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NO.

In Defence of William H. Mumler, the Spirit Photographer, in the Court of Special Sessions, in the City of New York, before
Hon. Joseph Dowling, Justice, on
May 3d, 1899.

May it please the Court:

Seldom has any case attracted the attention of so many intelligent and scientific minds as have filled the court-room since the commencement of this examination, and never has a case elicited more profound and widespread attention. This excitement cannot justly be attributed to any special prejudice for or against Mr. Mumler personally, as there is nothing in his individual position or in his social relations which distinguishes him from others: and vet perhaps no person accused of crime ever found himself at the same time, the centre of so much hostflity and so much good feeling.

This trial, as might have been expected, has aroused the religious, or I might more properly say the moral element of the community, and has arrayed against each other minds of utterly diverse ways of thinking. We must be careful, sir, that these opposing sentiments are not permitted to enter here, to the detriment of this prisoner's legal rights.

While I shall be obliged, before I close my argument, as a part of our defence to the charge preferred against Mr. Mumler, as well as for the purpose of refuting the suggestion of my learned opponent "that the testimony of believers in Spiritualism must be received with many grains of allowance," to submit some views and authorities in favor of Spiritualism as a form of religious belief, I shall first direct your Honor's attention to what I conceive to be the legal aspect of this case.

The section of the statutes upon which the prosecution expect to hold the prisoner, so far as it is applicable to this charge, reads as follows:

"Every person who, with intent to cheat or de-"fraud another, shall designedly, by color of any "false token or writing, or by any other false pre-"tense, obtain the signature of any person to any "written instrument, or obtain from any person "any money, personal property, or valuable thing; "upon conviction thereof shall be punished by "imprisonment in a State Prison not exceeding "three years, or in a county jail not exceeding "one year, or by a fine not exceeding three times "the value of the money, property or thing so obstaned, or by both such fine and imprisonment."

To sustain the charge preferred against the prisoner, under this statute, it must be affirmatively shown that he designedly obtained money from Marshal Tooker, by false pretenses, and with an intent to cheat and defraud him. That is the gist of the offence. I contend, sir, that upon the affidavit of Marshal Tooker no warrant should have issued for Mr. Mumler's arrest, and that upon the testimony offered by the prosecution, during this examination, he is entitled to an immediate discharge. It is suggested that affidavits were also made and presented to your Honor by a Mr. Hickey, a reporter for "The World," and by a Mr. That is true; but there is nothing in their statements which could affect the charge, as at best they can be viewed only as a sort of ghostlike drapery on the picture painted by Marshal Too-

Now let me briefly review the main statements of the complainant. He says that when he entered Mr. Mumler's gallery he was met by a person named Silva (Mr. Guay); "that the name he gave to Mr. Guay, as his own name, was William H. Bowditch, and that he assumed this name so that he might the better prosecute his inquiries into the spirit photograph business." He was asked, "What did you expect to get there, if anything?" and he replied, " I expected to have my portrait taken."

QUESTION.—" Did you, as you expected, get your portrait taken?'

Answer.-" Yes, sir."

Q.—"Did you notice any deception on the part of the photographer?"

A .- " Yes, sir."

Q .- "State the specific deception used?"

Well, they promised to give me the portrait or picture of some deceased relative, or of one nearest in sympathy with me, and they did not do it, and I was therefore deceived."

Subsequently he said that it was Mr. Guay only who promised the picture of a deceased relative, or of one nearest in sympathy with him, but that the gentleman told him that such pictures could not be guaranteed; and he says that Mr. Mumler told him "that he could take spirit photographs," and had professed "to be quite sanguine of success, as he considered me (Tooker) a person likely to have a spirit-presence." This, I believe, is a correct though brief summary of Mr. Tooker's complaint, and it is upon this statement that the prosecution seek to convict Mr. Mumler of fraud.

Marshal Tooker says that he only expected to get a picture of himself, and that he received that, and paid ten dollars for it. Was he deceived, let me ask, in the not getting of what he did not expect to get? But he says, also, that he went to Mumler's gallery for the purpose of detecting fraud, and to bring Mr. Mumler to punishment, and in carrying out his intention he ascribes fraud to Mr. Mumler, in having promised to give him a picture of some deceased relative, or of one nearest in sympathy with him, and failing to do so. Now allowing, for the sake of argument, that Mr. Mumler did promise him what he states, and failed to fulfill his promise, does that constitute a fraud upon the part of Mumler? Are the requirements of the statute complied with by the appearance of such a state of, facts? I think not. At the most, Mumler might be charged with a breach of his contract, and be

rendered liable before a Civil Court for damages. It is not many years since, sir, that Professor Morse found almost as much difficulty in per- friends are seeking to make themselves manifest suading the scientific world of the feasibility of to us in these days, would not just such a spirit the electro-magnetic telegraph, as Mumler does in form as is presented on this plate, be the one we

Argument of John D. Townsend, Esq., obtaining believers in his assertion that the spirits might expect to find in affinity with one who observed, and when communication with spirit-could clandestinely seek to check their efforts? ship, render themselves manifest to us through the lenses of the camera. And when Professor Morse first suggested his theory in Washington, one member of Congress-probably a scientific photographer when at home - pronounced the idea "impious," as interfering with one of God's prerogatives. When that science was quite in its infancy, had a person visited the office of Professor Morse in this city and asked him if he could send a message to some given point so that it would be received at a certain time, and Morse had replied that he could, and accepted the message and received payment therefore, but failed to deliver the message as promised-perhaps in consequence of want of continuity in the wireswould it have been contended, even at that time, that Morse had been guilty of fraud? If so, how odd would such a decision appear now to us, with our advanced knowledge on the subject. If your Honor please, whatever difference there is between the illustration I have made and the case now before you, is in favor of the latter. Professor Morse had the scientific world against him, and had nothing by which he could prove that he believed he could send the message as he had promised. It is not so with Mumler, for he has shown by unimpeachable witnesses that he had done before all that Tooker says he promised he would do for him. But, says Tooker, he promised to give me a spirit picture. All that I am required to answer is, that there is no evidence that. he did not give him a spirit picture. It is certainly admitted by Tooker, as well as proved by the introduction of the picture itself in evidence, that upon the carte of himself, which he received after his sitting at Mumler's gallery, there was apparent, as if standing behind him, a form—certainly very repulsive in appearance—but still a plainly developed representation of a male form. Mumler denies that that form was produced by any physical agency of his, but believes that it was produced by spirit influence. Now, who is to gainsay him?

My learned friend, I suppose, would refer me for an answer to the host of photographers he has introduced as witnesses. For his and their benefit let me read from the 7th chapter of Exodus. beginning at the 8th verse:

And the Lord spake unto Moses and unto Aaron, saying,
9. When Pharaoh shall speak unto you, saying,

Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.

10. And Moses and Aaron went in unto Pharaoh, and they did so as the Lord commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. 11. Then Pharaoh also called the wise men and

the sorcerers; now the magicians of Egypt, they also did in like manner with their enchantments.

12. For they cast down every man his rod, and they became serpents; but Aaron's rod swallowed up their rods."

But Marshal Tooker says that Mumler not only promised him a spirit picture, but that it should be the picture of some relative, or of some one who was the nearest in sympathy with him. Now it is more than probable that Mr. Tooker has not seen the portraits of all his deceased relatives; but considering the appearance of the form which appeared, I am willing to waive any advantage we might derive by urging that point, and ask, what evidence is there that this form so presented was not that of a spirit, which at the time was the nearest in sympathy with him? If the form is that of a spirit, and there is no evidence that it is not, what are the probabilities as to its being the form of Mr. Tooker's nearest affinity?

If your Honor please, while I cannot claim to be a Spiritualist—under the general acceptation of the term-I have paid some little attention to the subject, and I have been particularly struck with the manner in which the facts in this case have accorded with the theory of its believers. In their belief, a spirit in an advanced stage of progression does not seek to affiliate with spirits less pure than itself, nor does it seek to commune on earth with those whose aspirations are utterly material, any more than a pure and high-toned man seeks as an associate the low and the degraded. I believe I am correct in saying that it is their belief that those who have loved us in the form, may, if we show a desire to feel their presence, use their influence to draw us nearer to them. But those spirit friends who would help us if they could, are, very often, far from being the nearest in sympathy with us. That we are so often surrounded by those spirits who are in sympathy with us, may be one reason why we are not more frequently under the influence of spirit friends who would be of service to us.

If such be the belief of Spiritualists, what kind of a spirit would most likely have accompanied Mr. Tooker to Mr. Mumler's gallery? I am submitting this view upon the basis that the views, as entertained by the Spiritualists, are correct, and that Mr. Mumler has the power which he claims.

There can be no doubt that Mr. Tooker went there for the express purpose of breaking up Mr. Mumler's business-that before he had entered his doors his mind was made up that he was a humbug, and very likely he had anticipated, to some extent, the sensation which Mumler's arrest would create. He went under the guise of friendship and was received in a friendly manner; and he gave a false name. Tooker's presence was probably as well known to the spirits as it was to Mumler, and his intentions as clearly understood by them as by himself. They sought to punish him. They were willing to give him an evidence of their presence, and did so, by presenting for his close inspection the most villainous countenance they could summon. The rest they left to Mumler, and he charged him ten dollars. I ask, then, if it be true that our departed

In a charge of this character, sir, the scienter is everything, and I contend that there is no evidence whatever that Mumler knew he could not give a spirit picture, and there is sbundant evidence to show that he believed he could do so. He is entitled to the presumption of innocence, until that presumption is rebutted by proof to the contrary. He is further presumed to be a person of good character, and he is entitled to every reasonable doubt of his guilt. Now what evidence is there that he believed he could give a spirit picture. Let me remind your Honor that the testimony shows that Mr. Mumler has been before the public engaged in taking pictures of this kind, for nearly seven years. And that during that time ie has been subjected; over and over again, to searching examinations by the most zealous scientific experts. Mr. Guay tells us that he was employed by Andrew Jackson Davis, about eight years since, to go to Boston for the express purpose of investigating the process used by Mumler n producing the pictures, which he then claimed to be spirit 'pictures; and that he remained in Boston three weeks, during which time he devoted himself exclusively to the examination of this subject. He says that Mumler was well aware of the object of his visit, and afforded him every facility to carry on his investigation. Mr. Guay says that upon different occasions when these forms appeared upon the plate, he himself conducted the whole of the manipulating process necessary to the taking of the picture, from first examining the glass to see if it was clean to the final developing of the picture, and that Mr. Mumler simply placed his hand upon the camera. Now, Mr. Guay, who is evidently a man of scientific research, says that he detected no fraud, and believed that none could have been successfully practiced upon him. Mr. Silva, a practical photographer of this city, says that he sold out his gallery to Mumler, and that Mumler bought his camera and all the photographic working materials he owned; that prior to Mumler's taking possession, he himself carefully prepared a glass for the purpose of trying some new collodion; that he sat before the camera himself and afterwards developed the picture, and that Mr. Mumler took no part in the performance save drawing the cloth that a form which he recognized appeared with him on the plate. And this gentleman says that he watched Mr. Mumler on many occasions, but never detected any fraud. He obtained, through Mumler, a picture of his deceased mother, and yet, strange to say, he is still a skeptic. Mr. James R. Gilmore, better known to the literary world by his nom de plume, "Edmund Kirke," went to Mumler's gallery for the express purpose of detecting the fraud, as he considered it, and in order that he might write it up for Harper's Weekly. He took the precaution to call first at Gurney's gallery and fortify himself with suggestions as to the manner in which the fraud might be perpetrated. He says that he told Mumler the pur-

pose for which he came, and that Mumber said of Mumler from the beginning, and with the information he had received from Mr. Gurney, he felt sure that he would detect him. He sat, and obtained a second form upon his plate, and could discover nothing which suggested fraud. This gentleman then went to the gallery of Mr. Rockwell, the photographer, who, in his own opinion, as would appear from his testimony and manner, knows about all there is to be known in this little world of ours, and remained with him about three hours, seeing and hearing "how Mumler took spirit pictures." He says that he detected Rockwell's process in every instance, and that in what he did, he in no way resembled Mumler. At all events, he was so convinced that Rockwell knew nothing about the manner in which Mumler obtained his pictures, that he induced the Harpers to forego the publication of an expose which had been furnished to them, emanating from the mind of that great "I am." Mr. Gilmore says that he is not a Spiritualist, and has no belief, pro or con. as to the claim of Mr. Mumler that these pictures are produced through spirit influence. Mr. Slee, a photographer from Poughkeepsie,

says that having heard of the so-called spiritphotographs he was induced to investigate, and for that purpose called at Mumler's gallery, and watched him closely while he sat for a picture of himself. He discovered no fraud. Upon his return to Poughkeepsie, it suggested itself to this gentleman's mind to invite Mumler to his home, for the purpose of seeing whether he could produce the same effects by means of a strange instrument, and in the use of other materials. The invitation having been extended in a proper spirit, and evidently for the purpose of fair investigation, Mr. Mumler accepted, and was there enabled to show that the same effects could be produced by him with a strange camera and with

other chemicals. Now Mr. Slee's veracity has not been questiond, and his testimony therefore disposes of the idea, suggested by some of the witnesses for the prosecution, that Mr. Mumler could not take such pictures on any other instrument than his own. because he had refused to do so after \$500 had been offered to him, if he would accompany a self-appointed committee, who called upon him since his arrest, to some other gallery. Had Mr. Slee offered to bet Mr. Mumler \$500 that he could not take a spirit-picture in his gallery, or had even offered to give him \$500 if he could prove that he could do so, Mr. Mumler would not have accepted his invitation. He knows that the spirits control him, and that he cannot control them, and that if he should accept such a proposition and fail to produce a picture, which often occurs with him, he would be published all over the country as an arrant knave, and the fact of his

failure be given to the world to substantiate it. There are, sir, certain conditions which must be

This requirement is of their choosing, and not ours, and as well might we demand that flowers bloom in mid-winter, as attempt to force our own conditions upon the spirit-world. Knowing the kind of enemies Mumler had to contend with in this case, I advised him in the beginning not to take a picture during the pendency of these proceedings, and I even suggested to him that just such an effort would be made as was attempted. Mr. Mumler, as I have said before, has been subjected to tests over and over again by men of science, none of whom have detected him in fraud. Let me ask, in what respect would be have been benefited, if he had satisfied Mr. Fredericks by taking a picture in his gallery? Would not each of the others, Thomas-like, have said, I will not be satisfied until I see it done in my gallery? Let me say to these gentlemen, that if they have a desire to investigate this subject fairly, and will go to Mr. Mumler and satisfy him that such is their desire, he will, as he has always done under like circumstances, render them every facility in his power to enable them to do

so. But they must not go to him, wrapped up in their own egotism, and demand his time and attention. They sit liere, a corps of would-be savans, witnesses for the prosecution, and they composed the committee which called at Mumler's gallery and offered him the \$500 I alluded to. They did it, as I believe, well knowing that he would not accede to their demand, but simply that they might add one more straw to the weight which they thought he was laboring under. Such scientific men as they would have hung Galileo

had they lived in his day. I pass over the names of Fanshaw and Hopkins, both of whom critically examined Mr. Mumler's proceedings while taking pictures, and will briefly allude to the testimony upon this point of Mr. Charles F. Livermore. I take it that no one will attempt to question this gentleman's veracity or general character. For several months, and I believe he said several years, he has interested himself, both here and abroad, in the investigation of these phenomena. He says that he cannot properly be considered a Spiritualist, in the general acceptation of the term, and that he is not yet a believer that these pictures from the front of the camera and replacing it; taken by Mumler were produced through spirit influences. In his examinations of the subject abroad, Mr. Livermore was the companion of Mr. Varley, the distinguished electrician, and derived all the benefit and assistance which would necessarily result from a close and intimate relationship with such a gifted man. Mr. Livermore first went to Mumler's rooms at the solicitation of friends abroad, for the purpose of detecting fraud, if there was any, and after using the utmost care and vigilance, he was unable to discover anything like trickery, and felt compelled to acknowledge the phenomenon, and said that he could give no rational explanation of it upon other grounds than those claimed by Mumler. Mr. Livermore assures us that he did not permit Mumber to know his name when he called upon that he would give him a sitting immediately. him, and yet, as a perfect stranger, he received Mr. Gilmore says that he watched every motion through Mumler, in the course of ten minutes, three unmistakable likenesses of his wife, then deceased eight years, each of which represented her in a different attitude and with different surroundings.

> Now, I contend, if the Court please, as there is no evidence that Mr. Mumler knew he could not give to Marshal Tooker a spirit-picture, and there is abundant evidence that he believed he could give him such a picture, that we can fairly claim there is no evidence that he pretended to what he knew to be false, and that therefore the whole element of the crime is wanting.

> Mumler may be wrong in saying that he can give a spirit-picture, but that cannot constitute a crime, unless he knew he could not give one, and 'designedly" represented that he could. Upon complainant's own showing, therefore, the case should be dismissed.

> But as the public authorities have thought proper to proceed against Mr. Mumler in this manner, for the purpose, as he and his friends believe, of casting discredit and odium upon Spiritualism, Mr. Mumler has chosen not to stand simply upon this legal position, but has gone beyond what could fairly be required of him, and has presented an affirmative defence, viz.: That spirit-pictures can be taken. We contend, 1st, That it has been proved that pictures of the dead have been taken. Let us see what evidence we have upon that point:

A sister of Mr. Guay obtained a picture of her deceased father, whom she had never seen, which was afterwards fully recognized by several persons who had known him during his lifetime.

Mr. Guay informs us that he has frequently been present while Mr. Mumler was taking these pictures, when the sitters have recognized the shadowy forms which appeared as likenesses of deceased friends or relatives.

Judge Edmonds recognized a form which appeared upon his plate, and gave many instances of others of whom he had heard. This gentleman tells us that his spirit friends promised, some fourteen years since, that he would live to see the time when they could manifest themselves by means of the camera.

Mr. Elmer Terry obtained, a picture of his son, who had been dead over twenty years. He says the likeness is excellent. He also recognized another form which appeared, as a lady acquaintance who had been dead several years.

Mr. Jacob Kingsland, who testified that he was not a believer in Spiritualism, says that he recognized the picture spoken of by Mr. Terry, and that it was a good likeness of a cousin who had been dead some years.

Mr. Paul Bremond, a gentleman of wealth and culture, obtained a picture at his first sitting with Mumler, which he recognized as Mrs. Elizabeth Pratt, a deceased friend. This gentleman is a

Spiritualist, and one of that good sort who are not ashamed to acknowledge themselves as such. Mr. David Hopkins recognized a Mrs. Stork, a

deceased friend, on the plate with himself. Mr. Silva obtained a striking likeness of his deceased mother. He says there is no doubt about

the resemblance. Mrs. Lhthera Reeves recognized on the picture

she received the form of a deceased son.

Mr. Samuel R. Fanshaw, a miniature artist of merit, and who would likely be a good judge of resemblances, says that upon his plate appeared the form and features of his deceased motherand that the likeness was excellent.

Mr. Charles F. Livermore, as I have before stated, obtained three pictures of his deceased wife, each in a different posture, and all good and unmistakable likenesses

Mrs. Anne Ingles had two pictures taken upon one appeared the form of her deceased son, and upon the other the same son and her mother, who had passed away several years before.

Thus it is shown, sir, by twelve respectable witnesses whose testimony stands unimpeached, that at different times they have received through Mr. Mumler pictures of deceased friends or relatives. We could have produced at least five hundred more to endorse their statements, but have thought it necessary to select a dozen only whose position n the community would be a sufficient guaranty for their veracity. It seems to me remarkable, considering the short time Mumler has been taking pictures in this city, that he should be able to present so much testimony in his behalf, and that with the exception of Tooker, who went to his gallery for the express purpose of working up a case against him; not a single person has been found who ever sat for a picture in his rooms to prove that he practiced any fraud. To be sure, two men have made affidavits, upon information and belief, that he is an impostor, and that lent a coloring to Tooker's charge; but when we consider that one of them is the Hickey who attempted a short time since to create an excitement by reporting that nothing pure in liquors could be found in this city, and the other is the Boyle who has been following Mumler about for years attempting to injure him in every manner, and who has never had the manliness to visit his gallery and inspect his process-and who never, in fact, came to a head until this application of Tooker's process—we are justified in passing over their statements as being valueless.

But Mumler goes a step further, and says, 2d, That it has been proved that such pictures have been taken of the dead, in cases where there were no pictures of them in existence.

To this point I respectfully call the attention of the Court, and challenge the prosecution to meetus. It will not answer for them to pooh-pool it, and say that such testimony is the result of a disordered intellect. The testimony of our witnesses upon this point was in no way shaken by my friend's searching cross-examination. They are persons of character in the business community, and their veracity has been unquestioned, and in a judicial proceeding, as this is, testimony musi control unless it has been controlled or overborne by countervailing evidence. We cannot presume a witness to be insane because he testifies in a manner which does not commend itself to our minds. Such a suggestion savors of ignorance and egotism.

Now what evidence have we to prove this point? Mr. Elmer Terry says that he went to Mumler's gallery and sat twice. At the first sitting there appeared on the same plate with himself another form, which he recognized as Miss Frances Catlin, a lady acquaintance who had passed away about fourteen years before. At the second sitting there appeared the form of his deceased son, who died at five years of age, and who had then been dead several years. He told us that he had no thought of obtaining pictures of either of these persons when he went there, and that his boy never had his likeness taken during life. That the picture was a correct representation of his son he had no manner of doubt, and it was so good that his friend Jacob Kingsland, who is an unbeliever in spirit manifestations, immediately upon seeing it pronounced it a likeness of his deceased son, without knowing that it was claimed to be a spirit picture. Mr. Guay speaks of a picture taken when his

wife was the sitter.. The form which appeared was that of his wife's father, whom she had never seen, but which was subsequently recognized by those who had known him. Mrs. Guay, at least, never heard of his having had a picture taken during life, and had often regretted there were none in existence.

Samuel R. Fanshaw has testified that he is a miniature painter, and has been engaged in his profession some thirty-three years. He visited Mumler as a skeptic. He says that he has some knowledge of photography, and that he watched Mumler carefully during the whole process of preparing the plate which was used at his sitting; that he also watched the development of the picture, and is sure that at such time there was no negative plate held under the sensitive plate; that there appeared with himself, upon the plate, the form and features of his deceased mother, who died twenty-eight years before at the advanced age of sixty-five. He says the likeness is excellent, and was recognized by all his relatives; that the only picture of the old lady in existence is one which he himself painted of her, after death, from memory, and that she never had a picture taken during life. It will be remembered, sir, that my friend, on his cross-examination of this witness, tried to make it appear as possible that the picture obtained from Mumler might have been copied from this painting by Mr. Fanshaw. To his evident chagrin, however, it subsequently appeared that the two pictures were not at all alike in attitude or surroundings, and we shall probably hear nothing more from him on that

Jacob Kingsland recognized the picture of Mr.

Terry's son, of whom there was no picture in exist-

Judge Edmonds says that he has seen the pictures of deceased persons who never had a picture taken during life, and gave as an illustration one taken of an English merchant who died in Hong Kong some years ago.

Now, to sustain the charge against Mr. Mumler, what has the prosecution done, and what evidence has it offered? I am free to say, from the manner in which the proceedings commenced. that I have had serious doubts whether there was an intention, at first, of giving Mr. Mumber a fair opportunity of defending himself. I have thought that it never occurred to those who instituted these proceedings that this case would assume its present proportions, but that they supposed it would be brought up and hurried through as a case of no importance, and that they would gain the credit of weakening Spiritualism, as they thought, without any great effort upon their part. If it was intended that Mr. Mumler, should have the patient hearing which I am glad to acknowledge your Honor has accorded to him, why, let me ask, were the implements, which Mumler must have used, in executing his so-called frauds, left in his possession at the time of his arrest? Most of the witnesses against him have attempted to show that he took these pictures by mechanical appliances connected with his camera, and much has been suggested about double slides, magnifying glasses, &c., and a camera belonging to some one of the witnesses for the prosecution has actually been brought here to show the process which was probably adopted by him. Now as Mumler is charged, as a photographer, with fraud in taking pictures, will some one kindly inform us why the instruments by means of which they say he accomplished it were not seized at the time of his arrest? Why were they not brought here to show the manner in which he deceived the public? Mumler was arrested when he least expected it, and if his instruments were fraudulently arranged, as is charged, what overwhelming proof against him it would have been had his double slide been presented to your Honor's inspection, or the little magnifying glass, an illustration of which has been introduced in evidence, been dug out of some recess of his camera, by the indefatigable Boyle, or the "immense Rockwood, in the presence of this Court! When proceedings are instituted against gamblers or counterfeiters, whose frauds are supposed to be perpetrated generally by means of false boxes, or false plates, is it customary to arrest them and leavestheir implements behind? In my mind's eye I see the astonishment of our prosecuting offleer, should such a state of facts be presented when he is called upon to try such a case. If Mumler is a fraud, he is the worst of the class, for he has not only robbed the pockets of the public, but he has triffed with the dearest and tenderest sentiments of the human heart; and if he has done all this, as they contend, why, let me ask, should the conduct of his case differ from that of the counterfeiter or gambler? Whether this laxity has been the result of stupidity, or something worse, it has had the effect of inflicting great injustice upon my client. Having been in our possession ever since his arrest, the introduction of his photographic materials by us would not have altered the complexion of the case, and would doubtless have given rise to the suggestion that they had been remodeled. That, therefore, which would have afforded the strongest presumption, either of the guilt or innocence of Mr. Mumler has for some reason been detained from the case My friend, on the other side, in his cross-examination of some of our witnesses, laid much stress upon the fact that Mumler held his hand upon the camera after he renfoved the cloth from the front. This was for the purpose of exciting a suspicion that what fraud was being perpetrated was effected at that time. Mr. Mumler has assured me that his presence near the camera is all that is required of him as a medium, and to substantiate this assertion, both Mr. Silva and Mrs. Anne Ingles have testified that while they were sitting for pictures in Mumler's gallery, Mr. Mumler did not in any manner touch the camera. What does the prosecuting officer think of this point now?

But there is tablished by undisputed testimony, which goes far to confirm the position taken in this case by Mr. Mumler. It has been conceded by all the witnesses for the prosecution, that such shadowv forms as are presented on these pictures cannot be reflected from a negative plate on to the sensitive plate, in the dark or developing room, by means of light other than gaslight, candlelight, or daylight. Mr. Hull, who is by far the best informed witness they produced, says that a picture might be so reflected by means of a relion light. but that the vellow must be of a bright straw color, and even in such case the time it would take to develop it would render the operation impracticable. He said that under such circumstances it might take a year, and if reflected by means of an orange yellow light, the process of developing it might occupy ten years. Now, then, we have it upon the testimony of a half dozen witnesses who visited Mumler's gallery to detect fraud, that neither gas, candle, lamp, or daylight were used by him in his dark room, and that the only light which entered that room, and which he did use in the development of his pictures, was received through a small win low in the room. over which was secured a dark yellow covering. One witness, whose inspection of Mumler's surroundings was even more minute than the rest. says that he examined his silver bath, and that there was no chance for a ray of light to enter there. And yet, these wise men to the contrary notwithstanding, Mumler produced these pictures, and in many instances delivered them to the visitors within a few minutes after the sitting. In Mr. Livermore's case he developed three excellent likenesses of his wife, each taken in a different attitude from the other, within ten minutes after Mr. Livermore had had a sitting.

One would suppose that this fact alone would be sufficient to satisfy these savans that spirits are not governed by the condition, as to light, which they have prescribed for them.

I come now to review the evidence which has been presented by the prosecution, and, as the testimony of their witnesses really amounts to nothing, the review must of necessity be brief.

Eight first-class photographers have been brought here for the purpose of showing that Mumler is a fraud; and all they have proved is. that shadowy, ghost-like pictures can be produced by other photographers. They have introduced in evidence, samples of what they can do in that line, and have kindly informed us of the different means which they have employed to effect the object. In order to show that their processes had no bearing whatever upon this case, let me compare them with the testimony. They have suggested six methods by which ghost-like forms may be produced:

1st, By placing within the plate shield a positive on glass, which had previously been produced from a negative, the image upon which is thrown upon the sensitive plate, and exposed at | parent.

the same time that the image of the person sitting would be impressed.

2d, By placing a figure behind the sitter for a few moments.

3d. By inserting a microscopic positive at a convenient point in the camera, and placing behind the positive a lens of sufficient focus to impress a proper-sized image on the plate.

4th, By holding a glass positive between a negative and gaslight, candlelight or daylight, and thus impressing a figure upon the negative,

5th, By having an arranged bath which permits the entrance of light, and in this placing the sensitive plate behind the positive, and allowing the passage of light to impress a figure upon the

plate while it remains there. 6th, By second printing. A should not find fault with these gentlemen if they had been contented with simply rehearsing these methods, all of which have long been known to men skilled in the art of photography, nor would I comment upon the propriety, questionable though it is, of their leaving their daily avocation, in which they are respectably known, to come here to testify as experts about a matter which has so long puzzled the minds of scientific men, and in regard to which they evidently know nothing, had they not evinced an amount of egotism seldom witnessed. Not one of them had ever seen Mr. Mumler take a picture, or had inspected his working materials or his rooms, and yet upon their very evident belief that what they do not know cannot exist, they were willing most positively to assert that Mumler obtained his pictures by some one of the methods they had suggested. Just think, sir, of a man allowing himself to be used as an expert in photography in a case of this description, who had never heard of Baron and Professor Reichenbach, and who thought that the "odic light" must be sunlight! It seems to me that further comment is unnecessary. Now unless all our witnesses are demented-and upon that subject I shall have something to say-the pictures taken by Mumler could not have been produced by any method they have spoken of. Your Honor will remember the testimony of Mr. Guay, who spent three weeks with | ter, beginning at the 4th verse): Mr. Mumler investigating the phenomena, at a time when Mr. Mumler was in the full tide of success in Boston, and when scientific minds were really on the alert to detect imposition. Mr. Guay was a skentic at that period, and, being allowed every opportunity for investigation, he examined minutely every detail of Mumler's performance. Mr. Guay was a practical photographer himself, and during those three weeks he devoted himself exclusively to that investigation. He has told us that he has seen these pictures developed when he himself conducted the whole proceeding from cleaning the glass to producing the picture. Under such circumstances is it possible that Mumler could have gone on, day after day, taking these pictures by any of the methods suggested by the witnesses for the prosecution, without detection? By which of their methods, I should like to be informed, would Mr. Mumler be enabled to take pictures over and over again, by means of a strange instrument, with strange chemicals, in a strange gallery and in a strange place, in the presence of skillful photographers anxious to detect fraud, and even then obtaining for his visitors likenesses of their deceased friends! Mr. Slee says that Mumler performed all this when he came to his gallery in Poughkeepsie By which one, or by what combination of their methods did he furnish Mr. Livermore, whom he never knew before, with three excellent likenesses of his deceased wife, each represented as in a different attitude? These pictures were taken and developed, as Mr. Livermore says, within a few minutes after his sitting. One of the pictures represents the form as standing behind him with one hand on his head, with the drapery resting upon his shoulders, and with the other arm, in the hand of which is a bouquet of flowers, wound around his form so that the flowers and mit in regard to this picture, that if Mr. Liverright mind, and is truthful in his assertion that other sects and denominations which does not he neither saw or felt such a form about him, all conform to known laws. his theories as to the manner in which it was taken fall to the ground. In regard to this pic-

at the time he sat, and whether he is truthful now. But it cannot be necessary for me to review the testimony of the many witnesses we presented. who carefully watched Mumler, and who obtained from him likenesses of their deceased friends and relatives within a few minutes after they had had a sitting, for the purpose of showing how ridiculous the suggestions emanating from the other side are, in their application to a man who is publicly engaged in taking these pictures, and who is as likely to have a call, at any moment, from a person from Maine or California as from his next door neighbor. I cannot conceive of anything more absurd than the position in which these gentlemen have placed themselves in their efforts to cry down the intervention of spirit-influence. They escape Scylla to be swallowed up in Charybdis. It is truly wonderful with what oinniscient powers they are willing to invest Mumler personally, or how much injustice they are willing to inflict upon men of distinguished merit and ability in the community, in order to sustain their own notion that spirits cannot make themselves manifest to man!

ture, therefore, the only questions are whether

Mr. Livermore was in possession of his faculties

To carry out their theories, what kind of a man must Mumler be, and with what powers must he be possessed:

1st, To carry on his business successfully, he must be in possession of the negative of some one deceased friend or relative of every family in the country, but to avoid a surprise of two of a family calling together, and to enable him occasionally to put two spirit forms upon the same plate, it would be safer for him to have two negatives of each family.

2d, From this somewhat large mass of negatives, the keeping of which might be rather inconcenient in his small gallery, he must have immense agility, and also the ability of adapting, in very brief period of time, the proper son to the proper father, or the appropriate grandmother to the proper grandchild, or vice versa, as the case required. He must be endowed with remarkable rapidity of thought and action in deciding upon which of the six methods he will adopt, and he then must have the dexterity to manipulate his materials so that he shall deceive the closest inspection. And, should the time allowed him in which to fulfill all this be too short for its accomplishment, he must be endowed with some power by which he can control his visitor, so that he will be able to recognize in the picture of some perfect stranger an unmistakable likeness to his deceased mother. More than this, he must, at times, be able to send off his visitor with a picture which he fails to recognize at first, and cause him to discover in it, when he reaches home, a perfect likeness perhaps to his deceased grand-

3d, His cunning must be so remarkable as to enable him for seven years to deceive the scientific world-excepting, of course, the immortal eight of New York.

I am bound in justice to say that my acquaintance with Mr. Mumler does not warrant me in believing that either his mental or physical powers cover so broad a field.

I concede there was one discovery made by a witness for the prosecution, which, to persons unconversant with the general belief of Spiritualists on the point, would seem to make somewhat against my client, and that is, that upon one of the pictures made by Mumler which was produced in evidence, the shadow on the spirit form was upon the opposite side from that which was apparent upon the form of the sitter. I concede, also, that no explanation can be given for this, based upon any yet discovered or known laws.

But we must not forget that we are dealing with a subject which claims not to be governed. by human laws. Upon no scientific principle can we explain how Moses and Elias appeared as spirits upon the Mount, and yet I believe the Christian world accept the Bible statement that they did so appear—and innumerable instances of this character might be cited from the Bible. Most people now believe that such a phenomenon as the moving of a table or other panderable object exists independently of trick, and if this be so, is it not contrary to the laws of gravitation? Spiritualists generally believe that spirits are governed and controlled by other laws and conditions from those which govern us, and those among them in whom has been developed the capacity to see spirits confirm this belief. Among our witnesses who claim to possess this capacity are Judge Edmonds and Mr. Livermore—both of them men of unquestioned character and position. It will not do for those among us who have faith in the teachings of the New Testament to ridicule their pretensions, for there is nothing more positively asserted there than that to some is given this power.

Let me call your attention to what St. Paul says to the Corinthians (I. Corinthians, 12th chap-

"Now there are diversities of gifts, but the 5. And there are differences of administrations,

5. And there are differences of contractions, but the same Lord.
6. And there are diversities of operations, but it is the same God which worketh all in all.
7. But the manifestation of the Spirit is given

to every man to profit withal.

8. For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; 9. To another, faith by the same Spirit; to an-

1). To another, faith by the same Spirit; to another, the gifts of healing by the same Spirit;
1). To another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another the interpretation of tongues:
11. But all these worketh that one audi the self-same Spirit, dividing to every man severally as he will."

I take it that this authority will be considered sufficiently decisive upon the question, whether such gift is given to mortals, and the only question left is as to the veracity of these gentlemen; and upon that point, in regard to one of them at least, I hardly think I would be -required to speak in any court, certainly not in this State.

Spiritualists contend that the law of light which governs spirits is different from what governs us, and those who claim to see spirits say that they appear to them as distinctly in the dark as in the daylight. If this be so, is not the conclusion irresistible that they are governed by other conditions than ours? When we reflect apon the facts as described in the appearance of Moses and Elias on the Mount, that they suddenly appeared, so that they were discernible to the human eye, and that they as suddenly disappeared, are we not naturally impressed with the conviction that some other condition of light governed them than that which governed the disciples? But I might go on to almost any length, in presenting like suggestions as this from Biblical hand are directly in front of him. Mr. Hull, who narrative. All I shall say in regard to these may truly be called the bell-wether of the wire shadows, is, that Spiritualists recognize them as nesses for the prosecution, was compelled to adbeing in entire accordance with their belief, and mit, in regard to this picture, that if Mr. Liver-more was conscious at the time le sat, i. c., was of least as explainable as anything believed by

> Not only, sir, have the methods of taking shadow pictures," as described by the witnesses for the prosecution, been generally known to photographers, but we find in Mumler's book, which he presented to persons visiting his gallery, and which was put in evidence by the prosecuting officer, for the purpose of strengthening his case, at page 17, a letter from Dr. Henry T. Child, a gentleman of eminence in Philadelphia, in which he describes the principal methods so elaborately given on this examination. Mr. Mumler has never denied that such pictures as they have presented can be taken in the manner they have described. Mumler, however, has proved that he took pictures of the dead. Have they shown how he did that? If not, what does their testimony amount to? Each of their witnesses was asked, Can you, by any of your processes, obtain a likeness of a deceased person, whom you never saw, and of whom there is no picture in exist-

ence?" and they each answered, " No." This is the real question in this case, and unless there is something in Spiritualism which necessarily induces insanity in its believers, I think I can safely say theré never was a case where a person, charged with crime, had more completely established his innocence. Not having the power to present proof that any of our witnesses was insane, or had at any time exhibited evidences of aberration of mind, the prosecution has resorted to the very weak attempt of attacking them generally, by claiming that the belief in Spiritualism is a delusion, and hence, as they are Spiritualists, their testimony must be received with grains of allowance.

This is certainly a serious charge. Less than a year since, sir, as I am informed, a report was presented in Baltimore by persons who were instructed to prepare for the Œcumenical Council, soon to meet in Rome, the statistics of the number of the different religious denominations in the United States, and the number of followers of each. From that report it appears there are 11,-000,000 Spiritualists, and but 10,000,000 of all other denominations combined! If this be so, the majority of persons holding religious views in this country, according to the prosecution, are, to some extent, non compos mentis. Are we prepared to believe this, upon mere say-so? I am willing to acknowledge that to my mind the theories of Spiritualism, so far as I am conversant with them, are beautiful; and, speaking from my own acquaintance with many of its believers, I can truly say that I have never seen people, as a class, who live better lives, or die happier deaths.

But belief in the manifestation of spirits is not a new belief. I think I shall be able to demonstrate that it has prevailed in nearly all ages of

Less than a quarter of a century since it appeared again at Hydesville, in this State, in all the simplicity of a child, and it is claimed that its advent was required by the times. Men had

outlived the ignorance and superstitions attached to the older theologies. The religious of the day were not adapted to their wants and necessities. Clearer judgments required more rational belief. The ablest minds were fast falling into a state of spiritual lethargy. No haven seemed open where they could anchor a hope of eternal life. which afforded the satisfaction required by their progressive minds. They had been wafted from blind bigotry to an easy tolerance; from a passive acquiescence to utter indifference, and were fast drifting upon the shore of infidelity. They required a new dispensation, and fresh hope, like the star of Bethlehem, led them to the cradle of Spiritualism. What more powerful argument can they use, than that in this short space of time more than eleven millions of people proclaim their belief in its doctrines.

No religious belief ever spread with anything like its rapidity. It has proved to the ablest minds in the world, not only the weakness of all human science, but the exceeding beauty of a future existence. The Barnums, and the Hulls, and the Bogarduses, within the narrow confines of their intelligence, may laugh its simplicity to scorn-so would they Christ, himself, if he appeared to-day—but it may not be long before, like Peter, they will bewait their folly. It should not be forgotten by those who are ever ready to clog the wheels of everything progressive, when they cast in the teeth of the believers of the spiritual doctrines that Spiritualism has effected little, that the star of Bethlehem shone over the cradle of Christ when he was but a newborn habe. Let them not forget that he grew in strength and power, accomplishing little until he reached the age of thirty. Let it not be forgotten by the descendants of those who would have hung Galileo, when they sneer and scoff at the humbleness, the poverty, and the weaknesses, sometimes, of the mediums of this religion, that it was from among the poor fishermen of Judea that our Saviour selected his disciples. And when, with their pseudo ecclesiastic and scientific noses held high in air, they scent the fall of some disciple of the faith, let me remind them that it was the if thou hast ordained the souls of the dead to mindisciple most beloved of all who betrayed his

The Bible is replete with evidences to support a belief in spirit manifestation. Both the Old and | tion, whether exercised by appearance, impulses, New Testaments abound with passages, the read- dreams, or in any other manner agreeable to thy ing of which ought at least to cause the skeptic to government. Forgive my presumption, enlighten reflect, before he raises his voice to condemn.

of Abram, at the fountain.-16 Genesis, 6th to 12th | Holy Spirit, through Jesus Christ our Lord!"

Two angels came to Lot, in the gate of Sodom, and he went with them to his house, and feasted them.-19 Genesis, 1st and 2d verses.

And the angel of God called to Hagar out of Heaven.-21 Genesis, 17th to 19th verse, The angel of the Lord spake to Abraham when

he was about to sacrifice Isaac.-22 Genesis, 11th to 17th verse.

The angel of the Lord appeared to Balaam's ass first, and subsequently to Balaam.—22 Num-

bers, 21st to 35th verse. It would hardly be presumption to suggest that if Balaam's ass had the capacity to see a spirit.

intelligent people of this age might be permitted to claim that nower without fear of derision. An angel spoke to Joshua near Jericho.-Joshua, 13th and 14th verses.

An angel appeared to Gideon in Ophrah.-6 Judges, 11th to 23d verse.

An angel appeared to Manoah and his wife. 13 Judges, 2d to 21st verse. The woman of Endor brought up the spirit of

Samuel, for Saul.—28 I. Samuel, 3d to 16th verse. This reference thoroughly depicts the claims of some of the mediums of the present day.

An angel appeared to Elijah in the wilderness, and conversed with him .-- 19 I. Kings, 5th to 8th

Moses and Elias appeared to Peter, James and John in the Mount.—18 Matthew, 1st to 3d verse. After the resurrection of Christ, many arose

from their graves and appeared to some of the inhabitants of the holy city .- 27 Matthew, 52d to 54th

An angel of the Lord rolled back the stone from the mouth of the sepulchre. - 28 Matthew, 1st to 7th

The appearance to the men of Galilee after Jesus was taken up into heaven .- 1 Acts, 9th to 11th verse.

The angel of the Lord opened the prison doors for the apostles.-5 Acts, 19th verse.

An angel of God appeared unto Cornelius the centurion.—10 Acts. 1st to 5th verse. And again, it is said, "There is a natural body,

and there is a spiritual body."-I. Corinthians, 15: The word "angel" simply means "a messen

ger:" and as used in the few passages I have quoted, evidently means a "spiritual messenger, or "spirit."

But a belief in spirit intercourse with man has been prevalent in all ages. History tells us that it was common with the Greeks, the Romans, the Chaldcans, the Persians, the Hindoos, and the ancient Chinese. The Arabs have their faith in genii. Rev. Howard Malcolm and Rev. Dr. Franis Mason, two Bantist missionaries, assert that "Spiritualism is universal" among the people of India, Burmah and Siam. Dr. Macgowan says it into from matter, does not say that this principle, prevails in China at this day, and was in great death. This opinion because it of man, after practice when he control is a control in the control is a control in the control in practice when he arrived in Ningpo in 1843. According to Scheffer's History, the Lapps, from the most ancient times, have held familiar intercourse with spirits. The American Indians have long been great Spiritualists, ghost-seers, and tablerappers. (See Longfellow's "Hiawatha"; and the account of the baptism of a medium by Rev. David Brainard, the missionary, in August, 1745.)

The English burned Joan of Arc for a witch. professed to be directed by heavenly messengers, visibly and repeatedly appearing to her.

When the powers of government and crown had failed, when the wisdom of diplomatists had failed, when the skill of the best generals and the bravery of the best soldiers had failed, she march ed at the head of an army, inspired with her own apirit, drove the English from Orleans and crown ed the king at Rheims.

At the stake she bravely proclaimed her faith in "the voices," and, dying, called with her last breath on her Saviour.

Soeur Collette (a medium whose name figured in the Court Journal,) was said to reign triumphant in the Pope's private councils, and, according to a French newspaper, she was consulted by the Emperor of the French after the battle of Solferino.

It is but justice for me to state here that I am indebted for many of the cases I have cited to the very able and exhaustive argument of E. L. Faucher, Esq., in the matter of the will of Mary Ludlow Powell-in which case an attempt was made to set aside her will on the ground that she was a Spiritualist, and hence insane.

Besides the names I have already mentioned I may add those of Abercrombie, Sir Walter Scott, | terfeit of youth."

Byron, Dr. William B. Carpenter, F. R. S., of London; Swedenborg, Stilling, first Professor of Political Economy at Heidelberg. Hosts of other distinguished foreigners might be named, and Hon. Rodert Dale Owen, a believer, says, "It would startle some people to discover in how many royal palaces in Europe it is firmly seated, and with what vigor it is diffusing itself_through all ranks and professions of men who do not care to make much noise about it-men and women of literary, religious and scientific fame." This is quite as true respecting its progress in this coun-

Writing upon this subject, Addison says, "If any man thinks these facts incredible, let him enjoy his opinion himself."

Dr. Johnson, in his sixty-ninth year, said, (3 Bos., p. 155,) "It is wonderful that five thousand years have now elapsed since the creation of the world, and still it is undecided whether or not there has ever been an instance of the spirit of any person appearing after death. All argument is against it, but all belief is for it."

Has any one ever yet suspected that the great Dr. Johnson was a man of unsound mind? And yet he writes, "That the dead are seen no more, I will not undertake to maintain against the concurrent and unvaried testimony of all ages and all nations. There is no people, rude or learned. among whom apparitions of the dead are not related and believed? This opinion, which perhaps prevails as far as human nature is diffused, could become universal only by its truth; those that never heard of one another would not have agreed in a tale which nothing but experience can make credible. That it is doubted by single cavilers can very little weaken the general evidence, and some who deny it with their tongues confess it

by their tears."—Russelas, chap. 31. Boswell, in his life of Johnson, gives publicity to the following beautiful prayer, composed by Johnson about a month after the death of his wife, April 26th, (1752,) after 12, at night, of the 25th: "Oh Lord! Governor of heaven and earth, in whose hands are embodied and departed spirits, ister to the living, and appointed my departed wife to have care of me, grant that I may enjoy the good effects of her attention and ministramy ignorance, and however meaner agents are The angel of the Lord appeared to Sarai, the wife employed, grant me the blessed influence of thy

> Milton's belief on this subject may fairly be inferred from the following lines:

"Millions of spiritual creatures walk the earth
Unseen, both when we wake and when we sleep;

o o How often from the steep
Of echoing hill or thicket, have we heard
Colestial voices to the midnight air,
Sole, or responsive each to other's note
Singing their great Creator! Oft in bands,
While they keen watch, or nightly rounding walk. While they keep watch, or nightly rounding walk, With heav'nly touch of instrumental sounds, In full harmonic number joined, their songs Divide the night, and lift our thoughes to heav'n."

Tennyson, the poet-laureate of England, writes: "Dare I say,
No spirit ever broke the band
That stays him from the native land
Where first he walked when classed in clay?"

But certainly authorities enough have been cited to show that believers in supernatural phenomena are not crazy. The suggestion, when we consider the number of believers in all times and in all countries, is simply absurd. We have a right to disagree with them, but we can find no justification for reviling them. In my opinion, these proceedings should never have been instituted. Mr. Mumler is a Spiritualist, and is sincere in his belief. He has afforded infinite happiness to many, and injured none.

Would your Honor issue your warrant for the arrest of a Catholic priest, upon the affidavit of an unbeliever that he was committing a fraud upon the public by promising absolution of their sins, or that he was doing something else, in entire accord with the tenets of the Church, but which was not understood or believed in by the complainant? Of course you would not. In this country there are no prescribed forms of religion, and every person is privileged to worship God

according to the dictates of his own conscience. Upon the evidence, I think there is no question but that Mr. Mumler is entitled to be discharged.

Do Animals Exist Hereafter?

What has rendered some people reluctant to allow the lower animals something of intellect, observes Dr. Abercrombie, is that the admission would tend to establish an immaterial principle in them like that of man. "To such objectors," he adds. "I have only to say, Be it so." So, too, he adds. "I have only to say, Be it so." So, too, Sir Benjamin Brodie says that the minds of inferior animals "belong to the same mode of existence, and are of the same essence, as the mind of man," and remarks that he does not see how any one, who reasons about the habits of animals at all, can arrive at any other conclusion, unless, like Descartes, he regards them as unconscious machines. But, if the minds of the inferior animals are, thus similar to man's, have they not also something not only of man's intelligence, but of his moral feeling? Sir Benjamin admits that in many animals, especially the elephant and the dog, such moral feeling is clearly apparent; and Bishop Watson, after reading Bingley's "Ancodotes of British Quadrupeds," observed that he could not imagine how any one could deny brutes

moral feeling.
Dr. Abercrombie, in admitting that brutes have or soul, will live, like the spirit of man, after death. This opinion, however, has not wanted advocates, both in ancient and in modern times. Mr. Broderip, in his "Zoological Recreations," has occupied a page or two in adverting to ancient poets and philosophers, Jewish Rabbis, and Christian Fathers, that have held this doctrine. Rabbi Manasseli, speaking of the resurrection, says that brutes will then enjoy a much happier state of being than they experienced here; and Philo Judæus foretells that ferocious beasts will in a future state be denrived of their sayageness. in a future state be deprived of their savagenes The English burned Joan of Arc for a witch. She was a simple country girl. In consequence of a vision and of voices, she announced her great mission to the king, and she performed it. She professed to be directed by heavenly messengers. J. G. Wood, in one of his most recent publications, has the following passage:

tions, has the following passage:

"Much of the present heedlessness respecting animals is caused by the popular idea that they have no souls, and that when they die they entirely perish. Whence came that most preposterous idea? Surely not from the only source where we might expect to learn about souls—not from the Bible, for there we digitactly read of 'the spirit of the sons of man,' and immediated atterwards of 'the spirit of the beast.' And the necessary consequence of the spirit is a life after the death of the body. Let any one wait in a frequented thoroughfare for one short hour, and watch the sufferings of the poor brutes that pass by. Then, unless he denies the Divine Providence, he will see clearly that unless these poor creatures were compensated in another life, there is no such quality as justice."

But of the probability or improbability of this theory I say nothing, leaving every one to form his own opinion.—Watson.

May Clummer Ames expresses a great deal in the following truthful sentiments: "Life offers no lesson to mortals so hard o learn, no lesson hiding in its truth so keen a sting to selfove as this, that your prime has passed, and that you must make room for others; that the flowers of your genius are in their decline; that you must wait in the shadow, while the younger bask in the splendor that you have left behind. How few are ever willing to admit that their time has come to learn it! Thus it is that we see so many women refusing to grow old gracefully. Instead of wearing their years as a crown, mellow and beautiful in the light of their declining sun, they deck gray hairs and wrinkles with a hideous coun-

EDITORIAL CORRESPONDENCE

BT......WARREN CHASE.

HARRIET K. HUNT, M. D.

We had the satisfaction of listening to this lady as a preacher, in the Universalist Church of Marlboro', Aug. 8th. The coremonies would have graced, and not disgraced, any old Orthodox pulpit of New England, even forty years ago The sermon was a very well-written Swedenborgian document, and fully sustained that sectarian doctrine as far as it went. The extemporaneous part of the discourse seemed to us strangely out of time and place, and singularly Ortho dox for a woman who had so early broken out of the beaten track and set up the practice of medicine against all Christian rules of society. She recommended and forcibly urged the reading of the Bible, and the committal of passages to memory, by all children. To us, and in our experience and observation, which is much greater than hers, it seems an utterly useless task and waste of time. We have tried it. and found it is not necessary in raising up a family, and is not required either for moral, mental or physical health, cuiture or character, for we have raised three children to man and womanhood, and they are all without a physical or moral disease, or a bad habit of any kind, and two of them married, with three children each, which they are rearing in the same way, and none of them ever committed a lesson of Scripture, nor ever considered the Bible as more sacred than the Shasta, Vedas or Koran, and not as good to quote and commit to memory as the works of Pope, Shakspeare, Parker or Emerson. We also know other instances of families whose meral, social, political and religious condition is superior to those with Christian teachings, that have ever treated the Bible as no better than other ancient books, and not the best to study or commit to memory. Harriet referred to aged persons she had known to repeat and draw comfort from passages of Scripture they had learned in childhood. Very likely; but we have no doubt of their being also ignorant as well as honest, and of course such could find comfort in the stories of their childhood, and if they had no better, even those of the Bible would do better than none, and no better than others. We know many old people who take pleasure in telling stories they have brought from early life, and which, although fables, are precious to them from age and early association, but we would not recommend all

TEST MEDIUMS.

to commit such fables to memory.

The demand for test mediums and phenomenal manifesta tions is constantly increasing, especially throughout the country, in small towns, villages and the rural districts gener ally. There is much complaint of many of our best test mediums that they are rude and ungentlemanly, or not lady like, if females. It may be so from several causes, and not injure the mediumship or the tests through them. A natural life and natural actions are best adapted to mediumship, and those are by some people called rude, and even wicked by a few, whose false system of morals and religion has been terribly perverted by the doctrine of total depravity. Some are made much more rude, and worse than they would be, by the treatment they receive from the many and great variety of persons they have to deal with, and who often treat them badly and without that respect that is due to all persons, and especially to strangers. Others are no doubt injured and

NANTASKET BEACH.

The large amount of water crowded into Boston Harbor around the sandy Cape of Cod, with the islands, peninsulas and promontories, affords a large amount of rocky and sandy beach, some of which, like this of Nastasket, is smooth sand, with gradual slope of shallow and very cold water, making a good bathing ground for those who can afford to dip in ice water on a hot day. The Rockland and other public houses will furnish good dinners at full pay; and a day may be so spent by most persons, that by night they will be tired enough to be glad to get back to the city and rest. As we roam about the coast of Massachusetts we are constantly reminded of the lines of Emerson:

"Our foreinthers, this land who found, Failed to plant the 'vantage ground. Ever for one who comes to-morrow, Men wait their good and truth to borrow."

And yet here in New England are the most enterprising intelligent, industrious and economical people of the world setting an example on these rocky hills that the people of the Western States would do well to imitate in all but the old crusty religion of Moses and St. Paul, which they are

MRS. O. A. GOULD, M. D.

We learn that this excellent medium and skillful practitioner has settled at Topeka, Kansas, where we trust she Mrs. G. is one of the best, most skillful and successful clairvoyants we have ever known, and as true to the cause as the needle to the pole. Success to her.

W. P. Anderson, the celebrated spirit-artist, we understand, is preparing for a visit to California, where, we trust, the beautiful specimens of spirit-pictures made through him and his wife will be fully appreciated. Mrs. Anderson has had a long and very tedious and dangerous sickness, which in part is the cause—as her health requires it—of the trip to the Pacific. They have been spending a few weeks at Saratoga.

We hope the Spiritualists who visit Boston, and ston over will not overlook the notice in our columns of Mrs. Weston's bearding house, at 54 Hudson street, where they will find a good home and good fare at reasonable prices while in the city. Spiritualists are generally remiss in the support of those who step out boldly in defence of the name and cause which they profess to love.

THE DECK OF THE "OUTWARD BOUND."

BY ELIZA COOK.

How seldom we dream of the mariners' graves,
Far down by the coral strand!
How little we think of the winds and the waves,
When all we love are on land!

The hurricane comes and the hurricane goes. And little the heed we take: And little the need we take:
Though the trees may snap as the tempest blows,
And the walls of our homestead shake.
But the northeast gale tells a different tale,
With a voice of fearful sound:
When a loved one is under a close reef'd sail,
On the deck of an "outward bound."

How wistfully then we look on the night,

How wistfully then we look on the night,
As the threatening clouds go by;
As the wind gets up and the last faint light
Is dying away in the sky!
How we listen and gaze with a silent lip,
And judge by the bending tree,
How the same wild guzs must toss the ship,
And arouse the mighty sea!
Ah! sadly then do we meet the day,
When the signs of storm are found;
And pray for the leved one far away,
On the deck of an "outward bound."

There is one that I cherished—hand in hand,

We roved o'er lowland and lea; And I thought my love for that one on the land Was as carnest as love could be

Was as earnest as love could be.
But now that one has gone out on the tide,
I find that I worship the more;
And I think of the waters deep and wide,
As I bask 'mid the flowers on shore.
I have watched the wind, I have watched the stars,
And shrunk from the tempest sound;
For my heartstrings are wreathed with the slender spars
That carry the "outward bound."

That carry the "outward bound."

I have slept when the zephyr forgot to creep,
And the sky was without a frown;
But I started soon from that fitful sleep,
With the dream of a ship going down.
I have sat in the field when the corn was in shock,
And the reaper's hook was bright,
But my-fancy conjured the breaker and rock,
In the dead of the monless night.
Oh I I nover will measure effoction area. Oh! I never will measure affection again,

While treading earth's flowery mound, But wait till the loved one is far on the main, On the deck of an "outward bound."

"Everything has its use," said a philosophical professor to his class. "Of what use is a drunkard's fiery red nose?" asked one of the pupils. "It's a lighthouse," answered the professor, "to warn us of the little water that passes underneath it, and reminds us of the shoals of appetite on which we might otherwise be wrecked."

Original Essays.

THE NATURAL HISTORY OF RELIGION.

BY DYER D. LUM.

No. XIL.—THE CROSS IN PRE-HISTORIC WORSHIP. In endeavoring to present a brief description of various sucient methods of worship as living faiths, endeared and held sacred to the heart of millions of our fellow beings, who therein sought for a more realizing sense of God's presence and favor. I have dwelt but little on the outward forms and symbols in which the expression of that faith became manifested. "The faculty of reverence," remarks Miss Martineau, in her work on The East, "is inherent in all men, and its natural exercise is always to be sympathized with, irrespective of its objects. I did not wait till I went to Egypt, to become aware that every permanent reverential observance has some great idea at the bottom of it; and that it is our business not to deride, or be shocked at the method of manifestation, but to endeavor to apprehend the

ides concerned."

In tracing, historically, the development of religious conceptions, we have seen that all existing forms of faith were either evolved out of or built on the ancient Cushite Sabaism, or Star-worship, many of whose distinctive featuresmore refined and spiritualized, it may be-still continue in the theological atmosphere. And here I might with propriety close this series, but have thought it desirable in con cluding, to still further enforce the line of argument herein adopted, to refer to one of the distinctive emblems of the Cushite religion. Among the many emblems of that primitive faith, such as the Ark, the Virgin-mother, the Serpent, the Phallum, the Cross, the Pyramid, and others, I have only space to hurriedly speak of the CRoss, the pre historic emblem of Eternal Life.

The Cross has ever been the symbol of a nation's faith, and before which have been prostrated the forms of countless millions, in plous adoration, on the plains of India, the banks of the Nile, throughout the coasts of Phoenicia, in the temples of Chalden and Assyria, and in the cities of Mexico and Contral America, as often as in more modern times. It has been the sacred emblem of many varying forms of worship, which, though now estensibly a symbol of peace and good will on earth, has, in other lands and in bygone ages, been watered with the blood of sacrificed infants, long ere the peasant-rabbi of Galilee had preached faith and repent-

ance in the towns of Jewry. I have referred to the fact that the Cross was an object of religious veneration in India in ante-Sanscrit ages, and that ome of the most distinguished temples were built in that form. In Egypt, the fau, or Cross, was an emblom of the life to come, and was ever in the hand of the god Osiris, and was in an especial manner the sign, or emblem, of Scrapis, or the slain Osiris. Sir J. G. Wilkinson, the distinguished Egyptologist, in his work on the Ancient Egyptians, makes the following remarkable statement [I, 277.]:

the following remarkable statement [1, 277.]:

"The origin of the tau (a Cross with a ring for headpicco). I cannot precisely determine; but this curious fact
is connected with it in later times—that the early Christians
of Europe adopted it in lieu of the Cross, which was afterwards substituted for it, prefixing it to inscriptions in the
same manner as the Cross in later times; and numerous inscriptions headed by the tau are preserved in early Christian sepulchros at the Great Oasis."

R. A. Wilson, in his Conquest of Mexico [52-53], says: often spoiled as mediums by being petted into a condition they are not strong enough to bear, and break on some of the shoals and quicksands of social life. Many have appeared with great promise of usefulness, and soon been wrecked on those sandbars of society; but still we have many good test mediums, and more are needed. We can overlook more in them than in any other class of people, and still find and feel the great good and usefulness of this class of workers in the field of spiritual labor.

NANTASKET BEACH.

R. A. Wilson, in his Conquest of Mexico [52-53], says:

"Among the Egyptian mysteries, the Latin Cross was placed beneath the monogram of the Moon, an appropriate place for her emblem when Astarte personified her. But, among the Phenicians, whose principal employment was commerce, that goddess is represented standing on a galley, her right hand pointing to the prow, while her left grasps the staff of a Latin Cross. O The three emblems on her medials, a star, a crescent, and a cross, adorn the neck of a king as there portrayed [Nineveh] in the act of worships the Queen of Heaven. We find the Cross tached to a necklace, or collar, in the dress of Oriental prisoners on an Egyptian ruin of the time of Rameses II., fifteen centuries before the Christian era."

Astarte, the Groat Goddess of the East, was worshiped in

Astarte, the Great Goddess of the East, was worshiped in all the Phænician colonies—in Cyprus, Sardinia, Malta and Spain. She was the personification of Nature. In Assyria, she was Mylitta, meaning, says Wilkinson, "the mother of the child," and frequently was represented with a child in her arms. Why was the Cross her symbol? What significance had it in the hand of the Virgin-Mother of Cushite worship? But before endeavoring to answer these questions which so naturally arise, let us look elsewhere for its

In Tyrian coins. fac similes of which are given by Calmet. we see the Goddess Astarto represented standing in the prow of a boat with the Cross in her hand. Layard says: "One of the finest specimens of Assyrian sculpture brought to England, represents an early Nimrod king, in high reliof, carred on a solid block of limestone. Round his neck are hung the four sacred signs—the Croscent, the Star, or Sun, the Trident and the Cross."

In the ruined cities of Aztec civilization, we are told, on the highest authority, that "the commonest emblem on these remains is the cross," and that "at Palenque, the representation of a cross is so prominent as to give the ruined building in which it is found the name of La Cruz." Nor is the more northern portion of our hemisphere destitute of the same sacred emblem. Near the village of Tartlon, Pickaway Co., Ohio, an ancient earthwork was discovered, built in the form of a cross. The question now to consider is why will flud a good field for her work, and be duly appreciated. this sign was revered in so many countries in various quarters of the earth-in Asia, Africa, Europe and America, not only before Christ, but also before Moses.

Occurring as a symbol only in astro-theological forms of worship, we must seek in astronomical phonomona for its chief significance, for that which rendered it a commor emblem of various faiths. In every land where this emblem had a religious significance we have found the sun delfied, or a worship originating in sun-worship. Consequently-as has been shown—the study of astronomy was the study of divinity, and the formation of constellations and the zodiac was the reduction into form of ideas obtained for the elucidation and perpetuation of the mass of facts collected. We have seen that their great religious festivals were commemorative of certain events in the annual course of the sun. The chief of these, in all lands, were the two equinoxes, spring and autumn; the one a season of gladness and joy, when the sun had brought life to the cold bosom of old Mother Earth and destroyed the hosts of winter: the other a season of mournful lamentation and grief. when the earth no longer furnished nourishment, when the sere and yellow leaf lay decaying on the ground and vegeta tion succumbs to the chilling embrace of death or frost.

The sun, in its apparent motion, pursues a course, as represented in the spheres of the ancients, that caused it to cross the equator twice in the year. These crossings are the vernal and autumnal equinoxes. In the spring, therefore, the cross was a symbol of life and resurrection; in the fell it typified death and despair. Though in the autumn the sun was crucified on the equatorial cross, and fell beneath the triumphing power of the hosts of evil, actuated and led on by that old serpent. Serpentarius, who prevails for a season, yet still in that dark hour, when all Nature was convulsed (by equinoctial storms), when the sun was hid and the moon refused to give her light, the cross remained an emblem of hope, a promise of life to come, of a glorious Easter resurrection, when the sun should burst forth from its chilly tomb and ascend to his celestial home (the upper hemisphere.) clad in radiance and splender.

But there were not wanting other causes of a less general nature to confirm this sanctity, to which I beg your attention. A pious author has remarked on these facts as fol-"How it came to pass that the Egyptians, Arabians and Indians, before Christ came among us, paid a remarkable veneration to the sign of the cross, is to me unknown; but the fact itself is known. In some places this sign was given to men who had been accused of crime, but acquitted upon trial; and in Egypt it stood for the signification of eternal life." That the cross had this signification we have the most positive authority. Socrates Scolasticus, an ecclesiastical historian of the fifth century, in speaking of the temple of Serapis at Alexandria, uses the following languago: "In the temple of Scrapis, now overthrown and rifled throughout, there were found engraven on the stones certain letters which they call hieroglyphical; the manner of their engraving resembled the form of the cross, the which, when both Christians and Ethnics beheld before them, every one applied them to his proper religion. The Christains affirmed that the cross was a sign or token of the passion of Christ, and the proper symbol of their profession. The Ethnics avouched that therein was contained something in common, belonging as well to Serapis as to Christ; and that the sign of the cross signified one thing unto the Ethnics, and another to the Christians. While they contended thus about the meaning of these hieroglyphical letters, many of the Ethnics became Christians, for they perceived at length the sense and meaning of those letters, and that they prognosticated salvation and LIFE TO COME. Bozomenes, another church historian of the same century, alludes to the same event as follows: "It is reported that when this temple was destroyed there appeared some of

those characters, called hieroglyphics, surrounding the sign of the cross in engraved stones: and that by the skillful in these matters these hieroglyphics were held to have signified this inscription, THE LIFE TO COME! And this became a pretense for becoming Christians to many of the Grecians, because there were even other letters which signified this mered end when this character appeared."

Serapis was not only the winter sun-the slain Osiris-but also the representative of the Nile in winter, as Osiris was summer. "The ignorant gratitude of a superstitious people, while they adored the river on whose inundation the fertility of their provinces depended, could not fall of ttaching notions of sanctity and holiness to the posts that were erected along its course, and which, by a transverse beam, indicated the height to which, at the spot where the beam was fixed, the waters might be expected to rise. This Cross at once warned the traveler to secure his safety, and formed a standard of the value of the land. o o o The cross, therefore, along the banks of the river, would naturally share in the honors of the stream, and be the most expressive emblem of good fortune, peace and plenty. The wo ideas could never be separated: the fertilizing flood was the waters of life, that convoyed every blessing, and even existence itself, to the provinces through which they flow-

Why was it an emblem in the worship of Astarte, the 'Holy Mother"? I have spoken of the ancient Ethloplans possessing the compass, and by its aid sailing by night and crossing oceans. The magnetic needle, however, was not enclosed, but floated in a saucer, on the bottom of which were lines at cross angles pointing to the four cardinal points. The Phonicians, of the Ethiopian race, were celebrated for their commercial relations, (also for being the originators of real alphabetic writing.) having traversed the ocoan in every direction, visiting the British and American coasts, and circumnavigating the African Continent. Not only their grandour as a nation, but their personal safety in the wide expanse of the mid-ocean, depended on this Cross, under the floating needle, and would be carefully watched and jealously guarded, and, therefore, an appropriate symbol, which, with the dove, was so often represented in her

Of special reasons for its reverence in India and else where, the brief space remaining forbids my referring to it, though others might be given. These secondary causes served to enhance the sanctity of an emblem already received into general acceptance as significant of hope, promise, life, and correspondentially of life to come, or resurrection; for, "if we could trace them to their sources, we should find, in all nations, the names which stand for things that fall not under our senses, to have had their first rise from sensible ideas."-[John Locke.]

Its chief significance in their religion as a sign of life to come, was derived from its astronomical meaning. Among the Phenicians, (and later adopted by the Persians,) when the sun was on the vernal cross, in the zodiacal sign Aries, the ram, we find the ram, or lamb, associated with the Cross. On a Phenician medal found in the ruins of Citium and engraved in Dr. Clark's Travels, and proved by him to be Phonician, are inscribed not only the Cross, but the resarv. or string of bends attached to it, together with the identical Lamb of God which taketh away the sins of the world!

The Phonician mariner and the Christian can both unite in singing the words of Heale:

Every ship that meets the waves By the Cross their fury braves; We, on life's wild ocean tossed, If we have it not are lost."

In bringing to a conclusion this series of Essays on Re ligious Development. I desire to state in explanation that in so comprehensive a subject, covering so wide a range, much necessarily has remained unsaid that might seem to others to require notice. I have not sought to exalt Ethnic religions above the Christian, for I hold religion to be the result of progressive development, and consequently nearer God to-day than at any past epoch. In my illustrations from other modes of faith, I have cited from the authoritative inspired writings, just as to illustrate Christianity I would quote Jesus and Paul, and not refer to the words of a slave holding, or rum-selling, or infant-damnation Christian.

I have tried to show that all were God's children, and each, after his own intuitive guidance, sought communion with the same Eternal Fount. The ancient Hindu was in truth inspired who wrote, "Kesava is most pleased with him who does good to others; who never utters calumny or falsehood; who never covets another's wife or another's goods; who does not smite or kill; who desires always the wolfare of all creatures, and of his own soul; whose pure heart taketh no pleasure in the imperfections of love and hatred. The man who conforms to the duties enjoined in the Scripture is he who best worships Vishnu: there is no other way."

The Pythagorean was inspired when he taught brotherly ove as the completion of all, and "the love of all toward all." Pittacus, one of the seven wise men of Greece, was inspired when he declared "it was better to pardon than to punish." In all, thousands of years before Jesus, these re-ligions taught the Fatherhood of God and the Brotherhood of Man, and shall we new refuse to say even as much?

EVILS OF INTOXICATING DRINKS.

BY JANE M. JACKSON.

Reformers cannot fail to understand the evils occasioned by the use of intexicating liquors, and they are morally bound not only to abstain from their use themselves, but by precept and example to dissuade others from so destructive a vice. By these drinks evil passions are forced into activity, the powers of self-control weakened, and each indulgence hastens the decay of the mental structure, destroys constitutions, inflames the lowest passions that human beings possess. These drinks irritate the nervous system by sending the blood too rapidly through its channels, injuring the delicate vessels by overcharging the brain, often producing delirium or stupor. Physicians say alcohol is a special affection, like lead-poisoning. In the stomach alcohol produces inflammation. The gastritis may be acute or chronic, complicated by ulcers or partial hypertrophy, or a contraction of the opening of the stomach. Liquors that do not contain this poison have a narcotic equally dangerous. Those who indulge in their use become emaciated or bloated, as the natural appetite is changed or lost by the drain upon the system. An orror exists that stimulants en able a man to endure heat or cold or fatigue better, but it is not so; excitement produced by these means leaves the body more feeble and susceptible to the change of seasons, and more liable to disease. During the cholera stimulants had no effect upon the sufferer who used intoxicating drinks; thus he was deprived of their curative properties. History shows that the use of liquors has brought more immorality, sin and misery into the world than any other practice, sac rificed national wealth and the peace of domestic circles These drinks are subtle enemies, potent and degrading to mankind, changing the very expression of the face, injuring the morals, irritating the temper, and a drunkard no longer stands erect before the world in beauty, an ornament to society, a treasure to his friends, but imbecile and diseased. until those who loved him rejoice when called upon to lay his body in the grave.

A man corrupted by drink can be induced to commit mur der, to forge another's name, to set fire to buildings, to lie and steal, for his reason is under the control of an unrelimb ing flend. When he returns to his senses he is ready to dash out his maddened brain, repents, and acts out again the same results as soon as he is under the influence. The longer its use is indulged, the more difficult to break its chains. The custom of fashionable drinking has ruined thousands. Young people go to a restaurant, call for wine, and, without intending it, become intoxicated, and soon it has gained an influence that is daily more difficult to break

through. It requires physical and moral courage to quit these seductions, but it can be done. Avoid these glittering hells, look upon any one who places the glass to your lips as your deadly enemy, for no true friend will tempt you to your destruction; those who do so rejoice to see your degradation, and despise you for your weakness. Sincere prayer to God for strength to aid you to overcome the habit, a firm resolve to avoid all places where the temptation is sold or given, use a substitute innocent in character but efficient to stimulate without being dangerous, and the evil is banished for-

Let all persons resolve to trample this vice under their feet as they would a poisonous serpent, and, in spite of its struggles for the mastery, keep it there; be determined to conquer, and it will be accomplished. Mighty and powerful spirits who sympathize with mortals here will assist you in this godlike reform, and alcohol and all its bancful influences, as the destroyer of reason and life, will be banished from our beautiful land forever.

If a sense of the ridiculous is all there is in a man, he had better have been an ape at once, and so have stood at the head of his profession.

free Thought.

"BY THIS SIGN WE CONQUER."

From the Newark (N. J.) Evening Courier.

A REMARKABLE DOCUMENT—PRAYER FOR A SION IN THE HEAVENS.—A well-known resident of this city is about issuing in tract form a most remarkable document. The idea is that a day shall be set apart by Christians of every denomination, when prayer shall be offered that at a cyrtain day and hour the Lord will set a sign in the heavens, whereby infidels may know that the Bible is the word of God. The tracts are to find their way all over the country, and will probably excite a considerable degree of public, attention. They have not yet been issued, but the reporters of the Courier have been enabled to secure the manuscript of the document, and for the first time the matter is given to the reading public. The tracts as follows:

"And Elljah came unto all the people and said: How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him."

Again, we ask, who will be our Elljah? Who, among the thousands of God's professed ministers, will dare to stand forth and say to Infidelity: "Thus far shalt thou go and no farther"? Who will dare to throw himself into the stream and check the tide that is even now carrying thousands, ay, will leave to feater of the britant and the order of the professed of the collection of the britant and the collection of the professed ministers, will dare to the stream and check the tide that is even now carrying thousands, ay, will leave to the fall whether and the stream and check the tide that is even now carrying thousands, ay, will leave to the fall whether and the stream and the professed ministers of the britant and the collection of the colle From the Newark (N. J.) Evening Courier.

farther ? Who will dare to throw himself into the stream and check the tide that is even now carrying thousands, ay, millions of the brightest and best of our follow-beings down to eternal misery? Surely there must be some one who has sufficient faith in God's promises to ask for some sign whereby all shall know that he is the true God.

That a trial like that instituted by Elijah would convince the world to-dny, we do not for one moment believe. But we do believe that if the clergy everywhere, of all denominations, were to pray to God that at a stated time (say on next Christmas eve a sign might be set in the heavens above—a sign intelligent to continue forever, that God would grant the prayer we cannot doubt, for has he not said: "If ye shall ask anything in my name, I will do it." Wherefore, we have only to ask and we shall receive. (Here Is inserted the 18th chapter of 1st Kings, from the 21st to 39th verses.)

Wherefore, we have only to ask and we shall receive. (Here is inserted the 18th chapter of 1st Kings, from the 21st to 39th verses.)

Now suppose that all Christian denominations were to instruct their churches to pray that a sign might be given us above—how swiftly the tidings would fly to the uttermost parts of the earth in this age of steam and electricity. Milions upon millions of human voices would join in potitioning the throne of grace.

Week after week roils round; Christmas day draws near—a day dear to all believers; 't is the birthday of Christ! Day after day roils on; 't is Christmas eve; slowly sinks the sun to rest. The stars peep forth one by one, and look down upon millions of upturned, slient, prayerful faces. Alf, what a solemn hour! yet what a beautiful sight! a world in prayer! Not a cloud can be seen, nothing but the vast blue expanse of heaven gemmed with myriads of wandering, starry worlds—all is beautiful, slient, screne. The hour is at hand. Ah, what suspense, what a feeling of solemn awe steals o'er sil! Suddenly from the very zenith bursts forth a flood of golden light; soon the air is filled with angels shouting, "Behold the hour has come! ye shall know that Christ is the Lord; serve ye him, for he hath set his sign in the heavens. Rehold! behold!" The sign appears. It is intelligible to all, and with one accord a feeling world shouts: "Glory! glory to God! in the highest! this is Christ our Lord! we worship him, the only true God. Glory! halleluiah!"

Where is our Elijah? Who is it that will show to the

iah!"
Where is our Elijah? Who is it that will show to the
skeptical world that God's promises (in the Written Worl)
are true? For hath he not said, "Ask, and ye shall receive;
seek, and ye shall find; knock, and it shall be opened unto

Notwithstanding this Christian gentleman's high expec tations of interest and support from Evangelical believers, I am afraid this searcher for a " modern Elljah " will be doomed to disappointment. Such a "sign in the heavens" may have led a Charlemagne to victory; let us consider where it yould lead and leave old theology.

Modern Christianity has advanced and prospered, while its principal enemy has been ignorance; but now it is being called upon to meet "a forman worthy of its steel" in the shape of human reason, and this cry for a sign, for God's help to battle what they term infidelity, (and it is infidelity to their teachings,) takes its appropriate place in the great religious situation of the period.

No doubt if this same Christian gentleman were asked to pray for the liberty of Cuba he would say, "They who would be free themselves must strike the blow." When the point in question is "salvation" or "our enemy, bold infidelity," then the word of advice is changed to the cry of supplication, and the refrain is "Lord, save us /" and "Lord, give us a sign to confound our enemies!" This is characteristic of old theology, which always wants some mighty power to be at hand to holp it in an emergency, as God succored the

Jews of old. "As the twig is bent the tree is inclined," and to me it seems perfectly natural to have a churchman call, when worsted in a tournament with reason, not for more nental light to aid him in the fray, but for his God to do all the battle, and by the light of his personal visage to gain the victory, so his faithful but weak servants can cry. "Glory to God in the highest!" and wax mighty in songs and psalms of praise.

If the "creedists," firm in their faith, but yet wishing something to believe in, would abide by the result, I see no reason why Infidels should not accommodate them by watching the heavens, and witnessing the effect of prayer upon the God of the universe. If our insignificant orb at this transition period of its career is to be blessed with such a vision of beauty, and to witness such a spiritual manifestation of angols, then all the Infidels, I opine, will cry, "Behold! Behold!" It might be well for sinners to cry for the rocks to fall on them, for to my "mind's eye," this grand sight will only need a great white throne and the Angel Gabriel with

his trumpet, to produce a "Judgment Day" complete, as years ago, in Sunday school and Sabbath sormon, it was pic-

tured to my childish fancy. Undoubtedly, men of science who scorn and deride our little beams and rays of heavenly light, which their reason might allow them to see "In spirit and in truth," will watch with telescopie eye and abundant faith for the great flood of Divine brightness to deluge their opponents and complete, by this special intercession, the vicarious doctrine Again, we say, we are afraid this Christian gentleman will have to be his own Elijah, and we advise him to have all the particulars arranged, so there will be no inconvenience to the vast throng who will doubtless wish to view this daybreak of the millennium. Have the weather reasonably cool, but not freezing, so as to oblige people to close their windows and see through glass darkly. Have rain, hall and snow storms postponed for twenty-four hours, and send the clouds a kiting, as a view through a rift would lack sublimity. Seriously, our soul craves no such sign. We ask no weapon but reason wherewith to fight the good fight. We ask no bright and shining lights in the heavens but those

ask no oright and sinding rights in the neavons out to already implanted there.

Is thick inlaid with particles of bright gold. There's not the smallest orth which thou behold'st But in his motion like an angel sings. Still choiring to the young-eyed cherubims; Such harmony is in immortal souls; But whilst this muddy vesture of decay Doth grossly close it in, we cannot hear it."

So sung Shakspeare two centuries and a half ago. Then the muddy vesture of decay did grossly close them in, but now we do hear them. We have knocked, and it has been mened unto us.

Our angels are about us and over us, are in heaven and on earth; and when our work and their work is done, and heaven and earth are one, then not only will we see and hear "a sign and angels," but we, including the Christian centleman, will, toin that celestial throng as children of the Universal Father.

THE SPIRITUAL PHENOMENA ILLUS-TRATED.

BY DR. H. P. PAIRFIELD. EDITORS BANNER OF LIGHT-I have some things that I

wish to write about; and here let me say that I have been a paying subscriber, reader, and partially at least an agent for your valuable paper ever since its first blessed issue, and there hangs in the inner sanctuary of my soul a fadeless picture of its first appearance, which is delightful to look upon even now, notwithstanding its present perfected form. I am heartly pleased with its steady progressive march among all classes of society, who now quickly recognize it, and wait impatiently many times for its weekly coming. This may be a prophecy that it will yet become a daily issue. The pictorial, illustrated and "Accredited Manifestations" which you have lately developed in the Banner have attracted hundreds and thousands to the investigation of modorn Spiritualism. I know this to be so from my own observations, and, more, I have been frequently informed, in my travels as a lecturer in the Eastern, Middle and Western States, of the good effects which have been wrought in the various sections of the different States by your illustrated and accredited spirit manifestations of the past. They have given faith, strength, knowledge, courage and comfort to hundreds and thousands of inquiring souls that might have been groping in darkness, doubt and fear unto this day had it not been for the presentment of those manifestations. Thus the moral influence which they have exerted, the good work which they have done, and the grand results to which they may lead the human mind, are all apparent to the obsorving reformer. The diffusive influence of Spiritualism. which is now moving so powerfully among all grades of human society, is calling out some of the brightest and most prominent manifestations of the spirits. We see new energies starting up all around us, note vigorous action, and

many mediums who have been tempted to rest and slumber a little while are now aroused and inspired onward in their noble and Christlike mediumistic labors; they feel that the great purpose of their existence is to be up and doing; filled with the love of God for humanity, and enlightened and purified by spiritual communion, they are indeed most worthy and competent to carry forward the great, grand work of human redemption, and give to the world a more realizing faith or knowledge of spiritual existence, and demonstrate the truth that there are spiritual as well as physical forces, and that these forces have governed and regulated the course of the world's progress up to the present, and will so continue to do in the future. More and more impressible is humanity becoming to the influences of spiritual beings, and their thoughts, words and actions are also becoming refined and elevated by their associations with angelic beings, their departed friends, God's ministering spirits. One word more about those illustrated and accredited nanifestations of the past, which you have so truthfully presented from week to week in the Banner. The great world of mankind heretofore have had no knowledge of them, and the skillful manner in which you have presented them is perfectly adapted to the human perceptions, and must necessarily call forth from the deep recessess of the

HEALTH REFORM THE BASIS OF ALL REFORM.

soul heartfelt reflections, and serve to help the skeptical

solve the mighty cause of the manifestations and spiritual

tendencies of our day...

BY JAMES PLAGLER.

"Health is the poor man's wealth and the rich man's bliss." Health reform reduces all reforms to one, since it underlies the whole perfection of man. A sanitary condition of things regulates the whole machinery of the universe. Men cannot breathe nor act without obeying or violating a law of Nature. Hence no condition of things is right unless based on the laws of health. Humanity stands first, and above all other considerations. All arts and sciences should have reference to health, development and the perfection of the human race, irrespective of sex, color or country. Slavery, mental or physical, is incompatible with the perfect health of body and mind. All must be physically, morally, intellectually, religiously and spiritually free, to have the power to conform to the laws of health in every department of Nature. Cities, villages and isolated dwellings, barns, stables, etc., must be constructed on sanitary conditions, olse they hinder rather than assist prosperity and happiness. Man's relation to air, water, food, rest, sleep, exercise, etc., must be scientifically adapted to his health, or he perishes prema-

Intemperance in no form can exist where health is the uppermost aim. Wickedness and debauchery, dens of infamy of every name and nature, cannot exist in the light of health reform. Passional excess, improper dress, fifthy habits, im pure air, water, food, and nuisances of all kinds must cease brough the progress of health reform. Church and State and all falsehood and crime would be reformed by observing the laws of health. Drugs, rum, tobacco, kingeraft, priestcraft, idleness and meanness of all kinds would pass away under health reform. Ignorance, superstition and filth would be superseded by intelligence, liberality and cleanliness by health reform. All the rights of women, children and men would be vouchsafed under health reform, and the world would be redeemed from its fellies and injustice. All legislation, teaching, manufacturing, farming, traveling, propagating in every department, etc., should have reference to health, long life, prosperity and happiness. Then truth would be sought before gold, and the happiness of every creature before selfish aggrandizement, at the expense of the misery of millions.

of initions.

If mor cared less for wealth and fame,
And less for battle-fields and glory;
If writ in human hearts a name
Scemed better than in song and story;
If men, instead of nursing pride,
Would lesur to hate it and abhor it;
If more relied
On love to guide,
The world would be the better for it."

Watch Hill, R. I.

EDITORS BANNER OF LIGHT-"They kneel upon the sloping sand, As bends the human knee; A beautiful and tireless band, The Priesthood of the Sen."

A beautiful and tireless band,
The Friesthood of the Sea."

I know they do thus, for I spend every summer, a good portion of my time, at Watch Hill, where I now am, in order to watch this "beautiful band" of billows at their untiring devotions. I catch the inspiration they are breathing forth in all lavishness, and it gives me my next year's strength to battle on in the great turnoil of life; the constant warfare between evil and good, slavery and freedom, the fiesh and the spirit. The prayers they are sending forth are as broad as the ocean, as comprehensive as its all-encircling waters, as deep as its wondrous depths; they reasoned upon every shore, "kneel upon every sloping sand," and cche forever within every soul that has gazed upon them, and drank in of their intexication. Their supplication is a "song without words," a benison to humanity; it clothes us in the spirit of "peace on earth and good will toward all men"; it takes us away from our material, earthly lives; it lifts us above the mere eating and drinking and sleeping that so many of us poor mortals live only for, and it makes us better men and women, for the Spirit of the Waters has left his blessing upon us.

Watch Hill is not a popularly (ashlenghe place—we are

us.
Watch Hill is not a popularly fashionable place—we are quite free as regards fashion's dictations; there is no obligation upon us to do about so much hopping, though we may hop all we choose; we may wear ten dresses a day, or wear one ten days, and nobody troubles themselves about it. Each one is here for recuperation or for genuine pleasure, and not to display fine clothes, or use up all their precious time in dressing and undressing, six or seven times a day, as at some of our watering places. There is no liquor sold on the point, and therefore no attractions for rowdies; and therefore, again, every attraction to families with children, or invalids who love order and quiet, or people who wish to "shuffle off the mortal coil" just as near as may be without exfetly doing so, and such as would get away from the world a little while, and commune, through Nature, with Nature's God, or with the God in their own souls. A good place for you, editors: one ten days, and nobody troubles themselves about it the God in their own souls. A good place for you, editors;

better try it!

There are seven hotels here, of which the Ocean House, built last year, and the Larkin House, finished and occupied this summer, must claim decided precedence. These houses are spacious for Watch Hill-containing about one hundred rooms each, four stories in height, verandas running all around them, rooms kept neatly and carpeted with straw matting, and the Larkin House, from which I am flinging out my bit of the "Banner" to the ocean breezes, has veritable spring beds and hair mattresses. The table fare is very good, unless one comes to merely indulge in an epicurean feast, then he had better try the Revore House, in Boston. He will be better satisfied.

He will be better satisfied. Ho will be better satisfied.

In addition to what I consider the chief charm of Watch
Hill, the rough old breakers upon the east beach—where, by
the way, both these hotels are situated—where the waves
roll in from six to twelve feet high, many times breaking
and booming along the shore for miles, and which, I am told,
rises sometimes in atorms to the height of thirty feet—I reckon, accountly, the everlasting sea-breezes, which play night and day over the whole point, making it so cool in the warmest days that shawls are indispensable to many who flock here during the heated season, and driving away those

warmest usys that sinks not inalgerizable to many was fook here during the heated season, and driving away those pests, for whose creation somebody is accountable, files and mosquitoes: and thirdly, and I may almost add, lastly, the surf-bathing is a great attraction, many considering it superior to Nowport. Nature seems to have arranged for all this by a large cove which makes up upon the south, where the "sands" are very "sloping," but the surf delicious, and no undertow to drag the unwary off their feet.

I wish Mrs. C., of your circle room, was here, that we might find what the old Indians, who formerly built their watchfires upon this promontory to pilot in their returning comrades from their fishing labors, would say to see us whites living our pleasant lives, through the long summer days, in their old haunts. How often I think of them, and of how they have been driven away from their own hearthstones to the far West, and to the happy hunting-grounds in the Summer-Land.

the Summer-Land.
I have not yet found a Spiritualist here this season, but I I have not yet found a spiritualist here this season, but I seattor liberal tracts and leaves, to try and sow a little good seed. The soil around here is, however, rather sandy, though they say there is, a very good subsoil, if one can reach it; and that is what we always ought to seek to reach, for surface work amounts to little. There is so much sanctimonious talk about Gord, Gord, Gord, and his special providences, that I should think "Goril" would be sick. At any rate, I am, often, at the old fogyism of the men and women around me. nen around me. Lita Barney Sayles.

Larkin House, Watch Hill, Aug. 1st.

P. S.—To reach Watch Hill, one has to place himself upon the New York and Providence Shore Line Railroad, and stop off, either at Westerly, where there is a small stramboat, or at Stonington, where each train is met by nice sail boats, commanded by trusty captains, and from which points you reach Watch Hill in about a half-hour.

More Light.—In 1867, a young French chemist, Mallett, devised an extremely ingenious method, in which, by a single heating, the oxygen was withdrawn from the atmospheric air, passed into a given body, and finally stored up in a gasometer. Upon this, another chemist, Tossie du Motay, has, a few months since, still further improved, by charging simple potash with the oxygen of the air. This successful invention was at once encouraged by the authorities of the Empire, and practical experiments on a larger scale were made at the Hotel de Ville in Paris. A number of candelabra were erected with five burners each; those burners are double, having one for bi-carbonated hydrogen and another for exygen, both of which are varied in their passage through two very narrow channels; a small stick of magnesium is in two very narrow channels; a small stick of magnesium is it two very narrow chamics, a small state of inagenetin fight the centre between them. The light is magnificent, gaslight looking poor by its side, and what is equally valuable, it re-mains undisturbed by the air, so that during a violent storm which had put out overy gaslight in Paris, these oxygen lights continued to burn unmoved.—Prof. M. Schele De Vere in Putnam's Magazine.

California Items.

From a letter to us written by T. H. Atkinson, dated San Francisco, Cal., Aug. 4th, 1869, we glean the following items:

SPIRITUAL LITERATURE

Is making long strides in the direction of standing and acceptance here. The illustrations in the Banner of Light are quite an improvement, and should add largely to its circulation, and widen its sphere of usefulness. "Planchette," by Epos Sargent, is also very powerful in its effects on neighborhoods where the facts are known. The advanced thoughts on religious and scientific subjects, which have been embodied in the Harmonial Philosophy, stand apart as distinctively from the parrow doctrines of sectarianism as the broad launch for a new continent, by Columbus, differed from the trips of the coast traders of Genoa.

DOWNER LAKE.

The traveler across the continent, via Pacific Railroad, as he ascends and reaches the high summit of the Sierras and swings round a curve, beholds from the steep mountain side one of the most beautiful scenes in the world. This is Downer Lake, the place where Capt, Yount found the Downer party, which he saw in his dream, and rescued from their perilous condition, but not till they had been obliged to subsist on the bodies of their dead. Capt Yount has since passed to the Summer-Land, a thorough believer in Spiritualism. At his funeral a white-haired Episcopal clergyman said," Who among those present should say his spirit was not taking part in the services as really as if he was himself present

CLERICAL INQUIRERS AND DENOUNCERS. The same clergyman above referred to, together with his family, enjoyed the presence of four little daughters who had left the form, through the mediumship of J. V. Mansfield, while he was here; but prejudice and bigotry soon closed the door of their happiness, the fact of their communion with the departed so seriously injuring the minister that his best friends threatened to desert him. Our clergy are confounded at times, and pronounce the phenomena to be the "works of the devil," as did Rev. Dr. Scudder to Mrs. Foye. The great revivalist, Elder Knapp, when in this State, stopping at a friend's house, had his dinner piled up in the middle of the table, and various articles hurled at his head (by spirits) till he was obliged to retire-being driven out much after the fashion of those who, in Jerusalem, were expelled from the temple by the Nazarene, and for the same reason perhaps-his great accumulation of riches. Many members and preachers of the old creeds have, to my knowledge, received convincing tests, and have so acknowledged them at the time; but, preferring the respect of men to the statement of truth, they remain silent on the subject. Mumler's acquittal was a heavy blow to these cherical accusers, with their cries of "humbug!" and " deception!" They are now waking up to find that they are fighting a divine principle, and the evidences against them are each day mul-

TRUITS OF SECTARIAN SUNDAY SCHOOLS. I jocosely told a little eight-year-old boy he should do some work nights and Sundays, when he replied: "I go to Sunday school on Sunday, and read my books in the afternoon." Just then a gentleman came in, and the little fellow, among other things, said: "Mr. -, you should have seen your dog scare that Chinaman this morning," continuing with some remarks as to the great courage and skill of the dog as a fighter. I asked the boy if he was taught to set dogs on the Chinamen and to fight at his Sunday school.

A NEW FIELD FOR HOME MISSIONARIES. Under the above head the San Francisco Bulle-

tin discourses as follows:

"The formation of the Society to protect Chinese residents in this city from abuse has not yet operated to prevent the recurrence of the outrages which led to the movement; in fact, it appears that those who are willing to abuse China-men are becoming every day more audacious. For a long time these acts of atroctty were confined chiefly to a class of lawless boys and idle drunken vagabond men who make their headquarters in the dens of vice and crime along the city front and what is commonly called the Barbary Coast. Not till yesterday afternoon were the precincts of a Christian church made the theatre of such outrageous proceedings. We have the tre of such outrageous proceedings. We have the following facts from a gentleman who was an eye, witness of the occurrence. He had been at Dr. Scudder's church, and at the conclusion of the services there started for his home. When opposite to the First Congregational Church, on Dupout street, he was startled by a storm of stones, lumps of clay and old boots hurled from the high stone stars and platform of the church the high stone steps and platform of the church edifice. He turned around and, just behind him, saw a well-dressed Chinaman dodging the mis-siles and making for the middle of the street. Be-hind the Chinaman, at the time of the attack, an ex-police officer was walking. He saw the act and the source from which the missiles came. A lot of boys, described as Sunday school scholars, assembled to be taught the doctrines of love and Christian morality, determined to enjoy a brief season of animal recreation, and for that purpose had constituted the balcony of the church a masked battery of offense against the first Pagan who might pass. The gentleman mentioned instantly ran up the steps for the purpose of arresting the boys, but the larger ones retreated within the "church. The smaller ones remained and accused their companions of the act. The gentlemen did not wish to disturb the solumnities of Christian teaching within, so they waited on the step till one of the teachers came out, when they related to him the circumstances. He expressed great regret for the occurrence, and was sorry they not succeeded in arresting the guilty boys. superintendent and teachers owe it to themselves and to the public to ascertain who the hoys were, and subject them to the proper rebuke. Until and subject them to the proper recurse. Until such time as the public streets of a Christian city, and even the portals of a Christian church, are cleared of persons who are gullty of such our rages, the work of sending missionaries to China ought to be suspended and diverted to the erection of home stations. Some righteous influence might be exerted on that statesman who recently assured our citizens that they could each use a personal influence' against Chinese immigration, and a missionary might labor with the editor of the Police Gazette, who, on Saturday last, advised his readers to make war' on the queues of Chinamen, to cut them off whenever opportunity offers, as was done at a circus a few nights since. There is a wide field for such labor in this since. There is a wine held for such moot in this city and State, and unless all good men set their faces strongly against cowardly acts like those, described above, the field may yet be as wide as the boundaries of the Republic."

West Winfield, N. Y.

Allow me a little room in the ever welcome Banner of Light, to say that we had a feast of spiritual things at our grove meeting, on Sunday, Aug. 8th. Mrs. S. A. Byrnes, of East Cambridge, Mass., was our speaker; and here let me say that she is one of the best inspirational speakers I ever heard. She gave six lectures here and in this vicinity, that more than equaled any we have ever had. Her voice is clear and strong, and can make an audience of two or three thousand hear. I say to Spiritualists, keep her in the field, at work. Yours truly, E. F. BEALS. West Winfield, Herkimer Co., N. Y., 1869.

MEWSPAPORIAL.-The New York Citizen and Round Table having united their forces are now issued as one paper, it the same style and neat appearance as the Round Table was, with a larger number of pages however. It now has twenty-four pages each number.

J. BURNS, PROGRESSIVE LIBRARY, 15 Southampton Row, Bloomsburg Square, Holborn, W. London, Eng., KEEPS FOR SALE THE BANNER OF LIGHT AND

OTHER SPIRITUAL PUBLICATIONS.

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

Bunner of Fight.

BOSTON, SATURDAY, AUGUST 28, 1869.

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Proof of Immortality.

It is the distinction of Spiritualism that it has made clear to the mind and sense of man what was either openly disputed or but cloudily accepted before, viz., that we are immortal beings, whose existence after what is styled death is just as certain as our bodily existence now. Men wanted the single link in their faith supplied which binds them to the unseen world. It could not be done by any mere process of reasoning, however skillful it might be; nor by trying | man rather than of a social slave. The workingnever so earnestly to build faith on bare promises; nor yet by the most single and sincere trust that was ever pressed out of the human heart. Under the influence of this unsatisfied desire, the churches began to decay in the vigor of their tenets, preaching rapidly lost its hold on the general mind, and there was great danger that we should all drift mine those vigorous habits of exertion which are out on a shoreless sea, and finally suffer ship- the whole of the little present capital of labor. wreck of all our hopes in the tempest and the But while preserving the habits they would have

more ready to receive the palpable truth than acter. In this way it would inevitably happen were made which startled the world with their now, and there would be no such painful disfreshness and force; and from that memorable erepancies between labor and capital as we are day to this, matters have been mending visibly, now compelled to witness. for real religion, humanity has gathered strength and hope, the new forms of an immortal truth have impressed their influence powerfully upon not at this day supposable that labor could be as the popular mind, and the churches themselves, well housed, and fed, and ministered to, as wealth, though they outwardly diseard the doctrine of until it has gone through the preliminary condispirit-presence and spirit-communion, feel themselves recruited with the fresh and living energy tion of society, only a meagre part of it could enthat has entered into all their veins by the opera- joy what we have set forth above. The experition of this beautiful belief, and are yet to be ment is not the less deserving of a trial, however, wholly revolutionized by the process so happily on such a scale as we rejoice to know it is to be

Of course Spiritualists themselves do not require any additional evidences of the high and may be, two large and splendid blocks in that oly truths on which they feed their hearts and minds; yet they gratefully accept any and all comfort, and enjoyment of the workingmen and fresh proofs of a doctrine with which they are women; and the scale of the plan is so overpractically familiar, desiring to daily revive and whelmingly stupendous, its details so bewilderstrengthen the blessed hope which is in them, with facts that will never cease to have a warm welcome so long as earthly existence continues. And of such sort was the decisive recital of facts which was recently published in these columns. as developed in the experience of a well-known clergyman at the West. The case stated by him was not more singular than many others of the same character; its chief value consisted in its occurrence when and where least expected in a circle of influences which would have made haste to resist and overcome its approach, and at a time when it was specially calculated to spread the gospel of truth into new fields and among a different class of hearers. It was one of those instances of the presentation of spiritual proof which can be met by no effective denials, and against which sneers and infidel objections fall the singing of birds; every convenience and luxaway as naturally as water from a wall. It was the very link that supplied to those who profess to put their faith in immortality, the proof which,

after all, they so earnestly crave. There was a distinct, undeniable, palpable spirit-presence. The form of the spirit was seen; and not only seen, but recognized. The voice was heard, and known to be that of the departed. The touch was felt, and felt as unmistakably as a dentist's forceps would have been in the mouth. Not a proof was wanting to establish the fact of the appearance of a recognized spirit to the actual sight of the witness. The testimony was complete. Immortality was suddenly brought to light for the clergyman who had studied it, thought he believed it, preached it to others, and afterwards questioned it for himself. The one link in the chain that had been wanting was now found, and made it complete. For the first time in his life, this man knew-and knew in such a way that he could never doubt again-that the spirit does outlive this mortal body, that it continues conscious of its existence, past and present, and that it takes a profound interest in earth scenes from which it has been called away. This evidence all came from an individual whose respeciability and truthfulness were never questioned. Will he be doubted, or disparaged, because he simply "testifies of that which he has seen"? Ought not his brethren all over the country to accept his testimony with secret gratitude, and pray for similar personal proofs for themselves?

The Melrose Meeting.

The annual five days' camp meeting at Pierpont Grove, Melrose, opened Wednesday, the 18th, by the appointment of Mrs. Agnes M. Davis as President, and H. B. Storer and Warren Chase Vice Presidents. At 2 P. M. the weather was more favorable, and the meeting opened with singing by B. M. Lawrence and wife, and speeches by Mrs. Davis, Dr. Storer, Warren Chase and others. The audience was not large, but was steadily increasing during the afternoon. In the evening the Davenports gave a most successful exhibition in their tent.

The first day passed off with the best of feeling, that indicated a growing interest in the spiritual movement, and promised well for the remaining days of the meeting. We shall report more at length in our next issue.

East Madison, Mc.

By a letter from William Barker, dated at the above place, Aug. 14th, we learn Spiritualism, is still on the increase there; having in the short space of one year arisen from obloquy to a position from which to demand the popular attention. To the efforts of the "ministering spirits" themselves he ascribes much of the success apparent it will be seen that the Spiritualists of East Madison and vicinity are to have a grove meeting cn Saturday and Sunday, Sept. 4th and 5th.

Elevation of Labor.

There is no question that labor is able enough to help itself in the world, provided it has a chance; but it is the precariousness of the chance that generally occasions all the anxiety and trouble. Out of work, denial, frugality, come fortunes, slowly but certainly; yet it will not be intelligently disputed that, in order to compass the same or even greater results, labor may be provided with much more favorable conditions than it now enjoys. We admit that there is no royal road to wealth, any more than to learning; yet the way may be smoothed somewhat, and the sharp flints may be thinned out a trifle. If capi-OFFICE 158 WASHINGTON STREET, tal can be accumulated by labor under such notorious disadvantages, it is perfectly fair to conclude that the incentive may become equally THE AMERICAN NEWS COMPANY, 119 NASSAU STREET. | powerful, if some of the obstacles are removed, and a place made for the operation of even stronger motives. This getting money for the sake of mere accumulation, is giving up the best part of one's life from a very low and vulgar incitement. It is yet to be demonstrated that higher motives are equally stimulating, equally effective, and more in harmony with the end sought and the nature of the individual.

All this preface means substantially this: that if laboring men and women, especially at the beginning of life, could but have such advantages as poverty does not offer-if they could even be permitted to enjoy luxuries with the freedom of those who are born to their inheritance, who can answer that labor would not hold its own with wealth while it goes along, manifesting the same love of refinement in the midst of its toil and taskwork, and showing the same capacity for the higher range of enjoyments? The incentive for work would still remain, and be as active as ever; but the conditions would be those of a social freeman and workingwoman cannot expect to be pampered while they are still dependent on their daily earnings, even if pampering were the great end and aim of all human endeavor; nor would any amount of refined luxury, so long as they were obliged to pay for it, tend to sap and undera greater elevation of meaning in themselves, But at precisely the right time, when men were and thus react favorably on the individual charever before, the manifestations of spirit-presence that labor would be raised to a higher pitch than

> But this is a kind of experiment that could conveniently be tried only upon a limited scale. It is tions; and even then, with the present construcentered upon. It is the purpose, we learn, of Mr. A. T. Stewart, of New York, to erect, as soon as city, to be used for the personal accommodation, ingly multiplied, and its entire object so thoroughly humane and benevolent, that the occupants of these grand caravanserals of labor will hardly be more astonished than himself at their

final accomplishment. These twin monuments of one man's beneficence will become the wonder of the age. It is estimated that the cost of each will be as much as three millions of dollars. Everything is to be furnished that can be found at the very best hotels on the face of the civilized globe. The rooms will be en suite; there will be large halls for dining, conversation, and reading; a common culinary department in each; corridors, broad staircases, abundance of light and sun; open courtyards; a free circulation of air; the plashing of fountains, the fragrance of conservatories, and ury that taste can suggest or means supply-and all thrown open to the workingman or the very lowest rate compatible with the support of the institutions in the condition in which they are to be offered for public use. Now, will any one presume to say that the daily occupancy and use of such a magnificent home, by the class for which it is projected, will not directly tend to the elevation of those who become its fortunate occupants? May not the young men and women who are compelled to labor daily with their hands for a support, feel their better natures brought to the surface, exalted sentiments crowding back feelings of envy and dissatisfaction, a secret sense of repose and self-confidence growing every day stronger in the character, and genuine manhood and womanhood asserting itself in the daily walks, manners, and conversation? And will not this suggest what the result would always be, if society were to be organized on a juster and more even basis, giving those who produced what others hoarded an equal chance with those whom

Spiritualism in Dover, N. H.

they benefit?

We clip the following notices from the Dover Gazette: "On Sunday, August 1st, at the City Hall, afternoon and evening, Dr. H. B. Storer, of Boston, held forth to large audiences on the subject of Spiritualism. He proved to be a fine speaker. exceedingly eloquent at times, and thoroughly posted up in the subject. In his opening in the afternoon he paid a glowing eulogium on Rev. Mr. Abbot and the fight he was ably waging for the cause of free religion, and launched off into an able, thorough and convincing argument to sustain his positions."

On Sunday, Aug. 8th, at the Unitarian Church, Rev. Mr. Fish, of South Scituate, Mass., preached an able and interesting sermon, taking for his text the question, "If a man die shall he live again?" He thought we should all meet again in that better world beyond the skies, and be able to recognize our friends and relatives the same as on earth. The subject was ably handled, and Spiritualism in toto was endorsed.

Psychometrical Delineations.

In a business letter from one of our subscribers in California, (Mrs. M. A. Sharp.) we find the following complimentary allusion to Mrs. A. B. Severance, of Milwaukee, the psychometrical delineator of character. She had no acquaintance with Mrs. Severance further than what her advertisement in our paper gave, which induced a trial of her medium powers, and the result was particularly successful, says Mrs. Sharp, and in one instance quite wonderful. "I wrote her," she adds, 'two years ago, for a delineation of character for my son. In her reply she told me his past life in in that section. By reference to another column | detail, as correctly as I could have done it. She also predicted that certain unlooked for events would happen within two years, and they have happened to the very letter."

Science and Religion.

They are twin sisters. They have been estranged long enough, and out of it have proceeded tumults, seditions, and wars without end. It is very evident that the time has arrived when their union should be effected and perfected; that wisdom should be wedded to love; that knowledge should enlighten the faith of the heart. When this is done, we may expect to enjoy the riches of universal peace, and not a day before. Superstition will then take to itself wings and vanish, and not before. Then there will be a general and clear understanding of what are styled miracles -not before. Then all mankind will join in the worship of God, or Good, without being whipped into it by the fear of hell torments, kept continually uppermost in their minds. Capital punishment will be done away with then, and murders will in consequence become of rare occurrence, for the flends of earth will outgrow their flendishness while here, in prison if necessary, and pass to spirit-life entirely purified and inoffensive. When legally murdered-or hung, as the term goesthey go into spirit-life only to return to psychologize others of like natures, leading them on to the commission of murder in turn.

What was published in our columns two weeks since from the pen of Prof. Varley, on this very subject, deserves to be repeated here. Such clear but profound truths cannot be made too familiar to the receptive and reflective human mind. He remarked as follows:

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 a change of state. Superstition seems to reign en 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 a 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 termination of capital punishment on what may be termed 'selfish' grounds; because when a criminal 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 influencing the thoughts of those on earth, delight in stimulating others to imitate their own low nature, the weak minded being their chief victims." this branch of the subject will lead to the ter-

And Christianity to-day-for the legal authorities are professed believers in Christianity—holds to what is styled the doctrine of vicarious atone ment; and yet it carries out in practice the spirit and letter of the old Mosaic law, "an eye for an eye, and a tooth for a tooth." Now let Science enter as an element into Religion, then wisdom and truth, charity and justice would go hand in hand, and the people of earth would become what the Infinite designed, but ignorance and superstition have thus far succeeded in preventing—a peace-loving, prosperous and happy people. As mystery of life and death made more cruel and increasely by this rigid incredulity? One would Prof. Varley well says:

"In my opinion it is a grievous pity that so much "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 dues to the great moral progress of the world." dupes, to the great moral progress of the world.

Spirit Photographs Scientifically

Possible. The editor of the British Journal of Photogra phy, writing on this subject, says: "Apropos of the Mumler spirit photographs, a good many absurd things have been said pro and con, on the subject. But a writer in the latter category, who asserts that anything that is visible to the eye of the camera, and thus capable of being depicted by photography, must, therefore, necessarily be visible to the human eye, is surely ignorant of that important branch of physics popularly known as terly invisible. Why, for the matter of that, a Y. Will attend picnics and other meetings, lecroom may be full of the ultra-violet rays of the ture and heal the sick wherever his services may spectrum, and a photograph might be taken by be required, and will make engagements for Sunmeans of that 'dark light.' Objects in a room so lighted would be plainly visible to the lens of the camera; at any rate, they could be reproduced on the sensitive plate, while, at the same time, not an atom of luminousness could be perceived in the room by any person possessing ordinary human vision. Hence the photographing of an invisible image, whether that image be of a spirit or a lump of matter, is not scientifically impossible. If it reflect only the florescent or ultra-violet spectral rays it will be easily photographed, but it will be quite invisible even to the sharpest eye."

Notwithstanding the rain a goodly number of scholars and officers attended the session of the Children's Progressive Lyceum, at the above named hall, Summer street, Boston, on Sunday morning, Aug. 15th. The exercises consisted of singing, Silver-Chain recitations, &c., as is usual on such occasions-the regular business of the day being the answering of the question, "What shall I do to be saved?" Brief and pointed answers were given by Mr. A. Morton, Mr. Hartwell, Dr. Dunklee, Chas. W. Sullivan and others. The wing movements were conducted by Mr. Hartwell, the new Assistant Conductor, for the first time. Music for marching was furnished by Addie Morton. Chas. W. Sullivan sang "Happy be thy dreams." J. M. Choate (entranced) offered an invocation, and the quartette (D. N. Ford, C. W. Sullivan, Miss M. A. Sanborn and Mrs. A. Morton) favored the audience with two selections. Toward the close of the meeting Mrs. Agnes M. Davis, of Cambridgeport, addressed the Lyceum. After congratulating them on their full ranks, when the weather was considered, she applied herself to the question which had been propounded, and stated that the earnest effort of the individual was the true saviour both from temporal and spiritual want. Her remarks, which were

Lyceum Meeting at Mercantile Hall.

very brief, were greeted with frequent applause. Townsend's Argument.

We think most, if not all, of our readers will thank us for printing the able argument of John D. Townsend, Esq., in the Mumler case, recently tried in New York. It is a complete vindication of Spiritualism from the aspersions heaped upon it by the opposing counsel. We hope no one will fail to read it.

Stockton, Me.

We are informed by Mr. Crooker that the Spiritualists of Stockton and vicinity are to hold a two days' meeting in that town, Saturday and Sunday, Sept. 25th and 26th.

Read the announcement in another column in regard to the next course of lectures on Spiritualism the com ing season, in Music Hall, Boston.

Mrs. Stowe as a Spiritualist.

Through the body of "Oldtown Folks," the last novel of Mrs. Stowe, there runs a visible spiritual thread, which in fact imparts the real life it has to the whole narrative. It is mainly in her matchless skill at characterization that she develops it, the present story being but slightly dramatic, either in feature or essence. Of the fact that, in this book, as in her other books, the gifted and ever impressible author is truly and thoroughly a Spiritualist herself, whether inclined to acknowledge the application of the term or not, we think that no reader who comprehends what Spiritualism is will presume to doubt. The Anti-Slavery Standard touches this palpable fact, and says: There is one phase of development in this book, personated in one of the characters, which will have special significance to those who have watched with interest the progress of that phenomenon commonly known as Spiritualism. Mrs. Stowe has never been identified with this class, yet she has given evidence that she has not been a thoughtless observer of such manifestations."

One of the most striking passages in the book we quote as follows, in illustration of remarks made above. It is thus:

"It was a bright, clear, starlight night in June, and we were warned to go to bed early, that we might he ready in season the next morning. As usual, Harry fell fast asleep, and I was too nervous and excited to close my eyes. I began to think of the old phantasmagoria of my childish days, which now so seldom appeared to me. I days, which now so seldom appeared to me. I felt stealing over me that peculiar thrill and vi-bration of the great central nerves which used to Indicate the approach of those phenomena, and, looking up, I saw distinctly my father, exactly as I used to see him, standing between the door and the hed. It seemed to me that he entered by passing through the door, but there he was, every line and lineament of his face, every curl of his hair, exactly as I remembered it. His eyes were fixed on mine with a tender human radiance. There was on mine with a tender numan radiance. There was something soft and compassionate about the look he gave me, and I felt it vibrating on my nerves with that peculiar electric thrill of which I have spoken. I learned by such interviews as these how spirits can communicate with one another

without human language.

The appearance of my father was vivid and The appearance of my father was vivid and real even to the clothing that he used to wear, which was earthly and homelike, precisely as I remembered it. Yet I felt no disposition to address him, and no need of words. Gradually the image faded; it grew thinner and fainter, and I saw the door through it as if it had been a vell, and then it passed away entirely.

What are these apparitions? I know that this will be read by none who have seen them guite

will be read by many who have seen them quite as plainly as I have, who, like me, have hushed back the memory of them into the most secret and

silent chamber of their hearts.

I know, with regard to myself, that the sight of my father was accompanied by such a vivid conviction of the reality of his presence, such an assurance radiated from his serene eyes that he had at last found the secret of eternal peace, such an intense conviction of continued watchful affection and of sympathy in the course that I was now be-ginning, that I could not have doubted if I would. And when we remember that, from the beginning of the world, some such possible communication between departed love and the beloved on earth has been among the most cherished legends of huexorable by this rigid incredulity? One would fancy, to hear some moderns talk, that there was no possibility that the departed, even when most tender and most earnest, could, if they would, recall themselves to their earthly friends.

For my part, it was through some such experiences as these that I learned that there are truths of the spiritual life which are intuitive, and above logic, which a man must believe because he cannot help it—just as he believes the facts of his daily experience in the world of matter, though most ingenious and unanswerable treatises have been written to show that there is no proof of its

Movements of Lecturers and Mediums. Dr. H. P. Fairfield lectures in Stoneham, Mass.

Aug. 29. Mrs. F. A. Logan, State Missionary for Minnesota, can be addressed care of E. F. Boyd, Minne-

apolis. Rev. Dr. Barnard has changed his residence

from Lansing to Battle Creek, Mich. Dr. L. K. Coonley, of Vineland, N. J., en route florescence. Many things are capable of being for the National Convention at Buffalo, will stop photographed which, to the physical eye, are ut- at Elmira, Horseheads, Penn Yan and Victor, N.

days, after the Convention, during the fall and winter. Will always be ready to receive subscriptions for the Banner of Light. Address Buffalo, N. Y., up to the time of the meetings there. Moses Hull speaks in the Everett Rooms, New York, during September; in Salem, Mass., during

October. Can be engaged for week-day evening lectures in the vicinity of Sunday appointments. Miss Currier, of Haverhill, the musical medium, has suspended her scances till after September. She has left home to recuperate her ener-

gies. Mrs. Lois Waishrooker lectured in Vineland, N. I., Sunday, Aug. 15. Thence she proceeds to

Our Subscribers' List.

Since our last issue our old patrons, who are endeavoring each to procure a new subscriber to the Banner of Light, have sent us thirty-six new names accompanied with the money. We continue the list of our working friends as follows: E. A. Pratt sent one new subscriber; W. C. Morden, one; Henry Tew, one; C. T. Thing, one; H. Rohn, one; J. N. Gale, one; Dr. Cocker, one; A. G. Crane, one; Sarah Hobert, one; William U. Dame, one; R. B. Brown, one; Benjamin Westgater, one; James Seavey, one; T. V. Lawson, one; Horace Griffin, one; C. H. Warriner, one; Rev. Dr. Barnard, one; R. H. Ober, one; E. F. Beals, two; S. Kimball, one; H. A. Jones, one; E. Field, one; Nancy J. Morey, one; J. D. Hanger, one; C. C. Cutting, one; S. Herman, one; A. Chambers, one; S. A. Douglas, one; A. E. Carpenter, two; M. Mossman, one; Julia B. Dickinson, one; T. E. Holley, one; H. W. Cushman, one; E. McDuffie, one. Thanks, friends, for your generous and noble efforts.

Sycamore, Ill., Lyceum. A correspondent writes under date of Aug. 11th,

as follows: "At the annual election of officers for the Society and Lyceum in the First Society of Spiritualists of Sycamore, Ill., the following officers were chosen for the ensuing year: Harvey A. Jones, Conductor of Lyceum; Felix Lawdy, Assistant Conductor; Miss Agnes Brown, Guardian; Miss Mary Spring, Assistant Guardian; L. Dowe, Musical Director; R. Davis, Chaplain; O. Stevenson and Philo Pike, Guards; Agrippi Dowe, President of Society; Vice Presidents, Curtis Smith, Harvey A. Jones, Arnold Brown, Spafford Smith and Ashman Patridge; Curtis Smith, Treasurer, and Mrs. Harvey A. Jones, Corresponding and Recording Secretary.

The Lyceum have felt the loss of Mrs. H. James, the former Guardian; who has removed to Chicago with her family; also of Mr. Barrett's family, and a number of others, but still though much reduced in numbers, is in a vigorous condition."

New Publications.

THE GALAXY for September is the Mercury among magazines-bright, wing-footed, all-knowing-and bears out the name with its containing merits. Mrs. Edwards and Charles Rowle continuo their popular serials ; C. W. Elliott has a readable paper on "The Jersey Cows"; Dr. Draper discourses on "Our Mineral Springs" in a scientific style; "Our Criminal Population" is discussed by Edward Crapsey; Eugene Beason analyzes Theodore Tilton, in continuation of his "New York Journalists"; Justin McCarthy elaborates the theme "The Irish Church Dethroned" Richard Grant White essays the "Unsociableness of Society"; and William Winter and George II. Calvert furnish poems. The miscellaneous department is varied and at tractive, and makes a striking feature of this admirable monthly,

PETERSON'S LADIES' NATIONAL MAGAZINE comes out finely in its first fall number, with an attractive ongraving, "At the Falls," the latest Parislan modes, a pretty design in crocheting, a timely engraving representing "Nutting in the Woods," children's fashions, numberless patterns for ladies' dresses and trimmings, with a rich variety of letter press, including stories, verses, essays, and choice editorial miscellany.

We have an Oration, by Damon Y. Kilgore, Esq., a member of the Philadelphia Bar, delivered in that city, at Concort Hall, on Sunday evening, July 4th, on "The Dangers which threaten the Republic." The erator has many spiritual thoughts, which he gives out with a liberal hand to his readers, of whom the present effort deserves a large num-

PUTNAM'S MAGAZINE for September has a long list of at tractive contents, from which we name " Monks and Nuns in France"; " A Wine Merchant"; "English Show Places"; "Newstead Abbey," by Mrs. Hawthorne; Mr. Kimball's continued romance of "To-Day"; "Loft Wounded on the Field"; Part III of "Lavinia"; "Colleges and College Education"; "The Earth in Trouble"; "Shall the Red Men be Exterminated?" "Fine Arts of Society"; "Cookery"; and miscellaneous literary notes, remarks and criticisms. It is a sterling number, and its list embraces some of the best contributors to magazines in the country. Williams & Co. have it.

A Few Days in Athens: Being the Translation of a Greek Manuscript discovered in Herculaneum. By Frances Wright, Boston: J. P. Mendum.

This is a handsome reprint from the original London edition of a remarkable book. It solves and explains the real Epicurean system of philosophy, showing how little it is understood and how falsely it has been misrepresented. A curious history of the discovery and deciphoring of the manuscript is prefaced to the little volume, which, a translation, is but a fragment of the whole of this treasure of classical antiquity and genuine philosophy. One who peruses thoughtfully the writings of the ancient moralists, cannot but be astonished to see how small has been the advance made in over two thousand years on their practical maxims for human conduct. This book has a frontispiece of the hend of Epicurus, and of the face of the author.

THE AUTOBIOGRAPHY OF A SHAKER, by F. W. Evans, which was published to such wide acceptance in the Atlantic Monthly, is republished in a thin and handsome book which we have before us. It is, in truth, a complete and exhaustive description and analysis of Shakerism, giving its history from the beginning, and abundantly illustrating it with such allusions and citations as tend to impress it upon the reader's mind. This Autobiography is too full of meat for us to attempt to sketch its outline, and there are passages in it, pertaining closely to the living principles of Spiritualism, which we should like to make room for in connection with this brief notice. The book deserves a wide perusal.

S. R. Wells has ready the ILLUSTRATED ANNUAL OF PIERE NOLOGY AND PHYSIOLOGY for 1870, which is of much interest and value. Its heads and portraits will be eagerly sought after.

VAN NOSTRAND'S ECLECTIC ENGINEERING MAGAZINEvaluable magazine—has reached its eighth number with the current month, and is a handsome as well as valuable publi-

THE AMERICAN ODD FELLOW for August has a large and varied list of contents. It is an excellent family magazine, besides being the organ of the large and increasing Order J. W. Orr. 96 Nassau street, New York, publisher.

Charlestown Meetings.

The First Association of Spiritualists will resume their meetings (after two months' vacation,) Sunday afternoon, Sept. 5th, in Central Hall. The Society intend to adopt the plan of employing one lecturer for six months or a year, and have selected Mrs. Fannie B. Felton as regular speaker. The experiment is new and apparently popular with the Charlestown people, and Mrs. Felton being a faverite with them, we doubt not it will prove beneficial and satisfactory. We sincerely hope it will. Nothing short of a trial can decide. There are a great many Spiritualists in our neighboring city, outnumbering any of the sectarian denominations.

Terre Haute Lyceum Officers.

The Children's Lyceum at Terre Haute, Ind., at their recent annual meeting elected the following named officers for the ensuing year: E. G. Granville, Conductor; Dr. J. McLin, Assistant Conductor; Mrs. Louisa Pence, Guardian; Mrs. E. Schultz, Assistant Guardian; Miss Minnie Smith, Librarian; Austin Denchie, Assistant Librarian; W. Hickman, Musical Director; Mrs. J. Madison Allen, Assistant Musical Director; Frank Stanley, Henry Dinkel, James Hook, Jr., Henry Jennings, Guards; L. B. Denchie, President Lyceum Association; T. A. Madison, Secretary Lyceum Association; Dr. Allan Pence, Treasurer Lyceum Association.

Dr. J. R. Newton.

On his way to Kansas, Dr. Newton will stop at Elmira, N. Y., Thursday, Sept. 2d; and will be in Buffalo, N. Y., Sept. 4th, 5th and 6th. The afflicted should avail themselves of this opportunity to visit the great healer.

Charity Fund.

Moneys received in behalf of our sick and destitute brother, Austin Kent, since our last report: J. R. Newton, Aug. 12......85,00

Delegates to the Sixth National Convention.

BUFFALO.—At a meeting of the officers of the Children's Lyceum of Buffalo, held Sunday, August 15th, 1869, the following persons were elected delegates to the National Convention, to be held in the city of Buffalo, August 31st, 1869: Mrs. Mary Lane, Mr. Lester Brooks, Miss Emma Wood-EMMA WOODTHORPE, Secretary, thorne.

H. D. FITZGERALD, Conductor. Buffalo, Aug. 16th, 1869.

NEW JERSEY.—The following persons are chosen delegates to the Sixth National Convention of the American Association of Spiritualists, to meet at Kremlin Hall, Buffalo, N. Y., on the 31st of August, 1869, to represent the State Association of New Jersey, viz.: Andrew Jackson Davis, Mary F. Davis, of Orange; David W. Allen, L. K. Coonley, Vineland; George Haskell, Ancora; Wm. M. Drake, Newark; P. C. Mills, Elizabeth City.

To represent the Children's Progressive Lyceum of Vineland, N. J., in the Second Annual Convention of the friends at Buffalo: L. K. Coonley, David W. Allen.

JOHN GAGE, Vice President. Vineland, N. J., Aug. 15th, 1869.

SACRAMENTO, CAL .- The hall heretofore used by the Spiritualists of Bacramento is being enlarged, and when completed will be the largest and finest in the city. The meetings will be resumed early in the autumn. The Children's Lyceum will also resume its session as soon as the hot season is over, under the Conductorship of Henry Bowman. Everything bids fair for an increasing healthy growth of the spiritual philosophy in that city.

ALL SORTS OF PARAGRAPHS.

We were pleased to receive a call last week from our old friend and co-laborer, Andrew T. Poss, of Manches ter, N. H. Mr. Foss has been obliged to suspend lecturing for the year past on account of painful scatic affection. He attended and addressed the Melrose Camp Meeting in Pierpont Grove last week, and now intends to resume his work n the lecturing field. He will attend to calls for his services anywhere in New England.

Remember the Boston Children's Lyceum picuic, rhich takes place Wednesday, Aug. 25th, at Lovell's Grove, North Weymouth. The steamer Massasoit will leave Rowe's Wharf at 0] o'clock. Full particulars in another column.

The Spiritualists of Vermont are to hold a mass meeting at Glover, Sept. 4th and 5th, as per announcement in another column.

The Lyman Family, or descendants, held a picule at Mount Tom, Northampton, Mass., on the 10th inst. There was quite a large gathering of Lymans, and they had an excellent time of it.

Moses Hull has been making a stir among the Adventists of late. Several of his old friends have embraced his new faith. They all express themselves as being the happier for the change.

A six-year-old boy was asked by his teacher to writecomposition on the subject of water, and the following is the production: "Water is good to drink, to swim in, and to skate on when frozen. When I was a little baby, the nurse used to bathe me every morning in water. I have been told that the Indians don't wash themselves but once in ten yoars. I wish I was an Injun."

Breaking Against the Minister .-- More than two centurios since, a woman in this city was condemned, according to law, to stand half an hour in front of the meetng house on a lecture day, with her tongue hanging from her mouth in a cleft stick, for speaking against the minister. T. K. Beecher thinks that if such a law were executed in Elmira, there would not be a clothes-pin left in the city.

In a recent seizure of a champagne making establishment in New York, the articles found on hand were four barrels of common white wine, one barrel of molasses and one barrel of vitriol.

Boston's school-houses and the land they occupy cost \$3,-960,869.

The American Dental Association has resolved that the admission of female practitioners to full membership in subordinate associations is a matter beyond its jurisdiction.

Franklin, while in France, and engaged in conversation with some of his friends on the subject of the House of Lords, romarked: "Hereditary legislators! It would be better to have hereditary professors of mathematics, as they would have much less chance for making mischief."

Two Irishmon, on a sultry night, took rofuge underneath the bed-clothes from a skirmishing party of mosquitoes. At last one of them, gasping from heat, ventured to peep beyond the bulwarks, and by chance espled a fire-fly which had strayed into the room. Arousing his companion with a nunch he said: "Jamie, Jamie, it's no use! Ye might as weel come out! Here's one of the craylers sarchin' for us wid a lantern."

Little children, like little flowers, need, to achieve a healthy growth, plenty of care, plenty of good air, plenty of sunshine, and plenty of room.

A nervous old wag, who thought he was dying, was assured by his nurse that he would not die so, long as his feet were warm; such a thing was never heard of. "But Phave heard of a man who died with very warm feet." "Who was he?" inquired the nurse. "John Rogers," replied the wit.

A kind of light wine is now being artificially manufactured in Belgium, which may be sold at a good profit for a rane a bottle. For some years the manufacture of artificial butter out of beef tallow has been carried on there and at Hamburg, and much of this spurious butter is shipped for England.

A printer's toast: "Woman-the fairest work in creation. No man should be without a copy."

There are 170,000 Chinamen in the United States.

A child, on being shown the picture of "Daniel in the lion's den," was affected to tears. "Don't grieve, pet," said the mother, "he was not devoured," "I'm not crying for that," was the reply, "but do you see that little lien in the corner, mamma? Well, I'm afraid he won't get any, for Daniel is so small he won't go round."

Mount Whitney, in California, 15,000 feet high, is said to be the highest peak in the United States.

A sugar planter in the Sandwich Islands set out fifty thousand forest trees on a dry and sandy plain, and has succeeded in making it very productive.

SUMMER DISEASES.—Diarrhoa is a very common disease in summer time. Cholora is nothing more than exaggerated diarrhoa. When a man has died of diarrhoa he has died of cholora in reality. It may be well 'travelers to know that the first, the most important, the nost indisponsable item in the arrest and cure of loos-ness of the bowels is absolute quiettede on a bed; Nature herself always prompts this by disinciling us to locomotion. The next thing is to eat nothing but common rice, parched like coffee, and then boiled, and taken with it a little salt and butter. Drink little or no liquid of any kind. Bits of ice may be caten and swallowed at will. Every stop taken in diarrhoa, every spoonful of liquid, only aggravates the disease. If locomotion is compulsory, the misfortune of the necessity may be clessened by having a stout plece of woolen fiannel bound tightly round the abdomen, so as to be doubled in front, and kopt well in its place. In a practice of many years we kept well in its place. In a practice of many years we have never failed to notice a gratifying result to follow these observances.—Hall's Journal of Health.

There are probably not fewer than one hundred colored men now in Rome preparing for the Roman Catholic priesthood. The majority of them will become teachers of the freedmen of the South.

A PENNY PAPER IN BOSTON .- "The Boston Daily News" is the title of a good sized sprightly sheet, published by an association. It is to be a newspaper, without regard to politics, cliques, or cabals." Success to it:

Boston ranks as the second city in the country in the magnitude of its post office money order business. During the past month orders to the amount of \$104,607 have been paid, and \$26,021 in orders have been issued for payment in

other cities. D. W. Hull has fairly got initiated into his new work. He holds a discussion with a Presbyterian divine at Kendallville, Ind., commencing September 6th. Then another with Rev. Mr. Sweeney, of Chicago, a minister of Campbellite notoricty. He comes East in November to spend several

As a minister, recently, was touching his little daughter, three years and a half old, the Lord's prayer, on coming to the passage, "Give us this day our daily bread," she raised her sweet blue eyes and said, "If you please, I would rath er have biscult and butter."

On a STRIKE.-Twenty-eight clergymen of Philadelphia have just signed an agreement not to officiate at funerals on Sunday unless upon a physician's certificate that burial on that day is unavoidable.

The instruments at the observatory of Vesuvius indicate that a fresh internal disturbance is commencing in the inte-

rior of the mountain. "But if I put my money in the savings bank," inquired no of the newly arrived, "whon can I draw it out again?" Och," replied his friend, "sure an' if you put it in to-day, you can draw it out again to-morrow by giving a fortnight's

The Yosemito Valley is thickly dotted with the ruins o Aztec or Toltic cities and fortifications, in some of which timbers exposed to the storms and blazing sun of that trying climate are yet to be seen in a good state of preservation, showing that the builders must have disappeared at a comparatively recent date.

Speaking of Napoleon Bonaparte, a writer says: "He was a drawn sword sent by heaven to annihilate the docrine of the divine right of kings."

It is unwise to worry about that which cannot be helped, and foolish to worry about that which can be helped. Therefore worry not at all.

America is estimated to contain over ten millions of square miles, each mile being capable of sustaining three hundred and fifty persons, or four times the present popula tion of the earth.

OUR NEW PUBLICATIONS.

Opinions of the Press.

From Human Nature (Eng.) for August. SOME TALK ABOUT BOOKS .- From the first chapter of Genosis down to the present day, wo-MAN has figured largely in the world's literature. Mr. Mill, true to the instincts of a man who is blessed with an excellent wife, has recently pub-lished a book entitled "The Subjection of Wo-han," a most valuable and thought stirring work. The most advanced thinkers of our popular schools are now coming to realize some of the mighty problems hinted at by Andrew Jackson Davis, and other illuminated minds of some twenty years ago. Amongst progressives, woman has always been looked upon as a foremost innas atways been looked upon as a foremost instrument in the elevation of seciety. A tale admirably illustrating the same topic comes from the office of Wm. White & Co., Boston. The author is Mrs. Waisbrooker, and the heroine "Alice Vale" is a noble specimen of the feminine, and triumphantly fights her way through difficulties which none but a woman could achieve. The tale is skillfully planned and admirably written. Progressive theology is attractively set forth and contrasted with the old theology. The nature of mediumship and the peculiarities of mediums is also illustrated in an attractive manner, and the work, as a whole, is an instructive and winning advocate of Spiritualism and progressive topics These works treat principally of the social posi-tion of woman, but when we take up "Divinum Humanum in Creation," published by Burns, London, she becomes a "Divine Institution."
"Woman is the handmaid to Deity, for he is humanised through her," says the writer. This vol-ume of "Spiritual Revealings" by the author of "Primeval Man," is the most attractive and per-spicuous work from that pen. The writer teaches a very remarkable theory of human existence, and handles her subject both in a theological and scientific manner. We may return to a consideration of its peculiarities on another occasion. From the Universe.

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

The volume, we presume, was written as a means of propagating the fact of spirit communion among a class of renders who hold the Bible in great reverence, and to defend Spiritualism from charges coming, also, from that class of people. As such a means it may be very useful, and fill its "niche" with commondable grace. Of course, after the flood of books and lectures, concourse, after the flood of books and lectures, con-tinued for a series of years, discussing all of the above subjects, directly and incidentally, nothing essentially new could be expected to appear, even in a new book bidding for public patronage. The prospects of this work consist in the fact that the field of investigation of its theme is constantly widening, and it will fall into the hands of those to whom its contents will be a stimulus, and a whom its contents will be a stimulus, and a useful index. As a literary production the work makes no claim to special merit, and therefore does not challenge criticism. The manuscript was prepared on "short notice," and amid the hurry and confusion of an "itinerant preacher's life." If then the work lacks, in some respects, hurry and confusion of an "itinerant preacher's life." If then the work lacks, in some respects, the charm of literary polish, the render need not therefore lose sight of the author's purpose, nor put aside as invalidated thereby the facts which continually appear, in favor of his announced views. We commend the book as a pioneer worker where the Bible is considered the "rule of faith and practice," unimpeached and unimpeachable, and Spiritualism the last scheme of the devil.

The Cause in Winchester, Ind.

Allow me a space in the Banner of Light to report progress. Spiritualism has had many able defenders in Winchester, and our cause has been more or less advanced by their earnest and inspired utterances. Since Henry C. Wright, we have had no speakers until Sunday last, when we had the great gratification of listening to a couple of stirring, philosophical and masterly discourses from our devoted brother, J. H. Powell, whose name has appeared so frequently in the Banner and other spiritual papers in this country and in England. The audiences were large, and, made up of the most intelligent of our citizens, many of whom never before attended our lectures, and who, after listening to our inspired brother, expressed their most unqualified praise and a desire to have frequent lectures from him.

I am glad of this from my soul, feeling as I do that Bro. Powell deserves for his scholarship and earnestness ready and generous support.

He spoke in the morning on "Phenomenal Spiritualism," the subject being chosen for him at his request by myself, and in the evening on the "Mighty Dead." I cannot attempt a synopsis of the lectures. Every sentence was the vehicle a practical idea, and it is sufficient to say that the intelligent listeners, without an exception, were spell-bound. Bro. Powell was requested to deliver a lecture on "Temperance," on Monday evening. He maintained through his discourse a clearness and power of logic, touched occasionally with pathos, that won for him a good feeling in the hearts of many. He opposed " prohibition," and argued for a healthy public sentiment. These lectures we feel will have their effect, and it is our desire, in conjunction with the Muncie and other friends, to keep Bro. Powell at the work he is evidently so well fitted for.

In past years we have, I regret to say, suffered considerably from the reckless spenking and conduct of counterfeits, (I am not alluding to prominent speakers of the present day,) and we rejoice to have a man who has the courage not only to point out defects in the churches, but likewise amongst Spiritualists. Thinking these items might interest your readers, and likewise fairly represent one of our most persistent and devoted workers, I conclude by quoting the remarks of our best local paper, the Winchester Gazette:

"Prof. J. H. Powell, of England, delivered two lectures on Spiritualism, (morning and evening,) lectures on Spiritualism, (morning and evening,) at the City Hall in this place on last Sunday, to large audiences. The professor lectures by 'inspiration,' and is very earnest and emphatic in what he has to say—or, in what the spirits have to say through him. He quotes quite freely from the poets, making his Tectures flowery, pathetic and entertaining. He is the author of, a volume of poetry, and of prose works, on the subject of Spiritualism. There is an endeavor being made to secure his services regularly every two weeks at this place." at this place."

Yours for the cause of humanity,
JOSEPH PUCKETT.

Notes from a Medium.

When I wrote you last, dear Banner, it was to the effect that the dear angel-world had arranged for me a suspension of my missionary labors dur-ing the months of July and August. In pursu-ance of this plan of theirs, and so wisely ordered, ance of this plan of theirs, and so wisely ordered, I have been spending several weeks at the very genial home of our good, kind and progressive brother and sister. Chauncey Newberry and wife, of Bloomfield, Conn., where the shining, white-robed messengers often come with words of love and wisdom. Truly, they entertain angels, and are not unaware of this great fact and truth. My visit to his family five years agone led to their investigation of this divine and glorious philosophy, resulting in its complete and hearty acceptance—himself becoming a healing power, and his brother, Mr. Rose, a finely developed test

and his brother, Mr. Rose, a nnery developed test medium.

Not long since, among the heavenly visitants, there came the now freed spirit of the Rev. Mr. Whiting, who was formerly a settled minister (Baptist) in that town. He expressed an earnest wish that he might have our assistance to obtain permission to make a communication to the people of his charge and to the world through your public circle and the waving Banner of Light, and on his behalf we here present his request, hoping

kindly counsel and assistance to take my first step in the work of becoming a medium and amanuensis for the higher powers to break the yoke of superstition and bondage to priosity intolerance and bigotry—to open the prison doors and say to the captives, "go free," But Mr. and Mrs. Everett are on a visit in one of the Western

States. I was well repaid by a journey to New York by steamboat, and to Central Park, where my son Albert was employed—till he was stricken by quick consumption, and which speedily ter-minated his connection with the physical form. His immediate return and manifest presence through frequent raps, his showing bimself to our sight, his several letters written through Mrs. S. A. R. Waterman, prove clearly his identity. His manifest desire to labor to promulgate this glorious gospel, is fraught with ineffable joy and consolation.

The delightful scenery through which I have passed, natural and artistic, the kindness of friends everywhere withessed in my rambles have been greatly conducted to reguperation, and by these means and rest I feel prepared to resume the labors appointed in the future, which will begin about the 15th of September next. I return to my residence, 155 Harrison Avenue, Boston, the 1st of September.

JENNETTE J. CLARK.

To our Subscribers.

The present volume of the Banner of Light is nearly out - two more numbers completing it. Subscribers whose time expires at that date are earnestly requested to renew their subscription before that time, as it will save us much trouble in changing the names on our books and rearranging the same for the mailing machine, and also prevent the loss of any numbers to subscribers. We hope all will renew their subscription, and try to induce some one else to subscribe. The Banner should have a hundred thousand subscribers before the close of another year.

Notice to Delegates.

Delegates to the Sixth National Convention, to be held at Buffalo, August 31st, will find a committee in attendance to wait on them at Kremlin Hall, which is situated on West Eagle street, corner of Pearl. S. H. WORTMAN, Chairman.

Boston Music Hall Spiritual Meetings.

THIRD COURSE OF LECTURES.

The next course of lectures on the philosophy of Spiritualism will commence in Music Hall—the most elegant and popular assembly room in the city-on

BUNDAY AFTERNOON, OCT. 10TH, AT 21 O'CLOCK. and continue twenty-nine weeks, under the management of Lowis B. Wilson, who has made engagements with some of the ablest inspirational, trance and normal speakers in the lecturing field. Mrs. Cora L. V. Tappan (Inte Daniels) will lecture through October, Prof. William Denton in November, Mrs. Emma Hardinge in December, Thomas Gales Forster, probably, in January, to be followed by others whose names will be announced hereafter.

Season ticket, with reserved seat, \$1; single admission, 15 cents. Season tickets can now be secured on application at the counter of the Banner of Light Bookstore, 15- Washngton street, (to be delivered on and after Sept. 17th.) Last year's season ticket holders should hand in their old lekets at once, in order to again secure the same seat. The tickets are already in good demand.

Picnic at Walden Pond, Concord.

The last Grand Union Spiritualist Picnic of Boston, Charles own. Chelsea and vicinity, in connection with the Sons and Daughters of Joshua, will take place at Walden Pond, Concord, on Wednesday, Sept. 8th, 1869. This is the last of the series to be held this season. Ample arrangements have beer made for the accommodation of the large party that will be present. Delegates from the Sixth National Convention of Spiritualists are expected to be present, also a large number of well known able mediums and speakers. Edmands's Band will furnish music. S. B.—No extra charge for dancing. 3:45, 11 A.M., 2 P. M., stopping at Charlestown, Somerville Cambridge, and Waltham. Tickets from Boston, Charlestown

Excursion trains will leave Fitchburg Depot, Boston, at Somerville, and Cambridge, adults \$1,00, children 75 cts.; Waltham 85 ets. All excursionists above Concord will take regular trains; tickets from Fitchburg \$1,00, Leominster \$1,00, Shirley 90 cts., Graton 65 cts., Littleton 65 cts., Acton 50 cts. Marlboro' 85 cts., Hudson 85 cts. (2) Should the weather prove stormy, the picnic will take place the next day. Committee

A. H. RICHARDSON, Charlestown, J S. Dodge, Chelsen, E. R. YOUNG, Boston,) Arrangements.

First Lyceum Picnic. The First Children's Lyceum of Boston will have a picule

in Lovell's Grove, North Weymouth, Wednesday, Aug. 25th. The grove is well fitted for parties, and has a good heach, bath houses and row boats. A general invitation is extended to all persons. Officers and members of other Lycoums are invited to attend without special invitation. Steamr Massasoit leaves Rowe's Wharf at 9:30 A. M.; leaves Grove at 4:45 P. M. Tickets, 50 cts, for adults, 35 cts. for or of either of the Committee.

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THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by S. S. Jones, Esq. Price 8 cents.
THE AMERICAN SPIRITUALIST. Published at Cleveland, O. THE JOHNNAL OF THE GYNECOLOGICAL SOCIETY OF Hoston. Devoted to the advancement of the knowledge of the diseases of woman. Price 35 cents.

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Business Matters.

MRS. E. D. MURFEY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 4w.A28.

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ters (sealed or otherwise) on business, to spirit friends, for tests, medical advice, delineations of character, &c. Terms \$2 to \$5 and three 3 cent stamps. Send for a circular.

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Special Notices.

Herman Snow, at 410 Kearney street, Sa Francisco, Cal., keeps for sale a general variety of Spir-ttunitst and Reform Books at Eastern prices. Also Planchettes, Spence's Positive and Negative Powders, etc. Catalogues and Circulars malled free May 1.-tf Notice to Subscribers of the Banner of Light.

permission to make a communication to the people of his charge and to the world through your plublic circle and the waving Banner of Light, and on his behalf we here present his request, hoping he may have opportunity to do so.

It was also my intention to have visited during this vacation, and for recuperation, the pleasant sunlit home of a truly harmonious brother and sister, William S. Everett and wife, of East Princeton, Mass., where I was encouraged by

ADVERTISEMENTS.

Each line in Agate type, twenty cents for the first, and fifteen cents per line for every subsequentinaction, Paymentinalicases in advance.

TP For all Advertisements printed on the 5th page, 20 cents per line for each insortion. CP Advertisements to be Renewed at Con-tinued Rates must be left at our Office before 13 M. on Tacadays.

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Each Message in this Department of the Banner or LIGHT we claim was spoken by the Spirit whose name it bears, through the instrumentality of

Mrs. d. H. Conant, Mrs. 3. H. Conant,
while in an abnormal condition called the trance. These
Messages indicate that apirits carry with them the characteristics of their earth-life to that bayond—whether for good
or evil. But those who leave the carth-sphere in an undoveloped state, eventually progress into a higher condition.
We sak the reader to receive no doctrine put forth by
apirits in these columns that does not comport with his or
her 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.

Our Father, Wisdom, and our Mother, Love, we seem to hear thee calling to us through the voice of this handsome day, bilding us come and worship thee. Every blade of grass, every flower, every lender, every ding bird, all, all are altars dedicated to thee, and they each one call upon us to come and worship thee. Not alone in that form that was said to have been created in thine image do we behold thee, for we see thee in the heavens over our heads, in the earth under our feet. We behold thee in every llly, in every blushing rose, in every forest tree. Thou art everywhere, our Father and our Mother, and everywhere thou hast thine altars whereunto we may worship thee. Oh God, in unison with the voice of this day we would praise thee, and the voice of this day we would praise thee, and lifting up our song of thanksgiving we rejoice that we live, that we still have an existence, that we are still conscious beings, that we can still walk the earth, that our life is not extinct, that we are, and ever must be. Oh Lord, we thank thee that the lines of our lot were not always cast in pleasant places. We thank thee that sometimes here we wandered in the deep wilderness of human despair where no cound was heartly save the murwe wandered in the deep wilderness of human despair, where no sound was heard save the murnuring of our hearts. We are glad also that sometimes we have wandered in pleasant places, where the grasses were green, where the water was clear, where the skies were blue, where the stars were bright, where all Nature seemed combined to worship thee, and to sing thy praise. Our bined to worship thee, and to sing thy praise. Our Father, to-day we worship thee because thou art night unto us, and all our days we have worshiped thee because thou art nigh. Never, in all our lives, wert thou absent from us. Wherever thou hast sent us there thou hath gone with us, our strength, our shield, our support. Thou hath been eyes to our blindness, ears to our deafness; thou hast been wisdom to our ignorance, strength to our wardware and obtained any analyst heat there. weakness, and, oh Lord, we praise thee there-We will not ask thee to continue thy blessings, for we know then wilt. Thy loving kind-ness then wilt never withdraw—thy tender mercy thou wilt never forget, . Receive our thanks, hear our prayers, for thine is the kingdom and the power and the glory to-day, as on all other days. June 29,

Questions and Answers.

CONTROLLING SPIRIT.—Your queries, Mr. Chairman, I am ready to consider.

QUES.—Will the intelligence enlighten us in regard to that mysterious character mentioned in the Bible called Melchisedec, or King of Salem, who is said to have been without father or mother, &c. &c. 2

ANS.-A name or idea given to a religious order or sect. This is all we can tell you about it, inasmuch as it is all there is to tell.

Q.—It has been stated through the medium, on different occasions, by various parties, that a spirit is constantly developing, rising to higher life, and that the spiritual body is constantly putting on changes to correspond to this development. Now, in my mind, there is an antagonism between this statement and the statement that hetween this statement and the statement that spirits do, or will in time to come, return to and reinhabit the earth, in mortal bodies. Viewed from my standpoint, the return of a spirit to and reinhabiting the earth in a mortal body, is retrogression, not progression. From the second statement it would seem as though a person, after toiling to the top round, or thereabouts, of the spiritual ladder, was compelled to go to the bottom and remount. Will you please explain the apparent antagonism between the two statements?

A.—The antagonism consists in your ignorance

A.—The antagonism consists in your ignorance of the law, and of the true definition of the term progression. It is not simply a straight-forward, onward and upward course—by no means. But it implies change, and all change takes place in cycles or circles. This is the order of nature, both cycles or circles. This is the order of nature, both human and divine. The germ progresses spirally, and what is true of the germ is true of mature life, so-called. You go up on the mountain top; you descend into the valley that you may ascend upon the next mountain top. You seem to think that progression is attended by an even, uninterrupted sphere of action. It is not so. There are different tones in the great scale of human progression; some are low and some are high; because you have touched once upon the low notes. You niched once upon the are not to suppose you are never to touch them again—by no means. Because you have known what human misery is once, you are not to suppose you are never to know it again. Though you ascend into the highest again. Though you ascend into the highest heaven, you are not to suppose you may not descend again to the lowest hell. Take for example the man Christ, who wassaid to be the special son of God. All Christianity so helieves. Some consider him equal with the Father. If this he true, and if the record concerning his life be true also, surely you are not to expect any more than he had during his natural and divine life. He descended into the valley and shadow of death with all his godliness and with all his divine life; and, more than this, he mingled with publicans and more than this, he mingled with publicans and sinners. In the garden of Gethsemane he sweat great drops of blood in his agony, and cried in his human weakness: "If it be thy will let the cup pass from me; nevertheless let thy will, not mine, ne." And upon the cross he cried: "My why hast thou forsaken me?" This was pro-God! why hast thou forsaken me? This was progression in its divinest and truest sense. Jesus lost nothing of his godliness, nothing of his divinity, nothing that belonged to him as a superior being when he descended into these deep valleys being when he descended into these deep valleys of human misery. Shall we say that he ceased to progress then? That would be a libel upon God and upon human nature, for progression is unceasing, eternal, never stops. If Jesus, the pattern of the divine life—such to the Christian world tern of the divine life—such to the Christian world at least—could go down into the valley to progress, you must not expect anything better. It is life ever the same. Study it in form, and from a superficial standpoint, or from the deep voice of your inner souls. Hear it. Study it down below the surface. Probe it clear to the bottom, if possible. See that he did not descend into valleys of human misers and rise arcsin universementally. human misery and rise again uninterruptedly to the mount of transfiguration. You make a very great mistake in supposing that progression im-plies one constant, uninterrupted march onward. Q.—One person is negatively virtuous, another

person is positively virtuous; one is virtuous simply because he meets with few if any temptations, the other meets and overcomes strong temptations.
What distinction is to be made between the two
in the final summing up? We will take the person who is negatively virtuous, and another with
the same natural characteristics as near like him as one can be like another. One stands, simply because he meets with comparatively few and weak temptations. The other is assailed by strong temptations, and falls. How are these to be judged between?

A .- Virtue is merely a term which conveys a very imperfect idea of that divine attribute which very imperfect idea of that divine attribute which exists in every human soul. I contend that all that is called virtue, and understood to be such, can only be tested by the strongest possible opposition. They who stand high in morality because they have been educated to stand thus high, generally fall when tempted very slightly. They who stand high have use of their patients. who stand high because of their natural organiza-tion that determines that they shall stand thus tion that determines that they shall stand thus high, can stand through a greater amount of temptation and not fall. It is impossible to draw a correct and straight line between any of the degrees of human virtue. It is a flower that crops out according to circumstances. Upon one tree of life it is born of education, upon another it is born of the inner quality, from the divine life, but in no two is it alike. And yet in all there is a semblance of the same idea. But it would be impossible to draw a line that would perfectly separate the one from the other without doing damage to some party. Virtue is but a name with many persons. They do not understand its spirit, never thought of going beyond the mere name—never thought of

are congenial, he lives as a matter of course a moral and intellectual life. If, on the other hand, he is born with mental and moral qualities but moderately strong, and his surroundings are strongly adverse, he leads a depraved life. Now, taking this view of the subject, can man be con-sidered a responsible being, or responsible in that manner and to that extent which the world, or a certain portion of it, considers him to be, A.—The poet says:

"'T is education forms the common mind;
Just as the twig is bent the tree 's inclined."

And the poet tells here a great truth. Education does almost everything toward fashioning your human lives, toward determining concerning the course you shall take in all the various avenues of this life. If you are educated to consider this of this life. If you are educated to consider this path the best you will be very likely to take it. If you are educated to consider the opposite best, you will very naturally take it. Your human nature is molded in this life by your education. But there is a divine judge placed in every reasoning individual that will call the individual to property for all deals and all thoughts and to that ncount for all deeds and all thoughts, and to that judge you are responsible, and to none outside of judge you are responsible, and to none outside of that. No one is there outside of that divine judge which belongs to you as an individual to call you to judgment. You may infringe upon the rights of another, but the judge within will call you to account. Be sure of that, if you have in reality infringed upon another's rights. You can make no mistake in this life that you will not be punished for; that you will not be held accountable for by the divine judge which belongs to you as an individual.

O.—You do not mean to say that this punish-

Q.—You do not mean to say that this punish-ment falls at once upon the trespasser. A .- I mean to say that just as soon as you in your external nature come into rapport with the voice of the inner judge, you must respond and you must come to judgment. It cannot be otherwise, and your sentence is quick and sure. June 29.

Enoch Robinson.

Enoch Robinson, sir, is my name, and I lived in New Hampshire, in the town of Portsmouth, The ways of God are not our ways, or if they are when taken as a whole, they are so unlike ours that when taken singly we do not recognize

ny union between them.
[Were you a trader in Portsmouth?] I was [Were you a trader in Portsmouth?] I was. [Did you keep down by what was called the Spring?] Yes, I did. [I think I remember hearing the name when I was a boy.] Did you live there? [Below there, in Newcastle.] Yes; well, I kept West India goods, ship stores and the like, down near the old Spring Market, a short distance from the Parada.

come—that I would come and give some intor-mation that would lead to the changing of things generally in money matters in our family, and turn things round in their favor. They have said that this Spiritualism was of the devil. It seems, to fill their pockets, they are willing to make an agent of the devil. Better not have much to do with him—better not. He may prove too much for you. It's my counsel. Better have a care how you call on spirits to come back and minister how you call on spirits to come back and minister unto your selfish needs—hetter have a care. I tell you nine times out of ten when spirits are called upon in that spirit—the spirit of greed—the persons called upon do not respond, but somehody does—somebody does. There's always plenty ready to. And that somehody won't minister to your needs, but will take advantage of your weak points and make you still weaker. Have a care, you Spiritualists, and all who are seeking to make gain out of this Spiritualism, and call spirits back to tell where hidden treasures are, and to find valuable papers, and how this thing can be brought to law successfully and that thing turned to material account. Oh, shame! thing turned to material account. Oh, shame! shame! I don't know but I should have done the same thing. There's no doubt but I should. But the best thing that could have happened to me would have been for some good, honest spirit

me would have been for some good, honest spirit to have come back and chastised me for my impudence. No matter if I did writhe well under the lash. It would have been good for me.

I am alive, that's certain, and I have the power to speak. My friends want to know that; well, I think I have proved that. But they want to know something more, and that is how they can turn a penny to their own account. That I can't tell'em, and would n't if I could. Good-day, good-day, good-day. [You might tell your age, and some things by which you will be recognized.] Well, I do n't think anything more is necessary. If I did I should give it. Don't think anything more is necessary—not the first thing, if I am allowed to be the judge.

June 29.

Edward Springer. That old fellow is as crabbed as a choke pear. My name is Springer, sir—Edward Springer, from Townsend, Vermont, Never was here in this capacity before. I was on the earth between sixteen and seventeen years, that's all. I take it that old chap was a bachelor, and did n't want to tell how old he was. They say they do n't. I 'mwilling enough to tell how old I was. I went out went into the army to see how much I could do for old Vermont and the Union, and I got a wound which resulted in my death. Got used up pretty generally, but that is all right. [You don't seem to feel very badly.] Not much. Never was in the habit of feeling bad about what I couldn't help. My old grandmother used to say," Edward, do n't cry for split milk. Better cry before it's spilled if at all," and I believe that's the best spined if a tall, and I denote that a tall least course. [A wise old lady.] Yes, in her way, but she'd bear touching up in some directions. I 'm going to touch her up, anyway. She is a philos-opher in some directions, but she aint in others, Feels bad because I was n't in the church, and or baptistry, or something of the sort. But you see I was kind of a wild chap, and didn't exactly believe in these things, although I'd been willing to taken the sort. willing to taken 'em on just to please her and the rest of the folks—would n't hurt me any. I'd been willing to been soused a good many times over, but should have come out the same chap as ever

I went to a baptizing once when I was a little chap about seven years old, and I said to granny -you see, the fellow that went down was kinde long-legged, and the minister was short, and when he baptized him his heels flew up—and I asked ne oaptized tim his heels flew up—and I asked granny if his heels were going to heaven first. She thought that was awful. Says I, "is he going to be any better if he gets out?" The minister was fishing for him under the water; he got the cramp, or something, and the minister was fishing for him. Well, then he went on and told 'em about the baptism of Jesus, and all that, and I swallowed it with my ever wide oner and my

'em about the baptism of Jesus, and all that, and I swallowed it with my eyes wide open, and my throat too; did the best I could, but somehow or other, it was always a big pill for me.

Granny will say, here I am, back here from the upper regions—no, from the lower—or I should never talk that way. But tell her I'm from a sort of intermediate state, and don't know which side of the fence I shall jump—whichever side seems to present the fairest view—for we happen to have our choice here; and tell granny it do h't make a bit of difference about the bantizing busito have our choice here; and tell granny it do h't make a bit of difference about the bapitzing business, the church business, or anything of the sort. Should have been just exactly where I am if I had gone through all that. Do n't think it would have changed my opinion a great deal. Tell her I want to talk with her, too; and if she do n't believe, before I get through, that it's me, I will consider that she has got the best end of the row. She and I used to live together when I was a little shaver, and she used to say, "Eddle, I'll get the best end of the row, if you do n't look out." And if I happen to make her believe, I shall consider I've got the best end of the row, and shall keep it, too.

keep it, too. Weil, sir, I do n't know as you and I shall make well, sit, I do in the now as you and I shall make a match team, at all. [Why not?] Why, you our departed friends, or to some other power or you are kind of sober like, aint you? [Not very; I am listening to you.] Aint plously inclined? [Not in the way you mean.] All right, then. of the spirit you desire to commune with, or so."

analyzing it. It is capable of being analyzed, but should you analyze it perfectly you would find it to be not what you supposed it to be.

Q.—Is man anything more or less than the creature of birth and circumstances. If he is born with strong moral and mental characteristics, and the circumstances in which he is placed reconvenial be lives as a matter of course a near to be backward. right, I 'll do it, and nudge you a little if you hap-pen to be backward.

pen to be backward.

Well, when is my letter coming out? [In four or five weeks.] All right. I shall have time to dress the old lady up, ready to receive it, in her very best cap, checkered apron, and high-heeled boots. Good-day, sir. The Lord bless you as he has me.

June 29.

Mary Annetta Young.

My name, when here, was Mary Ametta Young.
I was fourteen years old—most fifteen. I suppose
I had inflammation of the lungs. I been gone
most three years! I lived in Boston. I was born
in Boston, on Salutation street. I died on Prince

wish to find my mother and communicate I wish to find my mother and communicate with her. I wish her to know that I am happy, and that I shall, after coming here, be able, I think, to do something for her, either directly or indirectly. Tell her that when she has done with this life, and comes to me, a beautiful home awaits her where she will be well compensated for all her where she will be well compensated for all the privations she has had here, and all the sorrows. Everything will be turned in the spiritworld to the bright side of life, for her. At first when I went away, I was so unhappy in witnessing her distress, but soon I learned that she would be all the happier, and enjoy this beautiful life all the better, for having passed through sorrow here, and then I was more satisfied, more reconciled. The poor have a hard lot here, but thanks to God, it is better in the spirit-world. They are compensated there, and they know how to enjoy life. Those who had so much of the good things of this world, do not enjoy so much in the spirit-world as those do who were deprived of them. Tell mother I have a beautiful home with Aunt Elsie and grandmother—beautiful. It is everything that the heart could wish for. Goodday, sir. day, sir.

Scance conducted by Theodore Parker; letters answered by Henry Wright.

Invocation.

Oh, thou who art in the heavens over our heads and the earth under our feet, may thy kingdom come, and thy holy spirit make us conscious that, in our divine natures, we are one with thee. When the dross has been removed by the friction of life, the fine gold will appear, perfect and pure. Thou art our Father, blessed in wisdom; thou art our Mother, holy in love; and all Nature turns to thee [Did you keep down by what was called the Spring?] Yes, I did. [I think I remember hearing the name when I was a boy.] Did you live there? [Below there, in Newcastle.] Yes; well, I kept West India goods, ship stores and the like, down near the old Spring Market, a short distance from the Parade.

Now I 've got into this human body again, it seems as if I was right back on the earth again, and had only been away a very short time. Well, what brings me here to-day is, that some of my family have been trying to look into this matter, and for very selfish motives, I am sorry to say. They fancy they have not been dealt just right by, and are willing to receive counsel from any source so that it is counsel in their favor, and they have wished, if I could come back—if spirits could come—that I would come and give some information that would lead to the changing of things generally in means matters in our forms and the that of the dross of our being, and offer thee praises generally in means matters in our forms and that that thou hast formed rejoices in thy mercy, in thy power, in thy wisdom, in thy love. Thy benediction falls alike upon the evil and the good, and the dew of thine holy heaven settles upon every human heart. Oh our Father and our Mother, in unison with Nature turns to thee for wisdom; all Nature turns to thee for glad that our mission on earth is not onded. We are glad we can again mingle with the scenes of here glad we can again mingle with the scenes of human life. We are glad that the joys of the fabled heavens are not ours. We are glad that our hands can minister unto the needs of those who are suffering. We are glad that crosses are still laid upon our shoulders. We are glad that we hear Me words, "crucify, crucify," even now. We are glad, oh Lord, that the truth is opposed, because we know it will grow stronger and more perfect. We are glad, our Father, that thou hast organized life just as it is; that there are mountains and valleys; that we are sometimes happy organized life just as it is; that there are mountains and valleys; that we are sometimes happy and sometimes sad; we sometimes dwell in hell and sometimes in heaven. Oh our Father and our Mother, we pour forth the thoughts of these thy children, varied through human circumstances, and we hay them as holy gifts upon the altar whereunto we worship thee, and we know thou wilt bless them. Amen. July 1.

Questions and Answers.

QUES.—Have the spirits of our departed friends the same affection for us in the spirit-land as they do here?
Ans.—Oh, certainly; yes; only it is more perfect. It was a child here. It is matured in the

spirit-world.
Q.—Do they always know us?

A.—Always. They never fall to. Q.—Are they always permitted to be with and

watch over us? watch over us?

A.—Not always. Earthly circumstances sometimes prevent their coming into very near rapport with you, and, again, sometimes earthly circumstances draw them very close to you—as near as

Q.—Have we reason to believe that they sympathize with their friends upon earth in their dis-

A .- Yes, we have reason to believe it. They come and in all possible ways endeavor to alle which the distress, to drive away the clouds and show you the sunshine. They are by no means removed to some far-off heaven. Heaven is but a condition of mind, wherever they are; if happy, they are in heaven. Sometimes it is by your cotinge fires, sometimes in your pulpits, sometimes in your counting-houses, sometimes upon the ocean. In all the varied walka of life are unseen spirits, who are actually living and taking part in the scenes of life with you.

Q.—Is the highest aim of spiritual life to mingle with the scenes of this earth? A.—No, it is not the highest, but it is the highest that some spirits can enjoy. It is not the highest that all can enjoy, but the highest that some

Q.-Why do spirits so often fail to give their

A.—Various circumstances combine to make it very hard for a spirit to give its earthly name. Indeed, the circumstances that operate against it are numerous. When the subject is entirely uncon-scious of the control of spirit—in other words, when the subject is perfectly controlled, then it is generally easy to give names, because those to whom the spirit would send communications in earth-life do not know when the name is to be given, and certainly the subject or medium does not know; therefore there is very little opposing

power, and the name can be readily given.

Q.—Is there anything we can do to assist our spirit friends to influence us or to speak to us? A.—Yes, a great deal. Love them with all your soul. That is the very best thing you can do. Think of them often, not as dead, but as living and with you, and they will seek all possible means to respond to your thoughts, sometimes so tangibly that you cannot mistake their presence. They will do the very best they can to do this, and in many cases will give you perfect satisfac-

-You say love them with all our hearts?

A.—I do. Q.—That is to fulfill the law of true religious life, as expressed in what is called the Golden

-Yes; love fills the entire religious circle A.—Yes; love him the entire religious circle—
is the circle inself. It is all there is that is alive
to any system of religion. When you love perfectly and truly, you exhibit all the characteristics of the divine nature; you shadow forth religion in its divinest sense. You cannot injure a
thing you love. It would be impossible.
Q.—Then if we love so fully we need no vicarious sacrifice to save us?

rious sacrifice to save us?

A.—None whatever. Love will be your Saviour. It is all the one we shall any of us ever have need of. The more of love we have the more of God we have.

Q.-Should we pray to them to come and be with us, that they may be assisted to come?

A.—It certainly would be well to do so. It can certainly bring you no harm. Those who have loved you here, who have gone on beyond your state, love you still. And if you pray that their presence may come nigh unto you it must come. Your prayer must be answered sooner or later.

Prayer in that direction is a mighty lever assisting the spirit to commune with you.

Q.—Should the prayer be addressed directly to

Action of the Sant

Q.—Is there any such thing as a special Providence that directs all the acts of life, to whom we can pray to ask for particular blessings?

A.—All the special Providence that I know of

A.—All the special Providence that I know of is general law, such as pertains to general life. I do not know—indeed, I do not believe that we can change the law one jot or tittle by our prayers. We can place ourselves in harmony with our circumstances, with the conditions by which we are divinely and humanly surrounded, by prayer, which is all, in my opinion, that we can do. We might pray to all eternity for the sun to come down that we may examine it. Would it come? I think not. We may pray to all eternity that Mount Vesuvius may be removed and cast into the sea. It will not avail. I know the record says so, but I do not believe it. Prayer, in that case, without works, would fail; but we could go to work with shovel and spade and perhaps do very much toward it. Prayer makes us haps do very much toward it. Prayer makes us in harmony with the law. It fits us to receive what we ask for, but it does by no means change the law itself.
Q.—Was Christ a Spiritualist?

A.—Yes, he was a Spiritualist, in the largest sense, and he lives to-day in your spiritual movement just as much as he lived in the spiritual movement of his day.

July 1.

Richard Canby.

[How do you do?] Well, I don't know how I do. I conclude I m alive, though. My name, sir, when I was here was Richard Canby, and I am from Rutland, Vermont. I was wounded in action, in the right arm and shoulder, and died in consequence. I was a private in the 3d Vermont Cavalry. Twenty years old, sir. I lacked a month of being twenty-one at the time I was

month of being twenty-one at the time I was killed.

Oh, my Lord! it's a queer thing to come back, aint it? It's queerer than it is to die. You find yourself in the body and alive after being dead. I tell you it's a queer sight to see a band of spirits inspecting their dead bodies on the battle-field, after they have got out of 'em! It's a queer sight, I tell you! It's one that no one ever expected to realize.

What an idea! Oh, Lord! I—I kinder thought—I did n't know, though, but I kinder thought that we should n't come to any consciousness till the resurrection day. I did n't know as anybody would be conscious till the resurrection day. I you had a certain day set?] Why, yes, I had; a general resurrection day. I believed, or our folks did—well, I do n't know as I believed in it; I do n't know as I believed in it; I do n't know as I believed in it; I did n't stop to believe in anything. I concluded that I got resurrected pretty quick.

Well, now, mister, I do n't expect to turn the world over by coming, but if I can turn anybody round to the right sort of a rational belief I shall do all I hope to. I thought it was too bad to have 'em believe in what is not any way true about this life, so I thought I'd go with the crowd and do what I could to unveil the eyes of my folks. I want 'em to know that old Vermont State is pretty largely represented in this other life, and I do n't think any of 'em are dead and waiting for some general day of resurrection, but they are all alive and ready to come back just the very first chance they get. There will be a general resuralive and ready to come back just the very first chance they get. There will be a general resur-rection day the very first time they get a good

rection day the very first time they get a good chance to come.

[Was your father American born?] Yes, sir, he was. I believe his ancestors came from Scotland, but he himself was American born.

I don't know as I've anything particular to say against any kind of religion. They have all got some good in them—some truth—hut it's so covered up with what aint true, that for one grain of truth you get a hundred thousand of what aint true. I'd like my folks to know that. I'd like for Aunt Louisa to know in particular. She is a great stickler for religion. Tell her, for me, that my body is gone, and never will be resurrected again, not even the blue stockings she sent me my body is gone, and never will be resurrected again, not even the blue stockings she sent me that I had on when I died. Even they won't be resurrected. Do n't forget it, will you? And tell her and all the rest of the folks I am pretty happy—quite comfortable, and I am getting along better and better right straight along, and I shall be somebody one of these days; but I shall never be a preacher, and I do n't think I shall ever join any sort of a creed. I used to tell her that somehow or other I did n't feel like doing any such thing. I thought I'd wait and see—get a little older. [Did she want you to join the church?] Yes; well, I did n't care to do it. I thought I'd look round awhile. I told her I was too green. I wanted to see something more of the world before I made up my mind what was right. But she thought you was never too young to embrace the Lord, she said. Well, folks have queer notions, do n't they? Good-day, captain.

July 1. July 1.

Margaret Hogan.

I have two children, and that's what brings me back here. They are orphans in this world. One of 'em is seven, and the other is nine years you are. He was killed. He died before I um, and left them with my poor old mother and my sister. Now, what I want is, for my mother to find a place for them and let them go with somebody who will be kind to them. I think it is best. I know there is a place for one, and she do n't know at all what she will do about letting do n't know at all what she will do about letting it go, and I want the priest to so advise her. [You understand about it, do you?] Yes, sir, I do. You see, it is very hard for her to take care of them and herself. It's very hard. Well, it's not necessary at all. They be better off—better off with somebody what will be kind to them, just as kind as she would be herself. And what the trouble is, you know—well, it's a Protestant family that wants to take the small little one, and she is thinking that its soul will be lest. It won't be thinking that its soul will be lost. It won't be lost at all, not at all; and I want the priest to tell her that that is what she will do, and the Lord and his holy angels will take care of 'em. Margaret Hogan is my name. I was born, sir, in Tedford, Ireland, Cove County, forty-two years ago—most that. I 've been gone now—well, it's little better than two years.

Good-day, sir. Lord bless you, sir. [Did you die in Boston?] Oh, yes, sir; on Lancaster street. Good-day, sir.

William Roulston.

It is so long since I manifested in this way that I shall be obliged to give a few details of my earthly life, manner of death, &c., in order that I may be recognized, I suppose. Let me see; it is something like ten—eleven years ago since I came in this way before—between eleven and twelve years ago. If you have a record of your visitors you will find me on it, I suppose. William Roulston.

I was suddenly crushed out of my earthly body.

I was suddenly crushed out of my earthly body I was suddenly crushed out of my earting outy in 1843, if my spiritual memory serves me right. Let me see—yes, I am right. Now, what brings me round here again is that an old friend of mine—was such when I was here—but who was very chary of having anything to do with Spiritualism any way, is a little anxious to know what there is going on in the other life. He do n't say that he is, but then some of us on the other side know it. was where there was a party of friends gathered about three weeks ago, and they had one of those little machines called Planchette. Well, he was there, of course, only looking on, and he was called upon to ask questions. Well, he declined called upon to ask questions. Well, he declined at first, but finally he was persuaded to, and so for the fun of the thing he said, "I will ask if there is any friend of mine there? If there is, let them write their name through Planchette." Well, I crowded through the inside ring, and got where I could make a pretty sure dive at the little machine, and I wrote my name, William Roulston. He was nonplused—didn't know what to make of it. So the two persons who were holding the Planchette didn't believe anything in it, you know—only done it for fun. They asked, "Is that any name you know?" "Well," he said, "I used to know such a man." "Where is he?" "He is dead." So I wrote with the Planchette, "Not by a good deal." He answers, "Oh, yes, he is; he is dead." Some one of the company says, "When is dead." Some one of the company says, "When did be die?" He says, "I can't recollect. Some time ago." Some one says, "Won't Planchette tell us when he died?" I writes, "Oh, yes, in 1843." He scratched his head again and thought. "Yes, that's so." he says. Then his interest began to strengthen. "Well," says he, "you know so much, tell us how he died." So I writes out with Planchette again, "Was killed at a fire." "How was that?" says the operator. "Yes, that's so." "Well," they says, "ask him another ques-

whether you pray to the great general Spirit, tion?" "Were you married, or single?" "I was that which is within each one of us. It makes no difference.

Q.—Is there any such thing as a special Provi
grow nervous—said it was the devil—he was n't week." "That's so," says he. Then he began to grow nervous—said it was the devil—he was n't going to talk with him any longer. I made up my mind then that I should follow him up—would come here and give him a little touch; and as he will know very well that there could be no collusion between this place and any of the parties who were there—none at all—not the slightest, because it was n't in this city, nor within a thousand miles of here—can't be any collusion—I will prove to him that there is none—give me a chance. Get the same party together again; take the Planchette, and if I have not done enough already to wake his ideas, I will finish up the job. Oh! another question he asked was, "What day did your funeral occur?" I writes out, "The Lord's Day." "That's so," he said. "Tell me," says he, "was the day fine, or was it stormy?" "It was a fine day." "That's so." I believe that's all the questions he asked. [How did he suppose you could know about this, if you were dead?] Oh, he thought the devil was pretty wise, and somehow or other got en rapport with his mind, and was fishing it all out ot his mind. Pretty supart devil; so he 's traveled round here, cloven and was fishing it all out of his mind. Pretty supert devil; so he's traveled round here, cloven foot and all.

Now, do n't forget my name. William Roulston—am on your reconstant.

ton-am on your record, and you will find me. Good-day.

Nettie Brooks.

I am Nettie Brooks, and I am from Waukegan, I am Nettle Brooks, and I am from Waukegan, Ill. I want my mother to know I come, and that I can come to father, too. Will you tell him? [Yes.] I am seven years old to-day, and Grandather Brooks brought me here to celebrate my birth-day. Grandfather is dead.

Good-by, mister. I aint going to stay any longer. [Can't you stay?] No; I only want mother to know I can come.

July 1.

Seance conducted by Theodore Parker; letters

answered by William Berry.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Tuesday, July 8.—Invocation; Questions and Answers; Edward Ferris, of Bioston, 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.; Minnie Thayer, of Provincetown, Mass., to her Aunt Annie: Thomas Holbert, of New Bedford, Mass., lost from the barque "Elba," Is years ago; Johnnie Jolee.

Monday, July 12.—Invocation; Questions and Answers; Richard Simms, of Savannah, Ga., to his father; Florence Stovens, of Norwich, Conn., to her father; Lucila Austin, of San Francisco, to her parents.

Tuesday, July 13.—Invocation; Questions and Answers; Thomas Green; Arthur Watkins, of Concord, N. II.; Mary Ann Swazey, of Alfred, Mo., to her ficinds in Boston.

Thursday, July 15.—Invocation; Questions and Answers; Albert Field, of Taunton, Mass.; Mrs. Abble 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 isurdet, of Australia; Louisa Jano Williamson, of New Bedford, Mass., to her sister: Francis Marden, of Portsmouth, N. II.

Tuesday, July 20.—Invocation; Questions and Answers; Poem by Anna Cora ("Birdie") Wilson; William Sherburne, of Oberlin, O.; Nora Glies, to Herry Glies, of Quincy, Mass.; Margaret Shay.

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

Written for the Banner of Light. OUR MISSION.

BY H. CLAY PREUSS.

In calm or stormy weather, Our mission is to grow-To keep the angel paramount, And bind the brute below.

We grow not all in sunshine. But richly in the rain; And what we deem our losses, May prove our final gain.

The snows and frosts of winter A richer fruitage bring; From battling with the anvil The smith's grand muscles spring. 'T is by the law of contrast

That fine effects are seen; As thus we blend, in colors, The orange with the green. By action and reaction

We reach our perfect growth, Nor by excess of either, But equipoise of both.

The same code binds the Human That governs Mother Earth; God cradled her in tempests And earthquakes from her birth. Our life is but a struggle

For perfect equipoise; Our pains are often jewels, Our pleasures, glided toys. Between the good and evil, The monarch, Will, must stand,

To shape the final issue, By God's divine command. Our mission is to battle ... With ill in every form-

To borrow strength and volume From contact with the storm. In the beautiful Hereafter. These blinding, mortal tears

Shall crystallize in jewels, To sparkle in the spheres. With weak and molish vision, We work our way below: But sure our souls are building

Much wiser than we know. And when the work is finished, The scaffolding then falls; And lol a radiant temple With poarl and supphire walls-

A temple far transcending The grandest piles below, Whose dome shall blaze with splendor In God's eternal glow!

Phenomenal. In the town of Scriba, N. Y., tho 4th ult., Leo, aged ten

nearly five months' duration, was introduced anew into life. Disease had rendered his frail form unfit for the dwellingplace of an immortal spirit. The funeral services took place at Mrs. Jewett's residence.

ears, son of Mrs. Catharine Jewett, after a sickness of

Though the inhabitants of the immediate neighborhood had no fellowship with the family in their Spiritualism, yet,

stirred by that divine element, the common sympathy of humanity, many assembled at the house and extended their tenderest sympathies to the sorrowing mother. In danger, in sickness, and at the grave, we are caught up into the absolute religion which sees only God and hu-

manity. No church, no doctrinal points, no priest between. How much this speaks for the great throbbing, beating heart of the people! Cold conventionalities and inherited prejudices fade away to nothingness before the dazzling

neart or the people! Cold conventionalities and inherited prejudices fade away to nothingness before the dazzling sunlight of human love.

By request, the writer conducted the burial ceremonies. Exaiting, and full of solemn import, the occasion. Gray-haired men, saintly matrons, stalwart youths, blushing maidens, and innecent children, all came with their precious offering of sympathy and love.

We endeavored to enforce the idea of the purely phenomenal nature of the event. It was caused by physical defects, and ended in physical dissolution. The spiritual remained unaltered. Little Lee had not suddenly become angelic—nor demoniscal—but remained human; as such, he was still mother's darling boy.

We are taught that the material universe knows no loss. That, though carthquakes rend the earth, and cause populous cities to be swallowed up in awful abyssos; though volcances inundate valley and plain with flery lava; though hurricanes sweep over continents with devastating power, still the activities of Nature remain as potent. So it is with the soul-force of the world. The purely physical event, called death, does not diminish the number of consclous souls in existence, or affect in the least the mental, moral, and spiritual power in the universe. If Nature is a unit, humanity is. If deaths do not diminish, births do not increase soul-life. Only in the light of this idea can we see that change is manifestational, not essential.

Lee Jewett has not stopped outside the domain of law. He will in time develop into the stature of a full-orbed angel. His intellect, his memory, his emotional nature will be acted upon, and, led into wisdom by heavenly instructors, some mighty earthly work for human good, through his instrumentality, may some day be accomplished.

God's laws are impartial. There are no exceptions to the

general rules of Deity. What applies in a special manner to Leo, relates, in a more general sense, to the whole human family. Every condition is met.

The dead, so-called, are still with the world and of the world. Ceaseless in their labors, they continually bless us.

Mrs. Jowett must prepare to meet her son in the heavens.

Mrs. Jowett hause propage of the words all brothers, whose loved ones are what the world calls "dead"—live for this holy, this inevitable reinition.

Lee was greeted in the skies by a father and a sister. Who shall describe such meetings? None but the angels.

Let us live on in purity, in spiritual love, performing unselfish charities, and when the last earthly change comes, we shall realize the intrinsic glory of the words of the emigent seer. Davis:

"Doath is flut a kind and welcome servant, who unlocks with noiseless hands life's flower-encircled door to show us CEPHAS B. LYNN Oswego, N. 1'., August, 1869.

Sixth National Convention, or the American Association of Spiritualists.

Association of Spiritualists.

To the Spiritualists of the World:
The Board of Trustees of the American Association of Spiritualists have made arrangements for holding the Sixth Annual Meeting at Kremlin Hall, in the city of Buffalo, State of New Yerk, commencing on Tuesday, the thirty-first day of August, at 10 o'clock in the morning, and communing in session until Thursday, the second day of September.

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

By direction of the Beard of Trustees,

Henry T. Child, M. D., Secretary,
634 Race street, Philadelphia, Pa.

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

Pursuant to adjournment of the Fris National Convention of the Friends of the Children's Progressive Lyceum, the Second Annual Meeting will be held at Kremin Hall, in the City of Buffalo, State of New York, immediately after the adjournment of the Sixth National Convention of Spiritalists, on Thursday, the second day of September, 1869, at 10 o'clock in the morning, and to continue in session from day to day until the business of the Convention shall be accomplished.

We therefore invite each Progressive Lyceum on the Continent to send two Delegates, and an additional one for every aftry or fractional fitty ever the first fifty members; and each State Organization to send as many Delegates as they—may have Representatives in Congress; and each Local Organization, where there are no Lyceums, is invited to send two delegates—to attend and participate in this most important and practical work of the age.

Many F. Davis, President, 1864,

cet, Philadelphia.
Joard:
Dorus M. Fox, Michigan,
Michael B. Dyott, Pennsylvania,
Grorge Haskrel, M. D., Illinois,
Mary A. Sannorn, Massachusetts,
Cola L. V. Daniels, Louisiana,
Netter M. Peare, Maryland,
Geo. B. Davis, District of Columbia,
Eli F. Brown, Indiana,
Portia Gage, New Jersey,
Clementhe Averill, New Hampshire,
C. M. Putham, Wisconsin,
Hannah F. M. Brown, Illinois,
Join H. Cunner, Massachusetts,
Connelius B. Campbell, New Jersey.

Annual Convention of the Vermont State Spiritual Association.

Annual Convention of the Vermont State
Spiritual Association.

The First Annual Convention of this Association will be held in West Randolph, on Friday, Saturday and Sunday. Sept. 10th, 11th and 12th, 1869. Articles & and 70 the constitution adopted at the State Convention held in Danby, Sept. 4th, 5th and 6th, 1869, read as follows:

"6. The Annual Convention for the election of officers, and other business, shall be composed of delegates chosen by local societies, or at meetings for that purpose, in towns without local societies.

T. Every society or town shall be entitled to three delegates, and all societies of over fifty members may have an addition of two delegates.

It is hoped that societies and towns will see that delegates are duly chosen and furnished with credentials signed by the Secretaries of their respective societies or meetings. Let the Spiritualists in towns where there are no societies get together and organize temporarily by the appointment of a Chairman and Secretary, and elect delegates without further delay. And let no one stay away from the Convention because he or she is not a delegate, for in all respects except the mere business part, this will be a mass convention. There will be a free platform, where any one can be heard who has a thought to utter.

The hotels will furnish board for \$1,00 per day, and it is expected, the railrands will return free all those who attend the Convention and pay full fare one way. They have always granted us this favor, and will not withhold it now.

By order of the Committee, E. B. Holden, Sec'y.

Meeting of the Friends of Human Progress. Meeting of the Friends of Human Progress.
The fourteenth annual meeting of the Friends of Human Progress of North Collins, will be held at Hemlock Hall, in Brant, Eric Co., N. Y., commencing on Friday, the 27th day of August, 1869, continuing three days. As the annual meeting of the American Association of Spiritualists will meet at Buffalo on the 31st, any person wishing to attend both meetings can do so with one lourney. Several eminent speakers will be present. A cordial invitation is given to all to attend. Those from a distance can come by the Lake Shore Railroad to Angola.

LEVI BROWN.
THOMAS J. BROWNELL,
CHANGET HIGLEY.
MRS. PRUDENCE K. SINTON,
MRS. B. P. DILLINGHAM.

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 is the State are requested to send delegates according to the following rule: Societies or Lycoums existing separately, one delegate each, and one additional for each fifty, or fractional fifty members, over the first fifty; the combined Societies and Lycoums, two delegates, and if having more than fifty members, two delegates, and if having more than fifty members, two delegates for fifty or a fractional number. The friends at Akron promise to entertain all delegates.

Hudbor Tuttle, Rec. Sec'y.

A. B. French, Pres't.

rrangements will be made to entertain speakers and triends om a distance, free of charge.

C. H. WARNER.
N. H. SOUTHWORTH,
S. DAVIS.
New Lisbon, Wis., July 24th, 1869.

Grove Meeting.

The Spiritualists of East Madison and vicinity will unite in a Grove Meeting at Ezra Richardson's grove, near the old camp-meeting ground, in Madison, Me, on Saturday and Sunday, Sept. 4th and 5th. Mrs Priscilla Doty and other good speakers will be engaged for the occasion. All are cordially invited to be present. Arrangements will be made to entertain those who come from a distance.

Per order,

Mediums in Boston.

MRS. A. C. LATHAM,
MEDICAL CLAIRVOYANT AND HEALING MEDIUM,
292 Washington street, Boston. Mrs. Latham is eminentty auccessful in, treating Humors, Rheumatism, diseases of the
tungs, Ridneys, and all Billous Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. 4w—Aug. 14.

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THOSE requesting examinations by letter will please enclose \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and ago.

JULIA M. FRIEND,

MEDICAL Clairvoyant, office 120 Harrison Avenue. Examinations \$2,00. Hours from 9 A. M. to 5 P. M. Medical prescriptions put up and sent to all parts of the country.

July 24.

DR. JAMES CANNEY CHESLEY. No. 16

R. JAMES CANNEY CHESLEY, No. 16 Salem street, Boston, Mass., Eclectic and Magnetic Physician, cures mind and body. Dr. C. is eminently successful in treating those who are called insanc; cures strange feelings in the head, fits, and all diseases of the lungs, liver, kidneys, rheumattsm, 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. 8tickney, will please enclose \$1\$; 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 heater and developer of clairvoyancs. Developing circles Monday and Friday evenings. MRS. S. J. STICKNEW, 16 Salem street, Medical and Business Clairvoyant, examines and prescribes for persons at any distance, by a lock of hair. She is also a test medium; the spirit of your friend takes control and talks with you about the affairs of life. Circle Monday and Friday evenges.

1w*—Aug. 28.

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 Medum, No. 93 Poplar street, Boston, Mass. Scaled letters answered by enclosing \$2.00 and two red stamps, Circles every Thursday evening. Admittance 25 cents.

MRS. E. A. HOWLAND, Clairvoyant, Psychometric Reading and Magnetic Medium, 61 Kneeland st., Boston, Circles every Sunday evening. Admittance 25 cts. Aug. 21.—22*

MRS. L. W. LITCH, Trance, Test and Healing Medium, has taken rooms at 97 Sudbury street, second door from Court, room No. 18. lw*-Aug. 28.

MRS. M. A. PORTER, Business and Medical Aug. 14.—3w*

HATTIE E. WILSON, Trance Physician, No 36 Carver street, Boston. 3w-Aug. 14. SAMUEL GROVER, HEALING MEDIUM, NO 13 DIX PLACE, (opposite Harvard street.) 13**-July 3. MRS. EWELL, Medium, No. 11 Dix Place Boston. Hours from 9 A. M. to 5 P. M. A. A. A. A. 21.

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York.

3w—Aug. 14.

MRS. H. S. SEYMOUR, Business and Test Medium, 135 Bleecker street, corner Bleecker and Laurens
streets, third floor, New York. Hours from 2 to 9 r. M. Circles Tuesday and Thursday evenings.

Aug. 14.—8w

Miscellaneous.

DR. J. R. NEWTON

Will heal the sick in NEWPORT, R. I., until Sept. 2d; will stop in BUFFALO. N. Y., at "Bloomer's Hotel," three days-Saturday, Sunday and Mon-day, Sept. 4th, 5th and 6th; then oh and after Sept. 11th, at LEAVENWORTH, KANSAS,

HEALING THE SICK EVERY MORNING, free, IN A PUBLIC PLANTER'S HOTEL.
Aug. 28.

BOUL READING,

Or Psychometrical Delineation of Churacter.

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

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July 31.—13w.

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IDR. J. M. GRANT,

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2w*—Aug. 21.

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THOSE persons who desire to have a photograph taken by Mr. W. H. Mumler, can obtain the necessary information by addressing, with three two-cent stamps.

W. H. MUMLER, 170 West Springfield street, Boston.

Aug. 21.—4w*

A NNIE DENTON ORIDGE continues to make Psychometric Examinations. Terms for metals, oil, &c., \$5,00; for character, (sometimes obtaining glimpses of the future,) \$2,00. Address, No 16 Phil. How, 11th street, East, Washington, D. C. Send for Circular. 5w*-Aug. 14.

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3w*—Aug. 14.

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T. W. TAYLOR, Ancora, N. J., writes, ordering more medicine for his wife; says she has gained 15 or 20 pounds

of their virtues."

T. W. TAYLOH, Ancora, N. J., writes, ordering more medicine for his wife; says she has gained 15 or 20 pounds since she commenced treatment; neighbors notice the improvement, one of whom sends lock of hair for diagnosis.

ABBY M. LAFLIN FERREE, Georgetown, D. C., writes: Vegetable Syrup sent to her milk woman's husband, who was suffering with pairs and internal timors containing him to his room; in ten days was out and at his work.

MRS. DAWFORTS—The clairvoyant examination for the lady whose half I sent you is perfectly satisfactory. She informs me that the diagnosis is more accurate and complete than she could give herself. Please forward remedies recommended.

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Chapter I.I.—The Disofedient Son.
Chapter I.I.—The Disofedient Son.
Chapter I.I.—In-Cardinal Richelieu.
Chapter I.I.—Cardinal Richelieu.
Chapter I.V.—Communication.
Chapter I.V.—Glimpse of a Higher Life.
Chapter I.V.—Illimpse of Allgher Life.
Chapter I.VII.—I word from Voltaire.
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as a choice compilation of original and eclectic songs for the social circle.

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"The New Age and its Messenger," &c. "There is, they say (and I believe there is),
A spark within as of th' bumortal fire.
That animates and models the grosser frame;
And when the body sinks, escapes to heaven,
Its native sent, and mixes with the gods.
Meanwhile this heavenly particle pervades
The mortal clements; in every nerve
It thrills with piensure, or grows mad with pain.
And, in its secret concluve, as it feels
The body's wors and Joys, this ruling power
Wields at its will the dull material world,
And is the body's health or malady."

And is the body's health or instancy."

This design of this treatise is to explain the nature and laws of the inner like of man, and to contribute some light on the subject of Mental Hyglene, which is headming to assume importance in the treatment of disease, and to attract the attention of physiologists. The author has aimed to films trate the correspondence of the soul and body, their mutual action and reaction, and to demonstrate the casual relation of disordered mental states to diseased physiological action, and the importance and mode of regulating the intellectual and affectional nature of the invalid under any system of medical treatment.

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And quoted odes, and bewels five words long, That, on the stretched fore-dinger of all time, Sparkle forever.

OUT IN THE COUNTRY. Out in the country, and for away,
Ofer meadows sweet with the new-mown hay,
Where the green hills kiss the smiling sky,
And the leafy woods in turn reply
To the songs of birds, and the hunter's call,
Where the babbling brook with its waterfall
Sends forth its muste, sweet and clear,
To the straint school-boy's listening ear;
Where the mighty oak, o'er the silver ide,
Spreads out its brainches far and wide—
Obberg is rest from the full and strift. On here is rest from the toll and strife Of the heated city's busy life.

That alone can be called true refinement which elevates the soil of man, purifying his manners by improving the intellect.

INVISTBLE COMPANIONS.

Are there not things of which we dream, Forms, not composed of earthly clay, Which, hovering o'er our slumbers, seem

Which, hovering o'er our slumbers, even Too bright and pure to come by day? And priceless the rewards they hold Before the spirit's dazzled eyes; Joy, all unshaded and untold; Love, whose young freshness never dies; As though a part of hericen had drooped And shadowed all our soul with bliss, Or some good genil kindly stooped From you fair world to brighten this.

When the heart is pure, there is hardly anything which an mislead the understanding in matters of immediate per-

There's a beautiful face in the silent air, Which follows me ever and near, With suilling eyes and amber hair. With volceless lips yet with breath of grayer, That I feel, but cannot hear.

There is a beautiful region above the skies, And I long to reach its shore, Por I know I shall find my treasure there: The langhing eyes and amber hair off the loved one gone before.

Little drops of rain brighten the mead. Little acts of kindness brighten the world.

> " EFERNITY OF WORDS. Every word has its own spirit, True or false, that never dies : Every word man's lips have uttered, Echoes in God's skies.

All good principles must stagnate without mental activity.

MARYLAND,

Official Report of the State Convention of Spiritualists.

Held at the Law Building, corner of Lexington and St. Paul streets, in the city of Bultimore, on Fluesday, the V2th day of August, 1869.

The meeting was called to order, and Mr. Levi Weaver applied President pro tem, and Mrs. Chizabeth J. Wilhelm.

pointed President pro 12m, and Mrs. Elizabeth J. Wilhelm.
Becretary.

Singing by the Children's Lycenum.

The call of the meeting was read by the Secretary.

The Chairman requested Dr. H. T. Child to state the objects of the Convention. He remarked that from "the call which you have get heard, and from the inspiration of the which you have cust heard, and from the insplication of the hour, we understand the object of this (torrention) to be to meet an earnest road demand, not only in those who have as-sembled here, but in the community at large. Spiritinalism has stirred up the soad of humanity, and while it his becoming means of introducing us to our loved ones on the other side of the year, and has revealed to us something of that life, as well as of our own here, it has awakened in us feelings akin to those which the womin of Simuria foll, when she said to her records. Chang and see a man who hash told income akin to those which the woman of S marla fell, when she said to her people. (Come and see a man who built told me all things that ever I del.) The S, arinabel, finding the first of love kindled upon the alter of the seal, is moved, snot to seek to preselvte others, but to formish the means by which they may come to drink from the same formain. Feeling conscious that there are hundreds and thousands all over our land who are hungering and thirsting for the bread of life and the water of salvation which Spiritualism above can give them, we are moved, here and elsewhere, to enter into organizations, not for the northeer of erambing the soul by

give them, we are moved, here and elsewhere, to enter into organizations, not for the purpose of cramping the soul by laying down a creed for it to accept, but simply and alone for easy crafton, that we may addead other in the good work, and thus fulfill our mission in life."

On motion of Mr. Leonard, it was Rendred, That a committee of five be appointed to draft a form of a Constitution for a State Society, and that they be requested to report as soon as practicable.

The chair appointed Mr. Leonard, br. H. T. Child, Mrs. Walcott, Benj, M. Hazellip and Benj McFollan.

After a recess they reported the following, which, with some amendments, was adopted:

Fome amendments, was adopted:

PREAUMLE:

Whereas, Modern Spiritualism, with its vast array of facts and chemomena, has, during the last twenty-one years, been mainly a dishintegrating power, separating thousands of persons from the various societies in which they found themselves, and giving them a wider range of thought, in which they have been impressed with the importance of acting out their highest conceptions of right, and have realized a knowledge of immortality.

Belleving that the time has come when social, State, and National Organizations should be formed to cooperate in

National Organizations should be formed to cooperate in carrying on the work, we, therefore, organize a State Society, and adopt the following

CONSTITUTION. Article First .- Name .de shall be called th " Maryland State Society of Spiritualists."

"Maryland State Society of Spiritualists,"

Article Second,—Objects,—The objects of this Society shall be a dissemination of a knowledge of the field and philosophy of Spiritualism, by such means as it may be deemed best by the consent of the Society or its Board of Trustees.

Article Third,—Mombers—Any person may become a member by signing the Constitution, or forwarding his or her name to the Secretary, and contributing to its finide such sums as he or showing feel able, from year to year.

Article Fourth—Objects,—The otherword this Society shall consist of a President, two Vice Persidents, a Secretary and a Treasurer, who, with thirteen other persons of either sex, shall constitute a Board of Trustees, all of whom shall be elected annually, and shall serve until their successors are elected. ol. Board of Trustees shall attend to all fusiness of the

Society during its recess, make reports during the year, and at the annual meetings, to be held at such times and places as they may deem proper within each year. The Trustees shall have power to fill any vacancies in the board between the annual meetings. On motion, it was unanimously

Resolved. That this Convention now resolve itself into a state Society, with the same officers profiler, and that we adopt the foregoing preamble and Constitution.

On motion of Mr. Frist, it was.

Resolved. That a committee of seven be appointed, to act as a Business Committee to arrange the business of the sessions, and that said Committee be directed to nominate officers.

"Jno, Frist, Willis Gardiner, William Leonard, Jacob Wea-yer, Mrs. Dundore, Benj. McClellan, Mrs. Wilson, were ap-

ver. Mrs. Dundore, Benj. McClellan, Mrs. Wilson, were appointed.
On motion of Mr. Frist, it was
Resolved, That a committee of five be appointed, to be called the Committee of Resolved, who shall prepare resolutions for this Society.
John Frist, Lavinia C. Dundore, Ellen M. Harris, Jacob Weaver and Mrs. Wilson were chosen.
On motion of Mr. Gibson, it was
Resolved, That all resolutions on principles shall be referred to the Committee on Resolutions, without debate.
The Chairman then introduced Thomas Gales Forster.
Afternoon Session.—Song by the Lycoum children.
Address by Dr. H. T. Child, on the value of State Societies
In bringing about sood feeling among Local Societies.
The Committee on Business reported an order for the afternoon and evening sessions. They nominated the following officers, who were elected for the ensuing year:
President—Levi Weaver.
First Vice President—Lovin N. Gardner.
Second Vice President—Lovinia C. Dundore.

First Vice President—John N. Gardner,
Second Vice President—Lavinia C. Dundore,
Secretary—Elizabeth J. Wilhelm.
Treasurer—John H. Weaver,
Trustess—George Broom, William Leonard, John H. Weaver, Rache Walcott, John Frist, Orlando G. White, Jacob Weaver, Benjamin McClellan, Benjamin Hazelip, Kate Harris, Isaac Corbett, John Henry, William E. Masson,
Miss Ellen Harris, from the Committee on Resolutions,
reported the following, which were separately considered
and adopted with entire unanimity:

reported the following, which were separately considered and adopted with entire unanimity:

Whereas, Organization in some form is the universal expression of the delife force in Nature, and without it there can be no expression; therefore,

1. Resolved, That in imitation of Nature, and in the fulfillment of our highest ideas of the means of accomplishing the greatest good, we enter into organization, not to fetter the soul, but to enable it to unduce results must desirable

the soul, but to enable it to produce results most desirable for individuals and for the community. for individuals and for the community.

2. Resolved, That it is not the mission of Spiritualism to proselyte the world to any special belief, but to lay before mankind the truths which are revealed to us, and leave them to select that which seems to be addressed to their individual wasts.

dividual wants.

3. Resolved, That the teachings of Spiritualism, as in for mer times, would proclaim, "Peace on earth and good will among men," and also individual freedom and absolute right of all persons to judge for themselves of the truth they can and will accept.

4. Resolved, That among the means of introducing these

truths more generally to the world we recognize the various Associations—National, State and Local, which we believe should work together harmonitously—the press, public lectures and individual labors of mediums and others, in some

of which every Spiritualist may find a field for useful labor.

6. Resolved, That throughout universal Nature we recognize the operation of the law of progress, whereby all existences are undergoing perpetual change, and evolving higher forms and conditions.

State and the second of the se

6. Resolved. That true religion consists in an equal development of the physical, intellectual and moral natures of man to the numest limit of his present capacity, thus educing his highest degree of usefulness among his fellows.

7. Resolved. That to develop successfully the utmost powers of this threefuln nature, it is necessary to ensure it the largest freedom with which God has endowed it for the full exercise of its several capacities, which freedom, granted impartially to all humanity, will be the surest safeguard against that Heemse which now openly trainples upon the inherent rights of a fellow creature.

8. Resolved. That any government founded upon partial legislation—that is, one denying equality before the law to all persons under its jurisdiction—is tyrannous, and defeats its own professed purpose of securing the greatest good to those subject to its authority.

9. Resolved. That we desire a system of education which shall unfold. 1st, a knowledge of our own natures of the securing these securing the greatest good to the great

9. Resolved. That we desire a system of education which shall unfold. 1st, a knowledge of our own natures; 2d, a familiar understanding of the statute laws of our State and country, that we may learn the just relation of the one to the other, and bring both into harmonious cooperation.

10. Resolved. That any power whatsoever, whether of civil law or social prejudice, that tends directly or indirectly to restrict this freedom, is unjust and oppressive.

11. Resolved. That we sympathize with the efforts at work in this country to secure the right of framehise and a share of legislative power to such as are, excommunicated therefrom because of sex or caste; and also with the cooperative labor system, by which the working classes are striving to reduce and overthrow the tyranny of capital, which grows rich upon their poverty.

12. Resolved, That inasmuch as every created thing how.

reduce and overthrow the tyranny of capital, which grows rich upon their poverty.

22. Respired, That inasmuch as every created thing, however low in the scale of being, as a product of God's law is entilled to consideration to the extent which its capacity outlines; our obligations as human beings do not end with our daties toward each other; and therefore any wanton ill treatment of the inferior animals, who are, like ourselves, surceptible to pain, we denounce as the mark of a cowardly and malignant nature, and we rejoice in the upspringing of associations for the protection of creatures which cannot plead for themselfes.

13. Resolved, That the condition of peace is the ultimate of the practical operations of the principles of Spiritualism; therefore we sympathize with the Universal Peace Society, and will use our best efforts to assist in removing the causes and abolishing the practice of war.

and shollshing the practice of war.

Evening Session.—Song by the choir of the Lyccum.

An address was delivered by Henry T. Child, M. D., on
"Spiritualism the power of the Ninoteenth Century."

Thomas Gales Forster delivered an able and cloquent ad-

dress.

The meeting was closed by a song from children, and a benediction by Bro. Forster, and the friends separated, feeling that they had had a good and harmonious meeting, and were all prepared to enter upon the good work with renewed energy and zeal.

ELIZABETH J. WILHELM, See'y.

MINNESOTA.

Missionary's Report.

To the Secretary of the State Association of Spiritualists: This beautiful State still finds me traversing over brown prairies and through the woodlands, interspersed with many slivery lakes, whose crystal waters and pebbly strands are but the shadows of the Summer-Land.

But I must not stop to express all the exuberance feeling that comes to me from the fragrance of delicious flowers, loving hearts and the pure, bracing atmosphere of this northern clime, but proceed at once to report Missionary labors.

ary Inters,

Rested during the month of May, giving only four lectures
in Olmstead county, in Caseade, Genoa, and the Valley
School-house. In Genoa found a few carnest Spiritualists,
and a pleasant home at Prank Ried's, whose mother-in-haw and a pleasant home at Frank Ricci's, whose mother-in-law be redocing in the truths of Spiritualism—is about eighty years old, smart and active, having retained all her facul-ities. There the Universalist minister greeted me with this salutation (as he grasped my hand at the close of the lec-ture): "T is beautiful! beautiful! if it is only true." After attending our quarterly meeting, 5th and 6th of June, met again with the friends in Medford, two evenings; cool anticness although rains.

good audiences, although rainy, ... Mr. Jossie Carr met me at Faribault, to take me to his

Mr. Jossic Carr met me at Faribauli, to take me to his genial home: talked to the people in the school-house and at Cannon City, where they had formally organized a County Society—Miss Alma Amy, Secretary—and had had some In-teresting grove meetings. Mot with the people two evenings within three miles of Faribault: established a "Star Army," and also a circle, some of the members of which were entranced, and some were influenced to heal.

were influenced to heal.

Visited Dr. and Sister I, F. Swain, the former President
of our Association, the latter a trance and inspirational meof our Association, the latter a trance and inspirational medium. They had made all necessary arrangements for a meeting in their school-house, which was well attended. The boctor's pleasant home, overlooking Union Lakes, was opened for the reception of friends, who carried me there, the distance of twelve miles, as well as for those who had come as many miles from an opposite direction to take me to Lakeville. A deep interest seemed manifest in the lecture, as well as in the conference meeting in the afternoon.

- F. C. Carpenter's spacious farm-house on Vermillion Prairie was the next paralies in which to rest my weary

F. C. Carpenter's spacious farm-house on Vermillion Fratric was the next paradise in which to rest my weary form. Here intellectuality, spirituality, music and harmony prevailed. Spiritual books and papers graced their table. The spacious school-house was literally crammed on the 4th at Lakeville, in the forenoon, and in the afternoon at Vermillion school-house, church members came pouring in until the house was fall, some having come five miles. Hon, Mr. Langley, of Hastings, with his amiable lady, and Brother and Sister Ryder, came a distance of twenty-decembles. and Sister Ryder, came a distance of twenty-five miles, hav

and Sister Ryder, came a distance of twenty-five miles, having seen the notice in the paper.

Convened for a circle at Bro. Carpenter's in the evening. Harmony and perfect quiet prevalled. A young merchant was controlled, and developed to see spirits and describe them, so that they were recognized by the friends in the room. This was his first sitting in a circle. Your jumble correspondent improvised a poem for a Baptist brother, who had come five miles to attend the circle, which seemed to be very satisfactory to him. Sister Johnson, of Lakeville, came with their carriage to take me to her house, also to visit other Spiritualists. Bro. Sylvanus Jenkins and wife came to take me home with them, nine miles, for a visit: they had hast Spiritualists. Bro. Sylvanus Jenkins and whe came to take me home with them, nine miles, for a visit; they had just had a masonic party of between three and four hundred; they have a farm of eleven hundred acres; sold ton thousand bushels of wheat has vear. I mention this because some have an idea that Spiritualists, as a general thing, are a poor, miserable class. T is true some may be poor in this mostly and a but stoked a nick. a poor, miscrable class, "T is try world's goods, but rich-in spirit.

world's goods, but richin spirit.

Met with the friends on Buchanan Prairie. Bros. Smith,
Thayer and Thomas are all speakers; have a fine Society
and Lyceum; they encourage home talent; their conference
is free, hence the unfoldments, the developments. Charles
Wakely, of this place, is an excellent healer.

Visited Sister M. J. Colburn, of Champlin. She is wearing herself out in disseminating the truths of our Philosophy.

Called on Mrs. Lenge of Arche, one of the least apackers.

Called on Mrs. Lepec, of Anaka, one of the best speakers of the age; she is successful in nearly all diseases, besides

being a test medium; cures goiters with one or two treat ments.

Visited the friends of Elk River. Bro. Smith and Sisters Logan and Fuller addressed the audience. And there met Mr. Ozias DeCaster, of Kingston, who desired me to come here and interest the neople. This place is eighty miles west of St. Paul, in what is called the Big Woods, one hundred miles long and twelve in width, yet I trust that I shall not get lost or be devoured by wolves, for I cannot hide away from my heavenly guides, and here, as in other places,

are true and noble souls who need the renovating influence

are true and none souls who need the renovating inducator of heavenly powers.

I cannot report a great amount collected or subscribed, for the summer menths are the most unpropitious for fectures, on account of short evenings and lack of funds just before harvest.

Collections in money, \$16.76; Subscriptions to be paid

Collections in money, \$16.76; Subscriptions to be paid after harvest, \$17.00; Traveling expenses, \$10.05.

If the amount of labor performed and the inspirations which have been given were reckened by the dollars collected and subscribed, then indeed we might feel discouraged; but we have faith to believe that the little gems of truth, like precious seed sown broadcast, will spring up in many souls and bear fruit, some thirty, some sixty and some an hundred fold. Yours for the Right,

F. A. Logan, State Missionary. Kingston, Minn., Aug. 1st, 1800.

Mrs. Mary E. Withee in New Hampshire.

Mrs. Withee, of Newark, N. J., first came to New Hampshire about three years ago. Her first stopping place was Groton and vicinity, where she lectured to intelligent audiences for several months. Two years ago she attended the State Convention of Spiritualists, holden at Bradford, and from Bradford went to Sutton, and visited the friends in that town and gave several lectures, which were see holder appreciated that she was which were so highly appreciated that she was induced to leave an appointment to visit those places again. About one year ago she came and filled the appointment by lecturing four Sabfilled the appointment by lecturing four Sab-baths. From Sutton she came to East Andover, spoke at the North Church to people of different religious tenets, who, not endorsing all she held forth, called for more of the same sort; but a dispatch came, notifying her of the severe sickness of her mother, causing an immediate return to her

home, with a promise to come again.

July 18th, 1869, the Freewill Baptist Society opened the doors of their church for her, furnished singing, heard attentively, the most of them for the first time, the Spiritual Philosophy advocated. July 25th she occupied the desk at the North Church. August 1st and 5th lectured in schoolhouses to accommodate the different localities. The meetings were unusually well attended by intelligent, thinking minds.

intelligent, thinking minds.

The intelligences controlling Mrs. W. are of a high order, argumentative and instructive. Her manner of delivery has a tendency to win rather than to affront the hitterest enemies to her faith. Mrs. Withee, wherever she speaks, leaves a favorable impression upon all classes of society, regardless of their professed beliefs. She is considered as being one of the first class speakers where she has traveled in this State. She snoke in Sutton Auhas traveled in this State. She spoke in Sutton August 15th, and is now ready to answer calls either in this State or in Vermont. Those desiring speaking may have no fears in giving her a call. WILLIAM B. EMERY. East Andover, N. H., Aug. 16th, 1869.

Gone Home:

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

From Boston, Mass., on Thursday, July 22d, 1869, Olive A. wife of Dr. J. Il. Currier.

wife of Dr. J. H. Currier.

She passed from the portal-to the immortal, leaving a companion and daughter/o mourn the absence, materially, of a plevoted wife and affectionate mother, whose earth-life was direct extra the particular of transient separation, and fill their souls with gladines at the knowledge of a glorious retinion where the pangs of separation are forever unknown of friends, (many of whom met them just four months previous—the 23th of March—to celebrate the 23th anniversary of their married life,) assembled to pay the last tribute of respect to the form of one who had so endeared herself to them in all the relations of life. Services of a deeply impressive nature were performed by N. S. Greenleaf, of Lowell, and Mrs. F. B. Felton, of Malden, assisted by the cholf from the Summer-street Lyceum; and all that was mortal of the dear one was, on Monday, July 25th, consigned to the bosom of our common mother, with the clorious consolation that in spirit she will ever watch over those she loved to well, and be the first to ope to them the white gates of immortality when their earthly pilgrimage is over.

From Unity, N. H., July 29th, 1869, Georgie Henry Hall, aged

From I'nity, N. H., July 29th, 1884, Georgie Henry Hall, aged 5 years.

He fell from a wagon; the accident was of a scemingly slight nature, but he went to dwell with the angels in a few hours afterward. Though so young he had lived long enough to become the pride and idol of his home. He was a dear good little boy, and of more than common intelligence. His becraved father and mother are greatly crushed down in their early life; his doting grandparents have once more seen one of the bright lights of their home go out to shine. In the world of spirits, We all extend our heartfelt sympathy to life. Hall's afflicted family, and believe it is well with their dear boy. A. E. S.

From Manchester, N. H., Aug. 7th, 1869, Rachel, wife of Joel

From Manchester, N. H., Aug. 7th, 1969, Rachet, whe of Joel Page.

Her disease was liver complaint, and she was obliged to give up her usual avocations about four months ere her transition. As time passed she grew stronger and stronger in the fath that the dear ones who had gone before were with her. During the last dive days of her sickness she seemed to left fire spiritifier: although conscious, she did not appear affected with what occurred arount her in her room. When her spirit returned from its wanderings she readily recognized those about her. She passed the river of change without an emotion save that of hopeful anticipation, and her heautiful exit was to the husband and children another proof of the truth of our divine philosophy. On Monday, Aug. 9th, Dr. J. II. Currier, of Boston, attended the funeral—the singing being conducted by Mr. Sanborn.

From Oswego, Ili., Bro. Elisha David, aged 75 years, rrom Oswego, Hi., Bro. Elisha David, aged 75 years.
Without a moment's warning, other than that he had been receiving from angels, he fell to the floor and never breathed again. It is well, for he had served his full time in the primary department of life. He said several times before his exit that there was some great change for him. as his spirit friends approached nearer to him every day; they shook him by the hand and conversed with him audibly, so that he could hardly realize that they had left the animal body. For ten years Bro. David had enjoyed the consolations of Spiritualism. As he is proving its reality, let us hope he is smoothing life's pathway for his many friends left behind.

Moses Hull.

From Doylestown, Pa., July 22d, Mrs. Rachel McKinstry,

aged 82 years.

For ten years a full believer in Spiritualism, and long a substitute to the Banner of Light, Mrs. McKinstry knew the road and siked it with pleasure at a ripe old age, and soon "her young sail gladdened into bloom" in a new and better world than this. She was among the few aced persons who get the relicion of the next century and enjoy it in spite of the pre-judice of the pre-judice of the propie who live about them and dwell in darkness.

From Montpeller, Vt., Aug. 11th, 1869, Charlle, son of George

and Angle Ripley, aged 8 months.

Ears attuned to the realities of the inner life heard the whispered calls from the angel world for the sweet had of purity an love to biosom on fairer fields, and bowed in submission, fully realizing the assurance that "it is well with the child."

Satelinalist Mass Meeting at Glover, Vt.

A Mass Meeting of the Spiritualists and others in this vicinity will be held in Glover, Sutriday and Sanday, Sept. 4th and 5th, 1800. Various speakers are engaged, and we hope to have a profitable and interesting meeting. A cordial invitation is extended to those of like faith as far as it is passible for them to favor as with their presence. Glover Village is only three unites from Barton Depot. Those intending to be present at the meeting will find a ready conveyance from the depot by express. Those from abroad will find good accommodations at the Umon House. Board one dollar per day. Mediums and speakers will be entertained free at private houses. Arrangements have been made with the managers of the Passumsic Ballroad for half fare. The meeting will be called 10 order at 9 o'clock A. M. SAMUEL TUTLE, ABNER HOYT, ALUGET HODSDEN,

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. Manson Allen will lecture in Terro Haute, Ind., six months, from May first. Address box 547.
C. Fansir Allen will speak in Putnam, Conn., during August: in Lynn. Mass., during September: in Vineland, J. during October: in Marklelead, Mass., during November: in Salem during December. Address as above, or Stone-

her: In Salem during December. Address as above, or StoneInail, Mass.

Mas. Anna E. Allen (late Hill), inspirational speaker, 129
South Clark street, Chicago, III.

J. Madison Alexander, inspirational and trance speaker,
Chicago, III., will answer calls East or West.

Mas. N. A. Adars, inspirational, box 277. Fitchburg, Mass.
Harrison Algir, Calamia Station, Clinton Co., Iowa.

Mgs. N. K. Andross, trance speaker, Delton, Wis.

DR. J. T. Amos, hox 2001, Rochester, N. Y.

Mary A. Aspillett, care J. Stolz, M. D., Dayton, O.

Rev. J. O. Parrison, Chemediah, Wis.

Mrs. J. R. B. Bhown, P. O. drawer 5958, Chicago, III.

Mass. Anny N. Bunnans, inspirational speaker, 112 Hudson street, Boaton, Mass

Mrs. Sarah A. Byrnes will lecture in Willimantic, Conn.,
Aug. 29. Address, 81 Spring street, Fast Cambridge, Mass.

Mass. A. P. Brown, St. Johnshury Centre, Vt.

Dr. A. D. Barton, hashirational speaker, Boston, Mass.

Aug. 29. Address, 87 Spring street, East Cambridge, Mass. Mills. A. P. Brown, St. Johnshury Centre, Vt. Dr. A. D. Barron, insulrational speaker, Boston, Mass. Joseph Barren, Janesville, Wis. Mills. Emark. Janesville, Wis. Mills. Emark. Janesville, Wis. Mills. E. Burre, insulrational sneaker, hox 7. Southford, Conn. Wis. Brit. Esq., 18: South Clark street, Chicago, Ill. Mills. M. A. C. Brown, West Randolph, Vt. Dr. James K. Bailey, box 382, LaPorte, Ind. Mills. Nylley. J. Brigham will speak in Detroit, Mich., laring September. Permanent address, Elm Grove, Colerain, Mass.

MRS. NPLLIEJ. T. BRIGHAM WIII speak in Detroit, Mich., during September. Permanent address, Elm Grove, Colerain, Mass. WM. BRYAN, box 53, Camden P. O., Mich. M. C. BENT, Inspirational speaker, Almond, Wis. HENRY I RABYTOW, Inspirational speaker, Duxbury, Mass. Z. J. BROWN, M. D. Cacheville, Yolo Co., Ca., ADDIE L. BALLOF, Inspirational speaker, Maukato, Minn. J. H. Hickford, Inspirational speaker, Maukato, Minn. J. H. Hickford, Inspirational speaker, Charlestown, Mass. A. P. ROWHAN, Inspirational speaker, Richmond, Iowa. Rev. Dr. Bannam, Bottle Creek, Mich. Mass. Augusta A. Curuter, box 815, Lowell, Mass. Di., J. H. Cember, 39 Wall street, Boston, Mass. J. M. Choate, trance and inspirational lecturer. Address rear 56 Poplar st., Boston, Mass., care Mrs. M. E. Hartwell, Warren Charle, Boston, Mass., care Mrs. M. E. Hartwell, Warren Charle, Boston, Mass., care Mrs. M. E. Hartwell, Warren Charle, Elmonton, Mass. Miss. Annie M. Canver, trance speaker, Cincinnati, O. Dean Clark, Chearo, H. Care R. P. Journal, Miss. Carries M. Ceshama, trance, Hillsboro Bridge, N. H. J. P. Colles, M. D. Ottawa, Ill., box 1574. Miss. J. F. Colles, trance speaker, 737 Brondway, New York, Miss. J. Clark, 155 Harrison avenue, Boston, Mass. Miss. D. Charwick, trances peaker, Penville, Ind. Ind. Ind. H. Certis, Hartford, Conn. Mrs. Amella H. Colay, trance speaker, Penville, Ind. Ind. Ind. Clark, trance speaker, West Harwich, Mass. Miss. Hettie Clark, trance speaker, West Harwich, Mass. Miss. Hettie Clark, trance speaker, West Harwich, Mass. Miss. M. J. Colekur, Champlin, Hennepin Co., Minn. Miss Emma Chapwick, Inspirational speaker, Vineland, N. J., box 272. Charles I., Loccer, Inspirational speaker, Fredonia, N. J., Lock 272. Charles I., Roccer, Inspirational speaker, Fredonia, N. J., Locker, Inspirational speaker, Vineland, N. J., Lock 272. Charles I., Roccer, Inspirational speaker, Fredonia, N. Y. Charles I., Roccer, Inspirational speaker, Fredonia, N. Y. Charles I., Roccer, Inspirational speaker, Fredonia, N. Y. Charles I., Roccer, Ins

Miss Emma Chadwick, inspirational speaker, Vineland, N. J., box 272.
Charles P. Crocker, inspirational speaker, Fredonia, N. Y. J. B. Campbell, M. D., Cincinnati, O.
Dr. James Cooper, Bellefontaine, O., will lecture and take subscriptions for the Banner of Light.
Mrs. Makietta F. Cross, trance speaker, Braiford, Mass.
Mrs. E. J. Danible, 6 Dartmouth place, Boston, Mass.
Proc. Wil. Denton, Wellesly, Mass.
Miss Lizzie Doten, Pavilion, 57 Tremont street, Boston, Herry J. Durgin, Inspirational speaker, Cardington, O.
George Dotton, M. D., West Randolph, Vt.
Dr. E. C. Dunn, Rockford, Ill.
Mrs. Addie P. Davis, (formerly Addie P. Mudget,) White hall, Greene Co., Ill.
Mrs. Agnes M. Davis will speak in Stafford, Conn., during September. Address, 40:3 Main street, Cambridgeport, Mass.
Miss Claif R. Deevers, Inspirational speaker, Chicago Ill., care J. Spetligue.

MRS. AGNES M. DAVIS WIll speak in Stafford, Conn., during September. Address, 4033 Main street. Cambridgeport. Mass. Miss Clair R. DREVERE, inspirational speaker, Chicago III., care J. Spetigue.
DR. T. M. DREVERE, inspirational speaker, Chicago III., care J. Spetigue.
DR. T. M. DREVERE, inspirational speaker, inc. do 461.
E. B. DANFORTH, M. D., trance, Lawrence, Kan., box 461.
MRS. PRISCILLA DOTY speaks in Madison Mills, Me., one-fourth of the time. Address, Kendall's Mills, Me.
A. C. EDMUNDS, lecturer, Newton, Iowa.
DR. H. E. EMERT, Iccturer, Newton, Iowa.
DR. H. E. EMERT, Iccturer, Newton, Towa.
MRS. CLARA A. FIRLD, Iccturer, Newport Me.
MRS. ALMEDIA B. FOWLER, Inspirational, Sextonville, Richland Co., Wis., care Y. D. Fowler.
MRS. ELIZA HOWE FULLER, inspirational, San Francisco, Cal. Andraw T. Foss, Manchester, N. B.
REV. J. FRANCIS, Ogdensburg, N. Y.
J. G. FISH, Hammonton, N. J.
MRS. M. LOUISE FRENCH, trance and inspirational speaker.
No. 7, in the rear of No. 1167 Federal street, Washington Village, South Boston, Mass.
DR. H. P. FARLIN, inspirational speaker, Washington Village, South Boston, Mass.
DR. H. P. FARLIN, inspirational speaker, Deerfield, Mich.
A. B. FRENCH, care of J. R. Robinson, box 884, Chicago, III.
GEORGE A. FULLER, inspirational, Natick, Mass.
N. S. GREENLEAP, LOWELL Mass.
ISAA C. GREENLEAP, LOWELL Mass.
ISAA C. GREENLEAP, LOWELL Mass.
JOHN P. GUILD, Lawrence, Mass., will answer calls to lecture.
MRS. F. W. GADE, inspirational speaker, Berlin, Mich.
MR. J. G. GILES, Frinceten. Mo.

ue, New York. Saban Graves, inspirational speaker, Berlin, Mich.

MR. J. G. GILES, Princeten, Mo.
DR. GARMAGE, lecturer, 134 South 7thst., Williamsburg, N. Y
DR. L. F. GRIGOS, inspirational. box 409, Fort Wayne, Ind.
KERSEY GRAVES, Richmend, Ind.
MISS JULIA J. HUBBARD, Portsmouth; N. H., box 455.
MIS. L. HUICHISON, inspirational, Owenaville, Cal.
DR. M. HENRY HOUGHTON will answer calls to lecture. Adress, Milian, O.

dress, Milan, O.
Mas, Emma Hardinoz, care Banner of Light, Boston, Mass, E. Asmis Hinnan, Agent Connecticut State Association of Spiritualists. Permanent address, Falls Village, Conn.

Moses Hull will speak in Laporte, Ind., Aug. 29; in New York (Everett Rooms) during September; in Salem, Mass., during October. Permanent address, Hobart, Ind. D. W. Hull, inspirational and normal speaker, Hobart, Ind. J. D. Hascall, M. D., Waterloo, Wis.
Dr. R. B. Holden, inspirational speaker, No. Clarendon, Vt. Dr. J. N. Hoboes, trance, 9 Henry street, East Boston, Ms. Mrs. S. A. Hobron, 24 Wannesit street, Lowell, Mass. Charles Holt, Warren, Warren Co., Pa. Mrs. F. O. Hyzer, 122 Fast Madison street, Baltimore, Md Mrs. M. S. Townsko Hoddley, Ricigewater, Vt. James H. Harris, hox 89, Abington, Mass.
WM. A. D. Huwe, West Nile P. O., Cleveland, O. Lyman G. Howe, inspirational, box 99, Fredonia, N. Y. Amos Hunt, trance speaker, Cold Water, Mich. Miss Suste M. Joinson's address during August, Kalamazoo, Mich., care Lewis S. Burdick; will speak in Painesville, O., during September; in Oswego, N. Y., during October, Permanent address, Milford, Mass.
WM. F. Jameson, editor of Spiritual Rostrum, drawer No. 5956, Chicago, 11.

WM. F. Jameson, editor of Spiritual Rostrum, grawer no. 5866, Chicago, 111.

Arrahan James, Pleasantville, Venango Co., Pa., box 34.

S. B. Jones, Eng., Chicago, III.

Harver A. Jones, Eng., can occasionally speak on Sundays for the friends in the vicinity of Sycamore, III., on the Spiritual Philosophy and reform movements of the day.

WM. II. Johnston, Corry, Pa.

Dr. P. T. Johnson, lecturer, Ypsilanti, Mich.

Dr. C. W. Jackson, Oswego, Kendall Co., III.

George Kates, Dayton, O.

O. P. Kellong, East Trumbull, Ashtabula Co., O., speaks in Monroe Centre the dist, and in Farmington the fourth Sunday of every month.

O. P. Kellogo, East Trumbull, Ashtanua. Co., O., speass in Monroe Centre the dist, and in Farmington the fourth Sunday of every month.

Geonge F. Kittraidge, Buffalo, N. Y.
Mas. M. J. Kutz, Bostwick Lake, Mich.
CEPHAS B. LYNN, Inspirational speaker, will lecture in Os worg. N. Y. during August—address care box 997. Permanent address, 9 Kingston street, Charlestown, Mass.
Mary E. Longdon, inspirational speaker, 60 Montgomery street, Jersey City, N. J.
J. S. Loveland, Monmouth, Ill.
Mas. F. A. Logan, Minneapolis, Minn., care E. F. Boyd.
John A. Lowe, lecturer, box II, Sutton, Mass.
Mass. A. L. Lameett, trance and inspirational speaker, 959 Washington street, Boston, Mass.
Mrs. A. L. Lameett, trance and inspirational speaker, 959 Washington street, Boston, Mass.
Mrs. I. Ill. Lacy, trance speaker, No. 364 Green street, bottween 9th and 10th streets, Louisville, Ky.
II. T. Leonard, trance speaker, Taunion, Mass.
Joseph B. Lewis histerets, Louisville, Ky.
II. T. Leonard, trance speaker, Taunion, Mass.
Joseph B. Lewis, Inspirational speaker, Yellow Spring, O.
Charles S. Marsh, emittance speaker, Address, Wonewoo, Juneau Co., Wis.
PROP. R. M. M'Cordo, Centralia, Ill.
Emma M. Martin, Inspirational speaker, Birmingham, Mich. James B. Monkisson, Inspirational speaker, box 378, Haver hill, Mass.
Mrs. Tamozine Moore. 13 North Russell st., Boston, Mass.

AMAS B. MORRICON, INSPIRATOR RUSSELL ST., Boston, Mass. INS. TAMOZINK MOORE, 13 North Russell St., Boston, Mass. IN. F. II. MASON, Inspirational speaker, No. Conway, N. H. V. MARLEL, trance speaker, 35 Rutland Square, Boston, R. John Mayhew, Washington, D. C., P. O. box 607. DR. U. W. Morrill, Jr., trance and inspirational speaker,

MIR. F. 11. MASON, inspirational speaker, No. Conway, N. H.
O. W. MANUEL, Irance speaker, 35 Rutland Square, Boston.
DR. John Mayhew, Whishington, D. C., P. O. Dox 697.
DR. G. W. Mornill, Jr., trance and inspirational speaker,
Boston, Mass.
MRS. Nettle Coldern Maynard, White Plains, N. Y.
MRS. Hannah Morre, trance speaker, Joliet, Will Co., Ill.
J. W. Maythews, lecturer, Heyworth, McLeon Co., Ill.
DR. James Morrison, lecturer, McIenty, Ill.
Miss Emma L. Morre, trance speaker, Alstead, N. H.
MR. J. L. Mannyield, inspirational, box 137, Clyde, O.
DR. W. H. C. Martin, 173 Windsor street, Hartford, Conn.
Mrs. Annam Middlernook, box 778, Bridgeport, Conn.
Mrs. Sarah Helen Maythews, Quincy, Mass.
J. Wr. Van Namer, Brooklyn, N. Y.
A. L. E. Nash, lecturer, Rochester, N. Y.
Hilley C. Nash, inspirational speaker, Deerfield, Mich.
C. Norwood, inspirational speaker, Deerfield, Mich.
C. Norwood, inspirational speaker, Deerfield, Mich.
G. Norwood, inspirational speaker, Ottawa, Ill.
J. M. Peebler, Hammonton, N. J.
Geonge A. Prince, inspirational box 87, Auburn, Mo.
Edw. L. M. W. J. Hensen, Strance, Cambridge, Somerset Co., Mc.
William C. Pice, 19 Pleasant street, Boston, Mass.
J. Eva Pire, 19 Pleasant street, Boston, Mass.
J. Eva Pire, 19 Pleasant street, Boston, Mass.
J. H. Powell, Muncle, Ind., box 160.
Mrs. E. N. Palmer, trance speaker, Rig Flats, N. Y.
Miss Setties M. Peabe, trance speaker, Rig Flats, N. Y.
Miss Setties M. Peabe, trance speaker, Righals, N. Y.
Miss Setties M. Peabe, trance speaker, Righals, N. Y.
Miss Setties M. Peabe, Longinational speaker, New Albany Ind
Mrs. J. Pyterr, trance, La Crosse, Wis., care of E. A. Wilss;
L. Potter, trance, La Crosse, Wis., care of E. A. Wilss;
L. Potter, trance, La Crosse, Wis., care of E. A. Wilss;
L. Potter, trance, La Crosse, Wis., care of E. A. Wilss;
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L. Potter, trance, La Crosse, Wis., care of E. A. Wilss;
L. Potter, trance, La Crosse, Wis., care of E. A. Wilss;
L. Potter, trance, La Crosse, Wis., care of E. A. Wi

MRS. FANNIE DAVIS SMITH, Millord, Mass.

MRS. S. E. SLIGHT. foot of Auburn street, Cambridgeport,
Mass.

MRS. S. E. SLIGHT. foot of Auburn street, Cambridgeport,
Mass.

MRS. S. I. SWASEY, normal speaker, Noank, Conn.
MRS. LATRA SMITH (late Cuppy) lectures in Machanic's
Hall, Post street, San Francisco, Cal., every Sunday evening,
Miss M. S. Stuffeyant, Trance speaker, Boston, Mass.
MRS. L. A. F. SWAIN, Inspirational, Union Lakes, Minn.
MRS. C. M. STOWE, San José, Cal.
DR. E. SPRAGUR, inspirational speaker, Stenectady, N. Y.
MRS. ALHIRA W. SMITH, 36 Salem street, Portland, Me.
ABRAM SMITH, ESQ., inspirational speaker, Sturgis, Mich.
MRS. MARY LOCISA SMITH, trance speaker, 4 'edo, O.
MRS. NELLE SHITH, Impressional speaker, Sturg's, Mich.
MRS. MARY LOCISA SMITH, trance speaker, 6 Sturg's, Mich.
MRS. M. E. B. SAWYRE, Flichburg, Mass.
J. W. SEAVER, inspirational speaker, Byron, N. Y.
MRS. C. A. SHEBEWIN, Townsend Center, Mass.
E. R. SWACKHAMER, 128 So. 3d street, Brooklyn, N. Y., E. D.
MRS. H. T. STEARIS, Missionary for the Pennsylvania Stata
ASSOCIATION of Spiritualists. Address care of Dr. H. T. Child,
633 Race street, Philadelphia, Pa.
JAMES THASK, Iccurrer on Spiritualism, Kenduskeag, Me.
HUDSON TUTTLE, Berlin Heights, O.
HENDAMIN TOOD, San Francisco, Cal.
MRS. SARAH M. THOMPSON, Inspirational speaker, 161 St.
Clair street, Cleveland, O.
MRS. SARAH M. THOMPSON, Inspirational speaker, Mes.
MRS. HORER TIMMON, Wexico, Audrian Co., Mo.
MRS. FAIRER N. TALMADER, trance speaker, Westville, Ind.
DR. S. A. TIOMAS, Iccurrer, Anoka, Minn.
E. V. WILSON, Lombard, III.
F. S. WHEERR, Inspirational, III. Superior street, care
American Spiritualist, Cleveland, O.; will lecture in Phila
delphia, Pa., during December,
MIS MARY M. WOOD will lecture in Windsor, Conn., Aug.
29, Address, II Dewey street, Worcester, Mass.
F. L. H. WILLIS, M. D., 16 West 24th street, near Fifth avo
nel Hotel, New York.
M. S. E. WARRER, box 329, Davenport, Iows.

nue Hotel, New York.

MRS. S. E. WAREER, box 329, Davenport, Iowa.

F. L. WADSWORTH, 339 South Morgan street, Chicago, Ill.

HENRY C. WRIGHT, care Hanner of Light, Boston, Mass.

MRS. E. M. WOLCOTT, Canton, St. Lawrence Co., N. Y.

PROF. E. WHIPPLE, Clyde, O.

MRS. MANY J. WILGOYSON Phone Wile.

Unon. Wis.

PICP, E. WHIPPLE, Clyde, O.

MIS, MARY J. WILGONSON, Ripon, Wis.

LOIS WAISHHOOKER, Vinchind, N. J.

N. FRANK WHITE'S address, Boston, Mass., care Banner of Light, during August; will speak in Portland, Me., during Suptember and October; in New York during November.

MISS, MARY E. WITHER, Holliston, Mass.

WM. F. WENTWORTH, Stoughton, Mass.

DR. E. G. WELLS, trance speaker, Beaufort, N. C.

MRS, N. J. WILLIS, 75 Windsor street, Cambridgeport, Mass.

A. B. WHITHO, Albion, Mich.

MISS ELVIRA WHERLOCK, DOTTON Speaker, Janesville, Wis.

A. A. WHELLOCK, Toledo, O., box 643.

MRS, S. A. WILLIS, Marseilles, III.

DR. J. C. WILSKY, Burlington, Jowa,
MRS, HATTIE E. WILSON WILL Speaker, Marblehead, Mass., through the month of January.

REV. DIN. WHERLOCK, Inspirational speaker, State Center, Ia.

WAHERN WOOLSON, trance speaker, Hastings, N. Y.

S. H. WORTMAN, Buffaio, N. Y., box 1454.

J. G. WHITSEY, Inspirational speaker, Rock Grove City, Floyd Co., lowa.

MRS, E. A. WILLIAMS, Hannibal, Oswego Co., N. Y., box 41.

ELIJAH WOODWORTH, Inspirational speaker, Rock Grove City, Mas. F. A. WILLIAMS, Hannibal, Oswego Co., N. Y., box 41.

ELIJAH WOODWORTH, Inspirational speaker, Leslie, Mich.

A. C. and MIS, ELIZA C. WOODHUFF, Eagle Harbor, N. Y.

MRS, F. A. WILLIAMS, Hannibal, Oswego Co., N. Y., dox 41.

ELIJAH WOODWORTH, Inspirational speaker, Address during August and September, Three Oaks, Mich., care S. Sawyer, MRS, FANKK, T. YOUNG, Roles City, Idaho Territory.

MR. & MRS, WM, J. YOUNG, Roles City, Idaho Territory.

SPIRITHALIST MEETINGS.

Alphabetically Arranged. Alphabelically Arranged.

ADRIAN, MIGH.—Regular Sunday meetings at 10% A. M. and 7½ P. M., in City Itali, Main street. Children's Progressive Lyccum meets at same place at 12 M. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

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

ANDOVER, O. — Children's Progressive Lyceum meets at Morley's Hall every Sunday at 11% A. M. J. S. Morley, Con-ductor; Mrs. T. A. Knapp, Guardian; Mrs. E. P. Goleman, Assistant Guardian; Harriet Dayton, Secretary.

Appleton, Wis.—Children's Lyceum meets at 3 p. M. every Sunday. Boston, MASS.—Mercanille Hall.—The First Spiritualist Association meet in this hall, 32 Summer street. M. T. Dole, President; Samuel II. Jones, Vice President; Wm. A. Dunck-lee, Treasurer. The Children's Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Quardian. All letters should be addressed for the present to Charles W. Hunt, Secretary, 51 Pleasant street.

BROOKLIN, N. Y.—Nawyer's Hall.—The Spiritualists hold meetings in Sawyer's Hall.—Corner Fulton Avenue and Jay street, every Sunday, at 3\frac{1}{2} and 7\frac{1}{2} F. M. Children's Progressive Lyceum meets at 10\frac{1}{2} 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 Cumberland-street Lecture Room, near De Kalls avenue. Circle and conference at 10\frac{1}{2} o'clock A. M.: lectures at 3 and 7\frac{1}{2} P. M.

BATINGER Mp. Saraford Mell.—The Virtue Saraford.

BALTHORE, 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—motice. Children's Progressive Lyccum meets every Sunday at 10 A. M.

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

svening at the usual hours.

Bridgeroft Conn.—Children's Progressive Lyceum meets every Sunday at 10 A. M., at Lafayette Hall. Travis Swan, Conductor: Mrs. J. Wilson, Guardian.

BUFFALO, N. Y.—The First Spiritualist Society hold meetings in Kremlin Hall. West Eagle street, every Sunday at 10% A. M. and 7% P. M. Children's Lyceum meets at 23 P. M. H. D. Fitzgerald, Conductor; Mrs. Mary Lane, Guardian.

BELVIDERE, ILL.—The Spiritual Society hold meetings in Green's liall two Sundays in each month, forenoon and even-ing, at 10½ and 7½ o'clock. Children's Progressive Lyceum meets at 2 o'clock. W. F. Jamieson, Conductor; S. C. Hay-wood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian. BATTLE CREEK, 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 F. M. Abner Hitchcock, Sec'y. Charlestown, Mass.—First Association of Spiritualists hold meetings every Sunday in Central Hall, 25 Elm street, at 23 and 73 p. M. commencing Sept. 5th. Mrs. J. Brintanil, President; A. H. Richardson, Corresponding Secretary. Regular speaker:—Mrs. Fannie B. Felton.

CLUDE, O.—Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lyccum meets in Kline's New Hall at II 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.

CHELSEA, MASS.—Fremont Hall.—The Children's Progressive Lyceum meets every Sunday at Fremont Hall, at 10% A.M. Conductor, John H. Crandon; Asst. Conductor, F. C. Davis; Gnardian of Groups, Mrs. E. S. Dodge; Asst. Guardian, Mrs. J. A. Salisbury; Secretary, Mrs. S. E. Davis.

Free Chapel.—The Bible 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.

er, Sup 1.

Delawark, O.—The Progressive Association of Spiritualists hold regular meetings at their hall on North street every
Nunday at 7; M. Children's Lyceum meets at 10; A.M.
Wm. Willis, Conductor; Mrs. II. M. McPherson, Guardian. DORCHESTER, MASS.—Free meetings in Union Hall, Hancock atreet, every Sunday evening at 12 o'clock. Good speakers

engaged.

DES MOINES, IOWA.—The First Spiritualist Association will meet regularly each Sunday at Good Templar's Hall (West Side), for lectures, conferences and music, at 10\(\frac{1}{2}\) A. M. and 7 P. M., and the Children's Progressive Lyceum at \(\frac{1}{2}\) P. M.

Side), for lectures, conferences and music, at 10% A. M. and 7 r. M., and the Children's Progressive Lyceum at 1 p. M.

DU QUOIN, ILL.—The First Society of Spiritualists hold meetings in Schrader's find, at 10 o'clock A. M., the first Sunday in each month. Children's Progressive Lyceum meets at the same place at 3 o'clock each Sundy.—J. G. Mangold, Conductor: Mrs. Sarah Pier, Guardian. Social Legge for the benefit of the Lyceum every Wednesday evening.

Gerat Falls, N. H.—The Progressive Brotherhood hold meetings every Sunday evening, at Chion Hall. The Children'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.

Georgrown, Colorado.—The Spiritualists meet three evenings each week at the residence of H. Toft. Mrs. Toft, clairveyant speaking medium.

Lowrll, Mass.—The First Spiritualist Society hold a general conference every Sunday at 2 p. M., in Lyceum Hall, corner of Central and Middle streets. Children's Progressive Lyceum holds its sessions at 10% a. M. John Marriott, Jr., Conductor; Mrs. Elista Hall, Guardian, N. S. Greenleaf, Cor. Sec.

Leonustre Mass.—The Spiritual Society hold meatings.

COT. Sec. LEOMINSTER, MASS.—The Spiritual Society hold meetings every second and fourth Sunday of each month. Speakers engaged:—Prof. William Denton, Aug. 29; H. B. Storer, Sept. 12; A. E. Carpenter, Sept. 26. W. ff. Yeaw, Secretary.

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

meets at 1 o clock.

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

Milpond, Mass.—Children's Progressive Lyceum meets at
Washington Hall, at Ha. M. Prescott West, Conductor; Mrs.
Maria L. Huxton, Guardian; S. W. Gilbert, Musical Director
and Corresponding Secretary.

and Corresponding Secretary.

MILAN, O.—Spiritualists' and Liberalists' Association and Children's Progressive Lyceum. Lyceum meets at 10½ A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

Mudson Tuttle, Conductor; Emma Tuttle, Guardian.

MARLBORO, MASS.—The Spiritualist Association hold meetings at Forest Hall. Mrs. Lizzle A. Taylor, Secretary.

New York City.—The Society of Progressive Spiritualists will hold meetings every Sunday in the large hall of the Everett Rooms, corner of Broadway and Thirty-Fourth street.

Lectures at 102 A. M. and 72 r. M. Children's Progressive Lyceum at 22 r M. P. E. Farnsworth, Secretary, P. O. box 5679.

NORTH SCITY ATM MASS.—The Solutinglist Association balls.

Ceum at 21 pt. M. P. E. Farnsworth, Secretary, P. O. box 5679.

North Scittath, Mass.—The Spiritualist Association hold meetings the second and fourth Sunday in each month, in Conlineaset Hall, at 10 a. M. and 2 p. M. Progressive Lyccum meets at the same hall on the first and third Sunday at 10 a. M., and alternate Sundays at 12 M. Daniel J. Bates, Conductor; Mrs. Delia M. Lowis, Guardian; C. C. Lewis, Military Director; A. A. T. Morris, Musical Director.

PHILADELPHIA, PA.—Children's Progressive Lyccum No. 1, meets at Concert Hall, Chestnut, above 12th street, at 92 a. M., on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian.—Lyccum No. 2, at Thompson street church, at 10 A. M. Mr. Shaw, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectures at Concert Hall, at 3% and 8 p. M. every Sunday.—"The Philadelphia Spiritual Union" meets at Washington Hall every Sunday, the morning devoted to their Lyccum, and the evening to lectures.

Sanday, the morning devoted to their Lyccum, and the evening to lectures.

Petnam, Conn.—Mectings are held at Central Hall every Sunday at 1½ r. m. Progressive Lyccum at 10½ a. m.

Petnameth, Mass.—Children's Progressive Lyccum meets every Sunday at 11 a. m. in Lyccum Hall.

Sachamento, Cal.—Mectings are held in Turn Verein Hall, on K street, every Sunday, at 11 a. m. and 7 r. m. Children's Progressive Lyccum meets at 2 r. m. Henry Bowman, Conductor; Miss G. A. Brewster, Guardian.

Stoamore, Ill.—The Children's Progressive Lyccum meets at the Universalist Church every Sunday at 4 r. m. Harvey A. Jones Conductor; Miss Agnes Brown, Guardian; Aerippi Dowe, President of Society: Curtis Smith, Pirst Vice President and Treasurer; Mrs. Sarah D. P. Jones, Corresponding and Recording Secretary.

Terme Haute, Ind.—The Spiritual Society hold meetings every Sunday at Pence's Hall, at 11 a. m. and 8 r. m. Lyccum meets at 2 %. E. G. Granville, Conductor; Mrs. Louisa Pierce, Guardian; T. A. Madison, Secretary of Spiritual and Lyccum Societies.

Societies.

Vinkland, N. J.—Friends of Progress meetings are held in Plum-street Hall every Sunday at 10½ A. M., and evening. President, G. B. Campbell: Vice Presidents, H. H. Ladd, Mrs. Ladd; Treasurer, S. G. Sylvester; Corresponding Sceretaries, Mrs. Portia Gage, Mrs. Sarali Coonley. Children's Lyceum meets at 12½ P. M. Dr. David Allen, Conductor; Mrs. Julia Brigham, Guardian; Miss Elia Beach, Musical Director; D. F. Tamuer, Librarian. Speakers desiring to address said Society should write to the Corresponding Sceretaries.

taries.

WILLIAMSBURG, N. Y.—The First Spiritualist Association hold meetings and provide first-class speakers every Thursday evening, at Masonic Ruidings, 7th street, corner of Grand, Tickets of admission, 10 cents; to be obtained of the committee, or of H. Witt, Secretary, 92 Fourth street.

tee, or or if: W(tt, Secretary, 92 Fourth street.

Washington! D. C.—The First Society of Progressive
Spiritualists meets every Sunday, in Harmonial Hall, Pennsylvania Avenue, between 16th and 11th atreets. Lectures at
11 A. M. and 74 F. M. Children's Progressive Lyceum every
Sunday, at 129 o'clock. George B. Davis, Conductor; Mrs.
M. Hosmer, Guardian of Groups. John Mayhow, President.

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