet; it was very lofty, and in the lightest days, owing to the narrowness of the windows, was very gloomy. As I said before, I returned from the theatre, and the snuff of the candle, which I had extinguished on getting into bed, had not ceased to emit its disagreeable effluvia, when I beheld—my blood freezes even when I think of it—a young man, dressed in the habit of days gone by, gliding through the wainscoting on the opposite side of the apartment to where I lay. I was completely paralyzed—trembled violently in every limb, and the perspiration fell in torrents from my brows. I felt for some time as if every nerve was cut asunder, and every sense benumbed. I exerted myself to speak, but in vain; my tongue clave to the roof of my mouth, and I was obliged to remain a horror-struck and inactive spectator of the scene before me.

The apparition remained for nearly ten minutes, which was ample time for me to convince myself that it was no idle chimera of a diseased imagination that stood before me. Yet although it remained so long a time, I could not command sufficient resolution to challenge it, or summon any one to my aid—for I felt as though deprived of all energy; and, in fact, I was so during the whole time of its visit, though my sense of perception and consciousness was painfully acute.

The expression of the countenance was peculiarly mild, and the rich dark locks falling about the forehead and shoulders, and mustachios of the same hue, showed in horrid relief against the ashy, chilling, and livid hue of the face. He wore a doublet of a kind of chocolate color, richly embroidered with gold lace; full loose breeches of a yellow leather, ornamented uniformly with the doublet, and from each was suspended a bunch of ribbon, adorned with a metal tag, reaching down nearly to the broad and drooping tops of his light russet boots. A large traveling cloak of dark blue cloth reached from the shoulders down to the heels, hanging in full folds over the left arm, which was extended toward the fire-place of my apartment.

While I was gazing on him in stupid astonishment and terror, he raised his right hand, and lifted from his head his broad sable-feathered hat, and parting his dark locks, he discovered to my agonized sight a deep and ghastly wound, in the centre of his manly forehead, and with signs and gesticulations that I could not clearly comprehend, he seemed to warn me of some impending danger. Harrowing as the sight was to my feelings, it was a mere nothing to what I suffered when I beheld him slowly, and almost imperceptibly, advance toward the spot where I lay; and fixing his dark piercing gaze upon me for nearly a minute, held me in a more painful and horrible inactivity than the basilisk is said to hold its victim in. For a full minute was I exposed to the fixed gaze of the phantom, without the power of turning my head another way, or addressing it. At length it retired toward the wainscot—and raising both its hands in the attitude of prayer, remained apparently wrapped in deep contemplation for nearly three minutes, and then suddenly disappeared—sinking into the floor at the bottom of the wainscoting.

As you may well suppose, I did not close my eyes again that night; but as soon as it was light I proceeded to my landlord's room, roused him, and demanded to settle my account, for I determined in my own mind never to re-enter the house which was visited in so supernatural a manner. With astonishment in his countenance, he received the amount of my rent, at the same time inquiring what had caused my sudden dislike to the apartment? I gave him an evasive answer and left him; yet I thought I observed a kind of lurking consciousness of something wrong in his countenance, and I doubted not that he was aware of the mysterious visits of the apparition. And so it proved in the end; for happening to meet him one day in the park, I got him to confess that it was reported in the neighborhood that the house, and particularly the room in which I slept, was haunted by the troubled spirit of a young cavalier of King Charles the Second's days, said to have been murdered in that room; and, he added, that during the time he had kept the house, no less than nine persons had left that apartment on account of the strange noises heard there of a night; he said he concealed this from me, fearing I might add one more to the list of

lodgers this supernatural visitor had deprived him of.

Deeply have I suffered the buffets of the world since that time, and much poverty have I endured; yet were thousands offered me to pass another night in that room I should have refused. This is the basis on which I build my faith in supernatural appearances, and, as far as reason and argument may go to ridicule and confute the idea

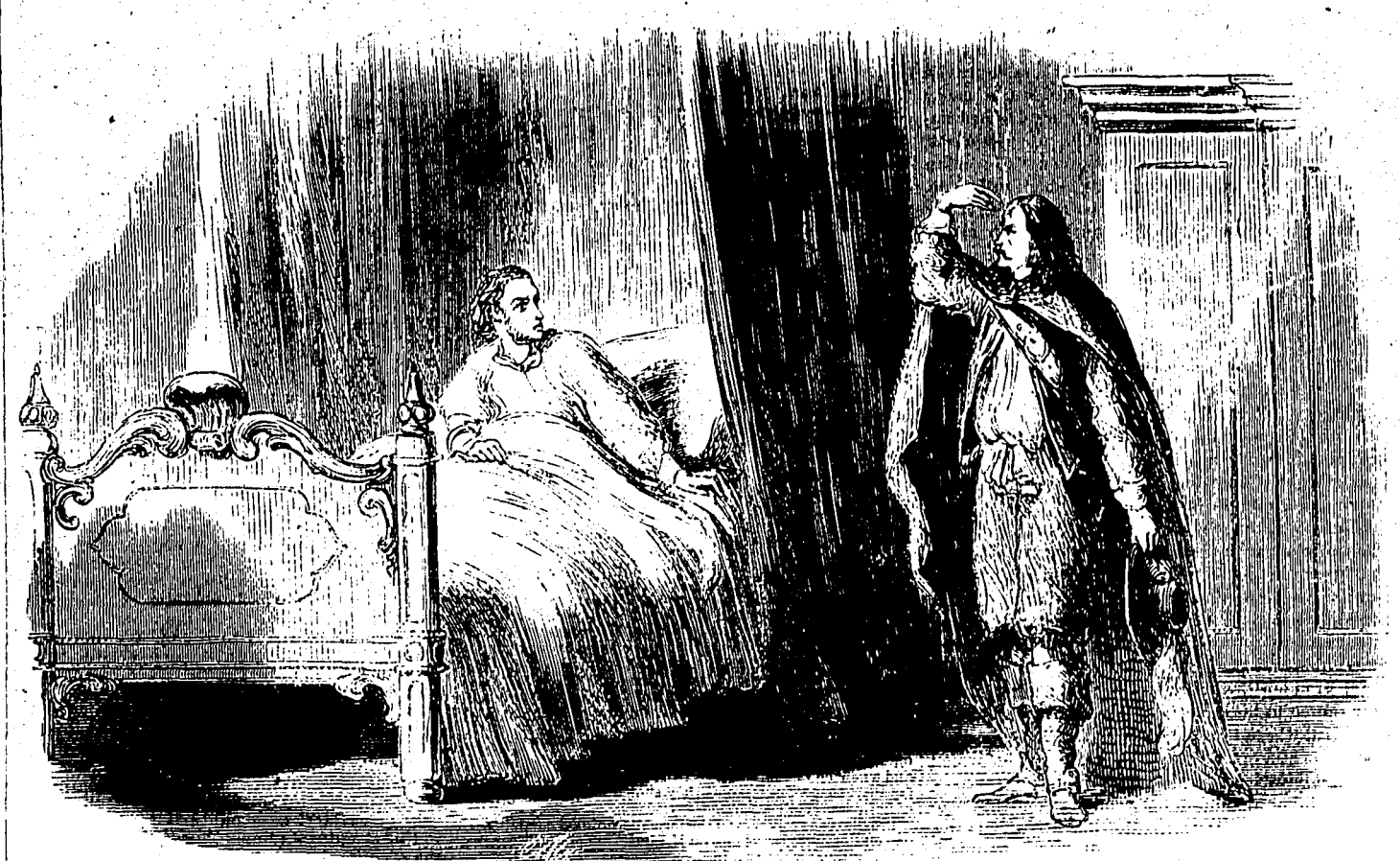
of the existence of such things, I must be allowed firmly to persist in believing that which my own eyes have been witness to.

THE WESLEYS' HOUSE AT EPWORTH.

This narrative refers to the house in which the Rev. Samuel Wesley, the celebrated founder of the Wesleyan sect, was born. The ensuing passage is quoted from a letter written to him by his

mother at Epworth, while he was absent in London. It is dated January 12, 1716:

"This evening we were agreeably surprised with your packet, which brought the welcome news of your being alive, after we had been in the greatest panic imaginable, almost a month, thinking either you were dead, or that one of your brothers by some misfortune had been killed. The reason of our fears is as follows: On the 1st of December our maid heard, at the door



THE GHOST OF THE CAVALIER AT THE HOUSE IN WESTMINSTER.

of the dining-room, several dismal groans, like a person in extremity, at the point of death. We gave little heed to her relation, and endeavored to laugh her out of her fears. Some nights (two or three) after, several of the family heard a strange knocking in divers places, usually three or four knocks at a time, and then stayed a little. This continued every night for a fortnight; sometimes it was in the garret, but most commonly in the nursery or green chamber. We all heard but your father, and I was not willing he should be informed of it, lest he should fancy it was against his own death, which, indeed, we all apprehended. But when it began to be so troublesome, both day and night, that few or none of the family durst be alone, I resolved to tell him of it, being minded he should speak to it. At first he would not believe but somebody did it to alarm us; but the night after, as soon as he was in bed, it knocked loudly nine times, just by his bedside. He rose, and went to see if he could find out what it was, but could see nothing. Afterwards he heard it as the rest. One night it made such a noise in the room over our heads, as if several people were walking, then ran up and down stairs, and was so outrageous that we thought the children would be frightened, so your father and I rose, and went down in the dark to light a candle. Just as we came to the bottom of the broad stairs, having hold of each other, on my side there seemed as if somebody had emptied a bag of money at my feet; and on his as if all the bottles under the stairs (which were many) had been dashed in a thousand pieces. We passed through the hall into the kitchen, and got a candle, and went to see the children, whom we found asleep. The next night your father would get Mr. Hoole to sleep at our house, and we all sat together till one or two o'clock in the morning, and heard the knocking as usual. Sometimes it would make a noise like the winding up of a jack; at other times, at that night Mr. Hoole was with us, like a carpenter planing deals; but most commonly it knocked thrice and stopped, and then thrice again, and so many hours together. We persuaded your father to speak and try if any voice would be heard. One night about six o'clock he went into the nursery in the dark, and at first heard several deep groans, then knocking. He adjured it to speak, if it had the power to do so, and tell him why it troubled his house, but no voice was heard. Thus it continued till the 25th of December, when it loudly knocked (as your father used to do at the gates) in the nursery, and departed. We have various conjectures, that this may mean. For my own part, I fear nothing now you are safe at London hitherto, and I hope heaven will still preserve you. Let me know your thoughts on it."

The following passage is taken from a letter written by Mrs. Susannah Wesley, sister-in-law to the Rev. Mr. Samuel Wesley. It is dated from Epworth, January 24th:

"Though it is needless for me to send you any account of what we all heard, your father himself having a larger account of the matter than I am able to give, which he designs to send you; yet, in compliance with your desire, I will tell you as briefly as I can what I heard of it. The first night I ever heard it, my sister Nancy and I were sitting in the dining-room. We heard something rush on the outside of the door in the nursery, and the garden, then three loud knocks, immediately after other three, and in half a minute the same number over our heads. We inquired whether anybody had been in the garden, or in the room above us, but there was nobody. Soon after my sister Molly and I were up after all the family were abed, except my sister Nancy, about some business. We heard three bounding thumps under our feet, which soon made us throw away our work and tumble into bed; afterwards the ringing of the latch and warning-pan; and so it took its leave that night. Soon after the above-mentioned, we heard a noise as if a great piece of sounding metal was thrown down on the outside of our chamber. We, lying in the quietest part of the house, heard less than the rest for a pretty while; but the latter end of the night that Mr. Hoole sat up I lay in the nursery, where it was very violent. I then heard frequent knocks over and under the room where I lay, and at the children's bed-head, which was made of boards. It seemed to rap against it very hard and loud, so that the bed shook under them. I heard something walk by my bedside like a man in a long night-gown. The knocks were so loud that Mr. Hoole came out of his chamber to us. It still continued. Your father spoke, but nothing an-

swered. It ended that night, with your father's particular knock, very fierce."

We shall next quote a portion of a letter from Miss Emily Wesley at Epworth to her brother Samuel in London:

"I thank you for your last, and shall give you what satisfaction is in my power concerning what has happened in our family. I am so far from being superstitious, that I was too much inclined to infidelity, so that I heartily rejoice at having such an opportunity of convincing myself, past doubt or scruple, of the existence of some beings beside those we see. A whole month was sufficient to convince anybody of the reality of the thing, and to try all ways of discovering any trick, had it been possible for any such to have been used. I shall only tell you what I myself heard, and leave the rest to others. My sisters in the paper chamber had heard noises, and told me of them, but I did not believe, till one night, about a week after the first groans were heard, which was the beginning, just after the clock had struck ten, I went down stairs to look the doors, which I always do. Scarcely had I got up the best stairs, when I heard a noise like a person throwing down a vast coil in the middle of the fore kitchen, and all the splinters seemed to fly about from it. I was not much frightened, but went to my sister Sulky, and we together went all over the low rooms; but there was nothing out of order. Our dog was fast asleep, and our only cat in the other end of the house. No sooner was I got up stairs, and undressed for bed, but I heard a noise among many bottles that stand under the best stairs, just like the throwing of a great stone among them, which had broken them all to pieces. This made me hasten to bed; but my sister Hetty, who sits always to wait on my father going to bed, was still sitting on the lowest step of the garret stairs, the door being shut at her back, when soon after there came down the stairs behind her something like a man, in a loose night-gown trailing after him, which made her fly rather than run to me in the nursery. All this time we never told our father of it; but soon after we did. He smiled, and gave no answer, but was more careful than usual from that time to see us in bed, imagining it to be some of us young women that sat up late, and made a noise. His incredulity, and especially his imputing it to us, or our lovers, made me, I own, desirous of its continuance, till he was convinced. Whatever it was, I perceived it could be made angry; for from that time it was so outrageous, there was no quiet for us after ten at night. I heard frequently between ten and eleven something like the quick winding of a jack, at the corner of the room by my bed's head, just like the running of the wheels and the creaking of the ironwork. This was the common signal of its coming. Then it would knock on the floor three times, then at my sister's bed-head, in the same room, almost always three together, and then stay. The sound was hollow and loud, so as none of us could ever imitate. I could tell you abundance more of it, but the others will write, and therefore it would be needless."

The following is the Rev. Mr. Hoole's account:

"As soon as I came to Epworth, Mr. Wesley, some of your sisters told me what had happened, and that I was sent for to sit up. I expected every hour, it being then about noon, to hear something extraordinary, but to no purpose. At supper too, and at prayer, all was silent, contrary to custom; but soon after, one of the maids, who went up to prepare a bed, brought an alarm. We all went up stairs, and as we were standing round the fire in the east chamber, something began knocking just on the other side of the wall, on the chimney-piece, as with a key. Presently the knocking was under our feet. Mr. Wesley and I went down, with a great deal of hope, and I with fear. As soon as we were in the kitchen, the sound was above us, in the room we had left. We returned up the narrow stairs, and heard at the broad stairs head some one starting with their feet (all the family being now in bed, besides us), and then trailing, as it were, and rustling with a silk night-gown. Quickly as it had done at first, at three by three. Mr. Wesley spoke to it, and said he believed it was the devil, and soon after it knocked at the window, and changed its sound into one like the planing of boards. From thence it went on the outward south side of the house, sounding fainter and fainter, till it was heard no more."

Handsome apples are sometimes sour.

The Lecture Room.

Sensible Remarks.

John Whitaker, a Spiritualist of this place, gave an address here on the 4th, (or rather the 5th). Subject: "The Rights of the People." If you think proper, you may notice the following, on reform:

"We should encourage the promulgation of all new ideas, whether we consider them true or false. The spirit of persecution which has so long characterized us, should be cast aside and remembered only as a relic of the past. Let us demonstrate to humanity that we have reached a plane where we have no further need of this weapon of barbarism. Let us as enlightened people make use of reason and charity in our efforts to convince each other of our errors and faults. To reason with each other is to become wiser and better; to persecute each other is to return to the dark ages. Turning to the history of the past, who are the men for whom you now have the most profound respect and admiration? Are they not such men as Abraham Lincoln, as George Washington, as Harvey, as Galileo, as Jesus Christ? Who were these men? History answers: Abraham Lincoln was an ignorant clown, George Washington was a rebel, Harvey was a swindler, Galileo was a dangerous heretic, Jesus Christ was an infidel. Let us profit by this lesson of the past, and cease abusing our fellow men for advancing doctrines different from our own. To this class of men we are indebted for all our discoveries and inventions, for all our literature and art—in short, for all the various and manifold blessings we now enjoy. Change is the lever that moves the world. Opposition to change only shows our ignorance of the great law of the universe. What we have not examined we have no right to decide upon. What we do not understand we have no right to condemn. We should examine all things, and hold fast to that which appears reasonable and good. We should remember that the God who made us, made all. We should remember, too, that one man has as good a right to his opinion as another. No man has such power over his understanding as to believe whatever he pleases, without being able to see a reason for it. We cannot believe differently from what we do. We all think our views are founded on reason. As we differ in form, appearance and nature, so we differ in feelings, sentiments and opinions. To be alike, or to think alike, is inconsistent with the principles of the universe."

As there are many different conditions in life, so we must be different to be adapted to these different conditions. All the different forms of government, all the different forms of religion, are adapted to different ages and different conditions. The barbarian of Africa cannot comprehend the laws or the religion of civilization; his laws and his religion correspond to the light he has received, corresponding to his intellectual development. If we can educate his intellect to a point where he can comprehend something higher and better, it is well; but to act on the principle that we must subjugate him to our opinions—whether he is willing or not—to take any advantage of him because he is weaker and more ignorant than ourselves, is too degrading for a people professing to be enlightened. If all mankind possess equal and inalienable rights, as we claim they do, then we should protect them in those rights. For all we should have a certain degree of respect. For all we should have a spirit of charity. This expands the soul and humanizes the mind; while hatred, bigotry and prejudice cramp and contract the highest and most beautiful part of our nature."

This discourse was too liberal for general appreciation. One old lady almost went into hysterics, and cried out, "Oh dear! oh dear! he talks of the lovely Jesus the same as he does of Washington!"

Whitaker is a stanch and bold advocate of reform generally. His motto is, "The world moves, and we must move with it." Success to him.

Yours, &c., H. R. D.

Kerhonkson, N. Y., July 8th, 1869.

With patience and time the mulberry leaf becomes a silk gown.

Original Essays.

THE NATURAL HISTORY OF RELIGION.

BY DYER D. LUM.

No. VIII.—THE ZEND-AVESTA AND THE PARSIS.

The name of Zoroaster is connected with the religion of the ancient Iranians somewhat as that of Moses is with the Hebrew, as the divinely inspired messenger or prophet of Ahura-Mazda, to make known the will of heaven to the inhabitants of earth. Pliny, following the Greeks, places his date as early as six thousand years before Plato. Moyle, Gibbon, Volney, Rhode, and J. D. Baldwin concur in throwing him back into this vast antiquity. Others, with minds bound to the false biblical chronology, have brought him later, to the seventh century B. C. But as their only reason for this course lay in a desire to "harmonize" with theory, we need not consider it as very deserving of refutation. Fifty years ago the *Zend-Avesta* was only known through an imperfect and incomplete translation. Many of the books are now lost, but those still in existence have been translated. It is the opinion of Major Rawlinson, a believer in the short chronology, that the Zoroastrian books now in possession of the Parsis in India, are at least five centuries older than our era. The *Githis*, or sacred hymns of the *Yasna*, are, undoubtedly, as old as the age of Zoroaster, while some of their works are of a later date than the Christian era.

Sanscrit scholars tell us that "many of the gods of the Zoroastrians come out once more as mere reflections and deflections of the primitive and authentic gods of the *Veda*. It can now be proved, even by geographical evidence, that the Zoroastrians had been settled in India before they immigrated to Persia. The names of many of their mythical characters are directly derived from the Sanscrit, and it is a noticeable fact that the title applied to the gods in Sanscrit, *deva*, bright, shining, becomes transformed in the *Zend* into evil spirits, thereby seeming to imply that a religious schism had separated them from the parent stock. The Sanscrit *Yama*, son of *Vivasvat*, becomes the *Zend Yima*, son of *Vieanghrat*. And *Thraetaona* and *Kercasapa*, of their earliest traditions, are identical with the Vedic *Trita* and *Krishna*.

The great question that presented itself to the mind of Zoroaster, was the problem of evil. Whence came it? Evidently not from God, for God is Light and Truth. How, then, came sin, sorrow and suffering into the world? Hence arose the conception of dual powers, or rather the appropriation of the dualism of Sabianism understood in a more refined and spiritual sense. Zoroaster taught that from the Beginning the Principles of things were Two: "one the Father, the other the Mother—the former is Light, the latter Darkness."

AHURAMAZDA, the distinctive name for the Deity, is derived from AHURA, the Living, and Mazda, Giver of Wisdom, from whence comes Ormazd. Ahriman, the evil spirit, is the creator of every noxious plant, insect, or animal, and of everything dark and repulsive. Good and evil penetrated the whole creation, for even in fire, the holiest gift, we find Ahriman credited with the smoke. But the battle, though active and unceasing, is not eternal, for in the future, at the "Resurrection" of the "Last Day," Ahriman will be subdued, and the dead raised to live immortal where "they will need no nourishment and cast no shadow."

The *Avesta* promises to all who should faithfully keep the law of God in purity of thought, speech and act, "when body and soul have separated, the attainment of paradise in the next world;" while the disobedient after death will have no part in paradise, but will occupy the place of darkness destined for the wicked. Had Meschia (the first man) continued to bring merit praises, it would have happened that when the time of man, created pure, had come, his soul, created pure and immortal, would immediately have gone to the seat of bliss. "Heaven was destined for man upon condition that he was humble of heart, obedient to the law, and pure in thought, word, and deed." But the first pair, "by believing the lies of Ahriman they became sinners, and their souls must remain in his nether kingdom until the resurrection of their bodies."

Ormuzd is spoken of as "omniscient, omnipotent, and omnipresent; formless, self-existent, and eternal; pure and holy; Lord over all the creatures in the universe; the refuge of those who seek his aid."—(*Samuel, &c., as above.*)

Samuel Ramany, in a series of articles some years since on the "Religion of Zoroaster," says, in reference to Ormazd:

"Successive generations labored to invest this being with all possible perfections; and his character has been drawn in the most engaging colors, equally and widely remote from the weakness and moral laxity of the Greek Zeus and the vindictive and irritable temper of the Hebrew Jehovah. In the old hymns of the *Yasna* he is the most holy spirit, the true, the creator, the omniscient, whom none can deceive, the almighty, and whose control is in the whole world. He commandeth the storm, and made the paths for the sun, moon and stars. He created the frost and the heat, the morning, the mid-day, and the night. The earth is called his daughter, because he prepared, furnished and adorned it for the abode of man. He gave being to the water and the trees, and all living that pertain to the good creation. He giveth not only earthly power and health, but also immortality. He doth what is right, and knoweth alike what is revealed and what is hidden; and out of the fullness of his own spirit he is instructor and director. To his all-seeing eye every sin is open, even to the slightest misdoing. He giveth to every one according to his works; yet he is very gracious, and all creatures that were, and are, and are to be, enjoy of his goodness. Although he bestows his chief favors upon the pure, his servants, yet even the wicked live upon his bounty. To a character so exalted, later teachers could of course add but little; yet we might fill pages with quotations of a similar kind from the *Yasna*, the *Vendidad*, and the *Yests*. Nor

tion, each vying with the other in the work to be done, and surely blessings will follow these undivided efforts.

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 LOIS WAINBROOK will lecture in Vineland, N. J., at and
 near
 FRANK WHITE's address, Boston, Mass., care *Banner
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 ing September and October; in New York during November.
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"The Paradox of Spiritualism."

"The spiritual movement has identified itself
with both the progressive and anti-progressive
forces of the age." Under this title, and with this
opening assertion, Mr. J. Stahl Patterson contrib-
utes to the July issue of the *Radical* some twenty
pages of criticism upon what he terms "the spiri-
tual movement." This article justifies its writer
in using the term "paradox" as expressing the
relations of Spiritualism to his own mind—a para-
dox being, according to Webster, "a tenet or propo-
sition seemingly absurd or contradictory; a senti-
ment seemingly absurd or contradictory; that which
in appearance or language is absurd, but
true in fact."

It is not our purpose to quote largely from this
article, which is worthy of careful perusal by our
readers, but only to comment upon its general
features. Its fundamental error, in our opinion,
is the author's misconception of Spiritualism.
This vitiates his criticism, but does not destroy
the value of his remarks upon the deplorable psy-
chological dissipation in which many persons in-
dulge, both within and outside the spiritual fra-
ternity. The whole subject of psychological rela-
tions needs more thorough study, for insanity, or
unbalanced mental condition, attends business oc-
cupations, the pursuit of pleasure, the services of
religion, as well as the investigation of Spiritualism.

It is the misfortune of Mr. Patterson, that he
does not know Spiritualism to be true in fact, but
mistakes the present attitude of its investigators,
and their imperfect and conflicting notions con-
cerning it, for the fact itself. Hence he proceeds
to criticize the tendency of a movement, the active
force or moving principle of which he does not
even know to exist. For he tells us, at the con-
clusion of his article, that he is "not oblivious of
the proofs relied on to produce conviction of the
realities of spirit-intercourse. For several years
of his life he thought them adequate; but, owing
to a change in his mind with regard to the nature
of proof, and the character of the testimony in
question, he was compelled at length to reject
them as inadequate."

We must consider his article, then, as a critique
upon certain ideas which he finds actuating the
public mind, the aggregate of which, in his judg-
ment, constitutes the spiritual movement, and
which he deems "one of the active forces con-
cerned in the spread of liberal thought." From his
point of view the writer offers to the public many
valuable suggestions, which all investigators of
the general subject of Spiritualism may profitably
heed, and which its most intelligent and influ-
ential advocates have long perceived and endeavor-
ed to enforce. As a contribution to the general
sentiment of employing scientific methods in all
investigations, and conforming opinions thereto;
this article, with certain exceptions, is wholesome,
but we cannot perceive any evidence that its
author believes in human relations to a spiritual
world, or that he at all appreciates the scientific
spirit which so prominently distinguishes the in-
vestigators of modern Spiritualism, as compared
with theologians.

Of the Spiritualism which is based on the car-
dinal fact of spirit-communication and influx, dem-
onstrated by proofs as positive as those which
evince any mental phenomena whatever—of the
Spiritualism that invests all the invisible attri-
butes of human character with material forms of
expression, so that inanimate things, even as
chairs and tables, are made to rebuke the materi-
alism of science, falsely so called, in the name of
individual spirits who were once located upon this
earth—of the Spiritualism that condescends,
as it were, to our weakness, and offers us the
smoked glass of mediumship that we may realize
the distinction of individuality between ourselves
and those finer natures with whom we reason
and converse—of the Spiritualism which is thus
made objective, and so brought within the range
of scientific investigation, our author knows nothing
and says nothing.

How far, therefore, some of the ideas which he
classes among the anti-progressive forces of the
age, may be justified and even proved to be pro-
gressive forces, he cannot know, inasmuch as it is
impossible to estimate the intrinsic value or ten-
dency of an idea until its relation to natural facts
is understood.

The Spiritualism which is a "paradox" to Mr.
Patterson is, according to his showing, that para-
dox for which the material philosophers have so
diligently sought, a spontaneous development, a
child of the soil but not of the sky, a "Topsy"
that "never was born, but grew." It has grown
from no seed of fact, but is only the embodiment
of "ideas which were floating in the mental at-
mosphere long before we heard of a single re-
puted revelation from the other world by modern
spirits."

"These ideas have been generating for hundreds
of years; and through all that time has the soil
been preparing in which they could take root and
grow into a system of religious belief. These
ideas are only further steps in the same direction
in which Luther started over three hundred years
ago. The origin of such ideas is a complicated
one, and involves all the forces which have
produced the result we call modern civilization.
The printing press; the revival of Greek
learning after the fall of Constantinople; the in-
fluence of Arabian civilization; the physical im-
provement of the countries of Europe; the growth
of agriculture, commerce and manufacturing;
the commingling of peoples through immigration
and war; the growth of science, and the spread of
scientific ideas; together with the general diffusion
of knowledge; man's increasing control of the
forces of nature, and the conditions of life—all
these things and more have been working together
to generate modern civilization and modern
ideas, from which the spiritual system of philoso-
phy has sprung. Some of the ideas of the spiri-
tual system, so far from having been revealed by
modern spirits, are as old as Greek philosophy.
Ideas grow out of the conditions of life, and the
opportunities of the people for culture. Under
particular conditions of mental culture as the
soil, is likely to spring up a corresponding crop of

religious ideas. The spirits never have revealed a
thought which was not already known."

That these ideas, which are the subject of criti-
cism, are entertained by Spiritualists generally,
in common with most students of Nature, we do
not deny. That the rationalizing tendency dis-
tinguishes the great body of Spiritualists, is true,
and that they are as a class in sympathy with that
free activity of mind which is constantly digest-
ing and elaborating from known facts, a class of
opinions more satisfactory than those heretofore
taught, by arbitrary authority, as directly reveal-
ed by God. That many of these ideas are also em-
bodied in well-attested communications from
spirits, is in our opinion true—as are also ideas
in conflict with them—but that either one class
or the other constitutes Spiritualism, we em-
phatically deny.

Spiritualism is, to our understanding, in its
largest sense, the vital element of all progress—it
is the communicating life, by which the very pow-
er of analysis and comprehension is bestowed—
and the manifestations from a sphere of human
existence invisible to mortals, characterized by
all human attributes, under new conditions, in-
evitably calls the mind up to a higher plane of ac-
tion, that it may comprehend and enter into the
life of such conditions. Whether the opinions
promulgated by the spirits are but reflections of
those entertained by mortals, or not, is a second-
ary question. Whether the opportunity of pro-
gressing faster in accurate knowledge of the uni-
verse, be a fact of the spiritual world, or not, is a
secondary question. Individuals may entertain
all sorts of opinions upon these subjects, based, if
the author please, upon "ideas that have been
generating for hundreds of years," and "growing
out of the conditions of life, and the opportunities
of people for culture," as he affirms they do—but
the primary question involved in the modern
spiritual movement is one of fact, viz.: does
mind or spirit exist at all after the death of the
body, and can it demonstrate the attributes by
which we know the human mind at all, in any
condition of existence?

We affirm that it is by demonstration of this fact,
through modern manifestations, that the great re-
sults which our author enumerates, have been
accomplished. That fact, and the methods by
which it is demonstrated, and not the new or
more progressive opinions of the spirits, has open-
ed the orthodox prison-house, and like the angel
which appeared to Peter, has led the theological
captives out into the light and freedom of Nature.
If spiritual revelations were made from a
sphere of absolute knowledge, according to the
old theological notion, and the assumption of
which, as a part of Spiritualism, seems to inspire
much of our author's criticism—the ideas which
they communicate would be of more importance,
and the attitude of young swallows receiving their
food, would become as best. But that dogma
does not prevail among Spiritualists. Whatever
influence old theological training may still exert
upon individuals, in endangering their acceptance
of spirit affirmations upon mere say-so, the evi-
dent tendency of the practical methods of Spiritu-
alism is to counteract all obsequious reverence
for authority, and to throw every investigator
back upon the integrity of his own nature, and
the power of his own spirit to solve the riddles of
life.

Spiritualism is giving us new and, at first, as-
tonishing phenomena in abundance. We cannot
at once comprehend the method of their produc-
tion, or the forces employed. They seem to con-
tradict the ideas of ages, and even the well
founded opinions of scientific men. But it is just
here that modern Spiritualists have shown their
appreciation of the "positive method," so highly
commended by our author. They have unflinch-
ingly affirmed the facts presented to them. They
have tested by the "scientific method," and not
the theological, over and over again, the genui-
ness of the manifestations. They have brought
a reverent spirit to the investigation of "the
world of facts that lies outside of the world of
words," and if they have not yet been able to
formulate any statement that is satisfactory to
material philosophers, it is not because of their
ignorance of material science, or the methods in
which force and law ordinarily present themselves
in the mundane world. But it is because new
methods of force, under the control of intelli-
gence, are presented to them under conditions
which no evolution of ideas from all the culture
of the past, or "floating in the mental atmosphere,"
enables them to comprehend.

Other manifestations, of a more subjective or
mental character, occur in the experience of thou-
sands of persons, by which forms are distinctly
seen, and symbols presented, that have as distinct
significance and relation to real personal history,
as objective forms and symbols of thought ever
do. They occur with persons who give no evi-
dence whatever of diseased mental action, but
on the contrary of finer susceptibility than that
which acts through physical organs alone. They
are not disorderly or unrelated, as in ordinary
dreams or hallucinations, but strictly conform to
the concomitant intelligence that guides the
thoughts, influences the judgment and determines
the beliefs.

These objective and subjective phenomena con-
stitute the evidence of Spiritualism. Unex-
plained corresponding facts, are as old as history.
But how does our critic treat them, in the name
of science? Precisely as many another material
philosopher has done. Seek to destroy the inte-
grity of the mind, and the avenues that lead to it,
and make the difficulties of knowing anything
with certainty appear enormously great, by ex-
aggerated reference to what we do not know. In
this direction are the very illustrations which he
employs, two of which we quote:

"Raps are heard. The scientist says: 'These
may be made by spirits for aught I know; but as
mankind in times past referred all phenomena
which they did not understand to spiritual agency,
and were always wrong so far as scientific re-
search has as yet extended, so I shall avoid the
rock on which they split. I will not assume this
to be done by a spirit without further question.
Besides, I as yet know too little of the human
mind, the essential constitution of matter, and
the forces of nature, to say that this phenomenon
may not arise without spiritual agency.' If we
were wise enough to say where the forces of
nature and mind stop, I should then have more
confidence to assume where the spirits begin; and
for anything I know to the contrary, these raps
and the seemingly intelligent responses may be
the result of a natural force operating in con-
nection with certain susceptibilities of mind. I am
far from saying they are, and just as far from
saying they are not. To suppose a causal spirit
may explain the mystery most readily to my
mind; but so thought the savage when he ex-
plained the growth of a tree as the act of its own
will, or the movements of the winds as the actions
of spirits, or an eclipse of the sun as the act of in-
dignant and voracious gods who were eating it.
I am shy of this anthropomorphism, and not dis-
posed to adopt it. Then I am so conscious of my
ignorance of nature and mind, and their limits
and forms of activity, I have not the audacity to
prescribe limits to those forces; therefore, I hold
these phenomena in reserve for further investi-
gation."

"Again, the apparition of a departed friend ap-
pears. Our scientist says: 'This may be my
friend's ghost; it looks just like he used to, has
the same expression of countenance, and is even
clothed in like manner. But it is a fact well

known that in certain derangements of the cere-
bral circulation, old impressions emerge and are
seemingly projected into the outer world, appear-
ing as real; how then am I to know but this ap-
parition has this origin?' With Spiritualists
generally, the raps cannot be due to natu-
ral forces; they must be made by spirits. The
apparition of a departed friend is not the emer-
gence of old impressions into civil form; it is the
real ghost it seems to be. A new thought is not
the result of natural operations of the mind nor
suddenly brought to consciousness; it is a product
of the spiritual world delivered to the human
mind by spiritual agency."

We deny that there is any more tendency on
the part of Spiritualists thus to jump at favorite
conclusions, than the materialist manifests when
he ascribes them to an unknown and practically
unknowable cause. The facts are otherwise; and
it may be confidently affirmed that the natural
irreducibility of the uneducated mind has given
way, only to the corroborative testimony of innu-
merable phenomena, all tending to demonstrate
the reality of such intervention. The anthro-
pomorphic idea, which ascribes a spirit to every
object of nature, has never existed in the minds
of the generation which now accepts modern Spiritu-
alism. The tendency of the average mind was
toward disbelief in individual spirit existence, at
least in any natural manner. And there is noth-
ing in the methods of modern spiritual inter-
course, as evinced by any tendency that can be
discovered among its believers, to induce belief
that the ordinary forces of nature are directed by
finite wills, independent of or contrary to the na-
ture of that life-principle which evolves all forms.

Mr. Patterson makes the conditions and pre-
scent status of public opinion, into which Spiritu-
alism comes as a quickening and developing in-
fluence, the basis of his estimate of its nature and
tendency. As properly might he deem the light and
heat of the sun reactionary and anti-progressive
because under its influence tares flourish luxuri-
antly with the wheat, and the fruitage of a past
season falls rapidly to decay, in the very hands
that hold it as the summing up of Nature's be-
neficence.

It would be folly to expect or desire that all
speculation upon the causes, methods and intrin-
sic value of the spiritual phenomena should be
represented until we know more of "nature and
mind, and their limits and forms of activity." The
mere accumulation of facts, after the Baconian
formula, never amounted and never can amount
to anything in proving anything more than the facts.
In order to get at what these facts
signify, there must be hypotheses; and the human
mind will try one hypothesis after another until
that one is found with which all the facts perfectly
harmonize. We may as well admit to-day, as
by-and-by, that the hypothesis which the intelli-
gence accompanying the first, the last, and the
intermediate manifestations, offered concerning it-
self, is the best one yet presented, viz.: We are the
spirits of human beings who once lived on the earth
in mortal bodies. All the facts harmonize with this
hypothesis, and with no other. The psychological
errors of individuals in mistaking certain abnor-
mal conditions of their own minds for the work
of spirits upon them; the imperfect success of
spirits in attempting to communicate with or con-
trol mortals; the vagaries of opinion and conduct
of unbalanced minds, who label their idiosyncrasies
"Spiritualism"; even the transfer of allegi-
ance from the theological God to the spirits, by
individuals, which our author deprecates as evi-
dence of the anti-progressive tendency of Spiritu-
alism—all this is incidental to the journey of
ignorant and imperfect human beings from the
land of bondage to materialism, toward the prom-
ised land of spiritual life, liberty and knowledge.
No temporary and incidental circumstances of the
journey ought to be estimated as a part of its
grand object or result.

Purity of Spiritualism.

We take special satisfaction in calling the at-
tention of the readers of the *Banner of Light* to the
sound, sensible, and truly elevated article from
the pen of Mrs. Maria M. King, published in our
last issue. It appears at just the right time to do
the great good for which it was intended. When
the admonitory words of the good John Pierpont,
after his ascension, were given to the world
through these columns, it was our sincere plea-
sure to endorse and repeat the sentiments they so
fully expressed, to the very last letter. In our
candid opinion it was time for genuine and disin-
terested Spiritualists to speak out unmistakably
upon the impurity with which so many people
had sought to engraft their vicious heresies
and unclean practices upon the fair body of
Spiritualism; as if it were a covert for them to
lie in wait in, and give themselves within its se-
crecy to the gratification of evil and sensual de-
sires. Charity in this particular has ceased to be
a virtue. Immediate repudiation of such practices
is a matter of simple safety. They have long
enough been borne with, working as they have only
for the corruption and death of the body and ex-
alted cause they professed to be devoted to.

Happily, they are now better understood. But
there should be no shade of doubt left on any
mind regarding the judgment of Spiritualists upon
their professions and practices. The article we
published in our last issue discusses with eminent
propriety and firmness of tone the one subject
which these persons have sought to interpret after
their own sensual way, and afterward to foist upon
the character of Spiritualism. The marriage rela-
tion is treated with a pure plainness and striking
good sense that cannot but commend itself to all
just and discriminating readers. The writer
properly holds fast by the maimments of social
order as they exist around us, and advocates re-
forms, not through recklessness and revolution,
but by the natural agencies of early nurture and
advancing education. And her impressive obser-
vations on the necessity that exists for a pro-
nounced declaration of Spiritualists on other mat-
ters, vital to society and progress, deserve very se-
rious attention from all who have the real good
of the cause at heart, and do not dream of turning it
in some secret way into the channel of private
profit and advantage. Let there be no hesitancy
whatever on the part of true and pure Spiritualists
to proclaim their religion as it is, and to divest
it of any ill reputation which selfish and inco-
siderate persons may have given it.

Work of our Subscribers.

Our old patrons have sent the following new
subscribers for the *Banner of Light* since our
last issue:—A. E. Carpenter, ten; A. Deming, one;
L. N. Plimney, one; G. M. Blowers, one; D. D.
Johnson, one; Henry Wagner, one; E. G. Rocaf,
one; D. T. Sherman, two; Sam'l L. Kerr, one; E.
J. Durant, one; Mrs. A. Burr, one; G. W. Jones,
one; A. W. Mendum, one; J. J. Folts, two; J. B.
Fassett, one; F. Holcomb, one; J. C. Malthaner,
one; H. N. Lewis, one; John Seaver, three; J. P.
Leland, one; J. H. Nixon, one; James K. Belk,
one; W. Chase, one; B. D. Boardman, one; J.
Porter McWain, one; Bourne Spooner, one; I. P.
Greenleaf, one; J. B. Breed, one; Z. Brundage,
one; Francis Washburn, one; L. V. Cobb, one;
Austin E. Simmons, one.

The Davenport Brothers intend to visit California soon.

The Miraculous.

The writer from whom we have made such lib-
eral quotations, out of the pages of the *Monthly
Religious (Unitarian) Magazine*, has an article in
continuation of his general theme in the July
number of that publication, which presents still
further points worthy of our attention and that of
our readers. He proceeds with remarking that,
"because for us human beings science, or philoso-
phy, or learning, or all of them combined, are
only a lamp of knowledge. It happens that things
are out of sight or in it, and seem great or seem
small, not because of what they are in them-
selves, as because of the light by which they are
looked at." Hence the strange variety of opin-
ions on the subject of miracles. Man might well
consider himself the subject of marvelous experi-
ences. Living souls, we have been created in the
spirit of the universe, and are therefore suscep-
tible of its disclosures. "And if"—he adds—
"we have no great or common experience of
them, in these days of dullness and flesh and
mortality, we are yet none the less certain of hav-
ing them hereafter, when seraphs shall be on the
wing about us."

In respect to outward objects and the surround-
ing world a man appears to be quick enough in
his observation; but as to his make, it is about
the last thing thought of. "So wonderfully am I
made, that I do not know myself, nor understand
myself. And the construction of my body is
known to me through discoveries which are only
very recent, notwithstanding that the nature of
the human body was a matter of great and vital
concern to millions of men, in many past ages.
And the more there is known about it, manifestly
the more there is to learn; not perhaps as regards
its composition, but as to its relationships by
electricity and magnetism to the atmosphere, and,
it may be, to the sun and moon and planets. For
indeed we are not simply denizens of this earth,
but we are creatures of the universe, borne about
by a planet which is one of many sisters; the
whole family of which are related in every direc-
tion infinitely."

"A man can hear only what his ears will let
him hear. Over our heads may be made the mu-
sic of the spheres, though inaudibly to us; and
yet it might be distinctly perceptible perhaps
were our hearing a little quickened, or were the
reporting power of the air, or the ether, a little
intensified. This is really credible. And really,
by analogy, which is largely what we all of us
think by, the ongoings of the universe hint to all
persons who are not mere arithmeticians or logi-
cians, that we are concerned with laws which
science has never yet detected, and which, per-
haps, by their nature transcend its methods. And
therefore anything which might be called a mir-
acle, instead of being treated defiantly, should, as
perhaps being spiritually 'a sign,' be as welcome
at least as the news of another asteroid, or of
some affinity among salts just freshly detected."

"For we human beings, though native to 'the
heavens and the earth, which are now,' are yet
now already living within the outskirts of 'a
city which hath foundations, whose builder and
maker is God.' And so, certainly, until the last
man shall have been gathered into the bosom of
eternity, miracles, marvels, wonders will be dear
to the human race as proofs presumptively that
men are of more than fleshly make, and as
'signs,' perhaps even vouchsafed to them, of there
being another world than this in which we live,
and have to die."

"Human beings are spirits held in clay; and
though that clay indeed be vitalized by the lungs
and the heart, it is yet porous and pervious to
forces which sweep round the world, or which
stream from pole to pole, such as electricity and
magnetism. And there is also the odic force.
And concurrently with these forces, only so lately
known of, though now so positively ascertain-
ed, it would seem as though there might be other
powers, higher and still more occult than they."
* * * "Think of the electric telegraph, as to what
it is in itself, and as to the way in which it works;
and under the best information consider what
man is as to body and spirit; and then many
strange marvels will seem indeed to be transcen-
dent, but not therefore unnatural nor incredible,
such as prophetic dreams, sudden persuasions as
to far distant occurrences, the experiences of sec-
ond sight, an occasional apparition even, and
deep, true impressions received unaccountably,
and as though from some whispering spirit. Elec-
tricity seems to be, in common language, more
than the half of the distance from matter to spirit.
And it is conceivable, and it would seem even to
be highly probable, that as electricity coexists
with gravitation, so there may also be forces in
the universe, transcending electricity, and nearly
akin even to spirit itself. And with these powers,
probably, we mortals are concerned more or less,
as we are with magnetism or with the oxygen of
the atmosphere."

"It is a common conceit that between matter
and spirit there is such a gulf of separation as
that the possibility of anything spiritual in this
world may rightly be denied at once, whether it
be as regards angels, or devils, or apparitions, or
the Holy Spirit, the Comforter; and this notion is
common even with some mere Scripturists; and
yet, surely, there is nothing like it in the Scrip-
tures. The laws of the material world act togeth-
er, like those of the human body; and they con-
nect together in such a way, the lower with the
higher, as to suggest spirit itself as the end, if
that may be called an end which is a beginning,
connected with immortality. In the human body
what diverse laws do by some means communi-
cate with one another; as the chemical with the
dynamic, and these again with other laws, such
as those of gravitation and electricity! Spirit un-
able to touch or affect matter under any condi-
tions—what nonsense! For, in the body of a man,
laws, hard to distinguish from spirit, are assem-
bled together, and blend, as it were, into one
spirit-like force which is called vitality."

"That a spirit cannot do anything for men to
know of, and cannot give 'a sign,' seems to most
persons to be absolutely certain, because, as they
think, spirit cannot possibly touch, nor handle,
nor know of matter; and yet they believe that
they, individually, are body and spirit united.
They cannot tell how anger clenches for a man
his fist, nor how their own thoughts become words;
and yet they are certain that spirit can never af-
fect matter in any way; and they are certain of
this, notwithstanding that they do not even know
what a spirit may be. And yet, actually, by its
immortal nature, a spirit may have endless apti-
tudes and appliances, and powers of self-adjust-
ment."

"Oh, that infesting, nonsensical notion of there
being a sharp line of demarcation between matter
and spirit, in consequence of which in the uni-
verse, somewhere or other, there is non-inter-
course! And if really there were such a line, man
would not be concerned with it; for if man be
clay, he is also spirit with all its properties, some
of which certainly are active with him, though
others may be dormant. Under God, this uni-
verse is a living whole, dust and stars alike in-
cluded, and from coral insects up to 'the seven
Spirits which are before his throne.'"

Declaration of Principles.

As many of our readers may not have pre-
served the Declaration of Principles put forth by
the Spiritualists of the United States at a Con-
vention held at Plymouth, Mass., in 1859, we print
them in this issue of the *Banner*, as a matter of
reference if not of instruction. It will be recol-
lected by those who were fortunate enough to be
there that this Convention was very fully attend-
ed—even delegates from Texas were present—and
that the prominent dailies of New York and
Boston reported the proceedings impartially and
well, a fact much more creditable to them than
now. H. F. Gardner, M. D., of Boston, was
appointed President; Rev. J. S. Loveland, Henry
C. Wright, Benjamin P. Shillaber, (the well-
known author,) and Hon. J. M. Kinney, Vice Pres-
idents; A. B. Child, G. Johnson, and B. H. Cran-
don, Secretaries.

The Convention, in defining its position, took a
very bold, independent stand, for which they are
to be commended even at this late day; one or
two points of which we call especial attention
to in this connection, namely, that "while we
undertake not to define Spiritualism in all its
details, we yet agree in affirming that its grand
practical aim is, the quickening and unfolding of
the spiritual or divine nature in man, to the end that
the animal and selfish nature shall be overcome, and all
evil and disorderly affections rooted out—in other
words, that the 'works of the flesh' may be sup-
planted in each individual by the 'fruits of the
spirit,' and thus mankind become a Brotherhood,
and God's will be done on earth as it is done in
the heavens. Hence we, most emphatically de-
clare that no theory or practice which tends to
abrogate moral distinctions, to weaken the sense
of personal responsibility, or to give a loose rein
to animal desire, by whomsoever taught or received,
can with any propriety be considered a part of
Spiritualism." These sentiments every true Spiritu-
alist will heartily endorse; and although ten
years have elapsed since they were first promul-
gated, yet they should be kept uppermost in all
hearts, to the end that the world may fully un-
derstand the cardinal principles upon which Spiritu-
alism is based.

Carpenter's Spiritualist Picnic.

This picnic, held in Harmony Grove, South
Framingham, Friday, July 16th, under the man-
agement of A. E. Carpenter, was a very enjoyable
occasion to the goodly number who attended.
The cloudy appearance of the weather in the
early morning was rather forbidding, and doubt-
less kept away many who would otherwise have
been present; but by the time the excursion train
from Boston reached the grounds the clouds had
disappeared, while a cool breeze from the lake
rendered the atmosphere delightful, much to the
gratification of the dancers, who heartily partici-
pated in their favorite amusement. The younger
portion of the company kept the swings—with
which the grove is liberally provided—in constant
rotation.

The forenoon was passed in social converse and
the usual recreations on such occasions, when,
after the "well filled baskets" had been relieved
of their contents, the majority of the company
assembled around the speakers' stand. Prof.
William Denton gave the principal discourse,
which was listened to with marked attention.
His comparisons of the beauties of Spiritualism,
the religion of Nature, with the absurdities of so-
called Christianity, were keenly relished by his
auditors. Several other speakers added to the
intellectual feast. Mrs. Agnes M. Davis and Dr.
H. B. Storer presented the claims of the Massa-
chusetts State Association of Spiritualists, and
obtained quite a number of subscriptions to aid
the Association in its work.

An Acknowledgment.

The editor-in-chief of the *American Spiritualist*
has our sincere thanks for his kindly notice of our
efforts to furnish the readers of the *Banner of
Light* with as excellent a paper as possible. Such
has been our aim from the first, nor have we
knowingly omitted to improve every opportunity
offered by increasing patronage to make our jour-
nal still more acceptable to our readers and
friends. It is our intention to take good care
that the patrons and supporters of the *Banner* re-
ceive the full value of their subscription, if, as
the rule runs, industry, energy, and faithful
devotion to their interests avail. At the present
time, the *Banner of Light* circulates in all quar-
ters of the civilized world, and we have the assur-
ance of our spirit friends that it is already wield-
ing an immeasurable influence in shaping and
directing public sentiment and opinion in refer-
ence to the life beyond the tomb. It is our hum-
ble and earnest prayer that this indeed be so;
and we invoke the Divine Presence to preserve
us in health and strength until Spiritualism, the
noblest, purest and most exalted religion ever
granted to man, resides and actively works in
every human soul for its redemption and perfect
salvation.

Prof. S. B. Brittan Again Afflicted.

We are grieved to learn of the loss of the second
daughter of Prof. Brittan, at his residence in New-
ark, N. J., at the mature age of twenty-seven
years. Our friend and co-worker has before been
summoned to part with his dear ones in the form,
but he has with him continually the consoling
consciousness that the separation is but to the
outward sight, the departed ones holding far closer
and sweeter companionship with him than even
when in the flesh. Prof. Brittan will have the
tender sympathy of all who know him and his
worth throughout our extended country.

Movements of Lecturers and Mediums.

Mrs. Mary M. Wood is engaged to speak in
Windsor, Conn., Aug. 22d and 29th. A Grove
Meeting is to be held on one of the above days.
Mrs. W. speaks in Pierpont Grove, Sunday,
Aug. 8th.

Mrs. A. P. Brown will lecture at East Charles-
town, Vt., Saturday evening, July 31st and Sun-
day, August 1st; also at Glover, Vt., Sunday,
August 8th.

Dr. J. R. Newton.

It will be seen by an announcement in another
column, that Dr. J. R. Newton is to close his of-
fice in this city on Saturday, August 14th; and on
the 11th of September he opens one at the Plan-
ter's Hotel, Leavenworth, Kansas. The afflicted
in this city and vicinity who wish to secure the
services of this renowned healer, will govern
themselves accordingly.

The Lyceum Concert.

The next monthly Concert by the Boston Ly-
ceum will be given Sunday evening, August 1st.
These entertainments are well worth attending.
The proceeds go toward sustaining the Lyceum
pecuniarily.

OUR FREE CIRCLES.—There will be no public
circles at this office during the warm season.
They will be resumed on or about the first of
September next.

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Important to Consumptives and Invalids.

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UNLOVED, HEART-BREK-
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A BOOK FOR
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ster crime of this age are withering, and will go far toward changing the current of the thought of the century upon matters additional, social and domestic, for a

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 "tionist," "Marriage and Parentage."
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 stage 4 cents.

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Message Department.

Each Message in this department of the BANNER OF LIGHT was spoken by the Spirit whose name it bears, through the instrumentality of Mrs. J. H. Conant.

These Messages indicate that spirits carry with them the characteristics of their earthly life, and that they are not in any way changed by the process of disembodiment. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive.—So more.

The Banner of Light Free Circles.

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

Mrs. CONANT receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock p. m. She gives no private sittings.

Donations of Flowers.

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

Invocation.

Our Father, for a moment would we be folded about with a consciousness of thy presence, that we may commune with thee; that we may talk with thee through the shadows of time; that we may lay our offerings upon thine altar and know that thy blessing rests upon them. Oh our Father, we need not tell thee that we bring the offerings of the hearts of thy children to thee. They are prayers and praises; they are hopes and fears. There are doubts ever, and these are the dark shadows that fill across their human pathway and make them fear that thou dost sometimes stand apart from them. We pray thee, our Father, to remove from thy children in mortal all doubt of thy love, all fear of thee, and substitute for doubt and fear a holy trust combined with love. May they know that to love thee is to love all that thou hast made, and so serve thee is to serve, to the best of their ability, all that thou hast made. And to understand thee is to understand the Scriptures of the spirit-world that thou hast opened for their instruction. Our Father, we thank thee for this handsome day. It has come with its glad life to bless thy children in mortal. The skies shed their beauty, and human hearts respond thereto. We praise thee for all that thy spirit holds in its embrace, for all the thoughts, for all the aspirations, for all the emotions within the embrace of this day, our Father, we praise thee. And looking back through the shadows of olden time, those that have afflicted our souls; those that have caused us to tremble; those that have come between ourselves and thee, even for these we praise thee, for they teach us to know thee, perhaps, better than we otherwise could. All past things minister to our need. All the present is ours for good; and thy limitless future, we believe, is ours also. Oh, grant that we may always seek to do thy will, in the future; to worship thee, not in accordance with our own desires in the external, but in accordance with the desires of our inner lives, and that holier and diviner power which we all possess. Our Father, we pray thee send ministering angels to those who are sick, to those who languish on beds of disease and pain. Oh, send that ministering spirit to wipe away their tears, to soothe their pain, to speak words of cheer and comfort to their souls. And if it may be, let the angel pour balm of healing power upon them and restore them again to life; but if it cannot be, then give them peace and satisfaction concerning the other life. Open to their spiritual vision that which is beyond, and take away all fear of death. Our Father, bless those who mourn; comfort those who are in despair; and guide all souls that are in darkness of any kind, out of that darkness into light. Make us strong in the way of our duty, and when it is plain to us, place within our hands, oh Lord, the battle-axe of truth, and command us to go forward, and we obey thee, for thine is the kingdom and the power and the glory to-day, as it ever has been, and ever will be. Amen. June 7.

Questions and Answers.

CONTROLLING SPIRIT.—I am now ready to consider your propositions.

Ques.—Can you inform us whether our earth has ever been inhabited by a different order of beings from those at present occupying it? If so, did they correspond in structure to the mammoth bones of animals sometimes discovered?

Ans.—The intellectual portion of the earth's productions has not always been what it is at the present time. But the present is a distinct outgrowth of the past. Races have indeed been come extinct upon the earth, so far as their form and physical characteristics are concerned. But we have no record, on the earth or in the spirit-world, to show that the earth was ever inhabited by a class of intelligences distinctly separate from the intelligences that inhabit it at the present time. All matter, as it progresses, becomes more and more refined. The matter composing the form human is far more refined than that which composed the form human thousands of years ago. And yet it was the root of the same matter which you have to-day—through which your spirits find expression to-day. Matter changes by virtue of spirit. Spirit passing through matter changes it, unfolds it, it becomes it. It becomes it more refined at each revolution of spirit, till it would seem after a while, that the original was entirely lost. But as nothing is absolutely lost, the original is not lost. It has been used by the lower in perfecting the higher. All lower forms of matter are made use of to elaborate the higher forms. You have demonstration of that fact in all the various changes pertaining to physical human life. In looking through the telescope of science we find that all matter progresses in globules or circles, consequently, in a certain sense, it repeats itself, and as a consequence, also, it cannot lose anything of itself in progression. Every single atom, from the smallest monad to the latest world, is made use of in perfecting the whole—the universe. Those races of animals that have long since been extinct, whose bones geologists find here and there, are not lost. They have given their forms, or Nature rather has taken their forms, to elaborate still higher and more refined forms. Nature never makes a call upon any one of her children, without the child must of necessity answer the demand. And Nature never loses sight of any one of us. The form does not constitute the individual. It is only the instrument upon which the individual plays, or expresses itself.

Q.—Does the spirit-world, as pictured or described by A. J. Davis, in his work entitled, "A Stellar Key to the Summer-Land," give a correct idea of the spirit-world? And if so, does it not conflict with the descriptions given by Prof. Hare and many others?

A.—I have no knowledge of a spirit-world that is separate and distinct from the material world. I know that there are an infinite number of spirit-worlds, not only one, but the number is infinite, as the author is infinite. The spirit-world, to me, is not a locality in some far-off zone. It is here. You are all in the spirit-world to-day, just as much as you ever will be. The casting off of the human shell does not usher you into the spirit-world. By no means. You labor under a great mistake in thinking so. Since you are spirits now as much as you ever will be, can you exist outside of the spirit-world? Certainly not. It would be poor philosophy to so determine. We have always told you that spirit and matter were one and inseparable, and that the action of one depended upon the action of the other, and because you are surrounded on every hand by matter, all its varied forms, you are not to suppose that there is no spirit-world there; that these forms of matter are not attached to spirit, you must not determine, because if they were not they could not exist a single instant. This table, if it did not exist in the spirit-world, could not exist at all. The law of attraction would cease to act. The particles would separate and the table would be no more. It is high time that your false notions with regard to the spirit-world were dispelled; for as you must all sooner or later know the truth for yourselves individually, the sooner you get glimpses, at least, of it, the better it will be for you. I know many spirits when entering the so-called spirit-world, or when becoming disengaged

from the physical body, after the separation has been complete, that have declared that the change had not come to them. They were not in the spirit-world. "But why not?" say their friends. "You see us; we are with you; you are one with us. Why don't you believe you are in the spirit-world?" "Oh, because it is so much like the earth-life, it cannot be possible that this is the spirit-world. Why, here are articles of furniture; here are trees, mountains, valleys, rivers, lakes, oceans. Everything that I was wont to behold in earth-life I behold here." And their old ideas of the spirit-world cling so closely to them, and have become so incorporated into their inner lives, that it is exceedingly hard to make them understand the truth. Now it is easier to understand it here before you cast off the mortal body, than it will be to understand it after you have cast it off.

Q.—Are the temples, houses and other buildings described as existing in the spirit-world, the product of the labor of spirits there, as the buildings in this world are the product of labor of men? If not, who built them, and how were they built?

A.—There are temples, there are various dwelling-places. All that spirit intelligence has need of or can devise, in art, science and philosophy, is found here, and that which you have is but an offshoot of what we have. A large class of spirits dwell here, directly upon the earth's surface, influencing minds that they are able to influence, working through those minds, projecting their ideas through them, inspiring them to all that they shall do here in the earth-life. This is the spirit-world to that class of spirits. There are others who dwell in a higher strata of atmospheric and spiritual life, in a more refined state, and they shed their thoughts down upon those who are beneath them in intelligence, but all are connected; the higher receive from the lower, the lower from the higher, and all the different gradations of mind and matter are inseparably connected. "You know very well how it is with you here in the earth-life. Mind is capable of acting upon matter. This is a demonstrated fact. You receive the thoughts of your friend sometimes before they are hardly well formed in his own mind. What does that mean? It means that all mind is connected, and if all mind is connected, all matter is also. There is one essence in all life, of matter and spirit; and if mind enjoys itself, finds its heaven in building temples here, in outworking beautiful ideas upon canvas, in perfecting all the arts here, why not after the change called death? What is it that performs the labor before the change? Is it the body? No, that is impossible. Then it must be the spirit. Then does the spirit pass suddenly out of all that it loved, that it enjoyed in the body? Does a sudden, a radical change come over it at death? No. Then it builds its temple still. It is, to all intents and purposes, the same after death as before, only it has lost the outside instrument through which it expressed itself.

Q.—Is there any ground for the theory that the human body passes through a crisis once in seven years? Are sickness or death more apt to occur at those periods?

A.—There are certain diseases that come and go periodically, but I do not understand that the physical is any more liable to disease once in seven years, or once in seven days, than at any other time. I know that there is a certain theory to that effect, but I have no faith in it, because I have seen nothing in my observations to make me believe it true.

Q.—At some future time will political peace and liberty prevail among all the inhabitants of the earth?

A.—That is certainly a something to be hoped for, and a certain class of intelligences firmly believe that such a time will come. But for my own part I do not see, except in a far distant future, any such blessed state. Since the earth is inhabited by races who by virtue of climatic influences are thoroughly dissimilar, so far as outward expression goes, to each other, it would be very unwise to expect that there will be political or religious harmony existing between them. The conditions which we find existing upon the different portions of the earth determine concerning the different forms of religion and politics. Southern soil, southern skies, southern vegetation favor despotism. It is just as indigenous to the climate as any of its fruits. It comes as a natural sequence. If the time ever arrives when all portions of the earth are, so far as climate is concerned, similar, when there is no more, then the whole body is pervaded with the electrical force. There is an entire absence of the magnetic, and the spirit cannot hold connection with the body after all the magnetic force has retired. The spirit passes out of the body. When the last particle of magnetic force goes the spirit goes with it, and not till then. Sometimes when you call a person dead, when you say the body has parted with the spirit, it is not always so. There may be an appearance of death, when the spirit may be strongly attached to the body still. But after the last magnetic life is gone, then the electrical force is predominant, and the work of change commences at once. It is, under natural circumstances, not at all painful. It is quite unlike what you have conceived it to be. But when the change comes in consequence of violence to any part, or in consequence of violent disease which is not in the order of nature, then there is pain attendant upon the disease. But when death comes naturally, as it should, did you all live in accordance with Nature's laws, there would be no pain. The passage would be easy and pleasant, attended with no fear, but with a certain joy that freedom only can bestow upon the spirit.

Q.—How long does the separation take?

A.—That depends upon the natural magnetic vitality of the individual, or in other words, upon their tenacity to physical life.

Q.—Is the spirit clad in garments?

A.—Certainly it is.

Q.—When Elijah was translated, did he go up in a spiritual or physical body?

A.—Not in a physical body.

Q.—The assumption is that he went up bodily.

A.—There are a great many foolish statements made that are entirely at variance with science.

Q.—Your definition goes against the scriptural idea.

A.—I go against the usual belief with regard to that manifestation certainly. The scriptures tell us that when two contending armies were at war, one Joshua commanded the sun to stand still, and it obeyed him. Many Christians believe it was the sun of the solar system he commanded to stand still, when in reality it was only the banner-bearer upon which the sun was represented. He commanded him to stand still, and the banner-bearer obeyed him, not the sun by any means.

June 7.

Edward J. Nickerson.

Good-day, sir. [How do you do?] Well, I hardly know, but I suppose I am well.

Well, general, you may register me as Edward J. Nickerson, of Brewster, private in the 58th Mass., Company A. Died at Danville, one of the prettiest places that you ever saw—that is to say, if you didn't take into consideration the place where you died, the building. Will find my name on the record at the State House. I suppose they are fitting out those things up there.

Q.—I don't know, though. Well, I've traveled and here to see if I couldn't get a sort of a foothold on the earth again. Not that I want to come back, by any means, to stay, but I would like to have the folks know all about how I am situated, and I'd like to have 'em know that our life is not the shadowy one they have supposed it to be. In a word, I would like to have 'em know I am alive, not dead at all. I am dead according to the usual idea, you know, but then it seems queer to a spirit that is conscious of being alive, to be spoken of by their friends as dead all the while, because the very thought shuts us out, you know, from our friends. When they once consider us dead, that is equivalent to being so—to cut ourselves off.

Q.—I feel as if I should like to see you.

A.—I feel as if I should like to see you. [What do you want to see me for?] I don't know, but I feel as if I should like to see you.

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A.—I feel as if I should like to see you. [What do you want to see me for?] I don't know, but I feel as if I should like to see you.

as a cousin of mine said to me. Said I, "Well Jim, how do you feel here?" "Well," says he, "I feel as if I was roosting on the North Pole." That's an expression familiar to him when he was here on the earth. "Jim," says I, "what makes you feel so?" "Oh, I don't know. The nearer I get to the folks, the further off they put me. And what do you suppose they said?" I got near enough to hear what they said at my funeral. They had a funeral service for me, though my body wasn't found. Well, they had me in the arms of the Saviour, and I ain't seen him at all. I felt like a baby. I tell you their ideas of us show us clear out in the cold. I don't like it. I am a Cape Codder, you know, and Cape Codders are kind of clannish—don't like to be separated any more after death than they did before. Well, book me for a wish to have my friends think of me as a little closer to 'em, and as putting in a pretty strong protest against their thinking of me as dead, and ask them, for me, if they will give me a chance to talk—communicate as I do here, in some sort of way—I don't know how; find some one of these people, any one that's good, and give me a chance to talk. Don't forget, will you, my company and regiment—be it—because that's the way I shall be known. And if you want any further evidence, I suppose Uncle Sam has my name on the rolls. [Your age?] Twenty-three. June 7.

Elizabeth McKean.

What is it that you want of me, sir? [I have not called you, to my knowledge.] My name was McKean—Elizabeth McKean, from Derry, N. H. [Ah! you have come to explain the case of Betsey Brown. We have had a letter stating that there was no record of her having lived in Derry.] Well, she says it is very possible they may have her name Elizabeth, but she was christened Betsey, and she lived about half a mile from Brickett's Corner, northeast of Brickett's Corner. I knew her well. I lived there upwards of sixty-five years, and I knew almost everybody in the place. My maiden name was Ordway. The name is Elizabeth—Eliza, they called me generally. That is better, I suppose. I knew her well; and if they take pains they will find I know that I lived there, and that she lived there, too. I lived myself about a mile from the corner, perhaps a mile and a quarter—I think about a mile. Good-day, sir. June 7.

Mrs. Sally Endicott.

Say that Mrs. Sally Endicott, of Salem, sends her blessing to her friends, and rejoices in the knowledge of the truth of the faith that was so dear to her here. I have been a long time trying to come, and thank God I have come at last. June 7.

Seance conducted by Theodore Parker; letters answered by Josephine Carlton.

Invocation.

Oh Father, Son, and Holy Spirit, we pray thee to baptize us in the river with dews of truth from the kingdom of thy light, and to wash away our sins, and restore us from all our errors. We are surrounded by the darkness of ignorance, and from it, oh Lord, deliver us. Lead us by the right hand of thy power out of the night, and crown us with the light of the morning. Give us strength to minister unto those who are weaker than ourselves. Give us wisdom for those who call upon us who have need. Give us that divine charity that never faileth with thee. Give us that holy benevolence that should ever find a place in the hearts of thy children. Give us all those things of which we have need, and if we ask for aught we do not need, oh Lord, if we need wisdom withhold, chastise us, oh Lord, if we need chastisement, and teach us thy way, even though it be with many stripes. Let our experience come to us, though it be dearly bought, day by day, hour by hour. Our Father, our Saviour, our God and our friend, we praise thee for all thou hast bestowed upon us. We stretch out our arms in our weakness, asking for thy strength, and we know thou wilt bestow it upon us. When our faith is weak, we ask that thou wilt strengthen it, and we feel sure that thou wilt. It hath pleased thee in the order of nature that we return again to earth, to minister unto the needs of those who remain. Oh Lord, for this we thank thee; and may we overcome all caste, all distinctions of creed, all differences of opinion, all that go to make up those lines of demarcation between philosophy and religion here in the earth-life. Guide us, finally, to the light of truth, the best wisdom. Crown us, oh Lord, with humility. Give us that love that cometh down from the Great Spirit of love, and cause us to shed it wherever we go. For thine is the kingdom, and the power, and the glory, forever. Amen. June 8.

Questions and Answers.

Ques.—I have been searching and investigating this Spiritual Philosophy for nearly twenty years; have taken the Banner of Light at various times and places, obtained subscribers for the same, feeling that before time I would get some many and very dear friends, one of whom passed away two years ago, with a promise to me that if it was possible he would return and give me some test by which I could recognize him; and as he knew Mrs. Conant personally, the test might possibly come through her mediumship; but I get nothing, either from him or any other friend. Now the question is, (and it is asked by thousands)—I only ask to have it answered philosophically—why I get no message, while every paper is replete with messages that we know nothing of.

Ans.—Christ came to save that which had need of salvation, or, as the record hath it, he came to seek and to save that which was lost. The object of these seances is not to convince those who are already convinced; it is not to give proof to those who have already more than they can tell of it. The object is to bring to light those who remain in spiritual darkness for a long time, did the light not come to them from this source. Seven out of every ten of all the messages that are received at this place, go to those who have little knowledge of the spiritual phenomena. Consequently they are silent upon the subject when they receive their messages. But the work is accomplished, the seed is sown, and the harvest is just as sure to come as is the harvest to the husbandman here in vegetative life. The spirit-world is constantly in receipt of urgent desires on the part of friends here, for their friends in spirit to return through this avenue. But since, should their cases be considered and spiritually attended to, others who have the same need would be shut out for a time, it is deemed the better course to let those who are not hungry remain without the loaf. Those whose spiritual gardens are already blooming with flowers and green with leaves—the angel passes over them with a silent blessing, and stops only upon those desert places where the earth is ready for seed, and where none has been sown. It would be well for your correspondent to address a note to the spirit in question, seal it satisfactorily, and send it to this place, and see what will come of it. In all probability some answer will be given.

Q.—If the Indian is hereafter to enjoy his hunting-grounds, will there not be something for him to hunt? and does not this involve suffering, and even death? The idea of suffering and death, in such a sense and in such a condition or state, is revolting to my mind. Are these statements to be taken literally or figuratively? Will you enlighten?

A.—They are not figurative expressions. By no means. We mean that they shall be literally understood. When the Indian tells you that he has hunting-grounds in the spirit-land he tells you what is true. If he has hunting grounds, that presupposes that he has something to hunt. That, also, is true. That there is death in the spirit-land is equally true. But what is death? It is only change. Flowers change their forms for better ones. The morning sun and the evening shade, though coming from the same source, differ, and no two rays of light issue from the same source exactly alike. There is a difference in the form and in the action of all things at all times. Nature never makes two precisely alike. Death is vested in sable garments with you. But not so with the disembodied spirit; standing apart from death, and viewing it from the philosophical standpoint, we find it bereft of all shades, and clothed with light. Forms change, old things pass away. All things are perpetually being resurrected. Not only is it here with you in this life, but it continues so to be in the future life, and I doubt not it will so continue throughout the endless future. June 8.

John Randolph.

Life is a problem which it would be hard to solve, or very difficult indeed. The life that belongs to any one of us especially would be very hard also to solve; very difficult to tell the ways and wherefores of all our outgoings and incomings.

One who tells me that he has always felt an interest in my character as an individual, wishes to know if, in my new state of life, can clearly understand the ways and wherefores of some of my strange proceedings here. Well, I don't know that I had any such strange proceedings. I don't know to what he refers. I was not like anybody else, and I don't know but we may all say—the same thing. To be called upon to return and make a statement why you did this or that, or why you did not do this or that in this earthly life, is very easy to call for, but it is not so easy to answer. I see in this present spiritual life that we are all acted upon by forces outside of ourselves, over which we have not the slightest control. Now, in order to analyze ourselves and all our acts, we have not only to go through our sphere of self, but to go to great ways beyond it—a very great way. Now say to Mr. Israel Andrews, from John Randolph of Roanoke—that is my name—that I cannot give him a satisfactory answer, though I were to stay here on the earth and endeavor to do it for the next half century. I lived my life here; I died my death; I am resurrected in spirit, and I live still, and I am the same, to all intents and purposes, so far as the essence goes, but I shed my old characteristics continually—am taking on new and shedding the old—and why I do this it is impossible to say.

Another question he asked. It was this: Tell me what became of the book you wrote some five years prior to your death. I never wrote such a book, consequently cannot tell anything about it. Don't know what he refers. I never wrote anything like that.

If my coming here to-day proves to him that there is a life after this has passed away from our grasp, then it is possible I shall accomplish much by coming. He has not much faith in a future state of existence—has been nurtured in infidelity to all such, what he is pleased to call, religious notions. But by some strange fancy, so he says, he has lately been very much exercised with regard to the Spiritual Philosophy. Well, he couldn't be exercised upon a better thing. I am sorry he has not pitched upon some spirit that could answer his purpose better than myself. Better try again. Good-day. June 8.

Johnnie Joice.

How do you do, Mr. White? [Is this Johnnie?] Yes, sir, I come, sir, to see if you are ready to publish the name of my murderer, with all the circumstances attending the case. I am ready to give it, providing you are ready to publish it. [I cannot promise to publish it till I see what the message is.] Pretty sharp thing. [I should want the material evidence before I could publish it.] That you cannot have, sir. [Then I don't see that we can publish it, but you can give it here, if you choose.] No, sir, not without you promise to publish it. [That would be giving a promise in the dark. You know that would be indiscreet, unwise. Suppose some one were to come and say to me, "Will you promise to do what I ask you to do, and having gained my promise should ask me to commit a murder. Should I have been wise in promising?" No, sir. [Then do not ask me to do anything in the dark.] Well, sir, I cannot bring the proof, only through giving the name and all the circumstances. [You can give those any time you please.] But, sir, don't you see, by giving it here I only publish it in one way, and a very poor way. [It will be on record.] Yes, sir, but that won't avail me anything, you know. [It may.] No, sir, I think not. I tell you plainly there is a very large chance for a contest whenever the name is given, because there is money on the other side to fight it. [But we have not the money to contest it with.] Though we have no fear of publishing what we believe to be true, yet we have not the money to meet such expenses. It is people of means that the public fear to attack. You know how many, instead of principle, to a great extent. Yes, sir, I am very sorry for it.

One of the parties that was rather involved in it, and would have been made a serious sufferer without real justice, has recently passed away, about three days ago, in a foreign country. That removes all obstacles. That was one of the greatest obstacles in the way of giving all the facts in the case. I've been withheld from doing it all the while, because I would injure this party. They belonged to a poor family, and they really were not to blame. They had nothing to do with it, only they were knowing to it, and did not make it public, because they were afraid to. They did not know what to do, and of course the law would have dealt harshly with them. It would not have taken their ignorance into much consideration. But they are out of reach of human law now, so I have the thing more in my own hands. I have the liberty given me to give the name and all the circumstances. [You can give it whenever you like, but you must let us use our own discretion about publishing it. It might put us in a very critical position.] Well, sir, I don't see as I can give it, then, because it would do no good. I'd be right glad to do it, though; not because I want to be revenged, but because my murderer is really worse off than he would be if he was brought to justice, and makes me very much worse off, too. I am bound within his sphere, as a very great extent, and I can't get away. [Can you give this information to some party privately, so that we can work understandingly?] Well, sir, he can't work understandingly; he has not the power. It wants to be made a public thing before he can have the power. That is the trouble; he can't reach him, you see, because unfortunately he is a little out of reach. But by making this public those who are assisting him to remain where he is would be brought to justice, as well as himself, and he would be obliged then to turn his course this way. But you will clearly see, sir, that it has got to be made public before it can be done. My friend the detective knows all the points in the case, but unfortunately the case is out of his reach. It can't come within his reach, or the reach of anybody else, not till it is made public.

I don't know, perhaps it is right that I should remain bound to him by his magnetic influence, but I can't think it is. I was willing to suffer as long as anybody was going to be made the worse for it that was innocent, but now that is removed I am getting a little restive. [You don't want to draw others into trouble, do you?] No, sir, I don't. I know very well I should not. But then it's quite another thing for me to know it, and for me to make you know it. What I know is not what you know. [You know I want to assist you.] Yes, sir, and I know, also, I should not harm you at all if you should publish every word I might say, because it would be all proved. So you see you would come out the winner, and largely, too. But, as I said before, it is one thing for me to know it and another for you to know it. [Well, you will have to bear with me a while, and be patient.] Yes, sir, I will. [You don't blame me for blaming him, do you?] Certainly not; I am glad to have you come. Well, sir, you think the matter all over, and I'll wait awhile and see what turns up. Good-day, sir. June 8.

William Cheney.

Seems, captain, as though I must feel the wound I had. I got wounded. I am William Cheney, from the 3d New Hampshire. It seems, captain, so real here that I feel as if I must be wounded. [What was your company?] Company I. One of my comrades was a believer in these things. He said we should all have the chance of coming back if we wished. His name was Samuel Richardson; and if he is dead he has not turned up anywhere in my quarters. Maybe he has got back of his own somewhere, but if he is alive still on the earth, I want to hail him if I can. He said these things were true, and I should find it so, and I told him my grandmother used to tell me a story about an old man living in the moon, and I believed it. I rather thought his story would be about like it. He said, "Well, Bill, you come back if you find it's true, won't you, and give us a call?" I said, "Yes, I will," but of course I never expected to. I was in fun, and he was earnest. But I find he was right, and I've been thinking of this while to come back. I said, "What is that other world like?" "Well," he said, "it is like this world, like 'em." He told me about his father's coming back to say to him what he told him about it, and how he lived in a house, and what kind of a house it was, and what he cultivated in his garden, and all about it, and I thought it was the wildest thing that ever was. Well, I haven't seen the old man nor the family. I don't know 'em; but I know it's true, because it's true in my case, and people have houses here

just as much as they do in this world. [Have you built one yet?] Well, I've built a sort of a shanty, like. Aint got much decoration about it yet—sort of a rough cabin, like. When I get more experience, and know better what I want, I shall build a better one, I suppose. Plenty of material here. Don't have to pay so high for it. An old uncle of mine was a brick-maker; had a brick-yard. He was one of the tightest old curmudgeons you ever see—always telling about bricks rising. They was always going to rise. If he had a kiln on hand he was sure to keep it till the market was low; that is to say, till there was a big demand for brick, and then he would draw his in and get a big price for it. I'd like to tell him that his occupation will be gone when he gets on this side. His occupation will be gone, but his competition with brick here—won't be gone. Market is always a floaty thing. I tell you. Needn't anybody go without what they want if they will only take the proper course to get it. There is a proper course to be taken, of course, but everybody can take that course that has a mind to. Aint anybody shut out from having whatever they earn. If you are so infernal lazy you can't earn it, it's another thing. I had a pretty large dislike to lazy folks when I was here, and I don't think I like 'em any better now. Sam told me that he reckoned my occupation would be—because I always said I wished I could do it—he reckoned I would be engaged in laying out farms and improving stock. Well, I don't know—aint got round to it yet. Haven't got so much as a patch cleared. Don't know how it may be, but aint come to it yet, tell him.

Good-day to you, captain. [Is that all you want to say?] Oh, I've got many things to say there would be if I should stay here a year. [Will you give your age?] Twenty-five. [When you passed away?] Well, yes, that's what I mean. It's rather hard for me to talk. I keep feeling this wound. Pretty tough one I had with the piece of the shell. [On the side of the neck?] Yes, right there; took the flesh all off—laid it right back. It was a ragged piece of shell. June 8.

Monsieur Kardec.

Monsieur Kardec, from Paris. I bring you greeting from my home. June 8.

Mary Evangeline Jerrould.

I have but recently passed to the spirit-land, and the weakness that attended my physical life I still feel on returning. I am from New York City. I have been but nine days here. Mary Evangeline Jerrould. Say I am satisfied with all the treatment I received during my sickness. Say that I have met my mother—that is, my own mother—also, my adopted mother. I have met my mother, father, and a half-sister in this spirit-land. I give you the name of Jerrould because that is the one I claim; but my adopted father and mother did not bear that name. Their name was Wigglesworth. Say to the friends I left that I am glad I did

NEW YORK SPECIAL CORRESPONDENCE.

BY MARY F. DAVIS.

EDUCATION FOR GIRLS.

NUMBER II.

An organized movement has recently come to the surface, called "The American Woman's Educational Association." It was set on foot, more than twenty years ago, by Miss Catharine Beecher, and its objects are stated in a series of Resolutions which have been published in the *Banner of Light* and other journals.

The aim of this Association is excellent, so far as one department of woman's education is concerned. "As the nurse of infancy and of the sick, as educator of childhood, and as the chief minister of the family state," she certainly is entitled to a new recognition, and for these kindly offices she needs suitable training; but to call them the "distinctive profession" of woman seems on the one hand to be an assumption, and on the other a restriction of the circle of her activities. A "profession" is not simply a mechanical occupation, but the term represents, or it should represent, thorough discipline of the mental faculties and a preparedness thereby to enter upon a life-work not only useful but remunerative. If the worthy ladies of the Association can so redeem the offices of the wife and mother from their dishonored state as to secure for them that bread-winning, home-building equivalent which rewards the labor of the commonest clodhopper or artisan, they may then dignify these offices by the name of a "profession." But to endow institutions, to teach women to be better housekeepers, wives and mothers, limiting them to the duties thereof as their only "profession" or means of subsistence, and then to do nothing toward making this "profession" remunerative, is simply leaving them in their poverty and dependence, with an added power to discern their misery.

But if the justice long withheld be contemplated for the domestic woman by Miss Beecher, Mrs. Stowe and their friends, we had the advent of their enterprise. And if the training of girls in domestic pursuits will make that justice more speedy and sure, let there be no delay in its inauguration. If a woman devotes all the energies of her being, as many of our mothers have, to the production and rearing of offspring, to hard and wearing household labor, to making comfortable and beautiful the abode, to the ceaseless care in sickness and health of the many into which the household twain has multiplied, to the nameless and numberless offices of tenderness and affection with which the name of mother is entwined in all the sacred memories of home, there is no fortune too great for her to share on equal terms with her companion, no laurel too consecrated for her noble brow. In all the avails of the husband's skill and industry, she, the conservator and the producer, in the highest sense, should be an equal partner.

But, while there are some who might like to make domestic economy their sole study, a majority of American girls would not be content with the advantages offered by schools endowed for that purpose, even though the curriculum comprised the branches of out-door employment suggested by the ladies of the Association, "such as raising fruits and flowers, the culture of silk and cotton, the raising of bees and the superintendence of dairy farms and manufactures." It would be well to establish institutions like Cornell University, with a department of Domestic Economy, one of Horticulture, &c., and, at the same time, with latitude sufficient to give the students a choice in other departments of study if desired. Indeed, it is creditable to our educational umpires that American girls should have to wait for new institutions to be founded of broad and comprehensive scope. Cornell should invite our daughters as well as our sons to share its advantages; so should Michigan University; so should the colleges of our land, richly endowed and equipped as they are by State liberality, the munificent bequests of women as well as men, and the slow accumulations from the rich treasures of Nature and art, of which the years and the centuries have made them the repositories.

Women are called superficial, ignorant, and frivolous. Why should they not be so, with all these rich stores of learning shut away from them and reserved for their brothers and sons? What comparison can be truly instituted between the mental calibre of a daughter who spends three years in the vain attempt to get a "finished education" at a fashionable boarding school, and a son who takes the Baccalaureate degree in one of our old-established Universities, having begun, in the line of solid acquirements, where the girl left off? Nay, it is time that our girls should have an equal chance with our boys for thorough and continuous discipline before we pass judgment upon their comparative abilities and tendencies. Furthermore, it is time that brothers and sisters who are reared and educated together up to a certain age, should be sent out together to attain the additional education which the universities have in store. It is not the highest wisdom to then place them in separate schools. As in the domestic circle, so in the academy; boys are refined, their social faculties are cultivated, and their moral tendencies are strengthened, by the presence and influence of girls; while the latter attain courage and vigor, clearness of mental perception, and proficiency in difficult studies, by means of such association.

Meantime, while the public mind is slowly approaching this view of the subject, we see the thorough awakening which has commenced by the new plans already devised and the new institutions established for woman's training and education. Mrs. L. S. Batchelder has in Boston a training school, where the work talked about by the "Woman's Educational Association" is already begun. She teaches sewing and the use of the machine, and means to have printing, telegraphing, and various other branches of remunerative industry taught to such girls and women as will attend. S. S. Packard, of the New York Business College, generously offers to educate gratuitously any fifty well recommended and worthy young women of limited means, and says that when they have graduated, he will undertake to get them positions. Dr. Dio Lewis did our countrywomen a great service by introducing that admirable system of physical culture which was made a specialty in his school for girls at Lexington, Mass., and has been adopted with great success by Mrs. Handy of Boston, the Misses Bush, of Belvidere, N. J., Vassar College, and many other young ladies' schools and seminaries. Theodore D. Weld, formerly associated with Dr. Lewis, now with Dr. and Mrs. Handy, has given a new and true bias to the mental training of girls by his Socratic method of instruction, aiming "to tempt forth, by pure and appropriate questions, the great thoughts that lie buried in the mental essence," and the rich, ripe years of his useful life, and those of his companion, Angelina, are devoted to promoting that higher culture which will result in nobler womanhood.

Avenues for the professional education of women are opening on every hand, both in this

country and in Europe. New York, Boston and Philadelphia, are now furnished with institutions for their medical instruction. The first one in the world chartered for this purpose was the Women's Medical College of Pennsylvania, and this, at its Sixteenth Annual Commencement, conferred the degree of Doctor of Medicine on ten ladies. The University of Zurich is open to women; and an American lady, a graduate of the Pennsylvania College, has been admitted to attend the lectures at l'Ecole Pratique, Paris, and to all the Paris hospitals. Miss Garrett, the first graduate of an English medical school, after a heroic struggle with the powers that be, is pursuing her vocation with great success. A "Society for the Professional Instruction of Women" was founded in Paris in May, 1862, under the presidency of Madame Lemonnier, with the generous aim of affording to girls without fortune the advantage of a special or technical education. This Institution has been so managed as to reduce the outlay to a mere trifle, while many pupils are admitted gratuitously. The course of study occupies four years. The hours of the forenoon are given to preliminary and general instruction, comprising the elementary branches, drawing, singing, mathematics, and the rudiments of natural history, physics, and chemistry, applied to the useful arts. The afternoons are devoted to the specialties which form the proper object of the Institution, such as dressmaking, wood-engraving, painting on porcelain, and a commercial course, which comprehends the study of modern languages and book-keeping. The school opened with fifteen pupils. In 1864, it numbered one hundred and fifty, and organized a branch Institution; and now the two schools have an attendance of three hundred and fifty members.

In St. Petersburg, courses of lectures on history, philology, mathematics, and the natural sciences will, it is said, be opened next autumn, at the University, for the benefit of women. The establishment of an international periodical is talked of in London, under the patronage of the Crown Princess of Prussia, Queen Victoria's eldest daughter, to be devoted to an interchange of ideas among European women for the promotion of their education in the higher branches, and for the extension of the public employment of woman's talent.

The best that has been said and done abroad, however, does not surpass the noble spirit of adoption shown by the President of the "New York State Eclectic Medical Society," Alexander Wilder, M. D., in his address at the late semi-annual meeting of that body. He said:

"While science, at our college, has been assiduously cultivated, from the first we have practically acknowledged the equal right of every human being to learn and to know that which pertained to the individual welfare. The classes have, each year, been open to students of both sexes, and the degree of this college has been conferred upon ten women as well as upon persons of the other sex. This is not liberality, it is not courtesy even, but simple justice. We are not anxious to blazon the matter abroad; but let those who speak of it be ready to proclaim that from the earliest period in its history our Eclectic College and the Eclectic School of Medicine has made no more distinction between one person and another, than did God himself when he dispensed the bounties of the universe equally to his creatures. Where distinctions exist, and an antipathy is induced to the instruction of women in medical and surgical knowledge, there the spirit of Eclecticism is not supreme. Those who share our common humanity, our household, and our social life, are welcome to participate with us in the acquiring of useful knowledge, and in bearing the labors and responsibilities incident to our mundane life. Whatever vocation any person is fit to pursue, is a right which no Eclectic, no true man will ever venture to gainsay. We revere the question there, and abide the decision of a candid public. It is our purpose to advance; not to emulate to make innovations, but to eagerly desirous to ascertain and obey the truth. The complaint that the labor of women is ill-rewarded is answered by the assertion that it is unskilled and therefore must be cheap. If female servants were educated they would demand higher wages. The same thing is true in every vocation. When we open our higher schools to women, we do our best to obviate this evil. In Russia, France, Switzerland, and England, women are instructed in medicine; and the freest of the nations cannot afford to be behind despotism."

At the June meeting of the "American Institute of Homeopathy" in Boston, a large majority of the members present voted in favor of so amending the constitution as to admit women to full membership, much to the honor of the Association. Oberlin College sent out Lucy Stone and Antoinette Brown, who, though restrained, while students, by sectarian influences, and held back from the full development of their oratorical powers, have since roused the States from Maine to Louisiana, by the sweet music of their eloquence, to a realization of woman's wrongs and the advocacy of her enfranchisement. Antioch has a welcome for our daughters; and Matthew Vassar built on the fair banks of the flowing Hudson a lasting monument to his fame, in the form of an educational institution for girls which should rival the lordly colleges whose gates were shut against women.

That young ladies are equal to all the advantages afforded them in that first-class college, is amply shown by their skill and proficiency, as reported by a lady correspondent of the *New York Times* who attended the last commencement exercises. In gymnastics, and other branches of physical culture, in the sciences and arts, in original literary productions, in modern languages and the classics, they acquitted themselves well, and with the ease, grace and self-possession which indicate mastery of the subject. If there be any fault in the course of study, it is that the dead languages are made a necessary part of it. Says the reporter, "The Greek salutatory flowed in grand intonations from the lips of a fair girl," and again, "Wednesday closed the programme which opened with the *Oratio Salutatoria*, showing that Latin as well as Greek is no stumbling-block to these avowed rivals of Harvard and Yale students." It may be fairly questioned whether, just when some of the first scholars in England and America are showing that the classics should be subordinated to more practical studies, it is wise to fashion Universities for women on the old model, and leave them no choice but to pursue the ancient to the exclusion of modern literature and the sciences which can be applied to every-day life. Whatever else a girl's education is, it should be practical and preparatory to the great work which she is here to do.

More and more is the conviction forced home upon the thoughtful mind that woman needs to be truly educated, not for her sake alone, but because of the important place she holds and is to hold in the world's advancing civilization. If he who provides the home and maintains it needs intelligence and skill, she must be equally equipped who introduces order and beauty, brings unfurnished material into shape and proportion fit for the table, the couch, the wardrobe, and the various apartments of the homestead, and holds the family by the golden ties of affection to the hearthstone. If he who makes the laws and administers the affairs of Government needs to be clothed upon with wisdom, much more should she be thus endowed who, at the very heart of all government and society, sets in motion the springs of

human thought and feeling, and gives the first bias to the souls which afterward constitute the nations. A mighty power is in the hands of woman, not alone to regulate communities and give direction to the affairs of State, though these lesser matters may yet be within her province, but to primarily give society its entire tone and tendency. Hence the attitude of civilization depends upon the status of woman. How blindly has mankind denied her those opportunities for development that are commensurate with her influence! How limited is the vision of those students of social science who do not see that on her enfranchisement and culture depends the well-being of humanity!

Many and encouraging as are the signs of the times, public opinion has yet a deep gulf of prejudice to span before woman can take her appropriate place in the educational sphere. But never in the history of the world was there so great need of her thorough culture. Such advance has been made in intellectual pursuits since the date of the American Revolution, that this seems almost the fruit-bearing period of the centuries, and woman must keep tally with the spirit of the age. Such a lack of acquaintance with the rudiments of learning as is shown in a letter purporting to have been written by the venerated mother of Washington, would no longer be tolerated even among school-girls, to say nothing of "the first families of the land." Unconsciously the progressive minds of the age expect and demand a fine, high culture of the womanly nature. Opportunity should equal this demand.

Interspersed through American society is a strata of noble girlhood and maturity. In all those contemptuous flings at the "girl of the period," "the modern woman," &c., with which some of our current dailies abound, this class knows itself to be misrepresented and maligned. In it may be found the daughters of toil more frequently than of wealth; those who, looking afar off to the advantages which ample means secure in schools like Antioch and Vassar, aspire with all their souls to such advantages. Supreme is their love of learning, and they would fain "rend the rock for secret fountains, and pursue the path of the illimitable wind for mysteries." Shall these noble girls be any longer compelled to give double the time and toil that their brothers do to earning the means necessary to reach their goal? Shall the injustice be continued of paying young men but half the wages of young men, for the same kind and amount of labor, thus making the task of clearing their own pathway to the temple of wisdom doubly long and arduous? Let justice be done to all, and we shall soon see the happy results in a higher type of womanhood and of civilization.

ILLINOIS.

Synoptical Report

OF THE PROCEEDINGS OF THE FOURTH ANNUAL CONVENTION OF THE ILLINOIS STATE ASSOCIATION OF SPIRITUALISTS, HELD IN HAVANA, JUNE 27TH, 28TH, AND 29TH, 1869.

Reported for the Banner of Light.

On Friday evening, June 25th, the Convention assembled, and after conference adjourned till next day.

On Saturday morning, (26th) the Convention was called to order by W. F. Jamieson, Secretary. Dr. H. W. Triver was appointed *pro tem*.

On motion, Dr. James Boggs, Adolph Kretschm and Torralba H. Philbrick were appointed a Committee on Credentials.

Good music was furnished by the Havana choir, after which the Committee on Credentials reported. On motion, voted to accept their report.

After remarks by J. S. Loveland, the Convention adjourned till afternoon.

Afternoon Session.—Convention met at two o'clock. On motion, Dr. James Boggs, Dr. E. C. Dunn and W. F. Jamieson, were appointed a committee on permanent organization, and reported the following mentioned persons as officers of the association for the ensuing year:

President.—James Loveland, Chicago.
Treasurer.—Henry H. Roberts, Mouthmouth.
Trustees.—Adolph Kretschm, Havana; S. J. Avery, Chicago; A. H. Worthen, Warsaw; H. M. Lanphear, Springfield; Mrs. J. R. Robinson, Chicago.

Report of the committee was accepted and adopted. Messrs. Boggs and Steele conducted the President to the chair, where, in a brief and appropriate address, thanked the Convention for the honor thus conferred.

Drs. Boggs and Dunn and W. F. Jamieson were appointed a committee to nominate delegates to the American Association of Spiritualists, which will convene in Buffalo, New York, in August next.

On motion of W. F. Jamieson, the Convention resolved itself into a committee of the whole. Dr. Triver was appointed Chairman, and W. F. Jamieson, Secretary.

Considerable discussion then arose regarding some proposed amendments to the Constitution which were presented by Springfield. The committee on resolutions, after reading the Constitution, also the resolutions presented at Springfield, and remarks were made by J. S. Loveland, James Steele, Dr. Boggs and Dr. Dunn, the general tenor being that an amended constitution was an absolute necessity, though some difference of opinion existed as to whether the proposed resolutions did not cover the ground of an amendment.

J. S. Loveland presented the following resolution: **Resolved,** That in the judgment of this Committee, the resolutions passed at Springfield on the 24th day of October, 1868, and the subsequent meeting of the Illinois State Association of Spiritualists, are no amendments to the constitution of said association.

Adopted.

Remarks were then made by W. F. Jamieson showing the generally defective condition of the present Constitution, and declaring that no amendment was necessary.

J. S. Loveland presented the following resolutions, which were adopted:

Resolved, That the Committee of the Whole recommend to the Convention the appointment of a committee of three persons, to whom the constitution shall be referred for revision, amendment, or such alterations as may be required.

Resolved, That the report of the Committee on Revision be published with the proceedings of this Convention.

Resolved, That the proposed changes be submitted for adoption or rejection to the fifth Annual Convention of the Illinois State Association of Spiritualists.

The Committee then arose. After music by the choir, "Do Good," Convention adjourned to meet Sunday morning at 10 o'clock.

In the evening the Havana Children's Progressive Lyceum gave a fine entertainment, consisting of recitations, songs, tableaux, and the beautiful fairy tale drama of "Cinderella."

Sunday Morning Session.—Convention met at 10 o'clock. J. S. Loveland in the chair. Report of the committee of the whole was received and adopted. On motion, Drs. Dunn, Steele and James Steele were appointed a committee on resolutions.

W. F. Jamieson requested the privilege of addressing the Convention on a "brief history of the Illinois State Association of Spiritualists." Granted.

The speaker then gave an account of the organization since its inception, and also his report as one of the State Missionaries.

The Committee on Resolutions reported the following: **Whereas,** We, as harmonial philosophers, believing in true harmony, and brotherly love toward one another; therefore,

Resolved, That we discontinue the spirit of animosity, of false accusation and contention, and those who indulge in the same are not true representatives of Spiritualism, and its teachings.

Resolved, That this Convention recommend the new spiritualistic *Lyceum*, published by Mrs. Lou H. Kimball, in Chicago, and called by her "Lyceum of the People," as worthy of the liberal support of Spiritualists of this and other States; "The Present Age," published at Kalamazoo, Michigan; "The Rostrum," the only spiritual monthly published in America, the "Banner of Light," and "The American Spiritist."

Resolved, That the prosperity of this country depends upon the proper education, mentally and physically, of the rising generation.

Resolved, That we believe that the Children's Progressive Lyceum system, as conceived and taught by A. J. Davis, to the best advantage, and that we recommend the same, and that we recommend the organization and support of these Lyceums in every community.

Whereas, The Lyceum *Danner*, published by Mrs. Lou H. Kimball, of Chicago, is the only juvenile paper now printed in the State of Illinois which is devoted to the Lyceum cause; therefore,

Resolved, That we recognize the Lyceum *Danner* as an excellent advocate of the cause, and heartily recommend it to the Spiritualists and Lyceums of Illinois.

Resolved, That all educational institutions, as well as all the professions and other vocations for which women are expected, should be open to them as well as to men, and for the same labor they should receive the same pay.

All the foregoing resolutions were adopted.

Dr. H. W. Triver and Gen. Ruggles were added to the committee on resolutions. The following resolution was proposed by Gen. J. M. Ruggles, adopted by a majority of the committee on resolutions, and voted down by the Convention. Notice was then given that it would be submitted to the mass meeting in the evening, on which occasion many came in to vote it down; but it carried, nevertheless, by four majorities of these votes:

Resolved, That the right of life, liberty, and the pursuit of happiness, be granted to all men, and that the right of suffrage be a political privilege that should not be restricted on account of race, sex, or shade of complexion.

A minority report was received from the committee, as follows:

Resolved, That white women are entitled to all the political privileges that white men are.

On motion, the minority report was laid on the table.

On motion, J. S. Loveland, Dr. E. C. Dunn, and W. F. Jamieson were appointed a committee on revision of the constitution.

Dr. Boggs moved that the committee report before the adjournment of the Convention. The motion was adopted.

Dr. Dunn, one of the State Missionaries, tendered his report of services rendered, which report was, on motion, accepted.

Adjourned to meet in the forenoon.

Afternoon Session.—Mr. Loveland in the chair. The following communication was received from the President of the Missionary Bureau, and read by the President:

LAW OFFICE, JAMES J. JONES, JR.,
Sycamore, Ill., June 28th, 1869.

TO THE OFFICERS OF THE FOURTH ANNUAL SPIRITUALIST CONVENTION, IN ASSEMBLY:

DEAR BROTHERS AND SISTERS IN THE FAITH:—I regret that my professional duties in the morning, with the pressing need of you in person on this occasion, will not permit me to greet you with the word of God, but I send you my cordial greeting of good will, well knowing that the "good word" will not lack the word of God, tempered with love and fraternal feeling, but our cause and our workers.

Our State Missionaries and Secretary of the Bureau will probably cover most of the ground of the progress made since our last annual gathering, in the several reports, and the many reports, yet in its simplicity, receive its due share of consideration in the discussions that will arise in your councils.

I also would request that for the coming year I may be relieved from duty on your State Missionary Board, and while my work for this department has been gladly and freely performed, and what time I have devoted to it, it has been cheerfully and willingly done, yet there are others whose time and convenience would be more compatible with its important duties.

I trust that this work, so auspiciously opened two years ago, at our Second Annual Meeting, may go on, gathering in the forces of progress and truth, to roll on the wave of reform that cannot be stopped, and that the work of the future will be hindered by no conflicting factions, and our best strength spent in fraternal strife, but that all Spiritualists and other reformers will unite and means in building up the beautiful temple of Truth, foretold to us by this nineteenth century.

Yours for the good work.

HARVEY A. JONES,
President of the Illinois State Missionary Bureau.

On motion of Dr. E. C. Dunn, the report was accepted and adopted.

On motion of W. F. Jamieson, the present members of the Bureau were appointed to serve for the ensuing year.

The committee on the nomination of delegates to the American Association of Spiritualists reported the following names:

Delegates at Large.—Gen. James M. Ruggles, Bath; Hon. Warren Chase, South Pass.

District Delegates.—James S. Loveland, Monmouth; Frank L. Wadsworth, Chicago; Mrs. W. W. Wood, Chicago; Chicago; Hon. Sharon Tyndale, Springfield; Harvey A. Jones, Sycamore; Dr. James Boggs, Havana; A. McFarlen, Geneseo; Mrs. Lou H. Kimball, Chicago; Dr. E. Charles Dunn, Rockford; Dr. S. J. Avery and Mrs. S. J. Avery, Chicago; Prof. A. H. Worthen, Warsaw; Hon. George Dago, Moline; W. F. Jamieson, Chicago.

J. S. Loveland, then gave the regular address; subject, "What is Spiritualism?"

The committee on revision of the constitution made their report, as follows:

We the undersigned committee on the revision of the constitution, after a full and careful consideration of the same, and after recommending that the preamble and all the articles of association except the enacting clause, which were adopted at Rockford by the first convention of the organization on Saturday, June 5th, 1868, be retained, and the following preamble and articles of association be inserted:

PREAMBLE AND CONSTITUTION OF THE ILLINOIS STATE ASSOCIATION OF SPIRITUALISTS.—We the undersigned, of the State of Illinois, feeling the necessity of a religious organization free from the trammels of sect or dogma, and more in accordance with the spirit of American Institutions, do hereby unite and agree to form and organize ourselves together under the following Constitution:

Article I.—Name.—This organization shall be known as the Illinois State Association of Spiritualists.

Article II.—Objects.—Its objects shall be to cooperate with similar societies, in the promulgation of the Spiritual Philosophy; to aid the oppressed and suffering, and to promote the Progressive Lyceums; to encourage itinerant lecturers in visiting and laboring in localities where Spiritualism is little known; to favor the establishment of a National College for the education of Spiritualists; to disseminate the principles of Spiritualism, and in harmony with the progressive developments of this age.

Article III.—Membership.—Sec. 1. Membership in this Association shall be confined to delegates appointed in accordance with the following section.

Article IV.—Officers.—The officers of this Association shall be a President, Vice President, Secretary, Treasurer and a Board of three Trustees, who shall be elected at each annual meeting, and shall hold office until their successors are elected and enter upon their duties their respective offices.

Article V.—Duties of Officers.—Sec. 1. The President shall preside at the meetings of the Association, and perform such duties as pertain to the association in other regular organized bodies, and shall be, *ex officio*, a member of the Board of Trustees.

Article VI.—Duties of Trustees.—Sec. 1. The Trustees shall call the annual meeting, shall have the custody of the funds of the Association, and shall perform such duties as pertain to the association in other regular organized bodies, and shall be, *ex officio*, a member of the Board of Trustees.

Article VII.—Duties of Trustees.—Sec. 2. It shall be the duty of the Secretary to keep a record of the proceedings of the Association, and perform such other duties as pertain to the association, and shall be, *ex officio*, a member of the Board of Trustees.

Article VIII.—Duties of Trustees.—Sec. 3. It shall be the duty of the Treasurer to receive all contributions to the Association, giving receipt therefor, and to keep an account thereof, and pay it out on the order of the Trustees, signed by the President and Secretary; and report all official acts of this Society at its annual meeting.

Article IX.—Duties of Trustees.—Sec. 4. The Trustees shall call the annual meeting, shall have the custody of the funds of the Association, and shall perform such duties as pertain to the association in other regular organized bodies, and shall be, *ex officio*, a member of the Board of Trustees.

Article X.—Duties of Trustees.—Sec. 5. It shall be the duty of the Trustees to call the annual meeting, shall have the custody of the funds of the Association, and shall perform such duties as pertain to the association in other regular organized bodies, and shall be, *ex officio*, a member of the Board of Trustees.

Article XI.—Duties of Trustees.—Sec. 6. It shall be the duty of the Trustees to call the annual meeting, shall have the custody of the funds of the Association, and shall perform such duties as pertain to the association in other regular organized bodies, and shall be, *ex officio*, a member of the Board of Trustees.

Article XII.—Duties of Trustees.—Sec. 7. It shall be the duty of the Trustees to call the annual meeting, shall have the custody of the funds of the Association, and shall perform such duties as pertain to the association in other regular organized bodies, and shall be, *ex officio*, a member of the Board of Trustees.

Article XIII.—Duties of Trustees.—Sec. 8. It shall be the duty of the Trustees to call the annual meeting, shall have the custody of the funds of the Association, and shall perform such duties as pertain to the association in other regular organized bodies, and shall be, *ex officio*, a member of the Board of Trustees.

Article XIV.—Duties of Trustees.—Sec. 9. It shall be the duty of the Trustees to call the annual meeting, shall have the custody of the funds of the Association, and shall perform such duties as pertain to the association in other regular organized bodies, and shall be, *ex officio*, a member of the Board of Trustees.

Article XV.—Duties of Trustees.—Sec. 10. It shall be the duty of the Trustees to call the annual meeting, shall have the custody of the funds of the Association, and shall perform such duties as pertain to the association in other regular organized bodies, and shall be, *ex officio*, a member of the Board of Trustees.

Article XVI.—Duties of Trustees.—Sec. 11. It shall be the duty of the Trustees to call the annual meeting, shall have the custody of the funds of the Association, and shall perform such duties as pertain to the association in other regular organized bodies, and shall be, *ex officio*, a member of the Board of Trustees.

Article XVII.—Duties of Trustees.—Sec. 12. It shall be the duty of the Trustees to call the annual meeting, shall have the custody of the funds of the Association, and shall perform such duties as pertain to the association in other regular organized bodies, and shall be, *ex officio*, a member of the Board of Trustees.

Article XVIII.—Duties of Trustees.—Sec. 13. It shall be the duty of the Trustees to call the annual meeting, shall have the custody of the funds of the Association, and shall perform such duties as pertain to the association in other regular organized bodies, and shall be, *ex officio*, a member of the Board of Trustees.

Article XIX.—Duties of Trustees.—Sec. 14. It shall be the duty of the Trustees to call the annual meeting, shall have the custody of the funds of the Association, and shall perform such duties as pertain to the association in other regular organized bodies, and shall be, *ex officio*, a member of the Board of Trustees.

Article XX.—Duties of Trustees.—Sec. 15. It shall be the duty of the Trustees to call the annual meeting, shall have the custody of the funds of the Association, and shall perform such duties as pertain to the association in other regular organized bodies, and shall be, *ex officio*, a member of the Board of Trustees.

Article XXI.—Duties of Trustees.—Sec. 16. It shall be the duty of the Trustees to call the annual meeting, shall have the custody of the funds of the Association, and shall perform such duties as pertain to the association in other regular organized bodies, and shall be, *ex officio*, a member of the Board of Trustees.

Article XXII.—Duties of Trustees.—Sec. 17. It shall be the duty of the Trustees to call the annual meeting, shall have the custody of the funds of the Association, and shall perform such duties as pertain to the association in other regular organized bodies, and shall be, *ex officio*, a member of the Board of Trustees.

Article XXIII.—Duties of Trustees.—Sec. 18. It shall be the duty of the Trustees to call the annual meeting, shall have the custody of the funds of the Association, and shall perform such duties as pertain to the association in other regular organized bodies, and shall be, *ex officio*, a member of the Board of Trustees.

Article XXIV.—Duties of Trustees.—Sec. 19. It shall be the duty of the Trustees to call the annual meeting, shall have the custody of the funds of the Association, and shall perform such duties as pertain to the association in other regular organized bodies, and shall be, *ex officio*, a member of the Board of Trustees.

Article XXV.—Duties of Trustees.—Sec. 20. It shall be the duty of the Trustees to call the annual meeting, shall have the custody of the funds of the Association, and shall perform such duties as pertain to the association in other regular organized bodies, and shall be, *ex officio*, a member of the Board of Trustees.

Article XXVI.—Duties of Trustees.—Sec. 21. It shall be the duty of the Trustees to call the annual meeting, shall have the custody of the funds of the Association, and shall perform such duties as pertain to the association in other regular organized bodies, and shall be, *ex officio*, a member of the Board of Trustees.

Article XXVII.—Duties of Trustees.—Sec. 22. It shall be the duty of the Trustees to call the annual meeting, shall have the custody of the funds of the Association, and shall perform such duties as pertain to the association in other regular organized bodies, and shall be, *ex officio*, a member of the Board of Trustees.

Article XXVIII.—Duties of Trustees.—Sec. 23. It shall be the duty of the Trustees to call the annual meeting, shall have the custody of the funds of the Association, and shall perform such duties as pertain to the association in other regular organized bodies, and shall be, *ex officio*, a member of the Board of Trustees.

Article XXIX.—Duties of Trustees.—Sec. 24. It shall be the duty of the Trustees to call the annual meeting, shall have the custody of the funds of the Association, and shall perform