VOL. XXV.

{WM. WHITE & CO., } Publishers and Proprietors.

BOSTON, SATURDAY, JULY 31, 1869.

{\$3,00 PER ANNUM,}
In Advance.

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 tomorrow, 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 drank 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 horrorstruck and inactive spectator of the scene before

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

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 reënter the house which was visited in so superhuman 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 continued. Your father spoke, but nothing an-

lodgers this supernatural visitor had deprived | of the existence of such thipgs, I must be allowed | mother at Epworth, while he was absent in Lon-

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

firmly to persist in believing that which my own don. It is dated January 12, 1716: eyes have been witness to.

THE WESLEYS' HOUSE AT EPWORTH. This narrative refers to the house in which the Rev. Samuel Wesley, the Relebrated founder of the Wesleyan sect, was born. The ensuing pas-

"This exeming 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 GHOST OF THE CAVALIER AT THE HOUSE IN WESTMINSTER.

of the dining-room, several dismal groans, like a person in extremes, 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 hut 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 apprehendinformed 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 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 frighted, 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 candle. Just as we came to the outom 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 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, as 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 togeth-er. We persuaded your father to spak 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 knock ing. 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 28th of December, when it loudly knocked (as your fa-ther used to do at the gate) in the nursery, and departed. We have various conjectures what 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

Enworth, 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 doors that opened into the garden, then three loud knocks, immediately after other three, and in half a minute the same atter 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 bouncing thumps under our feet, which soon made us throw away our work and tumble into bed; afterwards the tingling of the latch and warming near and set it incline of the latch and warming near and set tingling of the latch and warming pan; and so it took its leave that night. Soon after the above 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 chil-dren'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 somethat the hed shook under them. I heard some

swered. It ended that night with your father's

particular knock, very fierce."

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

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 intidelity, 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 mouth 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 the paper chamber had heard noises, and told me of them. did not believe, till one nlg a week after the first grouns were heard, which was the beginning, just after the clock had struck ten, I went down stairs to lock the doors, which I ays do. Scarce had I got up the best stairs always do. Scarce and I got up the best stairs, when I heard a noise like a person throwing down a vast coal in the middle of the fore kitchen, and all the splinters seemed to fly about from it. I was not much frighted, but went to my sister Suky, 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 undressing for bed, but I heard a noise among and undressing 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 broke 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 effor there came down the stairs behind her agree. after there came down the stairs behind her some thing 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 and especially his imputing it to us, or our lovers, 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 ing of the ironwork. This was the common sig-nal 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 prayers, all was silent, contrary to custom; but soon after, one of the maids, who went up to prepare a hed, brought an alarm. who went up to prepare a bed, brought an alarm who went up to prepare a nea, 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, he 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 parrow stairs, and 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 slaring with their feet (all the family being now in hed besides us), and then trailing, as it were, and rustling with a silk night gown. Quickly was it in the nursery, at the bed's head, knocking as it had done at first, 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 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 Kecture 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 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 thi 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 literaour discoveries and inventions, for all dir litera-ture 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 under-stand 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, appearances and nature, so we differ in feelings, sentiments and opinions. To be alike, or to think the principles of the alike, is inconsistent with the principles of the

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 princi-ple 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 chaim 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 Wash-

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 Plate. 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-Aresta 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 tinthas, or sacred hymns of the Yasna, are, undoubtedly, as old as the age of Zoroastor, 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, dera, 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 Vivanghvat. And Thraftana and Keresaspa, of their earliest traditions, are identical with the Vedic Trita and Krisdsva.

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 Sabaism 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 Mdzda, Giver of Wisdon, 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 meet 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 nother kingdom until the resurrection of their bodies."

Orniard 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 Ramsay, 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 Yasza he is the val. In the old hymns of the Yasna he is the most holy spirit, the true, the creator, the ounismost noisy spirit, the true, the creator, the omisscient, whom none can deceive, the almighty, under whose control is 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 nertain to the good creation. 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 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 Yeshts. Nor

The Arcta is extremely careful of the conjugal relation, and denounces all vices tending to impair its sanctity or disturb its harmony with a severity extended to no other offence; and sins that Christian usage whitewashes as youthful indiscretions, are branded as sins of the deepest

Herodotus informs us that the Persian youth were taught three things, to ride, to draw the bow, and to speak the truth! And in our own days, Dosablioy Framjee, a prominent Parsi, says:

"Zoroastrianism does not require any image of God to be made for the purpose of worship, as to Him is attributed no form, shape or color. He is an immense light, from which all glory, bounty and goodness flow. He is represented as the mightiest, the most just, and the most benevolent. His mercles are as boundless as his being. The adoration or worship of any other being is blas-phemous. Truth, veracity, is the distinguishing virtue, and purity of thought and conduct are rigorously demanded. To requite evil with evil is forbidden. Hospitality is a virtue, and upon our abundance all the poor have a claim, as wealth is entrusted to us by the Most High. Fasting and penance is profitless, for a pious life must be an active one. 'A pious, but idle, contemplation or a barren holiness finds no favor.' There are no atrocities of creed, and no immoralities of ritual."

The modern Parsis indignantly deny worshiping fire, though it is directly addressed in their prayers; and we must bear in mind that they reckoned five different species of fire; first, the fire before the throne of Ormazd; second, animal life; common fire. Understood in this comprehensive sense, fire-worship becomes the worship of God in hibits unmistakable evidence of a previous and underlying form of Astro-Theology out of which it had grown. Dr. Hang observes that " the knowlthe latter cannot be carried out without the form- i side. er. The sacrifices are allowed to commence only at certain lucky constellations, and in certain months. So, for instance, as a rule, no great sacrifice can commence during the sun's southern progress. • • • The great, sacrifices generally take place in spring. • • • The Saltras, which lasted for one year, were nothing but an imitation one of their earliest collections, exhibits, however, no trace of such-materialism:

That I will ask thee, tell me it right, thou living God! How arose the best present life (this world)? By what means are the present things (the world) to be supported? That spirit, the holy, oh true wise spirit! is the guardian of the beings to ward off from them every evil. He is

the promoter of all life.
That I will ask thee, tell me it right, thou living fool! Who was in the beginning the Father and freator of Truth? Who made the sun and stars?
Who causes the moon to increase and wane, if not thou? This I wish to know, except what I alreads know. already know.

That I will ask thee, tell me it right, thou liv-

That I will ask thee, tell me it right, thou living God! Who is holding the earth, and the skies above it? Who made the waters, and the trees of the field? Who is in the winds and storms, that they so quickly run? Who is the Creator of the good-minded beings, thou Wise?

I will proclaim as the greatest of all things that one should be good, praising only truth. Aburamazda will hear those who are bent on furthering all that is good. May he whose goodness is communicated by the Good Mind instruct me in his best wisdom."

Through the holiest spirit and through the best purpose.

"Through the hollest spirit and through the best purpose, Which proceedeth from purity in words and works, Hath Mazia-Ahura given unto us Riches and understanding, fullness and immortality."
"By his own wisdom slone is Mazda the Father of purity, Thou art also the Holy One in Heaven."

The modern Parsis regard these books as directly imparted from heaven, as God's revealed will, yet being in an unknown tongue even to most of them, they have to depend on forms and traditions. Though many have been the prayers offered and collections taken for their "conversion," they still persist in remaining in " heathenish darkness." In conclusion, permit me to lay enichted pagans

nity, believe in?
Ans.—We believe in only one God, and do not

believe in any besides him.
Q.—Who is that one God?
A.—The God who created the heavens, the earth, the angels, the stars, the sun, the moon, the fire, the water, and all the four elements, and all things of the two worlds; that God we believe in, him we worship, him we invoke, him we adore. What an orthodox smack is there to the next!

Q.-Do we not believe in any other God? A.—Whoever believes in any other God but this is an Infidel, and shall suffer the punishment

Gentlemen of the A. B. C. F. M., listen to these heathenish sentiments, before you again unite in potitions for their "conversion."

Q.-What is the form of our God? A.—Our God has neither face nor form, color nor shape, nor fixed place. There is no other like him. He is himself singly such a glory that we cannot praise or describe him, nor our mind comprehend him.

Q.—What is our religion?
A.—Our religion is the worship of God! Redouble your prayers, gentlemen, for their

speedy conversion.

Q.—Whence did we receive our religion? A.—God's true prophet—the true Zurthost (Zo-

roaster).
Q.—What religion has our prophet brought us from God?

A.—The disciples of our prophet have recorded

In several books that religion. * * * We consider these books as heavenly books; because Godsent the tidings of these books through the holy Zurthost.

How often have we heard the same reason given for the belief in certain other books held in great reverence by our orthodox friends,

Q.—What commands has God sent as through his prophet, the exalted Zurshost? A .- To know God as one; to know the prophet.

the exalted Zurthost, as the true prophet; to be-lieve the religion and the Avesta brought by him as true beyond all manner of doubt; to believe in the goodness of God; not to disobey any of the commands of the Mazdiashna religion; to avoid evil deeds; to exert oneself in good deeds; to pray five times in the day; to believe on the reckoning and justice on the fourth morning after death; to hope for heaven and fear hell; to consider doubtless the day of general destruction and Resurrection; to remember always that God has done what he willed and shall do what he wills; to face some luminous object while worshiping God. I would that the same regulation were enforced

in our prayer-rooms, for most of the prayers of our orthodox friends present us with the sad effect of the absence of luminosity!

"Some deceivers," the catechism continues, in reference to the pious labors of the A. B. C. F. M., "with the view of acquiring exaltation in this world, have set themselves up as prophets, and going among the laboring and ignorant people, have persuaded them that, 'If you commit sin, I will intercede for you, I will save you,' and thus deceive them; but the wise among the people

The answer is significant as an evidence of their

know the deceit." unregenerate hearts:

"If any one commit ain under the belief that he shall be saved by somebody, both the deceiver and the deceived shall be dammed to the day of Rasta-Khez. * * * There is no Saviour. In the other world you shall receive the return according to your actions. Your saviour is your deeds, and God himself. He is the pardoner and the giver. If you repent your sins and reform, and if the Great Judge consider you worthy of pardon, or would merciful to you, he alone can and will save

Though persistently remaining in their "be nighted" condition, thereby crucifying afresh the Saviour of the world, we may safely leave the humble follower of the "holy Zurthost" in the hands of him, whom, in their Sacred Writings, is called "I AM WHO I AM."

CONJUGAL HAPPINESS.

BY JANE M. JACKSON.

Conjugal relation occupies a place entirely its own; shares with no other tie; is distinct from all other sacraments. It has been the guiding star of man's life through all time, prompting to deeds of honor, valor and excellence. Colleges or books are impotent to teach its duties; fortune or fame affect not its powers; sickness or poverty destroy not its charms; for it is a law of creation, sacred to the good and wise, generous and devoted. Philanthropy and patriotism make men actors before the world, but in the heart of home, their real characters are known. Here, the deep fount of thought is revealed, affections aroused, for this love is an educator; that wanting, nothing else can supply its place. At its altar the intellect Mid the vales and streams that glisten with a never-ending retains its dignity, in unapproachable heritage a personal glory. Virtues spring up in genial sentiments, and dear to the husband is the cheerful firestee and home comforts, found nowhere else. third, regetable life; fourth, volcanic fire, and fifth, | The pure, disinterested love of the true wife gains upon his heart until her image is there engraved | Ah, no! for the loving angels shall smile on these earthwith spiritual loveliness, calling forth the purity Nature or the Thiversal Soul. Their ritual ex- and perfectness of his nature he once deemed impossible. He becomes hospitable, magnanimous. and great. Providence has assigned it to woman and a happy home to exert this benign influence. edge of the calendar formed such an essential part. In a true marriage, there will be no strife for the of the ritual, that many important conditions of mastery; no assumption of authority on either

esteem, will not grow cold or indifferent; its service will be a glad one, its yoke easy, its burden | Boston, July, 1869. light. It is the metempsychosis that changes daily toil, sorrow and vexations into a heaven of happiness; impels the soul upwards, beyond the drudgery of earthly trials, drawing spiritual of the Sun's Yearly Course." The following, from strength from God, lest it should slide into temptation. More beautiful than the vision of Danté is the sight of domestic bliss, breathing a spirit of i love and kindness into each heart. The man to whom is given the mystery of love, feels his bosom glow with pleasure as he contemplates the picture of his home, wife and children, all his own exclusive possession, ever replenishing vigor and freshness out of their beauty, constantly rising above mere forms into higher aspirations after the noble and the good. His care and watchful love are identified with its peaceful shelter, its altar sacred to his devotion. Even bare walls seem cheerful where love reigns.

The Organization met in Schlitzer's Hall, in the city of Rochester, June 30th, 1899. P. I. Clum, Vice President, in the chair. The session was opened by an invacation from for the chair. The session was opened by an invacation from the chair. The session was opened by an invacat bosom glow with pleasure as he contemplates the

It was at a marriage feast that Christ performed his first miracle. Inspired writers point to marriage as a symbol of a union between God and his people, fitting them for companionship above. It is a powerful incentive to virtue; divinely appointed to cultivate religious feelings. The soul pulsates under its new possessorship, throwing over it unutterable tendernesss, as sense, spirit and intellect respond to purer vitality, for conjugal love is capable of a high and holy culture; here Nature breathes her most sacred melodies, heedless of those strains that captivate the grosser ears of the multitude. A divine light is ever shining where kindred hearts dwell in purity, where love is sustained by a congruity of tastes and pursuits. To look to the same source for happiness, is a beautiful link in the domestic chain, where each contribute to its brightness, its durability, and rivet lish, S. Chamberlin, P. I. Clum, A. L. E. Nash, Mrs. Mary the circle by faith, purity, and mutual forbear-

before you some extracts from a Catechism in and surroundings are congenial, it will flourish QUES.-Whom do we, of the Zarthosti communeglected, it will droop, and will only bear de-

I love Spiritualism for one thing, if nothing else, and that is its toleration of free thought; and I rejoice, as all Spiritualists should, that we have at least one paper in the United States hold enough to send those thoughts broadcast through the land. Hence I feel as well as utter the prayer, God bless the Banner of Light. Long may it wave.

Having said what was uppermost in my mind, I wish to put on record a few words in relation to a growing, important subject, and that is prenatal existence. I think if such an existence be admitted as true, it sans the foundation of Spiritualism, and, in fact, reason itself. Spiritualism has for its keystone, progression. This destroyed, and the whole superstructure falls. Progression is symbolized by the letter V, beginning at a point at the bottom, growing larger and larger as you proceed upward; hence to have existed prenatally, it was in a lower condition, both as to quality and quantity, or, in other words, we started from some inferior animal. Then, allowing this same principle to operate in that sphere, we previously existed in a still lower animal form, and so on down, till the bottom of the V rests on the vegetable kingdom, where we should be possessed of no spirituality whatever. Hence progression runs this theory into the ground.

On the other hand, if we started with God in the beginning, as: part of him, and coming from him, through all the endless ages of the eternal past, and stopping on earth to take breath awhile ere launching into the eternal future, we learn this gratifying (?) fact that, being once a part of God, we have progressed (!) as far up on the scale of being, in all this time as to become poor, weak, blind, finite, imbecile men. If this is progression, Lord help us at the end of another eternity! Will some of those who think they remember of seeing places on earth before they were born, tell us if it. may not be all a dream or a humbug?

Here is my theory: My physical nature, or organism, is a united production of the physical organisms of my parents. Why not as reasonably assert that my spiritual organism is alike the offspring of their spiritual organisms? I think it can be asserted—and proven by facts everywhere surrounding us-and sustained by reason itself. ZITCUM.

The latest idea for fashionable churches is a retiring room, like that of the opera house, where ladies can leave their cloaks, parasols, etc., and, thus disencumbered, listen to the Word in all the glory of gorgeous raiment.

Wrkten for the Banner of Light. THE EMIGRANTS.

BY JOHN WILLIAM DAY.

"We have here no continuing city or abiging place." 'Tis the summer's sultry mountide, and the long, long voyage is past: And up through the city highway their line is speeding fast,

As they follow the "Star of Empire" with a flushed and anxious mien

Where it points, to the spreading prairies, and the Western slopes of green!

There is youth, with its fond ambition, and age with its weight of care;

And the mother hastes, with her children, in the "goodly land" to share. For the shield of our eagle's pinions, and the hills by free

winds fanned. They have come from the king-ruled vineyards of the

German's " Fatherland." That none are left from the column they watch with jealous

care.

Lest the stragglers wander blindly, and faint in the Their hearts are hold as the Pilgrims' who moored in the

Plymouth Baythe scream of the panting engine is their shout as

they speed away! Shall we miss one soul from our column when, up from

Death's harbor strand, With life's weary voyage all ended, we march through the "Promised Land"

When out to the hills of Progress we speed on our joyous way,

day? Shall one be lured by the demons, through the by-paths

of sin and shame. To that sulph'rous lake that burneth with a never-dying flame?

born fears, And the creedal damps that darkened the light of our carlier years!

And we know, whose souls are lighted with the rays that gleam before, That our Heavenly Father guideth our bark, though the

surges roar. And grief shall dissolve in glory, and his loving smile be

The conjugal relation, based upon respect and When out from the "Golden City" we march to the hills of green!

Suggested on seeing a party of emigrants hurrying on foot through the city on their way Westward.

NEW YORK.

Proceedings of the State Organization.

Reported for the Banner of Light.

on Missionary Work, then existing as such, he discharged and a new one formed, giving as a reason that they lived too far apart to meet as often as they should for the transaction

and a new one formed, giving as a reason that they lived too far apart to meet as often as they should for the transaction of business. Motion carried.

Bro. Seaver again moved the formation of two committees, one on Resolutions and one on Nomination of Officers for the Organization for the ensuing year, missionary work, and the nomination of delegates to represent the State in the forthcoming Convention of the American Association of Spiritualists, to be held at Buffalo, August 31st, 1869. The Committee on Resolutions consisted of S. H. Wortman, D. P. Lester and Mrs. E. P. Collins. On officers, delegates and missionary work, J. W. Seaver, Lester Brooks, Miss Emily G. Bebee, A. L. E. Nash, Mrs. Amy Post.

The Convention adjourned to half-past 2 p. M.

Afternon Session.—At half-past 2 the President called the Convention to order, and a call was made for the report of the committees. Bro. Seaver, for the committee on officers, delegates and missionary work, reported as follows:

Officers for the State Organization,—For President, P. I. Clum; Vice Presidents, Miss Emily G. Bebee and John Sybrant, of Rochester; Secretary, S. H. Wortman, of Buffalo; Treasurer, J. W. Seaver, of Byron.

Committee on Visisionary Work.—J. W. Seaver, A. E. English, S. Chamberlin, P. I. Clum, A. L. E. Nash, Mrs. Mary

nnce.

Conjugal love is a delicate plant, but will bloom eternally with strict attention. If the atmosphere and surroundings are congonial, it will flourish and yield exquisite flowers and bright leaves. If neglected, it will droop, and will only bear deformed buds, scentless roses, or even die. Thus each couple can make or mar this divine institution God has given them. All the attributes for ehjoyment have blessed such a relation; it remains with them to render it a heaven of happiness or a hell of misery.

Description of Spiritualists, at Buffalo, August Slat, 1569: Buffalo—S. II. Wortman, Lester Brooks, B. P. Froggart, Mrs. H. H. Cheney, Mrs. Mary Lane; Rochester—P. I. Clum, Daylid Lester, A. L. E. Nash, Mrs. Amy Post, Mrs. Barah Burlis, Mrs. Mary Parkhurst, Miss Emily G. Bebea; New York. City—Dr. R. T. Hallock, Charles Partridge; White Plains—Mrs. Nottle Colburn Maynard; Springville—Robert Dygert; Leony—S. Chamberllin; Conesus—Joseph Alger; Macedon—Peckham Rathbun; Trov—Benjamin Starbuck, Elisha Waters; Pultneyville—S. C. Cuyler; Byron—J. W. Seaver, A. E. English; North Colline—George W. Taylor; Laona—Lyman C. Howe; Middleport—J. M. Chaplin; Peckakill—Benjamin T. Horn; Hornellsville—David A. Smith; Oswego—Mr. — Plerce: Elmira—Mrs. R. Demorest; Albany—Dr. G. L. Ditson; Syracuse—Mrs. A. M. Avery; all of whom were duly cleeted. By action of the Convention these delegates were empowered to elect substitutes if unable personally to attend. Said delegates will also consider this notice as official.

The Committee on Resolutions submitted the Chemican Association of Spiritualists, at Buffalo, August Slat, 1569: Buffalo—Cheney, Mrs. Mary Lane; Rochester—P. I. Clum, Daylid Lester, A. L. E. Nash, Mrs. Mary Parkhurst, Miss Emily G. Buffalo—Respondent of the Convention of the Chemican Association of Spiritualists, at Buffalo, August Slat, 1569: Buffalo—Cheney, Mrs. Mary Lane; Rochester—P. I. Clum, Daylid Lester, A. L. E. Nash, Mrs. Mary Parkhurst, Miss Emily G. Elun, Mrs. Mary Parkhurst, Miss Emily G. Elun, Mrs. Mary Delegates to the Sixth Convention of the American Associa-

as official.

The Committee on Resolutions submitted the following:
Resolved, That we, as Spiritualists, have no confidence in
any system of religious ethics that is not in harmony with

any system of religious cities that is not in harmony with the domonstrated sciences.

Resolved. That in the departure of our friends and brothers, Lewis Burtis and Dr. Justin Gates, from earth-life the friends of Spiritualism have sustained a loss, both in the ranks of earnest workers and social life, such as can be inflicted only by the withdrawal from our midst of men sincerely devoted to this great cause, and whose presence is ever welcome in society and the family circle; and we are free to acknowledge that their return from spirit-life is as acceptable to us now as was their kindly presence when

free to acknowledge that their return from spirit-life is an acceptable to us now as was their kindly presence when clothed with the earthly form.

Resolved. That we deprecate the adoption of creeds or articles of belief, to circumscribe the freedom of any human soul, but would write upon every mind in letters of unfading light the motto of the apostle to the Gentiles: "Prove all things, hold fast that which is good."

Resolved. That surrounded as we are on every hand by combined, persistent, organized opposition to the apread of this Spiritual Gospel, it becomes important for Spiritualists wherever practicable to organize, and we do most earnestly recommend such organization, not of a creed-bound character, but for the propagation and extension of these heavenly truths, and to that end we propose local organizations, connected with Children's Progressive Lyceums if practicable, county associations, organized and composed of deleconnected with Children's Progressive Lyceums if practicable, county associations, organized and composed of delegates from local organizations, all to be auxiliary to the
State Organization; which in turn should be represented by
delegates in the National or American Association; for "in
union there is strength," and greater efficiency; and if this
is true in promoting the power and spread of sectarian intolerance, how much more important in combating such
unions, and contributing to the permanent advancement of
heavenly truth and universal freedom and brotherhood.

Resolved. That as the extent, beauty and real significance of this old spiritual dispensation become more apparent to us, we are led more and still more to bow before

cance of this old spiritual dispensation eccome more ap-parent to us, we are led more and still more to bow before the all-embracing interior wisdom, the divine order and harmony, and the loving and comprehensive intelligence manifested and governing the whole mass of evidences and demonstrations, pointing to and centering in the Grand Spiritual Temple now being eracted upon an indestructible basis.

Resolved, That acknowledging and more fully appreciat Resolved, That acknowledging and more fully appreciating that interior wisdom and guidance, the prophets and apostles, seers, media and teachers thereof, to be consistent, should give the more earnest heed, and with greater confidence follow the leadings, and help to inaugurate and carry to succe sful consummation the heavenly systems and reforms now seeking to be inaugurated among the inhiabitants of earth.

Resolved, that in view of the vastness of the interests Resolved Clint in view of the vastness of the interests

involved, t. a di-embracing reforms contemplated, the tearing down and building up of governmental and religious systems of earth, and the establishment of the Harmonia systems of earth, and the establishment of the Harmonial-Age, it becomes important for all who are employed as artisans in the enection of this New Temple to build wisely and well, and to fall more than ever before the importance attached to their respective spheres of action; for, combining the parts comprising the whole, the more inefficient and imperfect the parts, the greater the imperfection which will be apparent in the whole. be apparent in the whole.

Resolved. That the full and free development of all the

Resolved. That the full and free development of all the capacities of woman's nature is especially necessary to the progress and improvement of the human race, and to that end all rights, industrial, educational, civil and political, should be extended to her, equality with the other sex.

Resolved. That regarding all mankind as one great family, we protest against the spirit of class and caste that would withhold equal rights from any of its members on account of condition, sex, or color; and especially do we denounce that prejudice against colored people that denies them equal educational facilities, and which would restrict their industrial pursuits.

Resolved. That in view of the tenacity with which the mind clings to ideas impressed upon it in childhood, we

consider it of paramount importance that children should be taught correct views with regard to theology, morality, religion, and the duties of life; therefore the Lyceum should claim the first care of all Spiritualists and friends of human

claim the first care of all Spiritualists and friends of number progress.

Resolved, That while spiritual societies should bestow their fostering care upon the Lyceum, its harmony and interest will be best promoted by its remaining a separate and distinct organization.

These resolutions were taken up *seriatim*, and accepted without debate, except the last, which called out a short but animated discussion, and was finally laid on the table. The President, P. I. Clum, then suggested that amendment No. 1, adopted at Buffalo, in 1808, be so amended as to read thus: "Except the necessary expenses for holding read thus: "Except the necessary expenses for holding Annual Conventions," and by vote of the delegates it was so amended.

so amended.

The Convention having finished the business before it, adjourned, subject to the call of the officers of the Association.

S. H. Worman, Secretary.

P. S.—American Spiritualist, Present Age, and the Religio-Philosophical Journal, are requested to copy the list of delegates to the Buffalo Convention, above published,

S. H. W,

Spiritualist Pienie at Canaudaigua Lake .--- Tests, &c.

EDITORS BANNER OF LIGHT-I have been spending two weeks very pleasantly in this beautiful village, making my home in the family of Mrs. E. M. Baker. There are not many Spirit ualists here, but I find considerable interest mani fested in the subject, and if a goodstest medium or lecturer should come here I doubt not they would be well sustained, and do a good work.

Yesterday I went with quite a large party mostly Spiritualists from Rochester, Geneva and mostly Spiritualists from Rochester, Geneva and this place, up Canandaigua Lake, a heautiful little sheet of water, some thirteen miles long and two miles wide. The day was fine, and we had a most delightful sail up to Seneca Point, about eight or nine miles from the village. Here we landed, and after walking about a little and enjoying the beautiful scenery, we spread our tables in a cool grove by the shore of the lake, and partock of a bountiful dinner, which tasted all the took of a bountiful dinner, which tasted all the sweeter because our spirits were being fed the while by the soft, balmy air which breathed around us, the singing of the birds in the branches of the trees over our heads, and the soft rippling of the waves upon the beach close at our fe After dinner we amused ourselves in various

ways, according to our several tastes. Some went out in small boats on the lake; some walked about gathering flowers; some patronized the swings; while others gathered in groups and talked of our beautiful philosophy. While seated in one of these little circles, chatting with the rest, I suddenly felt the shock which usually precedes the red writing on my arm. Removing my sleave, the letters "L. B." were plainly written. A lady present, Mrs. Sarah A. Burtis, of Rochester, prominent Spiritualist, said: "I think it is my husband." "Will the spirit give us the full name?" lasked; and almost immediately the name "Lew-is" appeared sufficiently distinct for us to recog-nize it. This was correct, and Mrs. Burtis was much gratified. I had never met her before, and of course had no knowledge whatever of her famof course had no knowledge whatever of her fam-ily. Afterwards, a lady, also a strauger to me, came and sat down by my side and placed her hand upon my arm. In a few moments the ini-tials of her brother's name came out distinctly. An old gentleman of our party, a Mr. Fisher, ex-pressed a wish that some one of his spirit friends could make their presence known to him through me. Very soon I saw and described a beautiful spirit standing by his side, whom he at once recognized as his daughter. I can never forget the expression of joy, mingled with deep emotion, that lighted up his face as I told him of the presence of his child. He is an old man in feeble health, and seems just ready to lay off the mortal body and enter upon the joys of the beautiful life that awaits us on the other shore. By some conversation which I had with him afterwards, I found that he had no fee of that he had no fee of the that he had no f that he had no fear of death, but was joyfully and hopefully waiting for the angels to come and take him home. That is what Spiritualism does for those who realize its glorious truths!

About three o'clock our party assembled to-

About three o'clock our party assembled together again, and some one proposed that, for the sake of variety, we should have a little exercise in the way of dancing. There is a nice hall, for the accommodation of parties, belonging to the proprietor of the "Lake House," a pleasant summer boarding-house which I forgot to mention, situated at Seneca Point, where we held our picnic. The use of this hall, Mr. Castle, the obliging landlord tendered us and an accomplished colnic. The use of this hall, Mr. Castle, the obliging landlord, tendered us, and an accomplished colored violinist being on the spot, we procured his services, and for two hours we "tripped the light fantastic," to the great enjoyment of all present, including the spectators as well as those who participated, and even the musician himself entered into the spirit of the scene so fully that he urged us to go on after the time for which we had engaged him had long expired.

At five o'clock, the stanch little steamer "Canandigua" came for us, and Captain Mildred kindly proposed to take us to the head of the lake, some six miles further, which proposition we gratefully accepted. So surrounded by the cheerful influences of music (for we had a harp on board, with a good performer), together with

cheerful influences of music (for we had a harp on board, with a good performer), together with pleasant conversation, happy smiling faces and general good humor, we sailed up to the head of the lake and then turned our faces homeward, having had a most delightful time and feeling that we were the better and happier for it. When that we were the better and happier for it. When that we were the better and happier for it. When that we were the better and happier for it. When the solution of the solution of

next the Spiritualists of Canandaigua get up a picnic, may I be there to see.

Next week I return to Boston to resume my work in healing the sick, and as far as I am able relieving suffering of every kind, whether physical or mental. And I pray earnestly for strength and patience to do my work faithfully. My trust is in the angels, and I am sure they will in no wise forsake me, so long as I am true to myself, willing to work in our glorious cause as long as there is one child of earth groping in the darkness of ignorance, until all shall rejoice in a knowledge of the truth as it comes to us from over the river. over the river. JULIA M. FRIEND.

Canandaigua, July 9th, 1869.

THE OLD CATHEDRAL ORGANIST.

'Tis forty years ago since first
I climbed these dusty, winding stairs
To play the Dean in; how I spurned
Beneath my feet all meanor cares,
When first I leant, my check on fire,
And looked down blushing in the choir.

Handel and Haydn and Mozart-I thought they watched me as I played. While Palestrina's stern, sad face Seemed in the twilight to upbraid; Pale fingers moved upon the keys— The ghost-hands of past centuries.

Behind my oaken battlement
Above the door I used to lean,
And watch, in puffing crimson hood,
Come, stately sailing in, the Dean;
On this, the organ, breathing low, Began to murmur soft and slow.

I used to shut my eyes, and hear The solemn prophecy and psalm
Rise up like incense; and I loved
Before the prayer the lull and calm,
Till, like the stream that bursts its banks,
Broke forth brave Furcell's "Oh give Thanks." I knew those thirteen hundred pipes

And thirty stops, as blind men do
The voices of the friends they love.
The bird's song, and the thunder, too,
And the ferce discounts and the change. And the fierce diapason's roar, Like storms upon a rocky shore.

And now to-day I yield me up
The dusky seat, my old loved throne,
Unto another, and no more
Shall come hero in the dusk alone,
Or in the early matin hour,
To hear my old friend's voice of power. And yet methinks that centuries hence, Lying beneath the chancel floor, In that dark nock I shall delight To hear the anthems swell once more, And to myself shall quietly smile When music floods the vaulted aisle.

Or, mocking gravely at some hand
Less skillful than my own was once,
In my snug nest I 'll lie and mark
The blunders of the foelish dunce;
But to myself the secret keep,
And turn me round again to sleep.
—[Chambers's Journal,

"Oh, where do you get the red for your cheeks?" "Oh, where do you get the red for your cheeks?" said a pale, wan young lady to a bright, laughing minx. "Where the roses get theirs—in the air and sunlight, to be sure," was the quick reply.

A Ritualistic clergyman in the southeast of London recently desired his congregation to pray for "Dissenters and other sianers."

be decided at the ballot box.

Resolved, That the proceedings of this Convention be published in the Religio-Philosophical Journal, Banner of Light, American Spiritualist and Spiritual Rostrum.

Bro. E. V. Wilson closed the Convention with a masterly effort, carrying conviction to many doubting soois.

The utmost harmony prevailed throughout the Convention, each vieing with the other in the work to be done, and surely blessings will follow these undivided efforts.

J. M. Trowbelloz, Secretary.

WISCONSIN.

JULY 31, 1869.

Proceedings of the Fourth Annual Convention of the Wisconsin Spiritual Association.

Reported for the Banner of Light.

Agreeably to the published call, delegates met at the City Hall, in the city of Madison, Friday, June 18th, 1869. The Convention was called to order at 11 o'clock 'A. M., by the Vice President, Mrs. Palina J. Roberts, of Racine. U. S. Hamilton, of Beloit, was chosen Secretary pro tem.

II. S. Brown, M. D., of Milwaukee; J. M. Trowbridge, of Racine; and Lyman C. Draper, of Madison, were appointed a Committee on Credentials.

A general conference was now had in which delegated the control of the co

Committee on Credentials.

A general conference was now had, in which delegates rom different localities spoke of the cause and its progress. the accounts being very encouraging. Adjourned to 2

o'clock P. M.
Afternoon Session.—Convention called to order by the Vice President. resident. Committee on Credentials reported thirty-two delegates

Committee on Credentials reported thirty-two delegates in attendance.

The Conference was continued, and produced a harmonizing effect. Adjourned to 7 o'clock P. M.

Evening Session.—Convention called to order by the Vice President. After the appointment of Committees on Resolutions, Finance and Nomination of Officers for the ensuing year, a Conference was had, in which Dr. Brown spoke of prayer, and who to pray to. Dean Clark followed, and the Conference closed with remarks from C. W. Hazelitine; theme, "Liberality and charity." E. V. Wilson then addressed those assembled in his usual earnest manner, which produced a very marked effect. His lecture was interspersed with several fine and remarkable tests of spirit presence.

Adjourned to 9 o'clock on the morning of the 19th.

Morning Session.—Convention called to order by the Vice President.

President.

After a warm discussion the following preamble and resolutions were passed:

Whereas, The Rev. J. O. Barrett has been disfellowshiped by the Universalist Church at Sycamore, Ill.; and many other worthy persons have been excommunicated from Orthodox Churches, without having been charged with a disobedience of any command of God, or of any violation of the law of man; and.

law of man; and, Whereas, The only pretext for this action is that these persons interpret the Scriptures to advise them to try the spirits, whether they be good or evil, and believe they have held personal communion with their beloved and departed ones; therefore be it Resolved. That the gratitude of this Convention is not due, but to be the training above.

ones; therefore be it

Resolved. That the gratitude of this Convention is not dud,
but is hereby tendered to the organized sectarians above
mentioned, for suffering themselves to be made agents in
the release of many immortal souls from spiritual bondage,
and in securing to them that liberty which is life and peace.

Resolved. That we congratulate this brother, and thousands of others who have recently escaped from darkness
into the marvelous light of a new disponsation; from a theology whose Jehovah is angry with the wicked, to a faith
where God is love; from a Church whose heaven is small
and whose hell is large, to a religion that leads all souls in
endless progress; from ignorance to knowledge, and from
evil to good; from a spiritual despair which lays its children in the grave, and knows not where they go, to a spiritunal knowledge, that confidently lifts the vell, and walks and
talks with the loved ones day by day.

Resolved. That we carnestly thank our spirit friends for
their assistance in breaking dungeon chains, and bringing
forth the captives, and for their ameliorating influences upon
the spirit of persecution, until free thought encounters
nothing more than the harmless menace of dogmatism; and
we beseech them to persevere in executing the decrees of
the Infinite Father, who even through the wrath of man is
ever perfecting praise.

The following resolutions were elequently discussed and

ever perfecting praise.

The following resolutions were elequently discussed and

donted:
Resolved, That the revelations of God to humanity to-day

Resolved. That the revelations of God to humanity to-day are of more importance to us than those of any past time; and these revelations are general, and not confined to any rank, class or caste in society.

Resolved. That this progression has been made through the outgrowth of thought, and contrary to the teachings of the so-called religious world, as sectarian religion has ever been opposed to the advance of ideas.

Miss Edna Rutty, a young trance medium, improvised and sung sweetly a beautiful song, "Mother, rock me to sleep."

Mrs. Mary Hays, a trance medium, addressed the Convention; subject given to her: "What are the habits and customs of spirits in spirit-life?" The subject was handled in a masterly manner, and was listened to with marked attention.

Adjourned to 1 o'clock P. M. Afternoon Session.—In accordance with the report of the Committee on Nominations for officers of the Association, the following persons were elected: President, U. S. Hamilton, of Beloit, Rock Co.; Vice President, Mrs. Palina J. Roberts, of Racine; Secretary, J. M. Trowbridge, of Racine; Trensurer, Lyman C. Draper, of Madison; Finance Committee, Capt. O. M. Palmer, Madison; Wm. Yost, of Beloit; Wallace Pratt, Milton Junction; Henry B. Howorth, Mazo Manie; and Mrs. M. Brown, of Milwaukee.

The following resolution was introduced and made the subject of a powerful discourse by Dean Clark, which was listened to with interest:

Resolved, That Spiritualism is a religious eclecticism, embracing universal truth; that as a science, it embraces all the facts and phenomena of Nature; and as a philosophy it is the interpretation of Immortality, it robs death of its sting, and the grave of its terrors; that as a system of ethics Afternoon Session .- In accordance with the report of the

sting, and the grave of its terrors; that as a system of ethics it is the greatest reformatory power that has ever moved upon humanity.

The resolution was adopted unanimously, as was also the

The resolution was adopted unanimously, as was also the following:

Resolved, That Spiritualism is the key that unlocks the spiritual significance of the Jowish Bible, and that every thrust at the present spiritual phenomena is a blow struck at the facts and truths of the Bible.

Adjourned to 7 o'clock p. M.

Erening Session.—Called to order by the Vice President. The Secretary read the following resolutions, which on motion were laid over till to-morrow at 9 o'clock A. M.:

Whereas. The central idea of Spiritualism is the equalizing of all the forces mankind are subjected to; therefore, be it

Resolved, That the effort to place woman on an equality with man, as to the rights of individual members of society, in their every relation, is of the highest importance; and we hereby pledge ourselves to assist to the extent of our power, to her ultimate success.

Resolved, That one of the most important steps toward this equalization is the enfranchisement of woman.

Resolved, That the free exercise of the ballot gives responsibility, and consequent power of eatler that the free tables to the state of the consequence of the consequence to the state of the

Resolved. That the free exercise of the ballot gives responsibility and consequent power of action, thus tending to the advancement and growth of humanity.

Conference of an hour, in which soveral related their experience in entering in and traveling the broad fields of Spiritualism. They were listened to with great interest.

At 20 minutes past 8, Bro. E. V. Wilson addressed the assembly. He read several characters, and described many spirits.

spirits.
Adjourned to 9 o'clock to-morrow (Sunday).
Morning Session.—Called to order by the Vice President.
The resolutions laid 'over yesterday were taken up, and advocated eloquently and earnestly by J. M. Trowbridge, Mrs.
Palina J. Roberts, Dr. H. S. Brown and J. Mosher, when they were passed unanimously and with applause.
The time for regular speaking having arrived, Miss Edna.
Rutty spoke for three-quarters of an hour, and commanded earnest attention. She was followed by J. M. Trowbridge, also in a trance. At the close of his remarks Mrs. Mary Hays spoke under the same influence. The large audience seemed well satisfied.
Adjourned to half-past 1 o'clock P. M.

seemed well satisfied.

Adjourned to half-past 1 o'clock r. m.

Afterneon Session.—Called to order on time by the Vice
President. Conference for half an hour. At 2 o'clock Bro.
Wilson addressed the multitude for two hours, in his usual

when addressed the multitude for two hours, in his usual earnest and convincing manner. He was often applauded. An inspirational song was sung by Miss Rutty. Mrs. Mary Hays in a trance answered many important questions, in a prompt and truly remarkable manner. Dean Clark read one of Lizzie Doten's fine poems.

After a recess of a few minutes, the Convention proceeded to the election of delegates to the National Convention of the American Association of Spiritualists, to be held in the city of Rutalo in Association with the following results.

the American Association of Spiritualists, to be held in the city of Buffalo in August next, with the following result: E. V. Wilson and Dean Clark, delegates at large; H. S. Brown, M. D., and Mrs. M. A. Brown, Milwaukee; U. S. Hamilton, Beloit, Rock County; Mrs. Palina J. Roberts, Racine: Mrs. Mary Hays, Waterlooj Jefferson County; Miss Edna Rutty, Davton, Green County.

The following resolutions were discussed and adopted:

Resolved That the avestem introduced into this world by

The following resolutions were discussed and adopted:
Resolved, That the system introduced into this world by
A. J. Davis frem the educational system of the SummerLand has proved one of the greatest blessings to children
that the purest angels of heaven have ever bestowed on
mankind; and we recommend that Progressive Lyceums be
established where the Spiritualists can form them, thus
giving to the people those inestimable blessings.
Whereas, it has been demonstrated by experience that
the one-speaker plan in our meetings is no botter adapted
to advance the cause of Spiritualism than the one-man
power is to promote the cause of republicanism; therefore,
Resolved, That we recommend to all Spiritualists and
truth-seekers to meet together frequently and hold circles
and develop mediums to get tests; also to hold conferences,
to reason together, and to employ well-known test mediums
when able to do so, and thus advance the cause more substantially.

Resolved That the State University of the surface of the state of the

when able to do so, and thus advance the cause more substantially.

Resolved. That the State University of Wisconsin should impart its instruction and honors alike to males and fomales who, by passing a successful examination, prove their claims by their capacities and acquirements.

Adjourned to 7 r. M.

Evening Session.—President in the chair. The following resolutions were adopted:

Whereas. The State Temperance Convention recently held in Milwaukee "Resolved, That past history shows that no great reform can succeed unless it be carried to the ballot box. "therefore.

Resolved, That the above-named Convention announced a great truth, which it would be well for us to follow.

Resolved, That we onlide the well for us to follow.

Resolved, That we as Spiritualists and reformers, will habor to place all these great questions before the people, to be decided at the ballot box.

Resolved, That the proceedings of this Convention be publicated.

EDITORIAL CORRESPONDENCE.

BT......WARRE CHASE.

OUR ANSWER.

At the close of a lecture in Vineland we were requested to answer the following question: " How far should we swerve from what we believe to be right and duty from the pressure of public opinion?" Our answer was and is, Not at all, or as little as possible. Right and duty cover the whole ground, and)conscience must approve and he satisfied, and public opinion should not be allowed to drift us from this line if we can resist it. Jesus lived it, and was crucified for it by public opinion. Galileo pursued it, and was imprisoned. John Rogers pursued it, and was burned. Fox pursued it, and founded the Quakers. Luther pursued it, and started the Protestants; Wesley, the Metho dists; Murray, the Universalists, and many mediums the Spiritualists, &c. But right and duty do not always come together. Judas may have acted right in giving the Christians an atonement of blood at the terrible cost to himself, but we cannot see in his acts the duty. Christians may have done their duty in forgiving and restoring Peter after his heresy and repentance, and refusing forgiveness to Judas equally penitent, but to us they seem not to have acted right. Persons who gave up fugitive slaves, under the wicked and unjust law, to the pursuers, may have done their duties, but many knew they did not do right more than did those that enacted the law.

Duty may not always require us to do right, as it may not require us to act at all. There are principles of right that it is not our duty to carry out. Principles are born in theory before they can be ultimated in practice. We believe the unitary or phalansterian home is right, and the right mode of domestic life, but do not feel it a duty to attempt it, satisfied that this generation cannot ultimate it in practice, and that the time will come when men and women will find and feel or understanding is in this sense, or the old scripit both right and duty to carry it out. There are many conditions and relations in life where right and duty do not agree in requiring action, and maybe somewhere the one is in our course of action, and the other inert and requiring no action, even if not conflicting. It may be right for us to eat salt or drink lager beer, but it may not be a duty to do it, or we may have the right to do it and not be required to use it as a duty. Society is a complicated structure, full of rights

and wrongs strangely mixed with duties, and, although it is never our duty to do wrong, it may not always be our duty to do right, as it is not always our duty to do at all. We did not assist in catching fugitive slaves, nor did we assist in resisting the wicked (so-called) law. Our Orthodox broand, as we do not believe it our duty, and claim our right to decline, we get excused all round, and certainly believe it best for those to pray who feel it both a right and duty regardless of our opinion. We believe it right for those who choose it to get married and divorced, but how far it is a duty they must judge each for him or herself, as we do not believe it our duty to marry or divorce any parties, as we have repeatedly refused to accept the legal authority to enact marriages unless it could be accompanied with the right to divorce, in which there would no doubt be as much business and benefit, profit and pleasure. Public opinion cannot make us solemnize a marriage, as it is not our duty, even though it might be a right and not wrong for us to do it. Right and wrong are relative and often convertible terms, but the conscience of each person is arbiter, and by it our Orthodox brother has several times changed his measuring standard, first in his belief and feelings of conscientious duty when converted to Christianity and the church, and, again, when converted out of it. Our consciences are not all alike, and of course our moral and religious standards of right and wrong are not, and it will not do to let the majority decide for each what is right and what is wrong. Congress could not make the Fugitive Slave Act right, even if it could make it a duty in some persons to carry it out as law. Some persons believed it a right and duty to resist it. and they did so, and while we approve their action, if they could afford to take the consequences, yet we also approve the confessions of Galileo, and should prefer his course, for ourself, to the fate of Servetus and Rogers.

The triumph of truth is certain, and if we can wait we shall realize and enjoy it; if others cannot wait and prefer to fight it out on this line, we do not object, if they can afford to take the consequences, but advise all to first be sure they are right and in the line of duty, and then "go ahead," regardless of public opinion, ever deeming reputation worthless and character invaluable and eternal.

GLORY.

It takes very little capital stock, in this world, to make a large amount of glory. We are often surprised, on penetrating the atmosphere of glory, to find the common matter of which the thing itself is made. Astronomers tell us the sun is a plain and opaque mass when reached through its luminous atmosphere. Ralph Waldo Emerson who has surrounded himself with a well-merited glory in his literary productions, is, when found in his garden, only a farmer pulling weeds and digging soil, social, frank, and as familiar with cornstalks and pigweed as if they were his best friends, Theodore Parker was as social and familiar on the street, in the kitchen, or hotel, and everywhere, as if he had never been surrounded with the true glory that shone around him in the pulpit, and in his books. General Grant, who has had glory heaped upon him by the nation, was not more than a clever village citizen before the war. which for a time only gave him varied and doubtful success, that, finally, turned in his favor by fortunate circumstances and his own energy and encouragement, and at last made him the object of national glory, for which at least ten thousand other men in the nation are equally fit and worthy, but who lacked the circumstances. Queen Victoria, who receives the glory of a great nation is said to be of kind and gentle social nature and manners, but of rather inferior, or not above medium intellect, and falling far short of the qualifications and ability of many of her subjects from whom she receives the glory. The Emperor of France is said to have made a good pedagogue and quite a companionable sort of chap, but nothing extra, until he was robed with the glory of a first class nation, since which he shines among the great men of the world, or at least of the age in which he lives.

To seek glory or praise is not considered by the best of our race, as a very worthy or honorable course or quality in any one except God, who, we are told by those who profess to know created our race expressly to praise and glorify him forever. It seems to us a very unworthy object, and a sort of vainglorious pride, not worth our praise. We are told he is a "King of kings, and Lord of lords," and we suppose of queens also, and that they, too, shall all be made to wrong.

praise him and add their glory to his. If the commands and messages sald to have come from him to men and nations, really did come from God, they not only prove him unworthy the praise of mortals, but a character that might be expected to create, beings on purpose to praise, flatter and glorify him. They prove a character unlike the two first named, who deserved and did not seek glory, and inferior to the others mentioned, upon whom it was thrust, while they were not more worthy or deserving than others. For ourself, we have long since decided not to praise God nor give him the glory for Christ's sake.

RULES OF LIFE.

Prof. Worthy Putnam, of Berrien Springs, Mich., publishes a long list of "Primary Principles for the School-Room," as he calls them, in the Present Age, in which those he sets apart for the children are very good and simple, but those he places at the head for adults seem to us exceedingly inappropriate and unfit for Spiritualists, but perhans adapted to sectarian superstition: the first of these is, "Thou God seest me." Addressing God in the second person, with the personal pronoun "thou." seems to us somewhat behind the times; and then to tell this personal God He (or she) sees us, of course with eyes, seems still more out of place in Spiritualism. What "primary principle" there is in this we could not perceive, and cannot understand.

Second: "Love to God and Man." Is this a primary principle"? Is it voluntary? Can we love God or man at will and by command of either? We do not see its relevancy. Third: "Take hold of instruction." Is this a primary principle? If so, what need of inserting it as a command? and what authority in the command? Fourth: "Get wisdom; get understanding; forget it not." What relevance this has to the heading we cannot see. To forget or remember is not voluntary nor subject to command. What wisdom ture sense, no one can define.

Following these are quite a number of good and appropriate suggestions, if not primary or fundamental principles, and quite well arranged, until we reach his "General Principles," when we are again surprised to find: "We live for Eternity, and every step we take is toward it." To make sense for should be changed to in, and all after eternity stricken out. "We carry into eternity the impress of every act we have done in this life." This life is in and a part of eternity, and we are as much in it now as we ever can be, and if our life is ever eternal it must be without beginning as well as without ending, otherwise it would not be an eternal life. "Kindness is irresistible," &c. Kindness in Jesus did not prove irresistible to the ther believes it his right and duty to pray, and he Jews who killed him. Kindness in many a marbelieves it our duty and our right to refuse, hence tyr was not irresistible, and it is not well to put he does not deem it his duty to force us to pray, such statements before the young, as they will be deceived by them.

We will not pursue this subject further, but leave it with the remark that no one, or one thousand persons can set up a creed for the Spiritualists to adopt, nor a catechism for them to repeat, but each one being a sovereign and accountable soul must fix his or her own creed, and none

STILL HARPING, ETC.

We clip the following, headed as above, from the Ohio Democrat, published at New Philadelphia, Ohio, and whose editor is a bold, frank and able advocate of our philosophy and religion, and seems never afraid to tell the truth on this sub-

"Notwithstanding the wonderful scintillations that can be found in the Cadiz Sentinel against Spiritualism, the phenomenal phase of the same continues—tables tip, the raps are made, material objects are moved by invisible hands, and voices from the spirit-world are heard, and they will continue to act and aftr up the world, notwith standing the puny efforts of the editor of the Sentinel, who, had he lived in the days of Galileo, would have been the first to persecute him and compel him to renounce one of the grand truths

This position of the editor of the Sentinel is exceedingly foolish, in the face of such an innumerable array of facts that greet the honest investigator. He can at any time step into No. 5 Far-ley's place, Water street, Cleveland, Ohio, and see and hear the most wonderful and convincing 'spiritual manifestations that have yet appeared. Spirits converse audibly and distinctly as when in the form. Singing and music by male and female spirits. He can at any time step into the rooms of Peter West, 127 Clark street, Chicago, Illinois, and see a pencil, without any visible agency, write upon a slate, and which de-fies the whole scientific and religious world to explain on any other hypothesis than caused by

the direct agency of spirits.

Spiritualism invites, nay, it defies investigation because it is founded on nature, and will 'still move,' notwithstanding the secular press, and the so-called religious press, denounce it in unmeasured terms.

RECEIVED AN APPOINTMENT.

L. L. Farnsworth, the well-known medium for answering sealed letters, has received an appointment as mail agent on a portion of the Pacific Railroad in California, and started from Vineland, N. J., where he was recently married, his wife accompanying him to his new post of business. Success to him and all our friends on the western slope of the rocky ridge. His route begins at Sacramento and runs into the mountains to some point.

Spiritualism seems of late to be a recommendation, if not a qualification, for office in our National and some State Governments.

Written for the Banner of Light. BIRTHDAY TRIBUTE

TO MRS. ADA THORNDIKE BOOTH, OF SAN FRANCISCO.

BY MES. E. P. THORNDIKE NEWMAN.

Thy natal day! Again the year Hath glided by, and lo! 't is here: And, standing on our native strand, Where northern billows, swelling grand,

Encircle with their merry mirth The sturdy land that gave thee birth. Thy mother, with a hopeful heart, In all your trials bears a part;

Still backward over by-gone years, Though watered oft with bitter tears. Can view the wisdom that has led-Smoothing anew life's thorny bed.

It leads from out the stormy night To clearer skies, where gentler gales Shall fill for thee the quiv'ring sails,

And now, with finger pointing bright,

To want thy bark, with hopeful glee, Upon the future's unknown sea. May you be wise; your heart rejoice, Heeding the spirit's "still, small voice."

That, speaking to your heart to-day, Shall guide and lead your feet away. From the low planes where sordid hearts Do congregate, to swell the marts Of worldly pride and selfish care,

That desecrates the temple fair, And stultifies the godlike part Whose shrine is every human heart.

Revenge converts a little right into a great

free Thought.

A LETTER FROM REV. T. B. TAYLOR.

Office of the North Western Farmer.) Indianapolis, Ind , July 9th, 1869

MESSRS, EDITORS-Your issue of July 10th is received at this office, in which I see your leader, of nearly a column and a half, is devoted to a very unkind (as it seems to me) criticism of my letter, and my position as indicated in my letter to the Montpelier papers of June 4th. You say, "There evidently has been an outside or Church pressure on the writer of it since (referring to my letter in the Journal of this city) to induce him to do or say something that shall somehow seem to cut the too apparent and too close connection between it (my letter) and Spiritualism."

Those who know me best only laugh most heartily at that suggestion, as I have, in this city, and elsewhere that I have lived and labored, the reputation (I speak what I know, and what others will testify to,) of defying, in the most positive terms, public sentiment, when that sentiment comes in contact with my convictions of right and truth. One or two little incidents of my life, well known to many in this country, (as the same have been in the public prints for years,) will illustrate this one trait, of which I feel more justly proud than of any other.

Years ago I became a slaveholder, by having bequeathed to me (or my wife) about six thousand dollars' worth of slave property. In the face of public sentiment, and threats of personal vlolence, I persisted in my anti-slavery notions, and condemned slavery not only in word, but by manumitting the whole number of my slaves. This was at a time when it cost something to be an abolitionist in Virginia, where I lived at the time.

On another occasion, while pastor of a Church where, in the community, intemperance and licentiousness ran riot, and not a clergyman or any one else seemed to dare to lift his voice in condemnation of these crimes, I stood alone, but 'cried aloud and spared not," until some of my official board came to me and said, "You are rendering yourself very unpopular by inveighing against these things. You will certainly fail of your support, and go from us in disgrace," &c The result of this bit of information, as to public opinion, elicited, on the next Sabbath, a discourse on that subject, in which I said, among other things: "I wish it distinctly understood that I do not work for my bread and butter, and if my congregation do not like my exposure of crime, and see proper to withhold my support on that account, they are at perfect liberty to do so. I have at my command another profession upon which I can fall back at any time, and more than this, my Father is vastly rich. 'He owns the cattle upon a thousand hills'; 'The world is his, also; for He made it.' And he says to me, 'Go and preach the preaching that I bid thee, and thy bread shali be given, and thy water shall be sure."

No, my friends, you never missed it more than when you suspect me of being a time-serving sycophant, which your article at least intimates. I spurn, with the utmost contempt and abhor-

rence, all such insinuations. Again you say, "We should, in justice, reproduce his explanation, withdrawal, contradiction, and attempted summersault." Now I wish to say to you and your readers that there is not in my letter to the Messenger, one single word that even squints in the direction of "explanation, withdrawal, contradiction or summersault," as far as the statements are concerned in my letter to the Journal, setting forth the phenomena referred to-nor do I now, but reaffirm the same, and also state that these and still more wonderful phenomena have been repeated no less than four or five times since. But do these facts make me a Spiritualist in the common acceptation of the term? I think it may be said in truth, that Spiritualism generally rejects the Bible, and the common worship of God. If I read the Banner of Light correctly, and the actions of most that I am acquainted with who claim to be Spiritualism to be Spiritualism acquainted with who claim to be Spiritualism, this is true, and some of my friends who are ists, this is true, and some of my friends who are commends itself to our individual judgment as tending to Spiritualists have showed a little too much disposition to crowd me into this same attitude, which

But I can see plainly enough. where the shoe pinches, as do others in this city, some of whom scold me a little. It is the title and character that I assigned to the Banner of Light, calling it the Banner of Darkness rather. This was probably an uncalled for expression, yet we are creatures of impulse, and I had been reading in the Banner of Light some such ridiculous things, and such a mixture of truth and error, light and darkness, that the thought naturally occurred, and Solomon's words seemed apropos. And I will now give the opinion of a number of candid men of intelligence in this city, with whom I have conversed on this subject. They do not hesitate to say that the Banner of Light would much more effectually serve the cause if it would exclude the nonsense, the infidelity and the crusade against the religion of the Bible. So I think. There is no need of nor reason for arraying the facts of intercommunication between the two worlds

against the Bible and the Christian religion. Your allegation that I wished to give myself prominence by citing the facts of history is just as far-fetched and unjust as your other charges, for I call God to witness that such a thought never once entered my mind. Thereforence that I made to the ancient and modern worthies was simply to show how common rather than "singular" are such manifestations. But I am willing to be misunderstood and even misrepresented for the truth's sake. If there were no grain between the upper and nether mill-stones there could be nothing "ground out."

Once more: During my ministry at Montpelier, I on no occasion made reference to the phenomena of Spiritualism, denunciatory; but what I said then and there was in reference to the character and conduct of some who claimed to be Spiritualists, who were interfering with the domestic relations of some of my congregation, and, for a season at least, ruined the peace and harmony of a very pleasant and interesting family. And this case was not a rare one. It is at the bad character of men that I level my weapons, not at a creed, unless that creed teaches him to practice vice.

Finally: I wrote my letter to the Messenger for the following reason: I had been informed that some fellow who called himself a spiritual lecturer or preacher had, on a given Sunday, read my letter to the Journal as his text, and made a lengthy discourse upon it, claiming me to be a brother medium of great power, and gloried over the achievements of Spiritualism as a religion, the achievements of Spiritualism as a religion, and on the very next day was "around town so drunk that he scarcely knew anything, using very profane and obscene language," and still calling me to be a good brother medium, &c. Now I do not propose to be identified with any such "scalewags" without the nouncing them, no matter where found, whether in the Methodist church or in any other correspondition. other organization. T. B. TAYLOR.

DECLARATION OF PRINCIPLES ADOPTED BY THE

CONVENTION OF SPIRITUALISTS,

Holden at Plymouth, Mass., on the 5th, 6th and 7th of August, 1859, with a LIST OF THE OFFICERS.

President—H. F. Gardner, M. D., of Boston; Vice Presidents—Rev. J. S. Loveland, of Medford; H. C. Wright, B. P. Shillaber, of Boston; Hon. J. M. Kinney, of Wareham. Secretariet—A. B. Child, M. D., of Boston; G. Johnson, of Middleboro'; B. H. Crandon, of Plymouth.

DECLARATION OF SENTIMENT.

DECLARATION OF SENTIMENT.

While this Convention claims no authority to construct a creed for Spiritualists, or to adopt tests of followship for any sectarian purpose, yet, in view of the manifold mistakes and persistent misrepresentations of anti-Spiritualists, both in public and in private, in press and in Spiritualists, both in public and in private, in press and in-spiritualists, both in public and in private, in press and in-spiritualists, both in public and in private, in press tealing their own position, and setting forth their own sentiments, in so far as they profess to have any agreements.

We, therefore, adopt the following statement as representing the views of this Convention on the topics therein specified:

1. Who are Spiritualists!—We recognize as Spiritualists, according to the now common use of the term, all, who hold to the onp fact, that human spirits have a conscious personal existence after the death of their physical bodies, and can and do manifest themselves and communicate to those in the body, under suitable conditions. Beyond this, on Auestions of Philosophy, Morals, Theology, Reform, etc., we profess no full agreement, and take no responsibility for each other's opinions or acts. We expect to see allke in these matters only as we arrive at like states of mental and spiritual growth.

Nevertheless, we regard ourselves as entitled to the name of Spiritualists, in its full sense, only as we adopt and practice sentiments which are truly spiritual in their nature and tendency—that is, refined, purifying, and clevating.

II. What is Spiritualism!—In its modern and restricted sense, Spiritualism may mean nothing more than the mere I. Who are Spiritualists!-We recognize as Spiritual-

II. What is Spiritualism I—In its modern and restricted sense, Spiritualism may mean nothing more than the mere fact of spirit existence and intercourse. But the term is also often applied to a system of Philosophy or Religion based upon this cantinal fact. When thus applied we would define it as follows: Spiritualism embraces all truth relating to man's spiritual nature, capacities, relations, duties, welfare, and destiny; also, all that is known or to be known, relative to other spiritual beings, and to the occult forces and laws of the universe. It is thus catholic and all comprehensive.

hensive.

Wo deem this department of truth, however, to be as yet but partially understood by even the most capacious minds on earth; and hence wide differences of opinion exist among Spiritualists as to its details. Each individual is expected to form his or her own conclusions, according to the evidences presented to the individual mind.

In according neglect evidences, hearing, on this subject

dences presented to the individual mind.

In accepting modern evidences bearing on this subject, we do not necessarily reject the ancient. Hence it is no part of Spiritualism to deny or allirm the truth or authority of the libble—each Spiritualist being at liberty to place his own estimate upon the value of that, and of all other ancient receive.

own estimate upon the value of that, and of all other ancient records.

Spiritualism, therefore, should not be identified with the "Histmonial Philosophy," so called, of Andrew Jackson Davis; nor with the religious opinions of Dr. Hare; nor with the individual theories of any writer, however prominent, among Spiritualists; nor even with the teachings of disembodied spirits themselves, inasmuch as they appear to differ as widely in their opinions as do spirits in the body. None of these are recognized by us as authoritative teachers, though each may have some truth, and that truth belongs to Spiritualism.

But while we undertake not to define Spiritualism in all its details, we yet agree in affirming that its grand practical

But while we undertake not to define spiritualism in its details, we yet agree in affirming that its grand practical alm 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

nature thail be overcome, and all evil and disorderly affec-tions reoled out—in other words, that the "works of the flesh" may be supplanted in each individual by the "fruits of the spirit," and thus mankind become a Brotherhood, and Ged's will be done on earth as it is done in the heavens. Hence we most emphatically declare that no theory or practice which tends to abrogate moral distinctions, to weaken the sense of personal responsibility, or to give a loose roln to animal desire, by whomsoever taught or re-ceived, can with any propriety be considered a part of Spir-lutalism.

tested, can with any propriety be considered a part of spiritualism.

III. Relation of Spiritualism to Specific Reforms.—Since man's spiritual welfare in this and the after life is intimately connected with his conduct, his habits, his occupations and surroundings, as well as his beliefs and motives of life, we recognize all questions relating to Human Improvement and Practical Reform as legitimately embraced in Spiritualism. Hence, as efficast and consistent Spiritualism, we cannot fall to take a deep interest in all wise and well directed efforts for such objects as the following:

1.—Physiological Reform in general—including Temperance, Dieteties, Anti-Tobacco, and dress reform—to the end that our bodies may be made the most fit and useful habitations and instruments of the spirit.

2.—Education Reform—that body, mind and spirit may be unfolded healthfully and harmoniously, in accordance with their own laws, and by the use of the most enlightened methods.

3.-Parentage Reform-that every child may be secured

3.—Parentage Reform—that every child may be secured its right to a healthful and well-halanced organism, and an introduction to life under favorable conditions:

4.—The Emancipation of Woman from all legal and social disabilities, that she may fulfill her neblest mission, and be fitted to become the mother of noble offspring, as she cannot while a monial and a slave.

5.—The Abolition of all Slavery, whether chattel, civil, mental or spiritual—because freedom is the birthright of man, and the indispensable condition of his developments.

8.—The Establishment of Universal Peace—because contention, violence and bloodshed are the offspring of animalism, contrary to the dictates of Brotherhood, and opposed to the spiritual progress.

7.—Theological and Ecclesiastical Reform—because bellef in error and subjugation to authority are unifoudly to

error and subjugation to authority are unfriendly to

elevate and spiritualize mankind, Organizations.-While we would carefully abstain IV.

I regard as unwise, unkind and wicked. And in this city there are a number of the most influential and educated gentlemen, who, with myself, are investigating the claims of spiritual phenomena, who think on this subject exactly as I do myself.

But I can see reliably expected the subject exactly as I do myself.

The following resolution on organization was offered by Col. B. D. Hayr of Texas, and was approved of by the committee, and adopted by the Convention:

Whereas, The phenomena of Modern Spiritualism, by their startling significance and world wide diffusion, have assumed, in the opinion of this Convention, an importance worthy the enruest consideration of all rational minds, demonstrating as they do the importality of the soul and inworthy the earnest consideration of all rational minds, dem-onstrating, as they do, the immortality of the soul, and in-augurating a purer theology and a deeper philosophy than humanity has hitherto attained; and all pointing to the slow but certain approach of the long-promised era of peace on earth and good will to man; and, whereas, the existence of these phenomena are by the great majority, of both the learned and unlearned, utterly ignored, or else met with ridicule and hirsh opposition; and, whereas, some organiza-tion or concentrated effort for the purpose of spreading the facts of Spiritualism broadly before the world is a desilora-

tion or concentrates enor for the purpose of spiratually intention before the world is a desideratum with every spiritual reformer, he it therefore

Resolved, That a committee of five be appointed, whose duty it shall be to call a National Convention at such time and place as shall be deemed expedient for the purpose of carrying into effect the objects above mentioned, and for taking into consideration the interests of Spiritualism generally.

The Committee appointed were, viz., Hon. S. D. Hay, of Texas, A. E. Newton, of Boston, Hon. J. M. Kinney, of Wareham, Hon. Allen Putnam, of Roxbury, J. S. Loveland,

f Medford of Mediford.

By vote of the Convention, H. F. Gardner, of Beston, was added to the committee.

LIST OF GEOTURERS.

[To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whonever and wherever they occur. Should any name appear in this list of a party known not to be a lecturer, we desire to be so in-

J. MADISON ALLEN WIll lecture in Terre Haute, Ind., six months, from May first. Address box 209. C. FANNIE ALLEN Will speak in Putnam, Conn., during August; in Lynn. Mass, during September; in Vineland, N. J., during October; in Marblehead. Mass., during November; in Salem during December. Address as above, or Stone-ber; in Salem during December. Address as above, or Stone-

ber: in Salem during December. Address as above, or Stonehan, Mass.

MRS. ANNA E. ALLEN (late Hill), inspirational speaker, 129
South Clark street, Chicago, 11
J. MADISON ALEXANDER, inspirational and trance speaker,
Chicago, 111., will answer calls East or West.
MRS. N. A. ADAMS, inspirational, box 277. Fitchburg, Mass.
HARRISON AUGIR, Calamus Station, Clinton Co., Iowa.
MRS. N. K. Andross, trance speaker, Delton, Wis.
DR. J. T. Awos, box 2001, Rochester, N. Y.
MARY A. AMPHLETT, Card. J. Stolz, M. D. Dayton, O.
Rev. J. O. Barrett, Card. J. Stolz, M. D. Dayton, O.
Rev. J. O. Barrett, Cierbeulah, Wis.
MRS. ABBY N. BUCKINIAM, Inspirational speaker, 112 Hudson street. Boston, Mass
MRS. SARM A BIRNES will lecture in Ori-kany Falls, N.
Y., Aug. 1; in West Winfield, Aug. 8; in Willinantic, Conn.,
Aug. 15, 22 and 29. Address, 87 Spring sreet, East Cambridge,
Mass.
MRS. A. P. BROWN, St. Johnsbury Centre, Vt.

Mass.
MRS. A. P. BROWN, St. Johnsbury Centre, Vt.
DR. A. D. HARTON. Inspirational speaker, Boston, Mass.
JORRIB HAKER, Janesville, Wis.
MRS. EMMA F. JAT BYLLENE, 15! West 12th st., New York.
MRS. E. BURR. Inspirational speaker, box 7. Southford. Conn.
WM. BUSH, ESG., 163 South Clark street, Chicago, Ill.
MRS. NELLEJ. T. BRIGHAM will speak in Detroit, Mish.,
during September. Permanent address, Elm Grove, Colerain,
Mass.

Mass.

WM. BRYAN, box 53, Camden P. O., Mich.

M. C. Brny, inspirational speaker, Almond, Wis,
HKNRY BARSTOW, Laspirational speaker, Duxbury, Mass.
MRS. AUGUSTA A. CURRIER, box 818, Lowell, Mass.
DR. J. H. CURRIER, 39 Wall street. Boston, Mass.
J. M. CHOATE, trance and inspirational icturer. Address
rear 56 Poplar st., Boston, Mass., care Mrs. M. E. Hartwell.
WARREN CHASE, Boston, Mass., care Banner of Light.
ALBERT E. CAPPENTER, care Banner of Light. Boston, Mass.
MRS. ANNIE M. CARVES, trance sheaker, Cincinnati, O.
DEAN CLARE, Chicage, 111, Carc R. P. Janual.

MRS CARRIE M. CUSHMAN, trance speaker, 11 Oak street,

MAS CARRIE M. COMMAN, TIMES BY ARCA, TO SERVICE MASS.

J. Y. COWLES, M. D., Ottawa, Ill., box 1374.

Mas. J. F. COLES, trance apeaker, 737 Broadway, New York.

Mas. J. J. CLARK, 155 Harrison memor, Hoston, Mass.

Mas. J. CRADWICK, trance apeaker, Viceland, K. J., box 272.

Da. H. H. CRADWICK, trance apeaker, Preville, Ind.

Has. Auktha H. Colby, trance speaker, Penville, Ind.

TRAH, CURTIS, Harrisond, Comb.

DB. THOMAS C. CONSTANTINK, Iccturer, Thornton, N. H.

MISS. HELTA, O. CHANK, Impirational speaker, Sturgis, Mich.,

2017. W. Elliott, drawer 38.

Mas. Heltik CLARK, trance speaker, West Harwich, Mass.

MISS. ELIZA G. CHANK, Inspirational speaker, Nturgis, Mich., care J. W. Effloit, drawer 36.

MISS. INSTITE CLARK, trance speaker, West Harwich, Mass. M. M. COLBUNN, Champlin, Hennepin Co., Minn. Miss. Emma Chadwick, inspirational speaker, Vincland, N. J., box 272.

Charles P. Crocker, Inspirational speaker, Fredonia, N. Y. J. B. Campbell, M. D., Chichmati, O. Mps. E. L. Danivlas, 55 Clarendon-street, Boston, Mass. Prof. Wm. Denton, Wellesly, Mass. Miss Lizzie Doten. Pavillon, 57 Tremont street, Boston, Mass. Prof. Wm. Denton, Wellesly, Mass. Miss Lizzie Doten. Pavillon, 57 Tremont street, Boston, Hanny J. Diregin, Inspirational speaker, Cardington, O. Gronge Dutton, M. D., West Randolph, VL. Dr. E. C. Di Sn. Rockford, Ill. Miss. Addite P. Davis, Gornerly Addie P. Midget,) White-hall, Greene Co., Ill. Miss. Agnis B. Davis will speak in Statori, Conn., during September. Address, 603 Main street. Cambridgeport. Mass. Miss Clair B. Dreyker, Inspirational speaker, Chicago Ill., care J. Spettigue. Dr. T. M. Diummond, beturer, Tallahasser, Fla. E. B. Davforth of the time. Address, Kendall's Mills, Me., one-fourth of the time. Address, Kendall's Mills, Me., one-fourth of the time. Address, Kendall's Mills, Me., one-fourth of the time. Address, Kendall's Mills, Me., Thomas Gales Present, 1988 Massochusetts avenue, Washington, D. C. Ebburds, Leckirer, Newton, Lower, Mes.

DR. H. E. EMRIY. leduter, Nouth Coventry, Conn.
Thomas Gales Forster, 466 Massachusetts avenue, Washington, D. C.
MBS. CLARA A. Firld, lecturer, Newport, Me.
MBS. ALMKDIA B. FOWLER, inspirational, Sextonville, Richland Co., Wis., care F. D. Fowler.
Miss Elliza Howe Fuller, inppirational, San Francisco, Cal.
Amdrew T. Foss, Manchester, N. 1.
Rev. A. J. Fishmack, Sturgis, Mich.
MBS. FANNIE B. Felton, Bouth Malden, Mass.
Rev. J. Flancisco, Ogdensburg, N. Y.
J. G. Fish will lecture in Buffalo, N. Y., six months, from
February first. Will give courses of lectures on geology dur
ing week-day evenings wherever wanted within suitable distance of B. Permanent address, Hammonton, N. J.
MBS. M. L. Firncell, inspirational speaker. Address, Ellery
street, Washington Villare, South Boston, Mass.
DR. H. P. FAIRFIELD will speak in Dover, Me., during August. Address, Ancorn, Camden Co., N. J.
Charles D. Farlis, inspirational speaker, Décrifeld, Mich.
A. B. Firnch, care of J. R. Robinson, box 846, Chicago, Hi.
Geogge A. Fullku, inspirational, Natick, Mass.
N. S. Greenlear, Lowell, Mass.
1BAAO P. Greenlear, Lowell, Mass.
1BAO P. Greenlear, Howling Mass.
1BAO P. Greenlear, Howling Mass.
1BAO P. Greenlear, Howledge, Hi.
JOHN P. Guild, Bawrence, Mass., will answerealls to lecture.
MBS. F. W. GADE, Inspirational speaker, 35 Greenwich avenue, New York.

Harah Ghayes, Inspirational speaker, Berlin, Mich.
MB J. G. Glikks, Princeton, Mo.

nue, New York.

Sarah Ghaves, inspirational speaker, Berlin, Mich.

Mr. J. G. Gilks, Princeton, Mo.

Dr. Gammage, lecturer, 134 South 7th st., Williamsburg, N.Y.

Dr. L. P. Gingon, inspirational, box 408, Fort Wayne, Ind.

Mrs. LAURA Dr. FORCK GORDON can be addressed at La

rosse, Wis., till Aug. 1st; permanent address, Treasure City,

Villa Plus, Navads

Crosse, Wis., till Aug. 1st; permanent address, Treasure City, White Pine, Newada.

KERSEY GRAVES, Richmond, Ind.

MISS GULLA J. Hurshalth, Portsmouth, N. H., box 455,

MISS, L. HURCHISON, Inspirational, Owensyllle, Cal.

1Da. M. HERSEY HOUGHTON will answer calls to lecture. Address, Milant, O.

Iress, Milau, O.
J. D. Hascall, M. D., Waterloo, Wis.
Du, E. B. Holdes, inspirational speaker, No. Clarendon, Vt.
Du, J. N. Hoboks, trance, 9 Henry street, East Boston, M.
Mus, Emma Hardings can be addressed, (postpida), care of
Mrs. Wilkinson, St. George's Hall, Langham Place, W., Lonlon, England.

MRS. EMMA. HARDINGE can be addressed, (postpaid.) care of Mrs. Wilkinson, St. George's Hall, Langham Place, W., London, England.

MORES HULL, Hobart, Ind.
D. W. Hull, Inspirational and normal speaker, Hobart, Ind.
E. Annie Hisman, Agent Connecticut State Association of Spiritualists. Permanent address, Fails Village, Conn.
MRS. S. A. Horron, 24 Wannesit street, Lowell, Mass.
Charles Holt, Warren, Warren Co., Pa.
MRS. F. O. Hyzer, 122 Fast Madison street, Baltimore, Md.
MRS. M. S. Townsens Hoadlart, Bridgewater, Vt.
JAMES H. HARRIS, box 99, Abington, Mass.
WM. A. D. Hume, Weat Side P. O., Cleveland, O.
Lyman C. Howe, Inspirational, box 99, Fredonia, N. Y.
Amos Hint, trance speaker, Cold Water, Mich.
MISS Suble M. Johnson, Milford, Mass.
WM. F. JAMIKSON, editor of Spiritual Rostrum, drawer No.
5866, Chicago, Ill.
ARBAHAM JAMES, Pleasantville, Venango Co., Pa., box 34.
S. JONES, ENG., Chicago, Ill.
HARVEY A. JONES, ENG., can occasionally speak on Sundays for the friends in the vicinity of Syvamore, Hi., on the Spiritual Philosophy and reform movements of the day.
WM. H. JOHNSON, Corry, Pa.
DR. P. T. JOHNSON, Corry, Pa.
DR. O. P. KELLOGO, East Trumbull, Ashitabula Co., O., speaks in Monroe Centre the first, and in Farmington the fourth Sunday of every month.

O. P. KKLLOGO, East Trumbull, Ashtabula Co., O., speaks in Monroe Centre the first, and in Farmington the fourth sunday of every month.

GEORGE F. KITTRIBOE, Buffalo, N. Y.
Mas. M. J. KUTZ, Bostwick Lake, Mich.
CEPHAS B. LYNN, inspirational speaker, will lecture in Oswego, N. Y. during August. Address, 70 Chelsen atrect, Charlestown, Mass.

MARY E. LONGBON, inspirational speaker, 60 Montgomery street, Jersey City, N. J.
Miss Mary M. LYONN, inspirational speaker, 98 East Jefferson street, Syracuse, N. Y.
J. S. LOVELAND, Monmouth, Ill.
Miss, F. A. LOGAN, Chicago, Ill., care of R. P. Journal.
JOHN A. LOWELSCHUTT, box 17, Sutton, Mass.
Miss. A. L. LARBERT, trance and inspirational speaker, 959
Washington street, Boston, Mass.
B. M. LAWBERGE, M. D., Burdick House, Buffalo, N. Y.
MRS. L. H. LOCY, trance speaker, No. 384 Green street, between 5th and 10th streets, Louisville, Ky.
H. T. LEONARD, trance speaker, Taunton, Mass.
JOSEPH B. LEWIS, Inspirational speaker, Yellow Spring, O. CHARLES S. MARRI, semit-trance speaker, Vellow Spring, O. CHARLES S. MARRI, semit-trance speaker, Address, Wonewor, Juneau CO., Wis.
PROY, R. M. M. CORD, Centralia, Ill.

oc, Juneau Co., Wis. Prov. R. M. M'Corb, Centralia, III. Емма М. Martis, Inspirational speaker, Birmingham, Mich. Jamss B. Morrison, Inspirational speaker, box 378, Haver-Ul Mass.

JAMES B. MORRISON, Inspirational Speaker, No. Conway, Mass. Mr. F. H. Mason, Inspirational speaker, No. Conway, N. H. O. W. Mankel, trance speaker, 35 Rutland Square, Boston. Leo Miller, Montpeller, Vt. Dr. John Mayhew, Washington, D. C., P. O. box 607, Dr. G. W. Morrill, Jr., trance and inspirational speaker, Mass.

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DR. II. and ALGINDA WILHELM SLADE, KAISMAZOO, MICH.

MRS. FANIE DAVIS SMITH, Milford, Mass.

MRS. LAURA SMITH (late Cuppy) lectures in Mechanic's
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Miss M. S. Stultevant, trance speaker, Boston, Mass.

MRS. L. A. F. Swan, Inspirational, Union Lakes, Minn.
MRS. C. M. Stowe, San José, Cal.
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MRS. Admira W. Smith, 35 Salem street. Portland, Me.
ABRAM SHITH, ESQ., inspirational speaker, Schenectady, N. Y.
MRS. Admira W. Smith, impressional speaker, Storgis, Mich.
MRS. Mary Louisa Smith, trance speaker, Tolede, O.
MRS. Nary Louisa Smith, trance speaker, Tolede, O.
MRS. Nary Louisa Smith, trance speaker, Tolede, O.
MRS. Nary Louisa Smith, trance speaker, Tolede, O.
MRS. O. A. Shekmin, Townsend Center, Mass.
J. W. Skaver, Inspirational speaker, Byroo, N. Y.
MRS. C. A. Shekmin, Townsend Center, Mass.
MRS. B. J. Swackhanger, 128 No. 36 street, Brooklyn, N. Y., E. D.
MRS. H. T. Strans, Missionary for the Pennsylvania Miate
Association of Spiritualists. Address care of Dr. H. T. Child,
634 Race street, Philsdeiphia, Pu.
JAMES Trans, Lecturer on Spiritualism, Kenduskeag, Me.
HUDSON TUTLE, Berlin Helghis, O.
BENN SMIN TOOD, San Francisco, Cal.
MRS. SARAH M. THOMPSON, Inspirational speaker, 161 St.
Clear street, Cleveland, O.
MIS. CORA L. V. TAPPAR, Manchester, Mass.
J. H. W. TOOHEY, Providence, R. I.
MRS. CHARLOTTE F. TABER, trance speaker, New Bedford,
Mass., P. O. box 392.
FRANCERS A. TUTLE, lecturer, box 392, La Porte, Ind.
Miss Nattie Thiwing, Conway, Mass.
MRS. Robert Timmony, Perry, Roils Co., Mo.
MRS. Friike N. Talmaode, trance speaker, Westville, Ind.
DR. S. A. THOMAS, lecturer, Anoka, Minn.
S. V. WILSON, Lombard, Ill.
E. S. Wheeler, Inspirational, Ill Superior street, caro
American Spiritualist, Cleveland, O.; will lecture in Phila
delphia, Pa., during December.
MRS. Mary M. Wood, Il Dewey street, Worcester, Mass.
F. L. H. WILLIS, M. D., 16 West 24th street, near Fifth avenue Hotel, New York.
MRS. S

N. FRANK WHITE'S address, Boston, Mass., care Banner of N. Frank White's address, Boston, Mass., care Banner of Light, during August; will speak in Portland, Me., during September and October; in New York during November: Mrs. Mary E. Wither will speak in East Andover, N. H., Aug. I. Address as above, or Holliston, Mass. Wit. F. Wentworth, Stoughton, Mass. Dr. R. G. Wells, trance speaker, Beaufort, N. C. Mrs. N. J. Willis, 75 Windsor street, Cambridgeport, Mass. A. B. Whitteo, Ablon, Mich. Miss Elvira Wheelock, normal speaker, Janesville, Wis. A. A. Wheelock, Toledo, O., box 643. Mrs. S. A. Willish, Marsellies, Ili. Dr. J. C. Wilsen, Sarvers Street, Boston, Mass. Rev. Dr. Wheelock, Inspirational speaker, State Center, Ia. Warren Woolson, trance speaker, Hastings, N. Y. S. H. Wortham, Buffaio, N. Y., box 1454. J. G. Whitner, Inspirational speaker, Rock Grove City, Floyd Co., Iowa.

Floyd Co., Iowa.

Mas. E. A. Williams, Hannibal, Oswego Co., N. Y., box 41.

Mas. E. A. Who was in appirational speaker, Leslie, Mich.

A. C. and Mis. Eliza C. Woodreff, Engle Harbor, N. Y.

Mas. Julistie Yeaw, Northboro, Mass.

Mas. Fannie T Young, trance speaker. Address during

August and September, Three Oaks, Mich., care S.-Sawyer.

Me. K. Mes. V. M. J. Luung, Poing City, Jako Territory.

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BOSTON, SATURDAY, JULY 31, 1869.

OFFICE 158 WASHINGTON STREET, ROOM NO. 3, Ur STAIRS.

AGENCY IN NEW YORK

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WHELE COUNTY, LUTHER COUNTY, ISANC B. BICH.

For Terms of Subscription see eighth page. All mail matter must be sent to our Central Office, Boston, Mass.

... ASSISTANT EDITOR. All business connected, with the editorial department files paper is under the exclusive control of Lymen-Colby, o whom letters and communications should be addressed.

"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 contributes to the July issue of the Radical some twenty pages of criticism upon what he terms "the spiritual movement."—This article justifies its writer in using the term "paradox" as expressing the relations of Spiritualism to his own mind-a paradox being, according to Webster, "a tenet or proposition contrary to received opinion; a mentiment 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 paychological dissipation in which many persons indulge, both within and outside the spiritual fraternity. The whole subject of psychological relations needs more thorough study, for insanity, or unbalanced mental condition, attends business ocoupations, the pursuit of pleasure, the services of religion, as well as the investigation of Spiritual-

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 concerning it, for the fact itself. Hence he proceeds to criticise 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 conclusion 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 judgment, constitutes the spiritual movement, and which he deems " one of the active forces concerned 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 influential advocates have long perceived and endeavored 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 investigators of modern Spiritualism, as compared with theologians.

Of the Spiritualism which is based on the cardinal fact of spirit-communion and influx, demonstrated by proofs as positive as those which evince any mental phenomena whatever-of the Spiritualism that invests all the invisible attributes of human character with material forms of expression, so that inanimate things, even as chairs and tables, are made to rebuke the materialism 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 noth-

ing and save 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 progressive forces, he cannot know, inasmuch as it is impossible to estimate the intrinsic value or tendency 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 raraavis 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 grow'd." It has grown from no seed of fact, but is only the embodiment of "ideas which were floating in the mental atmosphere long before we heard of a single reputed 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 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 influence of Arabian civilization; the physical improvement of the countries of Europe; the growth of agriculture commerce and manufactures. provement of the countries of Europe; the growth of agriculture, commerce and manufactures; 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 philosophy. Some of the ideas of the spiritual 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 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 criticism, are entertained by Spiritualists generally, in common with most students of Nature, we do not deny. That the rationalizing tendency distinguishes 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 digesting and elaborating from known facts, a class of opinions more satisfactory than those heretofore taught, by arbitrary authority, as directly revealed by God. That many of these ideas are also embodied in well-attested communications from spirits, is in our opinion true—as are also ideas in coeffict 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 power of analysis and comprehension is bestowedand the manifestations from a sphere of human existence invisible to mortals, characterized by all human attributes, under new conditions, inevitably calls the mind up to a higher plane of action, that it may comprehend and enter into the life of such conditions. Whether the opinions promulgated by the spirits are but reflections of these entertained by mortals, or not, is a secondary question. Whether the opportunity of progressing faster in accurate knowledge of the universe, he a fact of the spiritual world, or not, is a secondary question. Individuals may entertain all sorts of opinious 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 he 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 results 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 opened 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 us best. But that dogma does not prayail among Spiritualists. Whatever influence old theological training may still exert upon individuals, in endangering their accentance of snirit affirmations upon mere say-so, the evident tendency of the practical methods of Spiritualism 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

Spiritualism is giving us new and, at first, astonishing phenomena in abundance. We cannot at once comprehend the method of their production, or the forces employed. They seem to contradict 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 unflinchingly affirmed the facts presented to them. They have tested by the "scientific method," and not the theological, over and over again, the genuineness 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 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 thousands 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 evidence 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 consentaneous intelligence that guides the thoughts, influences the judgment and determines the beliefs.

These objective and subjective phenomena constitute the evidence of Spiritualism. Unexplained 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 integrity of the mind, and the avenues that lead to it, and make the difficulties of knowing anything with certainty appear enormously great, by exaggerated 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 I 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 connec-tion 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 indignant 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 ind forms of activity, I have not the audacity to prescribe limits to those forces: therefore, I hold these phenomena in reserve for further investi-

"Again, the apparition of a departed friend appears. 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 lotted in literature. clothed in like manner. But it is a fact well

known that in certain derangements of the cerebrai circulation, old impressions emerge and are seemingly projected into the outer world, appearing as real; how then am I to know but this apparition has this origin?" * * With Spiritualists generally, the raps cannot be due to natural forms. ral forces; they must be made by spirits. The apparition of a departed friend is not the emergence of old impressions into vivid form; it is the real ghost it seems to be. A new thought is not the result of natural operations of the mind now suddenly brought to conscibusness; 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 t may be confidently affirmed that the natural incredulity of the uneducated mind has given war, only to the corroborative testimony of innumerable phenomena, all tending to demonstrate the reality of such intervention. The anthropomorphic idea, which ascribes a spirit to every object of nature, has never existed in the minds of the generation which now accepts modern Spiritualism. The tendency of the average mind was toward disbelief in individual spirit existence, at least in any natural manner. And there is nothing in the methods of modern spiritual intercourse, 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 nature of that life-principle which evolves all forms,

Mr. Patterson makes the conditions and present status of public opinion, into which Spiritualism comes as a quickening and developing influence, the basis of his estimate of its nature and tendency. As properly might be deem the light and heat of the sun relictionary and anti-progressive because under its influence tares flourish luxuriantly 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-

It would be folly to expect or desire that all speculation upon the causes, methods and intriusic 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 intelligence accompanying the first, the last, and the intermediate manifestations, offered concerning itself, 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 abnormal conditions of their own minds for the work of spirits upon them; the imperfect success of spirits in attempting to communicate with or control mortals; the vagaries of opinion and conduct of unbalanced minds, who label their idiosyncrasies "Spiritualism"; even the transfer of allegiance from the theological God to the spirits, by individuals, which our author deprecates as evidence of the anti-progressive tendency of Spiritualism-all this is incidental to the journey of ignorant and imperfect human beings from the and of hondage to materialism, toward the promised 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 attention 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 pleasmethods of force, under the control of intelli- ure 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 disinterested Spiritualists to speak out unmistakably upon the impunity 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 secrosy to the gratification of evil and sensual desires. 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 horne with, working as they have only for the corruption and death of the holy and exalted 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 relation 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 muniments of social order as they exist around us, and advocates reforms, not through recklessness and revolution, but by the natural agencies of early nurture and advancing education. And her impressive observations on the necessity that exists for a pronounced declaration of Spiritualists on other matters, vital to society and progress, deserve very serious 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 inconsiderate 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. Phinney, 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 Mc Wain, one; Bourne Spooner, one; I.P. Greenleaf, one; J. B. Breed, one; Z. Brundage, one; Francis Washburn, one; L. V. Cobb, one; Austen E. Simmons, one.

The Davenport Brothers intend to visit California soon.

The Miraculous.

The writer from whom we have made such liberal quotations, out of the pages of the Monthly 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, only a lamp of knowledge, it happens that things small, not because of what they are in themlooked at." Hence the strange variety of opinions on the subject of miracles. Man might well consider himself the subject of marvelous experiences. Living souls, we have been created in the spirit of the universe, and are therefore susceptible of its disclosures. "And if"-he addswe have no great or common experience of mortality, we are yet none the less certain of havwing about us."

In respect to outward objects and the surrounding 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 and God's will be done on earth as it is done in concern to millions of men, in many past ages. And the more there is known about it, manifestly | clare that no theory or practice which tends to the more there is to learn; not perhaps as regards its composition, but as to its relationships by of personal responsibility, or to give a loose rein electricity and magnetism to the atmosphere, and, to animal desire, by whomsoever taught or received, it may be, to the sun and moon and planets. For can with any propriety be considered a part of indeed we are not simply denizens of this earth, Spiritualism." These sentiments every true Spiritualism." indeed we are not simply denizens of this earth,. but we are creatures of the universe, borne about | itualist will heartily endorse; and although ten by a planet which is one of many sisters; the years have elapsed since they were first promulwhole family of which are related in every direction infinitely.

" A man can hear only what his ears will let him hear. Over our heads may be made the music of the spheres, though inaudibly to us; and yet it might be distinctly perceptible perhaps were our hearing a little quickened, or were the intensified. This is really credible. And really, persons who are not mere arithmeticians or logicians, that we are concerned with laws which

some affinity among salts just freshly detected." heavens and the earth, which are now, are yet now already living withinside the outskirts of 'a city which hath foundations, whose builder and maker is God.' And so, certainly, until the last after the "well filled baskets" had been relieved man shall have been gathered into the bosom of of their contents, the majority of the company eternity, miracles, marvels, wonders will be dear assembled around the speakers' stand. Prof. to the human race as proofs presumptively that William Denton gave the principal discourse. men are of more than fleshly make, and as which was listened to with marked attention. signs, perhaps even vouchsafed to them, of there | His comparisons of the beauties of Spiritualism. 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 ascertained, 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 transcendent, but not therefore unnatural nor incredible. such as prophetic dreams, sudden persuasions as to far distant occurrences, the experiences of sec- that the patrons and supporters of the Banner rean occasional deep, true impressions received unaccountably, and as though from some whispering spirit. Electricity 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 coëxists 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 Scriptures. The laws of the material world act together, like those of the human body; and they connect 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 communicate with one another; as the chemical with the dynamic, and these again with other laws, such is those of gravitation and electricity! Spirit unable to touch or affect matter under any conditions—what nonsense! For, in the body of a man. laws, hard to distinguish from spirit, are assembled 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 affect 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 aptitudes and appliances, and powers of self-adjust-

"Oh, that infesting, nonsensical notion of there being a sharp line of demarcation between matter and spirit, in consequence of which in the universe, somewhere or other, there is non-intercourse! 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 universe is a living whole, dust and stars alike included, 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 preserved the Declaration of Principles-put-forth by Religious (Unitarian) Magazine, has an article in the Spiritualists of the United States at a Convention 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 recollected by those who were fortunate enough to be because for us human beings science, or philos- there that this Convention was very fully attendophy, or learning, or all of them combined, are ed-even delegates from Texas were presentand that the prominent dailies of New York and are out of sight or in it, and seem great or seem | Boston reported the proceedings impartially and well, a fact much more creditable to them then selves, as because of the light by which they are | than now. H. F. Gardner, M. D., of Boston, was appointed President; Rev. J. S. Loveland, Henry C. Wright, Benjamin P. Shillaber, (the wellknown author,) and Hon. J. M. Kinney, Vice Presidents; A. B. Child, G. Johnson, and B. H. Crandon, Secretaries.

The Convention, in defining its position, took a very bold, independent stand, for which they are them, in these days of dullness and flesh and to be commended even at this late day; one or two points of which we call especial attention ing them hereafter, when scraphs shall be on the | 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 supplanted in each individual by the 'fruits of the spirit,' and thus mankind become a Brotherhood. the heavens. Hence we most emphatically deabrogate moral distinctions, to weaken the sense gated, yet they should be kept uppermost in all hearts, to the end that the world may fully understand the cardinal principles upon which Spiritualism is baeed.

Carpenter's Spiritualist Picnic.

This picnic, held in Harmony Grove, South reporting power of the air, or the ether, a little Framingham, Eriday, July 16th, under the management of A. E. Carpenter, was a very enjoyable by analogy, which is largely what we all of us occasion to the goodly number who attended. think by, the ongoings of the universe hint to all | The cloudy appearance of the weather in the early morning was rather forbidding, and doubtless kept away many who would otherwise have science has never yet detected, and which, per- been present; but by the time the excursion train haps, by their nature transcend its methods. And from Boston reached the grounds the clouds had therefore anything which might be called a mira- disappeared, while a cool breeze from the lake cle, instead of being treated defiantly, should, as rendered the atmosphere delightful, much to the perhaps being spiritually 'a sign,' be as welcome gratification of the dancers, who heartily particiat least as the news of another asteroid, or of pated in their favorite amusement. The younger portion of the company kept the swings-with "For we human beings, though native to the which the grove is liberally provided-in constant requisition.

The forenoon was passed in social converse and the usual recreations on such occasions, when, the religion of Nature, with the absurdities of socalled 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 Massachusetts 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 journal still more acceptable to our readers and friends. It is our intention to take good care full value of the rule runs, industry, energy, and faithful devotion to their interests avail. At the present time, the Banner of Light circulates in all quarters of the civilized world, and we have the assurance of our spirit friends that it is already wielding an immeasurable influence in shaping and directing public sentiment and opinion in reference to the life beyond the tomb. It is our humble 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 Newark, 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 Charlestown, Vt., Saturday evening, July 31st and Sunday, 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 Planter'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 Lyceum 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.

ALL SORTS OF PARAGRAPHS.

THE UNIVERSE has spread its beautiful wings laden with rich gifts for its readers. Some weeks ago, when we were in Chicago, and before its first pages were printed, we mentioned its prospective announcement as looked for from the chrysalls winding sheet which was then about the Chicagoan, whose short career was a herald and a promise of useful jabor in what we deem a weedy field that greatly needs laborers. Our excellent brother, in his second number, took exceptions to our allusion to the butterfly comparison of his then forthcoming paper, and thought we ought to have seen it fluttering, floating, flying already in the Chicagoan, which as, or was to be, renewed in the Universe. He may be right, but we did not see it, but supposed we should-as we have -and find it in due time an able and worthy co-laborer among the flowers and thorns of Spiritualists and Spiritualism, and are glad to learn, from its notice of our item, that it can talk, walk, fly and labor on its own strength, and is not begging nor cringing to public nor private opinion; and we hope its wings may never spread less nor need oil. W. C.

Ze We understand that the Camp Meeting on the Cape last week was a success. We shall give an account of it in our next issue.

MD- Dr. Persons, the healer, has been recreating at live Beach of late. Stopped at the Ocean House, (kept by Job Jonness & Son.) which he recommends as a first class hotel. The doctor got to be quite an expery av fishing while there, having caught, among other fish, a halibut weighing one hundred and seventy-five pounds. Hope to try our luck

Remember the Spiritualist Picnic at Walden Pond Grove, Wednesday, July 28th.

THE CHARLESTOWN CHILDREN'S LYCRUM has decided to have a vacation during the hot term. At its last session over sixty scholars were present, notwithstanding the sultry weather. A few weeks' rest for children and teachers will prove beneficial, and they will come together again the first Sunday in Sentember with renewed vigor and increased numbers. This Lycoum is in a healthy and hopeful condition, and only needs the sustaining help of those who have means to spare to keep it so. Our Lyceums all over the country should be better sustained than they now are. Not one should be allowed to languish. The officers of Lycoums generally have a great amount of voluntary labor to perform, and often contribute from their own funds more than they are really able to to sustain the institution. This ought not to be so.

By reference, in another column, to the proceedings of the Illinois State Convention, recently held, it will be seen that among others Warren Chase has been appointed a delegate from that State to the Sixth National Convention, to be holden in Buffalo, N. Y., August 31st.

"John Randolph, of Reanoke," reports himself on our sixth page.

SPIRITUALISM IN SPAIN .- Two works since we acknowledged the receipt of a periodical deveted to the elucidation of the Spiritual Philosophy, published in Barcelona. We have since received another magazine, published in Guadalalara, devoted to the same object, entitled, "La Ilustracion Espirita." Religious liberty we devoutly hope will prove a blessing to Spain, and we have no doubt will, when political agitation ceases in that country.

We are happy-to announce that Dr. Randolph, whose re cent severe illness was the cause of much alarm to his Western and Southern friends, has, under spiritual aid mainly, so far recovered as to be able to go out a little. Meantime he is continually writing, under spirit-influence, and will yet give more works to the public of doubtless great utility to mankind.

STATE CONVENTION IN MARYLAND .- It will be seen by re ference to another column that the Spiritualists of Maryland have issued a call for a State Convention, to be holden in the city of Baltimore on the 12th day of August, 1869. We trust that the Spiritualists in that State will promptly respond, gather in goodly numbers, and show to the world that they are fully alive to the importance of definite action in the great cause of Spiritualism.

The Round Table has been merged into the New York Citizen. The Citizen is edited with ability by R. B. Roose

A favorite tune of the milkmen-shall we gather at the

A VALUABLE BOOK .- Rev. W. F. Evans, author of "The Celestial Dawn," "The Happy Islands," "The New Age and its Messenger," &c., has written another valuable work, which has just been issued from the press in neat style, making a book of over 360 pages, entitled "The Mental-Cure, illustrating the influence of the mind on the body, both in health and disease, and the psychological method of treatment." The author evidently understands his subjects, and treats them in a clear and comprehensive manner. His soul appears to be fully imbued with the leading ideas of the Spiritual Philosophy. We commend the book to

The new marble building of the Chicago Tribune looks well on paper. It is almost as handsome as the building the Banner of Light is issued from.

CONVENTION AT ELMIRA, N. Y .- J. H. Mills informs us that the Annual County Convention of Spiritualists is to be held in Elmira, N. Y., on Sunday, the 8th day of August. Good speakers are expected to be present. The occasion will be worthy the attention of all seekers after the truths of the Spiritual Philosophy. Efforts will be made to hold regular Sunday meetings there after the Convention. Energetic action will accomplish the object.

We learn from the Lyceum Banner that Mr. Peobles addressed the Spiritualists of Chicago, morning and evening of Sunday, July 4th. The audiences were unusually large. Present at the Progressive Lycoum, in the afternoon, he spoke earnest words of cheer and encouragement to the officers and children. The last of this month he sails for Europe to attend the "Peace Congress" in Switzerland, commencing early in the fall. He purposes visiting France, Italy, and other portions of the continent. A journal of his journeyings will appear weekly in The Universe.

Poverty is often the home of greatness.

A German, who kept a second-hand store, received for sale a pair of shoes too tight for the owner. He put them in his window, with the advertisement: "For sale—a tight

· THE LESSON OF LIFE.—Of all the lessons that humanity has to learn in life's school, the hardest is to learn to wait. Not to wait with folded hands, that claim life's prizes without previous effort, but having struggled and crowded the slow years with trial, see no such result as effort seems to warrant-nay, perhaps disaster instead. To stand firm at such a crisis of existence, to preserve one's self-poise and self-respect, not to lose hold or relax effort, this is greatness, whether achieved by man or weman-whether the eye of the world notes it, or it is recorded in the book which the light of eternity can alone make clear to the vision.

What word will make you sick if you leave one letter out of it? Mu-sic!

It has been practically proved that wherever the sunflower is extensively grown on low lands marsh fever is almost unknown.

Gone to Elmina.—Dr. W. I. Voscolius, the great healer, who has so successfully practiced his remarkable healing abilities in our city for a few weeks past, has gone to Elmira, N. Y., by special and urgent request of some of the best citizens of that place. During his stay here the doctor constantly horograph in popularity and practice his recome constantly increased in popularity and practice, his rooms being crowded up to the last hour with the afflicted, a large proportion of his visitors being ladies of the first families, and in no one case that we learned of did he fail to give satisfaction and relief. His return here will be anxiously waited for and welcomed with genuine pleasure by the citizens of this community.—Williamsport (Pa.) Gazette, July 10th.

The friends, in London, of an International Congress of Spiritualists have resolved to call a meeting there for the purpose of choosing a committee to further the object in

They who respect themselves will be henored; but they who do not care about their character will be despised.

You cannot dream yourself into character; you must

hammer and forge yourself one. Are housekeepers aware that foul air enough to seriously taint a whole house rises from the drains of stationary washstands left open over night? The lecturer of Franklin Institute. Philadelphia, consured this carelessness of leaving Vinkand basin drains open.

THE DAVENCORT BROTHERS gave a scance in Norwich, Conn., July 14th. The Bulletin says;

"There was the same seems fastening of the brothers, the ringing of bells, rattling in the cabinet, and the mystical playing of guitar, violin and tambourine. The dark scance was more satisfactory and enjoyable than on their former appearance, and no stranger was seen on the stage when the light was turned on. No one could detect any take all thought that they had not stranger was trick, all thought that they had got their money's worth, and wondered how the thing was done."

New Music .- Howe's Musical Monthly (No. 4) is just reeived. It contains twenty three pieces of choice sheet music, for the moderate price of twenty-five cents. Published by Elias Howe, 103 Court street, Boston,

Peters's Musical Monthly, from 198 Broadway, N. Y., is valuable publication. Besides its literary contents, the July number contains thirteen musical compositions. Single copies thirty cents. We are indebted to our friend Told, 532 Washington

street, for a basket of ripe currants. He has more of the

Women charm, as a general thing, in proportion as they are good. A plain face with a heart behind it is worth a

world of heartless beauty. A storm in the conscience is usually indicative of a cloud

New Publications.

B. B. Russell, of this city, has recently brought out a new volume on "THE MERRIMAC RIVER, its Source and its Tributaries," by J. W. Meader; and a more faithful register and record of the length and breadth of that beautiful and picturesque valley has never been furnished to the reading public or the traveler. The towns, cities and villages along its course are sketched in an interesting manner, their ge ography, topography and products given, and a graphic description furnished of the imposing natural scenery about its upper waters. To the tourist among the White Hills and in New Hampshire it is invaluable. With this book in his satchel he can find his way readily to every point of striking interest and beauty, and become at once and thoroughly informed of the history, legends and associations which clothe and cluster about this incomparable region. Fishing and gunning are treated con amore by the author, and one may know at a glance almost in which way to direct his wandering feet, if in quest of sport and out-door adventure. The facts that are packed into the book make it a perfect treasury of information on the subject which a treats with so much skill. In every aspect the mountain region is here exhaustively sketched and alluringly depicted, and the accurate map accompanying the work gives its text a greatly heightened value. It must enjoy a wide and sieady sale, and become the tourist's vade mecum.

THE AMERICAN ODD FELLOW for July contains its usual variety of reading matter interesting to the fraternity and the home circle. A fine steel portrait of Grand Sire Farnsworth accompanies this number. Published by John W. Orr. 96 Nassau street, New York.

The American News Company, 121 Nassau street, New York, are general agents for "THE MANUPACTURER AND BUILDER," an excellent scientific work, published monthly-

THE ATLANTIC MONTHLY for August has the following table of contents: The Taillefer Bell-Ringers; Great Earthquakes of the Old World: Zoronster and the Zend-Avesta; The Foe in the Household; Before the Gate; Among the Shoals; The Hamlets of the Stage; Agatha; Uncle Gabriel's Account of his Campaigns; The "Strikers" of the Washington Lobby; Gabrielle de Bergerac; On Mr. Fechter's Acting; Jubilee Days; Recent Travels.

Contents of THE GALAXY for August: Put Yourself in his Place, by Charles Reade (with an illustration); Feathered Life, by John Burroughs; The Rose, the Cloud, and the Oriole-a Fable without a Moral, by T. W. Parsons; The Race for Commercial Supremacy in Asia, by Richard J. Hinton (with map); Susan Fielding, by Mrs. Edwards; Princo Napoleon, by Justin McCarthy; Mineral Waters, by John C. Draper, M. D.; Climmerly Gap, by J. T. McKay; Matthew Vassar, by John II. Raymond; How they Keep House at Complegne; On a Cast of Tennyson's Hand, by H. T. Tuckorman; The Age of Burlesque, by Richard Grant White; The Galaxy Miscellany; Drift-Wood, by Philip Quilibet; Literature and Art; Nebulæ, by the Editor.

THE NURSERY, for youngest readers, for August, is one of the best illustrated numbers yet issued. Be sure and get it

THE RADICAL.-The contents of the August number are of a high order of thought. Buy it and read every article, especially the paper on "Theodore Parker," by O. B. Froth ingham.

Charity Fund.

Moneys received and forwarded in behalf of our sick and destitute brother, Austin Kent, since our From Henry Turner, Louisville, Ky. 86,00
" Mrs. C. W. W. Cambridge 2,00
" A Friend 2,00

OUR NEW PUBLICATIONS.

Opinions of the Press. From the Herald of Health.

TALE OF A PHYSICIAN.—By Andrew Jackson

Davis.

Several years ago, as is related in the book by Mr. Davis, called "Spirit Musteries Explained; or, The Present Age and Inver Life," he was impelled to go unconsciously to an obscure point on Long Island and visit a strange and dismal cave, remaining there the greater part of the night in an externally unconscious condition. During this time he psychometrically gathered the occurrences of which this book is a faithful report. It is said that nothing is bidden from God, and it might also with equal truth be said, perhaps, that nothing in all the transactions of this world's good or bad inhabitants, can be hidden from the clairvoyant eye, as is proved by his book, which

good or bad inhabitants, can be hidden from the clairvoyant eye, as is proved by his book, which is a literally true history. The robbers' cave which he visited, still at that time contained, written in the atoms of its silent walls, all the actions and even the words of the nefarious outlaws who constituted the "mysterious association of criminals," and who made it a rendezvous fifty years ago. On the night of the author's visit all their dreadful plans, deeds and words were visible or clearly audible to his peculiar senses, and by this means of investigation, drawing his conclusions, he gives us the "Seeds and Fruits of Crime," or the cause of crime and its rational mode of cure. Although the author frequently touches

or the cause of crime and its rational mode of cure. Although the author frequently touches the region of philosophy in this book, yet it is a physician's romance, if the relation of veritable facts and circumstances can be called such. The lesson taught in thei" Tale" is designed for parents, and aims to teach them that the just and passion, vice and crime which governs their own lives, blossom out in their children and bear fruit a hundred fold. hundred fold.

From the Bookseller's Guide. TALE OF A PHYSICIAN.—This is a very interesting work, portraying in a graphic style the seeds and fruits of crime. Its moral tendencies are

From The Revolution.

ALICE VALE—A Story for the Times. . By Lois

excellent.

Waisbrooker.
The Question Settled—A careful comparison of Biblical and Modern Spiritualism. By Rev. Moses Hull.

Rev. Moses Hull.

Outside they are two good-looking books (as are books generally from that office) of 230 and 250 pages. Coming from that office, the presumption will be that they belong to the class of literature now known as Spiritual, and which, by the way, is no longer a reproach. Alice Vale will pay well the reading. The other, this editor has not yet found time even to turn over.

SERES OF THE AGES—Embracing Spiritualism, past and present—doctrines stated and moral tendencies defined. By J. M. Peebles.

An elegant octavo volume of nearly 380 pages, and a work of the highest authority in spiritual circles; and can be read with profit by all seeking light and knowledge on the subjects treated, as wondrous philosophy of Spiritualism.

wondrous philosophy of Spiritualism.

To Delegates.

DEAR BANNER—Will you please announce to your readers, that those who attend the National Convention at Buffalo, and are compelled to obtain accommodations at a hotel, can secure comfortable and first-class board at the National Hotel for \$2.00 per day. The regular price at this house is \$2.50, but to those attending the Convention the above reduction will be made.

Yours truly. J. WILLIAM VAN NAMEE.

Brooklyn, N. Y., July 19, 1869.

Fourth Annual Spiritualist Camp Meeting, at Pierpont Grove, Mel-

Meeting, at Pierpont Grove, Mel
Fose, Mins.

The entire success of the Camp Meetings of the last three years; together with the general desire for their annual contonuous, induce the Committee of Arrangements respectfully to announce that the Fourth Mass Camp Meeting of Spiritualists, will be held at Pierpont Grove, Melrose, commencing on Wednesday, Afg. 18th. 189, continuing five days, and closing Sanday evening, Ang. 23d. This speaker's stand and seats for the accommodation of the audience are to be newly arranged, and other important improvements made b. the Grove, which is well adapted for the comfort of all who may attend.

Hosso cars run every half-home between Scol ny's Building, Boston, and Malden, until 11 r. M., where omnibases running to the Grove meet them. Through thekes to the Grove, Iwenivalve cents; fare to Malden, afteen cents. Baggase from Boston should be sent by Henjamin & Vaugion's Express, 3 Court Square, or No. 3 Washington street, or by B. I. Pearce's Express, 5 Congress Square. Cars leave Boston, Malne R. R. Station, Haymarket Square, at 7, 743, 9;15, 10;15, 11;30 a. M., and 1, 2;30, 3;30, 4;30, 5;15, 6;15, 6;43, 7;15 r. M. Fare either to Malden or Wyoming Station, nearest the camp-ground. 20 cents. Omnibuses and Job wagons will be at the stations to carry passengers and buggage to the camp-ground.

Parties desiffus;ents, or accommodations for single individuals, can secure the same by writing beforehand to Mr. L. D. Phillips, Malden, Mass., or can procure them on arrival at the camp, Board or provisions, will be furnished to those who stop on the ground, at reasonable rates, by Messrs. Curry & Holes an secure the same by writing beforehand to Mr. L. D. Phillips, Malden, Mass., or can procure them on arrival at the camp. Board or provisions, will be furnished to those who stop on the ground, at reasonable rates, by Messrs. Curry & Holes, L. B. B. S. H. B. S. B. B. S. H. B. Stocker, D. R. H. B. Stocker, rose, Mass.

Call for a State Convention in Mary-· land.

The undersigned, believing that a more intimate association and cooperation of the Spiritualists of the State will be beneficial to curselves and to the community; therefore, in accordance with the recommendation of the American Asaccordance with the recommendation of the American Association of Spiritualists, we ask you to come together as brothers and sisters, and bring up the highest truths that we have been able to gather, and spread them out as a banquet, at which we may all partake and be strengthened. We propose holding a State Convention, in the Hall of the Law Hullding, at the corner of Lexington and St. Paul streets, on Thursday, the 12th day of August, 1860, at 10 A. M., 3 and 8 P. M.; and would extend a cordial invitation to all our friends in the State to meet with us and act in the gread work.

good work.
JACOB WEAVER, JOHN PRIST JOHN FRIST,
B. MCCLELLAN,
LEVI WEAVER,
MRS. HAMMONT,
MRS. A. MCCLELLAN,
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Picuic at Walden Pond. The Second Grand Union Picnic under the management of

The Second crand Office of Profits under the management of prominent Spiritualists of Boston and vicinity and the "Sous of Joshua," will take place Wednesday, July 28th, at Walden Pond Grove, Concord, Mass.

Amusements of the day: music by the band: speaking, singing, dancing, boating, swinging. At 2 o'clock a delegation from the twelve tribes of Israel will be represented by twelve young misses, dressed in appropriate costume. To be a superceived by the land of the control of the

tion from the tweeter tribes of same will not represented years twelve young misses, dressed in appropriate costume, representing each of the twelve tribes, under the management of Mrs. D. Adams, of Boston, accompanied by a procession of the order of the Sons and Daughters of Joshun.

Excursion trains leave Beston and Fitchburg Depot, at 8:45, 11, and 2:16, stopping at Charlestown, Somerville, Cambridge and Waltham. Excursionists above Concord will take regular trains.

nko regular trains.
Tickets: Adults, \$1,00; children 75 cents.
Per order of Committee,
Dr. A. II. Richardson,
J. S. Dodes,
E. R. Young.

Mass Meeting at Fall River.

The Agents of the Massachusetts State Association will hold a grand meeting in the grove at Fall River, on Sunday, August 1st. Three sessions will be held during the day, commencing at half-past 10 A. M., and 2 and 5 F. M. A. E. CARPENTER.

To Correspondents.

[We cannot engage to return rejected manuscripts.]

SOME ONE IN VIENNA. O., who forgot to sign their name writes as follows: "I enclose \$1,00 due you, which I promised to send in June." Will the writer please forward address, and inform us what the money is for?

Spiritual Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. per copy. HUMAN NATURE: A Monthly Journal of Zolstic Science and Intelligence. Published in London, Price 25 cents. THE RELIGIO-PHILOSOPHICAL JOURNAL: Dovoted to Spiritualism. Published in Chicago, Ill., by S. S. Jones, Esq. Price 8 cents.

The Rostnum: A Monthly Magazine, devoted to the Har-monial Philosophy. Published by Hull & Jamieson, Chicago, Ill. Single copies 20 cents.

THE PRESENT AGE: Devoted to the Spiritual Philosophy. Published by the Michigan Spiritual Publication Company. Price 6 cents. THE AMERICAN SPIRITUALIST. 'Published at Cleveland, O.

THE JOURNAL OF THE GYNECOLOGICAL SOCIETY OF ROSTON. Davoted to the advancement of the knowledge of the Bleases of woman. Price 35 cents. DAYBBEAK. Published in London. Price 5 cents.

Business Matters.

MRS. E. D. MURFEY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 4w.Jy31.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 15th street, New York, Terms, \$5 and four three-cent stamps. MISS M. K. CASSIEN answers Sealed Letters at 73 Howard street, Newark, N. J. Terms \$1,00 and four red stamps. 4w*.Jy17.

MRS. L. F. HYDE, the Medium, has returned to New York. Can be found at No. 453 Sixth Ave. Jel29w* DR.L. K. COONLEY, healing medium. Will examine by letter or lock of hair from persons at a distance. Address, Vineland, N. J.

Answers to Sealed Letters, by R. W. Flint, 105 East 12th street—second door from 4th avenue—New York. Inclose \$2 and 3 stamps. Jy17.3w

THE BEST PLACE—The CITY HALL DINING ROOMS for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays.

Jy24. C. D. & I. H. Presho, Proprietors.

THE BOND OF PEACE.—The only Radical Peace Paper in America. Published monthly by E. James & Daughter, No. 600 Arch street, Philadel-phia. \$1,00 per annum.

IT CURES.—REV. A. M. GOULD writes: I am a clergyman. When my little boy was sick with Dysentery, my attention was called to Doctor Seth Arnold's Balsam. I went out and procured some, and to my joy the first dose accomplished a cure.

MRS. S. A. R. WATERMAN, box 4193, Boston, Mass., Psychometer and Medium, will answer letters (sealed or otherwise) on business, to spirit friends, for tests, medical advice, delineations of character, &c. Terms 32 to 35 and three 3-cent stamps. Send for a circular.

Jy3.

Special Notice.

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

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

Notice to Subscribers of the Banner of Light.

- Vonrattention is called to the plan we have adopted of placing figures at the end of each of year names, as sentiated on the paper or wrapper. These figures shand as an index, showing the exact time when your subscribtion express: i. e., the time for which you have paid. When these figures correspond with the number or the volume and the number of the paper fiself, then know that the time for which you paid, has expired. The adoption of this method renders it unnecessary for us to send receipts. Those who desire the paper continued, should renew their subscriptions at least as early as three weeks before the receipt-figures correspond with those at the left and right of the date.

ADVERTISEMENTS.

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

TAdvertisements to be Rouewed at Continued Rates must be left at our Office before 12 M. on Tuesdays.

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ILLUSTRATING THE Influence of the Mind on the Body,

BOTH IN HEALTH AND DISEASE. And the Psychological Method of Treatment. BY REV. W. F. EVANS, Author of "The Celestial Dawn," "The Happy Islands," "The New Age and its Messenger," No.

There is, they say (and I believe there is). "There is, they say (and I betteve there is).
A spark within us of th' immorbal dro;
That animates and molds the grosser frame;
And when the body sinks, excapes to heaven,
Its native seat, and mixes with the gods.
Meanwhile this heavenly particle pervades.
The mortal elements; in every nerve
It Dirids with pressure, or grows mad with pain.
And, in its secret conclave, as it feels.
The body's woks and joys, this ruiling power
Wields at its will the dull material world.
And the body's health or malady." Wields at its will the dull material v. And is the body's health or malady.

THE design of this treatise is to explain the nature and I have of the inner vice of man, and to contribute some light on the subject of Mental Hyglene, which is beginning to assume importance in the treatment of disease, and to attract the attention of physiologists. The author has aimed to line trate the correspondence of the soul and body, their mutual action and reaction, and to demonstrate the casus relation to disordered montal states to diseased physiological action, and the importance and mode of regulating the intellectual and affectional nature of the invalid under any system of medical treatment.

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Chapter 1.—The Relation of the Human Mind to God.

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3.—In the Form of the Mind.

4.—The Division of the Mind-into two Departments.

5.—The Division of the Mind-into two Departments.

5.—The Epistina of Degrees.

7.—The Spiritual Rody—its Nature and Use.

8.—On the Emanuations of Mind, or Spiritual Spheres.

9.—Of the Ductrine of Indux, and the Relation of Man to the Spiritual Rody.

10.—The Relation of Soul and Hody, and of the Material to the Spiritual Realm.

11.—Correspondence of the Brain and the Mind, its —The Heart and Lungs, and their Relation to the Love and Intellect.

13.—Correspondence of the Stomach and the Mind, its—Drawn of the Hody and the Stomach upop the Mind.

14.—The Relex Influence of the Stomach upop the Mind.

15.—Exercitons of the Body and the Mind, and their Relation.

16.—The Skin; its Connection with the Internal Organs and Concentral w

Relation.

16.—The Skin; its Connection with the Internal Organs, and Correspondence with the Mind.

17.—The Senses; their Correspondence, and Independent of Spiritual Action.

18.—The Mystery of Life Explained.

19.—Mental Metamorphosis; or how to Induce upon onredyes any desirable Mental State.

20.—The Communication of Life and of Sanative Mental Influence.

21.—The Mind not limited by Space in the transmission of Psychological and Sanative Influences.

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The Sanative Power of Words.

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July 31.—1we

MISS LIZZIE CONNOR, medium through by all whom splitts can manifest themselves, can be consulted by all who dealer to investigate by enclosing their autograph with a lock of hale. Fee, one dollar and two 3-cent stamps. Address, MISS LIZZIE CONNOR, Medium, Boston. July 31.—3w

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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 affectional, social and domestic, for a

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Message Department.

RACH Message in this Department of the BARNER OF BREET we claim was spoken by the Spirit whose name it bears, through the instrumentality of

Mrs. J. H. Conant, Mrs. J. H. Conant,
while in an absormal condition called the trance. These
Mesages indicate that spirite carry with them the characteristics of their earth-life to that beyond—whether for good
or evil. But those who leave the earth-sphere in an undoveloped state, eventually progress into a higher condition.
We sake 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

The Banner of Light Pres Circles. These Circles are held at No. 158 Washington Street, Room No. 4, (up stairs,) on Monday, Turaday and Trussaar Afternoons: The Circle Room will be open for visitors at two o'dock; services commence at precisely three o'clock,

after which time no one will be mimitted. Beats reserved for strangers. Donations solicited.

Mas. Comant receives no visitors on Mondays, Tuesdays,
Wodnesdays or Thursdays, until after six o'clock r. m. She
gives no private sittings.

Bouquets of Plowers.

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 time's altar and know that thy blessing rests upon them. Oh our Fa-ther, we need not tell thee that we bring the offerare prayers and praises; they are hopes and fears.

There are doubts ever, and these are the dark shadows that flit across their human pathway and make them fear that thou doth sometimes stand apart from them. We pray thee, our Fa-ther, 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 to serve thee is to serve, to the best of their ability, all that thou hast made. And to understand thee is to understand the Sanitations of the suits would take their 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 this day holds in its embrace; for all the thoughts, for all the aspirations, for all that comes within the embrace of the day, our Father, we praise thee. And looking back through the shadows of olden time, those that have affrighted 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, graut 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 holler and divicer 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 thy ministering spirits 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 satisfactions. sfaction concerning the other life. Open to their staction 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 hattle-axe of truth and command us to go for 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 disinterred?

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 become 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 spiritual of the past, that the earth are the production of the spiritual of the past we have no record, on the earth or in the spiritual of the past who we have no record, on the earth or in the spiritual of the past was the past of th land 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 refued 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.—through which your spirits find expression to day. Matter changes by virtue of spirit. Spirit passing through matter changes it, unfolds it, progresses it. It becomes more and 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 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 oldest world, is made use of in perfecting the whole—the universe of matter. Those races of whole—the universe of matter. 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 losses sight of any one of the Those 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-zone, 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 spiritual 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; that the action of one depended upon the action of the other, and because you are surrounded on every hand by matter in 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 deter-I know that there are an infinite number of spirit ter 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 parti-cles would separate and the table would be no more. It is high time that your false notions with regard to the spirit-world were dissipated; for as you must all sconer 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.

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 and 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 earthlife. 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 in-separably connected. You know very well how it is with you here in the earth-life. Mind is capable of acting upon mind. 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. 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. which it expressed itself.

-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.—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 dif-ferent 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 a uniformity exists in all portions of the earth, then we may expect uniformity in religion and in politics and not till formity in religion and in politics, and not till

Q-Can you describe the separation termed

death from your side?

A.—At death, the law of attraction begins to cease between the particles composing the physical body. They grow less and less active. Their power passes off and takes on a purely electrical form. All the forces of the body slowly mass out when this disintegration commences. Clairvoy-ance can behold them, and describes them as a ance can behold them, and describes them as a mist, sometimes as a halo, sometimes as a snoke identified out of the form, generally forming the most dense cloud from the brain. Nature seems to gather all her forces together in the brain at the last extremity, and the last magnetic vital force that exists in the body exists in the heart and brain. When this is no more, then the whole body is pervaded with the electrical force. There had been searching and investigating this Spiritual Philosophy for nearly twenty years; have taken the Banner of Light at various times feeling that in due time I would get some message from a departed friend. I have lost many body is pervaded with the electrical force. There and very dear friends, one of whom passed away magnetic life is gone, then the electrical force is predominant, and the work of change commences 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 supposed it to be. But when the change comes in consequence of violence to any part, or inconsequence 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, artended with no fear, but with a certain joy that freedom only can bestow upon the spirit.

Q.—How long does the separation take.

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.—Carteinle is to

Certainly it is.

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, certainly.
QR.—The assumption is that he wentup bodily.
A.—There are a great many foolish statements made that are entirely at variance with science.
QR.—Your definition goes against the scriptural idea.

A.—I go against the usual belief with regard to that menifestation 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 bannerbearer obeyed him, not the sun by any means.

Edward J. Nickerson.

Good-day, sir. [How do you do?] Well, I hard

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 records at the State House. I sup-

pose they are fitting out those things up there. I do n't know, though. Well, I've traveled round here to see if I could n'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 isn't 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,

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 roosing on the North Pole." 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 of the cannot be possible that this is the spirit-world. Why, here are articles of furniture; here are, mountains, valleys, rivers, lakes, oceans. Everything that I was wont to behold in earthallfe I behold here." And their old ideas of the spirit-world clings oclosely 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 he to understand it after you have east 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 described as existing in the spirit-world, the product of the labor of spirits there, as the buildings described as existing in the spirit-world, the product of the labor of spirits there, as the buildings described as existing in the spirit-world, the product of the labor of spirits there, as the buildings described as existing in the spirit-world, the product of the labor of spirits there, as the buildings in the spirits world, the product of the labor of spirits there, as the buildings in the spirits world the product of the labor of spirits there, as the buildings in the spirits world the product of the labor of spirits there, as the buildings in the spirits world the product of the labor of spirits there, as the buildings in the spirits world the product of the labor of spirits there, as the buildings described as existing in the spirit-world, the product of the labor of spirits there, as the buildings described as existing in the spirit-world, the product of the labor of spirits there, as the buildings described as existing in the spirits world the product of the labor of spirits there, as the b find some one of these people, any one that's good, and give me a chance to talk. Don't for good, and give me a chance to talk. From the get, will you, my company and regiment?—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.

Elizabeth McKean.

What is it that you want of me, sir? [I have not called you, to niy 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 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 perhans a mile and a quarter—I 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.

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

Invocation.

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 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 Give us all those things of which we have need, and if we ask for aught we do not need, oh in mercy and wisdom withhold. Chastise us, oh Lord, if we need chastising, 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 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 oreed, all differences of opinion, all that go to make up those lines of de-marcation between philosophy and religion here in the earth-life. Guide us, finally, unto the highwith humility. Give us that love that cometh down from the Great Spirit of love, and cause us to slied it wherever we go. For thine is the kingdom, and the power, and the glory, forever. Amen.

June 8.

Questions and Answers.

body is pervaled 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 was possible he would return and give me some test by which I could recognize him; and as he 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 strong-ly attached to the body still. But after the last is replete with messages that we know nothing off-magnetic life is gone, then the electrical force is 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 scances is not to convince those who are already convinced; is not to bring proof to those who have already more than they can well digest. The object is to bring it to those who might 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 hartest in 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 de-sires on the part of friends here, for their friends in spirit to return through this avenue. But since, should their call be considered and spirit-ually attended to, others who have greater need would be shut out for a time, it is deemed the better course to let those who are not hungry re-main 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

Q.—If the Indian is necessive 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 central source exactly alike. There is a difference in the 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 con-tinues so to be in the future life, and I doubt not it will so continue throughout the endless future.
June 8.

John Randolph.

John Randolph.

Life is a problem which it would be hard to solve—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 whys 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 I, in my new state of life, can clearly understand the whys 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 got not only to go through our sphere of self, but to go a great ways beyond it—a very great ways. 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 annews, from John Rannot give him a satisfac-tory answer, though I were to stay here on the earth and endeavor to do it for the next half cenwas 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

tics 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. Do n't know to what he refers. I never wrote any such book.

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

ity 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 could not he 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.

Better try 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 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 do n'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 say?" 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 say?"
and having gained my promise should ask me to
commit a nurder. Should I have been wise in
promising?] No, sir. [Then do n't 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, do n'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 n't the money
to contest it with. Though we have no fear of
publishing what we believe to be true, yet we
have n't the money to meet such exegencies. It
is people of means that the public fear to attack.
You know money rules, instead of principle, to a You know money rules, 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 out 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 it 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 didn't make it public, because they were afraid to, They didn't know what to do, and of course the law would have dealt rather hard with them. It wouldn't have taken their ignorance into much consideration. But they are 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 do v'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 reoff than he would be if he was brought to justice, 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, to a very great extent, and I can't get away. [Can't you give this information to some party privately, so he can work understandingly?] Well, sir, he can't work understandingly; he has n't 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 hecause unfortunately he is a little out of 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

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 chained 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 he mode the research long as anyhody 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 n't. But then it's quite another thing for me to know it, and for me to make you know it. What I know is n't me to make you know it. What I know is n't what you know. [You know I want to assist you.] Yes, sir, and I know, also, I should n't 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 national. Yes, sir I will You don't blome be patient.] Yes, sir, I will. You don't blame me for coming, 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

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 n't turned up anywhere in my quarters. Maybe he has got har ardson; and if he is dead he has n't turned up anywhere in my quarters. Maybe he has got barracks 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 in earnest. But I ind he was right; and I 'yes 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 in earnest. But I find he was right; and I 've been trying all this while to come back. I said, "Well," he said, "it is like this world, they say." He told me about his father's coming back to him, and what he told him about it, and how he lived in a house, and what kind of a house it was and what I thought it was the wildest thing that ever was. Well, I have n'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 housed.

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. Do n'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 curmuduncle of mine was a brick-maker; and 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. Aint no competition with brick here—not a bit. Market is always as flood-tide. Everybody can have all they want. Pretty good thing, I tell you. Need n'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 do n't think I like 'em any better now. Sam told me that he reckoned my occupation would. large dislike to lazy folks when I was here, and I do n'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 do n't know—aint got round to it yet. Have n't got so much as a patch cleared. Do n'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 so many things to say there would n't be time 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

what I mean. It was a ragged piece of shell.

With the piece of a 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 recting from my home. June 8. greeting from my home.

. 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-world. 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 not know concerning my birth here in the earth-life, for I should have been made unhappy. I am satisfied with their withholding the knowledge from me. Be sure you say I am satisfied and happy, perfectly so. I am glad I did not know concerning my birth when here, but I am glad to know it now, for it adds to my happiness; it gives me new joy, and lifts my advict the received to the received that the received and lifts my advict the received and lifts my advict the received the received and lifts my advict the received and lifts and received and received a I have but recently passed to the spirit-land, my happiness; it gives me new joy, and lifts my spirit rather than depresses it. I have prepared a way for my message to be received. Thanks. [Your age?] I was nineteen. June 8.

Scance conducted by Father Henry Fitz James; letters answered by William Berry.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Monday, June 14. — Invocation; Questions and Answers; Israel Robinson, of Montgomery, Ala., to his children; Eliza C. Perkins, of Canandaigua, N. Y., to her friends: Dennis Hogan, 9th N. Y., to his brother James; Betsey Furber, of Newmarket, N. H., to her children and grandchildren; Sillman Frazier, of New Orleans, La.

Tuesday, June 15.—Invocation; Questions and Answers; Felix Zollieonier, to his friends in the Nouth; Annt Jean, to David Glichrist, Franklin, N. II; Mary Adelaide Thompson, of Bangor, Me., to her sister in Boston; Thomas Leighton, of Portsmouth, N. II., to his soff Thomas; James Riley.

Tuesday, June 22.—Invocation; Questions and Answers; Ricardo, Betancoat, of Hayana, to his brothers, Joseph and Gerard' George Cook Flanders, of Haarlem, N. Y., to his mother; Bonjamin Forepaugh, of Philadelphia, Penn.

Thursday, June 24.—Invocation; Questions and Answers; Harry Sheeburne, of Dunkirk, N. Y., to his mother; Nancy Clark, of Eastport, to her daughter; Gilbert Cummings, of Boston, to his son, Rev. Gilbert Cummings, Westboro, Mass, Monday, Jane 28.—Invocation; Questions and Answers; Elien Maria Barrett, of New Bedford, to her friends; Patrick O'Brien, of Boston, to his brother James; Frances Freeman, of Springsfield, Ill.; Lucy Peterson, of New York city, to her mother.

mother.

Tuesday, June 29.—Invocation; Questions and Answers;
Puck Robinson, of Portsmouth, N. H.; Edward Springer
Townsend, of Vermont, to his family; Henry Wright; Mary
Annetta Young, of Boston, to her mother.

Thursday, July 1.—invocation; Questions and Answers:
Richard Camby, of Rutland, Vt.; Marparet Hogan, of Boston;
William Roulston; Nettle Brooks, of Waukegan, Ill, to her

mother.

Tuesday, July 6.—Invocation: Questions and Answers;
Edward Ferris, of Boston, to his mother; Nathaniel Nichols
Simpson, of Boston; Annie C. Stanyon, to her brother, in

Edward Ferris, or Documents, and C. Stanyon, to her Johnson, of Boston; Annio C. Stanyon, to her Johnson; Simpson, of Boston; Annio C. Stanyon, to her Johnson; Walter A. Williams, of Dunkirk, N. Y., to his parents, in Savannah, Ga.; Minnie Thayer, of Provincetown, Mass., to her Aunt Annie; Thomas Holbort, of New Bedford, Mass., tost from the barque "Elba," is years ago; Johnnie Joles, Monday, July 12.—Invocation; Questions and Answers; Richard Shums, of Savannah, Ga., to his father; Florence Stevens, of Norwich, Conn., to her father; Lucila Austin, of Gas. Franci co. to her parents.

tevens, of Norwich, Conn., to her father; Luella Austin, of an Franci co, to her parents.

Tuesday, July 13. — Invocation; Questions and Answers; homas Green. Arthur Watkins, of Concord, N. H.; Mary Land Wazzey, of Alfred, Me., to her friends in Boston.

Thursday, July 15.—Invocation; Questions and Answers; ther tield, of Taunton, Mass., Mrs. Abbie Pike: James L. Lameron, of Missouri, to Joseph R. Erriccson; Jennic Reed, of Rouse's Point. to her mother.

Monday, July 19.—Invocation; Questions and Answers; there is the property of the Control of Australia; Louisa Jane Williams n, of ew Bedford, Mass., to her sister; Francis Marden, of Portshouth, N. H.

SAFT BLAW THE ZEPHYRS ALANG.

BY J. H. POWELL.

Saft blaw the zephyrs alang. Klasin' the leaf-laughin' trees; Saft fa's the incense amang The heather that nods!' the breeze. Mavis, an' laverock, an' bee, Winsome the Simmer day lang, Joyfu' as joyfu' can be, Gle Nature a laigh, luvin' sang.

Gleesome the face o' the morn, Dainty her glintin's sae fair Dainty her glintin's see fair, Tingin' wi' gowd the hale corn, An' smilin' at gruesome auld Care. Mirthfu' an' winsome the day, Waefu' to nane but the slave, Nature in garniture gay, Gles joy to the guld an' the brave.

From "The Breath of God in Man," by T. L. Harris; p. 32. There are five classes to whom respiration will come with power, advance with vigor, and be con-summated with comparative certainty. The first are those in the churches who mistrust, and at heart reject the doctrine that there is any malig-uity in the Divine nature. Nine-tenths, at least, of all the devotees in Christendom cherish the of all the devotees in Christendom cherish the conception of a malignant deity, cruel, partial, intolerant and revengeful. The nominal Christian succeeds the Jew in his belief that God selects, by arbitrary election, a people who are to share exclusively his bounty. With cold-blooded complacency, men contemplate, as a matter of course, the damnation of their neighbors, of the disciples of other creeds, and of the Gentile world. It is not the Calvinist's Jehovah, nor the Pantheist's Impersonal Abstraction, whom we are to approach and seek, but the Divine Man. Those who are prepared, by the rejection of a Divine Tyrant, and by the intense affection for a Divine Friend, who fills, yet infinitely transcends, earth's fairest ideals of purity, truth and love; those who hunger for the Father, can take in the conception of a Divine Humanity, may easily in the course of time Humanity, may easily in the course of time breathe with him.

THE LIGHT OF THE SKY.—A gentleman—Mr. Harrington of Ryde, in the Isle of Wight—has propounded a new theory, which explains the light of the sky to be the result of chemical change

Sixth National Convention, or the American Association of Spiritualists.

Association of Spiritualists.

To the Spiritualists of the World:
The Board of Trustees of the American Association of Spiritualists have made arrangements for holding the Sixth Annual Meeting at Kremin Hail, in the city of Buffalo, State of New York, commencing on Tuesday, the thirty-first day of August, 6xt 160 o'clock in the morning, and continuing in session until Thursday, the second day of September.

We therefore invite each State Organization to send the same number of Delegates that they have Representatives in Congress; and each Territory and Province having an organized Society, is invited to send Delegates according to the number of Representatives; and the District of Columbia to send two delegates—to attend and participate in the business which may come before said Convention.

By direction of the Board of Trustees,

ILENAT T. CHILD, M. D., Secretary,

634 Race street, Philadelphia, Pa.

The Second National Convention of the Friends

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

Pursuant to adjournment of the First National Convention
of the Friends of the Children's Progressive Lyceum, the
Second Annual Meeting will be held at Kremin Hall, in the
Second Annual Meeting will be held at Kremin Hall, in the
Olty of Buffalo, State of New York, immediately after the adjournment of the Sixth National Convention of Spiritualists,
on Thursday, the second day of September, 1889, at 10 o'clock
in the morning, and to continue in session from day to day
until the business of the Convention shall be accomplished.
We therefore invite each Progressive Lyceum on the Continent to send two Delegates, and an additional one for overy
infty of fractional fluty over the first fifty bembers; and each
State Organization to send as many Delegates as they may
have Representatives in Congress; and each No.ed Organization, where there are no Lyceums, is invited to send two delegates—io attend and participate in this most important and
practical work of the age.

MARY F. DAVIS, President,

State Mery H. DAVIS, President,

MIGHARL B. DYOTT, Pennsylvania,
Geofige Habenkli, M. D., Illinols,

MARY A. SANBORN, Massachusetts,

CORA L. V. DANIELS, Louislana,

NEFTIE M. PEASE, Maryland,

GEO. B. DAVIS, District of Columbia,

ELI F. BROWN, Indiana,

PORTIA GAGE, New Jerrey,

CLEMENTINE AVERILL, New Hampshire,

C. M. PUTNAM, Wisconsin,

HANNAH F. M. BROWN, Illinols,

JOHN H. CURRIBE, Massachusetts,

CONNELIES B. CAMPBELL, New Jersey.

State Spiritual Association.

State Spiritual Association.

The fourth annual convention of this Association will be tield in the Spiritualists Hail in Willimantic, Sunday, Aug. 18th, 1889, at 10 o'clock A. M., for the choice of officers for the ensuing year; to elect delegates to attend the National Convention of Spiritualists to be held in Buffalo, Aug. 31st; to adopt melasures for a more efficient prosecution of missionary work in the State, and to amend the Constitution of this body. This is an important Convention, and we trust the friends of free thought will respond to the call, and favor the Convention with a large a representation of the State as possible, H. N. Bill, Sec'y.

Convention in Portland, Me.

The convocation of Spiritualists which met in Portland, on June 19th, 1869, for the purpose of organizing a State Association and choosing delegates to the National Association of Spiritualists, to be held at Buffalo, N. Y., Aug. 31st, 1869, was adjourned to meet again in Congress Hall, in Portland, for the same purposes, of the 28th day of July loss., at 10 o'clock A. M. All Spiritualists in the State are cordially invited to meet with us.

In behalf of the Portland Convocation, Jankz C. Woodman, G. B. Horkins, W. E. Smith,

Portland, July 9th, 1869.

Convention in Portland, Me.

Portland, July 9th, 1869.

Notice.

The Spiritualists of Boone Co., Ill., and vicinity will hold their six th annual meeting, in the village of Belvidere, commencing Friday, August 20th, and continuing to Sunday evening, the 22d. All lovers of free and untrammeled thought and speech are cordially invited to attend. Provisions will be made to feed, both in spirit and body, those who come from a distance. Rro. E. V. Wilson has been engaged to speak. The meeting will be held in one of the large halls.

D. G. ESTELL, Sec'y.

Gone Home:

[Notices sent to us for insertion in this department will be charged at the rate of twenty cents per line for every line exceeding twenty. Those making twenty or under, published gra tuitously.]

On the 22d of June, 1869, our beloved sister and co-laborer in the vineyard of good works, Mrs. Anna Barker, in the 36th year of her age.

36th year of her age.

Our departed sixter leaves a large circle of warm friends whom she had endeared to her through her many personal virtues. She labored for years in the promulgation of the great and sublime truths of our Spiritual Philosophy, giving unquestionable evidence of the immortality of the soul, and that the spirits of dear departed friends can again return and communicate with loved ones yet of earth:

"What is life? A radiant morning.

What is life? A tradiant morning.

What is life? A twilight gleaming.

Joy! the Summer-Land we're nearing.

Look beyond! a brighter dawning

Ushers in celestial morning."

New York, July 14th, 1869.

June 24th, 1869, Mollie Elizabeth Kreidler, daughter Charles W. and Anna Maria Kreidler, aged 6 years and 11

monthis.

After an illness of only three days this lovely bud of earth was transplanted to fairer and more genial climes, that she may blobm and expand to a more perfect flower in the angel world. She was ever a remarkably obedient, studious and amilable child, whose affectionate disposition endeared her to all who knew her. Being a member of the Brooklyn Children's Progressive Lyceum, the funeral services were held at their hall, that all her schoolfellows might participate in paying the last tribute to the beloved little casket of the precious jewel so recently departed. The sorrowing parents received the consolations of our heautiful and comforting religion through the ministrations of Miss Fannie Remick, who portrayed in heavenly language the happy life of this new born angel blossom, and the firstling of our Lycoum flock. They mourn not as those who have no hope, but feel that their darling child has realized the longings of her spirit, which she was wont to express by singing, "I want to be an angel, and with the angels stand," and that she is not gone so far but that she can come to her friends with loving messages from the angel world.

A. E. C.

Mediums in Boston.

MRS. A. C. LATHAM,
MEDICAL CLAIRVOYANT AND HEALING MEDIUM,
192 Washington street, Boston. Mrs. Latham is eminentity successful in treating Humors, Rheumatism, diseases of the
Lungs, Ridneys, and all Billous Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. 4w—July 17.

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

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

MRS. 1. A. SARGENT.

MAGNETIC Physician, has removed from No. 58 Bedford to No. 62 West Cedar street, Boston, where she will be glad to attend upon such as are suffering with Inflammatory and nervous diseases, which she has hitherto treated with eminent success:

(W*-July 17.

JULIA M. FRIEND,
MEDICAL Clairvoyant, office 120 Harrison Avenue. Examination 82,00. Hours from 9 A. M. to 5 P. M. Medical
prescriptions put up and sent to all parts of the country.
July 24.

DR. JAMES CANNEY CHESLEY, No. 16 R. JAMES CANNEY CHESLEY, No. 16 salem street, Boston, Mass., Eclocite and Magnetic Physician, cures mind and body. Dr. C. is eminently successful mitreating those whe are called insane; cures strange feelings in the head, fits, and all diseases of the lungs, liver, kidneys, rhoumatism, humors, billous complaints, and all diseases which arise from impurity of the blood, disordered nerves and want of magnetism. Those requesting examination of diseases, business, or anything by letter, from Dr. C., or Mrs. stickney, will please enclose \$1, stamp and lock of hair, also state sex and ago. If you wish to become a medium of note, call on Dr. C., the great healer and developer of clairvoyance. Developing circles Monday and Friday evenings.

MES. S. J. STICK NEY, 18 Salem street, Medical and Business Clairvoyant, examines and prescribes for persons at any distance, by a look of hair. Bhe is also a test medium: the spirit of your friend takes control and talks with—you about the affairs of life. Circle Monday and Friday evenings.

MARY M. HARDY, Test and Business Me-

MARY M. HARDY, Tost and Business Medum, No. 93 Popier street, Boston, Mass. Scaled letter answered by onologing \$2.00 and two red stamps. Circles every Thurday evening. Admittance 25 cents.

MISSES SEVERANCE AND HATCH-TEAMER, TRET AND BUSINESS MEDIUMS. Medical examinations given. No. 268 Washington street. Boston, room No. 6. Hours from 9 to 12, and 1 to 6. 13w*-May 29.

HODGES, Test Medium, holds circles Sun-day and Wednesday evenings at 7%, Thursday 3 P. M. s hours from 10 A. M. to 8 P. M. No. 36 Carverst., Boston. Office hours in July 31.—Iw

MRS. L. W. LITCH, Trance, Test and Healing Medium, has taken rooms at 97 Sudbury street, second door from Court, room No. 18. 1w°-July 31. SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) 13ws—July 3.

HATTIE E. WILSON, Trance Physician, No. 1w*-July 31. MRS. GRIDLEY, Trance and Test Business Medium, at 44 Essex street, Boston, Mass. 5w*-Jy. 17.

SOUL READING, Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with proscription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2,00; Brief delineation, \$1,00 and two 3-zent stamps Address,

MRS. A. B. NEVERANCE,

No. 402 Sycamore street, Milwaukee, Wis.

MRS. C. O. SEAMAN, Psychometrist, by sending autograph, will give psychometrical reading of character, answer questions, also describe diseases. Terms \$1,00 and two 3-cent stamps. Address, C. O. SEAMAN, Beloit, Wis. box 598.

Miscellaneous.

PROF. BARNES'S PATENT DRY SPIROMETER,

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Showing their capacity in Cubic Inches.

The improvement patented in this instrument is in using an arritight, flexible diaphragm to hold the air, instead of using water and weights, which makes it more portable, more durable, and much cheaper, and is equally correct. Blowing it a few times will show the size and strength of the lungs. The habitual use of it would be very beneficial to persons with weak lungs, and to those who have good lungs it will tend to keep them in a healthy condition. The Every Lyceum should possess one of these valuable listraments.

The Nearly packed and sent by Express, on receipt of \$10,00. For sale at this office.

RBLIGIO-PHILOSOPHICAL JOURYAL.

THE above is the name of a large sized-weekly newspaper, printed upon extra fine paper, devoted to Spiritual Philosophy, Arts and Sciences, Literature, Romance and General Reform. In it are published the choicest of Henry Ward Beecher's sermons.

Recorm. In it are published the choicest of Henry Ward Beecher's sermons.

For the purpose of giving Spiritualists and others an opportunity to judge of the merits of this paper, we will send it to any person for three months on the receipt of First Cents. Here is an excellent opportunity for Spiritualists to put a First-cl.88 Spiritual Paper into the hands of triends (who otherwise might remain ignorant of the Spiritual Philosophy) for three months at the simple outlay of fifty cents for each three months' subscription which is just the cost of the blank paper at the Paper Mill, and entering the names on the mall list. It is a Western Paper, and perhaps manifests some of the peculiar characteristics of Western lite.

We appeal to our Eastern friends, as well as all others, to give the Journal a trial for three months.

Extended to the second of the control of the street, Chicago, Ill.

CARDER SET MESSERS.

CARTE DE VISITE PHOTOGRAPHS

OF the following named persons can be obtained at the Banner of Light Office, for 25 CRITS BAOR:
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DR. J. M. GRANT,

THE MAGNETIC PHYSICIAN, has arrived from San Francisco, Cal., where for the last two years he has practiced with great success healing by the laying on of hands. He treats successfully most chronic diseases, as well as some of an acute character, such as Eryshpelas, Rheumatism, Neuralgia, Oroup, Cholera Infantum, Brain Fever, Liver Complairt, and general derangement of the system.

Office, 193 South Clark street (between Monrea and Adams), Chicago, 111. Office hours from 9 A. M. to 12 M., and 1 to 4 P. M. July 10.—13w*

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PROM one of PROF. ANDERSON'S latest and finest productions. These beautiful Spirit Postraits will be sent by mall, postage paid. Price 25 cents.
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A GENTS to introduce the BUCKEYE \$20 SHUTTLE SEW-A ING MACHINES Stitch alike on both sides, and is the only LICENSED SHUTTLE MACHINE in the market sold for less than \$40. All others are infringements, and the seller and user are liable to prosecution and imprisonment. Full particulars free. Address W. A. HENDERNON & CO., Cleveland, Chio. 13w—May 8.

PLANCHETTE SONG:

"Set the Truth-Echoes Humming."
WORDA by J. O. BARRETT; music by S. W. FOSTER. For sale at this office. Price 30 cents.

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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 breadwinning, 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 half 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 house 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 employmentsuggested 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 discreditable 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 treasuries 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 the members present voted in favor of so amendthese 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 bass 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 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 country.women 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

Philadelphia, are now furnished with institutions | bias to the souls which afterward constitute the for their medical instruction. The first one in the | nations. A mighty power is in the hands of woworld chartered for this purpose was the Women's man, not alone to regulate communities and give Medical College of Pennsylvania, and this, at its direction to the affairs of State, though these less-Sixteenth Annual Commencement, conferred the er matters may yet be within her province, but degree of Doctor of Medicine on ten ladies. The to primarily give society its entire tone and ten-University of Zurich is open to women; and an dency. Hence the altitude of civilization depends American lady, a graduate of the Pennsylvania upon the status of woman. How blindly has College, has been admitted to attend the lectures mankind denied her those opportunities for deat l'Ecole Pratique, Paris, and to all the Paris velopment that are commensurate with her influhospitals. Miss Garrett, the first graduate of an ence! How limited is the vision of those students English medical school, after a heroic struggle of social science who do not see that on her enwith the powers that be, is pursuing her vocation fratichisement and culture depends the well-being with great success. A "Society for the Profes- of humanity! sional Instruction of Women" was founded in Paris in May, 1862, under the presidency of Mad- times, public opinion has yet a deep gulf of prejuame Lemonnier, with the generous aim of afford-dice to span before woman can take her appro-ing to girls without fortune the advantage of a printe place in the educational sphere. But never special or technical education. This Institution in the history of the world was there so great has been so managed as to reduce the outlay to a need of her thorough culture. Such advance has mere triffe, while many pupils are admitted gra- been made in intellectual pursuits since the date tuitously. The course of study occupies four of the American Revolution, that this seems alyears. The hours of the forenoon are given to most the fruit-bearing period of the centuries, and preliminary and general instruction, comprising woman must keep tally with the spirit of the age. the elementary branches, drawing, singing, math- Such a lack of acquaintance with the rudiments ematics, and the rudiments of natural history, of learning as is shown in a letter purporting to physics, and chemistry, applied to the useful arts. have been written by the venerated mother of The afternoons are devoted to the specialties Washington, would no longer be tolerated even which form the proper object of the Institution, among school-girls, to say nothing of "the first such as dressmaking, wood-engraving, painting families of the land." Unconsciously the progresson porcelain, and a commercial course, which live minds of the age expect and demand a fine, comprehends the study of modern languages and high culture of the womanly nature. Opportunibook-keeping. The school opened with fifteen ty should equal this demand. pupils. In 1864, it numbered one hundred and fifty, and organized a branch institution; and strata of noble girlhood and maturity. In all 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 In it may be found the daughters of toil more frethe University, for the benefit of women. The es- quently than of wealth; those who, looking afar tablishment of an international periodical is off to the advantages which ample means secure talked of in London, under the patronage of the in schools like Antioch and Vassar, aspire with Crown Princess of Prussia, Queen Victoria's eld- all their souls to such advantages. Supreme is get daughter, to be devoted to an interchange of their love of learning, and they would fain "rend the extension of the public employment of wo-

however, does not surpass the noble spirit of Shall the injustice be continued of paying young adoption shown by the President of the "New, women but half the wages of young men, for the York State Eelectic Medical Society," Alexan-Jer Wilder, M. D., in his address at the late semiannual meeting of that body. He said:

"While science, at our college, has been assidnously cultivated, from the first we have practi-cally 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 consexes, 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 auxious 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 weld no more distinction between one person has made no more distinction between one person and another, than did God himself when he pensed the bounties of the universe equally to his creatures. Where distinctions exist, and an antipathy is indulged to the instruction of women in medical and surgical knowledge, there the spirit of Eelecticism is not supreme. Those who share our common humanity, our households and our social life are valed on a partiel. holds, and our social life, are welcome to participate with us in the acquiring of useful knowledge, and in bearing the labors and responsibilitles incident to our mundane life. Whatever vo-cation any person is fit to pursue, is a right which no true Eclectic, no true man will ever venture to gainsay. We rest the question there, and abide the decision of a candid public. It is our pur-pose to advance; not emulous to make innovations, but eagerly desirous to ascertain and obey the truth. The complaint that the labor of women is ill-remunerated 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 ing 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 Akem.

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 stumblingblock 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 he 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 heauty, brings unformed 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 which will result in nobler womanhood.

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

country and in Europe. New York, Boston and human thought and feeling, and gives the first

Many and encouraging as are the signs of the

Interspersed through American society is a 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. deas among European women for the promotion the rock for secret fountains, and pursue the path of their education in the higher branches, and for 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 The best that has been said and done abroad, fearning the means necessary to reach their goal? 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 civ-

ILLINOIS.

Synoptical Report

OF THE PROCEEDINGS OF THE FOURTH ANNUAL CONVENTION OF THE ILLINOIS STATE ASSOCIATION OF SPIRITUALISTS, HELD IN HAVANA, JUNE 25TH, 26TH, AND 25TH, 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. II, W. Triver vas appointed President pro tem.

On motion, Dr. James Boggs, Adolph Krelkaum and Horatio H. Philbrick were appointed a Committee on Credentials tials.

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

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 bilowing mentioned persons as officers of the association for the ensuing year:

President—James S. Loveland, Monmouth.

Vice Presidents—James Boggs, Havana; Jason Steele, Green Garden.

Vice Presidents—James Boggs, Havana; Jason Steele, Green Garden.
Secretary—W. F. Jamieson, Chicago.
Assistant Secretary—Lou. H. Kimball, Chicago.
Treasurer—Henry H. Roberts, Monmouth.
Trustees—Adolph Krebaum, 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, who, 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 delegatos to the American Associ-

a committee to nominate delegates to the American Associ-ation of Spiritualists, which will convene in Buffalo, Now. York, in August next.
On motion of W. F. Jamieson, the Convention resolved itself into a committee of the whole. Dr. Triver was ap-

itself into a committee of the whole. Dr. Triver was ap-pointed Chairman, and W. F. Jamieson, Secretary, Considerable discussion then arose regarding some pro-posed amendments to the Constitution which were presented at Springfield in the form of resolutions. The Secretary, on request, read the Constitution, also the resolutions passed t Springfield; and remarks were made by J. S. Loveland, ason Steele, Dr. Boggs and Dr. Dunn, the general tenor

Jason 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 Springfield 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, 1808, at the adjourned meeting of the Illinois State Associations of Springfield and the Springfield of the Committee of Springfield of the Springfield ion of Spiritualists, are no amendments to the constitution f said association.

Remarks were then made by W. F. Jamieson showing the generally defective condition of the present Constitution, and declaring a "new garment" to be necessary. J. S. Loveland presented the following resolutions, which

rere 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 re ision and amendment, or such alterations as may be re

quired.

Resolved, That the report of the Committee on Revision
be outlished 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 In the evening the Hayana Children's Progressive Ly

ave a fine entertainment, consisting of recitations, tableaux, and the beautiful fairy tale drama of Cinderella."
Sunday Morning Session—Convention met at 10 o'clock . S. Loveland in the chair. Report of the committee of he whole was received and adopted. On motion, Drs. Dunn,

Boggs and Jason Steele were appointed a committee on res W. F. Jamieson requested the privilege of addressing the convention on a "brief history of the Illinois State Asso-

Convention on a "brief history of the Illinois State Asso-ciation of Spiritualists." Granted.

The speaker then gave an account of the organization since its inception, and applended 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; there-Resolved. That we discountenance the spirit of animosity,

Resolved, That we discountenance 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 spiritual paper, "The Universe," published by H. N. F. Lewis, in Chicago, and coited by our gifted brother, J. M. Peebles, as worthy of the liberal support of Spiritualists of this and other States, "The Present Act," published by Kalmares.

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 Fight," and "The American Spiritualist."

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 Livenum system, as conceived and taught by A. I. Davids to

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

Whereas, The Lyceum Banner, published by Nrs. Lou. II. 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 Resolves of the

cause; therefore,

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

Resolved, That all educational institutions, as we'l as all the professional callings, and other vocations for which we men are capacitated, should be open to them as well as to men, and for the same labor they should receive the same Day.

pared 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 majority of these voting:

Resolved, That the right of life, liberty, and the pursuit of happiness are God-given and inalienable, belonging to the whole human family—and that the right of suffrage is 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 politi-

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

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

Dr. Dann, one of the State Missionaries, tendered his report of services rendered, which report was, on motion, ac-

copied.

Adjoinned to meet in the afternoon.

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 & JONES. }
Sycamore, III., Jane 23d, 1869. {
To the Officers of the Fourth Annual Illinois State Spiritualist

To the Officers of the Fourth Annual Illinois State Spiritualist Convention, in Assembly:
DEAR BROTHERS AND SISTERS IN THE FAITH—I regret that my professional duties, will interfere with my being present with you in person, on this occasion, but send you my cordial greeting of good will, well knowing the "good work" will not lack the word of zeal, tempered with love and fraternat feeling, nor our cause for champions and 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 their several reports, and the missionary movement, yet in its incipiency, receive its due share of consideration in the discussions that will arise in your councils.

share of consideration in the arcussions your councils.

I also would request that for the coming year I may be releved from duty on your State. Missionary Board, and while my work for this department has been gladly and freely performed, and what time I had to devote to its call been cheerfully given, yet there are probably others whose time and convenience would be more compatible with its important states.

convenience would be more companione win as amportantial cutters.

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 must yet reach the highest and strongest citacle of error.

I especially hope that the Missionary work will no longer be hindered by contending factions, and our best strength spent in fratricidal strile, but that all Spiritualists and other reformers will unite with heart and means in building up the beautiful temple of Truth, foreshedowed to us by this indeteenth century.

Yours for the good work,

JONES,

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

on motion of W. F. Jamieson, the present members of the Bureau were appointed to serve for the ensuing year. The committee for the nomination of delegates to the American Association of Spiritualists reported the following

Delegates at Large,-Gen. James M. Ruggles, Bath; Hon.

Mitegates at Large.—Gen. James M. Ruggies, Balti; Hon. Warren Chase, South Pass.

District Delegates.—James S. Loveland, Monnouth; Frank L. Wadsworth, Chicago; Mrs. Elvira Wheelock Ruggles, Chicago; Hon. Sharen Tyndale, Springfield; Harvey A. Jones, Sycamore; Dr. James Buggs, Havana; A. McKarlen, Geneseo; Mrs. Leu. H. Kimball, Chicago; Dr. E. Charlle Dunn, Rockford; Dr. S. J. Avery and Mrs. S. J. Avery, Chicago; Prof. A. H. Worthen, Warsaw; Hon. George Guge, Mellengy, W. F. Jamieson, Chicago. Mellenry; 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:

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

We the undersigned committee on the revision of the constitution of the "Illinois State Association of Spiritanists," recommend that the preamble and all the articles of association except the emerting clause, which were adopted at Rockford by the first convention of the organization on Saturday, June 38th, 1885, be stricken out, and the following preamble and articles of association be inserted:

PREAMBLE AND CONSTITUTION OF THE LLINOIS STATE ASSOCIATION OF SPIRITYALISTS.—Preamble.—We the Spiritualists of the State of Illinois, feeling the necessity of Religious Organization free from the trammels of sect or dogma, and more in accordance with the spirit of American Institutions as manifested to the world by the Declaration of Independence, believe that the time has come for concentrated and associative ellorts, under proper system and order, these objects can be most successfully reached, hereby unite ourselves together under the following Constitution:

Article II.—Objects.—Its objects shall he known as the "Illinois State Association of epiritualists."

Article III.—Objects.—Its objects shall he to coliperate with similar societies, in the promulantion of the Spiritual Philosophy: aid in the organization of olocal societies and Children's Progressive Lycenma; to encourage itinerant lecturers in visiting and laboring in localities where Spiritualism is but little known; to favor the establishment of a National College for the education of both sexes on terms of equality, free from all sectarian dogmas, and in harmony with the progressive developments of this age

Article III.—Aiembership.—Sec. 1. Membership in this Association shall be confided to two delegates, and an additional one for every fifty, or fractional part thereof, over the first fifty membership to this research.—Sec. 2. Representation.—Each local society of Spiritualists shall be entitled to two delegates, and an additional one for every fifty, or fractional part ther

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 hold their offices until their successors are elected and enter upon the duties of their respective offices.

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

The Vice President shall perform the duties of President in his absence or inability to act.

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 office, and shall be, ex officio, a member of the Board of Trustees.

the same per annial to the omee, and shall be, ex ogneto, a member of the Board of Trustees.

Sec. 3. It shall be the duty of the Treasurer to receive all money belonging to the Association, giving receipt therefor, keeping an account thereof, and paying 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 meetings.

Sec. 4 Vacancies in office shall be filled by the Executive Board, or the Association when convened.

Article VI.—puties of Trustees.—Sec. 1. The Trustees shall

constitute an Executive Board, and shall have entire control of such reculations as the Association may adopt; they shall determine, a majority of whom shall constitute a quorum for the transaction of business.

tion of business.

It shall be their duty to authorize speakers laboring in the State to solicit contributions in aid of the State organization; collect such statistics as will be profitable to Spiritualism; render said speakers such poeu, lary assistance as the condition of the treasury will warrant, thus encouraging them to visit localities where the cause is weak, and remuneration

They shall report all their official acts to the Association at its annual meetings.

Article VII.—Meetings.—Sec. 1. This Association shall meet annually at such time and place as the Executive Board

shall designate.
Sec. 2. The Executive Board shall require the Secretary to Sec. 2. The Executive Board shall require the Secretary to give at least two months notice of the annual meetings.

Article VIII.—Amendments.—Amendments to this Constitution may be propose. In writing, at any annual meeting of this Association, which shall be referred to the local societies for ratification, and when adopted at the next annual meeting therefore, by a two-thirds vote of all the delegates in attendance, shall be a part of this Constitution.

We further recommend that the foregoing preamble and articles of association be submitted to the Spiritualists of the State, represented in the Firth Annual Convention of this Association, for their adoption or rejection.

J. S. LOVELAND,
DR. E. C. DUNN,
W. F. JAMIESON,

On motion, the report of the Committee was accepted and

Closing Session .- Music-"The Golden Stair." Addresses

Closing Session.—Muslc—"The Goldon Stair." Addresses by J. S. Loveland and Dr. Dunn. Both lectures gave good satisfaction. Muslc—"The Patriotic Mother's Prayer."

On motion of Dr. Dunn, the Secretary be requested to publish the report of the proceedings of this Convention in The Universe, the Banner of Light, The American Spiritualist, and The Present Age.

Yoting Thanks.—Voted, the thanks of the Convention to the President and Secretary for the able manner in which they have discharged their duties; thanks to the choir of the Havana Society for the superior manner in which they have discharged their duties; thanks to the choir of the Havana Society for the superior manner in which they

the Havana Society for the superior manner in which they have executed the choice selections of music, under the leadership of Miss Sylvia Hamlin, that have enlivened the sessions of the Convention; thanks to the Spiritualists of Havana for their very kind entertainment of delegates, and visitors from about Music—"Good by."

On motion, Convention adjourned sine die.

TO BEE-KEEPERS:

UST PUBLISHED, angwhook, Secrets of Bee-Keeping, (fourth edition) by K. P. Kinder, illustrated by numerous cuts and engravings; being a practical treatise in every department of bee culture and bee menagement, giving a brief description of several of the principal hives of the day, and embraces much information that no other book contains, and should be in the hands of every bee-keeper. It is got up in condensed form, printed with fine type, on thin paper, containing about two hundred pages, embracing about the same amount of matter as is usually found in a two dollar book of five hundred pages where the print is coarse, and paper heavy. The author flatters himself that his book will meet all classes of bee-keepers, from the novice to the most scientific, and will give the purchaser twice the amount of matter for the price that can be obtained from any other source.

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