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# Spiritual Phenomena.

### ACCREDITED MANIFESTATIONS.

THE RADIANT BOY. AN APPARITION SEEN BY THE LATE MARQUIS OF LONDONDERRY.

It is now nearly forty years since the late Lord Londonderry was, for the first time, on a visit to a gentleman in the north of Ireland. The mansion was such an one as spectres are fabled to inhabit. The apartment, also, which was appropriated to Lord Londonderry, was calculated to foster such a tone of feeling, from its antique decorations; from the dark and richly-carved panels of its wainscot; from its yawning width and height of chimney, looking like the open entrance to a tomb, of which the surrounding ornaments appeared to form the sculpture and entablature; from the portraits of grim men, and severe eyed women, arrayed in orderly procession along the walls, and scowling a contemptuous enmity against the degenerate invader of their gloomy bowers, and venerable halls; and from the vast, dusky, ponderous, and complicated draperies that concealed the windows and hung with the gloomy grandeur of funeral trappings about the hearselike piece of furniture that was destined for his

Lord Londonderry examined his chamber; he made himself acquainted with the forms and faces of the ancient possessors of the mansion, as they sat upright in their ebony frames to receive his salutations; and then, after dismissing his valet, he retired to bed. His candles had not long been extinguished when he perceived a light gleaming on the draperies of the lofty canopy over his head. Conscious that there was no fire in the grate-that the curtains were closed-that the chamber had been in perfect darkness but a few minutes before, he supposed that some intruder must have accidentally entered his apartment; and, turning hastily round to the side from which the light proceeded, saw, to his infinite astonishment, not the form of any human visitor, but the figure of a fair boy, who seemed to be garmented in rays of mild and tempered glory, which beamed palely from his slender form, like the faint light of the declining moon, and rendered the objects which were nearest to him dimiy and indistinctly visible. The spirit stood at some short distance from the side of the bed. Certain that his own faculties were not deceiving him, but suspecting he might be imposed on by the ingenuity of some of the numerous guests who were then visiting in the same house, Lord Londonderry proceeded toward the figure; it retreated before him; as he slowly advanced, the form, with equal paces, slowly retired; it entered the gloomy arch of the capacious chimney, and then sank into the earth. Lord Londonderry returned to his bed, but not to rest; his mind was harassed by the consideration of the extraordinary event which had occurred to him. Was it real? Was it the work of imagination? Was it the result of imposture? It was all incomprehensible.

appearance till he should have well observed the manners and countenances of the family; he was conscious that, if any deception had been practiced, its authors would be too delighted with their success to conceal the vanity of their triumph. When the guests assembled at the breakfast table, the eye of Lord Londonderry searched in vain for those latent smiles—those conscious looks-that silent communication between the parties, by which the authors and abettors of such domestic conspiracies are generally betrayed. Everything, apparently, proceeded in its ordinary course. The conversation flowed rapidly along from the subjects afforded at the moment, without any of the constraint which marks a party intent upon some secret and more interesting argument, and endeavoring to afford an opportunity for its introduction. At last the hero of the tale found himself compelled to mention the occurrence of the night. It was most extraordinary; he feared that he should not be credited; and then, after all due preparation, the story was related. Those among his auditors who, like himself, were strangers and visitors in the house, were certain that some delusion must have been practiced; the family alone seemed perfectly com-

posed and calm. At last, the gentleman whom Lord Londonderry was visiting interrupted their various surmises on the subject, by saying: "The circumstance which you have just recounted must naturally appear very extraordinary to those who have not long been inmates of my dwelling, and not conversant with the legends of my family; and to those who are, the event which has hannened will only serve as the corroboration of an old tradition that has long been related of the apartment in which you slept. You have seen the Radiant Boy; be content-it is an omen of prosperous fortunes. I would rather that this subject should

no more be mentioned.' And here the affair ended.

## THE FAMILY PORTRAITS.

went to visit his friend Mr. Murray, at his country-seat, in the north of England. As this country-seat was the scene of a very singular adventure, it may be proper to mention its antiquity and solemnity, which were fitted to keep in countenance the most sombre events. The following circumstances were well known in the family, and were related by one of its members to the deceased Lady Blessington:

Unon arriving at the house of his friend, Colonel Dunn found there many guests, who had already got possession of almost all the apartments. The chilliness of an October evening, and the somewhat mournful aspect of nature in that season, collected them at an early hour round the blazing hearth, where they thought no better | night. Mr. Murray seemed surprised, and aux-

amusement could be found than the ancient and well-approved one of story telling, for which all mankind seem to have a relish. We do not mean the practice of circulating abominable slanders against one's friends; but the harmless, drowsy, and good-natured recreation of retailing wonderful narratives in which, if any ill is spoken, it is generally against such as are well able to bear it -namely, the enemy of mankind, and persons

who, having committed atroclous crimes, are sup- | the wind, is always a melancholy sound, and posed after death to haunt the same spots to which their deeds have attached dismal recollections.

While these tales went round, the evening darkened apace, and the windows ceased any longer to contrast the small glimberings of eternal twilight with the bright blaze of the earth. The ustling of withered leaves, casually stirred by

on this occasion lent its aid to the superstitious impressions which were gaining force by each successive recital of prodigies. One member of the family began to relate a certain tradition; but he was suddenly stopped by their host, who exhibited signs of displeasure and whispered some-

thing to him, at the same time turning his eyes upon Colonel Dunn. The story was accordingly

THE VISION OF THE RADIANT BOY.

broken off, and the company went to supper with their hair standing on end. But so transitory are human impressions that in a few minutes they had recovered their gaiety, except the Colonel, who was unable to comprehend why any tradition should be concealed from him in particular. When they separated to go to sleep, he was led by Mr. Murray, as the reader will probably anticipate, to a chamber at a great distance from the other bed-rooms, and which bore evident marks of having been newly opened after remaining long unoccupied. In order to dissipate the confined air of the place, a large wooden fire was lighted, and the gloomy bed-curtains were tucked stiffly up in festoons. We have not heard whether there was tapestry in the room or not; but one thing is certain, that the room looked as dreary as any tapestry could have made it, even had it been worked on purpose by Mrs. Ann Radeliffe herself. Mr. Murray made apologies to Colonel Dunn for putting him into an apartment which was somewhat uncomfortable, and which was now opened only because the rest were already filled. With these excuses, and other suitable compliments, he bade his guest good night, and went away with a good deal of seriousness in his countenance, leaving the door aiar behind him.

Colonel Dunn, observing that the apartment was large and cold, and that but a small part of the room was covered with carpet, endeavored to shut the door, but found he could only close it half way. Some obstacle in the hinges, or the weight of the door pressing on the floor, opposed his efforts. Nevertheless, being seized with some absurd fancies, he took the candle and looked out; when he saw nothing except the long passage and the vacant apartment beyond. He went to bed, leaving the remains of the fire still flickering upon the broad hearth, and gleaming now and then upon the door as it stood half open. After the Colonel had lain for a long time ruminating, half asleep, and when the asles were now nearly extinguished, he saw the figure of a woman glide in. No noise accompanied her step. She advanced to the fire-place, and stood between him and the light, with her back toward him, so that he could not see her features. Upon observing her dress, he found that it exactly corresponded in appearance with the ancient silk robes represented in the pictures of English ladies of rank, printed three centuries ago. This circumstance filled him with a degree of terror which he had never experienced before. The stately garniture of times long past had a frightful meaning, when appearing, as it now did, not upon canvas, but upon a moving shape at midnight. Still endeavoring to shake off those impressions which benumbed him, he raised himself upon his arm and faintly asked, "Who is there?" The phantom turned round, approached the bed, and fixed her eyes upon him, so that he now beheld a countenance where some of the worst passions of the living were blended with the cadaverous appear-In the autumn of the year 1847, Colonel Dunn | ance of the dead. In the midst of traits which indicated noble birth and station, was seen a look of cruelty and perfidy, accompanied with a certain smile which betrayed even baser feelings. The approach of such a face near his own was more than Colonel Dunn could support, and when he rose next morning from a feverish and troubled sleep, he could not recollect how or when the accursed spectre had departed.

> When summoned to breakfast, he was asked how he had spent the night, and he endeavored to conceal his agitation by a general answer, but took the first opportunity to inform his friend, Mr. Murray, that, having recollected a certain piece of business that awaited him in London, he found it impossible to protract his visit a single

iously sought to discover whether anything occurred to render him displeased with his reception; but finding that his guest was imponotrable, and that his remonstrances against his departure were in vain, he insisted upon showing Colonel Dunn the beauties of his country residence, after which he would rejuctantly hid him farewell.

In walking round the mansion, Colonel Dunn was shown the outside of the tower where he had slept, and vowed, mentally, never to enter it again. He was next led to a gallery of pictures, where Mr. Murray took much delight in displaying to him a complete series of family portraits, reaching back to a very remote era. Among the oldest there was one of a lady. Colonel Dump had no sooner got a glimpse of it than he cried out, "May I never leave this spot if that is not she!"

Mr. Murray asked what he meant. "The detestable phantom that started me out of

my senses last night!" and he related every particular that had occurred. Mr. Murray, overwhelmed with astonishment.

confessed that to the room where his guest had slent there was attached a certain tradition, pointing it out as having been, at a remote period, the scene of incest and murder. It had long obtained the repute of being haunted by the spirit of the lady whose picture was before him; but there were some circumstances in her history so atroclous that her name was soldom mentioned in his family, and his ancestors had always endeavored as much as possible to draw a veil over her memo-

## THE BEGGAR WOMAN OF LOCARNO.

At the foot of the Alps, near Locarno, was an old castle belonging to the Marquis of Como. the ruins of which are still visible to the traveler as he comes from St. Gothard-a castle with lofty and roomy apartments, high towers and narrow windows. In one of these rooms an old sick woman was deposited upon some straw which had been shaken down for her by the housekeeper of the Marquis, who had found her begging before the gate. The Marquis, who was accustomed to go into this room on his return from hunting, to lay aside his gun, ordered the poor wretch to get up immediately out of her corner, and be gone.

The creature arose, but, slipping with her crutch npon the smooth floor, she fell and injured her back so much that it was with great difficulty she got up; and, moving across the room as she had been desired, groaning and crying sadly, sank down behind the chimney. After a while she rose again, dragged herself painfully out of the castle, and died neglected in the adjacent village. Several years afterwards, when the circumstances of the Marquis had, been much reduced by war and the failure of his crops, a Florentine gentleman visited the castle, with the intention of purchasing it in consequence of the beauty of the situation. The Marquis, who was very anxious to have the bargain concluded, gave his wife directions to lodge the stranger in the same upper room in which the old woman had been, it having in the meantime, been very handsomely fitted up; but, to their consternation, in the middle of the night, the stranger entered their own room, pale and agitated, protesting loudly that the chamber was haunted by some invisible being for he had heard something rise in the corner, as if it had been lying among straw, move over the chamber with slow and tottering steps, and sink down, groaning and crying, near the chimney. The Marquis, terrified, though he scarcely knew

why, endeavored to put a fair face upon the matter, and to laugh off the fears of his visitor, telling him he would rise himself, and spend the rest of the night with him in his room; but the stranger begged that he would rather allow him to occupy

a couch in the adjoining room; and as soon as morning broke, he saddled his horse, took his leave, and departed. This occurrence, which occasioned much notice, made so unpleasant an impression upon intending purchasers, that not another inquiry was made; and at last, even the servants in the house becoming possessed with the notion that there was something dreadful in the affair, the Marquis, with the view of setting the report to rest, determined to investigate the matter himself next night. Accordingly, in the twilight, he caused his bed to be brought into the apartment, and waited, without sleeping, the approach of midnight. But what was his consternation, when, on the stroke of midnight, he actually heard some inconceivable noise in the apartment, as if some person had risen up from among straw, which rustled beneath them, walked slowly over the floor, and sank, sighing and groaning, behind

When he came down the next morning, the Marchioness asked him how the investigation had gone on; and he, after gazing about him with wondering glances, and bolting the door, told her that the story of the chamber's being haunted was frue. She was terrified out of her senses; but begged him, before making any public disclosure, once more to make the experiment coolly in her company. Accompanied by a trusty servant, they accordingly repeated their visit next night, and again heard, as the Marquis had done before, the same ghostly and inconceivable noise; and nothing but the anxious wish to get rid of the castle, cost what it would, enabled them to suppress their terrors in presence of the servant, and to ascribe the sound to some accidental cause.

On the evening of the third day, when both, determined to probe the matter to the bottom, were ascending with beating hearts the stairs leading to the stranger's apartment, it chanced that the house dog, who had been let loose from the chain, was lying directly before the door of the room; and, willing perhaps to have the company of any other living thing in the mysterious apartment. they took the dog into the room along with them-The husband and wife seated themselves on the couch-the Maronis with his sword and pistols beside him; and while they endeavored, the best way they could, to amuse themselves with conversation, the dog, cowering down at their feetfell asleep. Again, with the stroke of midnight, the noise was renewed; something, though what they could not discover, raised itself, as if with crutches, in the corner; the straw rustled as before. At the sound of the first footfall, the dog awoke, roused itself, pricked up its ears, and growling and barking, as if some person was advancing toward him, retreated in the direction of the chimney. At this sight, the Marchioness rushed out of the room, her halr standing on end: and while the Marquis seized his sword, exclaimed, "Who is there?" and receiving no abswer, thrust like a madman in all directions, she hastily packed up a few articles of dress, and made the best of her way toward the town. Scarcely, however, had she proceeded a few steps, when she discovered that the castle was on fire. The Marquis had, in his distraction, overturned the tapers, and the room was instantly in flames. Every effort was made to save the unhappy nobleman, but in vain; he perished in the utmost tortures; and his bones, as the traveler may be aware, still lie where they were collected by the neighboring peasants-in the corner of the apartment from which he had expelled the beggar woman of Locarno.

## A LADY'S DREAM.

A Mr. Williamson, of Harley street, London, a gentleman of fortune, was awakened by his many spirits there during that time; that I must

wife one night, who said she had had a most unpleasant dream. She thought that a friend of theirs, who was in the East India Company's land service, had been killed in a duel; she likewise described the situation of the place where the duel was fought, and where the dead body had been laid, which was in a shed near the place where he fell. The husband, who did not place much credit in dreams, endeavored to pacify her, representing to her the absurdity of those disturbed imaginations in sleep, and told her he hoped the next accounts from India would announce the health of their friend. A few months after, however, he received the melancholy news from that country that his wife's dream was but too true. A gentleman who came from India informed him that the captain had fought a duel, and was unhappily killed upon the spot; and, as a token of his regard, had bequenthed him the sum of five hundred pounds. What renders this dream remarkable is that the body of the gentleman who fell was carried to a shed near the spot, as the lady had described in her dream; which particular circumstance; was related by the gentleman who brought the

WONDERFUL TEST OF SPIRIT-POWER. EDITORS BANNER OF LIGHT-I, write this in accordance with the request of our spirit-friends, given through three different mediums, and also for the consolation and enlightenment of all who are engaged in the spread of the sublime science, the unfoldment of the inner life; and further, that skeptical minds, (and there are plenty of them even in the so-called Christian churches,) may have some evidence that will prove, beyond even the possibility of a doubt, the true condition of the spirit in the higher life; showing, further, that the teachings of the ministry, and the views given from the pulpit, of the crossing of the mystical river, "Death," have nearly all been false, at least so far as pertains to suffering, or unalloyed bliss, and the unconsciousness of our friends who have passed on in regard to events transpiring here on earth; fully disproving that oft quoted passage from an ancient writer, "That the dead know not anything." But I am trespassing on your columns, and now for the phenomena, which must be prefaced by a few explanatory remarks, which to some readers of the Banner may seem egotistical. But let me say to such, "Hear me

for my cause, and be silent that ye may hear." From the inception of the Rachaster rannings, until the present time, I have read carefully and analytically everything connected with the spiritual phenomena, ever wondering why the scientifle world could give no solution.

About eighteen months ago, from strange occurrences in my own family, I was led to investigate Spiritualism, which had previously seemed to my mind a species of perfected "jugglery." However, after forming a small circle, with the honest, candid intention of giving the subject a thorough investigation, so far as my limited capacity would admit of, I was greatly surprised to find developed in my own family circle an impersonating trance medium, who in giving tests from friends in the higher life completely convinced others, as well as myself, of the sublime fact that our spirit-friends could and did come in many ways, manifesting themselves to us, and when conditions were favorable, could talk with and advise us in many things, thereby establishing in the minds of earnest, candid seekers after truth, faith to believe that our friends wished to return, and had power sufficient to do

so. And of that power I wish now to speak, In October, 1868, while sitting at the circletable, the medium having determined in his own mind he would not be controlled, the invisible intelligence took possession of his arm, and rendered it to him completely useless for the space of thirty hours, telling me at the same time it was a punishment to the medium for not keening quiet, and that feeling would return at a certain hour, all of which was verified to the letter. Wondrous as such a circumstance may seem, and really is, it had well nigh passed from remembrance, as event after event, and test after test, came crowding in quick succession for several months. But what shall I say? that truth is stranger than fiction? Ay, verily; for one of these centuries that shall be an acknowledged axiomatic fact.

Again, on the 11th of May, said medium having been entranced for several hours, during which time he impersonated many things while lying in a horizontal position, eyes open, but impervious to the glare of the noonday sun, after remaining in that condition from ten o'clock in the morning until four in the afternoon, the influence having entirely disappeared, he attempted to arise and walk, but found to his amazement he had been deprived of the use of his right leg, every vestige of feeling and the use of the muscles being entirely suspended. I was greatly bewildered, inasmuch as it was a busy time for farmers, and I depended on him as a farm hand, but resolved to have a scance that evening and get some information of so strange a proceeding.

After the scance was formed, the controlling intelligence, (which was my husband in the form,) said, " he supposed the first thing I wished to know was how long the medium would remain in that condition." I replied, I was indeed very much interested in knowing. Said he, "you must be patient; it will be some time before he is released." "We are," he continued, "giving this as a test to the world. I have intelligences from higher circles assisting in performing this (to you) strange phenomenon. We wish to convince you of our power, and give our friends some knowledge of the laws governing spirit-life, so you may not be as ignorant of them as we were."

The intelligence further said, that during the continuance of this phenomenon, which would last seven days, the spirit-influence in my house would be very strong, because there would bo send for some friends living in Chester, a distance of twelve miles-Mr. Beare and familya man of unimpeachable character and sterling integrity and a devoted Spiritualist, whose son comes and manifests almost daily, (Le being a medium hunself, and also assisted in the performance.) He further told me, "the medium would have to go to Mr. Beare's, as he intended to take the influence of at his house, and he wanted as many to see him as possible."

I will not forget to mention that the medium was entranced when released. On consciousness returning he discovered feeling in his log, and commenced walking briskly without crutches, and, as it still further to impress the medium and those present of the power they possessed, they brought him down to the floor twice or three times very suddenly, since which time he has been walking, leaping, and should have been praising that Infinite Presence whose fixed and immutable laws govern throughout the material and spiritual universe, permeating inanimate as well as animate Nature.

I have written this imperfect sketch not so much for those abroad, as for those who reside in this and adjoining counties, who have known Mr. Beare and family and my departed husband for thirty years.

The light is spreading in Southern Illinois; cir-

cles are being formed in different localities. Let us ever live in accordance with the highest light God has given us, and he will give us more. MARGARET GLOVE.

Shiloh Hill, Ill., 1869.

### J. V. MANSFIELD-SEALED LETTERS. "B. CAL"-S. CHAMBERLIS.

EDITORS BANNER OF LIGHT-On the 28th of June, 1869, at San Francisco, Cal., Mrs. McG. mailed a letter to Mr. J. V. Mansfield. It was addressed to a spirit, who, while inhabiting the body, was a friend of the writer. Among a number of answers, correctly given and directly responsive to the questions propounded, was the following and the reply: "Will my husband do well in White Pine?" Ass .- "As to the future of the Judge's doings at W. P. I could not predict with much certainty. Those matters I seldom ever advise about." The intelligence, or Mr. M., here: dropped the subject in hand, and commenced on another, contained in the letter, but did not proceed far, but suddenly returned to the first subject, and wrote, "By the by, here comes the Judge's mother, Louisa McG-"-

The point I wish to get at is this: In the Hanner of Light of May 29th, 1869, " B. C. T." says, " It is not Mr. Mansfield that answers the sealed letters; it is the spirit addressed." S. Chamberlin, in the Banner of the 10th inst., says, "This is the very point in controversy," evidently doubting." B. C. T.'s" position.

Now, as to the facts:

1st. I am almost universally known and addressed by the title of "Judge;" but all that was said in the letter addressed to the spirit, in reference to me, was as above quoted.

2d. Neither did Mrs. McG, allude in any way whatever to my mother, in her letter.

3d. The letter came back to Mrs. McG. with its seal unbroken; and even had Mr. M. either read the letter by the aid of clairvoyance, or broken the seal and read the contents, he would have found no clue to guess my mother's name, or the title by which I am known.

It is proper to remark here, that my mother died in this State in 1853 -- that Mr. Mansfield knows no more of my family than S. Chamberlin, or "B. C. T."

It will not do to say that Mr. Mansfield, when he, as the amanuensis, wrote the communication. was en rammer with Mrs. McO., because, if that were so, it would not help either Mr. Chamberlin or his theory, for my wife informs me that she has no recollection of having thought of my mother at all, between the date of her writing and the 8th of July, when Mansfield wrote the communication; nor indeed had she thought of

If therefore, my mother was not in the mind of Mrs. McG. when the communication was written, the *on rapport* theory of Mr. C. is at fault, and psychometry will not help him; and as no intimation was contained in the original letter of

Mrs. McG. to the spirit, either as to my mother or her name, clairvoyance will give him no assistance out of the difficulty.

I therefore conclude that "B. C. T." is correct when he says "it is the spirit addressed" who answers "scaled letters." It certainly requires a present amount of coralities to behine the dair. greater amount of credulity to believe the clair-voyant or psychometric theory, than the simple one of spirit control. Why strain at the gnat of direct communion of spirits with their mundane friends, but gulp down without any retchings the camels of clairy oyance, psychometry, magnetism,

Mr. Mansfield has proven himself, beyond all cavil, to be not only a medium for the trans-mission of glad tidings from the Summer-Land those yet hedged about with the clog of mor tallty, but a gentleman of truth and integrity; and one the longer lie is known the better he is long may be live to bless the world, and the

Inhabitants thereof.
Yours for truth and right philosophy.

San Francisco, Cal., July 19th, 1869.

## "The Tale of a Physician."

By A. J. Davis, Published by William White & Co., 158 Washington street, Boston

The principles so well eliminated in this book have been so thoroughly agitated among all classes for several years, that very few, if any, married women are uncognizant of many of the truths contained in it. But it is quite as necessary that not only married women, but married men also, become aware of these great facts, and govern themselves accordingly. All who intend to become parents should study to understand those wonderful laws which control the well-being of our offspring, even though unconsciously

We all desire to see the world grow better, and in order to accomplish this we must have better material for our men and women. Children con-ceived in lust, nurtured during their pre-natality in strife and discord between the parents, or in fears and terrors upon the part of the mother, can never become Jesus Christs to their race, no belp to fit the world to evolve, at some future period, another like him, or may hap superior, as

period, another like him, or may map superior, as ought to be possible to our growing future.

The plot of the story is effectively arranged, and being taken from actual life, cannot be exceeded by any dreamt-of romance, for the chief charm of romance consists in its fidelity to the principles of Nature. All else seems overstrained and falls short of the effect intended by the author. We need never call upon the imagination to supply us with the play, when the every-day lives of those all about us contain so much more

than all the books ever written can half express. Society, as at present constituted, receives its well-merited rebuke in the recital of the blossoming of crime in the person of Sophia Marigny, the unsophisticated helpess, the thrice unhappy wife, and the matchless tourtesan of New York City—hating man for his treachery, and luring him out to rain in resystems. If only the lesson to be to ruin, in repayment. If only the lesson to be learned from this might be appropriated by those to whom it belongs!

Mr. Davis has chosen a new but we think effective garb in which to clothe his thought, and we wish him all success. There is room and need for much more inculcation of the same kind and we hope we shall receive it, from his useful and fertile pen. LITA BARNEY SAYLES. Dayville, Conn., Aug., 1869.

The Lecture Room.

"The Unseen."

A LECTURE BY PROF. WILLIAM DENTON, In Music Hall, Boston, April 4, 1869. Reported for the Banner of Light.

If I had announced (said the lecturer) that my subject would be the seen, many persons would thing; stars, sun, and moon, Astronomy, Phre-nology, Geology—everything?" Just as absurd, in the mind of the distribution of the start in the mind of the thinker, may seem the present text, "The Unseen," which I have chosen for my discourse to day; and the only apology I have to offer is that the subject has been so much disregarded in the past.

All things risible are said to be rendered so by the agency of light, but who ever sur light. "I," say ten thousand; "I have seen the light, if I have ever seen anything." And yet nothing is more certain than that you have never seen the light. But says one, "I have seen the light of a lantern streaming through the fog." No, my of a psychometric examination made by a sensifriend, you have seen the illuminated particles of tive lady. The object considered was an Egypfog, but not the light which so illuminated them. tian Shabti, a small image made of pottery, which Another says: "I have seen the sunlight flashing had been found in the tomb of kings, Thebes. The through a crevice in my window-blind." But the thing seen in this case is not the light, but only the illuminated particles of dust floating in the track of the invading ray. The earth outside of its shadow must be bathed in sunlight, and if this were visible there would be no darkness even at midnight. If we could see all the light streaming from the sun there could be no midnight, as far as darkness is concerned, for the earth only receives the two thousand millionth part of his

The unseen also includes heat-heat, which renders life possible on this planet, as it doubtless does on those in the realms of space; heat, with-

-wander darkling through the eternal space, Itayless and pathless, and the icy earth

Swing blind and blackening in the moonless air!" as Byron expresses it. This heat we must class among the unseen agents.

Among these subtle unseen powers we must also place electricity-that power of which we hear so much and know so little; electricity. which deposits the delicate tracery of the frost on the window-pane; electricity, which passes to the clouds with the vapor which is being constantly drawn up from earth's surface, and is then discharged, sometimes in a form, which can be seen and heard, when the lightning flashes and the thunder rolls; electricity, which, tamed by man to do his bidding, climbs the hills, skims the plains, darts through the valleys, and speeds beneath the oozy slime of ocean from continent to continent, whispering words of peace from man

across the celestial plain, and sends our earth | wheeling through space at a speed of sixty-eight | tiful valley, and notices the genial climate, and

thousand miles an hour. steam-not the steam itself. If any one were 'to exactly. be seen. But gravitation was a grander steed. creased; gravitation moving thirty million times | ain in the centre." tick of a clock.

man who never spoke without having something worthy of communicating; and that though he (the lecturer) could not agree with all his conclusions, yet he thought the opinions of the Baron were worthy of candid consideration. Many scidevoted his life, for fear that they should get out | buried up. into darkness from which there would be no escape, or that they should incur ridicule on account of their freedom of thought and action. The Baron had laid great stress on the existence of what he termed of force. Among the sensitives upon whom the Baron experimented he found those who could see clear blue flames flowing out from the poles of a horseshoe magnet; and even the poles of a horseshoe magnet. what he termed od force. Among the sensitives from the poles of a horseshoo magnet; and even detect when the armature was renewed, though in another apartment. A man perfectly blind had been introduced into the Baron's cellar, and there in impenetrable darkness had been able to lead those who could see in the light, by means of the emanations which flowed out from the magnets. Ordinary darkness was not sufficient for these experiments; the cellar of the Baron being carefully prepared so as to insure the exclusion of every ray of light,

This influence (said the lecturer) is found to radiate also from human beings. If this hall were in perfect darkness there are persons present who could perceive the emanations which proceed from the speaker; his brain at work and active, the lecturer is constantly throwing luminous rays upon the audience. Do you know why it is that a speaker can do better when he comes before an audience openly than when he fortifies himself behind a desk or barrier? It is because the influence is allowed to pass freely from the speaker to the hearer, and sometimes effects are produced of which the lecturer little dreams. There are a certain class of preachers called "Revival Preachers," who go about the country "getting up" revivals of religion, as they term it. They like to get down among the people; they gesticulate a. great deal; they talk very earnestly; they make passes upon the audience; they call up influences such as exist in their own minds; they possess the power to "uncap hell" and reveal to the trembling sinner his awful doom. Then they present the loving Jesus, the blessed Jesus, and proclaim that whosever believeth on him shall have everlasting life"! And under the influence of such a picture the sinner comes forward and "experiences religion." Who would n't? Now there is a reason for all this; and it is well

for people to understand it. It is absurd to deny for people to understand it. It is absurd to deny writing. There are many dark rooms down here facts, or to laugh at them. I laugh at no facts; I underground. On the ceiling are leaves and fig-

seek to acknowledge them, and to make them subservient to human good. There are millions of people in the world who have not an idea of these things; and Spiritualism has done much good to the race by calling attention to them. I have learned how easy it is for human beings to be affected; how easy it is to call up images in the mind of another; and the investigation of these matters must be conducted by making allowance for the fact.

Those persons (said the lecturer) who heard me speak some time ago on the subject of Psychome-I should refer to this also. There is nothing that has demonstrated to me the importance of the unseen, as the subject of Psychometry has done. For the last sixteen years I have been experimenting in this direction. The more I explores the wider grows the field of investigation, and the stronger the conviction to my mind, that what we know in the universe is nothing to the great unknown; what we have mastered is but an atom compared to that which is yet to us enveloped in shadow.

The lecturer then proceeded to give examples lady was totally unconscious of its history or sur-

roundings. She said: "I obtain the influence of a peculiar people; they are enthusiastic, busy. It is a warmer cli-mate than this. I see a great concourse of people; some riding some walking. I should think they were going to some celebration or great gathering. Their minds are fully occupied. Some are camels; I ale many of them with the crowd. Some are on am not sure whether there are elephants, but I think so. They are a busy race. They remind me more of the Egyptians than any other people me more of the Egyptians than any other people that I know of; their habit of doing things in company is so like them. They have a similar disposition to go about everything in droves. I see one thing about them, however, that I never saw among the Egyptians—the utter unconcern with which they would dispose of any one who did not suit them. When one breaks out from the set or highly all collegement and dispose of him the rest, or is idle, all consent, and dispose of him as if he were no more than a dog. They were not a warlike people. They are remarkably unanimous in everything. They have some guide or law, and they obey without a question."

Some time afterward he gave the same specimen for examination to another lady, who was not aware that it had been described before, nor had slie any knowledge of its character:

"This takes me to a curious place underground "This takes me to a curious place underground. It is artificial, and there are dead bodies in it. It looks like a catacomb. They must have been embalmed, for I can see their faces. They lie on both sides, and I go through the middle. It is dark, but there are lights burning. Some bodies are laid down; others seem to be standing. How strongly I feel their magnetisms.

It seems like a city underground, it is so large. It extends a long way. These bodies are all embalmed. I am going to look at some of them. I am close to one. He was tall; there is something round his head; he looks almost like a piece of to his far-off brother.

The unseen also includes gravitation, that wondrous steed that drives the moon around our planet, draws the stars in their golden chariots must get out."

Total in sead; he looks admost have a piece of stone. I can psychometrize him. He was considered a very wise man; he must have been a priest. Yes, he was considered a very wise and a very good man. I do n't like it down here. I must get out."

She comes to the surface and admires the beauthe hazy appearance of the distant hills, and As we examined into these agencies (said the says: "I see camels, and fine vineyards with lecturer) we should see that in proportion as grapes." She obtains the outline of a city, and things become subtle and unseen in their action, women with short dresses made of dark material, their power and efficiency become increased. The carrying water on their heads, and she notices horse presented the means of locomotion of ten that they have sandals on their feet, and that their miles per hour, but the locomotive driven by the countenances are dark. Her attention is directed unseen agency of steam could speed along at the to a magnificent mansion having a portice of stone rate of thirty miles per hour and carry a thou- and covered with elaborately worked figures. She sand passengers as easily as the horse could carry draws a ground plan of the building—its halls, its one. But some people might say, "Steam is n't rooms and an enclosed garden, and I find on com-an unseen agent. We have seen steam." But paring it afterward with plans of Egyptian resithe fact was they had seen the condensed rapor of dences, given in Wilkinson's Egypt, that it agrees

look at the water guage of an engine, they would Of one of the rooms she says: "There are fine find a vacant space above the water, and this pictures here and sculpture, and tables in the vacant space is filled with steam, which cannot centre, with most exquisite articles on them. But what tables! the legs are carved in the form of powerful over all in proportion to its secresy of lilles and leaves and flowers. Some of them are action, and carried swiftly this planet with its inlaid with pearl and articles of a variety of colmyriad inhabitants on its way. Thus we see that ors. I see a pitcher of silver, and a large china in proportion as the illners of the agent cludes bowl inlaid with gold. There are doors that open our senses, in that proportion is its power in- at the other end into a conservatory, with a fount-

faster than light, and light passing over a space. She then goes into the city, wanders through as great as eight times around our planet in the the streets, and notices the faces of those she meets, and exclaims: "I see some Jews; they The lecturer referred to the investigations of look like them; they have a Jew look to me, with Baron Reichenbach, as set forth in his " Dynamics | their long beards. They seem to be in business of Magnetism," and said that the Baron was a there. The men wear long colored loose dresses -nothing like what men wear now." Entering to say, and never wrote without having something into some of the dwellings of the poorer classes, she says: "Ah! the poor are very poor: they have but few wants, and it is well:, their houses have but little in them: there are cushioned seats.' She observes the river, which she says goes entific men had shrunk from investigating the through the city in the lower part, and even states subject and kindred ones to which the Baron had | that at the present time the city is in ruins and

The lecturer subsequently gave the same specimen to a hoy nine years of age, for examination; he being also ignorant of the previous examina tions, as of the nature of the specimen. He said:

pyramid.] I see two men who have been digging; they have a shovel and other things. A woman's head. Why! And a lion's hody; it is very large; part of it is in the ground. There are two men on the woman's head; they have are two men on the woman's head; they have got ladders to get up, but they had to splice them together with ropes. The lion stands on a flat rock cut out square, but it is underground now. It is the largest statue I ever saw; a wagou-load of hay could stand on that head.

I see large clouds of dust; if higher they would look like other clouds, only darker. They go very high for dust to go, and the dust falls very thick; the wind drives it into hills and mountains, and, in places, sweeps, out, valleys. I see those pyra-

in places, sweeps out valleys. I see those pyramids that I saw before."

He then observes and describes a river and the method of catching fish, and says: "The river overflows sometimes, and it overflows when it does not rain," but he is unable to discover the

The lecturer here described more fully the statue with a woman's (or man's) head—it not being decided which it was-and lion's body; it was the Sphinx of Gizeh, and was hewn out of the natural rock. It was situated about three hundred feet east of the second pyramid, and was one hundred and seventy-two feet long and fiftysix high. Two years after the occasion of the description above given, he (the lecturer) broke a small fragment from the image, and submitted it to the same boy for examination. He said:

"I am on a great desert; at a distance I see great pillars and statues—Egyptian things. Now I am down in a kind of house where there are images of all kinds; you can hardly name anything that is not here—birds, beasts, snakes, men, men with bird's heads, and flowers. There are pillars, in the shape of great glants, that hold np the roof. Their arms are spread out, and they hold each other's hands all round the cellar or house. On their arms and across their breasts are black marks that look like crows, snakes and men and women. I suppose it was their way of

The lecturer said to him, "Go back in time and faculty of looking forward into or back through time, by moving the specimen up or down his forehead. The boy said:

"I can see them digging those places out of stone, but it does not seem very hard; they cut it

Now they are letting a great chest down into this place on a flat board. There are three men on one side and four on the other. Oh, it is all full of different kinds of colors! It is made of wood, and is full of little shelves and homes, with wood, and is third in the shelves and holder, with hard colors in them like chalks. Some of them are very heavy. There is every kind of color. They are real hard and sharp at one end.

I see one man using a green color; there is a leaf cut out, and he paints it; he rubs the paint on

dericat out, and he paints n, he ruse the paint on dry, but I think they rubbed some sticky stuff on hefore that. He makes the veins of the leaf darker. They are working very hard, tagging and sweating. They do things very slow and sure. The veins in that leaf are so perfect: There nust be as many as a hundred in here; they work so-patiently! They talk to one another, but I cannot tell what they say. They raise their voices at the end of what they say. They make cannot tell what they say. They raise their voices at the end of what they say. They make a good many motions when they talk."

He'sees the tomb completed, a temple erected above it, and watches the ceremonial attending its dedication. Multitudes march in procession each with a little green image, made of pottery, in his hand, and repeat certain forms in concert, and kneel to these images that they carry in their hands. He subsequently sees the whole in ruins, as travelers observe it to-day.

The lecturer some time afterwards reduced a portion of this image to a fine powder, and then submitted it to the examination of the boy, who

"I see sights of things—Egyptian things. There are several little pyramids made of shells, and just a little flat on top. I never saw such a handsome place as this is. The people are marching into a large place like a pyramid. When the place is shut where they go in you would hardly than that there was any entrance. know that there was any entrance.

There is a path to the large pyramid, and these shell pyramids are on each side of the path. The path is made of wood, but is glossed over so that it looks like glass. The shelly pyramids are covered, also, with something smooth and transparent as glass.

They are holding a festival near the large pyra-

mid, under palm trees that are planted very thick and orderly. They eat from places that are coverand orderly. They eat from plates that are covered with what look like fish-scales. They use pointed things that they stick into their food. They have their liquor in cups beautifully gilt inde and out. They take great care of grass, and love plants

dearly. They have them in their houses and even in the pyramids. They have flowers all over their heads; they seem almost to worship them. They sing, but it is curious music."

The lecturer here held up to the view of the audience a portion of the skull of an Egyptian mummy, and said that some might remember Horace Smith's "Address to the Mummy," in which so many curious questions were propounded without an answer. But now, by the light of psychometry, we were able to unravel many hitherto impenetrable secrets of the tomb:

"And thou hast walked about (how strange the story,)
In Thebes's streets, three thousand years ago,
When the Memnonium was in all its glory, And time had not begun to overthrough

Those temples, palaces and piles stupendous, of which the very ruins are tremendous. Speak! for thou long enough hast acted dummy; Thou hast a tongue; come, let us hear its tune.
Thou 'rt standing on thy legs, above ground, nummy,
Revisiting the glimpses of the moon;
Not like thin ghosts, or disembodied oreatures.
But with thy bones and flesh and limbs and features.

If the tomb's secrets may not be confessed, The nature of thy private life unfold; A heart has throubed beneath that leathern breast, And tears adown that dusky cheek have rolled. Have children climbed those knees and kissed that face? What was thy name and station, age and race?'

The lecturer gave this fragment of the skull to be psychometrized by the boy, with the following results:

He goes to a country where he sees a river, palm trees, magnificent structures and paintings, that he says look like Egyptian paintings, and describes stores and customers in a busy city.

The lecturer asked him: "See what these peo ple do with their dead."

"They put them in great dark rooms in this large building that I saw. There are a great many white cloths over them, that seem made of flax. When the men come up they are covered with spider webs. It is so dark in here you cannot see your hand before your face. The door is so fixed that they shove it up by handles, as is so fixed that they shove it up by handles, as we push up our windows. The bodies are wrapped and wrapped in cloths a great many times; they tie them with ropes and pull hard. That is done where it is rather dark. There is a pack of cloths as big as this room; they look like table cloths, but they are pretty coarse. They have gloomy lights in there, and the smell is horrible; it smells as strong as if it was full of perper it smells as strong as if it was full of pepper. The men have a cloth over the nose and part of the mouth. They have come out now, and a man is handing them shells, dropping them into their hands; he gives each one six, and now they go out of the gates. One of the men has gone to the store that I saw, where there are things in the window. He has got a little bag full of black-things that he seems to relish much. They are white inside; he gave one of the shells for it. It while inside; he gave one of the shells for it. It tastes like ground-up cocoa-nut. He is going to a house. There are stone steps to it; it is all ornamented. There is a little boy hugging him as Willie does you. He gives him one of these things, and a bigger one five; they are something like chocolate drops, only hard."

The mummy may decay, or be burnt to make coffee for a wandering Bedouin, but the Egyptian still exists in an unseen realm, and the most trivial actions of his life are more abiding than the stars—as unchangeable as eternity. And now after three thousand years have passed, we are enabled by the strange power of the psychometer to call up his daily life, his deeds, his children, who

"Climb his knoos the envied kiss to share!"

Yes, even the taste of the sweetmeats he brought home with him when the day's work was done. These cases were but few out of hundreds which had demonstrated to him (the lecturer) that the mighty past was the eternal now, and that men and women could be trained so as to get at it and explain its mysteries to our day and generation. The time would come when all the past history of this planet would be examined, down to its smallest particulars. When Nature presented a fact to him, (the lecturer) he was prepared to endorse all that fact covered.

"Where, where are all the flowers that bloomed A thousand years ago ?"

Asks the poet. They are in existence just

our own country-those progenitors of ours whom we might not be so ready to recognize. We can see them going out, savage, huge and brawny, armed with clubs to do battle with the lion, bear and hyena of their period, cracking their bones to suck the marrow: we could see the females with their babies bound to their backs with seaweed. climbing lofty trees in which to pass the night: we could see the primitive savages making dams

ures and men beautifully colored; they look as if of logs, and beating the water to drive the fish they were painted." into them; or throwing the dead bodies of their friends into the swollen rivers, because they had see them do it;" for this boy had the wenderful no tools to penetrate the earth. What a field of investigation, to trace the steps attending the development of these untutored savages into the civilized and enlightened men and women of to-day! From the Psychometriet and the scientific Geologist the world was to learn a lesson which would make it better for the learning.

And those persons who had the power to see so

much in the realm of material nature, had power also to see another realm quite as interesting to us. The lecturer had once called the attention of a lady psychometrist, who did not believe in future existence, to the planet Sararn, and she described a spiritual region existing between that planet and the earth, as if everything which had happened on earth was in a spiritual sense to be found therein. She compared it to a comet with its tail, the earth being the head, constantly moving off into space, and the spiritual results flowing behind it. The lecturer had not had the opportunity as yet of testing her statements by other psychometrists, but what she said harmonized with a great many tests with which he was conversant. If the spirit existed after this life, it must have a home; and since the natural world was made without a miracle, so was it reasonable to suppose that the spiritual world was also made without one; the one statement was as correct as the other. The spirit-world was left behind as the earth marched round the sun; and its spiritual counterpart would grow as the earth proceeded, so that there would always be room in the spirit-world for all who went from our planet: the material trees and flowers must have their spiritual counterpart, and everything would have its representative, even down to the old clock that ticks in the corner. Everything which had ever been on this planet would be there; so that when a man built a house, he might be said to build "a mansion in the skies."

Here was a field for the botanist—all the plants of every age and country to study! Here the geologist could read the rocky history of all times, and he would not leave his hammer behind him; here cultivated intelligence would behold unveiled the secrets of the universe; and, as ultimately, it is believed, our planet will be drawn back to the sun from whence it came, and perhaps that sun to the central source of its being, behold! the heavens of all planets and systems united, the whole creation of universes and worlds open to our inspection throughout the limitless ages!

And is there not, after all, something more unseen; which the eye of the soul has never seen, and never can see—the spirit of all these things, which we call God; not the poor, miserable Jewish Jehovah, but the soul of all souls, the incomprehensible, the invisible, the problem brought before us for all eternity, and for all eternity remaining unsolved?

> Written for the Banner of Light. A REVERIE.

BX MRS. E. C. SHANKS.

Shall we know, when we enter the land of bright spirits, Why clouds were permitted to shadow our way? Why we reached out for pleasures that passed us like phan-

And hope's fairest blossoms were doomed to decay? Shall we know why temptation so often beset us, And sorrows and trials welled up like a flood, Till we felt, as we peered through the gloom that empaled us, To doubt-almost doubt the existence of God?

Sometimes we are joyous, yet know not the reason; Yet, soft as the dewdrop descends on the flower, The footsteps of angels seem gliding around us. And gladly we yield to this sweet, unseen power; peace that is holy seems filling the bosom, The spirit no longer is gloomy or sad, But pours forth its gladness in strains of sweet music, Whilst all things around us seem joyous and glad,

Some natures are joyous, some hearts are all sunshine; To others life seems but a dark, tollsome day, and the spirit grows weary with life's constant battle, And longs to be freed from these fetters of clay. Yes, they long to pass over the beautiful river, And join their beloved on the bright, shining shore. orever to roam through that land of bright beauty, Where sorrow and trial shall vex them no more.

Some strive, day by day, to rise higher and higher, Though humble their station, though lowly their lot; Though trials surround them, 't is never forgot, The heel of oppression may crush for a season. And falsehood and slander may scathe like a fire; The spirit, undaunted, will rise up still brighter, And cling to its motto, up higher, still higher.

Some tell us that heaven is but a grand city: Its gates are of pearl, and its streets paved with gold : Where the harps of the angels and songs of the ransomed Will thrill the glad spirit with raptures untold. They tell us there 's also a desolate region,

Where spirits in anguish forever shall dwell; For God in his wrath has decreed that the sinner-Shall never escape from the tortures of hell!

The bigot will tell you his plan of salvation.

Adopted in season, will save you at last; But should you neglect it too long, by a moment. All hopes of salvation forever are past! And thus there are thousands, av. millions who worship This terrible being of vengeance and hate; they talk of God's mercy, yet say we should hasten, Lest we find we've repented a little too late.

Some natures are loving, some cold and repulsive, Some slow to get angry, some always in strife. Thus shadows and sunshine together are blending, As onward we march through the broad field of life. The bigot, the skentic, the honest inquirer.

The rich and the poor must alike pass away; But the spirit, immortal, shall pass o'er the "river,' To live in a region that knows not decay. Yet will there be strife in that beautiful country? Will the likes and the dislikes we cherished when here

Still cling to the spirit when it hath "passed over"? Can discord pervade the celestial sphere? Methinks that some spirit, from that blissful region, Hath left for a moment the bright angel-band, nd come down to whisper the blessed assurance That harmony reigns in the bright Summer-Land.

## Women as Public Speakers.

Whether women ever get the ballot or not, one thing is certain, they are fast attaining a prominent position on the lecture platforms. Among those who have demonstrated that women can understand and discuss the great questions of the day as well as the sterner sex, we can mention Lucretia Mott, Mrs. Stanton, Miss Anthony, Julia Asks the poet. They are in existence just which now, as then; the breeze wafts their perfume, the bee still draws from their fragrant cells his honeyed treasure; the river still sings in the morning air, and the birds carol in the leafy bowers. All that ever happened on this planet is happening to-day in some spiritual sense. By the mysterious process of psychometry persons are able to describe the aboriginal inhabitants of Germany, Italy, England, France and our own country—those progenitors of ours whom the males, and the female correspondents at Washington during the late session of Congress were as lively news tellers as any of their male compeers. And while on the subject we may as well say that one of the very best public speakers in California is a woman, and that woman is (or was) Mrs. Laura Cuppy.—Golden City.

"Very good, but rather too pointed!" as the fish

said when it swallowed the bait.

### EDITORIAL CORRESPONDENCE.

BT......WARREN CHICK.

REV. T. B. TAYLOR.

The apologetical and critical letter of Bro. Taylor, in the Banner of July 31, it seems to us, needs a few words of comment without controversy. Those who had interest enough in the matter and person to read what has been said in the Banner by him and upon the subject, are no doubt capable of forming their own opinions and putting intelligent construction upon the sentiments, as few papers have more intelligent readers than the Banner of Light. We are glad this brother could so ably and easily defend his independence of thought and action in past life, and that those who know him best know it so well, and hope it selfishly devoted to the cause. Incompetent will prove useful in the future, as it may be more needed than ever. We are also glad to learn by this letter that he has not turned back to the flesh nots of the church, nor away from the glimmering light just dawning upon his soul through the phenomena of Spiritualism and the touching truths it brings, and earnestly hope he will not be frightened nor coaxed away from it until he is all over and while they are really and constantly increasilluminated with the light of the new gospel. The reverend brother can best answer his own question of whether "these facts" make him a Spirititualist or not, by reading the resolutions in the selfish, unprejudiced and competent persons take adjoining column of the same number of the Bunner, which were adopted long ago by a Convention at Plymouth, and which in substance have been reidopted by most of our Conventions since. have no places where it is allowed to slicken, or We should not like to answer this question for him, but we should like to answer some others, and especially to correct a mistake he has strongly impressed on his mind about our views and the views of Spiritualists generally upon the Bible. If more is needed than is embodied in those resolutions referred to, we will try to say it for this brother and others. He says we reject the Bible and the common worship of God. Spiritualists generally reject the Bible as authority, and as the word of God, and for the same reason that our brother called the Banner of Light the "Banner of Darkness," viz.: because in the Bible are truth and error strangely blended; but as a history of remarkable persons, places and events, we never reject it. We receive it, as we do other ancient books, as an imperfect history, and one in which are many errors and many truths, and of great value. We also find in it accounts of many spiritual phenomena similar to those of our day, and with which we are acquainted; but these are not sufficient to induce us to take the whole book as an infallible word of God, and to believe that four angels stood on four corners of this round earth and held the four winds of heaven, nor that the sun and moon stood still to lengthen a day of battle, and many other such statements that cannot be literally true. If we find spiritual meaning to them or any others we will accept it when we do, not before. We cannot interpret the whole Bible into Spiritualism nor Methodism because there are few or many passages in it that sustain each. We accept all that is sustained and corroborated by other sufficient evidence, historical, phenomenal, scientific, or rational and instinctive, but all these have not enabled us to accept the Bible as infallible, nor as the word of God, but those who do, of course, have a right to, and accuse us of rejecting the Bible. Spiritualists are generally rationalists and seek truth everywhere, and accept nothing human, especially the Bible, as infallible, while so many creeds

and doctrines are supported by it. When quite young, we thought it a glaring contradiction for God to command the Jews not to kill and then command them to stone people to death for picking up sticks on a Sabbath day, and to go out and kill neighboring nations, or tribes. who had not molested them; and to us it ever did seem a silly act, to say the least, to curse to death a fig-tree for not bearing fruit in its winter and out of season; and while we do not reject the Bible, our intellect will not enable us to see any valuable "Word of God" in these, and other passages far more ridiculous and absurd, which we forbear to refer to. It is therefore only the infallibility of the Bible we reject, and if our reverend brother accepts it, we are sorry for him, and are sure a change awaits him not far away. Now of the "common worship of God" to which he refers, was thrilled with the stirring sentiments of this it he mean the ceremonies of the churches. Roman or Protestant, we surely do reject them as not more necessary for us than crutches for a healed cripple. Those who feel themselves totally and largely depraved may need them if they believe they can have sins forgiven that way; but as we do not believe in the forgiveness of sins, such ceremonies are useless to us, and seem to be so to God. Our "common worship of God" consists in doing good to-our fellow-beings and taking active part in every effort to elevate and better the condition of our race. We believe as we do it to these we do it to God, and that religion consists, not in ceremonies, but in deeds to those that can be benefited and blessed by them.

It is not strange that our reverend brother and the friends to whom he refers should—being themselves Christians-feel tenacious of that name, and even feel that it as well as their Bible is sacred Every idol is sacred to its worshipers—ours is to us; but as it is truth, we often find it on heathen as well as on Christian ground, and can only take it as we see and feel it in the soul. Our brother thinks we should not say much against Christianity. When the scales fall entirely from his eyes we think he will see that Christianity covers a multitude of sins, and is no other and no more nor less than a sectarian name, which does not include rational or natural religion and hence not Spiritual-

We respect the opinions of our brother and the "candid men of intelligence" to whom he refers in their opinion of the Ranner of Light and its course. but we rather think our own acquaintance with the readers of the Banner, and our opportunity of witnessing the reception of its articles and the support it gets from them, and our knowledge of the condition of mental and spiritual development among its patrons, will all enable us to judge quite as well what is acceptable to them as can these few intelligent friends of our reverend brother, whose honesty and candor we do not doubt.

We do not propose to make the Banner of Light a "Christian Advocate" nor a "Bible Repository" while that ground is so fully occupied by the scores of papers, and while there is plenty of valuable and uncultivated ground outside where we are free to search for truth and to use it for the common good. We were a little sorry to see the hard word

"scallawag" in the closing paragraph of our reverend brother's letter. We are deeply sorry for the cause that called it out, but we commend charity to our Christian brother, since sins and vices are hereditary, if not drawn all the way from Adam, even, or as in the example of Jesus with Peter, Judas and Paul, &c. We have no hard names, and dislike words of severe condemnation, since we have no forgiveness of sins; and we prefer charity and kindness to reform our erring brothers with, while we cannot and do not vices are hereditary, if not drawn all the way from

uphold or defend any vicious or depraved conduct as any part of our religion. We would join in every good work to reform and bless the race.

LOWELL, MASS.

This city of spindles has in years past been one of the strongholds of Spiritualism, and we as well as others have had many large and interested audiences in the place. A few have gone to the 'Summer-Land," and some have moved away, but more are still here, and joined by more new ones than they have lost in both the above causes. Why then do they not have meetings? The answer is the same here as in many other places: It is for the want of competent leaders and managers of meetings-persons in whom the public have confidence, and who are honestly and unmanagers run the meetings entirely out in many places, as they have done here, and such as are competent will not take the charge of them; such as are incompetent and take it for selfish purposes, and to gratify some private ambition or personal prejudice, soon ruin the meetings while there are plenty of Spiritualists to support them, ing. We have the same difficulty in the management of meetings we do in managing Lyceumsa want of competent leaders. When honest, unhold of this work in either department it prospers and will prosper and not falter nor fall back. A cause as universally prosperous as ours should for a time seem to die out, and give its opponents a cause to rejoice.

We saw long ago the causes that would bring these results in Lowell, and we see equally clearly that Spiritualism will rise from this apathy and go on with accelerated force among the industrious and intelligent people of this city. Already the undercurrent is heaving and surging, and it will bring action to the surface before long, and our hope is that worthy and competent persons will take hold of the work and carry it on for the sake of the good there is in it, and not for vain and selfish ambition and for private prejudice. The Catholics are preparing to receive with open arms the sediment from the Protestant churches that cannot be made to progress out of the old wheel ruts of sectarian society, and the fermentation that is now going on in all the churches will before long complete the separation and send forward to Spiritualism and back to Catholicism most of professed Protestant Christians, and while both admit spirit intercourse the Catholic will contend it is from evil spirits only, because it does not, or when it does not, sustain the Christian religion and the sacredness of the Church and her ceremonies. They will no doubt draw a few spirits to them and get information of all they teach, but this will be so partial, fragmentary and imperfect that none but the very ignorant will be deceived by it. Spiritualism, and not Catholicism, will yet triumph in Lowell and all over New England and the United States.

WALDEN POND PICNIC.-EMERSON, &c.

Among the pines on the well-fitted picnic grounds at Walden Pond, near the home of Emerson and the old Concord battle-ground, we joined our steps and words with a very large, well-behaved and happy company of old and young, who enjoyed a delightful day on and in the land and water, among the hills and groves, swings, rides, dances and speeches, that made the day seem short and the hours fly swiftly away. There we met and heard again Bros. Storer, Carpenter, Giles, Greenleaf, Wetherbee, Fairfield and others, and again heard impressed in the forcible and clear language of these speakers the truths of our philosophy and religion. We were sorry Mr. Emerson was not there, but fear he overlooks the important fact that this is the somewhat rude but natural introduction of the new religion which alone can satisfy the intellectual appetite which he has done much to create—an appetite that can no longer be satisfied by the creeds and dogmas of our Puritan fathers. Perhans it was only his work to aid in creating the demand, and neither to supply it, as he surely did not, nor to partake of the natural and rational religion that comes to supply the demand. For many years our heart intellectual giant, but he always left us hungry; created a void he did not fill. Unlike Parker, who gave us a natural religion, he kept us reaching, reaching, longing, yearning and peering through infinite time and space, and no God was reached and no soul-food attained, and yet we loved and enjoyed the roaming voyages under the pilotage of this great if not greatest of our modern intellects. Lowell somewhere says of him that he had no place in the universe to put a God, having filled up the space without one; but for ourself we are sure there is one evidence of God where there is Ralph Waldo Emerson.

But to return to the picnic. We enjoyed the sultry day, and kept out of the water and off the dancing floor, but could not keep off the speakers' stand, of course, since we love to speak as others do to dance. The seats were all filled around the speakers' stand, and the attention and interest was proof to us that the time has come for more and better effort and action among the Spiritualists. We should be ready to supply the religious demand of the age, for no others can do it. The skirmishing lines of Unitarians and Universalists, and the few independent souls with a "free religion" without even Christianity in it, cannot do it. Spiritualism can and must.

## INDIANA.

## Preamble and Resolutions

Adopted by the First Society of Spiritualists of the city of Terre Haute, As reported by a committee appointed to consider what action was necessary in regard to certain published paragraphs bearing upon the proceedings of the late Spiritual Convention at Indianapolis, Ind.

Whereas, We, as believers and advocates of a doctrine which has become a power in the land, feeling that we have been made the target at which for years have been hurled the malicious and scurrilous attacks of our religious opposers, aided by such Journalists as seek alone for public favor and appliance, and knowing that we are protected by that part of the Constitution which guarantees to every citizen the right to a free exercise of his or her religious opinions, and in view of the persistent efforts, on the part of those who are antagonistic to us as a religious body, to misropresent and stigmatize us individually and collectively, instead of meeting us in open and manly discussion, we consider it time that we shall case to be disturbed in these inalionable rights, that none shall molest or make us afraid, and that the same respect shall be manifested toward us as is so universally accorded to other religious bodies; therefore, be it PREAMBLE.

Resolved, That while we, as Spiritualists, congratulate ourselves that we are exempt from the rack and wheel which characterized the persecutions of past ages, and that we live under a government which gives to each and every one the right to a free exercise of their religious and political opinions; yet there is still to be witnessed the same feeling of animosity which formerly prevailed. Therefore we urge all lovers of free thought and free speech to a persistent and constant labor to enforce the principles of civil and religious liberty.

out the land. And that such journals as transfer these scurrilous paragraphs to their own columns, knowingly commit a like injustice, and are clearly amenable to the

same measure of reduce.

Resolved, That the neglect of these reporters to notice the part taken in the business and discussions of the Convention by our co-laborer in the field of reform, "J. Madison Alien," whether induced by some outside, envisus and ma-

yention by our co-laborer in the neut of reform, "J. Madison Alien," whether induced by some outside, envious and mallignant influence (as was most probably the case) or otherwise, did that gentleman great injustice; and to characterize his lectures on that occasion as "bombastic and sophomorical" was unfair, as all who were present well know. And as an antidote to the evil consequences which such misrepresentations of facts are calculated to produce detrimental to that individual's standing and usefulness in his chosen field of labor, we fully aver, and further,

\*\*Resolve\*\*, That since Mr. Allen's advent amongst us, and during his lectures in Torro Haute (since May 1st) on the great reforms of the day, his course has been characterized by the most gentlemany deportment, his learned, and able lectures have given full satisfaction and met our entire approval and covini support, his subjects have been well chosen and ably discussed, always free from the slightest tings of bombast or estentation, and couched in language well adapted and arranged to the clear clucidation of the points taken, and unobjectionable and unclicading to the most fastidions and sensitive of his opposers. Then he has given this organization such entire proof of his ability to most satisfactority fill the place assigned him, that we freely most fastidious and sensitive of his opposers. Then he has given this organization such entire proof of his ability to most satisfactorily fill the place assigned him, that we freely and most cheerfully recommend him to Spiritualist associations who may need an earnest and able lecturer, after he has closed his labors in this place—an endorsement we deem entirely unnecessary to one so well and-favorably known as Brother Alien, were it not for the injustice done him by the newspaper reporters above alluded to. And before dismissing these personal matters we take the liberty to declare that though we doubt not that she would much rather not see her name thus thrust before the public, yet we know Mrs. J. Madison Alien to be a gentle, unassuming lady, carnest in the cause of right, devoted to her husband as a life companion and co-laborer, and worthy the esteem of all who have the pleasure of her acquaintance. And while this association does not deem it justly within our province to endorse any special mode for the wearing apparel of ladics, we nevertheless commend Mrs. Alien's independence as worthy of example in adopting such costume as she may consider conducive to her physical health and comfort, so long as it may be neat and becoming, (as the so-called bloomer dress undoubtedly is,) the Mrs. Grundice and fashlon's iron sway to the contrary notwithstandings.

\*\*Resolved.\*\* That copies of this report be sont to the \*\*Ban-\*\* and fashion's iron sway to the contrary notwithstanding.

Resolved, That copies of this report be sent to the Banner of Light, Religio-Philosophical Journal and Present Age.

Resolved, The Committee of the Co

Terre Haute, June 28th. 1869.

## Original Essay.

By the Committee

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

No. X .- THE PRE-HISTORIC FAITH. One of the most important results attained by

modern research is the division of mankind, on philological grounds, into different groups or families. The Aryan or Indo-European group, comprising the ancient Hindu, Persian, Greek. and Roman and the modern European, have furnished us the three forms of religion we have briefly described. A second group, the Semitic, comprising the later Babylonians, Syrians, Arabians and Jews, have given us the three religions, Judaism, Christianity and Islamism.

"It may reasonably be conjectured," says Prof. of the races speaking this language, was the minds in infancy. mountain district of Armenia." From this point gave us the Celtic, Teutonic and Slavonic tribes. while the third passing eastward across the mountains of Affghanistan, settled upon the In-

The Arvan were element worshipers, as we have shown. In the earliest period of the Vedic race. a schism arose, caused by "the Dualistic heresy, which separated the Zend, or Persian branch of pelled them to migrate to the westward." Zo- their preceding grandeur? roaster took a higher and more spiritual view of ual blending of the Aryan elemental-worship or Planetary worship, resulting in a mongrel ism is of comparatively recent date. We are stage? then brought to this "third race," whom the Aryan comprising all other languages (outside of Aryan certain North American Indians. character. \* \* \* not a distinct and well defined family." This Turanian family, extant in the Finns, Lapps, and Mongols, is seriously thought to have produced the pre-historic civilization of widely separated nations. Baldwin has ably shown the utter absurdity of this view, and identified the ancient Ethiopians or Cushites with the Arabians of antiquity.

This Cushite race comprised the Egyptians, Arabians, Chaldeans, Phoenicians, the "Aborigines" of India and the temple-builders of America, all of whom were worshipers of the Sun and the "hosts of heaven." All had the zodiac; all had deities who can be identified with the Sun, Moon, and Planets; all had similar styles of architecture; all had great religious festivals at capable of expressing all the wants and ideas of the two equinoxes-the spring festival one of rejoicing over the relippearance or "resurrection" of Nature, the autumnal one, a season of lamentation and mourning. In the widely separated nations of Egypt, India, and Mexico we find the observance of the 25th of December as the birthday of the new sun, always born in obscurity and subject to persecution, yet early attaining a miraculous glory and knowledge. In all alike we find that emblem of fertility, the Phallum or Lingam. In ancient Egypt, in the India of ante-Sanscrit ages, among the ruined temples of Nineveh and on the shores of the New World we find the cross a religious emblem. The folds of the serpent are intertwined in them all, and pyramids are native to India and America as well as to Egypt.

In Egypt we have a list of kings in uninterthat time possessed of a hoary antiquity. Menes located his capitol at what is now Memphis, where. he caused a new channel to be dug for the Nile, reclaiming a space of thousands of acres in extent for its site. His son and successor, Athothis. was the author of several works on anatomy. And back of Menes for untold thousands of years, the work of man's hand has left traces of his existence as dwellers on the Nile, yet they are of the Caucasian stock, and are evidently related to the oldest races of Central Asia."-[Sir J. G. Wilkinson.] Prof. Lesley says, on the authority of Mariette's recent researches: "Seven thousand years have passed since the fourth king of the first dynasty built the first pyramid of Cochomé, the first which greets the traveler going forth into the desert from the gates of Cairo. Yet, even then, Egypt was an old country; its people civilized; its architecture grand in idea and perfect in execution; its statuary as natural as any group of Rogers's statuettes; its language not only formed, but reduced to writing; its agricultural life rich in oxen, asses, dogs and men-

keys, antelopes and gazelles, geose, ducks and wans, and slaves of Numidia.

Rawlinson admits that "the distinction between Arian, Semitic, and Turanian tongues had not been developed when picture writing was first used in Chaldea." The Cushites were a civilized race. They possessed the compass and understood "night-sailing." Their vessels were not rude in form, but well built, in which they were able to cross the ocean and circumnavigate the African coast. Glass they knew more about than we do to day, and possessed telescopes and meroscopes. They had weapons of tempered steel, and the danal and railroads with "grooves coated with iron." The balloon and telegraph was even a thing of the past.

It needs no elaborate argument to show that they worshiped the sun and stars, for it is generally admitted by all scholars; I have merely gought to show that historically it preceded the Aryan development, and at the time of the rise of the Vedic and Zend races had began to decline. I desire, instead of dwelling on this theme, to briefly examine the claim made by Max Müller, Baldwin and others that Monotheism was the primitive faith. Prof. Müller says:

"In the Veda \* \* \* we look in vain for the effect produced on the human mind by the first rising of the idea of God, \* \* \* that first recognition of God, that first perception of the real presence of God—a perception without which no religion, whether natural or revealed, can exist or grow belonged to the past when the songs of the Veda were written."

On all matters pertaining to the Vedas, Prof. Müller has a right to speak with authority, but his inferences as to the pre-Vedic conception of Delty we have a right to question, the more so when we consider the motive underlying this singular statement. That distinguished American Orientalist, Prof. Whitney, says in reply:

"There is a fallacy in the assertion that no re-ligion can begin without a perception of the real presence of God—unless, indeed, the word 'religion' be understood in a very restricted sense. Substitute for 'God,' the phrase 'superhuman or supernatural power of powers,' and the proposition commands assent; but call it 'God,' and we cannot help investing the word with a significance which in such a connection does not belong to it; we fill it with our own educated conceptions and associations."

By confining the mind to Aryan and Semilic civilizations alone, unmindful of the great fact that their civilization is the heirloom of the Cushite race, and the habit of "harmonizing" all discoveries with the Procrustean chronology of the Jewish Rabbins, we are led into the error of supposing civilization a direct gift from on high to the primitive race. But a wider and more enlarged view of history, a more comprehensive knowledge of pre-historic humanity as revealed by the labors Rawlinson in his Herodotus, "that the scene of of the archeologist, and a correct idea of time as an the original development of the Indo-European element in the evolution of civilization, tends to dialect, or at any rate of the first large increase dispel these erroneous notions instilled into our

In regard to the assertion that we see many inone line passing westward peopled Greece and stances of nations relapsing into barbarism, but Italy; another pouring northward ultimately none where civilization has been self-originated, I would reply:

First-What historical evidence have we that civilization was the primitive condition of humanity?

Second-Have we any evidence that this decline of certain ancient nations from a state of partial civilization was the result of a general decadence from a more refined condition, rather than the efthe Arnans, from their Vedic brethren, and com- feet of local causes operating upon them through

Third-What historical evidence have we that Deity and our relations to him, yet in both the the earliest civilization was "imparted" by su-Vedic and Zend religions we can trace the grad- pernatural agency instead of by natural evolution? Fourth-Granting that the civilization of to-day with a preëxisting and widely diffused Sabaism is derived from that of Rome, that of Rome from

Greece, that of the entire Aryan race from the form, wherein the historic traditions of the Aryan Cushite, and the ancient Ethiopians to have rerace became blended and colored with the "solar ceived theirs in turn from some still earlier scene legends" of the existing form of worship in their of intellectual culture, does it follow that because new homes. Of the Semitic races it will not be several stages of derivation are proven, there necessary to speak, as the development of Semit- could not have been an originality at some earlier

Fifth-There are numerous instances of civilizarace found everywhere diffused. Who and what | tion which it is impossible with any degree of were they? Here we are not on as firm ground plausibility to trace back to a common origin with as before. Prof. Müller says it was the Turanian, others—viz., among others the fortified towns of

and Semilic groups) "except the Chinese and its | Sixth-In any large region filled with barbarous dialects." But even he admits difficulties in this tribes we observe a great difference between their classification. Rawlinson admits that it is too respective conditions, showing that those placed much to presume a real affinity of race between in the most favorable circumstances, fixed in their all the nations whose form of speech was of this habitations, closely placed, and exempt from violent disturbances, will invariably be found to be further advanced than the others less fortunately situated.

Seventh-Civilization will, upon examination, be found only among that people who have leisure and abundance, and have the gentler sentiments more or less developed, consequently we are forced to suppose that the primitive race had "a set of elegant homes ready furnished for their reception, fields ready cultivated to yield them food without labor, stores of luxuriant appliances of all kinds, and a complete social enginery for the securing of life and property "!

Eighth-We must also consider them as miraculously endowed with a language "ready made," a highly civilized people, yet incapable of being analyzed into roots and radicals.

Ninth-We must also consider them as preternaturally gifted with the faculty of understanding the meaning of words of this "language" without that perception of their fitness founded alone on observation and experience.

Tenth-The incontrovertible evidence of man's high antiquity on the earth alone confutes all such illogical assumptions by the association of rudely formed articles of warfare and art with the oldest remains.

And, lastly, " A race may die out, but not its ideas; except by giving place to truer truths and lovelier lovelinesses. Civilizations, to be educated, may be forced to make the tour of the world; but they are not rolling stones that gather no moss. The mariner's needle of the distant East may rupted succession from Menes to Alexander the have to wait a thousand years before it finds a Great, an interval of four thousand years, and at box and dial-plate in Italy; but sooner or later it will be rectified for iron ships upon the Atlantic." -[Prof. J. P. Lesley.]

## LIST OF LECTURERS.

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

J. MADISON ALLEN WIll lecture in Terre Hante, Ind., six months, from May first. Address box 547.

C. FANNIE ALLEN Will speak in Putnam, Conn., during August; in Lynn. Mass., during September; in Vineland, N. J., during October; in Marbielead, Mass., during November; in Salem during December. Address as above, or Stoneban, Mass.

Rev. J. O. Barrett, Glenbeulah, Wis.

Mrs. H. F. M. BROWN, P. O. drawer 5568, Chicago, Ill.

Mrs. ABBY N. BURNHAM, Inspirational speaker, Il2 Hudson street, Boston, Mass.

Mrs. SARAH A. BYRNES will lecture in West Winfield. N.

MRS. ABBY N. BURNHAM, Inspirational speaker, 112 Hudion street, Boston, Mass.
MRS. SARAH A. BYENES WILL lecture in West Winfield, N.
Mrs. Sarah (A. Byenes Will lecture in West Winfield, N.
Iress, 87 Spring sreet, East Cambridge, Mass.
MRS. A. P. BROWN, 85. Johnsbury Centre, Vt.
DR. A. D. BRARTON, Inspirational speaker, Boston, Mass.
JOSEPH BAKER, Janesville, Wis.
MRS. EMMA F. JAY BYLLENE, 151 West 12th st., New York.
MRS. E. BURE, Inspirational speaker, box7. Sauthford, Conn.
WM. BUSH, ESQ., 163 South Clark street, Chicago, Ill.
MRS. M. A. C. BROWN, West Randoloh, Vt.

Mus. NELLIE J. T. BRIGHAN will speak in Detroit, Mich.

during September. A vimons.

Mass.

Z. J. Brown, M. D. Cacheville, Yolo Co., Ca.,
Addix L. Ballott, inspirational speaker, Mankato, Minn.
J. H. Rickford, inspirational speaker, Charlestown, Mass.
A. P. Rowhas, inspirational speaker, Richmond, Iowa,
Rey. Du. Bansard, Charlen, bux 815, Lowell, Mass.

Mis. Argusta A, Charlen, bux 815, Lowell, Mass.
Du. J. H. Charlen, 39 Wall street, Boston, Mass.

M. Charlen, and inspirational lecturer. Address

Rev. Dr. Barn, R. Lansing, Mich.
Mrs. Augusta A. Currier, Dex 815, Lowell, Mass.
Dr. J. H. Chuille, 39 Wall street, Boston, Mass.
J. M. Choate, traile and inspirational lecturer. Address
rear 5a Poplar st., Brong, Mass., care Mas. M. F. Hartwell.
Warren Chart, Boston, Mass., care Mas. M. F. Hartwell.
Warren Chart, Boston, Mass., care Mas. M. E. Hartwell.
Warren Chart, Boston, Mass., care Mas. M. E. Hartwell.
Mrs. Arner E. Camperstell care Hanner of Light, Hoston, Mass.
Mrs. Arner E. Camperstell care Hanner of Light, Hoston, Mass.
Mrs. D. Carren, Chargo III., care R. P. Johanal.
Mrs. Carrel M. Caspillar, trance speaker, II Oak Street
Springfeld, Mass.
J. P. Coules, M. D. Ottawa, III., box 1374.
Mrs. J. F. Colles, Mance speaker, 737 Brondway, New York,
Mrs. J. F. Colles, Mance caker, Vinceland, N. J., box 772.
Dr. H. H. Curren, Carrellar, Comp.
Mrs. Arrella Al. Colly, trance speaker, Penville, Ind
Ira H. Currels, Hartbord, Com.
Dr. Thoms C. Constanting, between, Funding N. J.
Mrs. Eliza C. Crare Inspirational speaker, Stirgle, Moh.
Care J. W. Elllott, Graver 36.
Mrs. M. C. Colling, Champin, Henner in Co., Minn,
Mrs. Eliza C. Chare, Inspirational speaker, Vineland,
N. J., box 272.
Dr. Janes Cooper, Bellefontaine, O., will lecture and

N. J., box 271.

DR. JAMES COOPER, Bellefontaine, O., will lecture and take subscriptions for the Humar of Light.

N. J. JONN 212.

DR. JAMES COOPER, Bellefontatine, O., will lecture and take subscriptions for the Banner of Light.

MRS. MARLETA F. CROSS, trance speaker, Bradford, Mass.

MPS. L. JANIFLA, 55 Charendon street, Boston, Mass.
PROF. W. B. DENTON, Wellesly, Mass.
MISS LAZIEL POLINE, Pavilion, 57 Trement street, Boston,
HENRY J. D. RGIN, Inspirational speaker, Cardington, O.
GERIGGE DITTON, M. D., West Randolph, Vt.
DR. E. C. D. NN. Rockford, Ill.
MRS. Addie P. DAVIS, (Grimerly Addie P. Mindget.) White-hall, Greene Co., Ill.
MRS. Addie P. DAVIS, (Grimerly Addie P. Mindget.) White-hall, Greene Co., Ill.
MRS. ASDES M. DAVIS will speak in Stafford, Conn., during September. Address, 4033 Main street. Cambridgebort. Mass.
MISS CLAIR R., D. EVALRE, inspirational speaker, Chicago
Ill., care J. Spettigne.
DR. T. M. DRUMMOND, beturer, Taliabassec, Fla.
E. B. DANFORTH, M. D., trance, Lawrenge, Kang-bow-fol.
MRS. PHISCHLA DOLY Speaks in Madison Mills, Me. Conefourth of the time. Address, Kendall's Mills, Me. ConeMRS. CLAIR A., FIELD, beturer, Newport, Me.
MISS CLAIR A., FIELD, beturer, Newport, Me.
MISS CLAIR A., FIELD, beturer, Newport, Me.
MISS ELZA HOWEY ULER, Bispirational, Sextonville, Richland Co., Wis., care F. D. Fowler.
MISS FLAN HOWEY ULER, Bispirational, Sextonville, RichANDREW T., FORS, Manchester, N. H.
REY, A. J. Firming, K. Strips, Mich.
MISS, FANNIE B., FELTON, South Mallen, Mass.
REY, J., FRANCE, Ogdensburg, N. Y.
J. G. First will lecture in Budalo, N. Y., six months, from
February first. Will give courses of lectures on geology during week-day evenlings wherever wanted within sultable distance of B. Permanent address. Hammonton, N. J.
MISS, FANNIE B., FELTON, Janne a

DR. H. P. FARFIELD WIll speak in Dover, Me., during August. Address, Ancora, Camben Co., N. J.
CHARLES D. FARLIN, Inspirational speaker, Decribed, Mich.
A. B. FRENCH, care of J. R. Robbisson, box 884, Chicago, Ill.
GEORGE A. FULLER, Inspirational, Natick, Mass.
N. S. GREERLEAF, Lowell, Mass.
ISAAC P. GREERLEAF, 1664 Washington street, Roston, Mass.
Rev. JOSEPH C. GILL, Relykidere, Ill.
Mics. LAPIA DE FORCE GORDON, Treasure City, White
Pine, Nevada.

ine, Nevada, Kersey Graves, Richmond, Ind. Mrss Jena J. Hembard, Portsmouth, N. H., box 455, Mrs. L. Huttenson, inspirational, Owenwille, Cal. Dr. M. Henry Hot Gutton will abswer calls to lecture. Ad-ress, Milan, O.

MISS. I. HUNCHISON. INSPIRATIONAL, ONCOUNTIES, A. M. M. S. HUTCHISON. INSPIRATIONAL, ONCOUNTIES, A. M. M. HERRY HOUGHTON WIll affiswer calls to beture. Address, Millon, O. MOSES HULL. Hobart, Ind.
D. W. HULL, inspirational and normal speaker, Hobart, Ind. E. Annii, Hishan, Agent Connecticut State Association of Spiritualists. Permanent address, Falls Village, Comm. Miss. S. A. Hohton, 24 Wannesh street, Lowell, Mass. Charles Holl, Warren, Warren Co., Ps.
Miss. F. O. Hyzer, 122 East Maddson street, Bultimore, Md. Miss. M. S. Townsend Hodolicky, Bridgewater, Vi. JAMES H. HARRIS, box 19, Abdington, Mass.
WM. A. D. HUME, West Side P. O., Cloveland, O.
I.THAN C. HOWE, Inspirational, box 19, Fredonia, N. Y.
AMOS HUNT, trance speaker, Cold Water, Mich.
Miss SUSIE M. JOHNSON's address during August, Kalama200, Mich., care Lewis S. Burdlek; will sneak in Pathosylyo,
O., during September: in Oswego, N. Y., during October,
Permanent address, Milford, Mass.
WM. F. JAMHESON, cilliot of Sportual Rostrum, drawer No.
5966, Cheago, Ill.
ABBARAM JAMES, Pleasantville, Venaugo Co., Pa., box 34,
S. S. JONES, Esq., Chicago, Ill.
HARVEY A. JONES, Esq., can occasionally speak on Sundays
for the friends in the vicinity of Sycamore, Ill., on the Spiritual Philosophy and reform movements of the day.
WM. H. JOHNSTON, Corry, Pa.
CEPHAS B. LEVEN, Inspirational speaker, Will becture in Os
wego, N. Y., during August. Address, 9 Kingston street,
J. S. LOWEN, Moss.
MARY E. LONGON, inspirational speaker, 60 Montgomery
street, Jersey City, N. J.
J. S. LOWLAND, Monmouth, Ill.
Miss, F. A. LOGAN, Chicago, Ill., care of R. P. Journal.
JOHN A. LOWE, Included H. S. Marsh, Esq., can of the day.
Washington street, Boston, Mass.
B. M. LAWRENCK, M. D., Burdler, House, Buffalo, N. Y.
Washington street, Boston, Mass.
B. M. LAWRENCK, M. D., Burdler, House, Buffalo, N. Y.
Washington street, Boston, Mass.
JOSEPH B. LAWIS, Inspirational speaker, Vellow Spring, O.
CHALLES, S. Marsh, Sem trance speaker, Address, Wonewoo, Juneau Co., Wis.

roc, Juneau Co., Wis. PROF. R. M. M'CORD, Centralia, 111 ЕВИЗА М. MARTIS, Inspirational spocker, Birmingham, Mich. JAMES B. MORRISON, Inspirational speaker, box 378, Haver-

MIR. Mass.
MIR. TAMOZINE MOORE, 13 North Russell St., Boston, Mass.
MIR. F. H. MASON, Inspirational speaker, No. Conway, N. H.
O. W. MANUEL, trance speaker, 35 Rutland Square, Boston,
DR. JOHN MAYHER, Washington, D. C., P. O. Lox Squ.
DR. G. W. MORHILL, JR., trance and Inspirational speaker,
Boston, Mass.

O. W. MANUEL, trance speaker, 33 furtland Square, Boston, Dn. John Mayhlew, Washington, D. C. P. O. box 807.
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Mass.

Mas. Laura Shirii (late. Cuppy) lectures in Mechanic's
Hall, Post street, San Francisco, Cal., every Sunday evening.
Miss M. S. Sturievant, trance speaker, Boston, Mass.
Miss. L. A. F. Swaln, Inspirational, Union Lakes, Minn.
Mas; C. M. Stowe, San José, Cal.

MIS. L. A. F. SWAIN, Insulational, Union Lakes, Minn. Miss. C. M. Stowe, San José, Cal.

DR. E. Spilague, inspirational speaker, Schenectady, N. Y. Miss. Almiga W. Shitm, 35 Salem street, Portland, Mo. Annan Smith, Esq., inspirational speaker, Sturgis, Mich. Miss. Many Louisa Shith, trance speaker, C'do, O. Miss. Nellie Shith, impressional speaker, Sturg S. Mich. Miss. M. E. B. Sawyer, Fitchburg, Mass.

J. W. Sraver, inspirational speaker, Byron, N. Y. Miss. C. A. Sherwin, Townsend Center, Mass.

E. R. Swacrhamer, 128 So. 3d street, Hindelyn, N. Y., E. D. Miss. H. T. Steakers, Missionary for the Pennsylvania State Association of Spiritualists. Address care of Dr. H. T. Child, 634 Raco atreet, Philadelphia, Pa. James Trask, Idecturer on Spiritualism, Kenduskeag, Mc. Hudbon Tuttle, Berlin Heights, O. Bennamit Todd, San Francisco, Cal. Miss. Sarra M. Thomeson, inspirational speaker, 161 St. Chur Street, Cloveland, O. Miss. Cora L. V. Tappas, Manchester, Mass.

J. H. W. Toomey, Providence, R. I. Miss. Cora L. V. Tappas, Manchester, Mass.

J. H. W. Toomey, Providence, R. I.

J. H. W. TOOBEY, Providence, R. I.
MRS, CHARLOTTE F. TABER, trance speaker, New Bedford,
MRS, C. P. O. DON-392.
FRANCES A. TUTLLE, lecturer, LON 32, La Porte, Ind.
MISS MATTIE THEMISC, CONWAY, MASS.
MISS, ROBERT TIMBORS, MCNEO, Andrian Co., Mo.
MISS, ESTIER N. TAMABORE, trance speaker, Westville, Ind.
DR. S. A. THOMAS, lecturer, Anoka, Minn.
J. V. WILSON, Londbard, Ill.
J. S. WILEELER, Inspirational, 111 Superior street, caroAmerican Spatialists, Cleveland, O.; will lecture in Phila
delphia, Pa., during December,
MISS, MARY M. WOOD will lecture in Windsor, Conn. Aug.
22 and 29. Address, Il Dewey street, Worcester, Mass.
F. L. H. WILLES, M. D., 16 West 24th street, near Flith avemue Hotel, New York.

Mes. Mary M. Wood with rectified in Message 2 and 29. Address, I Dewey street, Worcester, Mass. F. L. II. Willis, M. D., 16 West 24th street, hear Filth avenue Hotel, New York.
Miss. M. E. Warrell, box 329. Davenport, Iowa.
F. L. Waddell, 1999 South Morgan street, Chicago, III.
Henry C. Wright, Care Hanner of Light, Boston, Mass.
Mrs. E. M. Wolgott, Canton, St. Lawrence Co., N. Y.
Price, E. Whipple, Clyde, O.
Mist Mary J. Wilgodson, Ripon Wis.
Lois Waisbrooker will lecture in Vinciand, N. J., Aug. 1

Miss-Many J. Wilgoxson, Rhoda Wis.

Lois Waisbrooker will lecture in Vincland, N. J., Aug. 1
and 8.

N. Frank White's address. Boston, Mass., care Banner on
Loish, during August; will speak in Portland, Mc., during
September and October; in New York during November.
Miss. Mary E. Wither will speak in East Andover, N. H.,
Aug. I. Address as above, or Holliston, Mass.
W. F. Wentworffit, Stoughton, Mass.
Dr. R. G. Wells, trance speaker, Beaufort, N. C.
Miss. N. J. Willis, 15 Windsor street, Cambridgeport, Mass.
A. B. Whitting, Albion, Mich.
Miss Elviha Wheelock, normal speaker, Janesville, Wis.
A. A. Wheelock, Toledo, O., box 643.
Miss. S. A. Willis, Marsellies, Ill.
Dr. J. C. Wilset, Burlington, Jowa.
Miss. Hattie E. Wilson will speak in Willimantic, Conn.,
Aug. 15; in Salein, Mass., Jug. 22; in Marblehead through
the month of January.
Rev. Dr. Wheelock, inspirational speaker, State Center, Ia
Warren Woolson, trance speaker, Hastings, N. Y.
S. H. Wontman, Binfaio, N. Y., box 145.
J. G. Whitney, inspirational speaker, Rock Grove City,
Floyd Co., Iowa.
Miss. E. A. Wilmiams, Hannibal, Oswego Co., N. Y., box 41.
Elijah Woodwort, Inspirational speaker, Leslie, Mich.
A. C. and Miss. Eliza C. Woodruff, Eagle Harbor, N. Y.
Miss. Fannie T. Young, trance speaker. Address during
August and September, Three Oaks, Mich., care S. Sawyer.
Mig. & Mrs. Wallette Yeaw, Northboro', Mass.
Miss. Fannie T. Young, trance of the John Territory.

PROFESSOR VARLEY ON SPIRIT-

Mr. C. F. Varley, C. E., F. R. G. S., wrote the following letter to Mr. Dyte, the secretary of the London Dialectical Society, from Brest, just before the starting on board of the Great Eastern with the French Atlantic Cable. It is one of the best things we have read of late; full of sound information that every Spiritualist and investigator should become acquainted with. We earnestly commend it to the careful perusal of all:

" FLEETWOOD HOUSE, BECKENHAM, KENT,

My Dran Sin—Last Monday week I witnessed at a scance a phenomenon which is new to me. There were nine ladles and gentlemen present. The scance was held in a private house, the residence of an engineer, in a room unburdened with an excess of furniture, and with sufficient light to enable us to distinguish the features of all pres-ent, the light being furnished by a street lamp outside, as well as by the twilight, they two windows being uncovered either by blinds or shut-

The medium present was Mr. D. D. Home, The company consisted of the son of an earl of considerable talents, three civil engineers, including myself, a private gentleman, and four ladies, two of whom are well known for their ability. Two of the company were skeptics receiving

their first lesson.

The usual phenomena took place, such as the raising of the table bodily from the floor, the tilt-ing of it in various directions, and pushing us about the room, mental questions being answered by raps, to the great astonishment of the novices,

one of whom was very properly very sharp in demanding proof and making close scrutiny. Opposite one of the ladies, and about twelve inches from the nearest band, there was lying onthe table a scent bottle, about 4 inches long by 11 inches broad. The table was a large round one of mahogany, without any cover. Mr. Home was on the opposite side of the table to the bottle. One of the engineers and one of the ladies present possessed the power of seeing what Reichenbach calls the flames from magnetic poles, and these two saw a pyramid of light over the scent-bottle, whilst two others, endowed with clairvoy-ant vision of a deeper kind, saw a hand. I am unable to see these appearances except upon very rare occasions, and, in this instance, saw nothing of them.

Shortly after these phenomena had been described to the rest of us, the scent-bottle began to rock very rapidly, producing much noise, and making about eight or ten beats per second for about half a minute. Then it began gyrating, the rocking motion continuing during the gyrations, and we all nine of us sat wathing this motion for about a minute and a half. This is one of the prettiest and most complete pieces of evidence I have had of bodies possessed of weight moving without anybody or anything visible to me touching the same.

There is a circumstance of some interest to students connected with physical manifestations; for, in order to obtain them with power, it is necessary that the minds of those present should be in as passive a state as possible during the collection from the medium and others present of the power necessary to produce the phenomena. Unless these conditions be complied with, the presence of people with very active mind weakens or destroys the power, but as soon as the phenomena commence, then the activity of the brains of ob-servers is not detrimental. I have very often found that my presence puts a stop to, or greatly weakens, the physical manifestations; and last Monday week two of us were repeatedly called to order by raps, and told to engage in light conversation till the phenomena commenced. This is the reason why, more especially with weak media, some scientific men have failed to get any satisfactory results, where less active people suc-

The spiritual beings who produce the physical The spiritual beings who produce the physical phenomena seem in almost all cases to be very limited in intelligence, generally more so than any of the human beings present. With the clairvoyant phenomena, especially where the medium is capable of being entranced by the unseen intelligences themselves, the activity of the brains of those present does not impede the manifestations at least as for as my experience goes. ifestations, at least as far as my experience goes.

Through the latter sources of communication, one is frequently enabled to converse with intelligences, spirits, or whatever you like to call them, whose knowledge is in advance of our own on many points.

The process of dying does not seem to add to the intelligence of an individual, so far as I have been able to observe. It seems to be merely change of state. Superstition seems to reign change of state. Superstition seems to reign on the other side of the grave as much as on this, and appears to be as difficult to eradicate as here. There is one more point to which I should like

to draw the attention of the society, and it is one in which all of those who may be called 'rational' mediums concur, namely, that a sudden, vio-lent death is very prejudicial to an individual in the next life. Such a man is nearer in condition to material bodies than those who die a gradual natural death, and when his wisdom is of so low character that he is maliciously inclined, he is much more able to influence prejudicially those on earth than are those who have died a natural death. I am fully persuaded that inquiry into this branch of the subject will lead to the terthis branch of the subject will lead to the ter-mination of capital punishment on what may be termed 'selfish' grounds; because when a crim-inal of the lowest type is executed, the lowness of his type, added to his violent death, makes him a spirit very nearly material in nature. Such beings seem to derive great pleasure in doing mischief, and, as they possess the power of pintuencing the thoughts of those on earth, delight in stimulating others to imitate their own low nature, the weak minded being their chief vic-tims.

While the committee are undecided in their opinions about the physical phenomena, which are but the very footstool of the subject, it is out of place to say much of the uses of Spiritualism. One important fact you may learn by questioning the witnesses—namely, that all who have been seriously following up the subject, and have been gradually coming into communication with their departed friends, have bit by bit lost the fear of Many, in fact, look forward to it as to tion. The teachings already received from death. Man promotion. the higher spirits have many of them been left unrecorded, but some of them will be found in the literature of the subject, which is almost wholly American, and comprises hundreds of volumes published during the last twenty years. The books are obtainable in London only, so far as I know, at the library of Mr. Burns, I. Southamp-ton-row, Bloomsbury-square. Of the English works, that by Mrs. and Professor de Morgan is about the best.

Before concluding, I wish again to impress up-on the committee and all Spiritualists that no one should rely upon his own evidence as conclusive, unless supported by collateral testimony, It was for this reason that when before you I cited chiefly those cases in which the same information had been communicated to me, and to others at a distance from me, at the same time, neither of us expecting the messages delivered. I omitted many of the more striking cases not so corroborated by others. I hope that Spiritualists will not object to my stating that, as a body, I think them far too credulous.

What is wanted at the present time is that those ladies and gentlemen who have the time and ability to investigate should combine, and then take up the different branches of these ex-tensive questions, and pursue the inquiries with the same perseverance that characterizes the investigators of natural philosophy, making it a rule to accept nothing as true until denial be-

comes impossible.

In my opinion it is a grievous pity that so much attention is given to fiction, and so little to the truths which are being revealed by astronomy geology, chemistry and natural philosophy generally. These studies reveal truths before which the interest of the greatest fiction pales. Were children taught more of these interesting facts, and less of fiction, superstition would find fewer dupes, to the great moral progress of the world.
I am, my dear sir, very truly yours.
C. F. VARLEY."

THE DUTY ON COAL .- The Philadelphia North American bewails the impending removal of the duty on coal which it now fears is inevitable. The coal operators and miners will have only themselves to thank for the repeal, if it comes, as it certainly ought to. The North American itself admits that the present prices of coal are wholly inexcusable.

### An Appeal to the Friends of the Lyceum.

FAVORED BRETHRES-What are you doing for the extension of the advantages of this blessed benefaction from the Summer-Land? Does the inward voice declare that the extent of your capacity and opportunity is made available for the furtherance of the angel light? Would that the evidence throughout the laud bore testimony that the affirmative could honestly be the general declaration. On the contrary, is not sad remissness and culpable neglect the almost universal presentation? This, too, whilst Orthodoxy on every hand is increasing her Sunday school attractions, OFFICE 158 WASHINGTON STREET, introducing, as adjuncts, gymnastics and other Lyceum exercises upon week-days, thereby giving greater power to inflict upon the plastic mind of childhood and youth the virus of church dogmas. Oh friends, shall we sit contentedly by and allow the pernicious weeds of error to be planted upon soil which, if we are only faithful to our duty and privilege, would blossom as the rose and yield the beauty and fragrance of proper appreciation of the divine both In God and man? What more appropriate incense could we offer at the shrine of our own divinity, than thus to lead others to the recognition that we are incarnated gods instead of deprayed devils?

Let us arouse to a sense of the immense importance of the charge the angel-world committed to the Spiritualists and reformers of this day in the bequest of the Progressive Lyceum. And as a step toward a grand rally to its glorious standard, let us assemble in strength and power at the approaching Convention, and there give such an impetus to the movement, that the coming winter will prove a pentecostal season of active labor and earnest cooperation on the part of those who heretofore have willfully abstained from any participation, or with an almost equal indifference have rendered unpunctual attendance or heartless effort as officers and leaders, thereby weakening the tie of affection which binds so closely the earnest leader and the loving group. This lack of interest eventually produces a decline in the ardor and love with which the youthful mind ever seizes upon the natural sustenance and refreshment which the Lyceum offers. Fellow Spiritualist, it will not avail to declare that you feel no special call to engage in this labor of love: the time will assuredly come to the experience of each one of us when these opportunities now presenting themselves will rise before our awakened consciences, and if they have been unimproved, remorse, keen and poignant, must sorrow our souls. There be few whom circumstances fully exonerate from aiding, in some direction. the spread and support of this comprehensive institution

Fervently do I entreat each reader of these lines to consider the amount of their individual esponsibility, and then to speedily act out the indices of such reflections. Sure I am such honest self-searching would bring to Buffalo a goodly number of delegates ardently inspired for deliberation and counsel. Brother or Sister Spiritualist, on behalf of your own future and that of the rising generation, I plead at this important moment for an active recognition on your part of the transcendent claim of the Progressive Ly-CAROLINE A. GRIMES.

Philadelphia, August, 1869.

### "On the Survival of Savage Thought in Modern Civilization."

In Appleton's Journal of July 31st appears a paper by E. B. Tylor, in which he discusses the ethnography of the alleged phenomena and doctrines of Spiritualism.

The subject is treated in so one-sided and illogical a manner, and yet with an apparent scientific research, that a few words showing the fallacy of his argument would seem opportune.

In endeavoring to establish the theory that Spiritualism is a survival of savageism, he very unfairly brings forward the minor and less important phenomena as recognized in modern Spiritualism; thus substituting the exceptional in order to prove the rule.

Possibly, and most likely, his reasoning is the result of a profound ignorance of the higher evolutions of Spiritualism, as found in the accepted system known as the Harmonial Philosophy.

Survival means living longer; and the n philosophy taught by Spiritualism to-day cannot be a survival of savageism, but in its broad and philosophic aspect is the legitimate outbirth of an enlightened civilization.

But why undertake to prove that Spiritualisin is a survival of savageism? Do we find so strong a resemblance between them?

Might he not with the same propriety assert that our swift ocean steamers, with all their appliances of comfort and luxury, are but survivals of the raft, and canne of savagelsm? Are the chef d'ouvres in painting and sculpture but survivals? Is Christianity of to day but a survival of savageism?

There is a vast distinction between this survival theory and the teachings of Spiritualism, viz: Progression, Unfoldment, Development.

E. B. T.'s "surviving" paper of August 10th contains chiefly an industrious compilation of historical facts having no sustaining relation to his proposition that "Spiritualism is an example of savage thought surviving in modern civiliza-H. J. H.

## Spiritualism in Fall River, Mass.

DEAR BANNER-I was at Fall River yesterday, at the Grove Meeting, and had a glorious time. One of the speakers said that Fall River had more truth scattered on that occasion than it had had in the preceding hundred years.

The meeting was called to order at half-past ten o'clock A. M., by Doctor Wilbur, and a preamble and resolution were offered by I. C. Ray, Esq., of New Bedford, as follows, after a few

Whereas, Spiritualism is growth, and not a particular science, but agrees with all the sciences, and with all the good in all the religions; still it stands alone to prove the importainty of the soul. Whether Plate, Plny, Socrates, Zorosster, Jesus or Mahomet ever lived or not, the principles promulgated in the ages that are passed were right for the times, and were the highest ideas of the ages, and the high est doctrines the people were capable of receiving; there

fore,
Resolved, That we not only receive the past, and take it for what it is worth, but we take the present, with all the light of our spirit-friends, and march on to the future, scattering higher ideas and letter and happier prospects, and more rational thoughts of the essence of Divinity for the generations that are to follow us.

The speakers were A. C. Robinson, of Salem, Dr. Wilbur, N. U. Lyon, of Fall River, Mrs. A. M. Davis, A. E. Carpenter and I. C. Ray, Esq., of New Bedford. Mr. Brightman gave his experience of being cured by Capt. G. P. Andrews, of Freetown, who is a wonderful man for a healing medium. Mr. Andrews was on the ground, and was almost reverenced by the people. Mrs. Blair gave some of her beautiful tests of painting under the scrutinizing eyes of three separate com-mittees, and gave complete satisfaction. The meetings were large, and a complete success. Mr. Carpenter and Mrs. Davis, from the fine magnetism of the intelligent audiences, really out-did themselves; not but the other speaking was excel-lent, and all came away believing great good had

New Bedford, Aug. 2d, 1869.

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The Banner of Light is issued and on sale

# Bunner of Light.

BOSTON, SATURDAY, AUGUST 14, 1869.

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### The Battle of the Bishops.

The prelates of Illinois and Kentucky are at it. tooth and nail. The latter used to be rector of Trinity Church, in Chicago; but having been chosen Assistant-Bishop of Kentucky, he came back to his old Chicago parish to preach for a few Sundays, by the invitation of the church wardens, and ventured to discourse one evening on the subject of introducing all the extraneous mummery of forms and ceremonies into a church that, since the old Anglican days, had seriously protested against it in Romanism. In brief, his sermon was a very plain and pointed attack on Ritualism. He did not believe in its character or efficacy, and wanted to see it rooted up, trampled out, and wholly expurgated. He did not say so in just those words, of course, but that was precisely what he meant and the way he felt. In consequence of this sermon, Bishop Whitehouse of Illinois-who is a pronounced ritualist and everything else in that ridiculous line, and who goes to the extent of dating his letters and proclamations from the "Cathedral of St. Peter and St. Paul "-addressed a sharp, if not angry, note to Bishop Cummins, the Kentucky prelate, bidding him to desist from preaching any more in that parish; and he further told the wardens that he should not permit them to use their church for Mr. Cummins's convenience or pleasure. The wardens and vestry held a meeting to consider a matter that threatened to become so grave; not being able to reach a clear decision at their first session, they held a second, and at this meeting they voted to let Mr. Cummins preach as before:

And it seems that they did not transgress the canons, or rules, of the Episcopal Church in this. for the latter distinctly provide that, in the absence of a rector of a church, the church wardens and vestrymen, or a majority of them, may invite any clergyman of the church to officiate for them, only taking care that they have sufficient evidence of his being duly ordained to minister in this church. All that Bishop Whitehouse objected to, and the only ground of his peremptory order to the wardens, was that Bishop Cummins did not take his (Whitehouse's) view of ritualism. which at best is but a feeble and distant imitation of actual Romanism. The wardens and vestry having refused to comply with the bishon's demand, the latter thus finds himself snubbed in

his own diocese. But he did not mean to submit to it in silence at any rate. He immediately sat down and penned a letter to the object of his wrath, which, as a combination of anger and piety, hatred and fraternity. satire and love, authority and humility, has not found its equal in many a day. He recites the history of the affair, and winds up by protesting against the other bishop's preaching any more within the limits of his diocese. The ending of this prelatical bomb is so queer, yet significant of the inside state of the church chiefly interested, that we cannot resist the temptation to give the two last paragraphs, as follows:

"I therefore, hereby, as far as I can, to give it lawful and moral weight, and violating, I trust, no past claim of fraternal courtesy in the painful exigency so pertinaciously thrust upon me, do protest against your visiting my diocese to offi-

ciate in any manuer within its bounds.

And may the blessed and merciful Lord forgive us each for our mistakes or misdoings in these humiliating issues. Remaining faithfully yours in our common bonds.

HENRY J. WHITEHOUSE,

Bishop of Illinois."

There is "richness" in that quotation - and what is the use of not trying to see it? The battle rages not only in Illinois, but elsewhere; and not in one church only, but all. But the Episcopal Church, dear as we know it is and has been to a great many true and avowed believers in Spiritualism, has so long been free from these internal troubles, and at its last Triennial Convention at New York managed with such cleverness to steer clear of dissensions that lay thick across its path, that it is a little remarkable how soon after the adjournment of that body all the evils it successfully avoided have begun to break out. There is no use of trying to smother them now, for that only seems to make it worse. There are two elements in the church, each of which aspires to the mastery: that which is represented by plain and simple forms of worship, comparatively speaking-and that which tends strongly and naturally to Rome. There is no hope in reason of ever reconciling these opposing elements, but a general schism is as certain to come as the sun is to rise to morrow.

Now if this church, and every other ecclesiastical organization, in fact, were better endowed with heavenly grace and wisdom, such as comes down upon men from the invisible world whenever they assume a spiritually humble and receptive attitude, banishing pride, conceit, ambition, and authority, and striving and praying only for the true and lasting gifts from on high—we assume nothing in saying that there would be no such scenes as we are constantly witnessing, and no revolution called for but the silent and secret one of the human spirit.

## Sunday Services at Mercantile Hall.

On Sunday, Aug. 1st, the Children's Progressive Lyceum met in the morning—exercise for the day, answering of questions previously given out. In addition to the marches, Silver-Chain recitations, &c., by the Lyceum, Messrs. D. N. Ford and C. W. Sullivan, Miss M. A. Sanborn and Mrs. A. Morton favored the audience with singing. Remarks were made by Dr. W. H. Irving, of New Orleans, La., and J. M. Choate (entranced) of Boston. Music for marching was furnished by Miss Addie Morton. A good number of spectators, scholars and leaders were present, and a very interesting session was the consequence.

In the atternoon the usual Conference was held. Subject (continued) for consideration: "The Phenomena, Facts and Science of Spiritualism."

We must desire to act, and act vigorously, to be happy.

### Civilizing Africa.

We believe the time is not far off when the Republic of Liberia, already rejoicing in its fourth President, will add to itself, or incorporate within its political limits, a tier of States stretching across the continent east to the Indian Ocean. On this most interesting subject we find in the Newport Mercury a very suggestive article from the ready pen of that true philanthropist and lover of progress, Thomas R. Hazard. He begins with quoting a recent bequest from an English gentleman to the American Colonization Society, amounting to a thousand pounds, and directing that it be laid out "in sending persons to Liberia, in whom it is unmistakably evident that they have the highest welfare of Africa at heart.' This bequest has a larger scope than previous ones, and touches the case precisely where it needs to be taken hold of. The old idea of deporting American blacks is discarded by the gentleman making it, and the better one substituted for it, that the present purpose should be to lift up Africa by her own innate power. Hitherto it has been attempted to inject more or less American-African blood into her veins; henceforth the work must be, to send out only, or mainly, such men as will teach the natives of that mysterious continent to help and elevate themselves. The republic of Liberia is already established there, and that is a nucleus for the task which is by no means so far out of the reach of accomplishment.

The first part of the mission of the American Colonization Society may be said to be accomplished in the successful establishment of Liberia. The second part is now to be seriously taken hold of, which is the direct and distinct amelioration of the condition of the African, rather than the American black man, by the operation of the social, educational and governmental policy which has been fixed in the republic that is to form the nucleus of the wider movement. The present President of Liberia, Mr. Payne, is about to engage in the work of bringing about a closer and more friendly intercourse between the citizens of the Republic proper and the more advanced interior tribes, with a view of having the ley. latter incorporated into their political institutions, and form one people with them. On this interesting subject, and the change in the emigration plan most immediately affecting it, Mr. Hazard observes with peculiar force and felicity as follows:

"There are already ' hewers of wood and draw ers of water' enough there. What is wanted at present are men of the New England puritan stand minus their puritansm; men of independent progressive natures; men who are able to absorb others, rather than be absorbed by others; men who will go forth in the African as their Western compeers have done in the American wilderness, and not only wield the axe and hold the plow, but build the school-house, and establish the rostrum, the town meeting and the ballot box. There is an unlimited field for such absorbing men and women to labor in Africa, and it is safe to say that it would be easier for such men as Frederick Douglass and George Downing, each to found a State in Central Africa as big and as populous as Illinois, and have it incorporated with the Re-Illinois, and have it incorporated with the Republic of Liberia, than it would be for them to obtain seats in the legislature of any Northern State in America. Why! with the aid of a hundred such men as these, the money of Astor, Stewart and Vanderbilt, applied with their customary tact and efficiency, would in one generation redeem Africa from barbarism."

## Gems of Orthodoxy.

It is necessary for us in these times, if we would know precisely how fast and far we are progressing, to imitate the example of the mariner in thick weather, and pause from time to time to take our bearings. By taking a backward glance at the tenets, utterances and current practices of old Orthodoxy occasionally, we can see just how far the world has sailed away from that rock-bound coast of human belief and spiritual growth. Rev. Mr. Park, of Lawrence, Mass., not long ago preached a." true blue" discourse in Norwich, Conn., in which he touched up the old points of his creed with an ancient newness that surprised even those who had been all their lives accustomed to profess that this was their own identical faith. Here is a specimen of the ore which such a man is

able to quarry from his mine: "Eternal life depends on certain conditions, without which it is in vain to hope for happiness. The plain teaching of Nature is that some will be Nature and the Scriptures have impressed mankind with danger for seventeen hundred years. The advent of Christ was one of all gen-tleness and love. Yet he declared again and again that men were in danger of utter ruin, and except they should repent and believe on him they would perish. His gentleness only increased the awfulness of his teaching. The doctrine of sin does not fit with the teaching that all men will be saved. As our Saviour denounced sin, he provided an atonement to save those who sinned. If all were to be saved, why this vast sacrifice? Was it to teach men, or to set an example? No; it was to save. The atonement is the storehouse of God's bounty, and man may go to it and partake of its provisions. The doctrine that all will be saved does not match with our natural instincts of the justice of rewards and punishments. Deny the doctrine that men are lost, and the Bible falls in

People of common sense and common humanity would at once say, it were better that the Bible which really teaches such a doctrine should fall in pieces, than that the doctrine should stand.

## The Free School System.

It is no boast, even when so often repeated, but a fact perfectly patent to observing minds that are ready to ascribe results to their right causes, that wherever the American school system prevails it will be no easy matter to set up the rule of priestcraft. We want it neither from Romanism nor Puritanism. The youthful mind is not to be impressed by dogmas whose hatefulness it cannot comprehend, nor cramped by teachings that are constructed on the straight-jacket plan; but it is to be taught in the rudimental principles and ideas of learning of all kinds, so that its development in every direction, irrespective of the limitations of creed and theology, may be as free as the air we breathe and the light of heaven which we enjoy. New England is dotted thick with school-houses, and still priestcraft is patiently and persistently at work, trying to become the ruling power among the population. The advice to be given and taken in such an emergency is perfectly plain: See that the efforts in that direction come wholly to naught. Keep sectarianism out of the public schools everywhere, because at this very point is where the liberties of the people hinge. When the door is once shut to free thought, a free press, and free schools, there will be an end of self-government; and our country will become a confusion of States only, the prey of strong hands, and an example to be shunned by every aspiring people on the face of the earth.

### To Delegates Passing through Pennsylvania.

Arrangements have been made with the Pennsylvania Central Railroad and the Northern Central Railroad from Baltimore, by which all delegates who pay full fare, on either of these roads, in going to the Conventions at Buffalo, will be entitled to free return passes.

### Real Testimony from a Man of Science.

Below the reader will find what a truly scientific man, whose profession has called him extensively into the investigation of the subject, thinks and knows of the laws regulating the intercourse of spirit with spirit. He speaks from a wide and accurate observation, and without any of that prejudice which is begotten of a determination to establish and confirm a theory, or to overthrow and displace it. The writer is Professor C. F. Varley, the English electrician and man of science. This is the summary of his observations and reflections, as set down in the columns of the London Eastern Post :-

"You can scarcely select haphazard a dozen

families, without finding one or two members of whom have received at the moment of the death whom have received at the moment of the death of some near relative a communication announcing the fact at a distance. These communications are often made by the dying person appearing to some member of the family at the moment of passing away. The death moment seems the most easy one in which to make such communications. Notwithstanding the enormous number of such cases some of them supported with such of such cases, some of them supported with such striking collateral proof as to remove all doubt, the possessors of such information are afraid to narrate these interesting facts except under the seal of confidence, because the world at large ridicules that which it does not understand. In Plato's divine and moral works, subject 'Theages' or 'Wisdom,' Socrates tells 'Theages,' 'I have bad, by the favor of God, ever since I was born, a genius that always accompanies and governs me. This genius is a voice which, when-ever it speaks to me, always diverts me from what I have a mind to do,' and much more to the same effect. Joan of Arc, who led the French successfully against our soldiers, was burnt to death, not because the English were beaten, but because she declared that she was instructed by a voice from an unseen intelligence which she called God, and as her conscience would not allow her to recant she wis burnt, and as the flames approached her, she exclaimed, 'Yes, my voices were from God!' Wesley, the founder of a religion hearing his nam, was a witness of the spiritual phenomena called raps, which occurred in a marked manner in his own family, one or in a marked manner in his own family, one or more of whom were rapping media. All the details are perfectly authenticated by documents written and signed upon the spot, and many of the facts will be found in Southey's Life of Wesley. Swedenborg, again, a scientific writer of no small power, had most remarkable experiences as a conscious clairvoyant. The Indian Government some years since caused an official inquiry ment some years since caused an official inquiry to be made into the reality of certain mesmeric phenomena among the natives, and the result of the inquiry confirmed the truth of the facts of measurerism. Notwithstanding all these and many other existing records of unusually well authen-ticated cases, it is surprising how few people in this country have attempted to inquire into or know anything about the subject. I know many medical men who, when the study door is locked, freely and earnestly discuss these matters, and tell their own experiences, but at the same time confess that they dare not open their mouths to others, fearing the fate of Dr. Elliotson, who lost a practice of thousands a year for telling the

[In another column we print a letter from Prof. Varley, written since the above, in which he scientifically discusses several important points in regard to the Spiritual Philosophy.]

### That "Haunted House" in Boston.

The Herald of late has been spreading itself wonderfully" in regard to the recent physical manifestations in house 102 West Springfield street. It sent one of its reporters there, whose imagination ran so high that he gave street gos-sip for fact, thereby doing injustice to respectable individuals; for which that paper apologized in a subsequent edition.

That the physical manifestations have been going on at the said house for some time there is not the least doubt, for we have witnessed them ourselves, and gave an account of our visit in our issue of July 3d. The mystery is this: The lady who occupied the house is no doubt herself an excellent medium for the physical manifestations, and hence the invisibles took advantage of this circumstance, for reasons of their own, to ring the bells, etc. We very much doubt, now that this lady has vacated the premises, that the manifestations will continue, notwithstanding some speculative individual, we understand, has petitioned the city government for a license to open the house to visitors at one dollar per head.

Since writing the above, we have ascertained that the Board of Aldermen granted, then revoked the license.

## New Spiritual Bookstore.

WARREN CHASE will open an office in St. Louis, Mo., in Sept., where he will keep a complete assortment of spiritual and liberal books, papers and magazines, and have a general Western agency for all liberal publications, and especially of the publications of Wm. White & Co. His editorial correspondence in the Banner of Light will be continued, and our Western subscribers and friends who can make it convenient to call on him may transact any business with us through him. Mr. Chase will make engagements to lecture in the vicinity of St. Louis during the winter, and attend promptly to all letters and business addressed to him at St. Louis, Mo., after September 15th. Those who know Mr. Chase and his prompt and faithful attention to business, and especially his many Western friends, will be glad to learn that he is to be engaged in the sale and circulation of liberal books and spiritual literature, with which he is extensively acquainted and deeply interested, and they can safely rely on his judgment in selecting or recommending books both for public and private libraries, and upon his honesty and integrity in the transaction of business.

## Passed On.

Mrs. Nancy Sherman (wife of Dr. Newell Sherman,) died in Waltham, Mass., July 18th, at the age of sixty-five years. The Sentinel says: "The heart of Mrs. Sherman was humanely in advance of the time in which she lived. She had the moral courage to be an abolitionist when that name was synonymous with dishonor and persecution. She dared to believe woman was intended by the Creator to be man's equal, even when it was considered rank infidelity so to think. In every true reform she gave her influence and her aid. Her neart was large and her love of humanity universal. She was quiet in manners, and so modest in good works that the left hand knew not what the right was doing. In her home life she was all that is good and kind and true. There will her loving spirit be most missed. Where justice and love is there will she find a home." The Doctor and his companion were united workers for the good of humanity, and firm believers in the Spiritual Philosophy.

## Pierpont Grove Sunday Meetings.

Prof. William Denton addressed a large audience at Pierpont Grove, Melrose, Mass., Sunday, Aug. 1st, on "The Scientific Evidence of Man's Future Existence." His remarks gave the greatest satisfaction. These meetings are to be continued every Sunday till the close of September. Prof. Denton is to speak there again the 25th of September. Thus far they have been well attended and orderly. Good speakers each Sunday. Last Sunday Mrs. M. M. Wood lectured.

### The Spirit-Photography Prosecution Case.

ARGUMENT OF JOHN D. TOWNSEND, ESQ., COUN-SEL FOR THE DEFENCE.

Week after next we shall occupy a large portion of the Banner of Light with the entire argument of JOHN D. TOWNSEND, Esq., in the defence of William H. Mumler, the spirit-photographer, delivered in the Court of Sessions in the city of New York, May 3d, 1869, before Hon. Joseph Dowling, Justice.

Those who heard Mr. Townsend's argument, pronounced it one of the finest efforts ever delivered in Court. As that trial was the first which has brought the subject of Spiritualism so fully before a Court, the learned Counsel's defence will be read with particular interest by those who have investigated the spiritual phenomena in all its phases.

### New Publications.

Love and its Hidden History. By the Count de St. Leon. Boston: William White & Co.

We have referred to this truly remarkable book in a previeus issue. The first thing that will strike the reader on its perusal is the bold clearness with which its author gives forth and impresses his profoundly important truths; which is to be explained by understanding that they are originally impressed themselves upon a mind of wonderful capacity and susceptibility. In the tumult and torrent of his belief with respect to perhaps the most engressing problem that has man for its object, the author naturally pours out a superfluity of statements and inferences, which, though by no means diluting and weakening his meaning, nevertheless go to show the fullness of his thoughts and the force of his convictions. It is certainly a good symptom in a writer on any but a strictly scientific subject, that requires to be treated after scientific methods; but on such a grand and engrossing theme as Love and its Hidden History, it were well nigh impossible to be satisfied with less than a luxuriant discussion, provided the force and weight of the argument be not weakened thereby.

There is no person, of either sex, let his or her age, condition, acquirements, experience, temperament, wisdom and desires be what they may, who, on plunging into the deep. suggestive growths which these prolific pages are sure to beget, will not find the procise tree, bearing the precise fruit of which he or she is in secret quest. Would one understand the scope and true meaning of love and marriage, con sidered in its exalted sense, and clothed upon with its highest significations? On these pages he will discover what will lead to his illumination. Would one know more, and more truly, of the nice yet exacting physical laws, which are to be religiously consulted and obeyed in the engage ments that yoke bodies and souls in a double life for the term of their natural existence? Here is the treasury of information which he or she cannot afford to be without, pre sented with the ulainness of simple truth, preaching the most powerful sermon by its practical, every day suggestiveness, and demonstrating that what we commonly regard as the lower are as much the highest as any that we call such.

They who pine from heart-sickness, from soreness of thought, from a continual inability to find the secret cause of incompatibilities, who feel life waste slowly yet without their ability to save it from the loss, who are unhappy in present relations but know not precisely why, or, if they know, cannot employ and apply the remedies which such disease requires, who, needing love as we all need food and drink, nevertheless go about starving and dying, who would comprehend the secret-yet no such secret either-of building up a robust condition of the spirit by means of the allpervading power of affection and attraction-all these will resort to the pages of this volume with the certainty of finding upon them what will excite the gratefulest emotions of their nature.

We have no space for the quotations which we should like to make from this timely publication, and which we had expected to make; but this general notice of its meritorious qualities must stand for all. Let no reader, however, infer that it is a dreamy, rhapsodical, sentimental and merely offervescent book, to excite or even exalt, and afterwards to be forgotten. On the contrary, it treats the great question involved with a scientific precision as a whole; abounds with the most pertinent and pointed reflections: is full of practical advice and directions; addresses itself personally to the reader; shrinks from the discussion of no phase or portion of the subject, and worthly handles, as it exhaustively treats, a general problem in which every individual of the human race is personally and profoundly interested, in immediate connection with his health and happiness.

THE MENTAL CURE; or, Influence of Mind on Body. By Rev. W. F. Evans, author of "The Celestial Dawn," "The Happy Islands," "The New Age and its Messenger."

An advertisement in another place duly sots forth the varied and really rich contents of this volume, from which the attentive reader has probably gathered ere now what is its scope, and how well adapted is the method pursued for answering it. The whole discussion of the author is concerning man's mental and spiritual nature; how it is related to, and in what peculiar ways it operates upon the physical system; and what is the connection between disental states and diseased physiological action Along with this discussion, he sets forth the mode of regulating the intellectual and affectional nature of the invalid, under any system of medical treatment.

The subject is a great one, and wholly an interior and speculative one; but the skill of the author lies in his successful method of making what is more or less the subject of speculation a practical and plain matter. In proceeding to do this, he sets out with stating broadly the relation of the human mind to the Creator of the Universe. He establishes the postulate that the mind, though immaterial, is vet substantial; and gives a theory in reference to its form. its division, its degrees. Then he touches on the nature and use of the spiritual body, and naturally thereafter on the emanations of the spiritual spheres. The doctrine of spiritual influx is taken up, and the relation of the material to the spiritual realm. Then there is a fine statement and development of the theory of a correspondence between brain and mind; also of the relation of heart and lungs to love and intellect; and suggestive, if not convincing, speculations on the correspondence of the stomach and mind, and the relations of the excretions of the body to those of the

As cognate branches of the subject, the skin and the senses are considered, both in their connection with the mind and independently or it. And finally the true mystory of life is taken up for an explanation, and the author attempts to show how we can induce upon ourselves any desirable mental state. The sanative power even of language, as well as of moods, is touched upon, and in a most suggestive manner; and the discussion of the mode of curing general debility by pure mental force, is interesting enough to be worth the price of the book. The volume closes with a development of the doctrine of curing by both active and passive exercise of the will, and a clear and impressive setting forth of the influence of the spiritual world upon mental health and disease.

For originality of thought and treatment, for a certain intrepld directness which is the chief merit of a treatise of this character, and for a plain practicalness that commends Its broad and profound truths, together with its more acute and intricate speculations, to the general reader, we think this volume will take its place at once among the remarkable productions of the day, and vindicate its reputation by the marked revolution it will set on foot in reference to common life and thinking.

CREDO, from the press of Lee & Shepard, of this city, is but a superficial attempt—though well done for an effort of that kind-of a so-called Evangelical minister to correct the alleged heresies contained in Strauss's "Life of Jesus," and that famous book, "Ecce Homo." The author is a Professor in the Methodist Theological School, in this city. He has, however, manifestly undertaken a task to which he is not equal. His work is all assertion and self-satisfaction; not doubt and answer, inquiry and reasoning, or searching and finding. He is so positive on the old theological points he volunteers to champion, that one can read him with no sort of satisfaction who is not already of his way of thinking, and wants only the reassertion of what he will hear nobody deny. The Trinity, Atonement, Devil and Everlasting Punishment doctrines are paraded at full length and in all their decayed strength on his pages, but we have not the elightest idea that this latest presentation of them will make a convert, or strengthen the wavering faith of one who professes to hold them now.

Full particulars of Dr. Gardner's three days' Grovo Meeting at Island Pond, Abington, will be found in another

### ALL SORTS OF PARAGRAPHS.

Those skeptics who think they are right in condemning Mr. Mansfield, through whose mediumship spirits answer sealed letters, are requested to peruse a short article -but to the point-on that subject, in this issue of the Banner of Light. Great injustice is often done media who allow themselves to be the instruments of communication between this and the spirit-world. To-day millions are rejoicing over the success of the telegraph cables linking the Old with the New World; yet how few appreciate the glorious privilege of direct telegraphic communication between the nundane and super-mundane world!

200 We acknowledge the receipt of \$10 from "The Sons of Joshua" for our Free Circle Fund, as an appreciation of the services rendered by the Banner in aid of their picule at Walden Pond, Concord, on the 28th of July, which proved a great success, over two thousand persons being present. Messrs. Richardson, Dodge and Young announce their third picnic at the same place, Sept. 8th. May the same success attend it. We wish some others were as liberal who we advertise for gratultously.

Try The Misses Bush commence the fall term of their Seminary for young ladles at Beividere, N. J., Sept. 14th. Classes are filling up rapidly, owing to the deserved popularity of the school.

This is the last week of Dr. J. R. Newton's stay in this city. He closes his office here on the 14th, and will be in Newport, R. I. till Sept. 2d. Thence he goes to Leaven-

Zer Several Peace Conventions take place this and next veck. See notices in another column.

AB- We notice that our friend George Dutton, A. M., M. D., is to take charge, as Principal, of the "Academy and Medical Institute " at West Randolph, Vt., at the fall term, commencing Sept. 13th. Believers in the spiritual philosophy will be glad to hear that no sectarianism will be taught in this school, and that their sons and daughters who attend will not have their valuable time wasted by having religious dognias and long prayers enforced upon them.

The New Yorkers are to hold a spiritual picnic at

Bro. Peebles is on the ocean for Europe. He wroteus just previous to sailing that he should remain in England some time. He has promised us letters from abroad for this

A Basket Picnic is announced in another column, to take place at Lobster Cove Grove, Manchester, Mass., Thursday, Aug. 12th. Dr. Storer and A. E. Carpenter will

The Maine Delegates to the National Convention of Spiritualists are—Jabez C. Woodman, Esq., Dr. G. B. Hopkins, and J. M. Todd, of Portland; E. P. Baldwin, of Bangor; E. H. Parker, of Bucksport; C. M. Roberts, of Stockton; and E. McFadden, Esq., of Kendall's Mills.

QUERY.—We are pleased to see in the Banner of July 10th, a favorable report from John Mayh w. President of "The First Seciety of Progressive Spiritualists," of Washington, D. C. We commend their financial management. There is another, the "National" Society, in Washington, George Chorpening, President. We never hear of it through the Banner, though its officers assured us they had repeatedly written for a place in the column of notices. Why the discrimination?—American Spiritualist.

"We never hear of it through the Banner." None so blind as those who will not see. We have never refused to publish anything favoring either Society. We make no "discrimination" whatever, the allegations contained in the above paragraph to the contrary notwithstanding. We always deprecate the local dissensions of rival societies, wherever located, and pray earnestly that a spirit of conciliation may be fostered among Spiritualists everywhere. "Let us have peace."

Jacob Todd, 532 Washington street, has an excellent article of cake soap.

A rich English cheese factor has left £30,000 for the pur pose of promoting the opening of the Sydenham Crystal Palace on Sundays, and £10,000 to the Society for the Liberation of Religion from State Patronage and Control.

A lady was urged by her friends to marry a widower, and as an argument they spoke of his two beautiful children. 'Children," replied the lady, "are like toothpicks-a peron wants her own."

Nearly four thousand persons starved to death in the great city of London last year.

YATES CITY, ILL,-C. L. Roberts informs us that the Spiritualists of Yates City and vicinity, Knox County, Ill., are to hold a grove meeting and picnic on Thursday, Aug. 10th, t Mason's Grove, two miles south of Yates City.

"There is no rose without a thorn," Quiz says there is-

A party of seven Sisters of Charity came passengers from France, last Tuesday, in the steamship Ville de Paris. They are said to be the first installment of a hundred or more who have been sent for to aid the Catholic missions in their now rapidly extending work along the line of the Pacific Railroad.

An early spring-jumping out of bed at four o'clock in the morning.

Tom asked an old "ten-per-cent," what he wanted to accumulate so much money for. Says he, "you can't take it with you when you die, and if you could it would mell."

The Rev. Dr. Fowler, of Chicago, calls the theatre the guillotine of the soul.

Speak little, speak truth; spend little, pay cash.

A lady in Paris, impatient at hearing nothing but French spoken day after day, exclaimed one morning on hearing a cock crow: "At last there's somebody who speaks English!

An ill-bred man is said to be like lightning-because he does n't know how to conduct himself.

CURIOUS EPITAPH. - On a very old man: He lived to 105, because he was strong; 100 to 5 you do n't live as long."

While proparing for the Ecumenteal Council the Pope ordered from his architect certain embellishments, the plan of which was brought for his inspection by that gentleman's little boy. Charmed with the plan, the Pope opened a drawer full of gold, and said to the child: "Take a handful of coin as a reward for the beauty of your father's work." 'Holy Father," replied the child, "take it out for me; your hand is bigger than mine." Plus IX. could not help smiling,

and obeyed the child. A thorough washerwoman—Sal Soda.

Peanuts, it is stated, are being extensively cultivated in the fertile regions of Eastern Virginia, and will, during the coming season, take the place of the tobacco crop. A good exchange.

BATTLE CREEK, MIOR .- By a notice in another column it will be seen that our friends in Michigan are to have a three days' Grove Meeting on the Fair Grounds, Battle Creek, commencing August 13th.

Many actions, like the Rhone, have two sources, one pure, the other impure.

"Belles" call a great many people to church.

Anna Dickinson gave her first lecture in San Francisco, July 12th. In speaking of the Chinamen, she is reported as saying that " she had been asked whether she favored giving the ballot to Chinamen. God forbid," she said; "there is too much stupid voting in our midst to-day; but if the Chinamen are oppressed, the ballot will be given to them to enable them to protect themselves. Meanness and oppression excite indignation and beget hostility, against which the oppressors are never safe. California, for which God and Nature had done so much, owed it to herself to be gencrous. There, if anywhere, we should see the noblest results of liberty in America."

The latest thing in dresses-Nightdresses.

A new political paper has just made its appearance in Jefferson, Texas, called The Radical.

An Irishman, hearing of a friend who had a stone coffin made for himself, exclaimed: "That 's a great idea. Sure, an' a stone coffin 'ud last a man a lifetime."

The rays of the sun shine upon the dust and mud, but they are not solled by them. So the true philanthropist can pursue his noble work among the vilest of humanity and remain pure and untainted.

OUR NEW PUBLICATIONS.

Opinions of the Press. From the Present Age.

THE QUESTION SETTLED: A Careful Comparison of Biblical and Modern Spiritualism. By Moses Hull.

We have received the above entitled book from the publishers, and commend it to all who desire to become thoroughly posted on the Bible question relating to modern phenomena and philoso-The mechanical appearance of the volume is fine, and we know of no man better qualified than is Moses Hull to elucidate the subject. "The Question Settled" ought to be in the library of

ALICE VALE, A Story for the Times. By Lois

Waisbrooker.
We have read with deep interest this book, just published by William White & Co. We cannot too highly recommend this excellent work to all our readers. In her note to the reader the author

"In presenting to you the following combination of facts and fancies—facts from the field of my own experience and that of others and fancies wherewith to clothe them—I have tried to be true to nature."

The teachings of Spiritualism and its philosophy are beautifully interwoven in the narrative, and will add to the greatly increasing popular demand for this species of literature.

From the Lyceum Banner.

ALICE VALE—This is a good book for Lyceum libraries—one that may safely be put into the hands of the young without fear of theologic taint. It contains many good thoughts that will be read and remembered because they are presented in the form of a story. The author has done herself great credit, and given additional proof to the reading public that woman's sphere is whatever she has the ability to make it.

From the Ohlo Democrat.

INSTRUCTIVE COMMUNICATIONS. -- We have received from the publishers a copy of a new book entitled "Instructive Communications from Spirit Life," written through the mediumship of Mrs. S. E. Park, by the instrumentality of her spirit-husband, who departed this life in 1863." In this interesting book, the difference between earth-life and writtlife and writtlife and writtlife and writtlife and writtlife and writtlife. and the retered of cook, the difference between earth-life and spirit life is tersely-explained, and the mode of spirit communication with spirit, disembodied, is described as being "far preferable to that upon earth. No disguise can be indulged and practiced; but every thought is a word un-

derstood plain as your conception can receive it.

\* \* The word SPIRIT often loses its meaning or significance by being applied to none but dwellers of eternity. Every individual is a spirit.
We are simply divested of the flesh, while you still remain encumbered; that is all the difference as applied to the spirit. Laws govern both in harmony with each other. No change is made by its leaving the body; and it remains the same, until, by our own exertions, advancement commences." The book is replete with information on this subject, which is daily growing in impor-

Movements of Lecturers and Mediums. Hattie E. Wilson speaks in Willimantic, Conn., August 15th.

Warren Chase is on a visit to New Hampshire and Vermont. Last Sunday he spoke in Marlboro', in this State, on his way to the mountains. George Dutton, M. D., will lecture on "Spiritualism," in West Brookfield, Vt., Sunday, Aug

Mr. Josiah Baker, lecturer, and late associate editor of the American Spiritualist, has been obliged to withdraw from all public labor, on account of failing health. He is a good and useful man, and we hope he will soon be restored to

Mrs. Juliette Yeaw will lecture in Bolton. Mass., Aug. 15th, Hudson, Aug. 22d, and Vineland, N. J., during September.

Moses Hull is to speak in La Porte, Ind., Aug. Mrs. Robert Timmons, lecturer, has removed to

Mexico, Mo. Mrs. E. L. Daniels has changed her residence

from Clarendon street to No. 6 Dartmouth place, Boston.

## Excursion to Nahant.

The Boston Children's Lyceum will make an excursion to Nahant, on Wednesday, Aug. 11th, and spend the day at the Maolis Gardens. Tickets for the Excursion: Adults, 50 cents: children. 25 cents. This is a fine chance to visit Nahant and the Gardens at a low price, and we hope our friends will take advantage of it. The steamer Ulysses leaves the foot of India Wharf at halfpast nine o'clock A. M.

## To Correspondents.

[We cannot engage to return rejected manuscripts.]

W. K., Jr., asks us if the spiritual communications are not from evil spirits, and says he has almost unimpeachable evidence that they are. To us, brother, they are not, and we have infimpenenable evidence of the fact in those who come to us, but we cannot say what they are to W. K., Jr.; he must be his own judge, and if they are ovil, seek the cause and remove it, if possible What may seem to be evil to one person may not seem so to another, or to the same person at another time and under other circumstances.

## Charity Fund.

Moneys received in behalf of our sick and destitute brother, Austin Kent, since our last report: 

Sending the Banner free to the Poor. 

New England Radical Peace Conventions—Universal Peace Union;
Providence, R 1—Musical Institute Hall, Market Square, Sunday, Aug. 15th, 1869, at half-past 10 A. M. and 3 P. M. R. I. Market, Society.—Monday, Aug. 16th, at 3 P. M. Mystic, Conv.—Mystic Hall. Thursday, Aug. 16th, 1869, at 7 P. M. Grova of Silias E. Burrows, Eq., west bank of Mystic River, Friday, Aug. 20th, at 10 A. M. Northampton, Mass.—Florence Hall, Sunday, Aug. 22d, 1869, at half-past 10 A. M. half-past 2 P. M., and 7 P. M. Peace is the glory of civilization! the vote is unanimously for it. How to deserve it and attain it are the objects—of these meetings. Let the people attend! Among those who are expected to be present are—Alfred II Love, of Philadelphis; Levik Joslin, of Providence: Miss Julia Crouch, of Mystic; Adin Hallou, of Hopedaie; H. C. Wright, of Boston; Lysander S. Richards, of Boston.

Annual Meeting.

Annual Meeting.

The Third Annual Meeting of the Ohlo State Spiritualist Association will be held at Empire Hall, Akron, O., Septem ber 10th, 11th and 12th, 1869. Societies and Lycoums in the State are requested to send delegates according to the following rule: Societies or Lycoums existing separately, one delegate aceach, and one additional for each fitty, or fractional fitty members, over the first fitty: the combined Societies and Lycoums, two delegates, and if having more than fifty members, two delegates for fitty or a fractional number. The friends at Akron promise to entertain all delegates.

Hudson Tutle, Rec. Sec.y. A. B. French, Pres't.

Hasket Picnic at Manchester, Mass.

A basket picnic will be held on Thursday, Aug. 12th, in Lobster Cove Grove, Manchester, Mass. The Grove is on the borders of the ocean, and is a very romantic and attractive place, a short walk from the Manchester depot. H. B. Storer and A. E. Carpenter will be present as speakers; also Mrs. Cora L. V. Tappan, who is spending the summer in the vicinity, has been invited. All are cordially invited to come and join in making this a pleasant picnic. Per order Committee.

Basket Picnic at Manchester, Mass.

Battle Creek, Mich.

There will be a "three days" grove meeting on the Fair Grounds in Battle Creek, wich, commencing Friday, Aug. 13th, at 3 P. M., and speaking and general conference and a fe plenic dinner on Saturiay and Sunday following. Persons from abroad will be provided for. A general invitation is extended. Good speakers are engaged.

ABNER HITCHGOOK, Sec'y.

Pienie at Horschends, N. T. There will be a Spiritualist picnic at Horscheads, in Starving's Grove, Aug. 19th, 1889. Good speakers will be present.
All are invited to attend.
Big Flats, Aug. 2d, 1869.

Spiritualist Grove Meeting.

A two days meeting will be held at the grove of Calvin Chamberlain, in Foxcroft. Me, on "saturday and Sunday, Aug. 21st and 22d. Speakers and friends from abroad are cordially invited.

Per Order. Plenic. The South End Lyceum will have a picnic the first of September, at Walden Pond. Full partialars will be given in due season. A grand time is enticipated. Dr. C. C. YORK.

For the Committee of Arrangements.

Spiritualists' Grand Mass Grove Meeting.

The Spiritualists of Boston and vicinity will hold a three days' Grove Meeting, at Island Grove, Abington, on Friday, Saturday and Sunday, August 20th, 21st, and 22d. The exer-cises on Friday and Saturday will consist of the usual amusements at picnics, such as Dancing, Swinging, Bowling and Boating, etc , as we'l as Speaking. On Sunday, the time he devoted to Speaking, and such other exercises as are cou

isteint to the day and occasion.

It is expected that Prof. Wm. Densen, Miss Lizzle Doten, Horace Seaver, Warren Chase, H. B. Storer and other prominent speakers will be present on Sunday. On Friday and Sat urday, special trains leave the Old Colony Depot, Hoston, at 8:45 and 12 o'clock, for the Grove. On Friday and Saturday excursionists from Fall River, Plymouth, Taunton, and way stations will take the regular trains, at reduced rates. On Sun day special trains will leave as follows, stopping at all way stations: From Boston, at 8:50 and 11:30 o'clock;\from Fall River, at 8:45; from Plymouth, at 8:30, and from Taunton at 8:15 o'clock. Returning, leave the Grove at 8 o'clock P. M Fares to the Grove and return as follows: From Boston 90 cts.; Harrison Square, 80 cts.; Neponset, 75 cts.; Quincy. 65 cts.; Braintree, 60 cts.; So. Weymouth, 35 cts.; from Plymouth, 90 cts.; Ringston, 75 cts; Plympton, 60 cts.; Hallfax, 60 cts.; Hanson, 40 cts.; So. Abington 25 cts.; from Taunton, \$1,10; N. Easton, \$1.00; Stoughton, 80 cts.; Randolph, 65 cts.; So. Braintree, 50 cts.; from Fall River, \$1,50; Myrick's, \$1,00; Middleboro', 80 cts.; Bridgewater, 60 cts.; East Bridgewater, 45 cts. Tickets good from Friday until the afternoon of Mon-day, on any train, for one passage to and from the Grove. It is expected that Laura V. Ellis will give scances on the trounds, thereby giving those who desire, the opportunity of

witnessing her wonderful manifestations.

To those who have never visited this Grove a slight description will perhaps be acceptable. The Grove consists of about fifty acres of time trees, set at convenient distances. The sall is of a hard, samly nature, which soaks moisture so readily, that in one hour after a heavy rain-the moisture will be scarcely noticeable, thus proving these grounds to be the best in the State for holding Camp or Grove Meetings. Re-freshments in abundance will be for sale on the grounds. Ample arrangements have been made for tents and lodging

accommodations by Messrs. J. H. Harris and Wm. R. Washburn. Parties wishing to secure tents or lodging accommo dations, either on or off the grounds, at reasonable rates, are carnestly requested to communicate immediately with J. H. HARRIS, box 99, Abington. 8; flicient police force will be in attendance to insure order and quiet for all who may attend H. F. GARDNER, M. D., Manager,

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Ill. Single copies 20 cents.
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Published by the Michigan Spiritual Publication Company.
Price 6 cents.
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Notice to Subscribers of the Banner 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 stand as an index, showing the exact time when your subscription expires: i. e., the time for which you have paid. When these flaw ex correspond 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 receipts. Those who desire the paper continued, should relieve their subscriptions at least as early as three weeks before the receipt-figures correspond with those at the left and right of the date.

## ADVERTISEMENTS.

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

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AUG. 14.

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Author of "The Celestial Dawn," "The Happy Islands," "The New Age and its Messenger," Ac. "There is, they say (and I believe there is),
A spark within as 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 pervaides
The mortal elements; in every nerve
It thrills with peasure, or grows mad with pain.
And, in its secret conclave, as it feels
The body's woes and loys, this ruling power
Wields at its will the drill insterial world,
And is the body's health or malady."

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treatment.

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6.—The Spiritual Body—its Nature and Use.

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## Message Department.

BACH Message in this Department of the BANNER OF LIGHT we claim was spoken by the Spirit whose name it bears, through the instrumentality of

Mrs. J. H. Connnt, Mrs. J. H. Conant,
while in an abnormal condition called the trance. These
Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good
or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.
We ask the reader to receive no doctrine put forth by
spirits in these columns that does not comport with his or ber reason. All express as much of truth as they perceive -no more.

The Banner of Light Free Circles

Are suspended during the hot season. They will be resumed on the first Monday in September next.

Invocation. Oh thou who art the one God over us all; who On thou who art the one God over us all; who smileth upon Israel, and forgetteth not the Gentile; thou who needeth no synagogues or steepled houses wherein thy children may worship thee; thou who doth take up thine abode in the heart of the fair Saxon, and indeth one also under the dusky skin of the Indian; thou who art with us in spring-time, in summer, in autumn and in winger, thou who art in the analysis of the results are thought as in the analysis of the same and the rain in the ter; thou who art in the snow and the rain, in the grass and the flowers, in the ocean, in the trees, in the mountains and the valleys; thou who art everywhere present, and everywhere our God and our protector, to thee we pray, offering thee thoughts from the holy places of our being for the blessings thou hast bestowed upon us, and puting thee for the continuance of all that which ing thee for the continuance of all that which we need. Thou hast taught us to pray, saying unto us: "Ask, and ye shall receive." The beauties of life are scattered everywhere around us, and we ask that as much of the beauty of life may be outs as we can appropriate wisely, and we ask that as much of thy wisdom may be slied upon us as we can make proper use of. Wo ask that as much of thy truth may come unto us as we can understand—that as much of all the gifts of that better life.—that which is heyond—shall come unto us as stand—that as much of all the girts of that better life—that which is beyond—shall come unto us as we are capable of receiving. We ask that the crosses of life we may have strength to hear. And we pray thee, oh. Lord our God, that the holy spirit of charity and perfect love may ever abide spirit of charity and perfect love may ever abide with us. May we forget all caste, may we lay aside all creeds, and come straightway unto the altar of life, laying our offerings thereon, and praying thy blessings to rest upon them. Since thou art God over all, and thy protecting arm is around all, we need not ask thee to care for those who are weak, for thou wilt care for them; we need not pray thee to remember those who seek to forget thee for thou wilt remaining them. In thy get thee, for thou wilt remember them. In thy great love, in thine infinite wisdom, in thy great power, thou wilt care for all tenderly, and will finally receive them all to the court of wisdom and the kingdom of everlasting peace. Amen.

### Questions and Answers.

CONTROLLING SPIRIT.-We will endeavor to consider whatever questions you may have to

Ques.—As all things in Nature, whether of the mineral, vegetable or animal kingdom, have a point of commencement, of completeness, and of decay, as regards their individualized forms, will there not also come a time in the far ages of the future, when this our planet, earth, having brought her productions to their highest possible development, will gradually pass into decay and cease to exist in its present form, its elements being ab-sorbed into other and newer planets? and is not the same true of all systems of worlds in the uni-

ANS.—Forms are constantly changing their place; and that is not all—they are constantly becoming disintegrated and as constantly taking on new particles, absorbing and giving out. Planets are no exception. The grains of sand under your feet are constantly passing through a variety of changes. Form loses its identity, but the spirit of form does not lose its identity, save that which is allied to form and dependent upon form. Every special kind of life has a distinct mission of its special kind of life has a distinct mission of its own to perform, and having performed that mission it changes its place, steps out of its orbit and gives place to something higher. The earth, like all other planets, has a destiny to fulfill, a certain mission, so far as its earthly career is concerned. Having fulfilled that, it will pass out of its present orbit, enter a spiritual orbit, and will become more ethercalized, more spiritualized than at present and incanable of sustaining the same at present, and incapable of sustaining the same kind of life that it sustains at present.

Q.—Is the use of table stimulants, as tea, coffee,

&c., a positive hindrance to the development of mediumship, and especially of clairvoyance? and in what way can a person desiring such development aid its progress?

A .- All such stimulants do not hinder the progress of mediumship, not in the least, but they do sometimes change the character of mediumship. They affect in that way, but they do not shinder the progress of mediumship. Some of the rarest exhibitions of clairvoyance, of spiritual vision, have been given when the clairvoyant was under the influence of some powerful narcotic. It is a well-known fact that the seers and secresses of older times were in the habit of visiting certain places where the air by its peculiar electric condiplaces where the air by its peculiar electric condi-tion would contribute to clairvoyance, to second sight, to the trance, to the changing of speech and all the various manifestations incident to mediumship. These table stimulants are but children of the same parent. They are but those conditions which under proper states produce those exalted states called mediumship. Used to excess, of course they produce unhappy conditions; and again, as I before remarked, they sometimes change the character of mediumship, but they do ot cause the wheels of the car of progress to

Q.—In the transition to spirit-life does the spirit

Q.—In the transition to spirit-life does the spirit enter at once into a healthy, manly condition, or must it go through a process of development before coming to its full stature?

A.—As death, or the change so-called, leaves you, so the spirit-world takes you up. Some spirits may become possessed of that entire vigor of manhood or womanhood that is so desirable to manhood the impression of the spirit way become possessed of the entire vigor of manhood or womanhood that is so desirable to manhood the spirit way become possessed of the entire vigor of manhood that its possessed of the entire vigor of manhood the spirit way and the spirit way the spirit way and the spiri mentality, immediately after entering the spirit-world; others remain in a dormant state, incapa-ble of action to any great extent for a long time. Q.— Is there any condition in this present life where people can live free from sin?

A.—That depends upon how you define the term n. All growth involves mistakes. So long as individualities grow, so long they are liable to make mistakes. Those mistakes you call sins. Perfection, if such a state can ever be attained, shuts out all sin. But I know of no one who has ever attained that state of perfection that church people so earnestly pray for. Not in this life can it be found, and I have not found it as yet in the

Q.—Is there any standard of right and wrong in

the spirit-life?

A.—No, none whatever, save those standards that are erected in every living soul. Each one has a standard for themselves; and no one can

borrow of another.

Q.—Is it not possible for humanity to keep God's commands, to obey God's laws?

A.—It is certainly possible for humanity to obey God's laws, and it is not possible for them to dis-

obey them-not under any circumstances. That

Q.—Does not the murderer disobey God's laws?
A.—No, certainly not; since the murderer comes
within the law of God he cannot disobey it. I recognize God as over-ruling all things, as dwelling cognize God as over-rung an inings, as awening in all places, therefore I know of no place where God is not. I know of no action that has not heen brought into objective life by the power of God. I know your record says, "Thou shalt not God. I know your record says, "Thou shalt not kill," but I know also that this same record is fal-lible, born of our brother Moses, and he was fallible like ourseives.

Q.—Did not Moses receive the commands from God?

A.—Not any more than you receive commands from God every hour of your life.

Q.—What is the mode by which spirit controls

mediums?

A.—The control is sometimes purely electrical.
Then the product is what you call physical manifestations. Then there is a control which is psychological, another which is inspirational. There is another which is deep trance, a foreign personality holding possession of the organs of the subject and speaking for themselves. All special ject and speaking for themselves. All special cases of mediumship are such from conception, but there is a general order of mediumship that is found in everybody and everything. All things

are the mediums of spirit, and you have only to occasionally. A man that keeps a bar is very

Q.—Not as a principle of evil?

A.—I recognize a lesser good, but I behold God even in that lesser good, and therefore I cannot accept any place or any form as being devilish where God resides.

Q.—Are clairvoyants always controlled by individual spirits?

A .- No, certainly not. There is what is termed independent clairyoyance—a state wherein the clairyoyant becomes suddenly thrown into a condition whereby the past is revealed, and the future

dition whereby the past is revealed, and the fitture together with the present, without the intervention of any second intelligence.

Q.—By what power are they drawn into it?

A.—By the action of natural law—that law that is found in the physical form, and that finds a correspondence in all its surroundings. Clair-voyance is dependent for agents upon all that by which it is surrounded even that its called which it is surrounded, even that that is called independent clairvoyance, which does not need the aid of any foreign intelligence. You sometimes wander apart from the body in sleep without the aid of any foreign spirit. You are clairout the and of any oreign spirit. To that them, You take cognizance of things passing perhaps in other lands, perhaps in the spirit-world. You receive visions of the to come; you receive pictures of that which is past, and the living reality of that which is present, all through independent clair toyance. But this same independent clair toyance is dependent upon the soil, upon the electrical and magnetic currents by which the subject is surrounded, and by these conditions, but not by the intervention of any outside spirit.

### Charles Pierce.

Ah! how do you do? God bless you. Charles Pierce. Oh! I should n't have come. I will come again—I will come again. June 21.

### Gracie Sharland.

How do you do, mister? [How do you do?]-Pretty well. [That man got in ahead of you, did n't he?] Yes, sir, fell over me; he frightened me. He got too near. [Was he drawn in?] Yes, sir; he stood near; he got outside and was so anxious he stood near; he got outside and was so anxious to see how the thing was done, he got too near and he was absorbed, and he did n't know I was inside of him. [You was inside the line before him?] Yes, sir. Dear met everybody is so awful anxious-they do n't know what they are about I been brought here to see if I could n't get nearer to my father and mother. I've been gone a year now, and I been learning to come back. I been how, are or threat they have now approach a real and the see her they are also as a second and a see her they are they are also as a second area. here two or three times, but never could speak before. Star Mary has been learning me, and she before. Star Mary has been learning me, and she bringed me here to day and showed me how to come this way. I want to come closer to my father and mother if I can. You do n't know me, do you? [No, I do not.] Well, I do n't know you. My name is Gracle Sharland, and I've been to the Jubilee. [Did you have a good time?] Yes, sir, I did. I went with my father and mother two days ago. I had a real good time, only he did n't know I was there. I went with the children. Oh, dear, I did wish that mother knew I was there, and father; but I knew I was coming

was there, and father; but I knew I was coming here the very first chance I could get, and I thought verhaps I could tell them I went there.

First I was awful homesick, and I wanted to come home. [When you passed into the spiritworld?] Yes, sir; but then I got used to it; and I grew happy, and I do n't want to come now. I shall be glad when father and mother come to me: but they alut coming—is n't it too bad?—aint shall be glad when father and mother come to me; but they aint coming—is n't it too bad?—aint coming for ever so long. Don't you think it's too bad? [When they understand your ability to return, and want to talk with you often, you will feel better about it.] Oh, dear, I do n't know, I 'm afraid they won't, because they do n't know I can come. They do n't know much about these things. Oh, tell them, too, that I am going to be a singer here, a good singer, too. I shall be a good singer. My father and mother are singers, and I shall be. And tell them, too, that I go to school. Will you? [Yes.] We have such splendid schools here, too, and everything to learn the children with. We have maps, and globes, and orreries, and everything that tells all about the stars, and everything that tells all about the stars, and everything. And the children are taught by illustration, You know what that is? [Yes.] Well. I wish, now I've lived here in the spirit-world a year, I wish I could come back and stay about a proportion of the children are taught by illustration, and the children are taught by illustration, You know what that is? [Yes.] Well. I wish my month, and tell all about what I ve seen, and Elizabeth Son year, I wish I could come back and stay about a month, and tell all about what I 've seen, and where I 've been, and then I should be willing to

where I've been, and then I should be willing to come again—do n't want to be sick, though.

That man said to me: "Bless your dear little heart, I did n't know you was here." [Mr. Pierce?]
Yes, sir. I am eight years old now. Good-by. [You have n't told where you lived.] Boston. [And your father's name?] They would n't like it to be printed. My father teaches music in the schools. Auntie told me not to. [What part of Boston did you live?] South End, close by the Franklin school, right almost opposite. I had a fever—have n't got it now. [Come again sometime.] Yes, sir; you must thank Star Mary for bringing me, and I shall, too, for helping me—I come myme, and I shall, too, for helping me—I come my-self. Do you know her? [I have heard of her.] She is an Indian. She is not very black, though. June 21

## Willis Barnabee.

Mind makes strange revolutions sometimes; seems to gyrate to the law of some outside power, I never had any particular faith in anything spir-itual when I was here; heard about this Spiritualism, mesmerism, and a good many other "isms," among the rest, Millerism, but never had any particular faith in it. In the town where I lived, in '43, the disciples of Miller got up a great furor, and built a tabernacle, and went into it. and were expecting to go up at such an hour. I said a good many hard things about it, and had considerable sport over it, too. I was keeping a hotel in the place, and about two-thirds of them, after they got starved cut, came into my hotel to

after they got starved cut, came into my hotel to victual up. I thought that was going from the sublime to the ridiculous pretty quick.

Well, I've met some of them here—[Where was this?] Iu Portsmouth, N. H.—and they said to me it was really a spiritual movement, only they did n't get the right idea of it. They said that Mr. Miller was clairvoyant, and that he not only saw it clairvoyantly, but he worked it out scientifically that there was to be a new religious era, a spiritual coming of Christ and they got it a magnitual coming of Christ and they got it a magnitual coming of Christ and they got it a magnitual coming of Christ and they got it a magnitual coming of Christ and they got it a magnitude. tilically that there was to be a new religious era, a spiritual coming of Christ, and they got it a material coming, that he was coming in the clouds of heaven, in a material body, with a retinue of angels. Instead of that, he come out there in Rochester, and had plenty of angels, so they said. I was n't there, but then I heard tell about it.

A friend of mine—I say friend—well, I used to be acquainted with him some—his name was Perkins, and when he was on the earth he kind of got interested in this Spiritualism: they had a

of got interested in this Spiritualism; they had a sort of I do n't know what you call it—set down—circle, or whatever it is, at any rate, he was there in the company, and called for me—wanted me, if I could—and as I was sort of an original genius, thought I could—to give some positive evidence of my coming. But I could n't do it, and some one in the crowd suggested that I come

here and report myself.
Well, I've come as soon as I could, but it's

Well, I've come as soon as I could, but it's slow business, [ONE OF THE ÄUDIENCE.—What was Mr. Perkins's name?] Nat. [Nathaniel?] Lord knows, I do n't, whether it was Nathan or Nathaniel. I called him Nat.

I am here to report. I do n't know as I can bring any positive evidence that there is another world inside the real one, the material one, I mean. But'l know I live, and that this spiritual coming back husiness is a truth and if I can push coming back business is a truth, and if I can push my knowledge into anybody else's head besides my own, I shall be glad to. Oh, my name—Barnabee Willis. Why no, I've got it wrong-end first: Willis Barnabee. Sometimes, when I was a little set up, I would get things wrong-end to. [Did you use to get set up?] Oh no, not much; this time present my case to the Charch, and ask that the clergy will favor me with helping me in the way of reaching my friends, as they often do those who come to them. It is very pleasant to be able to watch over your friends here in the earth-life when they know you are watching over them, but it's a sort of an unthankful task when [Did you use to get set up?] Oh no, not much; they don't know anything about it at all. You

are the mediums of spirit, and you have only to place yourself in harmonious relations to Nature's laws, and obey Nature's divine revelations, so far as you are able to, in order to develop the highest phases of mediumship.

Q.—Was the fall of man, so-called by the church, upward or downward?

A.—Mind rises and falls like the waves of the sea, alternating between the high and the low constantly. I know of no fall for the spirit, not as it is generally understood by the Christian Church. I believe that the spirit's course is ever onward and upward, and that it must of necessity descends there that it may gather strength to ascend the mount of transfiguration and become more glorified.

Q.—Did-not the devil have a great fall when he fell from heaven?

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A.—I recognize a lesser good, but I behold God and the strength to ascend the mount of the devil have a great fall when he fell from heaven?

A.—I recognize a lesser good, but I behold God any grandworther did for the properties of the sea. Morally respectively happy as I can be under the circumstances. I am not unhappy. When any body is unhappy they are in hell; [Every—But I thought—] Oh yes, you thought a great many things, same as a grandworther did for the properties. yes, you thought a great many things, same as my grandmother did. She thought hell was a clocality. [LADY.—I thought heaven was a place of purity and love.] Very much mistaken, as the old woman was when she lost her salt. Heaven, marm, is where you are happy; a condition of mind, not a locality. You can be in heaven here on the earth with your babies, just as well as anywhere. [LADY—But does u's our Saviour say, "I go to prepare a place-for you?"] Oh botheration on your Saviour. I am my own Saviour. I never made a pack-horse of anybody to lug my sins. No indeed! Jesus do n't carry my sins for me. I carry 'em myself. I'd be aslamed to ask him to be a Saviour for me. I 've asimmed to ask him to he a Saviour for me. I've got to atone for my own sins. If I do wrong, I've got to be lashed for it, and pretty severely, too. I've had a pretty hard time during the years I have been in the spirit-world for the mistakes I made here, I tell you, I've suffered some of the keenest pangs of remorse. "That's hell. I've had to atone myself for the sins I committed here, and it's all right I should. Don't want any Jesus to take my sins in hand; rather want any Jesus to take my sins in hand; rather shoulder 'em myself, as any other man would. Oh yes, I don't believe in any such religion; never did when I was here, and I think less of it

now. Well, tell 'em I come here and did the very louid. [Gentleman in the Audience.—I will talk with Mr. Perkins about this.] Do. Give my love to him, if he is anybody I know.

to him, if he is anybody I know.

[CHAIRMAN.—Do you want to send any word to your friends?] Lord bless you, no. They aint got faith in it. [I will report you.] Do, do; report me as coming and doing the very best I could. I can't be anybody but myself, you know—can't be a Bishop Cheverus. He is round-here—was when I come in. Nor can I be a Parson Brown. They are both here—Catholics, Protestants and Jews, here, but I'm Willis Barnabee—nobody else. White; is that your name? [Yes.] Good day.

June 21. [Yes.] Good-day. June 21.

### Alexander Sanborn.

My name, sir, was Alexander Sanborn. I had My name, sir, was Alexander Sanborn. I had nineteen years and twenty-one days of earth-life. I was born in Greensboro' Co., Alabama, about twenty-eight miles, I think, from Montgomery. I fell in battle as a lieutenant in the Confederate service—was fighting under Maj. Granger—fell at the battle of the Wilderness. My father changed worlds at Bull Run—the first battle. I have a mother and two sisters left, and I wish to reach them. I have sought by every means I have sought by every means I have so them. I have sought by every means I know of to reach them from Southern soil through influences that would be congenial to them, but I have failed. And I wish you to say to them I come here because this is a free platform, just as free for me as for any one else. I come be-cause our messages are published, and in that cause our messages are published, and in that manner our friends are most likely to receive them. It is a bold strike, I know, but I hope, and earnestly, too, that I shall be received, and that I shall be welcomed to a nearer point than this. I honor the place and the people who have so kindly opened the way for our return. But while I honor them, I know there are prejudices existing in the minds of my friends very hard to overcome. It may not be possible for me to over existing in the minds of my friends very hard to overcome. It may not be possible for me to overcome them, but I shall try to. Since this Spiritualism is a thing coming from God and for all, a something that all need, they should lay aside all prejudice and look at it calmly, and if it is worth receiving, receive it. If it is not, reject it. I ask that my friends will do this. They know that I have ascended to what they call the better land, but they do n't know that I can return, and that I can watch over them, that when any of us have passed on we have the power to return and communicate. But tell them we can. Give them municate. But tell them we can, Give them our blessing. Say that my father looks in sor-row upon their changed condition, and he fain would speak with them and encourage them—fain would tell them what he has realized here in this life. Say that they may have no more fear of death, and he prays with me that they may open wide the doors of their hearts and receive us. Receive through curiosity, if nothing more. Test us in all possible ways, and if we cannot give satisfactory evidence, why then bid us depart, and we shall go and wait for a more favorable

opnortunity.

I wish my message to reach, if possible, Mrs. Elizabeth Sanborn, or Miss Hattle Sanborn. It matters not which. I would be glad also to reach Thomas K. Evans of Virginia—a veryliberal mind who once said to me, "Alec, do you know I don't come in with any sort of religion? I am half inclined to believe that this life is all the one there is." Give him my kindest regards, and say to him life is without end. His friends live on the other side, and they would all be glad to speak with him. Some of them have expressed an anxiety to do so; if he will only be himself in the way of receiving their message, they will be the way of receiving their message, they will be very glad to approach him. Good-day, sir.

## Adelaide Seaver.

The apostle Paul said that faith without works was good for nothing. So I am going to ask my friends to have faith in the return of spirits as soon as I can give them satisfactory evidence, had no faith in these things before my death. could not realize that a spirit could return and take upon itself another body and communicate with its friends. But I know it to be a solemn and sublime fact now. But I said, "If it is true, surely it is a gift of God which all receive alike,

surely it is a gift of God which all receive alike, therefore when I go, I shall return. If it is not true, of course I cannot return."

My name, sir, was Adelaide Seaver, of New York. My age, twenty-seven years. My death, they said, was occasioned by consumption of the blood, but I know not. I should n't wish to say that that was the cause. I have been here in the spirit-world three years and a little less than one month. The last world I uttered on earth was in spirit-world three years and a little less than one month. The last word I uttered on earth was in answer to the question, "Do you see anything?" I answered "No." I am not aware that I have any near and dear friends who are believers in this philosophy. [Are they in New York City?] Yes. I know I have liberal minds among my friends. I know that they will at least receive my message kindly, and if it bears any evidence at all, I ask that they will investigate, and when they take the next step I shall be able to take another one, shall doubtless be able to give them another one, shall doubtless be able to give them another one, shall doubtless be able to give them such evidence as will satisfy them, if they are ready to be satisfied. If they are not, why then of course whatever evidence I might bring would be of no use. Good-day, sir.

June 21.

## Dennis Minahan.

I was here quite a long time ago, sir. I'd not I was here quite a long time ago, sir. I'd not intrude upon you any more, only I was told I could do so, and it would be well for me to come, this time. I suppose you have so many come, you don't remember names. My name was Dennis Minahan. I think you will very likely remember, when I come to tell you the circumstances. I was living here in Boston a good many years and electron remember and high to relieve the results. years, and eight or nine years ago, nine years ago, I went to California, and after the first few months of my landing there I took sick, and I had the consumption, I suppose it was. Well, you know, sir, I come here, as I said before, some time ago. Well, my wife got something, some knowledge of it, but nothing very certain, and I been thinking about it a long time, and a priest on this side advised me to come here again and this time present my case to the Charch, and ask that the clergy will favor me with helping me in the way of reaching my friends, as they often do

see, what I want is that the priest, wherever my wife Mary goes to confession—the clergy receive the papers, so I am told—and when my message comes out he will say to her that I am happy in the spirit-world, am satisfied, and that I watch over her, and that she will know that I watch over her. That is what I want. I was very thankful to you for publishing the message before, notwithstanding it not have the effect. I thought it would. [ONE OF THE AUDIENCE.—You want to convince the priests?] Oh no, sir, they are already convinced. This thing has been in the Church for ages; but they hold it is not right for Church for ages; but they hold it is not right for the common people to make too free with it. It is for the clergy, and they alone, and they give just as much of it to the people as they please, and no more. Oh they know very well that we come back, oh yes, sir. I was talking here, while I was waiting for my time to come, with the Cardinal Cheverus, when he was here the Bishop of the convent of Mt. Benedict, and he went to France, and was made Cardinal. Well, he told me that as long time ago as he was here he have nuns in the convent there who were precisely like this one. [Mediums?] Yes, sir; and he had the most sublime communications from their patron saints that he ever heard—as long ago as that. And he that he ever heard—as long ago as that. And he tells me, too, that it was in the Church from time immemorial, as far back as the Church has any record. A belief in the communion of the saints is one of the fundamental points in the Church. "I believe in the holy Catholic Church, the com-munion of saints, the forgiveness of sins, and life everlasting." There's the Catholic creed; that's spiritual, every bit of it. It is nothing new for the departed to come back and ask of the Church fathers to assist them. They knew all about it before the Protestants ever dreamed of it; yes, sir. Good-day, sir. June 21.

Prayer and questions answered by the Rev. Joseph Lowenthall; letters answered by H. Marion Stephens.

### Invocation.

Father Almighty, we rejoice in thy loving kindness and tender mercy, which holdeth alike the evil and the good. We are glad that thou hast evil and the good. We are glad that thou hast instituted no court whereunto we can appeal to be forgiven of our sins. We are glad that thy judges that are stationed in every human heart are austere and severe. They bring each one of us to justice. They serve each one of us according to our needs. We are glad, our Father, that we grow strong in the way of truth and right, day by day, in our inner lives. We are glad that all things move on continually toward thee. We rejoice in the knowledge that nothing moves rejoice in the knowledge that nothing moves away from thee, that all life tends to its centre, God, and renders obedience thereto. Our Father, God, and renders obedience thereto. Our Father, we look up to thee through the darkness of human life, surrounded by its shadows, encompassed by its mists and its fogs. Still from even there we behold thy glory, and rejoice in thy loving kindness and thy tender mercy. We are glad that thine infinite wisdom comprehends all our past lives, knoweth all that we shall do in times to come. We rejoice that thou, and thou alone, doth fashion all our being that in the end we to come. We rejoice that thou, and thou alone, doth fashion all our being that in the end we shall be pure and holy, washed of all error, and clothed with righteousness and truth. Our Father, thy blessings are eternally with us. Thy strength is our shield. Thy wisdom leads our ignorance out of darkness into light. Thy holy spirit ever whispers to our consciousness, causing us to leave the paths of error and enter paths of truth. Oh God, we praise thee for the light of this day, for the great truth that comes to thy children in human life, through modern Spiritualism. We praise thee that there are so many human hearts that are opened to the light, so many sacred tabernacles of the soul that are ready to receive thee and to worship thee. We rejoice that we behold thine altars erected everywhere, behold devout worshipers thereunto. Oh we praise thee, our Father, that benevolence is found on the earth, that charity hath not taken her flight, and that the holy angels of peace and love hover near. Our Father, our prayers thou wilt hear, and thou wilt answer them. Amen. June 22.

### Questions and Answers.

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Questions are the theory—confirmed by visions—of A. J. Davis be true, that spirits cannot pass through walls, or enter a room unless a door or window be open, how could Jesus appear in the midst of his disciples, "the doors being shut"?

Ans.—It seems that your modern seer, Mr. Davis, has confounded spirit with the body of spirit. That spirit is able to pass through matter, we know. That matter offers no obstacle to it, we are sure of. But it is a well-known fact, to us at least, that that entire throng of spirits who still, unseen by you, inhabit the earth, are clothed upon with material bodies, of a substance so near akin to the material substance that appeals to, your human senses, that of course it cannot pass akin to the material substance that appeals to, your human senses, that of course it cannot pass through any material like unto itself without collision. But spirit apart from that matter which is peculiar to earth can readily pass through all the substances known to you.

Q.—It is said that the spiritual body possesses

all the organs of the physical body, and that there is nothing without use. If this be the case, of what use to the spirit are the teeth and stomach? Do spirits eat food, masticating and digesting it, and passing it out of the system in the spirit-world as we do in this? If not, of what use are

the internal organs? A.—The spirit body possesses all the organs known to the natural body, and all the attributes, all the functions known to the natural body, and more also; for at each successive step in progress the spirit has need of new functions, new attrithe spirit has need or new functions, new attri-butes, and the Divine Providence provides for all it hath need of. Yes, the spirit has a stomach, has teeth, and uses them. Spirits have need to eat, as you have. They do not subsist upon noth-ing. Here you are in the rudimental state of spirit-life, and here you eat. There spirits dwell in a more refined state, but there they eat also. Receive and give is in the order of nature, divine and human. Therefore all the processes by which progress is carried on here, are known also

and made use of in the spirit-world.
Q.—Is the spirit body a perfect type of the natural physical body? When the latter is deformed, will the deformity appear in the spiritual body

A.—Those deformities that are the result of ac-cident, so-called by your will not appear upon the spirit body, for it can suffer no accident. That deformity that appears upon the body that is outwrought from the inner forces will appear also upon the spirit body.

Q.—Can the spirit detach itself from the spirit-

ual body?
A.—Yes; but as spirit is always dependent upon form as a mode of expression, it can only detach itself from one spirit body to become attached to

Q.—Can we change these forms at will? A.—Yes, under proper circumstances, but under circumstances requisite to the case. You can commit suicide liere if you are only furnished with proper conditions, and it is the same yonder. Q.—In reference to the previous question I would ask, suppose a person is born with native

deformities, are these seen in the spirit? A.—They are seen upon the spirit form, and remain there till that form passes beyond them in growth.
Q.—Then the spirit will of necessity make it-

self apparent in that form in returning to earth through mediums? It might be recognized clair-voyantly by those deformities?

A.—Yes, certainly, as by the color of the hair, the eyes, the skin, the size, the temperament. All

these are results of the projecting power of spirit through matter, therefore they appear upon the spirit body as upon the natural body. But if by accident, by violence, a limb of the natural body is lost or disfigured, or any portion of the body is disfigured, that is not seen upon the spirit body, for it comes from the external, and belongs to the external. The negro is the negro still in the spirit-world; the Indian is the Indian still. And why? Because he has been made such by the action of the inner or spiritual forces upon the outer or natural forces.

Q.—Is spirit power communicated to physical bodies through electricity as a medium, or by what means are they enabled to move chairs, tables, or other material bodies?

A.—Electricity is the most powerful agent we know, under the direction of spirit. It is by that power that all tangible bodies are moved—all the so-called miracles are performed.
Q.—Does this account for the power of healing

by electricity?

A.—Yes, I believe the terms magnetism and electricity are synonymous. They are only differ-

ent terms of one power. It is a subtle force in the hands of intelligence, and, under the direction of intelligence, that becomes all-powerful every-

Q.—Is the medium of necessity gifted with more of the positive force than of the negative or

recipient?

A.—No. Sometimes the more negative the medium or subject, the greater the power that can be exercised through them; for it so happens that nearly all your cures performed by your healers, either modern or ancient, are performed by the intervaling of entire performed. intervention of spirit—perhaps many spirits. The material form is but the tunnel through which the power is poured. It is that instrument that causes the forces to come to a focus, that thereby they may be centred upon the one to be healed. Sometimes there are persons found who are so largely gifted in their own natural bodies that they can perform very strange and wonderful cures aside from the intervention of any other spirit.

June 22.

### Ricardo Betancoat.

(The spirit said a few words in Spanish.)
[CHAIRMAN.—I do not understand.]
I must speak American now. Not much used to it. I have two brothers in this country. I wish to speak with them. One Joseph, one Gerard

Betancoat. I fell, assassinated, four days gone, in Havana. Say their brother Ricardo was assassinated four days gone in Havana. Seventeen years gone they come to this country. They speak against the Spanish government. They were exiled. To this new rebellion in Caba I was favorable. For that I was assassinated four days gone. I wish them to know. All communidays gone. I wish them to know. An commun-cation have been suspended for five months. [Between you and your brothers?] Yes. They can learn of my assassination by addressing Don Gonsalvo Chaleur. He knows. He burled my body. June 22. body.

### George Cook Flanders.

George Cook Flanders.

That Spanish gentleman could n't talk half so well as I can. My name, mister, is George Cook Flanders. I am from Harlem, and I got drowned. [You did?] Yes, sir; nine years old, too. My Uncle George, that was killed in the war—I was named for him—he said I was big enough to know better than that. [How did it happen?] I don't know. I fell in. I don't know how it was, but I was up on the railing and I lost my— [Balance?] Yes, and fell in. [What railing was it?] Harlem bridge. I was awful frightened. I didn't know anything when I was took out of the water. Mother didn't know tit till next morning. They didn't know where I was. They didn't know where I was. They didn't know where I was, though I was dead. [You seem to be alive now.] Yes. [You mean your body was motionless.] Yes; I hit my head against them—what is them goes down in the water? One of the stones: made a great bruise on my foreliead. When I seen myself I didn't know where I got it, and then I remembered it must be I hit my head when I fell. [When did you see this?] Oh, I didn't see myself till mother was crying, and I was carried home, and then I did. [Who took you to see your lody?] Who did? Uncle George. He said, "Come and see the house you deserted." Wanted to know if I did n't know any better than that. He was always plaguing me before he went away. I remembered him. I knaw he was dead, so when I seen him I knew I was dead. I come for him to-day. He says he's so fat he can't get into the chinks like I can. He knew he was dead, so when I seen him I knew I was dead. I come for him to-day. He says he's so fat he can't get into the chinks like I can. He has been trying all the while to get in here, but there's always such a crowd he can't squeeze into the chinks. But I can. I'm a little shaver. And he wants me to tell mother to go to Mr. Mansfield, in New York City. He has been there prospecting round, and he knows he can come there. Aint such an all-fired crowd there as there is here. There's an awful lot of folks that you have to crowd through here. There is n't so there is here. There's an awful lot of folks that you have to crowd through here. There is n't so many there. They don't go unless they have a letter for them. But everybody comes here, whether they gets a call or not; Uncle George says, from an Arab to an Irishman. He is my mother's brother. His name is Powell. He says he should think I'd got tinctured with that Spaning's talk. I talk he groud as he does any day. he should think I'd got tinctured with that Spaniard's talk; I talk as good as he does any day. [Had he a middle name?] He says they got short of names when he was born; did n't have any more to give him. There was thirteen of 'em; he was the youngest; did n't have any more names. He was always a fooling when he was here. He was always a fooling. [When were you drowned?] Last summer. I been away most a year—a year the next 4th of July. [Were you drowned on the 4th of July?] Yes, I was. Do n't you tell mother I run away—'cause I did. I wanted to see what there was going on in New York. It was awful crowded just then. (To the spirit.) 'Tain't yours. (This was said apparently to some one who was chiding him for fingering the medium's watch-chain.) the medium's watch-chain.)
I'm going now. Don't forget to tell mother

that he was n't smart enough to come, so I had to come for him. He says it's because he was too fat to get into the chinks. I say it's because he was n't smart enough. That's all was the matter.

Benjamin · Forepaugh.

Henjamin Forepaugh.

It is a blessed thing to be able to correct our mistakes as we go along—a blessed ppivilege we enjoy, but we should never be able to correct them if we was n't chastised for committing them. So the very conditions that we deplore so much are those that elevate us to the very best position in life. I did n't understand these things when I was here. I might have investigated, but I refused to, because I said it is of the devil, and the most gigantic delusion that the world had ever known. But I realize, since my change of states, that it is not only a sublime truth, but that it is destined to fill all the world, and that every soul on the earth by-and-by will understand and appreciate it. I had some acquaintances and friends, and, indeed, some of my family were very favorable to this doctrine, but I never could see appreciate it. I had some acquaintances and friends, and, indeed, some of my family were very favorable to this doctrine, but I never could see why they should cling to it as they seemed to; for to me it seemed to open up an ampitheatre so vast, so extensive, that I should never be able to vast, so extensive, that I should haver be able to traverse it in all eternity. And I thought it was a useless undertaking to endeavor to find out God through modern Spiritualism, provided it was true. But I said, "If it is true I shall be likely to know it some time or other, and whenever I do I will retrace my steps, correct my errors as best I can, and I won't be ashamed to acknowledge I was in error." My name was Benjamin Fore-paugh. I am from Philadelphia. Seventy-nine

paugh. I am from Philadelphia. Seventy-nine years I lived here on the earth—quite long enough. I would say to my friends that I came very nigh falling into a very great error when I came to the spirit-world. It was this: I found the scenery to correspond so exactly with the cenery scenery to correspond so exactly with the cenery of earth, the trees, the flowers, the water correspond so exactly to those we have here, I could hardly believe I had left the body. There was some mistake; I was still on the earth; there was no such thing as death. Well, in reality, there is no such thing as death, as it is understood; but I had changed states, and it was some time before I could understand the fact. I was tangibly alive there. I stood on the solid ground; there were trees; there were flowers; there were animals; there were houses, cities and towns, and all the various paraphernalia of earth-life, and was it very strange I should think there had no change come? It was just as tangible to me as the things of earth were to me when I was here. The earth of earth were to me when I was here. The earth was as solid to my spirit body as the earth here is to my material body. The water was as real water; the flowers were as real flowers; so were the skies, the sun, the stars, everything. I was surely in a mist, a fog! I doubted almost if there surely in a mist, a tog! I doubted almost it there was any such change as death. I could not comprehend it, because, you see, it was so entirely unlike what I expected. Why, I fancied if there was a spirit-world everything would be white in it, or green, or black, may be. I never thought of a diversity of colors and forms as it is here—never thought of it. I thought it would be all singing, or all wailing and misery. There, now, that sums it all up, and tells you just where I stood. I am glad to be able to acknowledge my error, and I am glad I suffered on account of it, for I did that. I tell you I suffered most terribly! I thought what a fool I had been all my long life here—what a fool I had been! What consummate fools the fear of death makes us! Good-day. [Do you wish this sent to any one in particular?] No; bless your dear heart! no. They will get it without

Prayer and questions answered by Cardinal Cheverus; letters answered by William Berry

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

of Springition, and the state of the state o

Richard Canov, of Rittand, Vt.; Margaret Hogan, of Boston; William Rouiston; Settle Brooks, of Wankegan, Ill, to her mother.

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

Thursday, July 8.—Invocation: Questions and Answers; Walter A. Williams, of Dunkirk, N. Y., to his parents, in Savannah, Ga.; Minnle Thayer, of Provincetown, Mins., to her Aunt Annie: Thomas Holbert, of New Bedford, Mass., lost from the barque' Elba," is years ago; Johnnie Joice.

Minday, July 12.—Invocation: Questions and Answers; Richard Simmsof Savannah, Ga., to his father; Florence Stevens, of Norwich, Conn., to her father; Lucila Austin, of San Francico, to her parents.

Tuesday, July 13.—Invocation; Questions and Answers; Thomas Green: Arthur Watkins, of Concord, N. II.; Mary Ann Swazey, of Alred, Me., to her friends in Boston.

Thursday, July 15.—Invocation; Questions and Answers; Albert Field, of Taunton, Mass.; Mrs Abbie Pike; James L. Cameron, of Missouri, to Joseph R. Erriceson; Jennie Reed, of Rouse's Point, to her mother.

Monday, July 19.—Invocation: Questions and Answers; Albert Fi urdett, of Australia; Louisa Jane Williamson, of New Bedford, Mass., to her sister: Francis Marden, of Portsmouth, N. II.

Tuesday, July 20.—Invocation: Questions and Answers; Peom by Anna Cora Willon; William Sherburne, of Oberlin, O.; Nors Giles, to Henry Giles, of Quincy, Mass.; Margaret Shay.

O.; Nora Olles, to Henry Gles, or Quancy, Masser, Shay.
Thursday, July 22.—Invocation; Questions and Answers; Daniel Lond, of Boston, to his 20n, T. Quincy Lond; John Ferrin, of Boston, to his mother; Jennie Andrews, of Schuylkill, N. Y., to her mother; John C. Carter, of Dover, N. H.

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### Call for a State Convention in Maryland.

The undersigned, believing that a more intimate association and cooperation of the Spiritualists of the State will be beneficial to ourselves and to the community; therefore, in accordance with the recommendation of the American Association of Spiritualists, we ask you to come together as brothers and sisters, and bring up the highest truths that we have been able to gather, and spread them out as a banquet, at which we may all partake and be strengthened. We propose holding a State Convention, in the Hall of the Law Bullding, at the corner of Lexington and St. Paul atreets, on Thursday, the 12th day of August, 1969, at 10 A. M., 3 and 8 P. M.; and would extend a cordial invitation to all our friends in the State to meet with us and act in the good work;

JACOB WEAVER,
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### Fourth Annual Spiritualist Camp-Meeting, at Pierpont Grove, Melrose, Mass.

Meeting, at Pierpont Grove, Mel
Pose, Mass.

The entire success of the Camp Meetings of the last three years, together with the general desire for their annual continuance, induce the Committee of Arrangements respectfully to announce that the Fourth Mass Camp Meeting of Spiritualists, will be held at Pierpont Grove, Melrose, commencing on Wednesday, Aug. 18th, 169, continuing five days, and closing Sunday evening. Aug. 23d. The speaker's stand and seats for the accommodation of the audience are to be newly arranged, and other important improvements made in the Grove, which is well adapted for the comfort of all who may attend.

Horse cars run every half-hour between Scollay's Building, Boston, and Maiden, until 11 P. M., where omnibuses running to the Grove meet them. Through thekets to the Grove, twenty-five cents; fare to Maiden, fifteen cents. Baggage from Boston should be sent by Benjamin & Vauginn's Express, 34 Court Square, or No. 3 Washingtonstreet, or by B. L. Pearce's Express, 5 Congress Square, Cars leave Boston & Maine R. R. Station, Haymarket Square, at 7, 135, 9:15, 10:15, 11:30 A. M., and 1, 2:30, 3:30, 4:316, 5:15, 6:45, 7:15 P. M. Fare either to Maiden or Wyonning Station, nearest the camp-ground, 20 cents. Omnibuses and job wagons will be at the stations to carry passengers and baggage to the camp-ground.

Parties desvring tents, or accommodations for single individuals, can secure the same by writing beforehand to Mr. L. D. Philitips, Maiden, Mass., or can procure them on nrival at the camp. Board or provisions will be furnished to those who stop on the ground, at reasonable rates, by Meesrs. Curry & Holdes, and an excellent speakers have been engaged, and all accredited speakers and workers are invited to attend and participate. Public services at 10 A. M., and 23 and 32 p. M.

Arrangements have been made with the celebrated Davenport mediums to be present at each session. They will give frequent exhibitions of their remarkable powers, thus affording an excellent opportunity for many to at

Spiritualist Picule at Portage Bridge, N. Y. Spiritualist Pienic at Portage Bridge, N. X.

Arangements have been made to assemble another of Western New York's unsurpassed Pienics at Portage Bridge, on Thursday, August 12th. A specialtrain via Eric Railway will leave Rochester at 6:30, Avon 7:25, Batavia 8:55, Attica 9:55. Regular trains will leave Buffalo at 7:30, and Hornelisville 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 general 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.

Connecticut State Spiritual Association. Connecticut State Spiritual Association.

The fourth annual convention of this Association will be held in the Spiritualists' Hall in Willimantic, Sunday, Aug. 13th. 1859, at 19 o'clock A. M., for the choice of officers for the ensuing year: to elect delegates to attend the National Convention of Spiritualists to be held in Buffalo, Aug. 31st; to adopt measures for a more efficient prosecution of missionary work in the State, and to amend the Constitution of this body. This is an important Convention, and we trust the friends of free thought will respond to the call, and favor the Convention with as large a representation of the State as possible. H. N. Bill, Sec'y.

W. P. Gates, Pres.

Notice.

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

D. G. ESTELL, Sec'y.

## Gone Home:

From Dexter, Me., June 22d, 1869, Ida A., only child of San-From Dexter, Me., June 22d, 1869, Ida A., only child of Sanford R. and Eilen R. Oakes, aged 6 years 8 months and 19 days.

Little Ida was one remarkable for her years; loving and affectionate in her nature, none knew her but to love her. Her disease was scarlet fever, and fin the short space of 28 hours she went to join her parents, who had gone before her to the Summer-Land. The family are again united, and could we rend the veil and catch one glance of the happiness of that father and mother we would not call her back. She was cared for by friends who loved her, and the name of little Ida will ever be remembered by them.

We shall miss her werry footsteps.

We shall miss her merry footsteps, We shall mourn, but not despair: Henven's fair home seems nearer to us Now that little Ida 's there.

## Mediums in Boston.

MRS. A. C. LATHAM,
MEDICAL CLAIRYOYANT AND HEALING MEDIUM,
293 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Rheumatism, diseases of the
Lungs, Kidneys, and all Bilious Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. 4w—Aug. 14.

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AT NO. 226 HARRISON AVENUE, BOSTON.

[] HOSE requesting examinations by letter will please end. close 31.09, a lock of hair, a return postage stamp, and the address, and state sex and age.

13w—July 3.

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MEDICAL Clairvoyant, office 120 Harrison Avenue. Examination \$2.60. Hours from 9 A. M. to 5 P. M. Medical prescriptions put up and sent to all parts of the country.

July 24.

DR. JAMES CANNEY CHESLEY, No. 16
Balem street, Boston, Mass., Eclectic and Magnetic Physician, cures mind and body. Dr. C. is eminently successful in treating those who are called Insane; cures strange feelings in the head, fits, and all diseases of the lungs, liver, kidneys, rheumatism, humors, bilious complaints, and all diseases which arise from impurity of the blood, disordered nerves and want of magnetism. Those requesting examination of diseases, business, or anything by letter, from Dr. C., or Mrs. Stickney, will please enclose st, stamp and lock of hair, also state sex and age. If you wish to become a medium of note, call on Dr. C., the great healer and developer of clairvoyance. Developing circles Monday and Friday evenings.

MRS. S.J. STICKNEY, 16 Salem street, Medical and Business Clairvoyant, examines and prescribes for persons at any distance, by a lock of hair. Sho is also a test medium the splirt of your friend takes control and talks with you about the affairs of life. Circle Monday and Friday evenings.

MISS LIZZIE CONNOR, medium through

Ings.

Iw - Aug. 14.

M 18S LIZZIE CONNOR, medium through whom spirits can manifest themselves, can be consulted by all who desire to investigate by enclosing their autograph with a lock of hair. Fee, one dollar and two 3-cent stamps, Address, M18S LIZZIE CONNOR, Medium, Boston.

July 31.—3w

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

MARY M. HARDY, Test and Business Medium, No. 93 Poplar street, Boston, Mass. Sealed letters answered by enclosing \$2,00 and two red stamps. Circles every Thursday evening. Admittance 25 cents.

May 15.—15w\*

MISSES SEVERANCE AND HATCH— Inations given. No. 269 Washington street. Roston, room No. 6, Hours from 9 to 12, and 1 to 6. 13w-May 29.

A HODGES, Test Medium, holds circles Sundivanded Wednesday evenings at 7%, Thursday 3 r. м. bittee hours from 10 A. M. to 8 p. M. No. 36 Carverst., Boston. Aug. 14.—1w.

MRS. L. W. LITCH, Tranco, Test and Healing Medium, has taken rooms at 97 Sudbury street, second door from Court, room No. 18. HATTIE E. WILSON, Trance Physician, No. 18th Carver street, Boston.

SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) 13 n\* - July 3.

MRS. GRIDLEY, Trance and Test Business Medium, at 44 Essex street, Boston, Mass. 5w\* - Jy. II.

## Miscellaneous.

### DR. J. R. NEWTON Will continue to Heal at

23 HARRISON AVENUE, BOSTON, UNTIL SATURDAY, AUG. 14TH, AT 3 O'CLOCK P. M.; Then in NEWPORT, R. I., until Sept. 2d.; Then on and after Sept. 11th, at

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July 31.-tf

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Death's dark stream did not affright her,
For an angel led the way
To that land where gleams the sunshine
Of one bright eternal day.

From Bingham, Me., June 12th, 1889, Miss Annette, daughter of Caivin B. (deceased) and Mary A. Goodrich, aged 16

Jeans 2 months.

But 13w—June 12.

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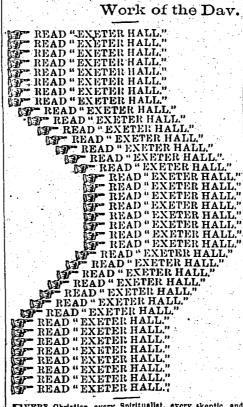
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Aug. 11.—6w

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Be but the shadow of heaven, and things therein
Each to other like, more than on carth is thought?"

—[Millon, P. L., Book V.

-[Mitton, P. L., Book V.

Socrates, before drinking the cup of hemlock, said to his disciples, "It is especially suited to one who is on the eve of departing to another world, to inquire into and speculate upon his migration thither, of what nature we suppose it to be."

-[Sanford's Phodo, p. 8.

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# Banner of Light.

### PEOPLE WILL TALK.

We may go through the world; but 't-will be very slow f we listen to all that is said as we go; We'll be worried and fretted and kept in a stew, meddlerome tongues must have something to do-

If quiet and modest, 't will then be presumed That your humble position is only assumed; You're a wolf in sheep's clothing, or elso you're a fool, But don't get excited; keep perfectly cool— Yor people will talk.

If generous and noble they'll vent out their spleen.
You'll hear some loud hints that you're selfish and mean;
If upright and honest and fair as the day,
They'll call you a rogue, in a sly, aneaking way—
For people will talk.

Then, if you show the least boldness of heart, Then, if you show the least bonness on nears,
Or a slight inclination to take your own part,
They 'll call you an upstart, concelted and vain,
But keep straight ahead, do n't stop to explain—
For people will talk.

If threadbare your coat, or old-fashioned your dress, Bome.und, of course, will take notice of this, And hint, rather close, that you can't pay your way. But don't get excited, whatever they say For people will talk.

If you dress in the fashion do n't think to escape,
For they criticise then in a far different shape.
You're shead of your means, or your bills are unpaid,
But mind your own business, and keep straight shead—
For people will talk.

They 'll talk fine before you, but then at your back,
Of venum and spite there is never a lack;
How kind and polito in all that they say,
But bitter as gall when you're out of the way—
Yor people will talk.

Good friend, take my advice and do as you please, For your mind (if you have one) will then be at ease, Through life you will meet with all sorts of about But do n't think to step them, 't will be of no use. For people will talk.

THE WORD "CHRISTIAN."

BY J. H. POWELLA.

Although at this present time feeling sick from over-struggle of a social and mental character, I cannot forbear to offer a few ideas on Bro. Warren Chase's kind strictures on my article in the American Spiritualist, headed as above-and I do this with a friendly feeling that I know is reciprocated by the veteran Warren, who was the first Spiritualist to grasp my hand when I landed in New York. So far explanatory of my brotherly feelings. Now for a word of explanation, lest Warren Chase's well-intentioned strictures give a false coloring to my position. I am as much opposed to murder, in the name of "Christian," as he or any one else can be. Further, I do not enforse all the millions of egregious mistakes made in the name of Christianity, any more than I endorse errors of any description perpetrated in the name of Spiritualism. My friend seems to lose sight of the leading idea running through my article in the Spiritualist, which shows, I think, clearly, that a man can be a good Spiritualist and yet appreciate Christianity apart from dogmatism. I took pains to show that the divine principles that hallow Jesus and humanity, run through all systems, more or less, and I was, as I am now, desirous that Spiritualists should be careful, before they hunt down other religious systems, that they are themselves superior to the thing they

Christianity, I am well aware, is a name which means just what sectarians have taught to those that see with sectarian eyes. I endeavored to steer clear, as far as I could, from being misunderstood whilst I claimed that Spiritualists, so thinking, could justly see in the word "Chris-. tian" something better than bigotry and all that is diabolical. I did not hint, even, at a possible "atonement." or expect Bro. Chase to construe my article into a defence of high-pressure Orthodoxy. My position is taken in the interest of Spiritualism, which owns the Universe of Soul for its theatre of action, and all life for its altars, bibles and priests. If I know anything at all, it is that enthusiastic apostles like my friend Chase, are ant to see the black spots more than the light on systems they run counter to. Instance the reference to the burning of Servetus and Rogers, in the name of Christianity, and no word in praise of deeds that make the angels rejoice which have been perpetrated in the same name. I feel that the black deeds on the escutcheon of mankind have an origin deeper than all creeds-that origin is Human Nature: vet I do not fail to see that narrow views of Christianity or Spiritualism may stimulate the worst passions-rice versa of the enlarged views of the same systems.

But I must hasten on, "I hear talk of a new religion," and it is argued that modern Spiritualism is to inaugurate it. I confess myself a doubtor here, Bro. Chase. You quote only one half of the sentence, the mere statement. My explanation in the context is omitted. Will you, or any Spiritualist, discover anything "new under the sun " in vital religion? Did I not add words to this effect-" There can be no religion superior to love "? Is there anything new in love?

Now admit this, and my position is firm. I have no special regard for sects, as such, but I cannot fail to see that Christianity, not withstanding Bro. Peebles's remark, that it is the "great humbug of the age," has a universal side to it, although the same fact would remain under another term. Call the sun ice, it would still shed heat. My whole experiences and writings on Spiritualism, as far as I can see, have culminated in the views I here defend.

I have not attempted to argue that Spiritualism should lose its identity in Christianism, or in fact, any other ism or sect. But I have aimed to maintain that it is only just to recognize the grand love-principles existing, more or less, in all religious institutions.

Spirituali-m has brought me to realize more fully the brotherhood of man, and I dare not be uncharitable to the sects, even though they shall persecute me to the death, as they did Servetus Rogers and hosts of others.

A word more and I have done. Spiritualists. be ye mindful, above all, that ye prove yourselves servants of love; then shall you win for yourselves a crown worthy the true saints, to be worn here and hereafter.

If ye love only Spiritualists what is your reward? Do not the sects likewise love only their own? If ye love all mankind, ye will be just to the most corrupt sectarian.

Do not, for heaven's sake, let us flatter ourselves, as Spiritualists. Self righteousness is a damning sin. May we eschew it.

I am trying, in my humble way, as prompted by intelligences I can trust, to feel my relationship to the vast human family. To faithfully perform my duty in this direction. I see no need of indiscriminate and unjust depunciation of others. be they Christian or Pagan. Bro. Chase, do we

not see eye to eye in the main? Muncie, Ind., July 22d, 1869.

The Germans continue their enforcement of the Sunday law in Pittsburg. They have held a meeting to select men to look out for the different street railroads, and one of the speakers said: "The sole purpose the society wishes to reach is the extremest observance of the Sabbath, so that all classes of citizens would be equally compelled to bear its advantages and disadvantages.". The Courts are already full of cases growing out of violations of the law.

## Correspondence in Brief.

Trees PROU BORTLAND, OREGON.—From a letter written by Rosena Dupee we extract the following items: I was not able to attend the Spiritualist Convention recently held here, but learn that they had a good time, and much satis-

faction was given.
George Francis Train is lecturing here. A great many like to hear him, and as many do not. The Spiritualists seem to appreciate his speeches. He delivered the oration

like to hear him, and as many do not. The Spiritualists seem to appreciate his speeches. He delivered the oration on the Fourth of July.

Los auccecels less from one to another; and they who feel themselves independent of every one are, figuratively speaking, the most dependent upon all. Those who are down to day are up to-morrow, and vice serial which proves that the vicissitudes of life are really necessary for the improvement and progression of man. Life is motion, and every energy should be put to high and noble uses. Knowledge is power; through this, entwined with love and charity, lies the success of our "tomperance organizations," that diffuse light, happliness and health when their laws are faithfully obeyed. How much more respect does a man have for himself, and how differently does he look upon his fellow man after taking the oath of allegiance to Nature and to God! We have been taught that man was created in the image of God. Why, then, habituate one's self to that which will weaken and destroy that beautiful life-gift, purity, gentleness and love? And when we attain to this life, then will we become as powerful as he; but that time is far distant, but every effort made to cradicate this foul system, every effort made to do away with such errors as ignorance and special success.

Let us, then, with a cheerful spirit,
Press onward, and bravely bear
The sneers that come to greet us
In the work-day world of care.
Press onward, and do not falter. Press onward, and do not failer,
Though dreary and dark be the way;
Remember that thousands are waiting
For our evening to turn into day;
Who will then rush to our standard,
And raise high in the air,
With shouts of glad welcome,
Tomperance reigns everywhere?
ROSENA DUPHE.

EASTERN MAINE.—Away upon the easterly banks of the Kennebec. In Carratunk Plantation, adjoining the most northerly incorporated town in Somerset County, Mo., Miss Emma Gene Clark, daughter of Joseph Clark, Eq., is rapidly being developed as a musical medium. The spirits entrance her in such a degree as to leave her conscious of the tunes she plays upon her organ, and she is a listener to her own charming voice, keeping perfect harmony with the instrument. The plano—one of the spirit's own selection—is fine-toned and high-priced, and has been procured by her father expressly for their use.

fine-toned and high-priced, and has been procured by her father expressly for their use.

As our local singers, (composed mostly of those of Orthodox persuasions.) decilined to attend and mingle their voices in aid of Mrs. Priscilla Poty's meetings, held in our Union Meeting-house, in Bingham, last sammer season, she, by inspiration, was constrained to open her prophetic mouth and bless God that we could do our own singing;" referring to Miss Clark's mediumship. Miss Clark has already twice traveled fourteen inless to charm and astonish Mrs. Doty's audiences, in fulfillment of the above mentioned prophecy. The multitude look upon it as a "God-send" indeed, and heartily appreciate the young lady's efforts.

Last Sabbath the house was filled to overflowing to listen to Miss Clark's music and Mrs. Doty's fine lectures. She lectures here every fourth Sabbath, greatly to our estisfaction. By the aid of these two medioms the spiritual atmosphere seems to be stirred far and wide. It is a common thing for people to travel twenty or more miles to attend our meetings, and listen with great anxiety to what the angels have to say and sing through our talented mediums.

our meetings, and issen with great adverty to what the angels have to say and sing through our talented mediums. Four weeks last Sabbath, on exchange with Mrs. Doty, Mrs. Clara A. Field, of Newport, met with an equal reception, and gave us two fine lectures, much to our chilection in spiritual things. Spiritualism is gaining in this small town.

Bingham, Mr., July 29, 1869.

S. G.

Collegers Ann Women.—Lafayette, Ind., July. 1869.—I have observed that the Banner of Light has been very faithful in noting landmarks in all reformatory movements. I wish to add one or two items. Last June, during the session of the American Institute of Ilomeopathy, the following resolution was carried by a vote of eighty-five to thirty-two, namely:

"Residved, That properly qualified physicians, men or working chelide to membership of the American Institute of uncopathy."

medicate children inembership of the American Institute of Homeopathy."

This seemed glory enough for one year, and was especially appreciated by women who had attained a high position as physicians by their initing energy and perseverance.

Next we hear that the Westevan College of Homeopathy has again thrown its doors wide open for the admission of women, and has boldly advertised the same in its annual announcement. This college, now in its twentieth year, offers advantages second to none in the Union for a thorough knowledge of medicine, and medical gractice. I hope scores of carnest young women will accept of this rare chance of fitting themselves for useful and independent avocations.

The past week I have also understood that the Hahneman College, of Chicago, has unbarred the gates to women; of this I have not the particulars, but presume it is the case, it acems to me much better that colleges already established, with hospitals, museums, libraries, &c., should be thrown open to women, than that new ones should be established for their benefit alone.

Newfield, N. J.—Spfritualists in this new settlement are

Newtield, N. J.—Spiritualists in this new settlement are the ruling people in numbers, as compared with churchmembers. Our first public meetings were held last fall, when Miss Nettle Pease was at Vineland. The clergy and their flocks turned out to hear her lecture on the progress and triumphs of Spiritualism. One of the clergy repilled the Sunday following. He admitted Bible Spiritualism, but considered the modern manifestations like those of the witches whom the Jewish laws condemmed. He misrepresented the modern manifestations like those of the witches whom the Jewish laws condemmed. He misrepresented the modern manifestations like those of the witches whom the Jewish laws condemmed. He misrepresented the modives, i.e., of Spiritualists. Before his discourse I volunteered to engage Miss Pease would reply the following Tuesday evening. The audience almost cheered at the autonomement. In a masterly manner the lady set forth the purposes of Spiritualism. Another clergyman commenced a series of sermons against the cause, but indefinitely postponed them for the want of an audience. C. Fannie Allyn has since been here. We are four miles north of Vineland. This is an excellent place for liberal-minded people to settle and enter into fruit-raising or narming. We have a village, railroad station and school-house built and paid for. Land is much cheaper than at Vineland.

Wh. P. Flowers.

A Harvonor's Meeting.—In the beautiful village of Ply. NEWFIELD, N. J.-Spiritualists in this new settlement are

A HARMONIOUS MEETING.—In the beautiful village of Plymouth, Mo., we enjoyed another harmonious meeting in the Union meeting-house, Aug. 1st, with Spiritualists and citizens, composing a large, interesting and intelligent audience.—Some persons came, twenty-five miles to attend this chec. Some persons came twenty-five intes to attend this meeting. The village church choir favored the occasion with voluntary strains of most excellent und inspiring music, for which we were most gratefully obliged. It added us very much in our speaking. Would that our people could be more interested to have good music in their meetings, generally. In some places we go to hold meetings, not any music—then, how dull and drear it seems, comparatively. Such encouraging conditions as the Spiritualists have in Plymouth are inciting for energetic and untifing action in future, for the spiritual education and development of the human mind. Oh, how beautiful is the Mount Zion of our God, and the angel kingdom! Who can forbear to investigate for the truth? Remember, friends wishing my services, please address me,

Box S7, Auburn, Mc, 1869.

WILLIAM BARKER, Writing from East Madison, Me., under william hake a writing from East Madison, Mc., undor date of July 30th. Ison, says that all things look encouraging for the cause of Spiritualism in his locality. Mrs. Doty spoke at Bingham. (15 miles distant) July 18th, on which occasion the meeting-house, though large, was full of earnest listeners. On the 25th of July—it being her regular appointment—she was greeted with a crowded house at East Madison, not with a few and were the form on the this tanding it was a very busy season among the farmers. Some of her hearers had to come and go fifteen miles to be present. Mrs. Doty is winning golden opinions in that

Mr. Barker suggests to the Spiritualists of Somerset Coun-y the feasibility of holding a Grove Meeting some time in September, in Mudison, and calls on the brothers to notify him of their opinions regarding the project.

VEGETARIANISM .- Statistics Wanted .- All renders of the VEGETARIANIEM.—Statistics Wanted.—All readers of the Banner of Light who are practical vegetarians, are invited to address the undersigned, stating how long they have abstained from flesh; whether salt is used; whether lard, butter, milk or eggs; whether the coffee, or any other drink except water; whether the desire for domestic and foreign fruits is increased; for mus in winter; for cortain grains or vegetables not before craved; the effect upon the general health, physical strength and mentality; what occupation pursued; and any other particulars which may occur at the time of writing, likely to throw light upon the general subject of dietetics.

ject of dietetics.
Also, would be glad to receive from "theoretical" vege tarians any observations they may be pleased to offer.

Box 547. Terre Haute, Ind. J. Maddson Allen.

A WORTHY EXAMPLE, which we hope many others will feel it a orivilege to follow, is suggested in the following note received last week, enclosing the subscription price of the Banner of Light for one year, to be sent to "Shawnee County Jail, Toreka, Kansas." The writer adds:

I made arrangements with one of the fail-keepers vester "I made arrangements with one of the jan-keepers yester-day to give each prisoner in succession an opportunity to read every copy of the Banner of Light that came. I do this, believing it will be a friend in need and a friend indeed to the prisoners, and tend to make them better citizens when they get out of limbo.

F. L. Crane."

## A Great Gathering.

DEAR BANNER-We have just passed another Sabbath, July 25th, which was the memorable day for holding our annual Grove Meeting in this section, and it is gratifying, at least to us, to know that every year brings with it a decided increase of interest on the part of the public to learn more about our beautiful religion. Of this we judge from the fact that nine years ago some two hundred, all told, might have been seen grouped together in Kinnie's woods, listening to the then unpopular dectrines of Spiritualism. From that day there has been a large yearly increase in

interest, and now in place of hundreds we are numbered by thousands. Many were of the opin-ion that our last meeting numbered at least four ton that our last meeting numbered at least four thousand souls. The day was fine. Bro. Austen E. Simmons, of Woodstock, Vt., was our speaker for the occasion, and his two lectures on that day will be like leaven in the minds of every inquirer

will be like leaven in the minds of every inquirer present. So you see there is no such thing as retrograde with us.

As was noticed in the Banner, we held our meeting at Burnett Grove this year, and a more convenient and pleasant spot could not have been selected. It is situated on the Oswego River, some fifteen miles north of Syracuse, near the village of Phonix. Syracuse was represented by two steamers well laden with friends from that section.

section.

And here let me add that Bro. Warren Woolson will speak at the same grove, forenoon and afternoon, at the usual hours, on Sunday, the 8th

day of August.

Wave on, old Banner; to thee we are indebted for glad tidings of great joy, which shall be unto all people; on thy beautiful folds is inscribed the motto, "Peace on earth, and good will to men." Guide us by thy wise counsels, as we journey onward to the other shore, and as now we will ever bless thee.

P. Childs.

bless thee. Clay, N. Y., July 27th, 1869.

### Letter from J. Madison Allen.

MESSES. EDITORS-Permit me to call your attention to the report of the Indiana State Convention, which appears in this week's Banner of Light, Said report is calculated to leave a very false impression concerning the course of the press of Indianapolis and the reporters. The resolution thanking the press was passed only after strenuous opposition from the Convention, It was even talked of to expel two or three of the reporters for their: abusive and ungentlemanty allusions and attacks. Most shameful disregard of those courtesics due the Convention marked the course of more than one representative of the press. I for one could not endure in silence to have every allusion to the angel-world met with a laugh or a speer and an indelicate allusion in the next newspaper issue -to have every manifestation of mental mediumship decried and caricatured, while Methodist ship decried and caricatured, while Methodist ministers, new-fledged Spiritualists, and opposers were caressed and carefully reported. I protested, and others protested. One member introduced a counter-resolution, and there was an animated discussion; but the "ring" of "normals" which controlled the Convention succeeded in carying their point. Not only that, in defiance of the feelings of the Convention, the "executive board" got together (or took occasion while they were together), after the Convention had adjourned, and had the impudence to pass—in helial of the Statel—another resolution thanking the reporters also, for—abusing our beloved cause. Our Secretary (a resident of Indianapolis) has carefully omitted from his report all mention of the above, and made it appear that it was really

the above, and made it appear that it was really the sense of the Convention that it had been well treated. The truth was quite the reverse.

The press of this country has abused, and vill-

fied, and denounced, and misrepresented us and our heaven-blessed cause quite long enough. It is time we took the positive. We must insist upon the right to be treated with the same respect, courtesy and fairness as are other religious bodies. Not only this; but material minded Spiritualists need to be taught some lessons—to the effect that Spiritualism has come to us from the spirit-world, and the spirit-world purposes to control and direct the movement, to the end that every species of tyranny may be destroyed. We want no "one man power," nor sets, nor cliques, setting themselves up as the directors of this heaven-born enterprise, and defying the angel-world, and sneering at mediumship (except such as appeals to the grossest of the senses). If I thought we were drifting, by organizing, into materialism under a cloak called Spiritualism; if I believed the angel-world is to be invited to take the back seat by and by, and true mediumship repudiated, I would to day resign my position here, and thank no person henceforth for calling me a Spiritualist. I love the angel-world (and this), bless God for my mediumship and place that mediumship and by angel-world (and this), bless God for my mon-umship, and unless that mediumship can be fully respected, it will not like pearls be "cast before swine." The vitality of Spiritualism is due to its spiritual element. Take that away, all

approved. The following delegates were reported as present, viz.: Jabez C. Woodman, Esq., Dr. G. B. Hopkins, Mrs. H. R. A. Humphrey, E. Fairfield, Portland; J. J. Norris, Bradley; J. P. IIII, Samuel Ross, Saco; Mrs. Atwood, Auburn; E. M. Allen, Ellsworth; Mrs. Lavina Moore, Ellsworth, delegate from Bono C. T. O. Encampment of Pyramids; S. C. Vyles, Bucksport, delegate from Grand Encampment of Pyramids: Mrs. C. D. Vyles. Bucksport, delegate from Zelotus Encampment, No. 2.

The above order of Pyramids, as explained by Mr. Vyles, originated in the spirit-world, having for its object the promotion of harmony and brotherly love, and the equality of the sexes, in all the duties and privileges of life. On motion of J. C. Woodman, Esq., (after stating the objects and designs of the meeting), a committee was chosen to draft a constitution, for the government of the organization, and also to draw up satisfied resolutions to be presented to the Convention at its Friday morning session. The following also to draw up suitable resolutions to be presented to the Convention at its Friday morning session. The following were named by the chair: J. C. Woodman, Dr. G. B. Hopkins, J. M. Todd, and Mrs. H. R. A. Humphrey, of Porthand; Mrs. L. Moore, Ellsworth; J. J. Hill, Sacc; and S. C. Vyles, of Bucksport. After interesting remarks from the above named gentlemen and others, it was deemed expedient to adjourn to 7½ o'clock r. m., to await the arrival of other delegates expected, and accordingly a motion to that effect

The Convention reassembled at  $7\frac{1}{2}$  o'clock in the evening. The Convention reassembled at 7½ o'clock in the ovening. The Committee on Constitution, through their chairman, J. C. Woodman, Esq., reported the constitution adopted by the Illinois State Convention, as published in the Banner of Light, July 31st, 1869, with the following amendments: substituting the word "Maine" in place of "Illinois," both in the preamble and article first, also in article 34, section 24, the words "two or more" instead of the word "two," and all that follows in said section. Article 4th amended by inserting "two Vice Presidents and an Assistant Secretary," also article 7th, section 2d, the words "due notice" in place of "two months." This constitution was taken up article by article, and after an animated discussion adopted as a by article, and after an animated discussion adopted as a

by article, and after an animated discussion adopted as whole.

A committee of seven was then chosen to nominate a board of officers for the government of the Association the ensuing year, and report Friday morning.

The Convention then resolved itself into a meeting for conference, and Mrs. Lavina Moore, of Elisworth, spoke in an entranced state, to the accaptance of the audience generally, followed by remarks from Mossrs, Woodman, Vyles, Todd, Smith and Mansfield, when the meeting was adjourned to 101 o'clock Friday morning.

Todd, Smith and Mansfield, when the meeting was adjourned to 103 o'clock Friday morning.

Second Day.—Friday morning, at 103 o'clock, the Convention was called to order by James Furbish, Esq. The Committee on Nomination, through their chairman, Dr. Hog-kins, reported the following list of officers for the ensuing year, viz. Jabez C. Woodman, Esq. of Portland, President, Newell Illake, of Bamgor, Calvin Chamberlain, of Fuxcroft, Fice Presidents; William E. Smith, of Portland, Secretary:

Wiss Ling. A Blanchard of England. Vice Presidents; William E. Smith, of Portland, Secretary; Miss Inez A. Blanchard, of Portland, Assistant Secretary; R. I. Hull, of Portland, Treasurer; Ass. Hauson, of Portland, Mrs. Lavina Moore, of Elisworth, J. W. Mansfield, of Portland, Trustees. The report was accepted, and finally unanimously adopted.

The Committee on Resolutions, through their chairman, J. C. Woodman, Eq., offered the following, which were most heartly adopted, after a close criticism and careful analysis:

Resolved Thes.

Resolved. That we recognize in the modern spiritual mani-Trained, That we recognize in the modern spiritual manifestations, both in the Jewish Scriptures and profane history, so called, and that the only direct evidence of a future state is derived from this source; and we cordially invite a free discussion, to prove or disprays the truth of this proposition.

Resided, That while we recognize the law of spiritual interface of the bights of the same times are the same times.

lives are not in conformity with their teachings, and whose influence retards the cause of truth.

Resolved, That we recommend to all mediums throughout the State a cultivation of the intellectual and moral powers

port, Asa Hanson and J. O. Woedman, of Portland, and ores, and the Convention adjourned to 7½ o'clock in the evening.

Friday Evening Session.—The closing exercises of this most interesting and profitable occasion were opened with slugging from two young ladies, members of the Children's Decrease Leaves Leaves. Progressive Lyceum.

The committee having in charge the appointing of dele-The committee having in charge the appointing of onegates to the National Convention rep ried the names of the
following gentlemen: J. C. Woodman, G. B. Hopkins and J.
M. Told, of Portland, E. P. Baldwin, of Bangor, E. H. Parker, of Bucksport, C. M. Roberts, of Stockton, and E. McFadden, of Kendall's Mills.

The report was accepted, and the delegates were empowored to elect a substitute in case of their insulity to attend
the Convention.

the Convention.
Animated discussions upon matters pertaining to the As-

Animated discussions upon matters pertaining to the Association occupied most of the evening.

The series of meetings of this Convention have been well attended, although our numbers were not as large as we could wish, yet what we lacked in numbers we made up in carnestness, and all of our deliberations have been characterized by a spirit of harmony and good will, promotive of brotherly love and a better knowledge of the material and spiritual condition of our cause in this State.

On motion, the Convention them adjourned, to meet in this city, at Congress Hall, Sept. 7th, 1809, the week of the New England Fair, and we take this opportunity cordially to invite the friends, not only of Maine, but of New England, to meet with us in a grand mass meeting on that occasion.

to meet with us in a grand mass meeting on that occasion.

J. C. Woodman, President.
W. R. Smith, Secretary.
Portland, Aug. 2, 1869.

Gone Home: From Quincy, Mass., Thursday, Aug. 5th, 1869, Robin, daughter of Earl and Josephine J. Marble, aged 4 months.

### SPIRITUALIST MEETINGS. Aiphabetically Arranged.

Alphabetically Arranged.

ADRIAN, Mich., Regular Sunday meetings at 10% A. M. and 73 r. M., in City Hall, Main street. Children's Progressive Lyceim meets at same place at 12 M. Mrs. Martha Hunt, President: Ezra T. Sherwin, Secretary.

ASTORIA, CLATSON CO., OR.—The Society of Friends of Progress have just completed a new hall, and invite speakery traveling their way to give them a call. They will be kindly received.

Charles W. Hunt, Secretary, 51 Pleasant street.

BROOKLYN, N. Y.—Saveyer's Hall.—The Spiritualists hold meetings in Sawyer's Hall, corner Fulton Avenue and Jay street, every Sunday, at 32 and 74 v. m. Children's Progressive Lycour meets at 102 A. m. A. G. Kipp, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Camberland-street Lecture Room.—The First Spiritualist Society hold meetings every Sunday at the Cumberlant-street Lecture, Room, pear be Kally avenue. Circle and conference at 102 o'Glock A. M.; lectures at 3 and 74 v. M.

at 19 o'clock A. M.; lectures at 3 and 77 p. M.

BATTIMORE, MD.—Saratoga Hall.—The 'First Spiritualist Congregation of Baltimore' hold meetings on Sunday and Wednesday evenings at Saratoga Hall, southeast corner Calvert and Saratoga streets. Mrs. F. O. Hyzer speaks till further notice. Children's Progressive Lycoum meets every Sunday at 10 A. M.

Broadway Institute.—The Society of 'Progressive Spiritualists of Baltimore.' Services every Sunday morning and evening at the usual hours.

evening at the usual nours. Baidgerort, Conn.—Children's Progressive Lyceum meets every Sunday at 163A. M., at Lafayette Hall. Travis Swan, Conductor: Mrs. J. Wilson, Guardian.

Buppalo, N. Y.—The First Spiritualist Society hold meetings in Kremlin fiall, West Engle arrest, every Sunday at 10% A. M. 3nd 74 F. M. Children's Lycottm meets at 22 F. M. H. D. Fitzgerald, Conductor; Mrs. Mary Lane, Guardian.

BEVIDERS, ILL.—The Shiritual Society hold meetings in Green's Hall two Sundays in each month, forenoon and evening, at 10½ and 7½ o'clock. Children's Progressive Lyceum meets at 2 o'clock. W. F. Jamicson, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian. Battle Creeks, Mich.—The First Society of Spiritualists hold meetings at Stuart's Hall every Sunday, at 10% A. M. and 7% P. M. Lyceum at 2 P. M. Abner Hitchcock, Sec'y. and 7% r. M. Lyccum at 2 r. M Abner Hitchcock, Sec y. CHRLSEA, MASS.—Fremont Hall.—The Children's Progressive Lyccum meets every Sunday at Fremont Hall, at 11/4 A. M. Conductor, John II. Crandon: Asst. Conductor, F. C. Davis; Guardian of Groups, Mrs. E. S. Dodge: Asst. Guardian, Mrs. J. A. Salisbury; Secretary, Mrs. S. E. Davis.

Free Chapel.—The Isiole Christian Spiritualists hold meetings every Sunday in their Free Chapel on Park street, near Congress Avenue, commencing at 3 and 7 p. M. Mrs. M. A. Ricker, regular speaker. The public are invited. D. J. Ricker, Sup't.

Chicago, Lt...—The Spiritualists hold meetings every Sun lay in Crosby's Music Hall, at 10% a. M. and 7% P. M. Chil iren's Progressive Lyceum meets in the same hall immedi ately after the morning lecture. Dr. S. J. Avery, Conductor ately after the morning recture. Dr. S. J. Avery, Conductor, CLEVELAND, O.—The First Society of Spiritualists and Liberalists held regular meetings every Sunday at Lyceum Hall, 199 Superior street, opposite the rost Office, morning and evening, at the usual hours. Children's Lyceum at 1 P. M. Officers of the Society: D. U. Pratt, President; George Rose, Vice President; Dr. M. C. Parker, Trensurer. Officers of Lyceum: Lewis King, Conductor; Mrs. D. A. Eddy, Guardian; George Holmes, Musical Director; D. A. Eddy, Secretary. CLYDE, O.—Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lyceum meets in Kline's New Hall at 11 A. M. S. M. Terry, Conductor; J. Dewey, Guardian.

CARTHAGE, Mo.—The friends of progress hold their regular meetings on Sunday afternoons. C. C. Colby, President; A. W. Pickering, Secretary.

DELAWARE, O.—The Progressive Association of Spiritual-ists hold require meetings at their hall on North street every Sunday at 73 r. x Children's Lyceum meets at 103 A. K. Wm. Willis, Conductor; Mrs. H. M. McPhesson, Guardian. Donchester, Mass.—Free meetings in Union Hall, Hancock street, every Sunday evening at 73 o'clock, Good speakers engaged.

engagen. Dover And Foxoroff, Ms.—The Children's Progressive Lyceum holds its Sunday sessiot. In Merrick Hall, in Dover, In 103 A. M. A. K. P., Gray, Esq., Conductor; Miss Annie B, Averill, Guardian. A conference is held at 14 F. M.

DES MOINES, IOMA.—The First Spiritualist Association will meet regularly each Sunday at Good Templar's Hall (West Side), for lectures, conferences and music, at 102 A. M. and 7 P. M., and the Children's Progressive Lycoum at 12 P. M. Du Quoin, Lil.—The First Society of Spiritualists hold meetings in Schrader's Hall, at 10 o clock A. M., the first Sunday in rech month. Children's rrogressive Lyceum meets at the same place at 3 o'clock each Sunday. J. G. Mangold, Conductor: Mrs. Sarah Pler, Guardian. Social Levee for the benefit of the Lyceum every Wednesday evening.

FOXBORO', Mass.—Progressive Lyceum meets every Sunday at Town Hall, at 10\( \) A. M. C. F. Howard, Conductor; Mrs. N. F. Howard, Guardian.

GREAT FALLS, N. H.—The Progressive Brotherhood hold meetings every Sunday evening, at Union Hall. The Child dren's Progressive Lyceum meets at the same place at 2\( \) P.

M. Dr. Reuben Barron, Conductor; Mrs. M. H. Sayward, Guardian; Mrs. M. H. Hill, Corresponding Secretary. GEORGETOWN, COLORADO.—The Spiritualists meet three syenings each week at the residence of H. Toft. Mrs. Toft, clairvoyant speaking medium.

HAMMONTON, N. J.—Meetings held every Sunday at 102 A. M., at the Spiritualist Hail on Third street. W. D. Whar-ton, President; Mrs. C. A. K. Peore, Secretary. Lyceum at 1 P. M. J. O. Ransom, Conductor; Mrs. J. M. Pecbles, Guardian of Groups.

Guardian of Groups.

Hingham, Mass.—Children's Lyceum meets every Sunday
afternoon at 24 o'clock, at Temperance Hall, Lincoln's Build-ing. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian. HOULTON, ME.—Meetings are held in Liberty Hall (owne by the Spiritualist Society) Sunday afternoons and evenings. by the Spirituaniat Society) sunday atternoons and evenings.
Lowell, Mass.—The First Spiritualist Society hold a general conference every Sunday at 23 P. M., in Lyceum Hall, coror of Central and Middle streets. Children's Progressive
Lyceum holds its sessions at 10% A. M. Join Marriott, Jr.,
Conductor; Mrs. Elisha Hall, Guardian. N. S. Greenleaf,

LA PORTE, IND.—The Association of Spiritualists hold meet ings every Sunday at 10½ A. M. and 3 P M., at Concert Hall Dr. S. B. Collins, President; F A. Tuttle, Cor. Sec. LEOMINSTER, MASS.—The Spiritualist Association hold meetings every alternate Sunday at Brittan Hall. W. H. Yeaw Sec.

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

Louisville, Ky.—Spiritualists hold meetings every Sunday at 11 A. M. and 7 M. P. M., in Temperance Hall, Market street between 4th and 5th.

between 4th and 5th.

MANCHESTER, N. H.—The Spiritualist Association hold meetings every Sunday afternoon and evening, at Lyceum Hall. Stephen Austin, President; Joseph Nichols, Secretary, MILWAUKEE, Wis.—The First Society of Spiritualists hold meetings every Sunday in Bowman's fiall, at 10½ A. M. and 7½ P. M. George Godfrey, Chairman. The Children's Progressive Lyceum meets at 2P. M. T. M. Watson, Conductor; Betty Parker, Guardian; Dr. T. J. Freeman, Musical Director.

MILAN, O.—Spiritualists' and Liberalists' Association and Children's Progressive Lyceum. Lyceum meets at 10% A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian. MARLBORD', MASS.—The Spiritualist Association hold meetings at Forest Hall. Mrs. Lizzle A. Taylor, Secretary.

ings at Forest Hall. Mrs. Lizzle A. Taylor, Secretary.

MALDEN, MASS.—Regular meetings will be held in Pierpont Grove, every Sunday, at 23 r. M.

MILFORD, MASS.—Children's Progressive Lyceum meets at Washington Hall, at 11 a. M. Prescott West, Conductur; Mrs. Maria L. Buxton, Guardian; S. W. Glibert, Musical Director and Corresponding Secretary.

MORRIBANIA, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3% r. M.

street. Services at 3% P. M.

NEW YORK CITY.—The Society of Progressive Spiritualists will hold meetings every Sunday in the large hail of the Everett Rooms, corner of Broadway and Thirty-Fourth street, Lectures at 103 A. M. and 73 P. M. Children's Progressive Lyceum at 23 P. M. P. E. Faris North, Secretary, P. O. box 5579.

Resided, That we recommend to all mediums throughout the State a cultivation of the intellectual and moral powers of their beings, that they may become more efficient workers for the good of others.

Resolved, That we, as a body of Spiritualists, sympathize with the grand philosophy of Spiritualism, and would join heart and hand with reformers in righting the wrong, whether in Church or State.

Resolved, That while we recognize Jesus, Secrates, Confuctius, and all other reformers as in some sense the saviours of others, nevertheless we think it the imperative duty of every man to become his own saviour by living a true life.

Resolved, That a copy of these resolutions, with the proceedings of this Convention, be forwarded to the Banner of Light, the Religio-Philosophical Journal, and the Universe, for publication.

It was voted that a committee, consisting of the board of officers elect, be empowered to appoint seven delegates to the National Convention, to be held at Buffalo, Aug. 31st.

The Convention then resolved itself into a meeting for conforence, and remarks were made by S. C. Vyles, of Bucksport, Asa Hanson and J. O. Woodman, of Portland, and others, and the Convention adjourned to 7½ o'clock in the creating the Convention adjourned to 7½ o'clock in the creating the Convention adjourned to 7½ o'clock in the creating the Convention adjourned to 7½ o'clock in the creating the Convention adjourned to 7½ o'clock in the creating the Convention adjourned to 7½ o'clock in the creating the Convention adjourned to 7½ o'clock in the creating the Convention adjourned to 7½ o'clock in the creating the Convention adjourned to 7½ o'clock in the creating the Convention adjourned to 7½ o'clock in the creating the Convention adjourned to 7½ o'clock in the creating the Convention adjourned to 7½ o'clock in the creating the Convention adjourned to 7½ o'clock in the creating the Convention of the Convention of C

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

QUINCY, MASS.—Meetings at 2% and 7 o'clock P. M. Progressive Lyceum meets at 1% P. M.

OSWEGO, N. Y.—The Spiritualists hold regular meetings at their new "Lyceum Hall." Grant Block, every ounday at 11 A. M., and 75 F. M. John Austen, President. Children's Progressive Lyceum meets at 2 F. M. J. L. Pool. Conductor; Mrs. U. E. Richards, Guardian; F. H. Jones, Musical Director. Postland, M. The "First Portland Spiritual Association" nold meetings every Sunday in their (new) Congress Hall. Congress attect, at 3 and 75 o'clock F. M. James Furshish, President; R. I. Hull, Corresponding Secretary. Children's Lyceum meets at 11½ A. M. Wm. E. Smith, Conductor; Mrs. R. I. Hull, in ardian; miss Clara F. Smith and Miss Incz A. Bianchard, Assistant Guardians.

ROBERTEL, N. Y.—Religious Society of Progressive Spiritualists meet in Sciitzer's Hall Sunday and Thursday evenings. W. V. Parseils, President. Children's Progressive Lyceum meets every Sunday, at 23 p. M. Mrs. Collins, Conductor; Miss E. G. Heebe, Assistant Conductor.

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

RIGHMOND, IND.—The Friends of Progress noid meetings every dunday morning in Henry Hall, at 104 A.M. Children's Progressive Lycoum meets in the same hall at 2 r. M. SALEM, MASS.—The Lyceum Association have lectures every Sunday at 3 and 73 r x, at Hubon Hall Progressive Lyceum neets at 12 Wm. Harmon, Conductor; Mrs. Wm. Harmon, Guardian; Wm. O. Perkins, Secretary.

STAFFORD, CONN. - Speakers engaged: - Agnes M. Davis during September; D. W. Hull during November.

STAPPOND, CONN.—Speakers engaged:—Agnes M. Davis during Septemeer; D. W. Hull during November.

STOMRAM, MASS.—The Spiritualist Association hold meet ings at Harmony Hall two Sundays in each month, at 22 and 7P.M. Afternoon lectures, free. Evenings, 10 cents. The Children's Progressiva Lyceum meets every Sunday at 103 A.M. E. T. Whittler. Conductor; 1da Herson, Guardian.

St. Louis, Mo.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sunday, in Philharmonic Hall, corner of Washington avenue and Fourth street. Lectures at 11 A.M. and 8 P.M.; Lyceum 34 A.M. Charles A. Fenn, President; Mary A. Fairchild, Vico President: W.S. Fox, Secretary; W. H. Rudolph, Treasurer; Thomas Allen, Librarian; Miss Mary J. Farnham, Assistant Librarian; Myron Coloney, Conductor of Lyceum; Miss Sarah E. Cook, Guardian of Groups; Mrs. J. A. Coloney, Musical Director.

San Francisco, Cal.—Meetings are held every Sunday evening in Mechanic's Institute Hall, Post street. Mrs. Laura Smith (late Cuppy), speaker.

BAGRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K street, every Sunday at 11 A.M. and 7 P.M. E. F. Woodward, Cor. Sec. Children's Progressive Lyceum meets at 2 P. M. J. H. Lewis Conductor: Miss Cliza Howe Fuller.

Spinnopield, Ill.—The "Springfield Spiritual Association" hold meetings every Sunday morning at 11 o'clock in Capital Hall, southwest corner Flith and Adams streets. John Ordeway, President; A. A. Brockett, Vice President; W. H. Pijnick, Secretary; Mrs. L. M. Hanson, Treasurer. Children's Progressive Lyceum meets at 9 o'clock, R. A. Richards, Conductor; Miss Lizzle Porter, Guardian.

Sycanors, L.—The Children's Progressive Lyceum meets at Progressive Lyceum meets at 9 o'clock, R. A. Richards, Conductor; Miss Lizzle Porter, Guardian.

Sycanors, L.—The Children's Progressive Lyceum meets at 9 o'clock, R. A. Richards, Conductor; Miss Lizzle Porter, Guardian.

received.

Andover, O.—Children's Progressive Lycoum meets at 9 o'clock, in Wilkin's New Hall, And bover, Sunday at 11 4 A. M. J. S. Moricy, Conductor; Mrs. L. A. Anapp, Guardian; Mrs. E. P. Coleman, Assistant Guardian; Harriet Dayton, Secretary.

Boston, Mass.—Mercantile Hall.—The First Spiritualist Association meet in this hall, 32 summer street M. T. Dole, President; Samuel II. Jones, Vice President; Vm A. Dunck-lec, Treasufer. The Children's Progressive Lycoum meets at 10 A. M. D. N. Ford, Conductor; Mrs. Mays.—Mercantile Hall.—The president of Society, Mrs. Sarah D. P. Jones, Corresponding and Recording Sec'y. Troy, N. Y.—Progressive Spiritualist hold meet in this hall, 32 summer street M. T. Dole, President; Samuel II. Jones, Vice President; Wm A. Dunck-lec, Treasufer. The Children's Progressive Lycoum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sunborn, Guardian. All letters should be addressed for the present to Charles W. Hunt, Secretary, 51 Pleasant street.

Brooklyn, N. Y.—Savyer's Hall.—The Spiritualists beat street, every Sunday and processive Lycoum meets at 9 o'clock. R. A. Richards, Conductor; Miss Lizzle Porter, Guardian.

Sycamore, ILL.—The Children's Progressive Lycoum meets at 9 o'clock. R. A. Richards, Conductor; Miss Lizzle Porter, Guardian.

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TERRE HAUTE, IND.—The Spiritual Society hold meetings every Sunday at Pence's Hall, at H A. M. and SP. M. Lyccum meets at 24. T. A. Madison, Conductor; Mrs. Delia R. Gould, Guardian; James Hook, Secretary of Spiritual and Lyccum Societies.

Societies.

VINKLAND, N. J.—Friends of Progress meetings are bold in Plum-street Hall every Sunday at 10½ A. M., and evening. President, C. B. Camphell: Vice Presidents, H. II Ladd, Mrs. Ladd; Treasurer, S. G. Sylvester; Corresponding Secretaries, Mrs. Portin Gage, Mrs. Sarah Coonley, Children's Lyceum meets at 12½ F. M. Dr. David Allen, Conductor: Mrs. Julia Brigham, Guardian; Miss Ella Beach, Musical Director; D. F. Tauner, Librarian. Speakers desiring to address said Society should write to the Corresponding Secretaries.

WILLIAMSBURG, N. Y.—The First Spiritualist Association hold incetlings 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 committee, or of H. Witt, Secretary, 92 Fourth street.

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WASHINGTON, D. O.—The First Society of Progressive Spiritualists meets every Sunday, in Harmonial Hall, Pennsylvania Avenue, between 10th and 11th streets. Lectures at 11 A. M., and 73 r. M. Children's Progressive Lyceum every Sunday, at 12 o'clock. George B. Davis, Conductor; Mrs. M. Hosmer, Guardian of Groups. John Mayhew, President.

WORCESTER, MASS.—Meetings are held in Horticuttural Hall, every Sunday, at 2% and 7 r. M. E. D. Weatherbee, President: Mrs. E. P. Spring, Corresponding Secretary. YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 22 P. M.

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