

## VOL. XXV.

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

queen.

And then

And then the reverie went on.

"A queen!" she murmured; " to be a queen!"

It was an idea, no doubt, worthy of a woman.

Especially if the woman was ambitious, as she

## BOSTON, SATURDAY, AUGUST 7, 1869.

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

## NO. 21.

## Spiritual Phenomena.

## ACCREDITED MANIFESTATIONS.

#### THE HAUNTED CHAMBER AT HEVER; OR. THE SPECTRAL HEADSMAN.

There is in a certain house, hall, or castle-at present, no matter which - a certain chamber which was haunted, and a haunted chamber undeniably constitutes the glory, intensifies the curiosity, concentrates the interest which such a chamber is, for generations after, likely to main-

tain. It is a chamber of fine proportions—"Tudor style" stamped upon it-from the carved chimney piece to the ceiling, with the oak rafters meeting in a grooved centre, and adding not a little to its unity of impression, so to speak.

It is a chamber which, from the broad hearth, with its "dogs," its andirons, and amplitude expressive of the generous warmth its blazing legs could throw forth-from this fire-place to the embrazured windows and panelled sides, which carries us back to days gone by, and renders a comparison between the "interiors" of the past and the present infinitely damaging to those of our day.

It is a bed-chamber-as it is a combination of the modern boudoir with the private sanctum of a lady of the age we live in.

There is a huge bed, a " four-poster " of the most genuine kind, in it.

Its posts are carved; its curtains, of a dusky green, are fit for arras-work; and on its scrolled outlines, far out of reach, the arms of a noble. family are also heavily carved and richly gilt. The furniture is in harmony with the room in

every respect. There is a prie-dieu-a praying-chair, as we might say-expressive of Romanism either not quite obsolete, or possibly confounded with the new profession.

For the date of our story is that of the "Reformation," if the word correctly defines the era. The era, however, to make things clearer, is that in which the Eighth Henry reigned.

Henry then occupied the throne of England, and his wife-his first-was Catharine of Arragon.

But to return to the chamber in question. A piece of fringed tapestry is spread on the

floor before the fireplace, as representing the modern hearth-rug.

The chairs of the antique sort-long-backed, stiff-backed, too, as uncomfortable to sit upon as, in the general run, and for general purposes, these antique pieces of furniture are; however much Wardour Street may vaunt them, and find idiots sufficiently pliant, and as sufficiently well-stocked with an overplus of money, to buy them.

In all respects, however, the chamber has a sweet virginal aspect-the very bower of a beautiful maiden-as such, at the present moment (as our story goes), it is.

Its occupant is a maiden-young, beautiful, acmulished hright-even

She dreamt that she was maid of honor to a | Whether the worth of a woman depends upon her ambition or any other larger form of virtue, is If she did not really do so, she dreamt, or not for us to say. Only we may have an opinion upon the matter. thought she dreamt, such might be possible.

which this story (rather than our opinion) will testify to. She sat, then, before the fire, dreaming that she

was a queen. A queen of the most commanding empire under

the sun.

The richest realm, even then, in Christendom. She saw those at her feet that she had rejected in the early moments of her pride and caprice, and saw amongst them one to whom she had given her heart-one she felt assured that she loved—one who adored her, as she believed, in his inmost soul; but she had passed over him, over all, like a woman reserving herself for a loftier destiny-for a position so brilliant and so highthat none other in Europe could compare with it."



THE SPECTRE HEADSMAN APPEARS TO ANNE BOLEYN.

She was seated, as we have said, lost in a reverie: and the day-dream must have been a pleasant one, since so sweet a smile made still more sunshine on her exquisite mouth.

Visions of knightly cavalcades, of kingly halls, of barons, nobles, of a display Oriental in its profuse magnificence, passed in succession before her.

The "observed of all observers," unrivaled for the splendor and the gorgeousness surrounding her, as she herself was unmatched for her beauty -the sound of harp and dulcimer united to sing these praises, these glories in her entranced ear.

She was wandering in a sort of paradise, a fool's paradise it may be, as many have found who give the reins to the imagination, and do not seek to ne by putting the realities, the stern

fire-she turned-and there-There stood the ineffable horror before her! There was the spectral headsman who came to

warn whomsoever slept in that chamber of the fate in store for them. Their eyes met, as it seemed; hers full of life; his the life in death that has that ghastly, stony

stare so intolerable in dreams. What she looked on was awful, but even more hideous than awful to behold.

The figure of a man clad in black, tight-fitting garments from head to foot, so funereal in their

hue that they savored of the dead. The aspect-the pose, so to speak-was imperious, commanding, even appalling.

The face

She rose-she stood up an instant before the | they themselves term it, she possessed all the elegant graces of the day; and so does a courtezan to which such " French polish " conduces, for the Court of Francis I. was the Court of " love," as the troubadours have sung of it; and Francis, with all his bravery, sense, magnanimity and other fine, manly qualities, rivaled his brother monarch. Henry of England, in licentiousness.

> Henry at this time was wedded to Catharine of Arragon-an event to which Sir Thomas Boleyn had contributed; and Anne Boleyn was introduced at Court as one of her maids of honor. . Woel woe to her when the halo of that fatal

mock sun hurst upon her! Woel woe to her when, in the seclusion of He-

ver, she allowed herself to dream! the onlym-enter's dr

And the spectre headsman-where was he? Forgotten, too; forgotten all; all the past for-gotten in the present ! by how speedily to be revived in the lurid lights which even the present cast before it! how soon to be luridly illuminated in the fast coming future ! A future so dismal, dark and bloody that it is a

wonder human instinct could not at once have anticipated it,

Fites, masques, balls, entertainments, feasting, revelry of every kind, had fascinations for Anne; and Henry, the butcher, watching with his tigerish eye, and having seen another object more captivating than Anne Boleyn, soon found cause of grievance; and she, too-poor fluttering moth!found it out also.

And to her fatal cost!

Somewhere about three years of wedded life had past.

About three years the Queen, having forgotten all, was about to find a strong remembrancer in the circumstances now surrounding and thickening about her.

She was accused of infidelity to the King!

She was accused of even worse than this! But another star had arisen in the horizon of Henry's amorous horoscope, and Anne Boleyn was doomed.

Where was the spectral headsman now?

Ife had stood at her bedside; had stood behind her throne in state; had been at hand when the golden cups passed round; had been her partner in the mazy dance, when the festivals of the Court came round-and they were frequent; and she felt the cold touch of his axe upon her fair neck, like the breath of winter, when it says to the budding, the growing, and the ripening seasons, "Wait!" She had experienced this.

Bosides, it was Jane Seymour that he led down now in the "brawl," and not her—his wife!

Did she think then of the good wife he had put away from him, to take her as his, because she was young, fair, and lovely? Who knows?

We well know there is ever an hour when we think too late !

We know that the past is past, and can never be recalled-can never be recalled; and oh, how many of us would if it were possible!

Anne Boleyn would, could she do so; but her feet were in silken fetters - the meshes were woven around them-and they became to her as iron anklets do to the felon who is sentenced to be hanged by the neck.

She was vain, light-minded, and vivacious, but she was young.

"Cover her face-it dazzles.

" She died young !" So writes an old author of one who was as cru-

lly murdered as she was. The music of harp and dulcimer led her on, and the dance of death, however terrible it may be in

the end-from the very ignorance, from the very innocence even of such as follow it-have but the same end-the grave. Henry was becoming impatient of the soft and silken fetters which now embarrassed him, He had a ready tool by his side, for Cranmerwhose name is associated with blessings and curses, with praise and blame, and both no doubt equally deserved-was now his favorite and his ready tool. There wanted little to lay the foundation of the dark plot which was to take away her young life as ruthlessly as a midnight ruffian cuts a screaming woman's throat! She was accused of flirtation with Henry Norris, "groom of the stole;" with Weston and Brereton, "gentlemen of the King's chamber;" with Mark Smeaton, "groom of the chamber;" and with a hideous worse thing, in each and, all of which we disbelieve. She was young, vain, giddy, but not guilty. At least, let us hope so. Only the butcherly King wanted a pretext, and easily found it. He found the excuse-the reason -the ready tool-the sham inquiry; and he inexorably, pitilessly acted upon it. The accusation was made out, the warrant written, and her fate sealed! As suddenly she found herself-she, the Queen -a prisoner in the Tower of London. The trial was conducted with a cruel formula, but it was a trial in which she could never hope to escape.

in the splendor of her budding womanhood.

She is very young-she will never be old-old. only it may be, in the experience of a brief, bitter life.

She will never grow old, for she is foredoomed already.

She is accomplished in the "learning of the time," and that was of no mean amount.

Latin and music, and French, from early education, she spoke with a purity of accent that would have delighted Ronsard in its mellifluous flow, and pleased the author of "Pantagruel" and "Gargantua" with its ready reply in wit.

Sometimes the wit might be slightly salled with sarcasm, which gift " brought her to grief."

Rabelais, if he had known her-Moliere, if he had known her, for she had been educated in France-la belle France, as poor unhappy Mary Stuart sang it in touching strains-these would have delighted in her.

Shall we sketch her further? .

She was not proud in the usual sense of the word, but she was ambitious; but----

" By pride the angels fell!"

She sits in a cushioned arm-chair, dreaming, or half-dreaming, which is, after all, more suggestive of dreaming than the healthy sleep, which leaves. as it were, body and soul together in that blessed rest which Sancho Panza praised so highly and so justly.

She is dreaming, but it is a day-dream. There is one thing yet to describe, in order that this scene-this chamber-this dream-this foredooming should be rendered more clear.

For what is introductory only points to the end. There is before the window a table-a dressingtable-as we have no better definition to give it. It is covered with a "drapery"-worked white cloth.

On this lies a circular looking-glass, swinging between two supporters.

For glass, though costly, had become an element of use, as it was an article of luxury.

And the art of silvering glass was as perfect then as now, if not more so; in fact, old lookingglasses can reflect better, if not worse, than those of our day.

Which might also suggest a "moral," while it may "adorn a tale."

Into the mirror she had been gazing, and said to herself with a woman's boastful, yet, perhaps, pardonable vanity, "How beautiful I am!"

And even supposing so, what of it? What is based upon that idea?

If it was said that Hercules admired his brawny imbs, his colossal strength, he would have been aughed at.

We laugh even now at that Titan who was the lave of Omphale-the lackey of a pantofie-the -But no; our story shall carry its own emphas with it.

The lovely occupant of that chair sat in a dayream.

est probabilities of life, in contrast. • The day was bright, yet cold without, which made the warmth and light of the fire unusually

soothing within. Consequently, a variety of minor circumstances

and details contributed to the details of this brief lotos-eater's dreams.

It was not to last long.

All at once, a shudder, a shiver, ran through her frame.

She gave a start in her chair, placed her hands on her palpitating breast, and murmured: " Merciful heaven! what 's this?-what ails me?"

She thought, naturally enough, that a short, rapid spasm had seized her, which had passed away with the expression of her alarm.

It had done so: but it left another sensation behind!

This was a sense of such overmastering fear. such prostrating awe and horror, that it chained the voice with which she would have called for help: that it suspended all nower of motion, else she would have hurried from the chamber: that it forced her to sit. with eyes glaring at vacancy, as it were, till in the oppressive, the crushing silence, she heard the very heating of her heart.

"Oh, heaven! oh, me!" she moaned out, "What -what can this indescribable terror be?"

But she could do no more.

She was under a spell; a magnetism she could not comprehend mastered her.

She began to recollect that a superstition, a legend rather, attached itself to that chamber: and then some idea of the terror which enthralled her began to dawn upon her mind. '

It was to the effect that none ever slept in it but found their way to the scaffold !

No wonder that she shuddered anew; that a cold shiver ran anew through her very marrow. The headsman had already struck off the heads of some of her own family-these were men engaged, however, in "treasons, stratagems, and plots," and only paid the penalty of the risk they encountered, whether for love, ambition, party strife, or aught else they chose to meddle with. But she-what was she likely to engage in? In what plot, what treason, what treachery was she, a young, innocent girl, likely to be mixed up with?

Still the sense of an ineffable horror chained her fast.

Dimly, however, did the outlines of her daydream weave themselves with the tenebrous shadow of the dread weighing so heavily upon her.

She remembered-so the story ran-that a ghostly headsman was wont to appear in this chamber at such time as the fore-doomed occupant was to meet or to avert the fate which menaced it.

She made a desperate effort, and succeeded by mere force of will-for, girl as she was, she had a true woman's courage.

cut in the mask the gleaming orbits of the spectre seemed all aflame.

He stood in the attitude of one only waiting for the victim and the word.

It was shadowy, unreal, for it did not dim the light coming in at the window.

It cast no shadow on the ground.

Through it even the segment cut by the shadow -the segment of the looking-glass-was clearly seen, only it was a little darker, for even a shadow has some form of substance.

There was a block, too, and on the block rested the axe, from the sharpened edge of which a significant gleam shot like lambent fire.

And the meaning of that also was not to be misinterpreted.

When the tiring damsel, who waited on this lovely lady, entered the chamber, she found her mistress asleep or in a swoon, sunk deep in her chair, and who, on being disturbed, uttered a short cry, looked round, and said in an undertone, while her very teeth chattered, " Is he gone?" "Gone, madam?" replied the attendant with

surprise. " Yes, gone."

" He ! who does the lady-bird mean?"

"He-I-hai ha! ha! I-I see! I have been asleep and dreaming. But," she added to herself, with the cold chill of fear yet crawling over her " pray heaven I dream no more like this!".

. . . . . . . . . .

Hever Castle, which has been a "haunted house" in more instances than one, is adjacent to a village of the same name, situated in Kent, and equi-distant from Seven Oaks, Tunbridge and Westerham-that is to say, seven miles from each. It occupies a charming spot, and when it had its own grounds, woods, and other sylvan accessories about it, there could not be found a more attractive spot than the fair county of Kent, with its many surpassing beauties, could show.

This was the residence of one Sir Thomas Boleyn, a statesman and diplomatist of considerable ability, and who was confidentially employed by Henry the Eighth in several embassies to the Continent-especially to France, which he seems to have conducted with considerable skill, sufficiently so that he stood high in the English monarch's favor.

It might have been much better for him if he had declined honors, favors, and all the advantages which might naturally be expected to rise out of so august a patronage.

Being so frequently in France, and dwelling in the capital so long, at intervals, it is no wonder that he took his daughter Anne over when very young, in order that she might be educated in that polished but most pernicious school of, fashion, accomplishment and elegance, which has been the curse of girl and woman who have ever gone there, and caught the leprous taint of the gallantry," which is only another name for lust. Beautiful, quick in apprehension, spirituel, as | cast over the hasty nuptials?

fatal to body as to soul.

Introduced to Court, the beauty, vivacity of this Anglo-Gallic beauty soon caught the notice of the changeful, cruel, lustful, bloody monarch.

Introduced to Court, the poor girl, with her prurient French graces grafted on her honest English nature, could not but exhibit them : and her galety, her flirtation, her dancing, her ready wit and repartee soon made her marked among the crowd of rival beauties who surrounded the Queen, and courted only the sinfles of the most powerful.

The fools! the fools! and bitterly and sadly did many of them pay for the lesson they would never learn1 <u>і</u> жи

But to return.

Catharine of Arragon yet lived, after having been divorced. Her wedded life had lasted eightcen years. She lived in seclusion, yet wearing her head on her shoulders. Catharine divorced. the young, the beautiful, the accomplished favorite, was lifted to the throne.

Anne Boleyn was Queen Regnant of England! Did she ever tremble under the peril of these new dignities?

Did it never occur to her that great and even unexampled successes are a source of terrorthe terror which precedes the vaster terror of death?

Did the spectre headsman ever present himself to her-either to the sense or fancy? or was it that her present splendor obscured that black cloud which had so suddenly-then-obscured so much?

Who knows? Who can say? Have we not, every one of us, a secret locked up that we will not disclose?

She might have had hers.

It is said that some of the happiest days of King Henry's life occurred when in the course of his courting Anne Boleyn. He would go for a time to Tonbridge, and so make stolen visits to Hever; and so-and so time marched on, and events marched on with time, and things must be as they may, and " that's the humor on't."

There is no question but that there is a period in a man's life when a stolen visit to the beloved is as exquisite as a poet's dream, a painter's vision, a sculptor's fantasy.

But a man blase, as Henry was-who has been married for eighteen years, as Henry was-we Bay emphatically, "No!"

It is simply incredible-impossible.

Catharine was alive; Catharine, the deposed, disgraced Queen, was yet alive, but divorced, as we have just said, when her brilliant, beautiful rival was placed in the position thus forcibly vacated.

Did the young, beautiful Queen ever think, with a touch of womanly sorrow, of this usurpation of bers?

Or was all lost in the obscurity her splendor

Where was the spectral headsman now?

One night she slept-the night preceding the execution. She dreamt of the pleasant slopes of Hever-of the fair down-of the distant spire -the pretty villages-the cottage homes contiguous to hers.

Then she was in France again-in her dreamat the gay Court of Francis.

Then, in her dream, her lovers one by one knelt at her feet, and were rejected.

Then she was Queen of England, at the cost of a slighted, wronged woman, against whom not a particle of accusation could be lodged; then----Then she dreamt again.

And this time he was there-the grim spectral headsman. He said, in the solemn, ghostly voice, Come !"

He led her forth by staircase and corridor. through hall and passage, through court-yard and archway, and multitudinous faces, with their fixed eyes, fastened her attention.

Then there was the black scaffold-the dark block-the masked death's-man in his tight dress, and his gleaming axe in his hand; and she struggled-she strove to pray.

She awoke with a cry.

But the next morn saw that fair head blood-bedabbled and laid low; and---

And twenty-four hours after, the English butcher-King had married Lady Jane Seymour. And the spectral headsman vanished with his hapless victim .- Reynolds's Miscellany.

### AN HOUR WITH THE SPIRITS. A correspondent of the New York Evening Com-

monwealth, who is not a Spiritualist, writes as follows:

"No subject has, of late years, taken deeper hold on the public mind than Spiritualism. We live by mystery, and the few facts 'known to us are not sufficient to warrant dogmatism in any department of science. If we take a retrospec-tive view of the history of mankind, from the present period to the earliest ages, we shall find that it is interwoven with the influence of super or sub-human good or evil beings; beings whose existence, as well as actions, seem to have no apexistence, as well as accluds, seem to have no ap-propriate plan in the chain of sensible nature, and yet have been believed in by every nation upon earth, down to the present time. We find in comparing the mythology of the Egyptians, Greeks and Romans with the ro-

Egyptians, Greeks and Romans with the ro-mances of the Icelandic Edda, the grotesque labyminto of the mythology of Brahma, Buddha, and the sacred rites of the Aztecs, that the deities of

the sacred rites of the Aztecs, that the delties of each of these nations were spirits. The Hindoos, with their particularly ardent and susceptible organization, believe in a Bad Spirit almost as powerful as God himself, and deem this visible world a mere phantasmagoria. The creation they term Maya, and illusion. In their most sacred book, the Vedas, which they consider as old as the creation of the world, and even pro-fess to find traces of its existence over two thou-sand years before the Christian era, we read of one Great Spirit who illuminates and delights all, "As a thousand rays emanate from one" flame thus do all souls emanate from the one Eternal Soul and return to him.'

The ancient religion of Egypt, like that of Hin-dostan, was also eminently metaphysical in its character. The Source of Being was never represented by any painting or sculpture, but his vari-ous attributes were emblematically represented by numerous subordinate deities. The chief was Amun, an image always painted dark blue, and typified by a rath's head and horns, . As the Creative Wisdom, he was called Amun-Cneph; as the Intellectual or Spiritual Sun, he was named the Intellectual or Spiritual Sun, he was named Amun Ra. His oracles at Merce and Thebes were workle-famous. The divine communications were frequently delivered through women, and the daughter of the monarch Sesostris is said to have been so skilled in divination that she fore-told her parent's most brilliant successes. The immortal Zoroaster, of Persia, taught the existence of invisible, incomprehensible spirits, six thousand years before Christ. The myriad disciples of Confucing in Ching her

The myriad disciples of Confucius in China believe they each have an attendant spirit, their own peculiar guardian, an image of which is kept in the house and worshiped three times a day with prayers and fragrant incense. They never say a man is dead, but this soul has emigrated. In Greece, the oldest European nation, the people worshiped many deities, but believed a di-rect supernatural agency directed all things. Both wrong and good actions were attributed to spirit-ual influence. Helen described her elopement to or information for Dark inclusion in the sector. an infatuation for Paris, implanted in her breast by Aphrodite

They believed departed souls lingered around their former habitations and families to protect them. They were invoked in time of trouble, and offered sacrifices to appease their anger. In their belief every department of the universe was filled with good or will universe. with good or evil spirits. There were countless genil to take care of hills, streams and flowers. Oreads frequented mountains, where they sat 'listening to the talking streams below,' sound-ing sweet echoes to the huntsman's horn. Na-peads protected valleys and shaded nooks. Dryads loved the groves where they danced in the bright play of sun and shadow. Ephydriads reclined near springs and fountains in the rivers, and Ne-

near springs and fountains in the rivers, and Ne-reids careered on the ocean billows. It is said of the famous prophet. Hermotimus that his soul often separated itself from his body, wandered in every part of the world to explain futurity, and after a time returned again. Cas-sandra. Princess of Troy, in her trances predicted many things which came true. Amone, the first wife of Paris, possessed the gift of prophecy, and was able-to perceive the medicinal qualities of plauts. plants.

plants. Pythagoras professed to have intercourse with the gods by manifest visions, and to remember what bodies his own soul had previously ani-mated. Socrates believed in attendant spirits, which warned him what to avoid, and never de-ceived him. Plato says of the multitude of spirits intermediate between gods and man: 'Their office is to carry and interpret the provers and of office is to carry and interpret the prayers and of-ferings of men, and bring the command of the gods.' He believed overy human being received at birth a gnardian spirit, who accompanied him to the end; conducted his soul to the Judge of the Dead, and there testified concerning his past life. We come finally to the present age, when it is a generally admitted truth that there is a certain extremely rarified, active fluid which fills the whole universe. Sir Isaac Newton termed it Sca-sorium Dei—the organ of Divine sensation—and this luminous fluid, called ether, is the transition from the visible to the invisible world, and the medium between both. It is eternal, unchange-able and indestructible by any natural power. Many experiments have demonstrated that the office is to carry and interpret the prayers and of-Many experiments have demonstrated that the human soul can be detached by an artificial stroking, or magnetizing from the nervous system, even to entire separation from the body, and is able to act freely of itself for a short time. It be-comes on rapport with distant objects by means of the ethereal fluid: The writer of this article does not believe in modern Spiritualism in the least degree, and the following account of a recent incident, which act-ually occurred in this city, comprises his entire acquaintance with the subject; if it serves the purpose of entertaining the numerous readers of the Companyate. the Commonwealth, the object in view will be attained. tained. No matter when, no matter where, except to partially satisfy the curiosity of some fair lady, we will say, we found ourself on the stoop of a near brick house, almost within the classic shadow Booth's Theatre. Entering the abode of the celebrated medium, we were ushered into a small room, with a round table in the centre, covered with writing materials, and surrounded by chairs. The company present consisted of several gentle-men and ladies, all firm believers, and very in-It aligent persons. In a few moments the scance commenced, and the raps began, while the table rose up from the floor several times. After several trivial commu-nications from 'guardian angels,' the medium asked: 'Is Mr. D— present? His son desires to communicate with him.' This gentleman was a stranger to all; a fine-looking man of some fifty years of age, who had been separated from his wife many 'years, and did not even know where she was living—as he subsequently stated. He took hold of the medium's hand, and she then began to write this sentence: 'Your wife is very sick; not expected to live; wishes to see you ere telligent persons. alok: not expected to live; wishes to see you ere death, to arrange about the future care of your daughter. Go to her; treat her kindly, for she will soon be with us. Signed, GEORGE. This information visibly affected the recipient of it, and he soon left the room. A letter was immediately sent to his wife's pa-rents, and a telegram returned stating she was dying. He reached her side in time to hear her last requests and learn she had longed to see him that very evening we were at the circle. One more incident that occurred that evening One more incident that occurren that oronny, and we are done. A lady who resided at one of our fashionable hotels, had the misfortune to be robled of an elegant dress, valuable jewelry and several hundred dollars. Being present at this soveral hundred dollars. Being present at this meeting she inquired if any information could be given of their whereabouts. The medium told where the dress could be found, all ripped up, also the store on Broadway where the jewels had been sold, a place which has recently become notorious on account of several such transactions, and where the money could be recovered. The most remarkable portion of the story is that all the missing articles are now in the hands of the rightful owner, while the thief, a lady pre-viously beyond suspicion, is now passing the 'heated season' at the State's expense in Sing-Sing." He then adds that "many more facts could be stated to show that if Spiritualists, as a class, are nothing more than apt deceivers," etc., yet " there are still many good, respectable persons among them." Spiritualists, as a class, are not apt deceivers. They are as respectable, honorable and high-minded as any class of people who call themselves Ohristians. True Spiritualists are not responsible for the acts of charlatans who may call themselves Spiritualists, any more than

Christians are responsible for mountebanks who profess Christianity. It is indeed strange that so able a writer should stigmatize Spiritualists." as a class," in such unqualified terms, and still place in juxtaposition with such remarks the following sentence:

the searches of the most scientific investigation."

#### SPIRITUAL TESTS.

article on "Free Thought and Free Speech," from assented, and we placed Mr. W.'s little' book of. which we make the following extract, as a good "Sacred Poens" in her hand (her hand for the test of spirit assistance:

"Twenty years ago, when our esteemed friend and fellow-laborer, Dr. John Grimes, published the New Jersey Freeman, on his list of exchanges was the good old Investigator. Now, in the press-room of the Freeman i first formed my ac-quaintance with you, Mr. Seaver, and your army of Materialists. There, too, I became a firm be-liever in the doctrines of that profession. Some three years later, I read in the papers of the time the particular of the Dochaster knowings. the particulars of the Rochester knockings. I made it my business to get together a few friends made it my business to get together a lew friends to form a circle, without any rules or regulations relative to the same. Result—my wife and one of my daughters, then about ten years of age, were developed as mediums in various phases, such as pounding or rapping on a table, talking and singing songs and sayings with which they were not acquainted. I believed and disbelieved by turn, until one night my little daughter, while there were none in the busys but me sudenly ing my questions, sometimes not, claiming in what she said that it was spirits. I blindfolded what she said that it was spirits. I blindfolded her with a linen towel, putting cotton on each side of her nose, then held an inch board before her face and the table, took a school book she had been using the same night, opened it at the alphabet, and requested the spirit or influence to say what it was moved my child's hand, with a stocking needle for a pointer, she spelling out names on the Continent of Europe of which I is a what it does not be conterned to for the factor of the factor of the factor of the spirit of the factor names on the Continent of Europe of which I was kinorant until L consulted the Gazafeer

vas ignorant until I consulted the Gazeteer. Not long after this I had a sitting sixteen miles from home, with a child six years old, who could neither read nor write, and to me a perfect stranger. This child wrote a letter by her own hand, in my slight, giving the pros and cons of a conversation, held by me and a lady who was dead long before the child-medium had an existence, which conversation was had twelve years previous to this time, twenty-five hundred miles from the spot of the child's birth-place, and of a nature, too, that was never told to any one either by me or my departed lady friend, as it was a love affair, and particularly friend, as it was a love attair, and had long since departed from my memory until it was committed to paper by this child, signed by the name of my departed friend. On the same note I was requested to lock the key-board of the

plano in the room, put the key in my pocket, and she (the deceased) would play me some of my favorite airs, which was done. From that time I was convinced, and am still, that she (the lady love of old time) is blessed with a personal existence still. Yet if any one can convince me to the contrary. I will be just as happy in that belief as in my present. For this reason, I would believe it true. Here is a chance for some one to give me more light.

Yours for light on all subjects relating to man's WM. COATES. appiness. Boonton, N. J., June 20, 1869."

#### A NEW KIND OF PLANCHETTE.

I have listened to an interesting account of a Planchettic manifestation, that seems to disturb that popular-idea-malady of a mechanical intelligence, that has so settled in the four legs of Planchettes with those who do not render unto Casar the things that are Casar's. For here we see the power takes hold of a new agent, not to a conjural purpose contrived nor played upon by the "Old Boy."

Mr. R. K. Stoddard, a resident of this city, has read to me a letter from his sister, living at Stacyville, lowa, giving a description of a singular manifestation of the spirit. Writing about the Planchette, that she had none, &c., she continues: 'I happened to think the cricket upon which we set the iron when we are ironing would answer. Sure enough! cricket walked about on its hind legs!" Relating it to a lady visitor calling upon her, she adds: "She wanted to try it, so herself and Mary put each a hand upon it, after tying a pencil on the point, and it surprised us all by its answers. I told it to make some poetry. It wrote:

### Great and good are all Who die like Mr. Hall. We shall reign above the sky When we dic."

#### J. H. CUSHMAN. Hartford, Conn.

A POBM, Written by N. P. Willis, while in the earth-life. Read to him in sprit-life by an educated Indian girl.

BANNER OF LIGHT.

The Indian spirit maiden known as " Prairie Flower," who has been for a number of years Mrs. Conant' almost constant attendant, possess-"And the best minds of the country are ranked mid the believers of the highest forms of Spirit-ualism, whose mysterious workings have defied informed us that she had that day in spirit-life read to N. P Willis, by request, a poem of his entitled THE LEPER, which, she artlessly added, pleased him very much. We then asked if she The Boston Investigator of July 21, contains an would favories with a reading of the poem. She time being.) After carefully examining the poem, "Twenty years ago, when our esteemed friend she said: "I do not think I can read it to you as well as I did to Mr. Willis." "Why?" we queried. Because this earth-book is not so nice print as the one I real from in the spirit-world, and because I don't seem to catch the inspiration of the author as I did there. However, I will do the best I can." She then read it very satisfactorily. When this spirit first came to us, some three years since, she could not speak a word of English! Now she is an elecutionist. We love her dearly,

#### " Pure as an angel." An angel she is.

for

We simply relate the above circumstance, as one among many, to show the skeptical world how much they lose by their persistent unbelief there were none in the house but me, suddenly how much they take of their persistent undertel began talking in an unknown tongue, while seemingly in her normal condition, sometimes answer. to place on record evidence of the inestimable blessings all true Spiritualists enjoy in communicating with the loved ones on the other side of life. Here is the poem in question:

#### THE LEPER.

Room for the leper! Room!" And, as he came, The cry pass'd on-" Room for the leper! Room!" Surrise was slanting on the city gates Rosy and beautiful, and from the hills Rosy and beautiful, and from the fulls The early-risen poor were coming in, July and cheerfully to their foil, and up Rose the sharp hannner's clink, and the far hum. Of moving wheels and mutitudes.astir, And all that in a city murniur swells— I inheard but by the watcher's weary ear, Aching with night's duil slinece, or the sick Hailing the welcome light and sounds that chaso The death-like innaces of the dark away. Room for the leper!' And aslie they stood— Matron, and child, and jdtless manhood—all Who met him on his way—and let him jass. And onward through the open gate he came, A leper with the faits is lay. Sackcloth about his loins, and on his lip A covering, stepping painfully and slow, And with a difficult utterance. like one Whose heart is with an iron nerve put down, Output the shore on the nerve put down, Whose heart is with an iron nerve put down Crying, "Unclean! Unclean!"

'T was now the first of the Judean autumn, and the leaves. Whose shadows lay so still upon his path, Had put their beauty forth beneath the eye-Of Judah's lottlest noble. He was young, And eminently beautiful, and life Mantied in elequent fulness on his lip. And sparkled in his glance; and in his nien There was a gracious prife that every eye follow'd with benisons—and this was he i With the soft area of automet here had come 'T was now the first There was a gracious price that every eye Follow'd with benisons—and this was hel With the soft airs of summer there had come A torpor on his frame, which not the speed Of his best barb, nor music, nor the blast Of the hold huntsman's horn, nor aught that stirs The spirit to its bent, might drive away. The blood beat not as wont within his voins; Dimness crept o'er his eye: a drowsy sloth Fetter'd his limbs like pais, and his mien, With all its loftness, seemed struck with eld. Even his voice was changed—a languid moan Taking the place of the clear sliver key; And brain and sense grew faint, as if the light And very air wore steep'd in sluggishness. He strove with it awhile, as manhood will, Ever too proud for weakness, till the rein Slacken'd within his grasp, and in fis poise The arrowy jeffed like an aspen shook. Day after day, he hay as if in sleep. His skin grew dry and bloodless, and white scales, Circled with hig arrisp, and fell away From the duil flesh about thom, and the hues Deepen'd beneath the hard unmoisten'd scales, And from their edges grew the rauk white hair, —And lielon was a leper ! Day was breaking,'

-And licion was a lepdr! Day was breaking, When at the altar of the temple stood The holy priest of God. The incense lamp Burned with a struggling light, and a low chant Swell'd through the hollow arches of the roof Like an articulate wall, and there, alone, Wasted to ghastly thinness, Helon knelt. The echoes of the melancholy sitnin Died in the distant alsles, and he rose up, Struggling with weakness, and bow'd down his head Unto the sprinkled ashes, and het off-His costly raiment for the lepor's garb ; And with the sack cloth round him, and his lip Hid in a loathsome covering, stood still. Hid in a loathsome covering, stood still, Waiting to hear his doom :--

Depart ! depart, oh child Of israel, from the temple of thy God ! For He has smote thee with his chastening rod ; And to the desert wild, From all thou lov'st, away thy feet must flee, That from thy plague His people may be free.

## Original Essays.

THE NATURAL HISTORY OF RELIGION. BY DYER D. LUM.

## No. IX .- THE BUDDHA AND BUDDHISM.

In Sanscrit budh means to know, from which we have Buddha, the Enlightener, a title, and not a proper name. Buddhism claims to have been founded by Gotama, or Sakhya-Muni, who became, by prayer and meditation, a Buddha, when the pains of existence are passed, and Nirvana, or absolute rest, attained. Buddhism presents us with a variety of dates for the period of Gotama's existence, varying from 2420 B. C. to 453 B. C., which led Prof. Wilson to doubt whether such a person ever existed. Eugene Burnouf recognized its antiquity by speaking of Gotama as "the last of the seven human Buddhas of whom tradition has preserved recollections." "Buddhism," says Baldwin, " was the growth of many ages preceding that in which Sakhya-Muni appeared. Its system of doctrine and practice was completely developed before his time, and this fact explains why the various Buddhists' sects have differed and disputed so much concerning the date of his appearance,"

Mr. James Bird, in his work on "The Buddha and Jaina Religions," says:

"The more intimately we become acquainted with the principles of the Buddha religion, the stronger will be our conviction that such principles have their origin in physical and metaphysi-cal opinions, made applicable to explain the phe-nomena of the world and of human nature; and that such opinions, were closely connected with the worship of the heavenly bodies and the Sabean idelatry. This Sabaism, too, instead of being in-grafted on the Buddha system, appears to have preceded it, and to have been the source from whence it sprung.

Baldwin, in his "Pre-Historic Nations," quotes a note by the translator of Ferishta's "Mahometan India," as follows:

"There appears every day stronger reason to believe that the worship of the Bull, the Linga and the Yoni (in India) is the same as the Phallic worship of Egypt, and as that of the calf and the worship of Egypt, and as that of the call and the pillar, emblematic of Baal, or the sun, by the na-tions surrounding the Taraelites; that this wor-ship was founded originally on Sabaism; and that the emblems are types of fractification. Abun-dant proof exists in India of the antiquity of Tauric and Phallic worship over that of idolatry and demi-god heroes. All the temples of the lat-ter are modern, compared with those dedicated to Mahadera" (Siva). Mahadera " (Siva).

In the legends of Chrishna we saw the absorption of "solar legends" in religious traditions and the same is distinctly discernible in the le gends of the life of Buddha, whose birth is generally placed in the sixth century before Christ. His mother, Maia, was a virgin of the royal line, who conceived him from a ray of light. At the hour of his birth precursory signs were perceived in Nature: rivers stopped; flowers ceased to blow, and the birds were silent. The moment he was born he stood upright, walked forward seven steps, and said-among other things-" I will put an end to the sorrow of the world!" Not Nature alone shared in these wonders. A preternatural Light illuminated the universe; the blind saw, the deaf heard, the dumb spake, the lame danced, and the crooked became straight.

The Buddha was no mortal/child, but an incarnation of the Deity. While his mother was reposing on a couch, Bódhisat appeared to her " like a cloud in the moonlight," and "passed away from the déwa-loka and was conceived in the world of men "! On the Nepalese pictures of Buddha a vast luminous circle surrounds his head. "He was a Heavenly Spirit, dwelling in regions of light and beauty, who of his own free grace and mercy left Paradise, and came down to earth, because he was filled with compassion for the sins and miseries of mankind. He sought to lead them in better paths, and he took suffering upon himself that he might explate their crimes and mitigate the punishment they must inevitably undergo. \* \* \* So great was his tenderness, that he even descended into the hells to teach the souls in bondage there, and was willing to suffer himself to abridge their period of torment."-[L. Maria Child.] The Buddha/was tempted by a demon, who offered him all honors and wealth, but he sharply rebuked him, "Begone hinder me not!" Buddhism has become a pompous and splendid ceremonial, with its worship of relics, its monasteries and monks and nuns, the use of bells in the ceremony of worship, rosaries, the practice of confession, celibacy, tonsure, church towers, etc., and forms an interesting study when we remember the fact that there is no reason to doubt that Buddhism had extended inself into Cashmere in the third century before Christ,"-[Prof. Salisbury, Journ. Am. Orien. Soc.]-and the statement of Dunlap that "It is notorious that the Buddhist missionaries very early, perhaps even in the first two centuries before Christ, had penetrated into the west as far as Asia-Minor, and "It is not probable that Judaea, with its knowledge of Babylon and Persia, could have been even a century without hearing of Buddhistic doctrines taught five hundred years before Christ!" In no other light than as a grouping of astrotheological conceptions can this legend be interpreted. The legend is old, old as Sabaism, long prior to the appearance of Gotama, but he came upon the stage, and forthwith, by his admiring followers, was invested with a history suitable to one so pure and elevated. His followers could express their reverence only by clothing him with all the legendary characteristics of the gods

declared that there was no distinction between the body of a slave and that of a prince. The body is to be esteemed or not, according to the spirit that is in it. "The virtues do not ask about the castes," thereby striking at the very roots of Brahmaniam. "My law is a law of grace for all," Not for a faw, nor for a class, but for ALL! We Not for a faw, nor for a class, but for ALL! We must bear group and injury; "maining frees man from members which are but transitory; and execution from this foul body which yet dies." The highest objects not a mere selfish salvation; "as every one seeks to lessen for himself life's sufferings, so shall he and lessen the sorrows of his fellow-men." If any one has committed a sin in word, thought, or deed, here to confess and re-pent before his companions in the faith, or those of a hierer grade of holiness. of a higher grade of holiness.

Buddha made it a religious duty to go forth into the world and preach his doctrine to every living creature, "A rich merchant named Purna, who had left all his goods and become an enthuslastic disciple of Buddha, determined to win over a wild tribe to the new faith. Buddha put his firmness to the proof, saying, the people are wild, fierce, cruel, and that he would have to endure from them the greatest insults and injuries. Purna answered: Then I will hold them still for good, dear people, because they neither beat nor cast stones at me. 'When, however, they do even this?' Then I say still the same, for they could, indeed, wound me with weapons. 'But this also will happen!' Now, then, they are dear, good people, because they do not rob me of my life. 'But when they kill thee?' Then I thank their love and goodness that they free me with so little pain from this miserable body. 'Go, Parna,' says Buddha; 'thyself redeemed, redeem them. Thyself saved and consoled, save and console them. Lead thou, thyself perfected, them to perfection.' As Parna really succeeded by his invincible mildness in converting the savages, this instance explains also the fruits which the Buddhist missions generally have had afterwards."

"There is undoubtedly a life after this, in which the virtuous may expect the reward of their good deeds. \* \* \* Judgment takes place immediately after death."-[Buddhist Tract.] The five commandments of the Buddhist religion are, 1. Thou shalt not kill; 2. Thou shalt not steal; 3. Thou shalt not commit adultery, or any impurity; 4. Thou shalt not lie; 5. Thou shalt not intoxicate thyself with drink. Huc relates a conversation with a Thibetan Lama, who said to him, We must not confound religious truth with the superstitions which amuse the credulity of the ignorant. There is but one sole, sovereign Being, vho has created all things. He is without beginning and without end; he is without body; he is a spiritual substance." Schlagintweit oonfirms Huc, and says, "In face of all these gods, the Lamas emphatically maintain monotheism to be the

real character of Buddhism." Developed in India, where the laws of caste are so severe, Buddha boldly declared the Universal Brotherhood of Man as the key-note of his system. The greatest object of existence is to attain the Buddhaship, which lies open to all, and can be attained by one of any caste. The edict under which they were driven out of India in the seventh century, used this language in describing them: "Let those WHO SLAY NOT be slain!" The testimony of Max Müller is that their "moral code, taken by itself, is one of the most perfect which the world has ever known. On this point, all testimonies, from hostile and friendly quarters, agree. Spense Hardy, a Wesleyan missionary, speaking of the 'Dhamma Padam,' or the Footsteps of the Law,' admits that a collection might be made from the precepts of this work, which, in the purity of its ethics, could hardly be equaled from any other heathen author. \* \* Besides the five great commandments, every shade of vice, hypocrisy, anger, pride, suspicion, greediness, gossiping, cruelty to animals, is guarded against by special precepts. Among the virtues recommended, we find not only reverence for parents, care for children, submission to authority, gratitude, moderation in time of prosperity, submission in time of trial, equanimity at all times, but virtues unknown in any heathen system of morality, such as the duty of forgiving insulls, and not rewarding evil with evil. All virtues, we are told, spring from Maitri, and this

### AUGUST 7, 1869.

Message from Dr. R. Glover.

EDITORS BANNER OF LIGHT-At the suggestion of Warren Chase, and consent of Rev. T. C. Benning, I send you the following communications for publication, or such parts of them as you may deem advisable. Respectfully yours, New York, July, 1869. D. DOUBLEDAY.

FRIEND DOUBLEDAY-You ask me for the priv FREND FOUNLEDAY - founds me for the priv-ilege of publishing the communication I received from Dr. Glover just after he left us. Well, if any good can be accomplished by it I have no objections. The Doctor and myself were old onjections. The Doctor and myself were on friends, and were together in the investigation of Spiritualism for many years, on which subject we fully agreed. He was confined to his sick room, as your-know, for a long time. I frequent-ly visited him, and held full and free conversa-tion with him, and held full and free conversation with him on the subject of the future life. When I was with him last, a few days before his change, I told him I did not expect to see him any more, but when he passed to the Summer-Land I wished to hear from him as soon as he could let me. When Mrs. G. sent her son to ask me to attend the funeral (which was the first notice I had of his departure.) I promised to do so. After he of his departure.) I promised to do so. After he left my desk I remained a few moments quiet, and felt clearly impressed the time had come to-hear from him. I immediately went to my friend, J. V. Mansfield, and addressed (privately) a note to Dr. G., who replied, immediately as follows— but before I give the communication let me say, after it was written Mr. Mansfield assured me he did not know Dr. Glover did not remember to did not know Dr. Glover, did not remember to have ever seen or heard of him, and certainly knew nothing of his illness or death. This is the communication:

communication: "Yes, Brother Benning, I am a spirit; but it was but a moment since that I realized it. I looked about me to see iff I could see the old casket, or the body that but a short time ago contained the 'spirit, the intelligence that now talks with you. Oh, yonder it lies enshrouded, not yet fairly coldif. But what is to be done? What can be said of one who lived so far from duty as did your (riend and brother, R. G. ? You know my faults and good qualities, if any I had, and if any remarks are to be made over my mortal remains, or other-wise, I want you to make them. Do justice, let it cut where it will. My life on earth—I will meet it here—must, wheth-er I would or not. Then say to the mourning ones that I am with them; foil them we shall meet again. I wish my remains could be turned over, allowing them to rest on the right side. Your friend and brother, RALFI GLOYER." When I read the communication to Mrs. G. she

When I read the communication to Mrs. G. she was much moved, and with uplifted hands and expressions of wonder in reference to the last paragraph, she assured me (what I had not beard before) that for many months he could not rest a moment only on his right side. A spirit-medium to whom I read the communication was control-led and said that in coming into rapport with this sphere, through the medium, he came into sympa thy with his former feelings of unrest in any other position than on his right side. In conclusion, I may say that, from a long acquaintance with Dr. Glover, I knew him to be a most truthful and con-scientions man, deeply interested in every good work of mcral reform, and an earnest advocate of our glorious gospel of modern Spiritualism. Respectfully, T. C. BENNING.

Respectfully,

He that is truly polite knows how to contradict with respect, and to please without adulation, and is equally removed from insipid complaisance and low familiarity.

Depart : and come not near The busy mart, the crowded city, more; Nor set thy foot a human threshold o'er; And stay thou not to hear Volces that call thee in the way; and fiy From all who in the wilderness pass by.

Wet not thy burning lip In streams that to a human dwelling glide; Nor rest thee where the covert fountains hide; Nor kneel thee down to dip The water where the pilgrim bends to drink, By desert well or river's grassy brink;

And pass thou not between And pass from hot obleven The weary traveler and the cooling breeze; And lie not down to sleep beneath the trees Where human tracks are seen; Nor milk the goat that browseth on the plain, Nor pluck the standing corn, or yellow grain.

And now depart 1 and when Thy heart is heavy, and thino eyes are dim, Lift up thy prayer beseechingly to Him Who, from the tribes of men,

Selected thee to feel His chastening rod. Depart 1 oh leper1 and forget not God 1

And he went forth—alone i not one of all The many whom he loved, nor she whose name Was woren in the fibres of the heart Mas woren in the nores of the near Breaking within him now, to come and speak Comfort unto him. Yea-he went his way, Sick, and heart-broken, and alone-to die! For God had cursed the leper !

It was noon, And Helon knelt beside a stagmant pool In the lone wilderness, and bathed his brow, Hot with the burning leprosy, and touch'd The loathsome water to his fever'd lips. The loathsome water to bis fever'd lips, Praying that he might be so blest—to die I Footsteps approached, and, with no strength to fice, He drew the covering closer on his lip, Orying, "Unclean I unclean!" and in the folds Of the coarse sackcloth shrouding up his face, He foll upon the earth till they should pass. Nearer the Stranger came, and bending o'er The leperts prostrate form pronounced his name-'Helon !" The voice was like the master-tone Of a rich instrument—most strangely speet: Helon I" The voice was like the master-tone Of a rich instrument—most strangely sweet; And the duil pulses of disease awoke, And for a moment best beneath the hot And leprous scales with a restoring thrill. Helon I arise I" and he forgot his curse, And rose and stood before Him.

Love and awe Mingled in the regard of Helon's eye As he beheld the stranger. He was not In costly raiment clad, nor on his brow The symbol of a princely lineage wore; No followers at His back, nor in His hand Buckler, or sword, or spear—yet in his mien Command sat throned sorene, and if He smiled, A kingly condescension graced His lins, The lion would have crouch'd to in his lair. His garb was simple, and his sandals worn; His stature model'd with a perfect grace; His countenance the impress of a God, Touch'd with the opening innocence of a child; His eye wis blue and caim, as is the sky In the switcher in this hand His curling beard The fullness of perfected manhood bore. He looked on Helon earnestly awhlie, As if His heart were moved, and, stooping down, He took a little water in His hand And laid it os his brow, and said, "Be clean !" And loi I the scales fell from him, and his blood Coursed with delicious coolness through his velus, And his dry paime grew moist, and on his brow The dewy softness of an infant's stole. His lay a state is feas and he fell down Prostrate at Jesus' feet and worship'd him. Love and awe Mingled in the regard of Helon's eye

No one can be independent. The world is like a watch dog, which fawns on you or tears you to Dieces.

of Sabean ages preserved in popular tales. His titles are "Son of the Virgin Maia," "Saviour of all Creatures," and "Lion of the Race of Sakia."

M. Laboulaye, a distinguished savant of the comprehend how men, not assisted by revelation, could have soared so high, and approached so near the truth." Klaproth, a German Professor of Oriental Language, says, with pious reservation: "Next to Christianity, no religion has contributed more to ennoble the human race than Buddhism." Sir John Bowring, in his "Kingdom and People of Siam," denies that it is idolatrous, because no Buddhist believes his image to be God, or any more than an outward representation of one of those manifestations by which, at vast, intervals of time, Deity has seen fit to make himself known. Malcom, in his "Asiatic Travels," says it is "the best form of religion invented by man." Buddhism now numbers nearly one-third of the whole human race, and what is worthy of notice has been entirely propagated by persuasion, never by the sword.

Their sacred religious literature is very considerable, and comprises one hundred and eight thick volumes. The Sacred Canon is called Tripilaka, i. e., the three baskets; the first containing the moral code; the second, Buddha's discourses; the third, works on philosophy. Though miracles outnumber those in the Christian religion, yet Buddha was no mere miracle-worker. He

Maitri can only be translated by charity and love.

THOUGHTS ON "THE ATONEMENT."

46 BY T. L. WAUGH.

The term " atonement," as it is commonly understood, is entirely a manufactured expressionits primitive significance being quite different. The idea of one making atonement for another is contrary to reason and to all natural law. What but right education and harmonious surroundings can ever accomplish for mankind that which will constitute an at-one-ment with the laws of his physical and spiritual being? Not Jesus could atone for the transgression of physical law; no more could he for the violation of moral laws. Sin is chargeable in part to him who commits it, and in part to the one who places temptation in the way. Evil is also organic; how absurd then to suppose that it can be remedied outside of nature. When men come to understand more fully the operations of natural law, they will be wiser concerning the greatest problems that pertain to the human race.

The fear of an imaginary hell, nor of an angry God, will not avail to effectually check vice and crime, but proper education will. Spiritualists are charged with immorality because they thus teach; experience will prove the truth of this as-sertion. When mankind are at one with the good and true, an atonement may be said to be effected. Love must be the ruling element, and French Academy, remarks: "It is difficult to charity be more generally exercised. Religion should consist in good deeds and acts of humanity. The spirit that would dictate, "he that believeth not shall be damned," will not make a thorough reformation. It is not this dogma of an atonement that is at the head of all morality, as many appear to believe; the doctrine is a perverted notion of justice.

Spiritualism has been classed with heathenism because in some respects the opinions of the two seem to coincide. Thus Orthodox teachers would condemn heathen nations as being in toto in error, and modern Spiritualism equally so. Let us see whether Christianity compares any more favorably with the teachings of heathen nations. The doctrine of the trinity is of heathen origin, as also that of an incarnate God. Many parts of the Bible are taken from heathen writings, as any one can see who will examine their history.

We have just cause to rejoice that this is an age of reason; freedom there must be from religious dogmatism; liberty we have to accept truth, and reject error.

What a man is, is not what he is on Sunday, when the organist plays to him, and the minister plays to him, and all good influences play to him; said: "I direct my scholars not to do wonders; but it is what he is in the week-day, when his I rather say to them: So live that you conceal life is wearing and working and weaving for him your good actions, and confess your faults." He | the garment in which he is to stand and be judged.

### EDITORIAL CORRESPONDENCE.

### "THE NEW CATHOLIC CHURCH."

This is the title of a neatly printed and most earnestly written pamphlet, the third edition of which has recently appeared in London. It ought to be circulated by millions wherever civilization has left the footprints of Christianity. It is one of the signs, several of which we have before noticed, that liberal Christianity is nearly ready to cast off its sectarian shell, even its name, and to recognize the higher law of a religious nature in man, not born of any belief in any of the Gods or Saviours, but inherent in man, and filled out in a truly religious life only when the person shall be actuated by love to God and man, and live it by doing as he or she would have others do to himself or herself.

Ignoring all creeds and names, and recognizing acts alone as constituting a religious life, is what this pamphlet teaches, and is what we have long predicted as the grand ultimate of man's religious growth; and we have often noted the steps of progress toward it from Pagan to Christian idolatry, and from Christian idolatry to the liberal, and still more liberal, creeds of advancing Protestant sects, and finally out of all sectarianism, and, at last, out of Christianity itself, as was often predicted by the conservative opposers of the founders of the several sects that are now the most popular. It is not probable that the writer of the above pamphlet is aware that Spiritualists already occupy the ground he has laid out, and that all he has to do is to call up his friends and join us. That Christianity, not only in England but in this country, has been a complete and magnificent failure, is as evident as that monarchy as a form of universal government is a failure.

The writer of this pamphlet, quoting from a speech of Lord Shaftsbury, in the House of Lords, states that not two per cent. of the workingmen of London attend any place of worship. We have nearly the same margin in our country, outside of Catholic worshipers, whose church going can hardly be taken as a sign of religious life. The writer also says:

"It is clear that a long creed, made up of ob-scure and disputed points of theology, could never form the basis of a grand, comprehensive, spirit-ual community. The experiment has been tried in a thousand forms—has always falled." \* \* \* "All who accept with loving heart the worship of Content the grander of many may be members of God and the service of man, may be members of one church They are of one church, even though they own it not-know it not."

This, to us, has the ring of the true metal, and we hall with joy the signs from the other side of the Atlantic, that many there are ripe for the great movement of the age and are coming into Spiritualism, even though they know it not; and we further agree with the sentiment that "every man that thinks, must depend upon his own individual reason for guidance toward the true light, just as he must depend on his own eyes in walking the streets." In fact, we agree with the whole sentiment of the pamphlet.

#### RIGHT AND WRONG.

To us there seems to be both right and wrong in the affairs of our world, and in the laws of our country especially. We cannot see the right or justice of a law that requires a family estate to be divided, administered upon and settled up at the death of the father and husband of the family, and giving the wife only the use of one-third of the property during her lifetime, while no law re-quires such division, administration and settlement when the wife and mother in a family dies, but, on the other hand, leaves the man to do as he pleases with all the property and children. We would make the law the same in either case, and have every estate administered upon and divided, and give the husband the use of one-third of the property during his life, and no more, or leave all to the wife, same as to the husband. When a man and woman work together for years and accumulate property and raise children, they are, or ought to be, equally and mutually owners, and, so far as the original investments are concerned, they should settle and decide the disposal of that amount themselves.

Only a few short steps have yet been taken toward righting the wrongs and injustice so long ione to woman, and especially in the one-sided

hut as surely. We say it in sorrow and shame for the race to which we belong. The allusion to New England is not confined to

common graveyari; not as ranidly as the Indian,

New England: It is common to all our large cities and most parts of our country, in what is usually termed our "hest society." Many able treatises liave been written upon it, but with no favorable effect. The large number of American families with no children, and the many with very few, and very few with many, is a common remark all over our country; and the cause is no secret, and the remedy a social one not likely to be soon adopted, although the tardy steps being taken to secure equal rights and equal justice for woman in all the departments of social, civil and political life will be all in the direction toward its consummation.

An observer of the population in our large shies, especially of the children, might conclude that the native Americans would soon follow the Indian and negro off the stage, and leave the occupancy entirely to the later importations of Ireland and Germany; but we trust there is a remedy that can and will be applied in time-a remedy that can only follow the temperance and other reforms already started, and belonging to the religion of Spiritualism.

#### ERIE RAILROAD.

Some months ago we wrote a brief description of this road and its advantages, which got lost between the writer and the printer, and hence failed to convey to our friends who read our notes our private opinion of that popular route of travel. We had then just taken a trip in its elegant cars over its broad guage track, witnessed the scenery along its pathway, not surpassed by any route from New York to the lakes; and the gentlemanly conduct of its conductors and managers has long been proverbial, and secured for the route a welldeserved success in travel and freight. It is true there are severe accidents on this road, but such is the case with all, and we are sure, not more occur from carelessness of the officers and employes than on any of the great roads of our country. The advantages of this road are its cars and scenery, and well pay the travelers to or from New York for a trip over it when it is convenient to take one.

#### Interesting Letter by a Western Woman on Spiritualism.

EDITORS BANNER OF LIGHT-Not alone by the increase of professed Spiritualists can the power and extent of higher views of the future life, of spirit-presence and of spiritual growth be measured. Ideas are so subtle that they permeate all walls of sects; vital thoughts, for which the race is ripe, thrill the world by their pulsations; truths once spoken, seen, realized by the senses of both body and soul, have wondrous force. It was said by an old writer, "While I was musing the fire burned;" and to-day, while thoughtful men and women muse on these wondrous things, the sacred fire of immortality burns brighter on the shrine within. The letter I send you is one of many proofs of this. Its writer is a woman of eminent ability and excellence, of quiet habits, and greatly prized by some of our best people. It was addressed to an educated Irish lady, now in this country, without thought of nublication. Truly yours,

G. B. STEBBINS. Detroit, Mich., July 20th, 1869.

DEAR FRIEND-You ask my opinion of Spirit-ualism. I have thought a good deal on the sub-ject, as any one with open mind would, in these times, and in this country. Believers in it are found among all classes, from the coarse, igno-rant and irreligious, up to refined, intelligent and reverent seekers of truth.

Leading a very quiet life, I have attended but few of their circles, and those few by no means satisfactory. The rappings, table-tippings and other physical manifestations, are not agreeable other physical manufestations, are not agreeable to my taste. The distorted countenances of the mediums on going into the "trance-state" repel me, and I cannot but think it below the dignity of a man to submit himself as a tool or mouth-piece of any one, either in the body, or out of the body. Yet I believe it possible for those who have gone beyond, to communicate with those who are here who are here.

All nations, even the most barbarous and sav-age, have their "ghost stories," and though doubless they are for the most part illusions, they must have a basis in fact, for it is incredible that the grand idea of *life after death* should oth-

the human race—worthy all our endeavors to beautify and make glorious—of all our struggles to make a noble life possible here. All immortal men and women are still living in this world men and women are still living in this world— some in, and some out of the body—all full of life and business activities, reaping 'hat which they have sown, and partaking of the same advance-ment, the same great destiny. What need of em-igration to a foreign land? with the exhaustless stores of this scarcely touched, the wisest only "gathering a few publies from its shores," and its finest heantles perceivable now only by micro-scone aid! What though I cannet comprehend its finest beaufies perceivable flowonly by micro-scopic aid! What though I cannet comprehend the conditions of this great invisible life! Can I comprehend the spiritual life I now lead in con-nection with this body of grosser material? This may seem to you an absurd theory—to me it is a delightful subject of contemplation. I have a strong affection for and interest is this beautiful world, which is enriched, more and more by the world, which is enriched more and more by the bloody sweat of the hereic souls of humanity in all ages. I would unwittingly lose my right of citizenship and my venture in its great future. If this be true, then, it is the more reasonable that, possessing the same spiritual body and its approriate senses, we should sometimes see and hear ith our inmost sight and hearing those who are all around us. It accords, too, with all we know of seers, both of the past and present, who never go off, but only perceive that which is here-

go on, but only perceive that which is here— "Lord, open his eyes!" My own life has furnished proof that we may become cognizant of intelligences beyond the flesh, and that through more than one spiritual sense; but it would be vain to uarrate this, it is so difficult to give full credence to the experience of another when altogether out of the ordinary course of events course of events.

I suppose a belief in Spiritualism generally deepens the conviction of immortality, and so ennobles the soul; but to mo, there is grander proof of that great reality—proof on which my soul rests, as ou a rock that cannot be moved.

The teachings of the Spiritualists are generally good-sometimes of a high order of thought, but not higher, or indeed other, than that arrived at not higher, or indeed other, than that arrived at by thinkers of another school. I believe we should never accept as truth anything upon au-thority, even were it that of an archangel, nor would such be of any avail to us. Truth must be perceived by the soul-absorbed into its very na-ture, then it becomes the food on which we live and grow. How grand is that saying, first of Moses, then of Jesus, " Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God!"

#### (Original.) A TRIBUTE TO CALIFORNIA.

BY ELIZA A. PITTRINGER.

Land of beauty, land of gold ! Land whose sunny skies unfold Their Hesperian splendors, Oh not upon thy soll so grand, So regal as that noble band, Who for thy tolling people stand, As their own true defenders!

Land of silver, land of gain ! Land of winter's golden rain ! In bold, heroic story Thy coming records long may tell Of many a one who struggled well,

And some who for the Nation fell. And for its future glory ! Land of beauty, land of health!

A Queen thou reignest in thy wealth Bealde the peaceful ocean ! Upon thy brow forever beam Full many a glittering gem, that seen To wreathe their burning hues, and gleam With fires of true devotion !

Land of the evergreen and vine! Land with many a hidden mine Of wealth and beauty teeming ! We'll dip the pen in silver light, And of thy bounteous future write, Burpassing in its glories bright, The measures of our dreaming.

Land of the famous mammoth tree, And of the grand Yo-Semito, All Nature claims theo fairest ! No foreign rule thy will may sway, No sceptred power thy rights obey, Save that which leads the onward way From those in which thou sharest !

Land of towering cliffs and lakes ! Land where earnest labor makes Her grandest destination 1 Land of tunnels, granite hills, Of blooming plains, and chiming rills, Oh how thy future greatness thrills With hope each new creation!

Land where all the races speed! Land that finds an earnest creed In every bold endeavor! Land of Progress, great and free, Young and blooming Cybele,

A Letter from Mrs. Brown.

A GOOD TRET-A FEW HINTS-THE MOUNTAINS, &C. EDITORS BANNES OF LIGHT-IN YOUR JOURNAL of July 1st. you say that people receive good tests through your "Mesange Department," yet fall to acknowledge the facts. This reminds mo of a test given by your Mrs. Conant. I was in Georgetown, C. T., the other day. A gentleman from the far South came to see me. I asked, "Do you know anything of Spiritualism ?"—"Not\_much," ho\_replied := "but\_one thing has staggered me, It is this : Some years ago I found a woman who was sick and poor. I aided her all in my power, and provided for her up to the time of her death. Some time after this woman's death, I found, by accident, a copy of the Banner of Light. "In the "Message Department" I saw a communication from this very woman, stating: the circumstances of her illness and poverty, thanking me for the aid I had given her. How Mrs. Conant got hold of these facts I cannot guess, unless the spirit did tell her." The gentleman gave me the full names of all the parties, but 1 do not now remember them ; but if any one doubts the test I can easily obtain the names.

Now, I wish to add to this bit of information a warning word and a fragment of counsel. Flee from the burning city-burning with July heat. Do not longer imprison your weary spirits in that upper room on Washington street; do not puzzle your brains over wretchedly written copy, like mine; leave your books, and give hands and head a good August rest. The dear Banner-who will card for that? Why, give that a vacation, too. Ministers have their summer trips, and their wages go on. Why may not the editors close doors, and all hands turn out into the green fields and grow strong by cooling waters ? If a subscriber complains of this change he lacks heart; let him go his way-you go yours.

While I am making suggestions, I will advise you to come to these sucred mountains. I say sacred, because some searchers after gold and information begin to talk of this territory as the old world, the home of the antediluvians. If this is so, Long's Peak may be the mount where the ark rested ; Mount Lincoln, the holy hill, where Moses met the Lord and got his commandments. The only wonder is that the searchers for "signs and symbols" have not discovered the wings of Noah's dove and the original rocks upon which the commandments were graven. Joking aside, this territory is indeed older than we know. Where Denver now stands, ossified marino shells have been found, and human bones have been exhumed, thirty feet below, the surface of the earth. One of these ancient bones is now before me; it is on its way from the heart of the earth, to take its place among other Colorado curiosities in Mr. Powell's new hall in Sterling, Ill. This finger-joint may, in some hands, tell a strange history. But I am wandering from my subject. Come out to Colo-

But I am wandering from my subject. Come out to Colo-rado; elimb the mountains, camp out, go fishing, hunting; let your meals be of your own cooking; "hach it," (as the minors say,) in the Parks, and if you do not grow strong of limb and nerve—if you do not flut the summer days glori-ously cool, and your nights given to sleep. I am no judgo of the joys and life-giving powers of this Western world. John Wetherbee told you that he walked inthe miles to hear me speak. That was not all; besides being a good: walker, he proved himself a good talker. Where is there a man in the Eastern States who can or will walk on a summer's morn-ing nine miles, and then give a good talk to the people who Ing nine miles, and then give a good talk to the people who have gathered to listen? Mr. Wetherbee will do all this among the mountains, six thousand feet holve the sea level; but you do not find him driving about at that rate in Bos-

among the mountains, six thousand feet above the sea level; but you do not flad him driving about at that rate in Bos-ton, do you? When you come to Colorado—of course you will come— you will flad "Bro. Himman" and Capt. Nichols ready, with open doors, to feed and bless you; but I mistake the mon if they do not "plich in" to your "poor indian sympa-thizers." But come and listen to their version of the indi-an question, and then judge ye. I am not a convert to the doctrine of extormination, but the shocking crueitles that have been heaped upon the captice while women by the indians have aroused all the *fight* that is in me. Leave the red man out of the question, smake the petce-pipe with your adversaries, and move on to the Colorado House in Boulder City. On the sitting-room table you will find the *Present* Age, the Radical, the Banner of Light, the Anti-Starery Standard, and the Lycum Banner. Mr. Pound, mine host, never dolges any question of reform. On his table are his soutiments; accept them, or not, as you will. In your coming and going do not forget Golden City. It is a little green valley city, set about with hills. The moun-tains are no common looking things; they are the queerest combination of rocks, roots, flowers and soil I have seen. On one side of the city the mountain-side is green and gold. Above the flowers and grass there is a high and dry wall of solid rocks. Above this wall, which has a fortress look, there is a clear, deep lake, swarming with trout. There is still another odd-looking mountain. It stands like a wall against Golden Oity. The sides are covered by a low bush and wild flowers; on the summit there is a solid rock-heap which has the form of an old-fushined pulpit. Below, on one side, Natu to has nicely graven the face of a lion. In the hollow eyee agles have mude their nusts. About this mountal a rough bridle path which is the very summit. I joined a little party the other day, for this skyward spot. "Old Gray, "my sure-footed heat, crept along, planting his feet in the firme pit rock, and looked abroad over the world beyond and be-low. The city folks, looking up to us, seemed in size like little children. Denver, fifteen miles distant, lay full in view; the soft, golden-edged clouds finated just overhead; below, the clear creek was wandering about to find-lits way out of the mountains; far on, the evergreen mountains stood out like green walls about the valleys; still above, the Snowy Rango, sentinel-like, lifted their white heads above the clouds, holding, perhaps, communion, with the sinking sun! In this fair sky-land, where the clouds, mountains, green valleys and singing streams were outspread like a grand pan-orama, I wanted to say with Milton:

Praise him, ye winds that blow from the four quarters; Breathe soft or loud, and wave your lops, ye pines, With every plant, 'n sign of worship wave.''

With every plant, 'n sign of worship wave.'' You will find, as I have, a good homo in Golden City at the Johnson House. You will find there, too, the Banner of Light; the Present Age and the new Universe. And you will ent bread that is not one will infortior to that field by the "Raven" on the plains to the famishing John Wetherbee and his companion, George W. Morrill. My stay among the Coloradoans is nearly ended. I am looking toward the Pa-clife Coast. Adleu. H. F. M. BROWS. Goldra Cittu. C. T. Julu 18, 1869. Color Const. Adjeu. Golden City, C. T., July 18, 1869.

### HINNESOTA.

Minnesota State Association of Spirdimilars.

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To the Spiritualists, Liberalists, and Liberal Christians of To the Spiritualisit, Liberaliste, and Liberal Christians of the State of Minnesola—Greeting: I am directed by sold Association to state that J. L. Pole-ter, Mrs. F. A. Logan, Mrs. L. A. F. Swain and Mrs. Harriet E. Popo are now employed as Missionary State Agents of sold Association, duly commissioned and authorized to nreach the Gospel, organize firanch Associations, Children's Pregressive Lyceums, solicit and receive contributions and subscriptions for missionary purposes; and that the said J. L. Potter is fully authorized to collect all moneys due said Association, that is, for membership fees, and subscriptions made at the first State Convention, and that the other State agents are duly authorized to collect all money due on an made at the first State Convention, and that the other State agents are duly authorized to collect all money due on all such subscriptions as are or may be placed in their hands for collection. And all who are filenoly to religious freedom every-where in the State are carned by splicited to make immediate arrangements for halls, scheed houses or, other suitable places for meeting, and good, welcome homes for their en-tertainment, free of charge, and to do all you can to furnish free conveyance from meeting to meeting, which may be done in nearly all places by the filenois, with their own demas, with but little inconveiners, thus saving the State Association a very large amount of expense. And the said Missionary Agents are hereby instructed to use special ex-ettions to procure such free conveyance wherever it is pos-sible to one in relation to the merits of the said Missionary

sible'to do so. And now in relation to the merits of the solid Missionary. Agents: Mr. J. L. Potter has for the last fourteen years, as a trance speaker, secured a reputation too well known, as a successful laborer, to require any culcy; but to those who may not have heard of him 1 will state that the friends at Morristown—where he has been speaking for some six or eight times—say that he has more than met their most aan-mine or the tailing out at each successful most aan-

Morristown-where he has been speaking for some six or eight times-say that be has more than meet their most san-goine expectations, calling out at each succeeding meeting increasingly larger audiences. They desire to commend him to the friends all over the State. Mrs. F. A. Logan has been laboring as our missionary agent for nearly one year: and could I present to you the many letters received from different parts of the State, culo-gizing her beautiful inspiration and desiring her continu-ance as missionary agent, the friends would be fully satis-fied that she is securing a reputation more lasting than her earth-life. I would especially recommend her to the friends everywhere, as a very powerful developing medium. I have attended many circles with her, and sho has scarcely ever failed in imparting the "Holy Ghost" by the laying on of hands; almost on every occasion some one one rate been influenced by spirits for the first time, and often such as have never before been in a circle. Mrs. L. A. F. Swain I recommend as an inspirational speaker, a good circle medium, and psychometric reader of character, and with much thankfulness I have good reason to recommend her as a clairvoyant physician and healer by

eleaser, a good citele incluin, and psychometric reader of character, and with much thankfulness I have good reason to recommend her as a charvoyant physician and healer by laying on of hands. I was relieved, by one treatment, of a lameness in one shoulder which had rendered it impossible to dress of undress myself for three months, and in a few minutes' time the splitts, through her organism, relieved me so that I have been able to help myself ever since, and my shoulder is gradually regaining strength. Mrs. Harriet E. Pope has been meently developed as a traice speaker, so easily controlled by the splitts that it is truly a pleasure to listen to the soul-clovating insplittions given through her organism. She is also a good circle me-dium, often controlled to give good tests, describing splitts. And new, in conclusion, I would once more appeal to the friends all over the State, to open their hearts and homes for the reception of the weary travelers, as they go forth showing the signs that were to follow the true bellever, opening the eyes of the blind, causing the deaf to hear, the lame to walk, healing the sick and preaching the gospel of truth to the poor, and thus help them to go on their way re-joleing, and you will most assuredly receive your reward. D. BinnestLi, Screatzer Stale streaching the of Science of Science in the streaching the size the streaching the science in the streaching the science of the streaching the gospel of truth to the poor, and thus help them to go on their way re-joleing, and you will most assuredly receive your reward.

D. BIRDSALL, Secretary State Association of Spiritualists of Minnesola, Faribault, Minn., July 15, 1860, D. BIRDSAL 

### IOWA,

#### Third Quarterly Report.

Names of Agents. A. Gaston.....

Henry Preston	Charles City	3,60 . 11,00
Total	·	16,00
	EXPENSES.	
Paid to E. Sprague" Addie L. Ballou		\$20,00 72,35
Paper and stamps	•••••••••••••••••	3,00
Total Expenses		<b>\$</b> 95,35
Report of Mrs. Addle L. State Missionary :	Ballon, for the month of Ju	nc, as
The sector of the Advantage Income	•	

Receive	d at Maguoketa		
**	" Janesville,	• • • • • • • • • • • • • • • • • • • •	14.75
**	" Fort Dodge		
••	" Cedar Falls		5,00
Total Milea	Ke, etc		53,35
		H. C. O'BLENESS, A	Secretary.

The above report is true, as far as my knowledge. (Signed) W. W. BRINNER, Treasurer.

\* Should have been published in Mr. Sprague's report.

### VERMONT.

#### Annual Convention of the State Spiritual Association.

Association. The First Annual Convention of this Association will be held in West Randolph, on Friday, Saturday and Sunday, Sept. 10th, 11th and 12th, 1869. Articles 6 and 7 of the consti-tution adopted at the State Convention held in Daniy, Sept. 4th, 5th and 6th, 1869, read as follows: "6. The Annual Convention for the election of officers, and other business, shall be composed of delegates chosen, by local societies, or at meetings for that purpose, in towns without local societies. "7. Every society or town shall be entitled to three delegates, and all societies of over first members may have an addition of two delegates."

and all societies of over fifty members may have an addition of two delegates." It is hoped that societies and towns will see that delegate are duy chosen and inruished with credentials signed by the Secretaries of their respective societies or meetings. Let the Splritualists in towns where there are no societies get to getter and organize temporarily by the appointment of a Chairman and Scoretary, and elect delogates without further chairman and Scoretary, and elect delogates without further delay. And let no one stay away from the Convention be-cause he or she is not a delegate, for in all respects except the mere busiliess part, this will be a mass convention. There will be a free platform, where any one can be heard who has a thought to other. will be a free platform, where any one can be heard who has a thought to utter. The hotels will furnish board for \$1,00 per day, and it is ex-pected the rathreads will return free all those who attend the Convention and pay fail fare one way. They have always granted us this favor, and will not withhold it now. By order of the Committee, E. B. Hot.DES, Sec'y. 

laws relating to married persons. It certainly is a most unjust and unnatural law that gives the control of children to a father, to the exclusion of the mother, and not much less so is the law that gives the father a right to take the earnings of a mother from her children, and give them to his children by another wife. Why not settle and dlvide every estate by law, when the wife dies, the same as when a husband dies? No doubt it would be resisted by such men as expect to have and outlive several wives, and probably could not be secured while men only compose the legislatures of the States, but the time is coming when woman's voice will be heard in the legislative halls otherwise than as petitioners, and then we may look for more justice to her and to children. Men have been lords and tyrants, law-makers and dictators nearly long enough to be softened a little by the participation and equality of woman in social and political life. We should like to see and sign a petition asking that all estates be administered upon, divided and settled, when a wife dies, the same as when a husband dies, and to hear the answer and objection to it.

#### A SORROWFUL PICTURE.

The Washington correspondent of The Cincinnati Commercial gives the following account of an interesting conversation with an intelligent colored man:

ored man: "I had a long talk with a Southern delegate, who gave some startling facts—at least to me—concerning his race. 'In a fow generations,' said he, 'the colored races of America will have disappeared. We have taken the vices with the virtues of the stronger race, and they are fatal to us.' 'I do n't clearly understand you.' / Well sir, it is generally believed that the black race is generally race. This is not so. The average duration of IIG, under the whip, on the plan-tations, was only ten years. The supply was kept up by the master's care in breading—it being his interest. Now, this is not the case, and while the mortality continues through dissipation, the increase through population has fallen off painfully. On plantations and in neighborhoods where, before the war, children swarmed almost, you scarce-ly find one now.' 'Why, how do you account for that? What becomes of the children ? 'The mothers have learned from New England how to kill them. You know, sir, that New England how to kill them. You know, sir, that New England is dying out from a lack of Yankees, and the poor colored people have not been slow to learn. But while the whites receive a fresh supply from emigration, the col-ored race has none." In two little works we published several years

In two little works we published several years ago, "The American Crisis," and "Gist of Spiritualism," we took the same view of the fate of this long abused race, and already they begin to feel the corrupting effects of a false civilization and a false religion upon them. As rum and religion went together with the missionaries to de-

that the grand idea of *life after death* should oth-erwise arise in the undeveloped moral and spirit-ual infancy of man. Both the Old and New Testaments abound in narratives of spiritual presence, and it is strange how believers in the Bible record can deny the possibility of such occurrences now. The marvelous things of to-day are testified to by thousands of unimpeachable witnesses-wit-nesses whose moral and intellectual sanity can-not be doubted, and whose testimony on any not be doubted, and whose testimony on any other subject would never be called in question. Swedenborg has a teaching concerning the spiritual body—that finer and more beautiful one, which, he says, permeates the outer pres-ence, and at death rises from its ruins. Whitter has the same idea in his exquisite lines to Lucy Hooper:

"Even as thou wast, I see thee still ; There's not a charm of soul or brow, Of all we know and loved in thee, But lives in holier beauty now, Baptized in immortality."

Though not a Swedenborgian, I believe this doctrine. Its acceptance robbed death of its only remaining terror, viz., the being disembodied having no gathering place, or going into a new and strange home. If this teaching be true-if we are now in possession of this spiritual body, then we have the requisite senses for coming into communication with those who have passed out communication with those who have passed out of the flesh, and it only needs that the veil of separation by some means be parted for the mo-ment, to enable us to perceive them if near—in other words, that which we call spirit is capable of being seen and heard by the spiritual eye and ear within. This corresponds with the story of the Hebrew prophet and his servant when in danger from their enemies-"And Elisha said danger from their enemies—"And Elisha said unto his servant, more are they that are with us than they that are against us—Lord, open his eyes! and behold the mountain was filled with charlots and horsemen." I mention this, not as authority. but by way of illustration. The appearance of Jesus after his crucifixion must have been in the spiritual body, and not in that which had been put to death. "Then came Jesus, the doors being shut;" "He vanished out of their sight;" and much more of like purport. In connection with this, I will venture to tell you of au idea which first occurred to me during the war, and has been growing into something

the war, and has been growing into something like strong assurance ever since. Believing in the very depths of my being that benignant Justice lies at the foundation of all things, I am ever

"Groping for the keys Of the heavenly harmonics."

I could not account for that instinct in humanity which always longs and labors for the good time coming, when Truth, Righteonsness and Beauty shall reign on this Earth, which, after all, is but a stopping-place for a moment--I could not see why one generation of life here should be sacrificed for those to come after, whose happiness can be no more important, and who are destined to be no more important, and who are destined to ligion went together with the missionaries to de-stroy the natural and noble race of Indians, so moral depravity and social corruption contami-nate and destroy the negro when he is left in his ignorance to compete with the Caucasian race. Colonized and protected by combined govern-ments he might be successful and perpetuate his race, but now he is devoured by the diseases, moral, social, political, religious, and physical. To us he seems collectively traveling toward a Oh to thy arms again we flee, And there repose forever [

Oh, yes, forever we would dwell Upon thy sunny slopes, that swell With grandour still before thee ! For California long may claim Full many a proud and honored name Emblazoned on her country's fame, And blended with its glory !

THE HEBREW GOD AND THE CON-STITUTION.

We are opposed to a Constitutional Amendment recognizing the authority of the Hebrew God, because, according to the accounts given in the Bible, he was a being of weak moral development and of limited knowledge and power. We are also opposed to recognizing him in the National Constitution, because we believe he is an maginary being-a fabulous God.

According to the Bible, his knowledge was so imited that it was necessary for him to go down to Sodom and Gomorrah before he could get reliable information in regard to matters in those cities. We are told in the Bible that "the Lord was with Judah, and he drave out the inhabit-ants of the mountain, but could not drive out the inhabitants of the mountain, our could not involve our inhabitants of the valley, because they had char-iots of iron." Now, if the God of Israel—the (iod worshiped by the Orthodox "soul burners"— could not contend successfully with "chariots of iron," would his assistance be of any value in great battles like those of Antietam and Gettysburg

burg? Shall we by an Amendment to the Constitution of the United States recognize the authority of the God who put a lying spirit in the mouths of the prophets—who commanded brutal men to murder the children of Ahab—who sent the Is-raelites upon plundering expeditions, command-ing them to massacre indiscriminately men, wo-men and children? Would our national rulers receive additional wisdom—would our courts of justice receive clearer views in regard to the rights of individuals, if we in our national Con-stitution should acknowledge the authority of the rights of individuals, it we in our national Con-stitution should acknowledge the authority of the God who slew seventy thousand innocent mon because David numbered the people? We are opposed to a Constitutional Amendment recog-nizing the Hebrew God, Jupiter, or any fabulous god of ancient times. Jackson, Pa. 1869 J. W. C. J. W. C. Jackson, Pa., 1869.

How TO STOP CHEWING TOBACCO .- In a recently published pamphlet, the Rev. Mr. Trask gives the following advice to tobacco chewers:

1. Make the most of your Will. Drop tobacco and resolve never to use it again, in any form.

2. Go to an apothecary and buy ten cents' worth of Gentian root, coarsely ground.

3. Take as much of it after each meal, or oftener, as amounts to a common quid of "finecut" or "cavendish."

4. Chew it well, and swallow all the saliva

5. Continue this a few weeks and you will come off conqueror; then thank God and thank Wheeler on the Rail.

Erie and Pittsburgh Railroad, Lake Shore, July 12th, 1869. I wrote you a brevity from Lotus, Indiana, some days ago making an item you were pleased to use; perhaps another may not come amiss, since it is to your columns the public are justly in the habit of looking for the general news in regard to the great spiritual movement in which all are concorned. In person I have nothing new, great and good to report, unless it be good to be fully occupied : if that should suffice. I am content, or should be, for I am indeed busy just at present.

Returning to Cleveland after my ten weeks' stay in Washngton and my trip to Indiana, I note a comparative inactivity in external manifestations of spiritual growth among Spiritualists as Spiritualists. The pressure of the times inancially, and that devotion to business which obtains at this season among some of the most active workers in the society, has hindered the progress of events in this connec-

ion. There is no abatement of interest in Spiritualism, as ma be known by the fact that all the various public media with whom Cleveland is supplied, are quite constantly occupied, and doing an excellent work, in one way and another. The wonderful Thackerberry Sisters are located there, and busy in frequent scances, I am told. These ladies intend to be at the Convention of the American Association at Buffalo, where all will have an opportunity to see and judge for themselves the extraordinary things which are performed, as well as the cause or causes thereof. There are several good test mediums in the town, both in public and in private. Mrs. Boyd still continues her usefulness, both in affording opportunities for test communications, and in heal-ing; while our old acquaintance, Mrs. Thompson, not only lives and labors, but improves in her capacity to do good; at least wo may draw this inference from authonite reports I have heard of late of revelations through her. Mrs. Dut-ton is at her post still as a successful clairwoynar, and wo have beside Drs. Newcomer and Stewart in the department of general nicilcine and magnetic treatment. So, you see, we are not "left without a witness," even though the "stated preaching of the word" be not carried forward with all the activity of the past, for a season. The Lyceum suffers from the same causes with the socie-ty, but an exhibition is soon to come off, with the assistance of Miss Fannie Hobles, whose experience in such matters is a prophecy of success; probably the close of this season will open a vigorous "fall and winter campaign," expressive of renewed strength and interest among the friends of the cause. fording opportunities for test communications, and in heal-

In Buffalo, where I follow Bro. Fish. I find improved ac-commodations and a vital interest. The Buffalo people are blessed with strongly marked individualities, and are some-times so full of vim and force that they incontinently waste some of it on occasion among themselves. Spiritualism has a history in Buffalo, and although there may be at times such freedom in criticism as generates some temporary allena-tion among the coljectators, yet there is a tolerance of free speech, and a general love of radical thought which is full of the promise of growth. The ideas of Spiritualism has are more largely defined through the community than expressed in organic form; good audiences meet the speaker, how-ever, and a most attentive bearing is given. The Lyceum, though in some respects improved since I saw it last, does not give token of that growth which is do-sirable, but it is to be hoped it may come more into *rapport* with the society, to insure it that regard essential to suc-cess. And now running along amid the green hills I close this poncil scrawl; if you have an inspired compositor ho will get a "fat take," If you bother him to set it up! Sincercly yours, E. S. WILLER. In Buffalo, where I follow Bro. Fish, I find improved ac-

E. S. WHEELER. Sincerely yours,

#### Delegates to the Sixth National Convention.

At the annual Convention of the Vermont Spiritualists, held in Dauby, Sept. 4th, 5th and 6th, 1808, the following dele-gates to the Sixth National Convention were elected: D. P. Wilder, of Plymouth; Mrs. S. A. Wiley, of Rocking-ham; Mrs. Faunie Davis Smith, of Brandon; Austen E. Simmons, of Woodstock; Chester Pratt, of Middlebury, At the Quarterly Convention held at Cady's Falls, June 25th, 26th, and 27th, 1869, the following substitutes were choson:

choson: Nowman Weeks, of Rutland; Dr. George Dutton, of West Randolph; S. P. Cheney, of Dorset; Charles Crane, of Hyde-park; Mrs. Amanda Dwinell, of Glover. Should any of the delegates be unable to attend the Con-

vention, they are requested to give sensonable notice to the Becretary. E. B. Holpen, Secretary.

## WISCONSIN.

## Spiritualist Convention.

REMARKABLE INCIDENT.-The Indianapolis Sentinel of a recent date says that on that morning a blind horse wandered into the river near the National road bridge, and getting beyond his depth swam around in a circle in his efforts to find his way out. His distress attracted the attention of a horse near by on the bank, who instantly went to his assistance. He first went to the water's edge and attempted to direct the blind horse by neighing, but finding this proceeding ineffectual, he boldly took to the water and swam out to his relief. After swimming around with him for nearly a quarter of an hour, he finally got the blind horse to understand his good intentions, and in what direction the land lay, and the two horses came to shore side by side, amid the cheers of upward of one hundred persons who were interested spectators of the scene.

STARCH LUSTER OR POLISH. - A substance struct Lester of Folish. A substance known by this title is used for washing purposes which, when added to the starch, causes the linen to which it is applied to assume not only a high polish but a dazzling whiteness. A portion of the size of an old-fashioned cent added to half a the size of an old-fashioned cent added to half a pound of starch, and boiled with it for two or three minutes, will produce the best results. This substance is nothing more than stearine, colored by a slight addition of ultra-marine blue, the es-sential ingredient being the stearine; and with or without the coloring matter, will be found to add very inuch to the beauty of linen articles to which it is applied.

#### Mental and Moral Forces.

We have in hand a treatise from the press of Longmann, London, the production of Mr. Charles Bray, entitled " Force; its Mental and Moral Correlates." In opening and pursuing the discussion of his theme, he proceeds to treat of that which is supposed-in his own phrase-to underlie all phenomena, and to indulge in certain speculations on Spiritualism, and what he is pleased to term 'other abnormal conditions of the mind." Mr. Bray has previously put forth a kindred treatise, on the " Philosophy of Necessity," which he asserts to be only another name for "Law," or a "fixed order of Nature in the department of Mind," and without which law he does not believe there can be any social science. As he holds that the doctrine of Philosophical Necessity forms the base of Speial Science, so, in the present treatise, he aims to show that the doctrine of the Correlation and Persistence of Forces, when thought out to its legitimate consequences, supplies a Science of Psychology based on Physiology, by which alone we can attain to the same command over mind as we already have over physical force. As the correlation of forces shows that, in the cycle of forces, we can always return to the same starting point without a break-so does the persistence of force show that this is always done without the most probable explanation of "the Phenomena of Modern Spiritualism."

project, to explain the spiritual phenomens; and what he has to say in that direction will be attended to with at least as much interest by professed Spiritualists as by those who neither believe nor pay heed to what is presented to their notice. The author shrinkingly gives notice, however, that his speculations are only speculaobservation and experience. He will not be deterred from the truth by any fear of the supposed other similar remarks on the liberty of search. rehension and appreciation of his statements and suggestions.

the result of both conscious and unconscious cerebration, forming, not spirits, but a mental and spiritual atmosphere, by means of which peculiar constitutions—mediums and others—are put ca rapport with other brains or minds, so as to become conscious of what is going on there." Without undertaking to follow out the course of his thoughts, we content ourselves with appending the following extracts from his pages, which will be interesting to all students of and believers in the reality and significance of the Spiritual Phe-

-in India, they dictated the Vedas, they being ; the revelations of seers who attained to inspira-tion in the trance, in which state they were sup-posed to attain to inward sight and to communi-cate directly with God—the highest good, it was They thought, to which man can attain on earth. They left a system of castes, based upon their religion which stereotyped the then existing civilization. In Egypt the same powers were used to extend and confirm the authority of the priesthood, which and contrm the authority of the priesthood, which authority, through Moses, who graduated in their colleges, has been handed down to the present day. In early Christendom among its saints, this power did God's work, among the witches after-wards it did the dovil's; and now when it has again broken out under the form of modern 'spirtual manifestations,' the question is whose work s it doing?

On the subject of the rationale of the Spiritual Phenomena, Mr. Bray puts forth the following direct and earnest observations;

The spiritual hypothesis places us in a very little better position with respect to mental sci ence than we were with respect to physical sci ence when every unknown cause was supposed to be some god or spirit; we had gods of the winds, of the thunder, and of the sea, and smaller spirits of the streams, &c., and subject, not to any known law, but only to their caprice. But if we can lay these spirits, and discover the laws upon phenomena are dependent, we may add the most national chapter of all to the book of science. We have discovered the law of gravitation, and we now want a Newton in the department of mind. We want now to know the law, not of gravitation, but of levitation, by which Brahmins, and saints, and Mr. Home, and tables float. We want to know the exact conditions under which vital force becomes mental or conscious force, and of its re-correlation into unconsciousness in sleep or under pressure on the brain; or when it passes from the brain into the body through the nerves of directly into space. Swedenborg tells us that 'thought is presence;' but we want to know more definitely how mind is brought into the presence mind, how brain acts upon brain, through an independent thought or spirit medium, and what is the result in increased power or otherwise by joining brain with brain; and what is the nature and extent of will power-automatic or uncon-scious, and conscious; under what conditions one passes into the other and through what medium's will-conscious or unconscious, can act, and at what distances? What also is the healing power possessed by such men as Greatrakes and in a minor degree by modern meamerists? These and many other things suggested by mesmerism, clair voyance, and the 'modern spiritual manifesta-'modern spiritual manifestations,' apparently within the boundaries of our faculties, are now pressing for explanation and reduction to law, and when that is accomplished, or even investigated, the power of mind will be as greatly and rapidly increased as physical power has been by recent discoveries in steam and electricity."

ing. At present man is little better than an animal of the pig and peacock species; building a golden sty, feeding from silver troughs, and strutting, and spreading his tail, for all the world to admire. But I trust we are about to rise above the mere animal, to the exercise of those faculties that distinguish man as man. God becomes conscious of himself only in humanity. The supreme good is to be found only in our higher nature; the inner sense does not open till the outer of the mere ani-mal is closed; and it is in that serene quiet only that Nature unveils, and admits us to communion and union."

Finally, in attempting to establish the belief that the coming spirit-workl is evolved from the spirit atmosphere, and is wholly the result of cerebration, he closes his essay with the following suggestive and eloquent paragraph:

"As Huxley elsewhere tells us, 'Naturalists find man to be no centre of the living world, but one amidst endless modifications of life,' and that 'present existences are but the last of an immeas-urable series of predecessors.' Undoubtedly man is The aggregate of mind, as it has been passing and The aggregate of mind, as it has been passing and repassing during countless ages through living forms, from the monad to man, has been gradual-ly improving in delicacy and intensity of feeling and consciousness, and what may be the next form it may take who can tell? May not the Spiritualist theory be merely casting its shadow before? Plants prepare the food for animals, and the alporate machine of the animal bady methe elaborate machine of the animal body preof force show that this is always done without the that the machine of the animal dody pre-loss. And these truths he here alms to carry conscious intelligence, and may not this result of from Physics into the higher field of Mind, where —as the author professes to think—they furnish the most probable explanation of "the Phenom-istence of mind, in an individual form, without all the present cumbrous machinery for the correla-tion of force? We have a world of spiritual food This, then, is the ultimate of Mr. Bray's present already prepared, so that there would be no ne-roject, to explain the spiritual phenomena; and cessity for the old apparatus. If it be true, as is testified by the Spiritualists, that hands and arms are now formed in such an atmosphere, who can tell what will be the ultimate effect of will power -for I hold the whole universe to be the effect of will power on certain prepared conditions-as the thought or spirit atmosphere intensifies by the greatly increased action of brain now going on? If such an additional link should ever be added to tions; he has no desire to dogmatize, but merely the chain of intelligence, if such a creation of a new being should ever take place, it will probably be evolved and come into existence, as man did, out of the newly prepared circumstances and con-ditions, and not individually representing any consequences. He does not ask: "To what does previously existing living entity. Such beings this lead." but, "Is it true?" And be indulges in would be clairvoyant, would certainly require no railroads, and no electric telegraph, being governother similar remarks on the liberty of search and investigation, which will give peculiar zest to tion, and would possess all the powers in a higher his speculations with all who advance to the ap-prehension and appreciation of his statements and cerebration having furnished a sufficient at mosphere and food for their existence, might and suggestions. On the subject of intelligence in the spiritual phenomena, the author remarks: "My own opin-ion is that there is an emanation from all brains, the result of both conscious and unconscious cere-bration, forming, not spirits, but a mental and test the abnormal powers surrounding us-to re-

#### "Arrant Bigotry."

The following paragraph, with the above heading, has lately appeared in a prominent daily journal of this city:

nomena. He says: "The occult powers have been present in the world from the earliest ages, but the world has never yet been able to receive them. In the East —in India, they dictated the Vedas, they being the revelations of seers who attained to inspira-tion in the trance, in which state they were sup-tion in the trance, in which state they were sup-tion in the trance, in which state they were sup-tion in the trance, in which state they were sup-tion in the trance, in which state they were sup-tion in the trance, in which state they were sup-tion in the trance, in which state they were sup-tion in the trance, in which state they were sup-tion in the trance, in which state they were sup-tion in the trance, in which state they were sup-tion in the trance, in which state they were sup-tion in the trance, in which state they were sup-tion in the trance in which state they were sup-tion in the trance in which state they were sup-tion in the trance in which state they were sup-tion in the trance in which state they were sup-tion in the trance in which state they were sup-tion in the trance in which state they were sup-tion in the trance in which state they were sup-tion in the trance in which state they were sup-tion in the trance in which state they were sup-tion in the trance in which state they were sup-tion in the trance in which state they were sup-tion in the trance in which state they were sup-tion in the trance in which state they were sup-tion in the trance in which state they were sup-tion in the trance in the not have been in the smoking car, hence he was cilled because he was a smoker.

> While we unite in all reasonable remarks against the habit of using tobacco in any form, we are unable to perceive, any more than the secular press, the justice of the formula for considering and deciding the fate of the reverend gentleman alluded to. The Divine Ruler is here described as doing business much after the fashion of an ant-lion, who, after digging his pit of loose sand in the form of an inverted cone, lies in wait at the bottom to devour the poor unfortunate nsect who happens to tread on its slippery border and comes sliding down to his open jaws.

The laws of Nature are fixed, and any infracion of them is sure to bring condign punishment; the gradual absorption of the juices of tobacco by the human system carries with it, in its effects, the only mandates of "Divine displeasure" which we believe in. The day has gone by when " nightmare" stories could frighten the reason of man out of its propriety, and society is apt, at the present day, to look for natural causes to all things. Whiel from the bosom of tha sun, as from a blade of grass, in the morning wind of creation, our little globe is not of such vast imnortance in the universe of worlds that the great Ruler of all finds it necessary to stand personally on post over it, like a sharp-shooter ready to strike down with deadly aim the toiling atoms he has made. Let our brethren of the "religious press "turn their attention to publishing the laws of hygienic reform in this particular—if they cannot receive the new light, of which these are but the refracted rays-and cease to make themselves ridiculous by the retailing of stories which, while they might have alarmed the childhood of the race, are nowerless upon the intelligent manhood of our time.

#### The French Cable.

In our last issue we announced the fact of the successful laying of the Franco-American telegraph cable. Now we give our readers a brief report of several addresses at the Festival in Duxbury on the 27th of July in honor of the great occasion. Many people from the surrounding country were there, as also quite a collection of distinguished individuals from abroad, among whom were Hon. Thomas Russell, Sir James Anderson, Lord Cecil, Viscount Parker, Mayor Shurtleff, Mons, Bretch, a distinguished French savant, Prof. Pierce, of Harvard College, Mr. Watson, of the Cable Company, and many others. The greatest interest prevailed. It was really a gala day for Duxbury. The cannon boomed, the bands played, and joy beamed from every countenance.

After the physical feast under the tent had been fully discussed, the intellectual feast began, and was kept up for a long time. Mr. S. N. Gifford opened the ball by saying:

"We have assembled here to day to congratu-late each other on the accomplishment of a gi-gantic enterprise, and to say a word of welcome to those who have been mainly instrumental in initiating and carrying forward to a successful close this last great work of the rge. We live in an age of wonder. Man seems to be master of the physical world. Apparently insuperable ob-stacles vanish at the touch of his magic skill. A few weeks since a month was required to reach the Pacific shores; to-day, by the completion of that wonderful specimen of engineering ability, Yankee pluck and perseverance, the Pacific Rail-road places us in a week's time by the firesides of our friends at the Golden Gate. To-day we meet to rejcice over the landing of a line that not only annihilates the space between two continents, but at the same time, if not a guarantae, is at least an earnest that peace and good will shall We have assembled here to day to congratuleast an earnest that peace and good will shall forever continue between us and the mighty na-tions that occupy them. This is a great work, a great step in the advancing march of civilization; great for us, great for the world. Let us then give to our friends from over the sea a hearty welcome, a welcome that will convince them that

brate the laying of the cable which connects to-gether all the habitable parts of the globe, and what seems very strange to us, connects them by way of Rouse's Hummock. [Applause.] I was awakened from that dream by the kind applause with which you welcomed the mention of the President of the United States, that assured me that I was awake, and at home. I am sure if that great man could be here he would delight to unite, too, in rejoicing over the happy comple-tion of this vast enterprise, in the new facility which it exfends for commercial intercourse, in the new bond of union which has been fastened between the Old World and the New-bonds which every American and every Englishman now knows to be a thousand times better than the clust the that once held us to now knows to be a thousand times better than the clumsy political links that once held us to gether. I am sure, too, that the President of the United States will gladly units with Congress in furnishing for this enterprise and for every kindred enterprise, the defence of impartial laws founded in strict justice [Applause], the best de-fence of commerce, the only security of any State the two foundation for all international State, the true foundation for all international law. [Renewed applause.]

An old poet said of his lady:

' The blood within her veins so eloquently wrought, That you might almost say her body thought.'

And as we see these arteries of life—let merather say these great nerves of sensation—spreading all over the earth, mercing the sea, and throbbing al-most with vitality, it seems to our fancy that the most with vitality, it seems to our fancy that the great globe itself becomes a sentient being, filled with thought and thrilling with new emotion. [Applause.] The place for laying the cable and bringing it ashore was most happily chosen. The best science of the New World pointed out the spot. The cable lands midway between the tomb of Webster and the graves of the Pilgrims. [Ap-plause.] It is good that it should land here. From the time when Mary Chiltern stepped on Ply-mouth Rock to the day when the Chiltern and her consort anchored in the waves of your bay, a vast series of years has passed, and a vaster series of series of years has passed, and a vaster series of events. For all the triumphs of art and science, this crowning triumph of them all, and the greater glories yet to be, we will honor to day, wheth-er they value this or not, the genius of Morse and the enterprise of Fields [Applause], the skill, the perseverance of Sir Samuel Canning and Sir James Anderson [Renewed applause], men whose knighthood of energy is a title to American re-spect, the guinea stamp of rank, the pure gold of manhood beneath it, a mail upon which her gra-cious Majesty loves to impress that stamp of rank as her predecessors have done before her-men in whom you have called upon me to rehonor of whom you have called upon me to re-spond. The great facts which are yet to be made known by the Old World to the New, and the New World to the Old, the grander septiments which are to electrify that world—we love to he-Here that they were all decreed when the free spirits of the Old World sought a freer home in the New. As the Great Eastern neared these shores, it seemed to me that in the gray mass of wire that lay colled in her hold, there was a mighty power that should electrify the earth; so when those brave men stepped forth from the cabin of the Mayflower, there was unrevealed and undeveloped a power that should thrill the world. [Applanse.] One thought more, although it is a fa-miliar one, often repeated and often to be repeat-ed. This is a victory of peace-this is a pledge of peace. We are told that mountains interspersed make enemies-that nations and lands intersected by a narrow stream ; bhor each other; but the railroad levels the mountains and the telegraphic wire pierces not only the narrow stream but nenetrates the broad ocean. So every nation, torgue and kindred, throughout the whole earth, become neighbors, and they may become friends. We are told that very soon, it may be even while I speak, it is in the power of the Emperor of France, sitting in the quiet of his palacé, by an electric spark to discharge that battery which here, on Massachu-setts soll, has just spoken honor to the name of the President of the United States. He can fre the President of the United States. He can fire the battery, but the only echo which our hills shall send forth across the ocean shall be; Peace and good will.' [Applause]' We saw the other day the kindred flags of three nations waying over the ships in your bay. They now adorn this, pavilion. We used to hear of an alliance of na-tions that should defy the world in arms.' We wish no such alliance; but France, England, America, may they lead the world in peace, and may these national ensigns float together in amity until all the nations of this earth have be amity until all the nations of this earth have be come united States." [Loud applause.]

## Close of our Free Circles for the Sea-

As the time had arrived to close our seances for a brief season-during the heated term-the fact was announced by the controlling spirit of the circle, who then took occasion to make the following remarks in regard to answering sealed letters through the agency of Mrs. Conant:

CONTROLLING SPINIT, —I am requested to an-nounce that after this day's scance these scances will be adjourned till the first Monday in Sep-tember. At that time a new system, or order, will be inaugurated with regard to these letters. Will be inaugurated with regard to these letters. Inasmuch as some dissatisfaction has been ex-pressed by parties who are in the earth-life, and by those with us, we have deemed it best to re-quest each person writing the letter to attach their own name to the outside of the envelope, and for this reason: Perhaps there may be, out of the twenty-five letters lying upon the table, a half-dozen of them marked "number two" or "number five," or with the same initials, or the same private character, consequently Mr. B. gets Mr. C.'s letter, and so on. The parties do not dis-cover that they have got the wrong letter till their own has gone out of the place, and they are not able to recover it; and they have called upon us to inaugurate some system that shall regulate us to inaugurate some system that shall regulate

in control I have no more power to go beyond the mere surface of the letter than you have. I am bounded about by the external senses of the medium, and can go no further. It is so with those spirits not in human control, but they do not always know it is necessary for them to tell me or the spirit in control what is written in the letwelcome, a welcome that will convince them that we are not only glad to see them, but we appreci-ate the skill, the pluck and the perseverance that has originated, carried on and completed this great enterprise." In response to the first toast, "The President of the United States," Judge Russell said: "MR. PRESIDENT AND FRIENDS—It seems to hand on the spirit in control what is written in the left-ter, or to designate it positively. They are sure-liable to no mistake. They see the outside and the inside, but they do not tell me, so that I can understand by the human senses I am using. So I write upon number two to Mr. B., what was iment for Mr. O., whose letter was also marked "number two." Therefore many mistakes occur; "MR. PRESIDENT AND FRIENDS—It seems to me almost a dream that we are assembled here in this quiet corner of our dear Old Colony to cele-brate the laying of the cable which connects to will be taken to set them one side, if it is known will be taken to set them one side, if it is known will be taken to set them one side, if it is known that persons have purposely avoided placing their signature upon them. You cannot fail to see the necessity of this course. It is for your good, and the good of your friends. We who answer them do not care a straw, only so far as we can do you good, and open your senses to the light in the other world, in this way, as in all other ways that come within our reach. July 22. July 22. come within our reach.

#### Seeing Spirits.

One fact in the natural history of ghosts has been brought out by the Mumler investigation. It is that they are not visible to anybody but those who see them. Judge Edmonds says he can see them. Here is an experience of his: "The other them. Here is an experience of his: "The other day I was in the court in Brooklyn. I was pres-ent at the trial of a case in which was an action on a policy of insurance. I saw standing up be-hind the jury the spirit of a man who told me he was the one whose life and death were involved in the sector. was the one whose life and death were involved in the policy. He had died; he had been killed, and a suit was brought to recover the insyrance money. He told me he had committed spicide. He described to me the positions and places con-nected with his death. While I saw the spirit nobody else saw it. I then drew a diagram of the place at which his death occurred. I showed the diagram to the counsel and asked them if it was anything like the place, and they said it was it exactly. I had never heard of the man or his place at before. The appearance of the spirit was place before. The appearance of the spirit was shadowy and transparent, and I could see mate-rial objects through it." Now, there is a little contradiction in the words, "He had died; he had been killed; he had committed suicide;" but that's been killed; he had committed suicide;" but that's a mere bagatelle to a ghost, and spirit logic is not our logic. We must take the ghost's word for it as to the manner of his death, and on his own word we maintain that he was guilty of unhandsome con-duct. If he committed suicide the company was not liable for the policy, and thus his interference was against those dependent upon him—against his wife and children. If spirits cannot return to earth for any better purpose than this, they had better stay away. better stay away.

We give the above from the editorial columns of the New York Herald, to show the low manner in which modern journalism meets the investigations of all matters not yet clear to its sight, and particularly in which it seeks to cater to a community whose intelligence will soon revolt at the repetition of such insulting arguments. But the Herald proves precisely what it did not set out to do. It proves itself the "shark" it would not care to be believed. Unless a spirit can accomplish something by returning to earthwhich, in the Herald's view, means something as good as cheating an insurance company-it cannot be a spirit worth paying attention to! If the spirit which was visible to Judge Edmonds was really a spirit, says the Herald, it never would have been such a fool as to confess to the act of suicide, and thus lose the insurance to its bereft family! We are quite willing to accept this as Herald morals, but we should not have the patience to argue for the personality of a spirit on such a basis. The Herald is still itself, even when it looks into the other world.

J. BURNS, PROGRESSIVE LIBRARY, 15 Southampton Row, Bloomsburg Square, Halborn, W. C., London, Eng.

KREPS FOR SALE THE BANNER OF LIGHT AND

OTHER SPIRITUAL PUBLICATIONS.

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

Banner of Light.

BOSTON, SATURDAY, AUGUST 7, 1869.

OFFICE 158 WASHINGTON STREET.

ROOM NO. 3, UP-STAIRS,

ORNEY IN NEW YORK

THE AMERICAN NEWS COMPANY, 119 NASSAU STREET.

WILLIAM WHITE & CO.,

PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLDY, ISAAC B. RICH.

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

All business connected with the editorial department of this paper is under the exclusive control of Li THER ("OLBY, o whom letters and communications should be addressed.

The Universal Spiritual Tendency. There is a way of looking at this matter practically, rather than theoretically, and of illustrating the thoughts concerning it that run through our

minds by the homely, everyday facts of human

experience which lie thickly all about us. Our

own continued consciousness, acting upon one

circumstance and event after another in our per-

sonal history, assures us that our lives are graded

by spiritual forces, and destined to run only in

the grooves made by spiritual power. When we

look back over the past, what gives it such a halo,

such an exaltation in our eyes, such a poetic

beauty, even with the sorrows, the hardships, and

the disappointments, none of them left out? Why is it, rather, that none of the latter show them-

selves above the surface of the smoothly flowing

stream, but, like black and ugly logs, are sunk

down forever at the bottom? Why does a man love to go back in his memory to the days of

his courtship, to even the loss of his first child, to the rough visitations of fortune when they

bruised and wounded the spirit so sorely-if it be

not because all things together, what was at the

time-smooth and what was rough, become spiritually transmuted by sinking into and assimilating themselves with the fibre and soul of our being? Is it not underliable that Heaven has a way

in these things which man must admit to be the

As we grow older, those of us who watch

thoughtfully the changing phenomena cannot fail

to observe that we more and more turn our eyes away from outward things, that is, from the mere

externalities of things about us, and introvert

them so as to comprehend more and more clearly

the riches and resources of our own natures.

We become tired of trying to satisfy our insatiate

longings, indescribable as they are, and come to

think that, after all, the most of the real world

lies within ourselves. This is the first positive

token in our experience of the superiority of

spirit over matter-of our souls over what has

been given them only to act upon outwardly. If

we are conscious of the growing habit of with-

drawing into ourselves with advancing years, or

evenoas we mature and grow ripe, we want no

better or further proof that we are becoming

spiritual, that living is not altogether comprised

in the routine of daily duties and necessities, and

that the real life, which like a sort of light plays

through the chinks of the walls of our being, is

that of which we catch but a glimpse at best, at

odd times and in unexpected places, and without an idea of what is transpiring while the real mys-

very of life is thus revealed. After a time, we

come slowly into a clearer and more connected

consciousness of what has all this while been go-

ing on, and are able to unroll our map to a larger

extent, and stretch our thought over what we can

And as it is with the individual, so is it with

society. That tends continually to the ideal.

Forms are regularly falling away for the essence.

What was good, and even necessary, only a little

time ago, can better be dispensed with than not.

The direction is toward spirituality, though peo-

now comprehend.

very best for his growth and his peace?

One step naturally compets an other. Society becomes corrupt through luxury, only to be disgusted from satiety; and the reaction is but a sober and serious gathering up of theforces for a more decisive movement forward again. There are those-few in number always -who can more or less distinctly discern this change in the social elements, and detect the ripening of forces which ultimate in a higher ideal of life for the community, but they are as though dumb in their attempts to report what they see, for the mass is so small that are prepared to receive and understand what is told them that it is as if it were not uttered at all. Yet the same steady progress is continued for all that. God gives his light freely, whether the eyes of men are open or shut to its reception. As fast as they can see they do see, and not faster. We believe, and even scientists are not ready to deny it with a remon, that the earth is becoming more rarefied and spiritualized all the time, and its atmosphere is by no means what it was even a century ago. Men are changing, in consequence of this notorious material change. If we can obtain a clue to the law, it will conduct us with certainty to the fact all material things, nay, the planet itself, with its inhabitants, are continually undergoing that change of character which is to culminate at last in the pure life of the spirit.

#### Ourselvés.

Emerson says with startling truth, that we are in the habit of letting go those fine thoughts and living ideas which rise in our own minds, and following slavishly after what others say or do, as if, because others said and did thus, they must be more right or original than we who as yet have sald and done nothing. Every individual is a new creation, and as such should aim to beself-centered and self-poised. There is no shorter way to accomplish that than by introverting our eyes and adopting the numerous suggestions which arise from the soul itself. Our thoughts are worthless, because we consent to treat them as vagrants. If we entertain sufficient respect for ourselves, our intuitions, our first and freshest thoughts, to heed and follow them out in the development of our own characters, we may be sure that we shall soon discover the secret of true strength, and abide with resources that will prove endless and inexhaustible. We are weak because we prefer to be. With all these gifts of Providence so generously stored up in our natures, how idle it is for us to run off after others' gifts, of which we know nothing to begin with, and which may be worth nothing to us after all.

Read Gen. Felix Zollizoffer's fine message on our sixth page. Oh, that such a spirit would permeate all souls in earth-life, both North and South! Then, indeed, should we have permanent peace and good will all over the land of Washington.

The author discusses with keen intelligence and the sympathy of positive insight, the engrossing question of the production of the best possible specimens of the race, and does it in phrases of this sort, which deserve to be read and pondered seriously everywhere:

"As certain elements in the soil are necessary to the growth of wheat, so certain ingredients in the food, and even in the atmosphere, are a sary to thought. We want the physical facts bearing on the production of the human intellect. In the dry atmosphere of America the nervous system unduly predominates, and in England John Bull's mind is getting smothered in fat, and we get genius at the expense of the vital functions. But we must learn how to combine the tempera-ments of genius with robust health, and bring back holy to its original meaning-healthy. germ of the oak seems little influenced by the surrounding pabulum in the acorn, upon the chemical chauges in which its growth depends; but the human germ depends more upon the wo-man than the man. It is fed upon the mental and vial forces of the mother, and yet there has been no attempt to distate what those forces shall be If we would make Shakspeares and Newtons we must b ing child is left to chance, and when it does come there is no attempt to guage its capabilities, to train its special faculties, and to save it an infinity of pain and labor through life by starting it in the right direction: or at least what effort is made is altogether unscientific in its character, judged even by the light we already possess on such sub-jects. Few get right aims, and the failures in life are in proportion. No doubt we are bordering upon a great advance. With a psychology based on physiology we can have any kind of men we like; with any type of body, and any kind of feel-

#### A Penal Colony.

With all our other borrowings and importations from the Old World, whose corrupt practices and open vices we have already shown ourselves, as a people, much too ready to learn, it is now proposed to set up the plan of establishing a government penal colony; and the location of it is Alaska-that dreary land for which we have paid the round sum of seven and a half millions of dollars. A journal of no less reputation than the Evening Post, of New York, has brought forward the scheme and developed it in its details. The idea is, to transport criminals thither from the different States. One would suppose that transportation, as a punishment for crime, had had a sufficiently thorough trial, and that its complete failure ought to satisfy all sides, in discussing the wisest method of dealing with criminals. Great Britain certainly found the experiment to be a failure, since crime is not kept in check at home by it, while a virtuous and vigorous colony is cruelly engrafted with an incurable disease. It only amounts to a shifting of the evil from an old country to a new one, at the worst. Australia tells a pitiful story for the cruel mother who has dared to people it with what she refused to keep at home, and we venture to say that the English will never try a second similar experiment. The French penal colony at Cayenne is not more of a success; nor will the Souniards do any more, by transhipping the Cuban insurgents to Fernando Po. If Alaska is worth the purchase money we paid for it, it certainly merits a better use than to sow on its soil however sterile it may be by nature, those seeds which will bring forth only thistles. And another thing: society acts with consummate cow ardice by taking such a step. Who knows just how much of crime is owing to society's negligence or corruption? And may it presume to shirk its duty by putting away its unfortunate class, when it owes it to them to lift them up and correct and preserve them?

The reader will find Warren Chase's lucubrations on

Other speakers enlivened the scene with grand ly put speeches, extracts from which our space forbids.

#### An Appeal from Vineland Spiritualists.

In 1864 the Spiritualists and liberals of Vineland, N. J., with commendable zeal and energy, made a united effort to build a suitable hall for public worship, as sectarian proscription preventd their having the use of those already built. They succeeded in building and furnishing a brick edifice, with hall 60 by 75 feet, at a cost of 5,400, the land being donated by Mr. Landis. By hard labor and much sacrifice on the part of hard-working people of small means, a little over half the cost has been paid. Efforts are now being made to raise funds enough to relieve the soelety of the remaining debt and save the building from going out of their hands. The wellknown lecturer, Dr. L. K. Coonley, has been appointed by the board of trustees as special agent to solicit aid. The trustees are Messrs. William Bridges, H. D. Stiles, S. G. Sylvester, H. N. Hill. Those who feel disposed to assist in the above worthy object, can address either of the abovenamed parties at Vineland, N. J.

### John Wetherbee on the Bail.

This pungent writer has a very quaint letter in a late number of The Commonwealth. It is dated Denver City, and gives an account of what he saw and heard while in the Northwest. Here's a specimen:

I was one of a unique and happy circle, on one "I was one of a unique and happy circle, on one of my visits, gathered in a cabin where dwelt a judge's son, and others, refined by life in Ward 6, at the 'Hub,' and I remember, as the shades of that evening came on, there gathered in that cabin—I was going to say, 'the beauty of the chivalry,' but no—there was the boss-miner and his aid, whose last eight hours were spent at the bottom of the shaft blasting and piling ore into the bucket to bring to the surface. There gath-ered also the mail. There gathered one or two mill-men, a prospector, also, who had discovered nothing lately, and was buchering it, by way of the men, and would also wash for those who felt the men, and would also wash for those who felt at home in a clean shirt-dirt-colored flannel, at home in a clean shirt-dirt colored fiamel, however, being more common than cotton. Here this coterie made up of high life and low life, or, rather, rough life, fluted and sang; and here, in these mountains, all 'went merry as a marriage hell.' I cannot help thinking how fair sisters at home, with clean finger-nails, if they could have looked in, would have exclaimed with Mark An-tony, 'Oh! what a fall was there, my country-meu,' and yet, like the Earl of Chatham's, it might have been a fall up stairs! When the ex-tremes of social life meet, and the digger, oblivious, by conscious manhood, to the distinctions of he feels with the ancient to say, 'Loose him and let him go. Is there, then, so little difference between Alexander and a robber?" I would not rub out culture and refinement.

Oh. no. Oh, no. True merit is in the man; but observa-tions of this kind have taught me that great as is the difference between real high and real low, there is not ordinarily the difference that society has made. Dress them alike and mix them with others, it is hard to tell the king from the slave. Civilization is debtor to lowly cradles. Many A bit of cold is unpressed for the survey of a proper bit of gold is unnoticed for the want of a proper setting.

7237 The account of the Spiritualists' meeting at the Cape, on our eighth page, is interesting.

our third page.

#### LIGHT. BANNER OF

47

#### Pionic at Waldon Pond.

The Spiritualists of Boston, Charlestewn, Chelsea and vicinity, met at Walden Pond, Concord, on Wednesday, July 28th, 1869, for a plonio-it being the second of the "grand union" series, under direction of Dr. A. H. Richardson (Charlestown), E. S. Dodge (Chelsea), and E. R. Young (Boston). Edmands's brass and string band furnished the music on this occasion. The day was delightful at the grove, though the heat elsewhere was extreme, and a very large company (estimated at two thousand) availed themselves of the opportunity to escape from the city to this beautiful spot. Boating, bathing, fishing, swinging and datcing were participated in with a hearty good will, and those who were disposed to listen to speaking were favored in the morning with re-marks from Dr. Young (Chairman), Fannie B. Felton, I. P. Greenleaf, H. P. Fairfield and A. E. Will and the spot of the spot o tiful spot. Boating, bathing, fishing, swinging

One of the most pleasing features of the day was a visit by the Queen of Sheba (Miss Jennie F. Salisbury, of Chelsea,) to King Solomon (Mr. E. S. Dodge). She was preceded by an ambassador (Dr. Richardson), and was escorted into the royal presence by twelve young misses-Minnie Pitman, Carrie Snelling, Maria Adams, Lizzie Clark, Florence Coller, Victoria Dobson, Emma Cobleigh, Mary Richardson, Estella Coggin, Hattie Raymond, Emma Howard, Nellie Albee-representing the twelve tribes of Israel. The marching and singing by the children was excellent. The whole affair was exceedingly creditable to the performers, the "Sons and Daughters of Joshua," under whose auspices it took place, and to Mrs. David Adams, who arranged and superintended it in every particular.

Notice was given by Dr. Richardson that another pionic would take place at the Pond on or about the 8th of September, of which full particulars would be given hereafter.

At 5 P. M., the assembled multitude dispersed to their homes. The Committee have cause to congratulate themselves upon the entire success which rewarded their endeavors, and the harmony and quiet which everywhere prevailed.

#### Auctioning the Gospel.

The market is the great thing of the day. Almost everything goes there for an offer. Talent. professions, virtue, knowledge, good looks, all find their way to the market. Even the churches have to succumb to the influence. Mr. Beecher's church, for one, has been in the market for years, kicking about like so much stock for the highest bidders. The preacher's pulpit talents are not more thought about and talked about than the sum total which the pews in his church are likely to bring at auction. The original church of Plymouth would have scorned to put up the Gospel at sale after this fashion, but the modern Plymouth Church, its namesake and distant follower, makes no bones of peddling out its privileges at the highest prices they can be made to bring. The result of this mode of proceeding is, that the ecclesiastical leaders generally are taking alarm at the way in which all but the rich are denied "gospel privileges," and considering in all seriousness how the masses are to be reached by their influence, already visibly waning. The root invariably sends up its shoot, and produces its flower; and this is the flower in the case of mercenary, luxurious, purse-proud, kingdom-of-heaven-owning ecclesiasticism. It sees its power going from its hands, in its modern eagerness to enter the market in competition with others. The bidding for news in Beecher's church is described as something positively wild, for excitement. The preacher thunders from his pulpit against Wall street, and the auctioneer comes in with a Wall street hammer to knock down the sittings at the very highest figure. The pews are just as much regarded as stock as anything for sale in Wall street.

#### Brotherhood.

In an address delivered by O. B. Frothingham before the Free Religious Association of Chicago, that gentleman uttered the following language,

#### Future Events forescen by Clairvoy-Alce.

Anna Cora Mowatt Rychie, in a letter dated London, June 12, 1869, narrates the following instances of the power of clairvyance:

Stances of the power of chairveyance: "On Tuesday night last the Committee of the London Dialectical Society met or resume the taking of evidence on spiritual masifestations. We note but one among the many singular fasts brought forward by creditable witnesses. One gentleman produced a crystal ball not larger than the server of a duck, and told most extraordinary the egg of a duck, and told most extraordinary stories of its application. He stated that more than forty-five years ago he commenced the study of Spiritualism, and became perfectly convinced Felton, I. P. Greenleaf, H. P. Fairfield and A. E. Giles; in the afternoon, by Mr. Grovenor, Dr. H. B. Storer, Hon. Warren Chase, Mrs. N. J. Willis, John Wetherbee, A. E. Carpenter (who made a stirring appeal for the *Banner of Light*), N. S. Greenleaf and others—the services closing with remarks from Dr. Richardson. One of the most pleasing features of the day dagger, Lieutenant B, his revolver, when a third man, on horseback, came up and separated them, and they went away. Lieutenant B, returned to London, was shown a copy of the scene de-scribed by the sceress, and declared it to he true in every particular. His name was signed to the statement in the book of the gentleman who

related the story. Apropos to the preceding anecdote, we call to mind a far more startling instance of the power which persons of peculiar organizations possess of seeing events in crystals. Some months be-fore President Lincoln was as assinated, D. D. Home was passing an evening at the residence of a well-known member of Parliament, whose wife is a devoted Spiritualist. While looking in a crystal he minutely described the assassination scene in the Wasbington theatre, and at its close recognized the murdered man as President Lincoln. The lady made a memorandum of the oc-currence, which was signed by the rest of the company, some fourteen or fifteen in number, who will all testify to the facts. It is only upon two or three occasions, however, that Mr. Home has been able to use this strange faculty of seeing in a crystal."

#### Movements of Lecturers and Mediums.

Our young brother, Cephas B. Lynn, started on his third lecturing tour West, last Tuesday. During the month of August he addresses the liberal friends in Oswego, N.Y.

James H. Powell has taken up his residence at Muncie, Ind., and will lecture in that place and vicinity for the present. Thus far his audiences there have been quite large. He will also attend funerals, when called upon, and is legally authorized to perform the marriage ceremony.

Mrs. Priscilla Doty, of Kendall's Mills, Me., will speak in Anson, Me., the first Sunday in August.

Mrs. Nettie C. Maynard is to speak in Byron, N. Y., Sunday, August 8th, at half-past 10 and 1 o'clock.

Miss Susie M. Johnson is resting this month in Kalamazoo, Mich. In September she is to speak in Painesville, O.

Dr. E. C. Dunn will answer calls to lecture Sunlays and week-evenings in the East, previous to the Buffalo Convention. Address, Rockford, Illinois; during the Convention, 88 Seneca street, Buffalo.

E. V. Wilson's lecturing engagements for August are as follows: Monroe, Green Co., Wisconsin, Saturday, July 31st; Sunday and Monday evenings, August 1st and 2d-four lectures; Mc-Henry, Illinois, Tuesday, Wednesday and Thursday ovenings, August 3d, 4th and 5th -- three loctures; Lockport, Illinois, Saturday evening and Sunday, August 7th and 8th-three lectures; Bloomington, Illinois, Tuesday, Wednesday, Thursday and Friday evenings, August 10th, 11th, 12th and 13th-four lectures.

#### How the "Raps" are Made I-The Mystery Solved !- Hope yet for the Harvard Professors !

We find the following in a late number of the Orange (N. J.) Chronicle, with this heading: "Spiritualism Scientifically Exploded. By Professor Ga-Comment is unnecessary. The document len." speaks for itself. Now that Spiritualism is "scientifically exploded," we hope the Harvard College professors will finally conclude to make that

#### ALL SORTS OF PARAGRAPHS.

The call attention to Dr. Gardner's announcement of three days' grand Mass Grove Meeting at Island Grove, Abington, August 20th, 21st and 22d.

Is TEA INJUSIOUS ?-Ann E. Averill. of Marshfield, Vt., writes us an account of her liness for fiftien years caused mainly by tea drinking, and her subsequent cure by spirit direction.

The Stockton (Cal.) Daily Independent if July 12th, contains a long list of cures performed by Dr.Roberts, the healing medium, during his brief sojourn in Sockton and California.

The bigotry and illiberality of Orthodox; are well illustraed by the following item, which is copied rom the Liberal Christian ; "It is a rule of the manages of the Fultonstreet prayer meetings at New York not t allow a woman to speak or to pray. If the conductor of he meeting happens to be a stranger he is expressly charged to prevent any woman who may rise from being leard, by singing, speaking, praying, or some other device. And many a woman who has risen to speak or pray has been silenced by bolsterous singing or exhortation."

A wooden wedding-marrying a blockhad.

Mr. Meyer, a Frenchman, has discoveral a plan for telegraphing in fac simile. There is no tansmitter wanted: the sender of the dispatch is his own derk. The message itself does the duty of the interprete, and controls the electrical power, so as to make it perfecty faithful. The apparatus is at work on the railway from laris to Lyons, and the lines from Paris to Marseilles and from Paris to Bordeaux will soon be provided with it.

The Spiritualists of Western New York are arranging for a large gathering at Portage Bridge, August 12th, 1809.

Jesse Shepard, the musical medum, who was in this city last winter, is giving concerts at the French-American In stitute in Paris.

LIGHT BEBAKING IN ALASKA .- Last week we received a subscription for the Banner of Light from our far-off nowly acquired Russian torritory, "Alasia. The Banner finds its way to all parts of the globe.

Digby says the man who lately plued away did n't live in a New England forest. +

A new description of lava is being thrown from the crater of Vesuvius since the last cruption, consisting of a beautiful mass of crystallized salt. This beautiful phenomenon has hitherto been unknown in vicanic natural history.

Twenty-five thousand copies of Mrs. Stowe's "Old-town Folks " have slready been sold. Five translations of it are announced in Germany.

ALIGE VALE .- " This little book," says the Cape Cod Gatette, " has caused us many pleasant moments in its perusal. It is written in a plain, every-lay language, and has more the appearance of passing life than the generality of story books now-a-days. The author in presenting her facts and fancies-the facts from the field of her own and others' experiences, and the fancles wherewith to clothe them-has tried to be true to nature, and, we think, in many of her illustrations, has come very near the mark. We wish the author and the enterprising publishers a large reward for their labors, and hope the ideas contained in this little volume may do the good it was intended when launched into the literary world."

MEDIUMS WANTED .---- D. Doubleday, 459 Sixth Avenue New York, wishes to engage the services of competent and rollable test mediums. If such will send him their address, he will correspond with them.

Maggio Mitchell has tenderly recognized the touchstone of her fame and success by naming her first child Fanchon -N. Y. Citizen.

Some of the feats of nost-office clerks are wonderful as a magician's surprises. A letter bearing the postmark of some obscure station village, recently came to the Paris nost-office. It bore no address but this: "To my huz Bunn a barr Shoo her in parigi." Well, it reached the husband, the bear showman in Paris, to whom it was addressed.

A new periodical has made its appearance in Paris, en titled Journal des Femmes. Its object is to elevate the social condition of women, and instruct them in politics, science, and art.

CONCEALMENTS IN LOVE .--- It is inexpressibly important for those who would take life's pilgrimage together, so to speak and act that neither shall be an enigma to the other. Suspicion is the poisonous fruit of misapprehension ; and countless fond hearts have been wounded-many severed by the reservation, unnatural to a pure attachment, instilled by worldly advisers. 'There can be no greater bane to happiness than such advice, received and acted upon ; nothing more conducive to real enjoyment of life than faith in the beloved. And who among the good would not be oblect frank? In proportion as we act rightly so is there less incentive for concealment; and there is no solid ground for felicity apart from openness of word and deed.

A correspondent writes: "May the Banner of Light continue to wave and shed its rays far and wide, illuminating gress. he dark prisons of theole until every bonighted inmat shall behold the light of eternal day, and rejoice in the knowledge of spiritual truth."

The Brooklyn Eagle (N. Y.) is a high-toned, liberal paper, and does not hesitate favoring all nobla reforms. From an article in its columns on the subject of Spiritualism we clip these just remarks :

"From whence chiefy proceeds this long continued op-position to Bµiritualism? Certainly not from the truly good and wise of any denomination—for these are the very ones who are fast filing our ranks—but from these loud-mouthed "professors, that numerous class of more nominal Chris-tians, who are in fact really indici to their own pretensions,

tians, who are in fact really infidel to their own pretensions, and who prefer the darkness of error to the light of truth, lest their deeds should be reproved. But the days are numbered; and we cannot doubt the pro-gross of ovents. The times and seasons for forms and cre-monics, dogmas and crevels, which are the shadows of 'the first heaven and the first earth,' are rapidly passing away to give place to a better order of things—'a new heaven and a new earth,' wherein shall dwell a more perfect reign of righteousness."

The Pittsburgh, Pa., Dispatch of last week contains a column report of a seance held in that city by Miss Clara De Evere, at which she lectured on the subject of Spiritualism and gave tests from spirit-friends, which appear to have been quite satisfactory to a large audience.

Miss Anna E. Dickinson, and her brother, the Rev. J. Dickinson, are in California. The lady is on a lecturing lour.

The Lebanon (Ky.) Clarion says, a few days since a man apparently in good health informed those with whom he was at work that he would die at four o'clock on the following day. This statement was reported the next morning, and in the afternoon was verified by the man's falling dead at precisely four o'clock. He also predicted a tremendous hallstorm on the 7th of August.

A correspondent writes: "I have just finished reading "Exotor Hall.' If generally and carefully read, it is caloulated to banish theocratic and aristooratic oppression from the 'United Kingdom of Great Britain,' war from Europe, and ignorance, higotry and superstition from our own 'happy land." " "Exotor Hall" can be had at this office.

Recently a rector of a parish in Toledo, Ohio, in catechizing his Bunday school, asked : "Where did the wise men come from ?" Without a moment's hesifation the answer came from a little five-year old : "From Boston !" The father and mother of the little catechumen are natives of the Bay State; •

The Walchman and Reflector is growing a little restive about Henry Ward Beecher's free expressions on theological matters. It says his "talks called sermons" are singularly devoid of everything distinctively evangelical, and were it to characterize Mr. Beecher by the drift of his teachings, by their tendencies, and by their actual influence upon the popular mind, it should call him grand caterer for the solrit of unbelief and irreverence ! It will be difficult to put the bit into Mr. Beecher's mouth; he note too much for that.

An English clergyman recently tried to persuade one of the black sheep of his flock to come to church, on the blea that he had seen his wife there on the previous Bunday. "I hope you 'll try to come now, James," "Well, sir, I think I'll try, for our Mary says you 're a hell of a preacher."

The Galazy has an article on "poisonous animal food," in which it is stated that "the food most liable to produce symptoms of poisoning, even though it may seem to be good, is shell-fish. They occasionally cause great distress, attended by cramps and an eruption of the skin resembling nettle rash. Such symptoms supervene in from ten minntes to twenty hours after eating the article in question, and are accompanied frequently by great exhaustion and debility. Death has occurred in as short a time as three hours. If the vomiting is free, the sufferer usually recov ers.'

On Sunday morning, July 25th, 1869, the Children's Progressive Lyceum met at this hall, on Summer street, Boston, for a participation in their usual exercises. Owing to the unavoidable absence of the musicians, the wing movements were carried on for the first time without any accompaniment, and the time preserved was excellent Singing, Silver-Chain Recitations and Banner and Tarvet Marches occurred during the session. Miss Addie Morton performed on the plano, and during the marches Miss Elle Whitney, of Temple Group, furnished the music. Misses Jennie Atkins, Minnie Pearson, Bertie Lovejoy, Hattie A. Melvin, gave declamations; Miss Elva Barbour delivered an original poem; Miss Etta Bragdon, of the Charlestown Lycoum, recited "The Dying Boy ;" and Mr. Charles A. Abbott read, "No Sect in Heaven."

Near the close of the meeting N. S. Greenleaf, of Lowell. was introduced, who favored the assembly with some excellent practical remarks, delivered in a direct and forcible manner. He congratulated the Lycoum on its full ranks, considering the extreme heat of the day; said he was pleased to see so large an attendance of spectators, for the power of the Lyceum was two-fold in its influence on both young and old, and a goodly number of parents present encouraged all in their labors. The Lycoum was teaching the rising generation, not by long prayers and longer faces, to prepare to die and go off somewhere-nobody knew whither

#### Spiritualists' Grand Mass Grove Meeting.

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The Spiritualists of Boston and vicinity will hold a three days' Grove Meeting, at Island Grove, Abington, on Friday, Baturday and Sunday, August 20th, 21st, and 22d. The exer-cises on Friday and Saturday will consist of the usual amusements at picnics, such as Daucing, Swinging, Bowling and Boating, etc , as we'l as Speaking. On Runday, the time will be devote to Speaking, and such other exercises as are con-sistent to the day and occasion. It is expected that Prof. Wm. Denton, Horace Seaver, Warren Chase, Mrs. Cora L. V. Tappan, (formerly Mrs. Daniels.) Miss Lizzie Doten, and other prominent Speakers will be present on Sunday. trains will leave the Old Colony Depot, Boston, on Friday and Saturday at 8:45 and 12 o'clock. Excursionists from Fall River, Plymouth, Taunton, and way stations will take the regular trains. On Sunday a special train will leave Hoston 8:30 and 11:30 o'clock for the Grove, Special trains on Sunuay leave Fall River at 8:15 o'clock, Flymouth 8:39 Grove at 6 o'clock P. M., on Sunday. Ample arrangementa have been made for tents and refreshments on the Grounds. Those wishing to secure tents can do so at reasonable rates by applying to Wm. Washburn, Island Grove, Abington, by letter or in person. Further particulars next week H. F. GARDNER, M. D., Manager.

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

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

Price 8 conts. The Rostraum: A Monthly Magazino, devoted to the Har-monial Philosophy. Published by Hull & Jamieson, Chicago, III. Single copies 20 conts. The Parsent Aos: Devoted to the Spiritual Philosophy. Published by the Michigan Spiritual Publication Company.

Price 6 conts.

The American Spinitualist. Published at Cloveland, O. The American Spinitualist. Published at Cloveland, O. The Jounnal of the Grancement of the knowledge of the base of the Margaretter of the knowledge of the laonaos of woman. Price 35 cents. DAYDREAK. Published in London. Price 5 cents.

#### Business Matters.

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

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

MISS M. K. CASSIEN answers Sealed Letters at 185 Bank street, Newark, N. J. Terms \$1,00 4w\*.Jy17. and four red stamps.

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

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

MRS. S. A. R. WATERMAN, box 4193, Boston, Mass. Psychometer and Medium, will answer let-ters (sealed or otherwise) on business, to spirit friends, for tests, medical advice, delineations of character, Sc. Terms S2 to S5 and three 3 cent stamps. Send for a circular. Jy3.

THE CONTINUED SUCCESS that is shown each year by the increased sale of *Doct. Seth Ar-*nold's Balsam (as the very best medicine for Sum-mar Computation 1 - 2). mer Complaintal is the greatest tribute to its merit. It stands unrivaled for the cure of Bowel Complaint.

#### Special Notice.

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

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

Notice to Subscribers of the Hanner of Light. -Your attention is called to the plan we have adopted of placing figures at the end of each of your names, as printed on the paper or wrapper. These figures a tand as an index, show-ing the exact time when your subscription expires: i.e., the time for which you have paid. When these figures corre-spond with the number of the volume and the number of the paper itself, then know that the time for which you paid has expired. The adoption of this method renders it unnecessary for us to send receipt. 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.

Each line in Agate type, twenty cents for the first, and fifteen cents per line for every subse-quentinsection. Paymentin slicases in advance.

227 For all Advertisements printed on the 5th

Sunday Services at Mercantile Hall.

-but to live forever, and to tread the unending path of pro-

At. painted by Mr.

which goes to conclusively show that even some Christians are to-day inculcating true Spiritualism:

"The old religionists supposed they were the only people in the world that had any just view of God. It was not for them to make an alliance of faith. It was for them to keep their faith locked up, to keep it to themselves; this was the hoast of the Jews. To have so much God as one for all was equivalent to having none, in their opinion. Until this form of selfshness is sup-planted by brotherly love, we will not have brotherhood.

The professed aim of Ohristians has not been to make men wiser, juster, better for living in the world, but to get the best sent for themselves in heaven. If they perform a deed of kindness, it is on the same principle of the Indian's boomerang it is supposed that it will come back into their own hands.

My soul can never be saved unless yours is. A good man is a very good thing. The Pharisee prides himself on his virtue; he is so sure that he is good, a patron saint, chosen of the Lord. This 18 good, a patron saint, chosen of the Lord. This was the Jew's selfshness, which must all be put away. Thank heaven, this form of Jewish self-ishness is passing away. We are striving to make individuals stand for individuals. The thing to be done now, is to bind men together in charity and love. A spiritual home is what we want. want

want. This principle of brotherkood knows no dis-tinction of person; it has no priest, no faith, no dogma. It knows only so many men and women in this evil world, where they must dig and sow and reap like brothers - a vast number of ordinary people, people without genius, without immacu-late virtue, but people who suffer—who have the same sorrowa, the same experiences, and in their bosoms the same loving hearts; the union of all these makes the true church."

#### Emma Hardinge.

We can now state positively that Mrs. Emma Hardinge, the popular lecturer on Spiritualism, now in London, has made arrangements to return to this country early in the fall, to fill engage ments to lecture. She is already engaged for October, November, December, January and April, to speak in Philadelphia, Boston and Washington. She requests us to say to those who intend writing to her in regard to further lecturing engagements, that if they will address her, care of the Banner of Light, she will answer all such letters as soon after her arrival in September as possible. Do not send such letters to England, as they will not be answered till she reaches our shores.

22 We invite especial attention to the essay on "The Natural History of Religion," in this issue, particularly the latter part of it. Contrast for a moment the beautiful precepts of Buddha with the profession and practice of the Christian religions of the civilized world. Read also the interesting letter by a Western woman on Spiritualism.

20 Mrs. H. F. M. Brown, en route for California, sends us a letter from the Rocky Mountains, which will be read with interest. We call the particular attention of our readers to the excellent test of one of the spirit messages published in the Banner of Light, which she notices.

long-promised report !

"Mysterious rappings proceed from the sub-derangement and hypor-effervescence of small conical glandular hodies situated heterogeneously in the rotundum of the inferior and hybrid betrogeneously in the rotundar grandmin manes situated heterogeneously in the rotundum of the inferior acephalocysts; which, by coming in unconscious contact with the otherization of the five superior processes of the dorsal vertebrm, also results in 'tippings,' by giving rise to spontaneous combustions with certain abnormal evacua-tions of multitudinous echinorhyneus bicernis, situated in various abdominal orifices. The raps occur from the ebul-litions of the formor in certain temperamental structures; and the tips from the thoracic cartilagineous ducts, when-ever their contents are compressed by cerebral inclination. All rapping media, therefore, have that extraordinary af-fection, known by the procession as *exphalomatous*-being, in common phraseology, an elastic obtuseness of the supe-tionta, (vulgarly tormed 'mediums,') arrange their manui (hands) or cerebellous functions and protuberances in cor-pus juxtaposition with a table or other substance, the mov-ings occur as a matter of compulsatory necessity, to wit: by an ejaculation of volatile invisible effervential gazes (fac-ulentus cerebellis), generated by the decomposition of ascaris iumbricoides; which being regular descendants of the gym-netur send the being regular descendants of the gym-netur send the being regular descendants of the gym-

*lumbricoids*; which being regular descondants of the *gym-*notus electricus, perambulate miscellaneously through the duodenum and the abdominal viscora generally. The vul-gar theories and anti-professional hypotheses of spiritual spasmodic action of the muscular system, or of electrical aura, in spontaneous dislodgment and preternatural infl-tration, we pronounce delusive, and unhesitatingly reject them, in toto, as unhealthy exerctions and galvanic evolu-tions of diseased and contused cerebellous glands, called, by the uneducated, phrenological organs or faculties."

#### New Publications. 1.

LIPPINCOTT'S MAGAZINE for August opens with a strong second installment of Anthony Trollope's "Vicar of Bullhampton," commences, by the author of "Old Ma'amsolle's Secret." a tale entitled "Magdalena," furnishes a good analytic sketch of the dramatic character and acting of "Joe Jefferson," and gives other attractive contributions, which summer readers will be glad to turn over at their leisure in these sultry days of the dog.

PUTNAM for August presents at the head of its rell a story entitled "A Martyr to Science," a paper on the later modes of producing artificial illumination, an article by Frances Power Cobbe, of England, on "The Defects of Women and how to remedy them." And the list of contents is otherwise very fresh and readable. For sale by A. Williams & Co.

THE NEW ECLECTIC MAGAZINE for August published in Baltimore, has a long list of contents, among which is an interesting paper from the pen of William Hand Browne, on 'Poe's 'Eureka.' and recent scientific speculations."

ONWARD, for August, is a good number, and well sustains ts growing popularity.

#### More Subscribers.

Our old subscribers, who are determined each one to procure one or more new ones, have sent us since our last issue thirty-two new names :-- C. L. Bothum sent one; Geo. W. Rugg, one; John F. How, one; Mrs. Jno. Tidd, one; Noah Edgecomb, one; Wm. M. Dinsmore, one; E. W. Morley, one; E. E. Jones, one; Hattie I. Putnam, one; H. T. Child, M. D., one; Alva L. Cooley, one; S. B. Underhill, one; B. S. Hubbell, one; A. S. Mc-Entee, one; Chas. M. Jenkins, one; Daniel Lucas, one; H. D. Osgood, one; I. Jewett, one; B. F. Montgomery, one; Mrs. M. Crandon, one; O. D. Cagwin, one; W. Chase, one; Alfred Senter, one; A. E. Carpenter, six; John Goodwin, one; H. A. Case, two.

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A few friends of the late Ball Hughes, the sculptor, recently presented his widow with \$35,000 in government bonds, at her residence in Dorchester.

Frances Power Cobbe has an article in Putnam's Magarine for August, on "the defects of women and how to remedy them," which every girl and woman ought to read.

Charles Wentworth Dilke, member of Parliament for Chelsen, presented a petition, July 20th, signed by 25,000 women of Great Britain, asking for the franchise.

Mr. Longfellow, now on his return home, has stopped in Paris. The Opinione compliments him as the Lamartine of America, and says that he speaks fluently eighteen different languages or idioms ! A telegram from London, dated July 27th, says: Henry W. Longfellow was yesterday invested with the honorary degree of Doctor of Laws by the Oxford University at a special convocation.

GLOBE GOLD AND SILVER MINING CO .- J. Winchester. of 36 John street, N. Y., who is the President of this Company, is sanguine in regard to the extraordinary richness of the Globe mine, and has testimonials to show that what he asserts is no myth. Send for his circular. In regard to this valuable discovery Prof. Denton says:

"I have just had time to look at the last specimen sent me, and like it very well. It is by far the best I have seen from your property, and would seem to indicate the prox-ímity of some large body of valuable ore.  $\bullet \circ \bullet \bullet$  I have confidence in the immense value of your property. Labor and Capital are alone needed to obtain it."

Already the new President of Harvard University begins to stir the waters of creedal theology. Zion's Herald fires its gun at him, charged to the muzzle with this sort of ammunition: "President Eliot has decided to abolish morning.prayers. This is the first step to the complete separation of Harvard College and religion. It has long since separated from Christianity. How will such reverend heads as Drs. Hopkins and McCosh feel at having given such a president the degree of Doctor of Canon and Civil Law, which both have just conferred? His career will be as far from the former laws as from their spirit."

We must tell some people a great deal to teach them little.

A WORLD-LY WEDDING .--- Digby remarked on Friday morn ing, July 23d, that "La belle France" was about to take "Uncle Sam" to her Brest, and he had no doubt the splice was being made at the time he was talking. Singular as it may appear, such proved to be the fact, although no information had at the time been received here on the subject.

A son of the Rev. Edward Beecher, D. D., was recently ordained'in Illinois, and the officiating clergyman addressed him in the following impressive manner: "I charge you never to forget that you are the son of your father, the grand son of your grandfather, and the nephew of your uncle.

BANTAM FALLS, CT .- A correspondent writing from the above place, July 21st, says: "A good test or physical medium is needed here to convince the people of the reality of Spiritualism, there being many who must see before they can believe. Lecturers are cordially invited to visit this place, and break to the people the 'bread of life.' Mrs. William P. Kilbourn will correspond with any who wish to come this way."

A Woman's Suffrage Convention is boing agitated in Ohlo.

and by him presented to the Lyceum for "Evangel" Group, a duplicate of "Excelsior," was displayed for the first time. About eighty children participated in the marches. At the close of the session Conductor D. N. Ford gave notice that the Monthly Concert, which was to have taken place on Sunday, Aug. 1st, had been postponed to the first Sunday in September, by reason of the absence of so many of the members from the city. Among other features of improvement noticeable in this Lyceum, is the presentation of a copy of the Lyceum Banner to each of the young speakers, as an incentive to them to come forward and make the attempt to "break the ice." This is a good plan, and should be copied by similar organizations.

#### Afternoon Conference.

The meeting was called to order by Dr. Dunklee, who stated the question for consideration to be : "The Phenomena. Facts and Science of Spiritualism." Appropriate selections from "Planchette" were read by this gentleman, who afterward gave some incidents which had occurred in his own experience. He was followed by Mr. Wheelock, who stated his reasons for becoming a Spiritualist. Judge Ladd. in a lengthy speech, considered the subject from a scientific and philosophical standpoint, and gave many facts which had fallen under his observation, such as the hearing of spirit volces, &c.; after which the Chairman declared the Conference closed.

Meeting of the First Spiritual Association of Boston.

On Sunday evening, July 25th, agreeably to notification, this Association met to consider the ways and means by which its numbers could be increased, and its sphere of use fulness thereby enlarged. M. T. Dole, President, called the meeting to order, and in a brief speech stated the objects of the present gathering; he favored the appointment of a committee whose duty it should be to visit every person known to be a Spiritualist in the city, and endeavor to induce them to join the Association for the "Fall campaign." Romarks of a similar nature were then made by Dr. Dunklee, Treasurer, and by Mr. Hartwell. On motion of Mrl Hartwell, voted that a committee of three be appointed by the Chair, whose duty it shall be to report a list of names to serve on a permanent "'rallying" committee-said names to be furnished and voted on at the next meeting. The Chair appointed Messrs. Hartwell, Albert, Morton, (Secrotary) and Dr. Dunklee, but Mr. Morton resigning, Mr. Dole was, by a vote of the house, appointed to fill the vacancy. Dr. Dunklee presented an amendment to the constitution (to be acted upon at the next meeting) doing away with membership fees. 'Mr. Dole urged the necessity of a legal organization for the Association. Mr. and Mrs. Charles W. Roberts were, on motion, declared elected as members of the Association. On motion, voted to adjourn to Sunday evening, August 1st.

#### To Correspondents.

[We cannot engage to return rejected manuscripts.]

M. G., SHILOH HILL .- Article will appear soon.

F. W. E.-Would like to reprint the article you refer to, but the pressure of other matter prevents.

TRUTH, DETROIT, MICH .-- Your suggestions are good. We shall adopt them.

W. H. MCG., SAN FRANCISCO, CAL.-We should of course be pleased to have you carry out the proposition we find in your private note. Anything apportaining to the good cause in your State would be preferred.

page, 20 cents per line for each insertion.

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

## GRAND INVESTMENT. GLOBE AND SILVER GOLD MINING COMPANY.

Located at Monitor, Alpine county, California. 22 Partles having \$25 to \$5,000 to invest in the SAFEST AND BEST MINING ENTERPRISE EVER OFFERED to the PUBLIC, are desired to write m-NRDIAPHT for Circulars and terms of subscription, to J. WINCHESTER, Pres't, 36 John street, Now. 4wis-Aug. 7. York.

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 4W15-AUg. 7.

 IBIGLVIDERE: SEMIN SEX.

 BOARDING and Day School for Young Ladies, will respon Sept. 14th, 1859 A limited number of boys will also be received. Location is beautiful and healthful; terms moder-ate. For catalogues giving tall narticulars, address Aug. 7.-t MISSES BUSH, Belvidere, N. J.

#### POEMS BY J. WILLIAM VAN NAMEE.

A volume of inspirational poetry, nestly bound in cloth, as ant by mail on receipt of fifty cents and two three-cent stamps. Address, J. W. VAN NAMEE, 340 Dean street, Brook-jun, N. Y. stamps. 4 lyn, N. Y

THE EARLY, MACRIFICE OF THE INNOCENTS. Send & conta to Dr. Andrew Nione. of Troy, S. Y., and obtain this great book. Jr-Aug. 7.

LONGFIELD, Test and Developing Medium, Lo 418 O'Farreil street, corner Market street, Ban Francis-o, Cal. Fee \$1 per hour; developing circle 50 cts. is—Aug7. THIRTY FIRST EDITION.

THE PRINCIPLES OF NATURE, HER DIVINE REVELATIONS, AND A VOICE TO MANKIND. BY AND THROUGH ANDREW JACKSON DAVIS, The "Poughteepsie Seer" and "Clairvoyant." In Three Paris-making a large volume of 385 pages. Price \$3,50; postage 48 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 159 Washington street, Boston. THIRD EDITION-ENLARGED AND REVISED. **COMMON SENSE THOUGHTS** THE BIBLE. FOR Common Sense People.

BY WILLIAM DENTON.

Price 15 cents; postage 2 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 189 Washington street, Boston, Mass.

THREE VOICES. By Warren S. Barlow. A POEM IN THREE PARTS. Part I-The Voice of Nature: Part II-The Voice of Super-stition; Part III-The Voice of a Pebble.

T is one of the keenest satirical expositions of the supersti tion, bigotry and false teachings of the ago, which has ap peared for a long time. Elegantly printed on heavy, fine paper: bound in beveled boards, in good style: nearly 200 pages. Price \$1,25; postage 16 cents. Liberal discount to the trade. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

## Message Department.

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HAGH Message in this Department of the BANNER or LEGHT we claim was spoken by the Spirit whose name it bears, through the instrumentality of

#### Mrs. J. H. Conant,

while in an abnormal condition called the trance. These while in an abnormal condition cased the trance. These Messages indicate that spirits carry with them the charac-deristics of their earth-life to that beyond—whether for good ar evil. But those who leave the earth-sphere in an unde-veloped state, eventually progress into a higher condition. We sak the reacher to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive -no more. -no more. ......

The Banner of Light Free Circles Are suspended during the hot season. They will be re-

sumed on the first Monday in September next.

#### Invocation.

Infinite Spirit, wise and good, thou who doth tenderly watch over our every movement; thou who wilt finally change all our imperfectness to who wilt finally change all our imperfectness to perfectness; thou who wilt finally crown us with windom, and in the arms of whose wisdom we ever abide; theu great spirit who guideth the atom and our souls, fashioning each in accord-ance with thy wisdom and the love; thou, our Father, we praise these for life. Thou hath bestow-ed the gift upon us, with all its lights, with all its shadows. It hath come to us and we have re-ceived it, and we praise these for it. And, our Father, we ask these that as thou hath opened the book of Nature for us, we may know how to read book of Nature for us, we may know how to read it aright. We ask, oh spirit eternal, that thy truths may be plain to our understandings; that although we sometimes walk in doubt and are sur-rounded by shadows, oh, grant, our Father, that we may always feel that the shadows that encompass are accord will use a wear and he absorbed in the us around will pass away and be absorbed in the light, even as the shadow of to-day is past and has gone to the arms of the sunlight. (It had been raining, but suddenly the sun shone out brightly.) Our Father, we rejoice in the to-day as we have in past days. Thy love is with us. Thy bound-less wisdom and strength sustain us, and wher-ever we go there thou art with us to bless. Un-der whatever conditions we exist, oh Lord, we find these there. Whether it be in sorrow or in joy thou art with us. Thou disks go with us down into the valley and shadow of death, and thy presence did gild the tunb, and thy divine life did whisper to our souls that all was well. Oh our Father, we thank thee, for this-this bright gem, brighter than all the rest-for it we praise thee, oh our God. And we ask in behalf of these mor-tals that when their hour of change shall come, oh grant that a holy, perfect faith may drive away raining, but suddenly the sun shone out brightly. oh grant that a holy, perfect faith may drive away the shadows, may gild the toub, may cause all darkness to flee away and give them perfect peace in thee. Oh Life, beautiful Life, we behold all thine adornments, and we fall down before thy many altars worshiping thee. We pray in spirit and in truth. We call from the deep chambers of our being all those diviner thoughts, that they may aid in praising thee. Oh Life, beautiful Life, thou who art the God, the great spirit, the eternal of all past, present and future; thou who art the holy and true, we lay our praises this hour upon the altar of this day. Thy blessing we know will rest upon them, and the holy dews of thy sancti-fied life will cleanse them from error, will renew them in truth, and will, finally, lead us out of darkness into light. Amen. June 14.

#### Questions and Answers.

CONTROLLING SPIRIT.--If you have proposi-tions, Mr. Chairman, we are ready to consider them.

-I have often heard of wonderful feats QUES.performed by East Indian and Egyptian jugglers. Are they not mediums and assisted by spirits in the other world?

ANS .- Yes, every one of them are mediums. and they all receive their due amount of assistance from departed spirits.

ance from departed spirits. Q.—Is it true that our earth will, within twenty years, be made to pass through such a regenera-tion as prophesical by Dr. Elmer Woodruff? and is the time truly given for those terrific scenes to commence — on the "twenty-seventh of January, 1888

A.—The earth and all it contains is constantly being regenerated. I have some knowledge conbeing regenerated. I have some knowledge con-cerning the prophecy alluded to, but for my own part I do not look forward to any such over-shadowing or change in the order of Nature. Q.-What is meant by being horn of the spirit? A.-We are told in the Christian's sacred book

A.--We are told in the Christian's sacred book of a spiritual as well as a temporal, physical birth. To be born of the spirit, to my understanding, is to be born out of the physical body, and to learn how to make use of the spiritual body. Q.--What is meant by the saying of Christ that "we might hear the sound thereof, but could not tell whence it cometh or whither it goeth?" A,--He said: "The wind bloweth where it list-eth and we hear the sound thereof but cannot

eth, and we hear the sound thereof, but cannot tell whence it cometh or whither it goeth. So it is with every one that is born of the spirit." Spirit cannot fully demonstrate itself to human senses, to those senses that belong especially to the physical hody. You often hear the rustling of spirit garments—you hear, but you cannot see; know not from whence they have come or whither they are going, because your earthly senses can only grasp, but the smallest item of, spiritual life, spirit presence. You are constantly asking that spirits may return, giving positive demonstration of their presence. You say: "Let us see you; let us hear you; let us feel you; let us realize to the fullest extent of our physical powers your presence." This would be an utter impossibility, under your present circumstances, because your senses are not so fully attuned to spirit. If de as to be able to recognize and appre-ciate all you ask for. Q.--What is meant by the passage in Genesis, where it says: "And the sons of God saw the daughters of men that they were beautiful, and whither they are going because earthly daughters of men that they were beautiful, and took unto themselves wives?"

Boston, and that I was in some strange way inter-ested in some public performance. I could not un-derstand what it was. The dream made quite an impression on my mind; and I said to my daugh-ter: "If I was in health, and was a believer in don't know that it is at all. ter: "If I was in health, and was a believer in dreams, I should certainly expect to go into Massachusetts, for the dream seems to haunt me, and I can scarcely rid myself of it at all." My daugh-ter made reply like this: "Well, father, I should hope, if you was in health, you would not want to go to Bostou, for it seems to me I should rather go to the infernal regions."

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You see, my daughter had never been North. She was strongly prejudiced against the North. Her mother was a Southern woman, and she partook more of Southern woman, and the par-took more of Southern opinion than of North-ern. She imbibed a very strong dislike to Mas-sachusetts, particularly during the war, for there were so many strange stories, told, of course most of them without foundation; but there is always

I make mention of my conversation with my anghuer that I may the better identify myself to her, that she may feel certain that if I am not here, speaking, certainly some one is who knew of our conversation, and I am sure there was no one in mortal present, and I don't think—I am quite sure that it was not spoken of outside of the family. My son is more favorable to the North, because he has received a good share of Northern life. In fact, he is only Southern born. His mother was a Northern woman. I had two wives, both here. There was very much ill-feeling be-tween my son's friends and bimself, because he refused to enter the Confederate army. He said he would not take up arms against them, but he would not take up arms against the North. He went to Canada, not because he was a coward, but he could not conscientiously fight against the South or the North. It was a matter of principle South or the North. It was a matter of principle with him. I believe that the ill-feeling, to a great extent, remains still—I am certain it does—and I want to do what I can to wipe it out, and reinstate the good feeling on both sides. It is, or should be, the right of every man and every wo-man who has come to years of discretion, to have an opinion of their own; to act in accordance with their best light, and not with the best light of any-body else. When the time comes that this is more recognized, and people are suffered to fol-low the good that is within themselves, there will be less crime, there will be less inharmony, there be less crime, there will be less inharmony, there will be less of all evil and more of all good. This is my opinion, and not only mine, it is the opin-ion of thousands and tens of thousands here. I desire earnestly that I may be able to communicate in a nearer manner to my children-not in this far-off, distant way, but that I may communicate to them face to face and be able to reach their faith, and more than tliat, to make them know that I can return, and that the other life is know that I can return, and that the other life is not so far away. I am from Montgoinery, sir. Did I tell you how long gone? [No, you did not.] Two years last May. May the Lord bless you and guide you in all truth, and finally send the blessed ones to lead you away from this world of shadows to that better one, where light is more clearly diffused spiritually than here. June 14.

#### Eliza C. Perkins.

My name, sir, Eliza C. Perkins. I am from Canandaigua, N. Y. I was seventeen years old and fourteen days. I had full faith in these things before my death, but I was all alone in Imp faith, and I received no sympathy whatever from any of my friends. They said it was a wild delusion, and would doubtless result in my being insane, because my mother had died insane-had become so from religious excitement, that was inbecome so from religious excitement, that was in-duced, first by hearing one of Elder [Knapp's]ec-tures. I suppose you know him. [I have heard of him.] I do n't know anything about him. I never heard him, but it seems my mother had, and become very much excited from what she heard, and finally it resulted in insanity. So my friends said of course Eliza will go insane through her wild, spiritual ideas. Well, I did not go in-sane, but I passed calmly away in the possession of all my senses, and I said, "I shall return." So here I am. But you see they are afraid of everything spiritual. They think it is of the devil, that all Spiritualists are very bad people, and everything spiritual. They think it is of the devil, that all Spiritualists are very bad people, and they do n't want to be known as ever having had anything to do with it, as ever giving it a single thought. But I said, "Never mind; I shall re-turn." It makes no difference to me what you de-sire; I love you all, and because I do, I shall re-turn." So here I am. Now if I did n't feel that I was doing right, of course I should stay away; but I feel it is right. They need light, poor souls, and do n't know it. They are starving, and do n't know they are. Now, see, there is nothing in Spiritualism that would ever make anybody in-sane, unless they were predisposed to insanity. sane, unless they were predisposed to insanity. If they were, anything that would stimulate the If they were, anything that would stimulate the brain beyond a certain point would produce in-sanity. But you see my mother's insanity was produced by an entirely different cause. Elder Kunpp preached hell-fire and eternal damnation, and he said, "If you can't believe with all your soul, and 'worship God with all your might, mind and strength,' a God such as he pictured to you, you will certainly be damned. There is no help for you." Spiritualism don't teach any such thing. It says, "You never will be damned. There is no such thing as eternal damnation. you will certainly to an don't teach any such for you." Spiritualism don't teach any such thing. It says, "You never will be damned. There is no such thing as eternal damnation. There is no such thing as a God filled with ven-

do n't know that it is at all. We are told in the Church about disorderly, spirita. Well, here's plenty of 'em here on the earth, a plenty of 'em, and I do n't know as there's any more of 'em in purgatory than there is here. It's all very well to talk about disorderly spirita returning. Wdl, they will return, I believe, just as long as ther 's any attraction here, anything to return to. to return to.

Say I am satsfied with what they have done, and I should have been very much dissatis-fied had they made any effort to recover my body and place it upon sanctified ground, for a priest on this she told me that it makes no differpricet on this site told me that it makes no differ-ence where the hody is laid. It is all sanctified ground, every helt, and so of course wherever we are it is all right. I felt it was so when my friends were making a effort to recover my body. I felt it was not right and that it was a needless ex-pense, and—well. I felt very bad about it, and when it was stopped and it was said my body was thrown into a tench with nobody knows how thrown into a fench with nobody knows how many others, ofcourse it was known it 'could n't be found, and I was very glad when it was settled. [Did you find aly priest to confess you on your side?] Well, sir, they say the confessional is of earth, and not of the spirit world; that it is a thing that belongs to the earth, one of the rites of the Mother Chirch here, but it is done away with with us. I met several priests here, and I did n't know about it, and I asked, and they told

ine that, Good-day, sir. [Have you given your age?] Oh, no sir. [You may if you choose.] I do choose, sir. I was in my thirty-fifth year. I should say something about my wife, for I had one, but it is—well, I have n't much to say, any way, for very soon af-ter she heard I was dead she was off with some-body else-married samebody else. And I was told since I come here-well-that-I was told a good many things I shall not speak of here. I suppose if I did not mention it here at all they would say why did he not mention her at all. [Yes, it is a good test. They will understand it.] Faith, I think they wil. Good day. June 14.

#### Betsey Furber.

How do you do, sir? Won't you say that Bet-sey Furber, of Newmarket, N. H., is very anxious to communicate with ler friends, her children and grandchildren. I have been gone thirteen years, and I was eighty-three years old when I died. I did n't know anything about this, did n't know anything about it in all my life-never seen a thing of it. I was a Presbyterian in faith, and I bever knew anything about your Spiritualian, but I am able to return, praise be to God. Goodday, boy, good-day. June 14.

#### Silliman Frazier.

I dislike to be the bearer of had news. The I dislike to be the bearer of bad news. The news that I bring will be considered bad by my friends, but it is not so considered by myself. My name, sir, was Silliman Frazier. I was heir to my uncle's property—John G. Silliman. Against the wishes of my friends I entered the army. I had thought to do so from the beginning of the rebellion till '63. At that time I obtained the con-sent of my uncle, and went into the army. Then my health broke down after serving fourteen months, and I was discharged. I continued in feeble health, and last year, with the hope of re-covering it, I went to Switzerland. I have been gone from my body a little less than five days. It' will be five days to morrow morning. My friends were exceedingly anxious for my recovery, both on my own account and because of peculiary ciron my own account and because of pecuniary cirdid my best to recover my health, but it was imnossible, and I came to the world of spirits, and I an satisfied. I had only eighteen years here in this life. So you see I have commenced my jour-ney in the spirit-world quite young, and I am very glad, for my own part, that the change is over with me. But I am sorry for the mourning it will cause with my friends. And I would suggest, now that I have gone, that my uncle should do with his property what he once told me he should do with bis property what he once told me he should pro-vided I was not his heir—provided there, was no such person as myself. He says: "I am very glad there is, but if there was not, I should do so and so," I would suggest that he do it, and not be influenced by on withing that may be said to be influenced by anything that may be said to him, because I am satisfied that it was the very best he could do. Say I am happy here, but do n't best he could do. Say I am happy here, but don't know much about the place. It is new. I have met many of my friends. I have met my mother and elder brother, and a great many friends and acquaintances; and it seems like going to a new country, a distant country, and meeting with old friends there. How well I shall like re-mains to be seen. I cannot tell you how it will be

De. I am from New Orleans, sir. [Will they send your body home?] I think not, but I am not sure. At all events, they won't do so till they hear from my friends in New Orleans. June 14.

Scance conducted by William E. Channing; letters answered by Anna Cora Wilson.

#### Invocation.

## quently there be no necessity for an earthly ex-

quently there be no necessity for an earthly ex-istance? A.—Every individus possesses a double indi-viduality, one belong ug to the inner and one to the outer life. The atter is the result of physique, education; the famor of divine inspiration. They are separate and distinct from each other; although while in the oody they hold the closest relation-ship to east other, yet there is a distinct dividing line ever running between them. Since you are both divine and human, you have need of not only a divine but of a human individuality. One pays allegiance to the things of this human life, and the other pays allegiance to the divine life. And they are perpetually at war with each other, because they are two opposites, and in chem-istry when two opposites are brought together there is violent action, opposition. But be it un-derstood that all opposition, in the end, in the finale, results in good, in great good. The very friction that is produced by this opposition is that which elevates the soul and gives it a certain amount of knowledge that it would otherwise be without. Soul, as purely soul, could never be un-derstood. It must come in contact, with form in without. Soul, as purely soul, could never be un-derstood. It must come in contact with form in order to express itself. Music would forever reorder to express itself. Music would forever te-main unheard were there no instruments through, which its mystic power could play. Music is in the air, in all things, but it requires proper in-struments under the law of music in order that it may demonstrate its presence. So it is with spirit, the soul. There is also a spiritual body through which the inner life can express itself. It holds the same relationship to the soul or the spirit that the body holds to the spirit form. A triune nature have you all, and, when one form is laid aside as useless to the spirit, as having fulfilled its mission, done its work, you are not to suppose that the spirit passes out in an unindividualized state, so far as form is concerned, that it has no state, so far as form is concerned, that it has no longer need of form, for this is not so. Nor are you to suppose that your individuality that be-longed to the form earthly is carried intact to the spirit-world and has form there, for it has not.

Q.-The last part of the question is, will the time ever arrive when all unindividualized spirit will have become individualized, &c.?

A.-No time has been revealed to us wherein such a state of things exists. So long as the earth is capable of producing physical forms, temples through which intelligence can unfold, can come into communication with outer objects in nature

so long they will be produced, in my opinion. Q.—Is it not possible that in succeeding ages, both matter and spirit having passed through a refining process, they will again units and repeat the circle in a greater developed condition?

A.-It is not only possible or probable, but ac-cording to the law of chemistry in nature it is a something that must take place. Q.—Do you mean to say that these spirits that

now occupy forms may at some future stage of life come back and take another, perhaps finer form?

A.-Judging from the experience of others, predicating our faith upon their experience, we

predicating our faith upon their experience, we are as sure of it as we are of our immortality. QR.—I have felt myself that I once inhabited this earth in another form, that I lived far in the East, in India; whether it is true I cannot say. A.—It is not at all improbable. In all proba-bility your spirit projects faint glimpses of a prior existence through your present physical senses. But they are so faint, and come to you in such broken fragments, that you can scarcely underbroken fragments, that you can scarcely understand them, QR.-I do not understand. I only have a sense

something far off and indistinct that has been in the past.

ONE OF THE AUDIENCE.—I wish to state that some forty years ago, in this city, I was convers-ing with a brother in-law of mine on this subject, and he said he was positive that he had had an existence prior to this. He is not now living, but he would come and corroborate that statement would be very satisfactory to me.

A.—We meet with those who have a similar experience. That which was vague and shadowy in that respect in earthly life, becomes clearer and

clearer as they pass out of the mists and shadows of the earthly life.

Q.—Is this common to all humanity? A.—It is. It belongs alike to every one. June 15.

#### Felix Zollicoffer.

To day we are told that you celebrate the return To day we are told that you celebrate the return of peace. It is well, and you can well afford thus to celebrate. Your homes are left you, to be sure, with here and there a vacant chair. The homes you have, and if we are rightly informed many of your Northern people, ay, thousands of them, have filled their coffers to overflowing, made themselves avreadingly wealthy and new you themselves exceedingly wealthy, and now you can well afford to celebrate the return of peace. And if it is only as much of a heart service as outer show, it will result in good to you, and not only to you but to those families south of Mason and Dixon's line who are to-day sitting in poverty and despair. Peace they have, to be sure, but with desolated homes, with broken hearts. You may argue that they should not find fault, since they were the aggressors. It is exceedingly hard they were the aggressors. It is exceedingly hard to determine who the aggressors were, where the first seed of discord was sown, and by whom. It is exceedingly hard, I say. The South may lay it at the door of the North, and the North may lay it at the door of the South, but no one can return that they seek for. Felix Zollicoffer. June 15.

tell where it justly belongs. But I rejoice with you to-day because you are at peace, seemingly so at least. I am glad that your armies are out of the field. I am glad that your flags are furled. I am glad that the soldier can rest from his labors. I am glad that your homes are left unto you. I am sorry that you have vacant chairs there. And for the South, I have a deep, earnest pity, and a hope also that when she shall rise, regenerated and strengthened, her garments will be more comely and her strength will not lie so much out-side of herself as it has heretofore. To those friends who have kindly requested that I again manifest at this place, I would say, "I sympa-thize with you in your sorrow. I behold your despair. I know the change that has come upon you, and I know also that out of all the chaos you, and I know also that out of all the chaos that has and is sweeping over the South our Fa-ther will produce order and harmony. It will re-sult in good, and the hearts that to-day despair because of desolated homes and absent friends, will by and by see that a wise purpose has been fulfilled, and that out of the darkness will come light. Say not that you are alone, that your dead are gone, but when you water their graves with your tears and deck them with flowers, say not that they are no longer with you, but rather say that they are with you, that their presence is a living reality; rather strive to feel that they are with you, to enjoy their society. Welcome them morning, noon and night, and allow no chair to be spiritually vacant, however materially so it may be." I shall visitin person, as I do here, my friends at the South, at the earliest opportunity. They ask for me, but I have not the power to pro-duce the conditions necessary to that particular

Aunt Jean. I wish you would say to David Gilchrist, of Franklin, N. H., that if he will form a circle of seven persons at his house, Aunt Jean and Dr.

seven persons at his house, Aunt Jean and Dr. Thomas will try to give him some physical mani-festations. Aunt Jean. Spell it right, boy, spell it right-J-e-a.n. And Dr. Thomas Gilchrist-he will remember me. I was in his father's family half a century or more. [You mean David will remember you?] Yes. [Is this doctor a relation lof his?] Yes, an uncle. And he is quite a chem-ist-has hean merfeating some chemical experi-

ist-has been perfecting some chemical experi-ments here in the spirit-world, and is very anx-

ious to make a trial of them on the earth. You understand? [Yes. Do you wish to give any di-rections about the circle?] No; will give it to them. [You wish them to form a circle of seven, first?] Yes; good-day. June 15.

Mary Adelaide Thompson.

My name was Mary Adelaide Thompson, I was born in Bangor, but I died in Beston. I have been gone three years. I want very much to reach a sister I have here, if I can-Harriett. She

reach a sister I have here, if I can—Harriett. She knows nothing about these things, but I want to reach her if I can. [Is she here in Boston?] Yes, she is, and I want to say, through your paper, that I wish to speak with her. The last thing I remember was of sending or giving an order for her to receive a small sliver watch that was given me by my brother. That is the last thing I re-member. I suppose the received it. Tell her not

here. She need have no fear at all. Just forget for a little while that I am dead, and think of me as living. She is very timid, and very much afraid for a little while that I am dead, and think of me as living. She is very timid, and very much afraid of all things spiritual. Teil her I've seen Uncle Nathere, and he is just as strange a being as he was while on the earth. We used to wonder, when we were children, where he would go, for there never seemed to be any place that was exactly suited to his nature, and we wondered if there would be if he died. Teil her he is just the same wandering, strange being that he was when here, but he do n't seem to be unhappy at all. He did n t when he was here. He seems to be slowly moving out of his past condition, but it is so very slow that unless you make critical examination you would n't know it. [Was he your own uncle?] He was our father's uncle. Old Uncle Nat we used to say that he, at one time, buried quito a little sum of money and would never tell where it was. Well, remembering it here in this life, I asked him ahout it. He said he never did any such thing. He never had as much as that at any one time. [How much was it?] I think they said it was about fifteen hundred dollars, and they used to say it was all in Mexican dol-lars; that he had saved all that in Mexican dol-lars, and had buried it, fearing some one would the ever bad that the never bad that that the stend the stend it. He declares that he never bad that

lars; that he had saved all that in Mexican dol-lars, and had buried it, fearing some one would steal it. He declares that he never had that much, and I do n't think be did. And say, too, that I 've seen father, and he has told me all about his being lost at sea. We never knew exactly how it was, but he told me all about it, and if I can only have a chance of speak-ing with her I will tell her. And mother. tooabout it, and if I can only have a chance of speak-ing with her I will tell her. And mother, too— the same quiet, passive spirit that she was when here, always doing good, never pretending to any-thing, but moving on in a quiet, passive way. She is just the same. Good-day, sir. [Your age?] Twenty-seven when I died. June 15.

#### Thomas Leighton.

How do you do? This is rather new to me. While I was here waiting for my turn to come, my place to be made ready, I was told that you came from my way, that is, from the place that I claimed as my home when I was here. I was from Portsmouth. My name was Thomas Leigh-tor. I was horn on the other side of the river. in trom Portsmouth. My hade was inbust length ton, [I was born on the other side of the river, in Newcastle.] Two miles away. [Yes; I have beard of you.] Have you? [Yes, and my moth-er is here; she says she remembers you.] Well, that is pleasant. I am glad to be remembered after so long an absence. I was a trader in Ports-mouth. I have been gone eighteen years, and now I am seeking to return, that I may reach those I left. I have a son. I want to reach him. I was assisted here by an old acquaintance who was formerly a druggist in the place. Hutchins was his name. He tells me that he has been aware of the fact that he could communicate for something like ten or fifteen years. I did n't know how to proceed, but he told me that all. know how to proceed, but he told me that all, that was necessary would be for me to come here and desire to meet my friends. That would be the first thing done, and the only thing that could be done at first. [Yes, the first step is to give your name and facts by which you may be identified.] Well, my earthly life seems so much like a dream—like a very vivid dream, to be sure—that L one secred realize that it was what used to

I can scarcely realize that it was what I used to call the real life. I can hardly realize it. Now I would like to have my son find me some Now I would like to have my son find me some way by which I can communicate to him as I do to you. [His name?] Thomas—my own name. [How old were you?] Sixty-eight. Oh, how strange it is! Well, that being all I have to do in the matter, I will go back again and wait for further developments. [This will tell them that you have been here.] Yes, sir, yes; I thank you. I am glad there is a way open for us to return if we want to. It is a beautiful thing to have a gate openf that you can enter at if you want to. [A open that you can enter at if you want to. [A gate that was so long kept shut by the Church.] Oh, it must have been dreadful to those that Oh, it must have been dreadful to those that knew they could come back if conditions were only produced for them! It must have been dreadful! I am glad I did n't know it! glad I was in the dark! might have been very much more unhappy if I had had light. [Did n't you belong to the church?] Belong to the churh! Why, yes; but I did n't know I could come back; glad I did "t know that there was much a way because if I n't know that there was such a way, because if I had I should have been a great deal more unhappy, that 's all. June 15

#### James Riley.

Good-day, sir. [How do you do?] Pretty well. I come here to sny—and I am very happy to be able to say that the letter I left here some time ago has been received by my friends, through the Church, and I 've been made very much better off by it. I was requested to come here and ac-knowledge the receipt of it. My name is James Riley, sir. You know I was asking the Church for the favor—that my message would be in some way received by my friends, that they would assist me in their way; and I come to acknowledge it, and say it is all right. That's all. Good-day, sir. God bless you. June 15.

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

#### MESSAGES TO BE PUBLISHED.

Monday, June 21. - Invocation; Questions and Answers Charles Pierce; Gracic Sharland, of Boston, to her father an muther: Will, Burnehee, Bergin with N in the father and

A.—One of the strange sayings of that strange book that have never been accounted for. Your speaker can give no positive answer concerning

Q.-Will the controlling intelligences give their views concerning the Peace Jublice, its effects, its use, its purposes, and its practicalities with this people, and whether or no it is a wise man-

if estation under the present conditions of life? A.—The spirit of song invokes the spirit of har-mony, of peace. Even if it is not with you it courts its presence. The very inharmony that exists between certain orders of the lower life, can be changed to harmony, at least for the moment, by music. It exercises a magnetic charm over the disturbance of the external world, and in-vokes, as it were, the presence of the angels-of those beings who have passed beyond the turmoil and disturbance of human life, and know what peace and harmony means; who have realized its presence; who have basked in its sunlight, and who have praised God for the gift. You know very little concerning peace here in the lower life, concerning that harmony for which the soul in-stinctively yearns. But music is the prayer in-stituted by the divine, the all-powerful spirit of goodness, whereby you may court at least faint glimpses of this harmony. Then it is well that your Peace Jubilee is about to be inaugurated. It is well for you to sing your songs, for you to offer your praises, for it cannot fail to bring into your midst those intelligences that seek your highest good. It should be remembered that that vast concourse of spirits who have passed from this continent, who once rejoiced in it as their home, are still interested in its welfare. They are attracted here that they may do you good. They know that you are not at peace. They have the harmony that you desire and have not. And they have impressed certain minds with the idea that is to be carried out. The spirit of song is that is to be carried out. The spirit of song in with you, and, as I before remarked, it will court the spirit of harmony and peace; it will aid you in going forward after that spirit of peace that is not now your guest. June 14.

#### Israel Robinson.

" I find that we are surrounded by mystery wher-I find that we are surrounded by mystery wher-ever we go. I do not know whether I ought to claim Massachusetts as my home, or Alahama. I was born in Massachusetts, but I spent hetween thirty and forty years in Alahama and Georgia, so I suppose I must say I hall from there. Israel Robinson was my name. I was seventy eight years old at the time of my death. I left an only son and two daughters; and my purpose in com-ing here is to reach them if I can. When I was first told that I could return to earth and speak, I was not inclined to believe it. About three I was not inclined to believe it. About three weeks before my death, I dreamed that I came to

watches over all his children alike, and will protect all, and finally bring all to a state of happi-ness." Nothing at all to make anybody crazy. So you might as well talk about a person being So you might as well talk about a person being made crazy because their friends return to them from the other life, as because their absent friends come back again and bless them with their pres-ence. I said, "When I return I will give you the last words I utter through my own lips." They were these: "Oh blessed faith! It has sustained me in life. It sustains me in death." Those were my last words my last words.

I ask to be received, not for my own sake, but for theirs; not because it will elevate me-make for theirs; not because it will elevate me-make me happler, but because it will elevate them, and make them happler; because it will give them an understanding of the life to which they must come sconer or later. Surely if they come with an understanding of that life, their entrance will be far more joyful than it otherwise could be. Farewell, sir. Many thanks. June 14.

#### Dennis Hogan.

Well, sir, I do n't know as it is out of order, my Well, SIF, 1 don't know as it is out of order, my coming here, because I was living in New York when I went out into the army, and my friends are all in New York. [You are not out of order.] All right; then I may as well tell you now as to have you believe it is the other way, that I am a Catholic now just as much as I was when I was here. I have no faith at all in your religion be-ing the only true religion. Maybe, I don't know but it is the only true religion to I don't know but it is the only true religion, but I do n't believe it is. But at any rate, I know that a spirit may return and may communicate to those left here, and the Catholic Church has always had it. It is nothing new to the educated Catholic. I not know much about it myself when I was here

know much about it myself when I was here. I sometimes heard about it myself when I was here. I not have anything particular to do with it. The name I had when I was here was Dennis Hogan, from the 9th New York, sir. I believed I was in the way of my duty, because I felt all right, and I was satisfied to go and to give my life if it was in the order. And I gave it, and it is not regretted at all by me. And I would like, now that my object is gained, I would like, if I can communicate with my friends, to tell them where I am. If it is in purgatory, that is a very good place—an interme-diate place between this world and maybe a bet-ter one. I don't know. At all events, I am very wen satisfied awith it, and find myself in a condi-tion to review my past life, and as I have plenty of time pn my hands I can dg it very well, and in-tra this intermediate state in which we find our-selves—I am very sure it is for our good, that we reare place bare of a mone a strike is in find myself in a condi-tion to review my past life, and as I have plenty of time pn my handes I can do it very well, and in-tar, this intermediate state in which we find our-selves—I am very sure it is for our good, that we reare place have a so mean any concert of the suicide. But there much. I would have felt I was in too high com-pany for myself, but as it is, I feel very comfort-able—comfortable, and whenever it shall please God and the saints to take me out of this place, I suppose I will be ready to go. Now, if there is any possibility here that I can communicate with man—Catholic all through, but very liberal—he like to know about all things spiritfual. He al-ways asked the priest at confessional a great many questions, he told me, with regard to the other life and our friends who were there, and all about it. Well, now, when he comes to confes-sional, I would like him to ask about me, and

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Being above all bein Soul above all souls Life encompassing all life, in thy, name we are here to praise thee, and to pray noto thee for the things of which we have need. Thou who art all of things of which we have need. Thou who art all of past eternity, thou who art all of present, thou who art all that ever shall be, we have accepted all thy gifts, sometimes with murmurings, we know, still they are with us, and have been incorporated into our being, and have become part of our life. They are from thee, and thus, oh our Fa-ther, thou Great Spirit of all time, they are well. We pray thee to guide us from all past errors, to We may thee to guide us from all past errors, to lead us into the highest truth, as we are able to

understand. Open still wider the volume of life for us, and give us the spirit of understanding. Impress upon our souls somewhat of thy wisdom, and illume all the darkened chambers of our being, till the wilderness of our lives shall bloom anew. till the wilderness of our lives shall bloom anew. Our Father, we praise thee for all thou hast be-stowed upon us, for the beauty of life, for the sor-rows of life, for the joys of life; and we ask that when thy crosses are laid upon us may we have strength to bear them; and may we rejoice in the cross as in the crown, and feel that every gift that thou dost bestow upon us is first sanctified by thee, and made holy. Lead us, oh Spirit all per-fect, where thou hast need for our presence; guide us when doubt shall meet us face to face, and fold us in the mantle of thy divine protection con-

us in the mantle of thy divine protection con-sciously. May we never fear that thou art ab-sent from us. May all colldish fear pass away from us, and may we have that faith in the that cometh down from the slone. Accept our praises: cometh down from thee alone. Accept out praines, receive and answer our prayers in the name of our needs—not in the name of any hereafter, of any past or any present, but in the name of our needs, humble and simple though they may be. Amen. June 15,

prove myself as much as I like. I am very sure that this intermediate state in which we find our-selves — I am very sure it is for our good, that we are placed here, so we can prepare ourselves for something better. If I had been put in any bet-ter state I would have felt my ignorance very much. I would have felt my ignorance very pany for myself, but as it is, I feel very comfort-able—comfortable, and whenever it shall please God and the saints to take me out of this place, I suppose I will be ready to go. Now, if there is any possibility here that I can communicate with my brother James was a very liberal

Charles Hello, Oracle Similardo, Obscoli, N. H.; Alexander Sanhorn, of Greenshoro' Co., Ala.; Adelaide Seaver, of New York: Dennis Manahan. Tuesday, Jane 22.—Invocation; Questions and Answers; Ricardo Betancoat, of Havana, to his brothers, Joseph and Gerard George Cook Flanders, of Haarlem, N. Y., to his mother; Benjamin Forepaugh, of Philadelphila, Fenn. Thursday, June 24.—Invocation; Questions and Answers; Parry Sherburne. of Dunkirk, N. Y., to his mother; Nancy Clark, of Eastport, to her daughter; Gilbert Cummings, of Boston, to his son, Hev. Gilbert Cummings, Westboro, Mass. Monday, June 28.—Invocation; Questions and Answers; Ellen Maria Barrett, of New Bedford, to her fielnds; Patrick O'Brien, of Boston, to his brother James; Frances Freeman, of Springfield, III.; Lucy Peterson, of New York city, to her mother; Mang 20. Lawastica, Constitute and Answers;

Thursday, June 29.—Invocation; Questions and Answers; Tuesday, June 29.—Invocation; Questions and Answers; Tonch Robinson, of Portsmouth, N. H.: Edward Springer Fownsend, of Vermont, to his family; Henry Wright; Mary Innetta Young, of Boston, to her mother. Thursday, July 1.—Invocation; Questions and Answers: Alchard Canby, of Rutland, Vt.; Margaret Hogan, of Boston; William Roulston; Nettle Brooks, of Waukegan, Ill, to her nother.

Richard Canby, of Ruthand, Vt.; Maranzet Högan, of Boston;
 William Roulston; Nottie Brooks, of Waukegan, Ill, to her mother.
 Tuesiday, Jaiy 6. — Invocation; Questions and Answers;
 Edward Ferris, of Boston, to his mother; Nathaniel Nichols
 Simpson, of Boston; Annie C. Stanyon, 'to her brother, in New York city.
 Thursiday, July 8.—Invocation; Questions and Answers;
 Waiter A. Williams, of Dunkirk, N. Y., to his parents, in Savannah, Ga.; Minnie Thayer, of Provincetown, Mass., to her Aunt Annie: Thomas Holbert, of New Bedford, Mass., io her Aunt Annie: Thomas Holbert, of New Bedford, Mass., io her Aunt Annie: Thomas Holbert, of New Bedford, Mass., io start, July 12.—Invocation; Questions and Answers;
 Michard Bimms, of Savannah, Ga., to his father; Florenco Stevens, of Norwich, Conn., to her father; Luella Austin, of San Francico, to her parents.
 Thesday, July 13.—Invocation; Questions and Answers;
 Ann Wazzy, of Alfred, Me., to her friends in Boston.
 Thursiday, July 19.—Invocation; Questions and Answers;
 Albert Field, of Taunton, Mass.; Mr Abble Fiko; James L. Cameron, of Missouri, to Joseph B. Erriccson; Jennie Reed, of Rouse's Point, to her ster: Sane Williamsen, of Norday, July 19.—Invocation; Questions and Answers; Albert i urdett, of Australia; Louisa Jame Williamsen, of Now Bedford, Mass., to hersister: Francis Marden, of Portamouth, N. H.
 Tuesday, July 20.—Invocation; Questions and Answers; Morday, July 19.—Invocation; Questions and Answers; Morday, July 19.—Invocation; Questions and Answers; Morday, July 19.—Invocation; Questions and Answers; Poem by Anna Cora Wilson; William Sherburne, of Oberlin, O. Now Bedford, Mass., to hersister: Francis Marden, of Portamouth, N. H.
 Tuesday, July 20.—Invocation; Questions and Answers; Margnere Bhay.

Thursday, July 22.—Invocation; Questions and Answers; Daniel Loud, of Boston, to his son, T. Quincy Loud: John Ferrin, of Boston, to his mother; Jennie Andrews, of Schuyi-kill, N. Y., to her mother; John C. Carter, of Dover, N. H.

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#### Gone Home:

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

From Lake Shetek, Minn., July 12th, 1869, Eben Curtiss, aged 85 years.

Both of years. He had long been a reader of the Banner of Light, and a be-lever in the Apiritual Philosophy. His wors was done, and he was gathered nome like a shock of grain fully ripe. Mas. C. B. C.

Wisdom does not show itself so much in premember. I suppose she received it. Tell her not to be afraid; I shan't hurt her; I shan't say any-thing that will make her feel unbappy. I have nothing of the kind to say. I only want to talk with her, to communicate with her just as if I was cept as in life-in firmness of mind and mastery of appetite. It teaches us to do as well as to talk; and to make our words and actions all of

•

## BANNER OF LIGHT.

### Call for a State Convention - Mary-

**land.** The undersigned, believing that e store intimate associa-tion and cooperation of the hpiri-fallsts of the State will be beneficial to corrective and u-ide community; therefore, in accordance with the recommondation of the American As-sociation of Spiritualiar, we ask you to come together as brothers and sisters and bring up the highest truths that we have been ably to gather, and spread them out as a ban-quet, at which we may all partake and be strongthemed. We propose folding a State Convention, in the Hall of the Law Buldisg, at the comer of Lexington and St. Paul streets, on Thursday, the 12th day of August, 1809, at 10 A. M., 3 and 5 P. M.; and would extend a cordial invitation to good work. land.

good work,	
JACOB WEAVER,	JAMES A. GIBSON,
JOHN FRIST,	ORLANDO G. WHITE,
B. MCCLELLAN,	WILLIAM E. MASSON,
LEVI WEAVER.	E J. KEENE.
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#### Fourth Annual Spiritualist Camp-Meeting, at Pierpont Grove, Melrose, Mass.

	AUNES M. DAVIS, Camprugeport,	
	President Committee of Arrange	me
	DR. H. B. STORER, Boston, Me	185
	DR. J. H. CUBRIER. "	••
	MOSES STRAKNS, Malden,	**
	G. W. VAUGHN.	**
	R. S. BARRET.	- 46
	C. E. THOMPSON, "	
		**
	A. C. OAREY, "	
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	J S. DODGE, "	
	D. L. TAYLOR, Meirose,	••
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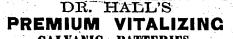
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July 31

**THREE BROTHERS I** 

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#### LIGHT. OF BANNER

# Banner of Light.

### Camp Meeting at Harwich, Mass.

Monday evening, July 19th, found us at the hospitable home of Capt. Smith, on that long distinguished point of land known as Cape Cod, where we had repaired with many others to await the camp meeting. As this was our first visit to Cane Cod, our Massachusetts readers will pardon us for the notice of the promontory, which contains, scattered over its hilly and sandy surface, so many substantial, well-finished, well-furnished and well-filled cottages. We remarked several times, as we passed by and stopped at the stations. on our way, Where do these fine-looking, intelligent and well-dressed people we see all live? The country seemed to us almost barren, compared with the Western prairies and woodlands. but H. C. Wright, who seemed to know all about the country and people, said they were among the most honest, intelligent and liberal people in New England, and hence we were sure of a good time at the Spiritual Camp Meeting; and he also informed us that they had for more than a century been drawing largely upon the wealth of the ocean, and hence were not dependent on the soil alone for the comforts of life

Early on the morning of the 20th we went in pursuit of the camp-meeting, and soon found on one of the small hills, thickly studded with oaks of about ten years' growth, the underbrushed spot, with a speakers' stand, plenty of benches, and several tents for feeding and lodging visitors, a well of pure water, a few little knick-knacks, a plenty of good, substantial food, and in all persons we found signs of temperance, industry, intelligence and honest inquiry. At once we felt the influence and the inspiration of the spiritworld, and knew there was a good time coming. for which we waited a little longer.

At ten A. M. Messrs. Storer, Carpenter, Greenleaf, Wright and a score of others, mostly from the ranks of speakers and medlums, were on the spot: and of physical mediums, C. H. Read, Laura V. Ellis, Mrs. Wheeler and several others, were among the number. The camp meeting was called to order by A. E. Carpenter, and organized by the appointment of H. C. Wright, President, H. B. Storer, Secretary, and plenty of assistants. The opening speech was by the President, and well timed, followed by a series of resolutions, embodying, as he said, his speech, creed and gos-pel, for discussion, but on which he asked no vote of adoption. As these resolutions contained strong and extremely radical sentiments, and seemed to be cordially and heartily received, we ert several of them:

a sort several of them:
a. activated the libbe, as a literary and historical record, and for mean of its moral precepts, is of great value to mankind; but as an organized characteristic theory is a sort of the number of the number of the sort of the so

good to all, and exil to none, is man's only saviour, and can purify and save us only as it exists in the heart of each in-dividual, and is manifest in seeking the good of others, and

dividual, and is manifest in seeking the good of others, and thus enhobing our own souls.
Resolved, That God can save and govern us, not as he seas incurnate in Christ, nor any other of the world's Sav-fours, but only as he is embodied and made manifest in each individual soul, as a law of life in all domestic, social, political, commercial and religious relations of life.
Resolved, That man is above his institutions, and that there is not no commendation.

5. Resolved, That man is above his institutions, and that there is not a government or ecclesiastical institution on earth which is worth the sacrifice of one man, woman or child, and that the watchword of Spiritualism and friends of progress should be, Down with all God's governments, churches, codes and creek that cannot exist without de-grading, descending or sacrificing man.

The afternoon of the first day was occupied by guite a number of speakers, and the most perfect harmony, good order and good feeling prevailed, but the audience was not large. Mrs. Wheeler gave specimens of her spirit-drawing and reading on the stand, and as the control was complete, the test seemed to be perfectly satisfactory. In the evening C. H. Read gave a scance, and it seemed to be completely satisfactory and success-ful, as he did the evening before at the bouse of Cast Smith Capt. Smith. The delightful, cool and invigorating air of the

Cape we found a most delicious treat after our visit in New York and Boston during the hottest days of the season, but the accommodations on the ground for visitors were rude and new, and not ontirely satisfactory ; but this being the first season of holding it here, they will no doubt be better in coming years.

at the Camp Miss Laura

That angels will guide and protect it, and free it from earth's rude slarms. Death sets his strong seal on the husband who casts a fond

twain; the power catches can berry the brief to come again. Ne bulleaves the pain-racked casket, in spirit to come again.

Ho

- team
- So at last the veil is lifted, and the "phantom, grim and

gray," Who "reaped with his silent sickle all gladness from life's

way." Is now but the serrant of progress, an angel in shining robes, Who in mercy doeth Justice, embalining the hearts he probes.

No chasm, dark, gloomy and fearful, now yawns the two

worlds between ; 'T is closed, and o'er life's brightened pathway together walk seen and unseen; On the whole, we concluded at night we had

is, although the audience was large compared to the first day. The speech of H. B. Storer was one of the best we ever listened to on the Spiritual Philosophy, and it touched the audience in the tender parts, bringing tears from many eyes.

Third Day of the Camp Meeting at the Cape .dience iargely increased; day very pleasant. Con-ference from nine to eleven A. M., followed by an eloquent, earnest and sound speech by I. P. Greenleaf, Nearly all the discussion of the fore-Greenleaf. Nearly all the obscussion of the fore-noon was on the subject of "prayer," and the drift of the arguments and general acceptance being upon doing instead of saying prayers, and the recognition of G. S. Burleigh's lines:

"Bound o'er the bench, or kneeling on the soll, He worships best who best lestows his powers."

The brief remarks of H. B. Storer on this sub-The brief remarks of h. Stoler on the state ject excelled anything we ever heard or read on the subject, and were as far ahead of those of Granmer and the Catholics as theirs are above the confused sounds of an Oriental praying ma-chine. This meeting, as well as the speakers on this subject, was the most radical, natural and ra-tional of any one we ever attended.

The afternoon was opened by an eloquent and well-timed speech from A. E. Carpenter, on the training, education, mediumship and spirit-life of little children, and it was most cordially received and appreciated, and made the theme for most of the talk during the conference that followed. Interspersed with good singing, short speeches, well proportioned in male and female, the third day was a complete success.

Fourth Day .- Weather still fair and cool; audience still largely increased; speakers and speeches increased; all harmonious and extremely radical. William Denton occupied most of the afternoon and part of the evening, and gave one of the best lectures we ever heard, to a delighted, almost entranced audience. We never before saw so large and so intelligent an audience so universally and so intelligent an anomalous so universally quiet and attentively listening to such radical, rational, natural and spiritual traths as the fed to them. Other voices chimed in with his, and, in fact, such has been the tenor of the whole meet-

ing. The scances of Mr. and Mrs. Ellis, with the nanifestations through Laura, were a complete success, and no candid person could, or so far as we could learn did, explain them in any but the spiritual theory. C. II. Read was also as success-ful in his scances, given both day and night, and ful in his scances, given both day and night, and many saw and heard what they knew he did not perform, and were left to lay it to spirits or a devil, if they did not believe in the former and did in the latter. The pictures made in the open air and daylight, through Mrs. Blair, with her eyes completely bandaged, before the faces of scores of persons who could see it done in one-fourth the time any artist could do it, were also a complete triumph for her mediumship complete triumph for her mediumship.

Fifth Day at the Camp Ground.-Numbers not increased, but speakers and interest are increased, and Mr. Denton and Agnes Davis gone, and much regretted. Good speaking, and much of it in short speeches; weather delightful, but windy and hard for speakers. Every day we see more of the people of Cape Cod, and every day we like them before than before—honest, earnest and intelli-gent, temperate, truthful and sincero. We have been most highly pleased with this visit and peo-ple, and their reception of the bold, honest and earnest experiences of new and radical truths uttered at these meetings by all of us with the ut-most freedom. The leading ideas throughout all the sessions and by all the speakers being the strictest and only accountability of each soul to its own conscience and best interest; the recognition of no creed, or authority of any personal God or church, and an utter repudiation of Christianity as one of the sectarian and false systems of man's childhood; the incarnation of God in every buman child as much as in Jesus, and its consequent sacredness and the religious obligation of all persons to do all devotional duties to their fellow-beings, and to make all its dealings religious. just and charitable. Sirth Day-Sunday-Weather fair and fine: an immense crowd, very largely increased over any previous day; speakers still full of enthusiasm, and audience as eager and hungry as ever; radical sentiments maintained to the last; Henry C. Wright, H. B. Storer, A. E. Carpenter, Warren Wright, H. B. Storer, A. E. Carpenter, Warren Chase, I. P. Greenleaf, Mattle Thwing and many others following an l vieing with each other, and the presentation of the religion and philosophy of Spiritualiam. Late in the evening the meeting closed its final session, and to the last there had been not one vocal prayer offered to any foreign God, nor in the old formal manner, but thousands of soft, genial and sentimental prayers in poetry and prose passed from heart to heart, and from lin to ear, among the people. Not a quarrel, disturb-ance, or jarring discord marred the harmony of the weeting, and no officers were there, and none needed, to keep the peace. On the whole, it was the hest grove meeting we ever attended, and we the heat grove meeting we ever attended, and we have attended many good ones. Long shall we remember, with pleasant memories, our week spent on Cape Cod, mostly in the grove and at the hospitable home of Captain Gilbert Smith. W. C.

Mrs. F. O. Hyzer.

Our quiet, rural town yesterday enjoyed one of

those rare spiritual feasts which are, according to

the "auld lang syne" saying, like angels' visits,

year, for a number of successive years. Her min-

istrations, under her then high order of inspira-

tion, were so acceptable to our spiritually hungry

people, that she gathered around her an audience

of most earnest and respectable listeners, which

usually packed our hall to its utmost capacity,

and, on some occasions, all who sought, to listen

could not gain admittance. We have, in the past,

been favored by lectures from many of our most

gifted and taleuted speakers, but seldom, if ever,

have such audiences greeted any of them-male

or female-as were her almost unfailing attend-

ants, and never from the time she left us, until vesterday, have we felt the need of more room and seats. We enjoyed truly a rich and rare in-

tellectual and spiritual feast, which was manifest

from the rapt attention of that large and intelli-

gent audience. She not only maintains the high degree of inspiration and eloquent utterance of

years past, but we all feel that she has not been

an exception to the universal law of progress, and

has grown spiritually, though physically frail in-

deed. That she may be sustained in health and strength, and enabled once and again to address us, was manifestly the unuttered prayer of her large

#### Terre Haute, Ind.

EDITORS BANNER OF LIGHT-We thought it look on the face Of his best beloved, earthly companion, whose heart is his resting place, reating-place, And he feels that no power external can sever their love in J. Madison Allen is locturing for us at this time. and evening. Through the liberality of Dr. Allen And to fold his strong arms closer about her fragile form, And with tenderer love to shield her from the fary of life's Pence we have the use of "Pence's Hall " for storm. whispers words of comfort, and her soul is filled with lectures as well as for Lyceum purposes. This As his patient, manly spirit from the flesh gains its release; For she knows her loved companion still lives with her unpersons. The seats are moveable, and are easily seen. Though the body is cold and quiet, and the grass o'er its arranged for the exercises of the Lyceum. Our grave is green. She enfolds her wondering children in her mother-arms of Spiritual Society and Lyceum Association are by and by the same persons. Our Lyceum was organized in February last. We have incorporated under of a loving angel-presence makes each heart with joy to the laws of the State, and are a legal body. We commenced the Lyceum with about thirty scholars, and now have over one hundred enrolled, with an average attendance of seventy-five. The Lyceum so far has proved all its friends expected, and is gaining in strength and popularity. On the 6th of June, with but little preparation, the Lyceum was exercised in songs, recitations and dialogues for the first time, with favorable results, and it was proposed to celebrate the 4th of July with a Lyc-um exhibition, which proved a very seldom seen more or better work done in one interesting and happy occasion. It is our aim to day, and regretted there were not more to enjoy make the Lyceum a success if we can, for we believe that it is the channel through which the bark of Spiritualism shall surely and safely glide

to the harbor of success and usefulness. JAMES HOOK,

Secretary of Lyceum Association.

Terre Haute, Ind., July 12, 1869.

#### Ohio Delegates.

The following persons are chosen delegates to the annual meeting of the American Association of Spiritualists, at Kremlin Hall, Buffalo, N. Y., August 318t, 1860, to represent the Ohio State As-sociation of Spiritualists, and this notice shall be their credentials to the same: Oliver Stephens, toler crecentinis to the same: Offer Stephens, Toledo; Geo. H. Stewart, Clyde; J. M. Hall, Oberlin; Geo. Rose, Cleveland; R. P. Harman, Kirkland; Judge Harris, Painesville; N. S. Cas-well, Geneva; Dr. Benjamin, Munroe; John Keen, Andover; Mrs. M. B. Skinner, Ravenna; James A. Sumner, Akroy A. B. Skund, Revenar, O. P. Kellogg, East Trumbull; A. A. Wheelock, Farmington; J. B. Walker, Youngstown; L. F. Hager, Cardington; E. S. Wheeler, Ashloy; Virgil D. Moore, Miflin; J. H. Randall, Clyde;

Hiram Barnum, Bracaville. A. B. FRENCH, President. HUDSON TUTTLE, Recording Secretary Ohio State Association of Spiritualists.

### Delegates to the Convention, &c.

DEAR BANNER-At a meeting of the "Pro-ressive Lyceum" Association of this city, held fo-day, three delegates were chosen for the Na-toual Convention, viz., Mrs. Wren, J. W. Van Namee, and a lady whose name we have been Namee, and a lady whose name we have been unable to produre. These three will represent the society and Lyceum of Brooklyn. The Lyceum will hold an annual picnic, on Friday, the 30th of Jaly, at Pope's Park, and a

Friday, the 30th of Jury, at Log-good time is anticipated. There will be no vacation, but regular Sunday meetings will be held at 10 A. M. The lectures, however, will be discontinued through the heated term. J. W. VAN NAMEE.

340 Dean street, Brooklyn, N. Y., July 25th, 1869.

Spiritualist Picnic at Portage Bridge, N. Y.

Spiritualist Picale at Portage Bridge, N. T. Arangements have been made to assemble another of West-ern New York's unarpassed Picales at Portage Bridge, on Thursday, August 12th A special train via Eric Railway will leave Rochester at 6:30, Avon 7:25, Batavia 8:35, Attica 8:35, Regular trains will leave Buffale at 7:30, and Hornelaville at 8 A. M. all at reduced fare. For way stations and rates of fare, see small bills. Trains on the N. Y. Central Railroad, from East and West, in the morning, arrive at Batavia in time for the excursion train. Returning, leave Portage at 4 P. M., arriving at Batavia in time for trains East and West on the New York Central Railroad. The Spiritualists of Western New York hereby extend a Reneral invitation to all to meet with them on this occasion. Good speakers will be in attendance to edify and instruct the multitude. By order of Committee of Arrangements

Good speakers will be in attendance to edify and instruct the multitude. By order of Committee of Arrangements.

#### Gone Home:

#### July 25th, Miss Lucy Bond Davis.

July 25th, Miss Lucy Bond Davis. Her disease was alow, lingering consumption, which wasted away her physical hody. For the last few months she was a great sufferer, and was snylous to go to the better home. The exit of the shrift was without a struggle, while quietly sleep-ing. The change had no terrors to her, as she was blessed with many "spirituut gifts," and walked and talked with loved ones gone before. She inherited a weak physical body, but had a powerful positive spirit, which resisted disease for many years. Her earth body will be missed in the home cir-cle, but her spirit is free. "One beloved, by all was cher-falt." A. S. H. East Somerville, July 28th, 1869.

aned." East Somerville, July 28th, 1869.

SPIRITUALIST MEETINGS. Alphabetically Arranged.

DELAWARN, O. - The Progressive Association of Spiritual-ists hold regular moetings at their hall on North street every Hunday at 74 F. M Children's Lycoum meets at 193 A. M. Wm. Willis, Conductor; Mrs. 11. M. McPherson, Guardian. DORCHESTER, MASS.-Free moetings in Union Hall, Hancock street, every Sanday evening at 7 o'clock. Good speakers engagod.

nngagod. Dovks Amb Foxogort, Mg. - The Children's Progressive Syceum holds its Sunday session. In Merrick Hall. In Dover, st 104 A. M. A. K. P. Gray. Esq. Conductor; Miss Annie B. Averlil, Guardian. A conference is held at 12 F. M.

Drs Monikas, lowa. —The First Spiritualist Association will meet regularly each Sunday at Good Templar's Hall (West bide), for lectures, conferences and music, at 104 A. M. and 7 r. M., and the Children's Progressive Lyceum at 1 P. M.

P. M., and the Children's Progressive Lyceum at 13 P. M. Du Quoin, ILL.—The First Society of Spiritualists hold meetings in Scirader's Hall, at 10 o'clock A. M., the first Sun-day in each month. Children's progressive Lyceum meets at the same pince at 3 o'clock each Sunday. J. G. Mangold, Conductor: Mrs. Marsh Fler, Guardian. Social Leves for the benefit of the Lyceum every Wednesday evening. FoxBoRo', MASS.—Progressive Lyceum meets every Sun day at 'Town Hall, at 104 A. M. C. F. Howard, Conductor; Mrs. N. F. Howard, Guardian.

Mrs. N. F. Howard, Guardian. GREAT FALLS, N: IL.-The Progressive Brotherhood hold meetings every Munday evening, at Union Hall. The Chil dren's Progressive Lyccum meets at the same place at 2 p. M. Dr. Reuben Barron, Conductor; Mrs. M. II. Sayward, Guardian; Mrs. M. II. Illil, Corresponding Secretary.

GEORGETOWN, COLORADO.—The Spiritualists meet three evenings each week at the residence of H. Toft. Mrs. Toft, clairvoyant speaking medium.

GARTVOYERT SPEAKING MEDIUM. HAMMONTON, N. J.-Meetings held every Sunday at 10 A.M., at the Spiritualist Hall on Third street. W. D. Whar-ton, President; Mrs. C. A. K. Poore, Secretary. Lyceum at 1 P. M. J. O. Ransom, Conductor; Mrs. J. M. Peebles, Guardian of Groups.

Пиманлы of Groups. Пиманлы, Mass.—Children's Lyceum meets every Sunday afternoon at 24 o'clock, at Temperance Hall, Lincoin's Build-ing. E. Wilder, 2d, Conductor; Ada A. Clark, Gnardian. HOULDN, Mr. Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and even-

Inge. LOWRLL, MASS.—The First Spiritualist Society hold a gen real conference every Sunday at 23 r. M., in Lyceum Hall, cor-ner of Central and Middle streets. Children's Progressivo Lyceum holds its sessions at 10% A. M. Join Marriott, Jr. Conductor; Mrs. Elisha Hall, Guardiam. N. S. Greenleaf, Or Mee

LA PORTE, IND. - The Association of Spiritualists hold meet ings overy Sunday at 10% A. M. and 3 P. M., at Concert Hall. Dr. S. B. Collins, President; F. A. Tuttie, Cor. Sec.

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

LANSING, MICH.—The First Society of Spiritualists hold regular meetings every Sunday at 10 o'clock, in Capital Hall. Rev. Dr. Barnard, regular speaker. The Children's Lyceum meets at 1 o'clock.

meets at 1 o'clock. LOUISVILLE, KY.-Spiritualists hold meetings every Sunday at 11 A. M. and 74 P. M., In Temperance Hall, Market street, between 4th and 5th. MANGHESTER, N. H.-The Spiritualist Association hold meetings every Sunday afternoon and evening, at Lyceum Hall. Stephen Austin, President; Joseph Nichols, Secretary.

Hail. Stephen Austin, President; Joseph Nichols, Secretary, MILWAUKEE, WIS.—The First Society of Spiritualists hold meetings every Sunday in Bowman's Hall, at 103 A. and 73 p. M. George Gudfeey, Chairman. The Children's Progress-ive Lyceum meets at 21 m. M. Ni Non, Conductor; Betty Parker, Guardian; Dr. T. J. Freeman, Musical Director. MILAN, O.—Spiritualists' and Liberalists' Association and Children's Progressive Lyceum. Lyceum meets at 103 A.M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian. MARLINGRO, MASS.—The Spiritualist Association hold meet-ings at Forcet Hall. Mrs. Lizzle A. Taylor, Secretary. MALDEN, MASS.—Regular meetings will be held in Pierpont Grove, every Sunday, at 24 r. 3. MiLpoub, MASS.—Children's Progressive Lyceum meets at MiLpoub, MASS.—Children's Progressive Lyceum meets at

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

and Corresponding Secretary. MORRIBANIA, N. Y.—First Society of Progressive Spiritual-ists—Assembly Rooms, corner Washington avenue and Filth street. Services at 32 P. M. NEW YORK CITY.—The Society of Progressive Spiritualists will hold meetings every Sunday in the large hall of the Ev-ereit Rooms, corner of Broadway and Thirty-Fourth street. Lectures at 103 A. M. and 73 P. M. Children's Progressive Ly-ceum at 23 P M. P. E. Farnsworth, Secretary, P. O. box 5579. Nourus Scitture, Mass.—The Spiritualist Association hold

Norm at 2 r a. r. b. r annaworrin, secretary r. 0. 30505. Norm Scrrt Arg, MAss.—The Spiritualist Association hold meetings the second and fourth Sunday in each month. In Coninsasci Hall, at 10 A. M. and 2 r. M. Progressive Lyceum meets at the same hall on the first and third Sunday at 10 A. M., and alternate Sundays at 12 M. Daniel J. Bates, Con-ductor; Mrs. Della M. Lewis, Guardian; C. C. Lewis, Mill-tary Director; A. A. T. Morris, Musical Director.

NEW ORLEANS, LA. -Lectures and Conference on the Phi-losophy of Suiritualism, every Sunday, at 10% A. M. in the hall, No. 9H Exchange place, near Centre street. William R. Millier, President; J. H. Horton, Secretary.

NewBurktroury, Mass.-The Children's Progressive Lyceum meets in Lyceum Hall every Sunday at 2 p. M. D. W. Green, Conductor; Mirs. S. L. Tarr, Guardian; Mrs. Lumford, Musi-cal Director; J. T. Loring, Secretary. Conference or lecture in same hall at 7 o'clock.

NEW ALBANY, IND.—The Society of Progressive Spiritual-ists hold meetings every Sunday At 2 and 7 P. M. J. Kemble, President: Isane Bruce, Vice Vire 'dent; A. R. Sharp, Record ing Secretary; A. C. McFadden, Corresponding Secretary; J. W. Hartly, Transurer.

NEW HAVEN, CONN. — The First Spiritualist Association hold meetings every Sunday at Todd's Hall, on State street, near Chapel, at the usual hours of worship. The Children's Progressive Lyceum meets at 10% A. M. E. Whiting, Con-ductor.

ductor. Oswago, N. Y. — The Spiritualists hold regular meetings at their new "frequent Hall." Grant Block, every Bunday at 11 A. M., and 75 P. M. John Austen, Freident. Children" Progressive Lyceum meets at 2 P. M. J. L. Pool, Conductor; Mrs. C. E. Richards, Guardian; F. H. Jones, Musical Director. Mrs. C. E. Richards, Guardiani F. R. Jones, Susical Director PORLAND, MR.-The "First Portland Spiritual Associa-tion" hold meetings every Sunday in their (new) Congress Hall, Congress street, at 3 and 7% o'clock P. M. James Fur-bish, President; R. J. Hull, Corresponding Secretary. Chil iren's Lyccum meets at 10% A. M. Wm. E. Smith, Conductor; Mrs. R. J. Hull, Grardian; Miss Clara F. Smith and Miss Incz A. Blanchard, Assistant Guardians. Parts Astrone 2014 C. Children's Progressive Lyccum No. 1.

Inez A. Blanchard, Assistant Guardians. PRILADELPHIA, PA.-Children's Progressive Lyceum No. 1, meets at Concert Hall, Cheatnut, above Eith atreet, at 69 A. M., on Nundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian.-Lyceum No. 2, at Thompson street church, at 10 A. M. Mr. Shaw, Conductor; Mrs. Mary Mretch, Guardian. The First Association of Npirityalists has its lectures at Con-cert Hall, at 33 and 8 P. M. every Sunday.-"The Phila-delphia Spiritual Union" meets at Washington Hall every Sunday, the morning devoted to their Lyceum, and the even-ing to lectures. PUTNAN, CONN.-Meetings are held at Central Hall every Sunday at 14 P. M. Progressive Lyceum at 104 A.M.-PLIMOUTH, MASS.-Children's Progressive Lyceum meets every Sunday at 11 A. M., in Lyceum Hall.

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

QUINT, MASS.-Meetings at 2% and 7 o'clock F. M. Progressive Lyceum meets at 1% P. M.

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BOTH IN HEALTH AND DISCASE. And the Psychological Method of Treatment.

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Influence of the Mind on the Body,

"There is, they say (and I believe there is), A spark within us of th' immortal fire, That animates and molds the grosser frame; And when the body sinks, escapes to heaven, Its native seat, and mixes with the gods. Meanwhile this heavenly particle pervades The mortal elements; in every nervo It thrijs with p. cusure, or grows mad with pain. And, in its secret conclave, as it feels The hody's woos and joys, this ruling power Wields at its will the duil material world, And is the body's health or malady."

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#### CONTENTS.

- CONTENTS. Chapter 1.—The Relation of the Human Mind to God. "2.—The Mind Immaterial, but Substantial. "3.—On the Form of the Mind. "4.—The Division of the Mind into two Departments. "5.—The Relation of the Intellect to the Love. "6.—The Bortme of Degrees. "7.—The Relation of the Intellect to the Love. "8.—On the Emanations of Mind, or Fpiritual Spheres. "9.—Of the Doctrine of Indux, and the Relation of Man to the Spiritual Rody, and of the Mate-rial to the Spiritual Rody. "10.—The Relation of Soul and Body, and of the Mate-rial to the Spiritual Realm. "11.—Correspondence of the Brain and the Mind. "12.—The Heart and Lungs, and the Mind. "13.—Correspondence of the Stomach and the Mind. "14.—The Refex Influence of the Stomach upon the Mind. "15.—Excretions of the Body and the Mind, and their

15.-Excretions of the Body and the Mind, and their

15.—Exercitons of the Body and the Mind, and their Relation.
16.—The Skin; its Connection with the Internal Organs, and Corresnondence with the Mind.
17.—The Nensos; their Correspondence, and Independent of Spiritual Action.
18.—Mental Metamorphosis; or how to Induce upon ourselves any destrable Mental State.
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vet it explains the producing causes of theft, murder, suicide, fauticide, infaulticide and the officer nameless evils which affict society and alarm all the friends of humanity. It is, therefore, a good book for everybody. It will have a very extensive solo

salle. Retail price \$1,60; postage 16 cts. Address the pablishers, WILLIAM WIITE & CO., 158 Washington street. Boston, and their iseneral Agends, THE AMERICAN NEWS COM-PANY, 119 Nassau street, New York.

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Ellis opened successfully her evidences of made by Agnes Davis, Mattle Thwing, Mrs. M. J. Stuart, H. B. Storer, Judge Ladd, Mr. Giles, G.A. Bacon, Warren Chase and others, with excellent congregational singing from the audience. Mrs. E. A. Blair gave from the stand, in a completely blindfold condition, some beautiful specimens of drawing the flowers, buds, &c., which are so rapid-ly and so perfectly drawn through her hand while her eyes are thus entirely shut from the light. It was wonderful, and a complete test to the skeptic. The following beautiful poem was read by Mattie Thwing, as written by her hand:

#### DEATH.

Death, in the olden time, was a phantom grim and gray, Who reaped with his silent sickle all gladness from life's way. Terror came crouching before him, and Grief ront her mantle in twain: Tears flooded the trace of his footsteps, and Hope plead for

pity in vain. He laid his cold hand on the aged, who shuddered and shrank

the faid his containing a from his grasp, from his grasp, Then murmured mysterious warnings to youth, and expired

with a gasp. He entered the charmed home circle, where Love chanted

and broke the fond heart of the mother in anatching her

babe from her breast. He came in the brightness of morning, and gloom followed close on his oath.

As he shock the cool courage of manhood, and trampled the weak in his wrath.

He came in the radiant noon-time, and clouds settled dark o'er the land

He haunted the quiet of even, and frighted the anxious

home-band. Sie robbed the frail wife of her husband, and left her to

struggle alone, And mocked the deep grief of the orphans who walled in a low, mournful to

future's hour.

But Time, with his fetterless fingers, has worked with the weapons of change, Enlarged the conception of mortals, and given thought mys-

tical range.

On the ladder that Jacob saw reaching from earthly sod up to the skies, To-day descend beings of beauty, blest bringers of precepts

most wise. They tell us that Death, the grim phantom, has changed to

an angel of light : That he doeth the will of the Father, whose spirit is law, love

and light;

And the past's gloomy ralley of shadows has changed to the portal of life. That leads us to spheres everlasting, where Love conquers

Hate in its site of pheres eventshing, where Love conquers Hate in its strife. To those who will hear the glad tidings come messengers essents and true. With words of kind cheer and affection, and hope-buds all

garlanded new. We learn that our souls are immortal, and sink the truth

deep in our hearts. It changes the current of action, and happier feeling imparts.

d grow weary of waiting to cross the bright river of

Death comes as a welcoming angel-no longer the cold and strange-

eyes grown dim. He steadies the hand that irembles, out-reaching in faith to

him.\_\_\_\_\_\_He side of the mother who prayerfully yields her first-born To be wreathed with the buds of his garland, remote from

to be wreating which the same of the second states and love she knows that her babe may yet nestle with safety and love

in her arms;

.

ADRIAN, MIOH.—Regular Bunday meetings at 10% A. M. and § P. M., in City Hall, Main street: Children's Progressive Syceum meets at same place at 12 M. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary. APPLETON, Wis.-Children's Lyceum meets at 3 F. M. every Junday.

ASTORIA, CLATSOP Co., OR.—The Society of Friends of Pro-ress have just completed a new hali, and invite speakers raveling their way to give them a call. They will be kindly eccived.

cccived. Ανουνεκ, O. -- Children's Progressive Lyceum meets at Morley's Hall every Sunday at 11 A. M. J. N. Morley, Con-Juator; Mrs. T. A. map, Guardian, Mrs. E. P. Coleman, Assistant Guardian; Harriet Dayton, Secretary.

Assistant Guardian; instruct Dayton, Secretary. Boston, Mass. -Mercantile Hall. -The First Spiritualist As-sociation meet in this hall, 32 Summer street M. T. Dole, President; Samuel II. Jones, Nice President; Wm. A. Dunck-lee, Treasurer. The Children's Progressive Lyccum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed for the present to Charles W. Hunt, Secretary, 51 Pleasant street.

Charles W. Hunt, Secretary, 51 Pleasant street, BROOKLYN, N.Y.-- Sacyer's Hall.-The Spiritualists hold meetings in Sawyer's Hail, corner Fulton Avenue and Jay street, every Sunday, at 3j and 7j r. M. Uhildren's Progress-ive Lyceum meets at 109 A. M. G. Klpp, Conductor; Mrs. R. A. Bradford, Buardian of Groups. *Cumberland-street Lecture Room.*-The First Spiritualist Society hold meetings every Sunday at the Cumberlant-street Lecture Room, near De Kalb avenue. Circle and conference at 10j o'clock A. M.; lectures at 3 and 74 r. M.

BALTYO CIOCK A. M. : Icctures at 5 and 19 P. M. BALTIMORE, MD. -- Saraloga Holl. -- The "First Spiritualist Congregation of Baltimore" hold meetings on Sunday and Wedneaday evenings at Saratoga Hall, southeast corner Cal-vert and Saratoga streets. Mirs. F. U. Hyer speaks till fur-ther notice. Children's Progressive Lyceum meets every Sunday at Da. M.

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

BRIDGRPORT, CONN.-Children's Progressive Lyceum meets Bridgepour, Conn.-Children's Progressive Lyceum meets Svery Sunday at 164 A. X., at Lafayette Hall. Travis Swan, Conductor: Mrs. J. Wilson, Guardian.

Conductor; Mis. J. Wilson, Guardian, Buyrato, N. Y. - The First Spiritualist Society hold meet-ings in Kremin Hall, West Eagle street, every Sunday at 10% A m and 7% F. M. Children's Lyceum meets at 22 p. M. II. D. Fitzgerald, Conductor; Mirs. Mary Lane, Guardian.

BELVIDERS, LL.—The Spiritual Society bane, during and BELVIDERS, LL.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month, forenoon and even-ing, at 104 and 74 o'clock. Children's Progressive Lyccum meets at 2 o'clock. W. F. Jamieson, Conductor; S. C. Hay-wood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian, Barry Consur, Montheaster, act bold by The statement wood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian, BATTLE CREEX, MICH.—Meetings are held in Wakeleo's Hall every Sunday morning and evening. Lyceum between services. Jeremiah Brown, Secretary.
 CHARLESTOWN, MASS.—Central Hall.—The First Spiritual-ist Association hold regular meetings at Central Hall, No. 25 Eim street, every Sunday, at 2M and TM P.M. Dr. A. H. Bichardson, Corresponding Secretary.
 Wahington Hall.—The Children's Progressive Lyceum No. 1 have taken a recess till the first Sunday in September, when its sessions will jbe resumed. G. W. Bragdon, Conductor; Lizzle Saul, Guardian; N. G. Warren, Musical Director.
 CHELSEA. MASS.—Premont Hall.—The Children's Progressive Progres

LIZZIE Saul, Guarnian; N. G. Warren, Sunical Director. CHELSAK, MASS. - <u>Freemont Hall.</u> - The Children's Progress-ive Lyceum meets every Sunday at Fremont Hall, at l'4 A. M. Conductor, John H. Crandon: Asst. Conductor, F. U. Davis; Guardian of Groups. Mrs. E. S. Dodge. Asst. Guardian, Mrs. J. A. Salisbury; Necreiary, Mrs. S E. Davis. Free Chapel. - The Biole Christian Npiritualists hold meet-ings every Sunday in their Free Chapel on Park street, near Congress Avenue, commencing at S and 7 P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. D.J. Rick-er, Sun'.

CAMBRIDGEPORT, MASS .- The Children's Progressive Ly.

CAMBRIDGEPORT, MASS.—The Children's Progressive Ly-ceum meets every Sunday morning at 10<sup>3</sup> A. M., in Williams Hall, M. Barri, Conductor; John J. Wentwerth, Assistant Conductor; Mrs. H. Newman Guardian; Mrs. Dolbeare, As-istant Guardian. Meetings at 3 and 7 o'clock. CHICAGO, ILL.—The Spiritualists hold meetings every Sun-day in Crosby's Music Hall, at 10M A. M. and 74 P. M. Chil-dren's Progressive Lyceaum meets in the same hall immedi-ately after the morning lecture. Dr. S. J. Avery, Conductor, CLAVELAND, G.—The First Society of Spiritualists and Lib-eralists hold regular meetings every Sunday at Lyceum Hall, 190 Superior street, opposite the roat Office, morning and evening, at the usual hours. Children's Lyceum St. J. Officers of the Society : D. U. Prait, President; George Hose, Vice President; Dr. M. C. Parker, Treasurer. Officers of Ly-ceum: Lewis King, Conductor; Mrs. D. A. Eddy, Guardian; George Hoimes, Musical Director; D. A. Eddy, Guardian; Curba, O.—Progressive Association hold meetings every Curba, O.—Progressive Association hold meetings events

CLIDE, O.-Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lyceum meets in Kilne's New Hall at 11 A. M. S. M. Terry, Conductor; J. Dewey, Guardian.

and appreciative audience, to which I heartily respond amen. Fraternally yours, Byron, N. Y., July 26, 1869. J. W. SEAVER. W. Flekering, Secretary.

KOGHESTEL, N. Y. — Religious Society of Progressive Spirit-ualists meet in Solitzer's Hall Nunday and Thursday evenings. W. W. Parsells, President, Childron's Progressive Lyceum meets every Sunday, at 24 p. M. Mrs. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor.

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

RIGHMOND, IND.—The Friends of Progress hold meetings ev-ery Sunday morning in Henry Hall, at 104 A. M. Children's Progressive Lyceum meets in the same hall at 2 p. M.

SALEM, MASS.—The Lyceum Association have lectures ev-ery Sunday at 3 and 75 r M, at Hubon Hall Progressive Ly-ceum meres at 127 Wm. Harmon, Conductor: Mrs. Wm. Harmon, Guardian; Wm. O. Perkins, Secretary.

STAFFORD, CONN.-Speakers engaged :-- C. Fannle Allyn, Aug. 8; Agnes M. Davis during September; D. W. Hull dur-ing November.

STONEHAM, MASS.—The Spiritualist Association hold meet ings at liarmony Hall two Sundays in each month, at 24 and 7 P. M. Afternoon lectures, free. Evenings, 10 cents. The Children's Progressive Lyceum meets every Sunday at 104 A. M. E. T. Whittler, Conductor; Ida Herson, Guardian.

A. M. E. T. Whittler, Conductor; Ida Herson, Guardian. Sr. Louis, Mo.—The "Society of Spiritualists and Pro-gressive Lyceum" of St. Louis hold three sessions each Sun day, in Philharmonic Hail, corner of Washington avenue and Fourth streft. Lectures at 11 A. M. and B. M.; Lyceum 93 A. M. Charles A. Fenn, Freeident; Mary A. Fairchild, Vice-President: W.N. Fox, Secretary; W. H. Rudolph, Treasurer; Thomas Allen, Librarian: Miss Mary J. Farnham, Assistant Libratian; Myron Coloney, Conductor of Lyceum; Miss Sarah. E. Cook, Guardian of Groups; Mrs. J. A. Coloney, Musical Director. Musical Director.

SAN FRANCISCO, CAL.—Meetings are held every Sunday verning in Mechanic's Institute Hall, Post street. Mrs. Laura Smith (late Cuppy), speaker.

Smith (late Cuppy), speaker. SACRAMENTO, CAL. – Meetings are held in Turn Verein Hall, on K street, every Sunday at 11 A. M. and 7 P. M. E. F. Wood-ward, Cor. Sec. Children's Progressive Lyceum meets at 2 P. M. J. H. Lewis Conductor: Miss G. A. Brewster, Guardian. Speaker engaged: – Miss Eliza Howe Fuller.

Springeright, Sp

ductor: Miss Lizzie Porter, Guardian. STOAMORR, LLL.—The Children's Progressive Lyceum meets every Suuday afternoon at 2 o'clock, in Wilkin's New Hall. Harvey A. Jones, Conductor: Mrs. Horatio James, Guardian. The Free Conference meets at the same place on Sunday at 3 o'clock; session one hour; essays and speeches limited to ten minutes each. Chauncey Ellwood, Eq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Recording Secy... TROT. N.Y.—Progressive Moirtualiats hold meetings in Here. TROT, N.Y. -- Progressive Spiritualists hold meetings in Har nony if all, corner of Third and Riverstreets, at 10 4. N. and 13 P. M. Children's Lyceum at 23 P. M. Benj. Starbuck, il P. M. C.

TOLEDO, O.-Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 14 r.m. All are invited free. Children's Progressive Lyccum in same place every Sunday at 10 A.M. C.B. Eells, Conductor; Miss Ella Knight, Guardlar

Guardian. TERRE HAUTE, IND.—The Spiritual Society hold meetings every Sunday at Pence's Hall, at 11 A. M. and 8 P. M. Lyceum meets at 2%. T. A. Madison, Conductor; Mrs. Dolla R. Gould, Guardian; James Hook, Secretary of Spiritual and Lyceum

Winnah, Saides Room, Sciving of Spinnar and Ayeam Societies. VINELAND, N. J.—Friends of Progress meetings are held in Plum-street Hall every Sunday at 104 A. M., and evening President, C. B. Campbell: Vice Presidents, H. H. Ladd, Mrs. Ladd; Trasaurer. S. G. Sylvester; Corresponding Secre-taries, Mirs. Portia Gage, Mirs. Sarah Coonley. Children's Lyccum meets at 123 P. M. Dr. David Allen, Conductor: Mrs. Julia Brigham, Guardian; Miss Ells Beach, Musical Di-rector; D. F. Tanner, Librarian. Speakers desiring to ad-dress said Society should write to the Corresponding Secre-taries.

WILLAMSBURG, N. Y.-The First Spiritualist Association hold incetings and provide first-class speakers every Thursday evening, at Masonic Buildings, 7th street, corner of Grand. Tickets of admission, 10 cents: to be obtained of the commit-tee, or of II. Witt, Beeretary, 92 Fourth street.

12. Coron II. Witt, Secretary, 92 Fourth street. WASHINGTON, D. 7.—The First Society of Progressive Splritualists meets every Sunday, in Harmonial Hall, Penn sylvania Avenue, between 10th and 11th streets. Lectures at 11 A. M. and 75 F. M. Children's Progressive Lyceum every Sunday, at 129 o'clock. George B. Davis, Conductor: Mrs. M. Hosmer, Guardian of Groups. John Mayhew, President. Wonowster, unartuan of Groups. John Maynew, Freident. Wonowster, Mass.-Meetings are held in Hortionitural Hall, every Nunday, at 2% and 7 P. M. E. D. Weatherbee, President; Mrs. E. P. Spring, Corresponding Secretary. VATES Cirr, ILL.-The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 2% P. M.

1.

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few and far between, by a lecture from Mrs. F. low, mournful tone. He came as a *fearful destroyer*, and scourged the whole land with his power. Till anxiety tortured the present and fear gloomed the dread O. Hyzer. Some years ago, previous to her settlement in Baltimore, this lady was our regular speaker during six or eight months in the