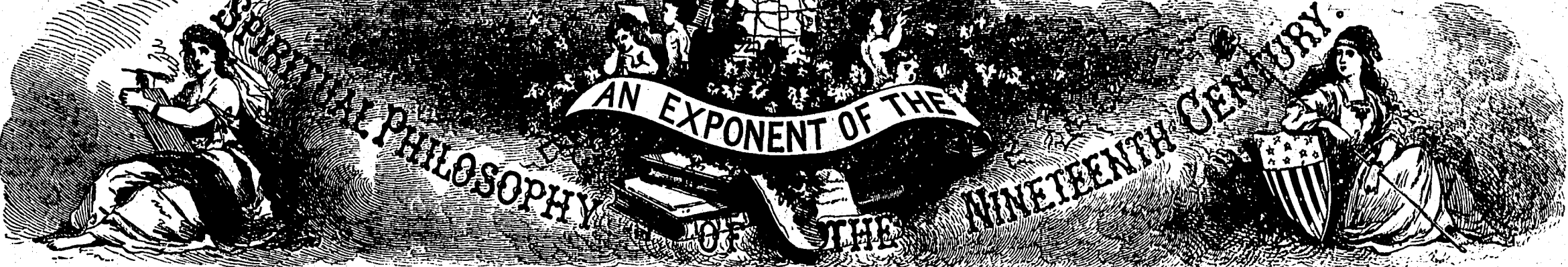


BANNER OF LIGHT.



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NO. 26.

Written for the Banner of Light.

TRUTH.

BY MRS. C. O. BELL.

Truth is the ultimatum of all good:
It springs from depths within the fount of life—
Sparkles in multifarious rays of light.
One being cannot track the boundless space;
One being may not trace each diverse ray.
A part cannot contain the whole,
But looking forth within the light he hath,
He will find God—Spirit of Might or Truth.
Some particles of truth may gather rust,
As gold will mix and mingle with alloy,
Some true grains be trampled in the dust,
But all eternally cannot destroy
The germ, the power which emanates from God!
God himself is Truth! Truth itself is God!

The Lecture Room.

Is Spiritualism a Delusion?

A LECTURE BY MOSES HULL,

In Music Hall, Boston, Mass., March 28th, 1869.

Reported for the Banner of Light.

The lecturer said that the passage of Scripture which was to answer for his text could be found in II. Thessalonians, 2d chapter, 11th and 12th verses:

"For this cause God shall send them strong delusion, that they should believe a lie:
That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

The lecturer said he would not ask the audience to listen to a second reading of the text, as their patience would be sufficiently tried by his once reading it. The doctrine of the text is that God is determined to damn the world; that is what he made it for, and all who escape damnation escape what God intended to be their fate, and in just as many cases is his design frustrated. But in this Yankee nation people are fond of asking questions concerning the causes and justification of things; and as the Bible declares that God must be justified in the judgment of his creatures, some individuals may ask God what he has damned them for, and he must give an answer. What does he damn them for? Why, says the account, for unbelief. But is this a world of unbelief? No; the trouble is the world believes too much. The child is brought up upon fact, fed on fact, and can hardly believe in anything else, till after being severely threatened with corporeal punishment by its mother (which punishment never comes) it begins to imagine that perhaps "mother does lie a little when she is talking to her baby." And as it grows older, and gains experience, and holds communion with the world, it finds less and less to believe. One-half of our belief resolves itself into knowledge, and that drives out the other half from the mind.

The lecturer here questioned the justice of damning the world for unbelief, and asked who made the belief of each individual soul. Had God given us the power to believe or disbelieve at will, or rather had he not made belief in us subject to conditions which we could not control. If God had made him (the lecturer) so out of harmony with truth, or truth so out of harmony with him that he could not blend with it, how could he believe the story of damnation, and retain a sense of the justice of God. He (the lecturer) did not make the truth, nor the sense which should adjust that truth to the conception of his brain, and if he failed from lack of it to appreciate the truth, who could blame him? Our belief was not under our will power; we could not believe what we wanted to without the necessary satisfying conviction. A lady had once told him she could believe anything she desired to; he demanded that she should believe his coat sleeve (which was black) to be white. This she was unable to do, saying that she could not believe anything which conflicted with her common sense, and this rule would be found to hold good in all cases.

The text informs us that—
"God shall send them strong delusion, that they may believe a lie!"

—so that he may have an excuse for damning mankind. We had been taught in the past that there were two antagonistic powers in the world—God and the devil; neither of these being quite omnipotent; for if God was omnipotent the devil could not have anybody, and if the devil were omnipotent, God could not have anybody. The fact of a promised division, some day, between the sheep and the goats, proves that God could not make all sheep, and the devil failed to convert all into goats. Thus each party was considered as having some power, but neither all the power. But the text informs us that God and the devil are not enemies working against each other, but partners carrying out the same plan. For the ninth and tenth verses of the same chapter say:

"Even him, whose coming is after the working of Satan with all power and signs and lying wonders,
And with all deceivableness of unrighteousness in them that perish: because they received not the love of the truth."

Elder Grant says the original Greek should be rendered, "Even him whose coming is immediately after the working of Satan," &c. Thus we are informed that the devil is going to work with signs and wonders to blind the people and lead them to hell, because God has sent a strong delusion to deceive the world. If this were an isolated expression, he (the lecturer) would say nothing about it; but it was not. He proposed to take up the case as found in the Bible. Perhaps some before him might object to remarks apparently derogatory to that volume; but he would assure such that he venerated the Scriptures—he loved the Bible, but he loved God more! He only proposed to question that book in so far as it affected the character of the Omnipotent. He would tear from the Bible any expression which reflected on the justice of the Father, as readily as he would if found in a comic almanac.

In the 22d chapter of I. Kings, God is represented

as desiring to destroy a man—to cause him to lose his life and government; and the only question is how to accomplish it. God being unable to decide upon a proper course of action, called a mass meeting in heaven, and, as chairman, addressed the meeting:

"Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead?"
And the Lord said unto him wherewith?
And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so."

Thus the man was ruined by his faith, not his unbelief. And faith has destroyed more souls than anything else in earth's history.
As regarded the story, he (the lecturer) did not believe it. The man was no doubt deceived and led to his death, but the speaker could not believe that God would descend to such practices in his government of the race. Some lying spirit no doubt misled Ahab, but if he had exercised his judgment he should have known that a spirit coming and professing to be the "God of Israel," could be but little less than a disembodied wag!

The book of Jeremiah, which, by the way, contains many prophecies, none of which were ever fulfilled, in its 28th chapter gives an account of the failure of Micah's prophecies (for all prophets are willing that another's forecast of the future should prove fallacious), but an assurance is given that the prophecy of the present will be fulfilled, and sets three years and a half to be the limit of its completion. The time passed without its accomplishment, the people murmured, and Jeremiah shut his eyes and said: "Oh God, thou hast deceived me!" The speaker did not believe it. No doubt a disembodied spirit did come and influence Jeremiah, but that spirit had undoubtedly a human origin, and was not God.

Once more, Ezekiel uttered many prophecies which failed, until it became a proverb in Israel: "The days are prolonged and every vision faileth."

Ezekiel gave this explanation: "If a prophet be deceived thus, I, the Lord your God, have deceived that prophet." The influence claimed to be God Almighty, but the speaker did not believe it, for God does not deal in any such deception.

The lecturer had selected the text of his present discourse because it was a passage which was everywhere quoted by the opponents of Spiritualism to prove its falsity. There was not an opponent of the cause, from Dan to Beersheba, who did not know it to be a delusion; but the trouble with them had been to find out what kind of a delusion it was, no two of them being able to agree on the same hypothesis. The lecturer had once had a conversation with a ministerial acquaintance, who showed him two new books which had recently been put forth under his supervision, against Spiritualism. And the motto on the title page of one was:

"For this cause God shall send them strong delusion."

And the other was headed:

"For Satan shall work with all power and signs and lying wonders."

The thought immediately presented itself to the mind of the lecturer, "Which does the brother endorse?" And so he asked him, holding them up before him. "Both of them," answered the publisher. "But," said the lecturer, "one says the devil sent this delusion, and the other that God sent it. Which do you believe?" The publisher being unable to reply, dodged the question by quoting the text. The lecturer then said if Spiritualism was sent by God, it ought to be believed, and any one who disbelieved it was wrong. According to the idea conveyed by the text God had sent some one hundred and fifty thousand mediums to deceive the world, and he would have succeeded, if it had not been for a few zealous opponents, (who are exposing him and the mediums), in leading all to hell. The publisher had no doubt of the truth of this assertion, and of the speedy coming of the Lord.

When a man says he never had a doubt, there is generally reason to believe he never had a thought. "To reason is to doubt," says a Catholic proverb, and men never investigate a subject without first having a doubt. The lecturer therefore asked him wherein he obtained his certainty of this speedy coming, and was answered that Spiritualism was of the devil, and was doing all it could to fulfill the first half of the prophecy, therefore it was certain that the Lord could not be far behind; as he further expressed it: "The signs of the coming of the Lord are many; I look around for the devil's work, and cannot find it except as embodied in Spiritualism." Thus it would be seen that in order to sustain his situation, this minister (as proved by the mottoes on his books) was obliged to assume two positions, each opposed to the other. This, every minister would do to gain his point. In a recent discussion he had had at Newton Corner, the opponents of Spiritualism assumed seven different grounds for accounting for it, each one diametrically opposed to the other; but the persons making them were ready to kill six of their friends to remove one enemy. The lecturer advised the churches to assemble and unite upon some regular method of attack; for the hush-hacking mode of warfare they had heretofore carried on, had, during the last twenty-one years, made over eleven millions of Spiritualists. He was forcibly reminded, by the present way of accounting for the spiritual phenomena, of a case where a lawyer was defending his client against the charge of having borrowed his neighbor's kettle, broken it, and returned it in that condition. In summing up his defence the attorney declared that he had proved, "1st, that the kettle was whole when his client returned it; 2d, that it was broken before his client had it; and 3d, that his client never had the old kettle at

all." The same ludicrous system can be traced in the varying objections urged against Spiritualism.

Now if Spiritualism is a delusion, (said the speaker,) it is a giant delusion, which baffles the world to find in what the delusion consists. Twenty-one years ago, at Hyde Park, N. Y., singular electric sounds or raps were heard in the presence of some little girls. The minister, unable to account for it, said it was the devil; and so the noises were considered to represent the presence of the Prince of Darkness; and the children called to it, "Devil, do so and so." But their mother told them they must not take the devil's name in vain, so they passed through regular stages, from "cloven-foot" to "split-foot," in their names for the mystery. By accident it was discovered that this unseen agent had the power of calculation; and on being tried by the alphabet, it declared itself to be the spirit of a peddler who had been killed in a certain room in the house, and buried in the cellar. Search being made, enough remains were found to prove the story, and from that time Spiritualism went on. All parties seemed to agree that it must be put down. The ministers said if men could go straight to the spirit-world for their knowledge of matters they did not understand, their occupation would be gone; therefore it must be silenced; and the doctors agreed with them in their purpose. So various committees were appointed, one after another, all declaring Spiritualism to be a delusion; some declaring its manifestations to be produced by the toe-joints of the girls, then the knee-joints, then that machinery did the work—which last hypothesis was exploded by the spirits rapping on the front teeth of the gentleman who came to discover the whereabouts of the machine, and who readily confessed himself satisfied of an unseen agency, as he knew he had no machinery in his mouth. One after another these attempted explanations were proved insufficient to account for the phenomena, and still the work of appointing committees went on, clearly proving that the world was not satisfied, but that there was something more in Spiritualism than had yet been developed. And such was the advent of Spiritualism, which had gone on till these two little girls were "misleading" the world; and the Catholic Bishops at Baltimore found it necessary to issue a bull against eleven millions of believers in the new philosophy.

No argument could be brought up against Spiritualism which did not weigh equally against the science and religion of the individual making it. During a discussion with a minister, at Aurora, Ill., he (the speaker) had present twelve witnesses to the facts he related, but the minister refused all human testimony, even though the speaker offered to have them sworn. The minister demanded the production of the phenomena there; but was informed by Mr. Hull that, in order to produce the manifestations, certain conditions were necessary which could not be obtained in a promiscuous audience. The minister believed that if it could be done anywhere and at any time, it could be there and then. The speaker then remarked to him: "You refuse human evidence in this case, but you believe far greater stories on the same evidence elsewhere. What proof have you of the life, death and the resurrection of Christ? The word of four men: Matthew, Mark, Luke and John. Who were they? You don't know. When were they born? You couldn't guess within two hundred years. What was their character for veracity? You have no information concerning it. But you believe the account on their testimony at that remote age, while you refuse the testimony of men in your own day and generation, who if they should swear against you for crime would hang you higher than Haman." The minister not being satisfied with the excuse concerning conditions, and still demanding the production of manifestations, the speaker asked him: "Did you rest well last night?" "Yes," was the reply. "How can you prove it? I deny that you slept a wink; I refuse human evidence that there is such a thing as sleep. If you will lay down in the presence of this audience and go to sleep in twenty minutes I will acknowledge that the phenomenon of sleep exists." This, of course, the minister would not attempt to do. Then said the speaker, "If you cannot produce the common phenomenon of sleep in the presence of this audience, do not ask us to bring forth the higher phenomena of demonstrated spiritual life, which is as much above it as the heavens are higher than the earth." The lecturer retired from the hall thinking he had the argument, and was accosted by an acquaintance, who had once been a Baptist minister, but who had since retired to what some perhaps might consider a more honest employment—the photograph business—who requested him to call at his gallery that he might take his picture. He called at his place the following day, when the photographer objected to his use of the word "conditions" in the discussion, saying, "You can get out of anything by the use of that excuse, 'conditions'!" The speaker soon convinced the operator that his own art was dependent upon conditions, from the time the plate was set till the development of the picture in a dark room; and without the compliance to those conditions it would be as easy to take a likeness with a printing-press as with a camera.

Spiritualism differs from all other religions from the fact that while the others exist by their purely negative character, it subsists by its positive power over the hearts of men. If, said the lecturer, we take four men, one a Presbyterian, a Baptist, a Methodist and a Spiritualist, for instance, and question the credulity why they believe in their church, we shall be answered by the statements, "Oh, my wife goes there," or, "I go with the crowd," or "I was born in the faith." But the Spiritualist will answer, "I was once a Methodist, (or whatever creed he may have professed), but something came along stronger than my Methodism. I had ties which bound me to my

church, but when Spiritualism came it tore me away from them all." Thus it will be found that Spiritualists are those who are called from something else to something else.

Did any one presume to declare that Spiritualism numbered eleven million idiots in its ranks? The lecturer was ready to compare the intellectual capacity of its believers with that of any other religion under heaven. Among its converts could be found Queen Victoria, who always places a vacant chair for her husband on all occasions, the Empress Eugenie, who attends a circle every day, and a host of greater or lesser lights in the world. Prof. Hare, an old atheist who had successfully combated the utterances of a thousand pulpits, became convinced, through Spiritualism, of the fact of immortality, and died in full sight of the other shore, having a knowledge of the hereafter.

The great minds of earth take in this light first; even as when the sun rises the mountain heights receive his primal rays; and as the day advances, till the light reaches the commonest herb in the most secluded valley, so shall the knowledge of our glorious philosophy penetrate all hearts. Spiritualism proves itself applicable to the king on his throne, and the beggar in his hovel. Is not Spiritualism (if a delusion) a giant delusion?

Not only is Spiritualism a giant delusion, but it is also a charming delusion. It presents the charms of all other beliefs, and adds to them its own inherent beauties. The lecturer was once called upon to deliver a Fourth of July oration in a town where he was a stranger, which perhaps, he said, accounted for the invitation. Shortly afterward, a nephew of one of those who heard him, passed on, and there was an inquiry for a minister to preach a funeral discourse. As the speaker had been introduced as *Reverend* on the Fourth of July, it was suggested that he be summoned. The bereaved family were unbelievers, but expressed themselves convinced that Mr. Hull had a heart overflowing with human sympathy, which was what they wanted. The address was delivered in the Methodist church, which was crowded to excess. The lecturer here remarked that it did seem to do the outside world good, when a Spiritualist died; for though church members fear to go to the meetings of the new faith, they were perfectly at liberty to attend a funeral conducted according to its precepts, and they never failed to do so in large numbers. When he had finished, an old lady said, "Oh, if I could believe as that man does, I would say with Simeon of old:

"Lord, now let thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation."

Shortly afterward the old lady was taken sick. She sent for him, (the lecturer,) and said she felt that she must die, and wished him to demonstrate to her the fact of immortality. This he informed her he could not do, as the demonstration must be different to every human soul; he could tell her what brought conviction to his own mind. Among other things, he quoted the saying of Paul:

"Though our outward man perish, yet the inward man is renewed day by day."

He gave it as his opinion that as the outward body should go down, the spiritual body would appear clearly, and she would yet perceive it on this side the river of change. He went away; the old lady's sickness increased, and feeling that she was near the end, she sent for him again, but he was unable to come. Before her departure to the land of souls, she left her testimony to the truth of Spiritualism, in a message she sent him, in which she said she had waited on this side for two hours to tell him of the light which had dawned upon her. She described friends departed who were around her, and heard seraphic music which was welcoming her to the "Better Land." Oh! said the lecturer, if that is a delusion, let me live thus deluded—let me die in its holy embrace; oh! if when I step into the grave, there is nothing but blank darkness before me in the future, let me not know it—let me go forth cheered—even though falsely—by a hope of everlasting light! Is not Spiritualism a charming delusion?

The speaker had been invited, on one occasion, at Grand Rapids, Mich., to attend a circle at the house of a widow lady. Among others present was a profane young man, whom he felt obliged to request to be more careful of his language, telling him that he would attract around him influences which would render the circle unprofitable. By-and-by, the raps began, to imitate a drum; the young man became interested, and requested that they accompany him as he whistled a march—for he had been three years in the army. The drumming, he was obliged to confess, was equal to anything he had ever heard. The raps then gave out the name of "Richard Marchland," and permission was given the young man to relate a circumstance which they had sworn to keep secret. At the announcement of the name the strong man was moved, and wept like a child. He related how Marchland and himself had been boys together; had entered the army, and on their enlistment were given a furlough to go home; that on their way they fell in with some other soldiers, and drank until (neither being used to the effects of liquor) they became intoxicated, got into a drunken quarrel with each other, and finally fell down by the roadside in a state of stupefaction, from which they did not awake till the morning sun, shining in their faces, brought them to life once more. They arose, covered with shame and confusion, and took an oath to be friends—to heed the lesson of the night, and never to divulge it to any one. He said he was certain it was Marchland, (who had been killed by a drunken soldier, for no one else knew of the circumstance. This was but an isolated case among thousands which could be quoted, to prove the direct, conscious existence of the spirit, after the earthly tabernacle had mouldered to its original dust. In the face of such demonstrated facts, could Spiritualism be proclaimed a delusion?

SPIRITUALISM.

We clip the following candid lecture, reported by W. J. Patterson, from the Okaw, Ill., *Republican*, as one of the signs of progressive times:

Mr. Boileig lectured on the subject of Spiritual Philosophy, at the Court House, on Monday evening—a subject quite new to those who were in attendance. If the lecturer did not succeed in persuading his auditors to believe in his doctrines, he at least arrested their attention. He claims that Spiritualism is not new, and we must admit that the belief in the existence, visitations and appearances of spirits has been common alike to Christians and Pagans; and of the Jews, the Sadducees denied but the Pharisees believed in the existence of spirits (Acts 23). If we eliminate the materialism with which (Greek, Roman, and I had almost said Egyptian) mythology is clothed, nothing remains but a sort of Spiritualism. Proclus, Pythagoras, Socrates and Plato among the Greek philosophers were believers in spirits, and so was Apollonius the geometer, who believed that they could convey him from one place to another. Paeclus, Terullian and Porphyry were also believers, and Tertullian asserts that "spirits are taught but the souls of men departed, which either through love or pity of their friends help and assist them, or else persecute their own souls whom they hated in this life." Bodine in his work (*Theatrum Naturae* Lib. 4) discusses the form of spirits and their power over mankind, and Leo Suavius in his commentary on the work of Paracelsus on longevity, states that "the atmosphere is as full of them as snow falling in the sky," and that some men, like himself, have the power of seeing them. Paracelsus (an accomplished quack) testifies that he saw and conversed with ghosts divers times. So does Jacob Boleander (*Lib. de Spirituum apparitionibus*), and Vivec. In the last century Fowler Bishop of Gloucester, was a Spiritualist, of the purely modern type, and from his time back to that in the fifth century, when the night of the middle ages set in, and threw its mantle of darkness over the minds of men, numerous authors testify as to their belief in the existence of spirits, and discuss their nature and power. Nor is clairvoyance new, as Celsus and Cardan (in the fifteenth century) show.

The proofs and views of Mr. Boileig are exceedingly poetical and fanciful. Instead of a trine God, his God is dual, and involves the idea of femininity, being, as he says, both Father and Mother. We have always conceded that a fruitless religion was worthless, and deemed that best which made men most moral, upright and pure. If the faith which alone is said to justify does not exhibit itself by pure morals and good deeds, it must necessarily be worthless. The practice of the faithful, to sin to-day and repent to-morrow, accords not with faith as the basis of moral action. The conformist to religious usages, no matter what sect, whose acts are worse than those of men of the world, or non-professors, must, by the latter, be looked upon as pitiable spectacles of hypocrisy, whose theatrical costume of religion, put on for the purpose of deceiving and cheating the unwary, renders them objects almost too low for contempt. Spiritualists may have been inexcusably uncharitable, but they can afford to retort upon other religious sects of older standing and of higher claims to perfection and purity. The doctrine of pre-natal infidelity—that aggregate of all wickedness—is said to be fearfully prevalent among other Christian sects, and is unknown among Spiritualists. The devotees of Spiritualism, according to a late Catholic writer (Massy's Conflict of Religion), number nearly ten millions, many of whom are men of great scientific attainments, right morals, and genuine piety, and hold an exalted rank in society. How are we to believe by some strange fatality so many have become knaves and blockheads, blind and void of sense on a single subject, and that subject so important to their own well being, and that of their fellow men. Are we to consider their statements under no other aspect than as brilliant inventions, which their religion and gravity contrive to impose upon the public? It is the putrefaction of a just judge to suspend his judgment until he is fully informed on a subject beset with difficulties. We should find it more convenient to turn the subject and doctrines of Spiritualism into ridicule than to believe in or seriously inquire into them; yet it is absurd to reduce that to a nonentity which does not strike our senses and accord with our reason, or deny that which is hidden from us.

We are powerless to afford a solution of the problem of the origin of life—it escapes our search, and yet we witness its action and feel its power from the cradle to the grave. I have lived to see a thousand hesitating suggestions ripen into demonstrated facts; to see a thousand important truths snatched from the domain of surmise and conjecture, and transferred to that of unquestioned certainty. Spiritualism, as a system of religion, is the offspring of the past quarter of a century—a period in which more of the great resources of Nature have been developed, more of her intricacies unraveled, and a deeper penetration into her mysteries had, than in all the time since Eve brought sin into the world by eating the forbidden fruit. Within this period scholastic theology has remained stationary, and has been put upon the defensive. The unchangeableness of law has been substituted by scientific materialists for the necessity of revelation, and human reason has been mercilessly applied to all the problems of human existence. The process has been inductive, and therefore subject to error. Had it been synthetic, after the manner of Euclid, we could not doubt its conclusions and results. Science, so called, is assaulting the old faith, and it is being suffered to die out of the human heart because the clergy, who, quarreling among themselves on sectarian differences, have neither the time, the training, nor the talents to defend it. They stand as an obstacle to Christian progress, because they have no power, when met with a new inductive generalization, to do more than deny, and denial rightly goes for naught. The problem they have to solve is to reconcile the wonders of revelation with those of science, Spiritualism and materialism included. In order to do this they must overtake and keep up with modern science, and thereby subject to error. Had it been synthetic, after the manner of Euclid, we could not doubt its conclusions and results. Science, so called, is assaulting the old faith, and it is being suffered to die out of the human heart because the clergy, who, quarreling among themselves on sectarian differences, have neither the time, the training, nor the talents to defend it. They stand as an obstacle to Christian progress, because they have no power, when met with a new inductive generalization, to do more than deny, and denial rightly goes for naught. The problem they have to solve is to reconcile the wonders of revelation with those of science, Spiritualism and materialism included.

MENTAL TELEGRAPHING.—While employed in lecturing at New Canaan, Conn., several years since, I chanced one night to be thinking earnestly of a young man who was living in the adjoining town of Norwalk—at a distance of several miles—and who had been the subject of some experiments on a previous occasion. This youth happened at that precise time, as I subsequently learned, to be in company with several gentlemen who were subjecting him to some similar experiments, when all at once—and in a manner most unaccountable to all present—he escaped from their influence, declaring, with great earnestness, that Mr. Brittan wanted to see him, and that he must go immediately.—*Man and his Relations.*

Written for the Banner of Light. "MIND YOUR WHEEL!"

BY JOHN WILLIAM DAY.

From the lofty spars on high
Floateth Albion's crimson sign—
From a far and stranger sky
Greeting Freedom's shrine,
On the deck in playful hands
Childhood bears life's rosy seal,
Where the sailor's word commands
Stoically "Mind your wheel!"

Men have stood that wheel beside
Many a day of gloom or sun—
Many a midnight storm defied
Till the voyage was done,
Thou a darker course must steer,
Where earth's charging billows reel;
When its shifting currents veer,
Careful "Mind your wheel!"

When the tints of life's gay morn
Tinge the eastern wave with fire,
And a tenuous hope is born,
And false hopes aspire—
Heed thou not the Syren's song
Tempting woe thy wandering keel—
Flow thy furrow straight and strong,
Prayerful "Mind your wheel!"

Manhood's moon shall bring thee power,
Wild the light ambition flings—
Yield thou not to greed or dower
Mid frail earthly things,
Bid the morning tempest fly,
Match thy prayer with works of zeal
Thou shalt see, with thankful eye,
Angels at the wheel!

Round thine old and trembling mast
Death's wild flood shall darkly roll,
But 'mid roaring breakers cast
Fear not, trembling soul,
For the heavenly pilot's hall
O'er the thundering surge shall peal,
And in that last closing gale
God shall "Mind the wheel!"

Boston, Mass., August 5th, 1869.

*Suggested on seeing a little child playing on the quarter-deck of an English vessel, for the mimic of which some hand had traced in bold characters, "Mind your wheel!"

Original Essays.

SCIENTIFIC-ANSWER TO MR. HARPER.

EDITORS BANNER OF LIGHT.—In a communication from Henry Harper, in your paper of Aug. 21st, your correspondent has advanced data in support of his theory that any one of medium intellect can understand. His experiment, as given in his communication in the *Banner* of June 5th, could not be controverted except by a similar one; and then should it prove different, which was right? But this is different; we come right to the figures. I quote in full, so that there can be no misunderstanding:

"Let us figure a little on this 'golden rule' in the case of a lever, and see if there is any coincidence between work done and motion of the power expended."

Suppose the lever to be five feet long, with a weight resting on the middle of the lever while it lays on the ground in a horizontal position. Every one will understand the power—when one end of this lever is lifted up—will be two to one of the weight. Raise the end of the lever thirty degrees from its horizontal position, and then compare the vertical height the weight is lifted with the arc of the circle through which the power has passed. It will be found the weight has been raised vertically fifteen inches, while the power has passed through the arc of a circle that measures 31.416 inches. It is needless to say the work done divides the motion of the power twice, and 1.416 inches remains; therefore the motion has failed to do as much into one-thirtieth part of the power as is required of it by the 'golden rule' of mechanical power."

Any one must see on examination that the assumption that the weight has been raised vertically is incorrect; the weight has been raised through an arc of a circle the same as the power, and while the weight has been raised vertically 15 inches, the power has been raised vertically 30 inches, and not 31.416 inches; the weight has described an arc of a circle 15.708 inches; as 1 to 2: so weight: to power. Place the lever at any angle, and the relation remains constant between the power and weight, at the same distance from the leverage, being as the cosine of the angle, in this case 30 degrees, 2×0.866 and 5×0.866 , 1 to 2.

To illustrate, draw a diagram, a line 5 feet; from the end describe a quarter of a circle of that radius; concentric therewith draw another of half that distance, or two and a half feet; lay off any angle intersecting the circles; from the intersections drop perpendiculars to the base; the distances between the perpendiculars will be equal—that is, if A be the angular point, B the intersection of the perpendicular from the 2 1/2 feet circle, and C the intersection of the perpendicular from the 5 feet circle, then A B will be equal to B C, when the distances, the point of the lever and the weight, and the weight and power are equal; in this case each 2 1/2 feet multiplied by cosine of 30 degrees 2×0.866 . The relation holds good in all cases having reference to the distance, power, weight, &c. I hope this will be satisfactory to Mr. H.

Sheridan, Ill., Aug. 23, 1869.

ROB. ROWE.

TESTIMONY OF THE NEW RELIGION.

BY JANE M. JACKSON.

The old teachers, all the world over, have sung of a new or renovated world, a bright era, far away in the future. Such visions haunted the contemplations of Plato, the apostles and martyrs, and the Indian mystics all looked for its advent. Anchored in the desert, Jewish pilgrims and Christians prayed for it, and it inspired the first missionaries of the cross; it pressed itself upon the followers of the camp; to the richest member of a Gothic temple, all hoped for a newer religion—one that could be understood and worshipped, not confined in monastic, theocratic or aristocratic forms. In every age a light was expected that would shine through the intellect, irradiate the senses, and shed an ethereal glory upon the soul. Men mingled with their religion the curse of endless punishment, in their blending of the sublime with the ridiculous; fear, not love, was used to draw them to heaven.

In the midst of this confusion, modern Spiritualism comes to us, in the soft gleams of love and mercy; the long-expected millennium. In its train are millions of rejoicing spirits; we plainly hear the sounds of the chariot wheels; see the footprints of the Messiah, as one by one the down-trodden of earth's children are raised to clearer views of progression; the sermon on the mount is understood; the teachings of Christ emancipate into a glorious freedom the slaves of the church, its false mask torn off, its deformity exposed to the gaze of the spirit-world. Deep thinkers turn from the stately edifices, the glittering pulpits and furnished pews, from threats of hell fire, everlasting punishment, and seek in quiet shades, in Nature's holy cathedral, inspiration, wisdom and truth, among the ignorant and humble, poor and lowly, finding the pearl of great price; by the seaside, in cottages, and ever away from church service, that religion, so long expected, hoped and prayed for, from the tiny ray to manifestations of so startling a character that it has puzzled the wise men

of the age in solution; shaking the throne of Popedom, spreading its attributes throughout the whole land, showing that God is not confined in churches or creeds, or that souls are lost by ecclesiastical denunciations, as men had been taught. They find that progress cannot be localized for the soul, but that its onward march is undying, that its psalmody is of divine music. The new religion has great capacities for expansion, far-reaching, and as yet but dimly seen and feebly felt; in character so divine, in prophecies so truthful, in guidance so wise, powerful and loving, making our lives beautiful and our future blessed. The true Spiritualist cannot place a leaf or a blade of grass in his hand without feeling a divine pulse beating therein. God's power is seen in the smallest insect, the earth and rocks. He has at last comprehended how great he is; beloved by his Creator, equal to the angels, he looks up with the clear eye of faith, knowing he has an habitation in spirit-land, with the rest of God's children, where none will be excluded.

The sinner understands that he must atone for his wrong conduct by doing good to his erring brothers, raise up the fallen, and by his own path but bitter experience, teach others the right path. Thus do spirits progress until they see the light of redemption shine on their path. Slowly the mantle falls away that was woven by crime, and they are clothed in raiment of purity; the spirit soars in its progressive flight upward and forever.

Free Thought.

ORIGINALITY.

BY J. KIMBALL MASON.

"Originality," says Ralph Waldo Emerson, "is the being one's self;" and how true the definition. It is almost, if not quite, impossible for the people of these modern days to express new ideas or to invent new arts. Many a man whose heart beats and throbs with some glowing thought which he regards as entirely and truly original, gives it to the world, and lo! we find that the very same idea was breathed forth ages ago. Thus much has been said, within the last hundred years, about all men being born "free and equal." It seemed to startle the world, they regarding it as something truly original, something entirely new. But go back twenty-four hundred years, and you will find Gotama Buddha preaching the same idea to the Brahmins of India. To-day we make some wonderful invention which we claim is far ahead of what the world has ever known before—something that is indeed original. But we have only to go back to the buried cities of antiquity to find they not only equalled, but were far ahead of us in arts and invention. And thus it is the world over; we are continually using the material of others. In fact, it seems as though God had created a certain amount of thought in the beginning, and that had echoed and reechoed, vibrated and reverberated through the minds of men down to the present day. In vain we strive to say more than what has been said; forever we are expressing the ideas, living the lives, ay, breathing the prayers of others.

In this light how strikingly true is Mr. Emerson's idea that originality consists only in being one's self. However crude the thoughts and expressions of our hearts may be, however often the glowing ideas and yearning aspirations of our soul may have been felt by others, however often the thoughts and truths that we give to the world may have been given before, they are original so long as they are the natural promptings of our own heart. We cannot expect to give anything new to the world. We may, perchance, express some great and glowing thought that has been hid under the rubbish of ages and almost swept away in the long vista of years, but to express anything really original, to give any thought which throughout all time has never been uttered before seems to us absolutely impossible.

How, then, can we be original only by being ourselves, by giving our own thoughts and thinking out our own ideas? No matter who has said them before, since they are the product of our own brain they are original. Thus, and thus only, can we be truly original, simply by being ourselves.

RELIGIOUS INTEMPERATE ZEAL.

There is, or at least should be, reason in all things. As saith the apostle: "Be temperate in all things, serving the Lord."

We read that the spirit of the Almighty was not in the whirlwind, but in the still small voice, which fell upon the ears of the prophet like "Zephyr's dying sighs."

Of course religious freedom is one of the great features of our glorious republic, which is as it should be. But should not there be a little regulation? It may be no harm for strong-minded folk to attend and hear inflammatory preachments; but alas for the weaker ones—their minds and organizations cannot withstand it, and great evil cometh thereby. If every one were strong and clear minded, there would be no need of any prohibition or license to regulate the sale of strong drink. And if one is under a supervision, why should not the other be?

We write this on account of a well-known citizen of Chelsea, who is in sore affliction on account of his wife having forsaken him in his old age, to join, as the poor deluded woman has it, "the army of the Lord." This woman has ever been somewhat feeble minded, but by keeping away from excitements, has managed to get along comfortably, and attend to her domestic duties faithfully, until the big tent was pitched there by the Adventists, when she "went in" to the excitement pell-mell with these fanatics, and got her brains mixed up with the "signs in the heavens," the "beast with seven horns," and the conflagration of all things, leaving her husband, as of the earth earthy, to care for himself, while she was to marry the holy Lamb of God!

"Making marriage vows as false as clerics' oaths, And sweet religion a rhapsody of words."

Must these things ever thus go on? And when will the people learn wisdom? CYNON.

THE CLERGYMAN AND LAYMAN.

Messrs. Editors.—Notice, if you please, this fragment of a wordy contest with a "Rev. Dr." Ques.—"Did God create all things?" Q.—"Yes." Q.—"Is everything of his creation good?" Q.—"Yes; the Bible says so." Q.—"Is God all-wise, all-powerful, merciful, and has he rule over all things?" Q.—"Yes—yes." Q.—"Is sin of his creation?" Q.—"Indignantly!" No; of the Devil." Q.—"As God created all things, and everything was good, and as he is all-wise, powerful, merciful, and has rule over all things—as he then created the Devil, is he (the Devil) not good? and can he but act as subordinate to the Ruler over all things—if a personal Devil there is?"

Instead of receiving an answer to the question I received a long lecture of God's "plans of salvation," and I left the "Rev. Dr." with no more words, which, I have no doubt, gave him the blissful assurance that that last of his was a "stunner."

Is "ignorance," under any circumstances, "bliss"? Washington, D. C., Aug. 18, 1869. S.

TRANSMISSION OF THOUGHT.

EDITORS BANNER OF LIGHT.—The following communication was given by the band of spirits who control Dr. R. G. Wells, he being wholly unconscious. I send it to you, as given, for publication, by their direction. If you deem it worthy a place in your columns please publish it, and oblige a constant reader of the *Banner of Light*, as well as the higher intelligences.

Fraternally yours, S. A. BURTIS.

There never was a time when such startling revelations were given to mortals from the spirit-world as in the nineteenth century, particularly the announcement that friends in earth-life should receive correct likenesses of their dear ones in spirit-life. This prophecy was looked upon by many as being very doubtful, and by the world generally as impossible. A few progressive minds seemed to partially accept the startling announcement as perhaps being probable, to take place at some very distant period; but when less than ten years had elapsed, the world was brought to a consciousness of the fact that friends in spirit-life could, by the controlling influence, through certain mediunistic powers, be produced upon canvas to the very life. And now the question is being asked, what next great development is to be made? We are making constant progress, at times very rapid strides toward a higher development in spirit-communication.

But now it seems to be agitating the minds of many what great master-stroke is to be performed that will agitate the world into new life, as it were, producing a profound sensation, not only among the friends and lovers of Spiritual Philosophy, but among liberal, inquiring minds. The electric telegraph to-day labors under many serious disadvantages, which the rapid progressive movements of the world require to be overcome, and an improvement or advancement be made in the science or art of communicating intelligence that shall be more certain, and not subject to the many reverses and mistakes that are constantly being experienced through the present mode of communicating intelligence from one point or location to another. We, in the spirit-spheres, are about to divulge to the world a new system of communication, one that will be unerring, not subject to mistakes, neither to accidents from physical causes.

The time is close at hand when it will be possible for mind to so act upon mind, or spirit to act upon spirit, that it will be able to communicate its own or another's thought to any part of the world—just as quick as the thought can travel, at the present, from one point to another.

You have no difficulty now in concentrating your thoughts upon any individual, from one to five thousand miles or more away; and when you come to understand more fully how mind acts upon matter—how spirit can hold communion with its fellow spirit—it then will be just as easy for you to impress upon that mind any intelligence that you wish to communicate, and it be brought to a consciousness of those impressions that you are making upon that mind, as it is for the experienced operator, listening to the clicking of his electric machine, whilst, at the other end some one is giving him his thoughts; the latter, subjected to derangement, causing oftentimes mistakes to occur, while the former be advanced to such a degree that all mistakes may be and will be avoided. This, too, will not be confined to the few, but it will be understood by all who will give themselves to the work of spirit intercommunication. Beyond a doubt it will be some time before the world at large will believe it—as in many other startling disclosures in the great progressive science of spirit-phenomena. Like the first intelligence that was carried over the magnetic wire, many believed that it was done by trickery, that it was not produced by the advancement of scientific principles. So with this, we say, men will be slow to accept it as the legitimate offspring of the great onward march of science. Why should it be thought a thing incredible, when all intelligence is subject to the great law of progression, and that you no more can circumscribe or set to its bounds than you can the sunlight?

The onward march of a progressive world of mind demands that we say it shall be. It has been declared that knowledge is the key that unlocks the great store-house of wisdom and of truth, and it will apply to the condition which has been spoken of. Knowledge will unlock the mysteries or doubts that now seem to cast their shadow over this sublime and all startling truth of spiritual, magnetic intercommunication. When others become possessed of the knowledge and the fact that mind can communicate with mind, that it can convey intelligence from one point to another as quick as thought, governed by principles and law which will make it unerring—when they have had demonstrations of the fact—then, as it was with that that preceded it (the electric telegraph), it will be acknowledged by the great universe of mind.

We have simply thrown out these thoughts for the progressive mind that it might be led to an investigation of this subject. Some it will startle; others have been and are looking for just such an announcement. We now set the ball in motion. The stone that is out of the mountain without hands will commence rolling, and it shall roll on until the earth is filled with the knowledge of God.

Mission of those In to those Out of the Body.

EDITORS BANNER OF LIGHT.—Every aspect of Spiritualism has been brought before me. Wonderful indeed is its power over the Western mind. No marvel; for the consciousness that man is an heir of eternity cannot be ignored. Man longs to grow in knowledge, goodness and happiness. No logic, however plausible, can crush out that longing.

But I have just received one letter, which I have had copied, and will enclose it to thee for thy columns. Give it to thy readers, name, date and place, if, in thy view, it will subserve the great and holy cause which brought thee into existence, and which constitutes thy chief end of life. The writer is a man universally known, loved, trusted and honored in the region where he lives—some twenty miles from Richmond, Ind.—a born and educated Quaker. So of the family in which the circle is held. He asks me, "What dost thou think of our circle and its doings? Are we a set of fanatics, of perfect dupes of our inordinate credulity?" Dear Banner, what answer canst thou give? Wilt thou give one? My answer is, No—not fanatics, nor "dupes of inordinate credulity." Only the materialist, who thinks the death of the body is or may be the death of the man, can justly cry "fanatic and dupe." Those who accept the fundamental doctrine of Spiritualism, i. e., that the man lives a loftier, nobler life, with better opportunities for growth after the death of the body, must accept it as true that those in the body can and do labor for the "elevation of our unfortunate fellow beings who have fallen among thieves" out of the body.

Such, in my view, is the relation of those in to

those out of the body, that we can and do benefit them, and they us; that we are mutually dependent on one another for love, sympathy and counsel, and that the disembodied look to those in the body to help them to a purer and nobler life, as we do to them. Does the infant child cease all dependence on its mother the moment it leaves the body? I think not. Does the drunkard cease all dependence on his temperance friends to save him when he enters the inner life? The death of the body severs no ties of the soul. This dear Banner, is the corner-stone of my Spiritualism. I wish to see a man to the fallen in the body, never omits one duty to save those out of it, and thus bind together the two states in a more loving and intimate union.

HENRY C. WRIGHT.

LOTUS, IND., Feb. 4th, 1869.

H. C. WRIGHT.—Dear Friend: I am in the weekly attendance of a circle at W. H., in which it seems to be my mission to encourage the low and degraded spirits to lift up their heads in hope. Some of these appear to come from the lowest depths of degradation, destitute of any other prospect than that of eternal suffering. Some of them, by being treated with sympathetic tenderness, appear to be much improved in their feelings; and one who, at the first, was down deep in despondency, now professes to be a missionary to those in low and suffering conditions, bringing them to our circle, that they too may be permitted to reap the same benefits from our sympathy and advice that he himself has realized. Some of them have professed a deep feeling of gratitude to us and to their missionary spirit, who has manifested so much interest in their welfare.

Our course when one of these fellow-beings who has laid off the form in a state of moral degradation is presented by the missionary, is to enter into a feeling of sympathy with his suffering, and in a loving and tender spirit refer him to that internal germ of goodness and truth in the secret of the soul, which we believe is pure and undefiled, and is simply competent to save to the uttermost all who attend to its divine teachings. We advise him to seek association with those of a higher grade of moral elevation than he now enjoys, and descend to those below him except for the purpose of their elevation. We assure him of our sympathy and assistance in every effort to throw off his low conditions and arise to a comparative state of purity and happiness. The progress that some of these seem to be making is ample encouragement to continue our exertions in their behalf.

And while our sympathy inclines us to strive to elevate those below us, we do not forget that we ourselves stand in need of elevation; and those above us are not unkindful of us, but often appear in the capacity of missionaries to us, encouraging us to faithfulness in the discharge of our several duties, and especially that of striving to elevate the lowly; declaring that if faithfulness is in us in this particular, when we finish our course below and pass over to the "wide river" we shall be hailed with joy and rejoicing by a host of those whom we have been instrumental in elevating to a participation of the joys of heaven.

We are also informed by one of those above us that we sustain a relation to the low and degraded spirits, which enables us to subserve them in more efficient manner than is possible to the most exalted spirits that have left the form. The reason that he gave for this was that the low spirits are nearer the plane of the physical than they are to the highly spiritual, and consequently can be approached more readily by one in the physical form than by a spirit of the highest elevation.

What dost thou think of our circle and its doings? Are we a set of fanatics and perfect dupes of our inordinate credulity? or are we really and effectually laboring for the elevation of our unfortunate fellow-beings, who have fallen among thieves and who really stand in need of our pitying love to cleanse and heal their wounds? Thine truly, J. SWAIN.

The Shakers.

SHIRLEY VILLAGE, MASS., August 24th, 1869.

To the Editors of the *Banner of Light*: The enclosed document was written to correct wrong impressions which might arise from reading an article recently published in the *Boston Patriot*. The proprietors have been requested to publish, but respectfully decline. Its appearance in the *Banner* would greatly oblige MANY FRIENDS.

To the Editors of the *Boston Post*: In your issue of the 10th inst., you gave an account of a visit to the "Shakers," "How they live," &c.

Your correspondent placing us where we do not belong, we desire to be heard in the matter. He states, "The Shakers say that marriage is not a Christian institution. We of the world retort that neither is celibacy a Christian doctrine; it is a Parthenian theory, and was carried out by the famous Queen Zenobia."

The non-apprehension of the position we occupy, by our outside friends, induces us to extend to them a good deal of consideration. Man is a complex being; his whole nature and obvious destiny is hardly ever thought of when treating of the above most important subject. This grave matter is treated with unbecoming levity. We would advise to bring to a consideration of such subjects, a little more solidity of spirit and depth of thought.

We take the same view of the groundwork of this subject as the apostle did. "That which is natural is first, and afterwards that which is spiritual"; or, rather, that which is animal is first, and afterwards that which is divine. Man is not a mere animal; he has indeed within him an animal emotional life, represented by the propensities. To this lower life, marriage is appropriate; all animals marry as well as man, and reproduction is the law of the lower life. To this we object not. But is there no other law in our being but that of an animal life? The same apostle said, (and he was a representative man.) "There is a law in my members warring against the law of my mind." He thanked God that there was a law of deliverance from the power of the lower law. As Queen Zenobia lived a virgin life, so also do the Shakers. We own the Parthenian Queen.

That there have been manifestations in all ages during historic times, that there is a law in our nature corresponding to a virgin life, such as the Shakers live—indeed, whenever man has made any progress beyond being a mere animal, that law has cropped out; it did so in Egypt, among the Essenes in Judea. It has flourished for thousands of years in Tibet; it made itself felt in Pagan Rome. The Pentecostal Church carried it out in every-day life, and the Monastic orders of Europe, down from the days of the apostles to the present hour, are reflections of it.

Lastly, the Shakers of America are living respondents to the great fact—a fact that will yet be felt far and wide, and many will rejoice in it—that there is a law in our nature corresponding to the law of the spirit of life as it is in Christ. The Saviour came not to build up Adam's kingdom, but to harvest men out of it. "The children of this world marry; Christ's kingdom is not of this world"; if it was, then would his servants fight." Fighting and marrying are alike animal institutions of the world, the fruit of the action of the propensities, which fruit, being of the flesh and blood, cannot in the least degree inherit the Kingdom of the Prince of Peace. Therefore marriage is not a Christian institution.

The various and wide-spread manifestations of a virgin life before Christ, we regard as the incipient quickening of the germ of the divine life in humanity; and because of this life, was Christ manifested in a mortal body to gather into one fold all who had progressed up beyond the power of the lower law, constituting a new order of human society, and the centre of their affection, and a virgin life, the essential premise of the new order. And from the degree of the fullness of the divine life in which we stand, we boldly declare that now has come freedom and strength, the Kingdom of our God, and the power of his Christ over the inferior life in us, which in former times we were subject to, even as others now are.

The order of the Shaker Societies is not after the will of the flesh; the order is organically divine, the greatest amongst us being of necessity the most of a servant to supply the wants of others. Here we would suggest that all religious bodies go to work and first provide for the bodily wants of suffering members, and then minister to their higher wants. And to furnish means, throw aside superstitions and equipments. The independent alludes to the "wager of impertinence." I do not agree with his sentiment; but he is a good man, as "offensive and insolent,"

Yet after saying some good things, he winds up by saying, in one of his rollicking paragraphs, that "communities are boarding-houses, and that the devil invented boarding-houses."

Now, friend "Berwick," as far as our communities are concerned, this is a little too bad; no doubt you have had sorrowful experience in the boarding line, but bread, swine's fat and saleratus. Seeing no good Shaker eats or ever presents to his friends such things, we beg to remain out of the category, and hereby notify all outsiders that we have a father and a mother, and do not receive boarders on any terms. But to be serious, Jesus and his disciples formed a community (howbeit the devil did not invent it); we have followed his example. He said, "call no man on earth father." And we say in addition, call no woman on earth mother, for one is our mother, even she the eternal, the co-worker with the Father before the world was. The Mother Element in Deity is now manifested, in former times it was not; it was father, confessor, priest, &c.; then those who would live a virgin life, whether male or female, lived apart; with us, we live together and cooperate in the law of the spirit of life as it is in Christ; forming on earth, as it is in the spirit-land, the divine order of human society. D. F.

Correspondence in Brief.

BLOOMINGTON, ILL.—A correspondent writes, under date of Aug. 23rd, that E. V. Wilson has been lecturing and holding sances there, and did a good work. "Some time ago I wrote you that a good man, a lecturer would find this a fine field for operations, and so it proved in Wilson's case. He had large and increasing audiences each night, and an unusually deep interest was manifested by the people. The Spiritualists of this city intend to keep the ball moving, now that it has such a good start, and Mr. Wilson will, if his previous arrangements do not interfere, come again in about a month. Should he be unable to come, some other good and reliable lecturer will receive a call."

I learn that the various ministers in the city gave particular attention to Mr. Wilson in their sermons on the Sabbath following the close of the lectures, but such "charges on the enemy" after the "enemy" has gone, are only an exhibition of strategy (?) peculiar to those who are afraid to beard the lion in his den, and dare not fail to make some show of hostility, lest their congregation should stop their donations. However, the good work is going bravely on, and we are sure the right will prevail sooner or later. In the meantime, believe us to be in harmony with your efforts to spread the gospel of love and peace throughout the world, and particularly in the West, where there is need of more light on the prairies."

A FALSE STATEMENT CONTRADICTED.—Editors *Banner of Light*: For the benefit of the many friends of the late Dr. William G. Oliver, of Buffalo, we are pleased to announce that the statements of his Orthodox friends in regard to his having renounced Spiritualism and dying in the "Christian faith," have been publicly contradicted by a sister who attended him during his last illness. On Sunday, Aug. 15th, Mrs. Wren, of Brooklyn, addressed the Spiritualists of Buffalo, and gave a very interesting account of the last hours of her brother, Dr. Oliver. She said that he has sustained during his trying and painful confinement, as a Spiritualist, and was a comfort to him, and frequently recognized the forms of his departed friends. She contradicted the statements referred to, and denied that he died in any other faith than that for which he labored so zealously through life. At the conclusion of her address, which was very pleasing to his old friends and co-workers, the following resolution was unanimously adopted:

Resolved, That the Spiritual Society of Buffalo do hereby express to Mrs. Wren their sincere thanks, for her satisfactory vindication of the memory of our late brother, Dr. William G. Oliver, from the charge of apostasy from the spiritual faith in his last and dying hour.

H. D. FITZGERALD,
S. H. WORKMAN,
LESTER BROOKS.

Buffalo, Aug. 20th, 1869.

THE BANNER WANTED AT THE SOUTH.—Richmond, Va.—MESSRS. EDITORS: Could your readers realize the almost entire ignorance of people in the South of the existence of our philosophy, they would with one accord devise means to have the *Banner of Light* reach them. It is a work I have always felt interested in; that is, while in the North I would obtain eight or ten extra copies, and send them to that number of persons who were nearly through with the old philosophy, perhaps for two months, then to another number. I can assure your readers 'tis a great pleasure. I have been unable to find a correspondent in this city a Spiritualist. As I tell them of the remarkable tests I have received through Mr. J. V. Mansfield, in the North, they will say, "Is it true?" "Is it common?" "What do your preachers say?" In absence of the facilities so general with the people north of Washington, of what untold value is your able paper, every copy will accomplish much. When Spiritualists read an article in the *Banner* that specially interests them, they think they would like some other person to read it. Let me earnestly express a wish I have many years desired—that your readers would obtain as many copies each week as possible, and mail them to their friends who are ready for them. Often I find clergymen attentive readers.

MARY H. UNDERHILL.

DANBURY, CONN.—I would call the attention of your readers, dear *Banner*, for a moment, to the progress of spiritual truth in this corner of the State. The "Bible and the wooden nutmegs" it has been literally a waking of dry bones amongst unbeliefers, and a rich feast to the few Spiritualists here, resulting from a short visit from Mr. J. William Van Namee, well known to the public as one of our best trance speakers and clairvoyants. People here have been wont to look shyly at Spiritualism, (many thinking it only another name for the personage with horns and cloven feet,) so that it was with considerable exertion that Temperance Hall was secured, Aug. 22d, for the purpose of lecturing. The audience in the morning was small, but the evening fully attested the power of spirit eloquence through the lips of Mr. Van Namee, for the hall was literally packed with listeners, every conceivable space was occupied, and the ante-room was one sea of heads; many were obliged to go away without obtaining admission at all. During the remainder of our brother's stay, his rooms were crowded by those eager to know the truth, and hearing his clairvoyant powers to their satisfaction. We hope his first visit will not be his last; and the field is well open for others. We sadly need good lecturers and mediums here; in the language of the good old book, multitudes would "come and see." E. L.

IN THE LECTURING FIELD.—I wish to announce myself to the friends of progress, through your wide-spread folds, dear *Banner*. I have lately entered the lecturing field, and would say to the friends one and all, if my labors are wanted please inform me, and I will hasten to the call. It has been my mission to examine and treat the diseased for three years past, and now in conjunction with that I have taken up the lecturer's cross (for where is the lecturer who has not borne a cross?), determined to bear it until I gain the crown. Mr. Stevens is a powerful healer, and any wishing the services of a strong magnetizer, would do well to consult him. Since the first of June we have been laboring in the northern portion of Vermont, where we found large and attentive audiences, warm-hearted friends and pleasant homes, and we could but rejoice that in our native Green Mountain State so many of the angels welcome, and with eagerness and thankfulness would accept the truths they brought from the Summer-Land of light and love. We would say to the friends, give us a place in the field; give us work to do, and we will labor with care and zeal for the cause of truth. Permanent address, Mrs. ADDIE M. STEVENS, Wentworth, N. H.

BAITMORE, MD.—At a meeting of the Society of Baltimore Progressive Spiritualists, held August 2d, 1869, the following officers were elected to serve the ensuing year: John N. Gardner, President; James A. Gibson, Vice President; Laetitia C. Dundore, Secretary; Willie Gardner, Treasurer; George Broom, Elisha Bishop, Ann E. Hathaway, James Robinson, Kate C. Harris, Elizabeth S. White, Trustees.

LAYNIA C. DUNDORE, Sec'y.

Emma Hardinge to her Friends in America.

EDITORS BANNER OF LIGHT.—On the 9th of September I propose to set sail in the "City of Boston," to pay a few months' visit to America. Obligated by circumstances of family import over which I have no control to make my permanent home in England, my return to the States will be but temporary, and the visit is chiefly undertaken to promote the publication of the work upon which it is known to many of my friends I have long been engaged, namely, "Twenty Years' History of American Spiritualism." In the preparation, construction and completion of this work I have been entirely guided by those beloved spirit friends whose counsel I have for many years esteemed it my highest privilege and best wisdom to follow. The portion of my task which I now propose to offer to the world embraces as much as such a publication could possibly present of the history of the movement, including brief notices of many hundreds of persons who have figured in that eventful drama, together with accounts of the phenomena, literature and other important features. I still propose to supplement this work by a volume containing detailed sketches of the "mediums," &c.; but should I never be permitted to add another line to those I have already penned, shall close my account with my beloved spiritual employers, conscious that I have prepared such a legacy for posterity as they in their highest wisdom have desired. That portion of the work already completed may fail to satisfy the egotism of individuals, but in the assurance that the integrity of a marvelous history has been preserved, and that by the peculiar facilities for research that I have enjoyed, I have been enabled to pen a record unprecedented in human annals, and wonderfully strange in retrospect, even to the most advanced Spiritualists, I shall do my best to give my book to the world equally fearless of blame and unambitious of praise.

It has been matter of comment amongst some of my friends, and still more to uninformed lookers-on, that the production of this work, so long promised, has been so long delayed. On this point I have only to say, I have placed the entire management of the publication in the hands of a highly esteemed friend, who, desirous to obtain for it a more general interest than the tabernacles of Spiritualism could afford, aimed at producing it through some of the secular publishing houses of America.

Without enlarging upon all the vexatious obstacles which have thwarted this design, it is enough to say that a work so unmistakably in the direct interests of Spiritualism has not appeared suitable to the views of the secular publishers, nor promised sufficient satisfaction to such readers as secular publishers best understand; hence the book remains in the hands of my excellent friend, awaiting such means and effort as its author can command. The work is a very voluminous and necessarily most expensive undertaking. The obstacles to its production by my own slender resources are therefore too obvious to need further comment; still, as these difficulties have been (to some extent) provided for by the liberality of an *English Spiritualist*, I feel emboldened to make an effort at publication, the ultimate success of which must be dependent on the support which a work of purely American interest will receive at the hands of American Spiritualists.

To add by my presence the onerous labors of publication—undertaken by my esteemed friend, Charles Edwards Lester, Esq. of New York—I have at length resolved to make a visit to America. Any persons who may be interested enough in this work to aid it by procuring subscribers, giving orders for copies, &c., can at once address Mr. Lester, at his residence, 79 Third Avenue, New York, and will confer on this disinterested and true Spiritualist, no less than on myself and my cause, a favor by so doing. As I leave all my remunerative employments behind me in England, I shall be compelled to depend, as heretofore, on my exertions as a lecturer whilst remaining in America. As heretofore, it will be my pride, pleasure and duty to make those exertions as profitable to the cause of Spiritualism as my capacity will permit.

Some few Sabbath engagements I have already formed. Others I shall be happy to enter into as applications for the same reach me. For this purpose letters can be addressed to me at the house of my friend, Mrs. J. M. Jackson, 229 East 60th street, near Third Avenue, New York; but in reference to correspondence I must kindly entreat that all requests for a reply may be strictly limited to the exigencies of business.

For the last six months I have been suffering under a rheumatic attack, which has entirely deprived me of the use of my right hand; hence I have been obliged to employ an amanuensis, or resort to the slow and painful method of writing with my left hand. I shall have no amanuensis in the States, and I therefore beg my correspondents to be merciful to me, and those that will not, to remember that silence to all unnecessary communications is enforced upon me by inability, not inattention.

I call attention to the announcements of my engaged time in the lecturers' column; and with the most earnest hope that my visit to the country of my love and spiritual birth may be productive of some little good to the cause of Spiritualism, and affectionately greeting all who kindly remember me, I remain, faithful ever to the cause of Spiritualism, EMMA HARDINGE.

Mrs. Hyzer in Rochester.

The free and liberal thinkers of the city of Rochester have had the great privilege of listening to a course of six lectures of unsurpassed eloquence and power from our esteemed friend and laborer, Mrs. F. O. Hyzer, of Baltimore. For high moral tone, depth of philosophy and logical deduction, elegance of diction and grace of manner, we have never had her equal amongst us. The audiences at first were small, but continued to increase to the close, and we have only to regret that we are now obliged to part with her. But she may rest assured that she will carry the gratitude and appreciation of her hearers with her to her home.

Dear old *Banner of Light*, I have been a constant reader of your contents with pleasure and profit for many years, and may you continue to wave over the ship of progress, and may she carry the glorious news, and tell to the nations round what a dear Saviour the world has found in the Gospel of Spiritualism.

Yours and the world's for progress, DR. O. Rochester, N. Y., Aug. 31, 1869.

To a clergyman who complained to Mrs. Stowe that the spiritual visions in the experience of the lad Horace, in "Oldtown Folks," seemed like an unnatural importation backward from the present clairvoyant phenomena, that lady quietly replied, says the *Springfield Republican*, that these representations were copied from the actual experience of her husband, Prof. Stowe, who it is announced is soon to publish a paper upon the subject of spiritism, witchcraft and demoniacal possessions.

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The General Disturbance.

It appears that even convulsions of Nature are required to satisfy us that we are fallen upon stirring times. By this time their demonstration should be considered convincing. From "the heavens above to the earth beneath, and the waters under the earth," there is a series of general commotions; showers of meteors in the sky, and hurricanes, tornadoes and cyclones in the air; earthquakes and volcanic throes on the land; and risings of the sea and submerging of the earth, sixty feet above the ordinary level of the waves. Real estate, always considered the safest sort of investment, is becoming as uncertain as all the rest. If a man takes a deed of a house, he does not know that before the next morning it will be blown down about his head. If he records his title to a farm, or plantation, the rising sea, the changing tides, or the shifting river-channels are liable to sweep all away. Everything is uncertain. Where a hurricane will strike next in its rotating course, in what quarter the earth's molten interior will break the crust and belch forth into the upper air, under whose feet the earthquake is preparing to rock, and rend the ribs of the groaning old planet, or in whose garden the heavens will sow meteors like the seed of spring, the weather prophets, the almanac makers, and the millennial speakers and writers are alike at a loss to tell an anxious world.

History is well illustrated with the records of these convulsive and tempestuous periods. They interpolate themselves at almost stated intervals into a century's calendar, piling up a rugged record that stands out in the historic landscape like Hecla and Cotopaxi on a level plane. The stagnant seas and lakes of Asia are the mausoleums of dead and buried cities. Sodom and Gomorrah are traditions. The deluge that engulfed Asia Minor has almost repeated itself at St. Thomas. Hierusalem and Pompeii sleep under the ashes with which old Venusius blanketed them. Lisbon felt a shock that in a few minutes swallowed from sight sixty thousand people. And for the century which has elapsed from that startling event to this, Nature has at all times been careful to remind us that she still holds the reins in her own hands, and can work over the planet, by the agency of its own elements, into what shape she will.

These later commotions above and below, in the firmament and the deep, will furnish objects for Science to apply itself to the interpretation of; and the result is likely to be, that a generation will rise up in the present century that knows the laws of Nature more clearly than they have ever been understood hitherto. Thus the human mind will both import a stock of larger elementary ideas and stretch its powers to their full capacity. That is a thousand times better than partizan petting, sectarian squabbling, sentimental dawdling, or so much of social vanity. These earthquakes will do no such bad thing, if they shake up the modern world sufficiently to empty its head of the pestiferous rubbish that has somehow got in, and knock into the general cranium a few clear and larger notions of the world and life. In this way Science will occupy the pulpit to some purpose; it would be the most effective preacher of morals we could be supplied with. If "fear and trembling" accompanied such a style of preaching, there would at least be a merit in people's realizing what they were sweating and quaking about. The text and the discourse would practically illustrate one another, as thunder does the lightning. And the very necessity that would lead or drive us to study the laws of these great irregularities, the system of all this lawlessness, would tend to banish superstition from the human mind by dissipating the clouds of ignorance, and strengthen faith immensely with the bolts and riviets of reason.

It is undeniable that the epoch is one of general turbulence among the elements. Air, earth and sea are all involved in this life-and-death struggle. In a degree, we can calculate the approach of a hurricane, certainly a few hours before it breaks forth in its wrath; but what overwhelming desolation and ruin is forging in the vast smoky that is located in the fiery bowels of the planet, no man, how deep his divining rod may ever have gone down into the molten mystery, can expect to know. There are little men vain enough, with such impressive proofs of their pigmy impotency all about them, to accept the coincidence of these grand agitations with their own efforts in the same line, as a certificate of approval and authority from a higher Power; but so the terror-stricken ancients looked at the comets, that shook out their fiery manes across the heavens, and in the same superstitious spirit they contemplated an eclipse such as we have recently seen. If there is any comparison to be made in the case, let it be made on an even rule and sound principles. If the ancients shall tell us that the earth is groaning with its excess of gas, and must needs spout in petroleum wells or earthquakes and volcanic eruptions for relief, then we accept the significance of the coincidence. Yet commend us to men rather who are gifted at construction more than convulsion, and believe in orderly growth over spasmodic eruptions.

Business at the West.

The Chicago *Post* notes an increased business in both freights and travel on the principal railways, and renewed activity in many branches of trade, and remarks that the yield of wheat on the North American Continent has been greater in the year 1869 than ever before. Farmers have good prices for their products, though they are lower than during the war, but the goods they purchase have also declined, and the proportion is relatively maintained. The hotels of the large Western cities are crowded with buyers, and business grows active. The prospect of the fall trade is promising.

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Courtesy and Spiritualism.

A writer lets fall certain observations on the subject of courtesy, to which we lend a most sincere assent. Real courtesy—says he—is widely different from the courtesy which blooms in the sunshine of love and the smile of beauty, and withers and cools down in the atmosphere of poverty, age and toll. Show us the man who can quit the brilliant society of the young to listen to the kindly voice of age; who can hold cheerful converse with one whom years have deprived of charms; show us the man of generous impulses, who is always ready to help the poor and needy; show us the man who treats unprotected maidenhood as he would the heiress, surrounded by the protection of rank, riches and family; show us one who never for an instant forgets the delicacy, the respect that is due to a woman, in any condition or class; show us such a man, and you show us a gentleman; nay, you show us a better—we will ourselves supply the ellipsis—you show us a true and thorough Spiritualist. For what is all this but the very proof and guarantee of the spiritual mind and heart, of the temper all love, the disposition all charity, the tongue all tamed, the manners all softened and become gentle? And is it possible to possess these without being at the command of genuine spiritual influences?

This matter of courtesy, simple as most people regard it, deserves a more serious and thoughtful handling than it generally receives. It is not a merely poetic, high-flown sentiment; a flower to be worn in the button-hole, or a ribbon in the cap; a fragrance that may be compatible with a hot-house character, but cannot join with the common and practical things of life. It is the life and beauty, the nerve and embodiment, the aura and the reality of the human character. Because it utters and represents all the rest. It proclaims what is not seen—the secret workings of traits that make their welcome presence and activity felt in this way. Courtesy, believe us, is an everyday affair. It is not so fine a thing that we need have any fears of wearing it out. It is, in fact, another name for charity, without which Paul declared that all else was as sounding brass and a tinkling cymbal. Therefore it appears at all times and everywhere. It is not a virtue for a parade day; not a force, or an expression, to be put to service on holiday occasions; not a pretty ornament, extraneous to the character of him who wears it; but the most real thing we have, in that it is the finger-post that points to all our other worthiest possessions. No man ever was a Spiritualist who thought not of others, forgetting himself continually for their sake, and this is Christian courtesy.

The International Boat Race.

The contest between Oxford and Cambridge, as all our readers know, resulted in the victory of the former crew, the Harvards coming in only five seconds behind. It was a perfectly fair match, and well contested. Both sides are perfectly satisfied, although the Harvards and their friends fully believe that, under different circumstances, they could do better. It was in truth a contest of the two opposite styles of rowing, the Oxford being wedded to the long stroke and body pull—which would be more likely to hold out for the distance of a four mile race—while the Harvards are given to a short stroke, not taking the time to recover which their opponents do. The Harvards were in a new boat, and carried a coxswain, to which they are not accustomed. They rowed on waters with which they had but three weeks' acquaintance, and over a very much curved course, being compelled to shoot bridges, study currents, avoid shoals, and calculate for changing breezes at the bends. On a straight course over a lake, it is still believed they might easily conquer. But it is still a question whether, for a long race, the long or the short stroke is the better one. Harvard has the glory of having contested the race with the best crew in the world, and putting their opponents to such work as they admit they never had to do before. Great excitement prevailed over the result both at home and abroad. The Harvards are to be warmly received on their return home. The London *Star*, alluding to the affair, says: "The Americans will long remember the chivalric bearing of their opponents, who, though resolved to win, never forgot that the Harvards were foemen worthy of their oars. The strife between New and Old England on the river from which the Pilgrim Fathers started has a historic side, and appeals to the imagination of the youth of both countries. If New England had won, the other country would have shared in the triumph of its descendants. The fates decided otherwise. We are sure that the Harvards would sooner be beaten by us than by any other nation on the globe."

The Spiritual Out-Door Assemblies.

Those who read the very interesting reports in the last *Banner* of the mass meetings of Spiritualists at Abington and Melrose, must have been forcibly impressed with the reflection that no other meetings of such dimensions could well be held without the occurrence of at least some scenes not wholly pleasant, if indeed orderly. At Abington, where the camp services were continued through three days, there were present twelve thousand persons on the last day; and all went as harmoniously as might be expected where the angels rule. At Melrose, there was a session of five days, and eight thousand persons were in attendance; and there the same good order, peace, and religious influences continually ruled. The daily press of this city, mentally comparing these successful gatherings of Spiritualists with others of like size, were compelled to admit that the demonstrations were among the most notable of the kind ever witnessed, for the characteristics we have above alluded to. The beneficial effect of such open air meetings, physically and religiously, cannot be overlooked on any side. It is a glorious thing to collect such vast multitudes of sympathizing people together, all bent on worship. There were no creeds to be discussed, no dogmas to defend, no cramping rules to explain and insist upon; but all was harmony and love, and the assemblies departed with the blessings of angels upon them.

Williamsburg, N. Y.

The Spiritualist Association of Williamsburg resume their fall and winter course of Thursday evening lectures, on the 9th of Sept., in the Masonic Temple, Seventh street, corner of Grand. That able and ready debater, Moses Hull, will lecture on that occasion. Our friends there have great reason to be thankful to Dr. B. McFarland for accepting the appointment of President of the Association. His efficiency will be felt and appreciated just at the time when most needed. Through his influence and that of the energetic Secretary, Mr. Henry Witt, subscriptions are coming in freely to defray expenses. A friend of ours, writing from Williamsburg, says: "How the tables are turned. To be a Spiritualist now is considered the best evidence of a man's intelligence, good common sense and high standing in the community."

A Remarkable Case of Restoration.

We have a case of healing to report of no ordinary magnitude. As it occurred in one of our neighboring towns—Somerville—and the parties are well known in this city, we now give publicity to it for the general good of all; but, in order to test the permanency of the cure, we delayed doing so for a number of weeks.

We will state the case as briefly as possible, premising that we have been acquainted with the parties—father and son—for more than twenty-five years. Both are gentlemen of character, and highly esteemed by large circles of friends.

Eleven months ago, Mr. Edward L. Gilman, (son of Charles E. Gilman, Esq., town clerk of Somerville, Mass.) who had been suffering more or less for several years, was finally compelled to give up business entirely, and has most of the time since been confined to his bed. The disease proved to be neuralgia of the cerebral and optic nerves. Previous to taking his bed he had visited various parts of the world, seeking relief from the constantly increasing infirmity; but all in vain. He returned home, and soon became completely prostrated. For the last six months his sufferings have been of the most excruciating character. He was attended by seven physicians, who stand in the front rank of their profession. For nearly five months his case seemed almost hopeless, and the only momentary sleep and relief from terrible agony was obtained by subcutaneous injections of morphia. His physicians one after another pronounced further efforts useless, as all had been done for him that medical skill could devise. One of the physicians, however, Dr. Charles W. Stevens—all honor to him for so liberal an act even at that last moment—as a last resort, recommended that Dr. J. R. Newton, the magnetic healer, be sent for, earnestly expressing the hope that his efforts might prove effectual. The parents giving their consent, Dr. Newton was called upon, and promised to visit the patient that afternoon. He arrived at Mr. Gilman's house a little before six o'clock, July 25th, and in less than ten minutes after he had entered the room of the dying patient, he restored him by simply "laying on of hands." Mr. Gilman immediately arose from his bed, dressed himself and walked out into the street, to the great consternation of the neighbors, who had but a short time before been in to take a last farewell of their friend, whom they believed was then dying and could not survive but a few hours at longest.

Comment is entirely unnecessary in such a clear case as the above. The facts can easily be vouched for by hundreds of neighbors and friends. Besides, any one who feels disposed to learn further particulars, can call at the residence of Mr. Charles E. Gilman, Walnut street, Winter Hill, Somerville, and obtain them from Mr. Edward L. Gilman himself, who will be happy to give all the details required. He has been in to see us several times, and we are happy to state that he is looking well, considering the terrible siege he has undergone, and has regained twenty-five pounds of lost weight—having been reduced to ninety-seven and a half pounds.

This manifestation of the power of spirits to relieve suffering humanity, has made quite a stir among the skeptical in that vicinity, and we trust will further open their eyes to the truths of Spiritualism.

Planchette Drawing Portraits.

Planchette seems to be making new developments, as is instanced in the case of a young lady of Battle Creek, Mich., who draws with crayons the portraits of deceased persons, as they appeared to their friends while living. The *Toledo* (Ohio) *Commercial*, of Aug. 28th, narrates the following facts: "While writing with Planchette some time since, it commenced portraying the faces of persons. It then directed her to send a firm in Chicago and get colored crayons, giving the price, &c. After thinking about it for some time, and having no knowledge of colored crayons, she was induced to send to the parties named, and see if there was any truth in the statements. She found them to be correct, and received the crayons as ordered. Planchette then began drawing the figures on a larger scale, and with some precision. One of the first drawn was recognized as that of a son of her father, who had died before the young lady was born, and persons acquainted with the family could easily detect a resemblance. Another was recognized by a man to be that of a daughter who had removed to California some fourteen years since, and who had been dead about five years. The man being rather skeptical about it, wished Planchette to tell who it was. It wrote something they could not read; and as it seemed to be written backwards, one of the family suggested a looking-glass be brought to see if it could not be read by the reflection. This was done, and the name 'Nancy' was found written distinctly nine times. This fully satisfied the gentleman. Other persons have recognized deceased relatives. One of the drawings in colored crayons is very beautiful, the expressions of the countenance being quite lifelike.

Planchette commences at the head to draw, and finishes the picture as it advances. When it came to draw the dress of the picture above named, it indicated to the 'medium' to take a purple crayon. This she refused to do, saying it would spoil the picture. She strove to resist the 'power' for nearly half a day, till at last, exhausted, she gave way and let Planchette take its course. It combined several other colors with the purple and made a very handsome golden tint, which is the admiration of all who see it.

The young lady cannot account for any of these mysterious workings of Planchette. She has never taken lessons in even the rudiments of drawing, and of herself cannot, undirected, draw even the roughest sketch. We submit the case to the curious."

The Dark Lantern Trick.

The Davenport Brothers have been holding séances at Norwich, Conn., with the same success which everywhere attends their exhibition of the spiritual phenomena. During the latter part of the evening, while Mr. Wm. M. Fay was securely tied and bound to the chair, the lights out and the musical instruments were being played upon and floated in the air, a person among the audience opened a dark lantern and threw the rays of light directly upon the platform, disclosing the fact that Mr. Fay had not moved, but was sitting as quietly as before and bound in the same manner, as the committee and audience testified. It had the opposite effect from what the skeptical auditor expected or intended.

Pembroke, Me.

G. W. Leavitt informs us that Mrs. Abby N. Burnham, of this city, has been lecturing in Pembroke several weeks with marked success to large audiences. She will remain there a few weeks longer. Mrs. C. S. Manchester, a test medium, has been laboring in that vicinity, and gave satisfaction.

Anna E. Dickinson's last and most attractive book, "What Answer?" can be obtained at this office. See advertisement.

Silver Wedding at Charlestown.

On Wednesday evening, Sept. 1st, 1869, the reporter of the *Banner of Light* visited Washington Hall, in the above named city, where he found a large company of relatives and friends who had assembled to congratulate Dr. A. H. Richardson and his lady on the twenty-fifth anniversary of their marriage. The hall, which was spacious, was crowded to excess—many being obliged to stand up. The presents (a service of silver, and many other articles of use and beauty) made a fine display. The music was furnished by an orchestra of sixteen pieces (volunteers), under the direction of Messrs. J. H. Richardson and S. H. O. Hadley. Many prominent Spiritualists were present.

The bridal procession marched into the hall, and upon the platform, the band playing the "Wedding March," and after an invocation by Dr. Grover, of Somerville, Mrs. N. J. Willis made a lengthy address to the Doctor and his wife, (who, with their children about them, presented a beautiful spectacle of domestic felicity;) referring to the trials through which they had passed, she bade them remember that "true love never dies." An original poem, written for the occasion, was delivered by its author, Mrs. Morse, of Natick, after which the orchestra performed "Angel of Peace." Dr. J. H. Currier, of Boston, in a brief and appropriate speech then presented to Dr. Richardson and his wife the silver set and other articles, referring, feelingly, as he did so, to the fact that many of those present had (not long since) joined with him on a similar occasion, and that the partner of his life only four months later ascended to dwell with the angels.

Mr. J. S. Dodge, "Grand Commander of the Sons of Joshua," then made a few remarks touching the Order, of which the Doctor was a member, and ended by presenting, in behalf of friends in Chelsea, Cambridge and Boston, an extension table and some other articles to the newly married couple; after which Misses Maria Adams, Mamie Richardson, Battle Raymond and E. Aiken joined in an appropriate song, and presented bouquets of flowers to them. Music followed from the orchestra—"How can I leave thee?"

Owing to indisposition N. Frank White and C. Fannie Allen were unable to address the assembly. Remarks by Mrs. Fannie B. Felton and Mr. J. B. Hatch, song by Dr. Grover, recitation by Mr. James, music by the orchestra, and the singing of "Auld Lang Syne," in which the audience participated, closed the ceremony, after which the couple received, with true and undisguised pleasure, the congratulations of their friends, and refreshments were served to all disposed to partake.

The beautiful significance which gathers around such scenes as the above, appeals to the tenderest sympathies of the human heart. At such times all present feel of a truth that earth is not all a "wilderness of woe," but that here and there, scattered like the flowers which reanimated the drooping courage of Mungo Park, in the African desert, there are hours of angelic communion on earth which tell us of a Father's love, and point us to that land of beauty where "sorrow and sighing shall flee away." Great credit is due the friends, as shown in the efforts of their committee—Mr. and Mrs. J. B. Hatch, Charlestown, Mr. and Mrs. D. Adams, Boston, Mr. and Mrs. J. S. Dodge, Chelsea, Dr. J. H. Currier, Boston, and Mr. and Mrs. H. W. Cushman, Somerville—for the perfect success which crowned this memorable occasion.

The Destiny of the Indian.

We extract the following from a well-written article on "The Indians," which lately appeared in the *Religio-Philosophical Journal*. It is true—all true! The red man is passing away, fading out, and ere many years have elapsed the descendants of the lost tribes of Israel will live only in history:

"The destiny of the Indians is known. Fading away is written on their leafy homes. The burial grounds of their ancestors, sacred always to the living, are no longer respected. The past has been to them full of misadventure, and the present forebodings no bright future on earth. Corrupt traditions have sown the seeds of vice and crime among them, and they have 'become as one of us,' no longer the pure children of nature, as when in the past they sketched on sand the ship that was to convey the white man to their shores, or when one of their number invented an alphabet to convey the ideas of his tribe. Yes, fading away; but after they pass over the shining river, to their beautiful spirit homes, all they can desire—and with their pure magnetism, sparkling with health and vitality, they return to earth to benefit those who have been instrumental in causing them so much trouble. Beautiful is their mission in the spirit-world! With their wigmans wreathed in unfading flowers, they can repose and hold communion with the Great Spirit, knowing that the vices which they learned of the whites cannot live there same.

How we wish their history—so full of hopes, romance and mystic charms! How bright their future in the spirit-world! Upward they will progress toward the highest angel band, never falling to send from the sparkling fountains of their nature, jets of pure spiritual magnetism to assist struggling humanity in earth-life. God bless the Indian spirits in the summer-land, for Spiritualism would not stand where it does to-day had it not been for their influence!

Indeed, how little we know of the grandeur of their past history. There is beauty in their language that speaks of flowers, of rippling streams, of the bland zephyrs, of the starry firmament, of the impulses of the heart, that is eminently calculated to expand the mind and enlarge one's comprehensions of Deity."

Poems of Belle Bush.

Although we have before this given our opinion of the poems of this gifted lady, and they have many of them been published in these columns to the delight and consolation of our readers, we revert to her pretty little volume again, for the sake of reviving a general sentiment in regard to it, which will happily bear the expert. These are verses, which, both from their topics and their quality, will bear a second reading, and many more beside. They are infused with the true poetic spirit, and are warmly and sympathetically expressive of the moods of the true poetic mind. Then, what is better, she has given her song to Humanity, and not attempted to sell it for a reputation. There is no human heart that will not respond instantly to her strains, whether of joy or grief, of courage or consolation. She sweeps the lyre with a free hand, evoking from its strings such melodies as search the memory and the experience. Yet her verses have a decidedly practical, robust, everyday tone. They are just as far removed from sentimentality on one side as from canting on the other; but are wholly sound and sweet in their temper, excellent in their morality, sympathetic in their spirit, and breathed upon by the influences of the angelic world, which is the true inspiration. They are published in pretty and convenient form, and will make a rare book for friendly presentation.

Pierpont Grove Meetings.

Miss Lizzie Doten is engaged to speak in Pierpont Grove, Melrose, Sunday, Sept. 19th, at half-past two P. M., and Prof. William Denton, same hour, on the 26th.

"The Seers of the Ages."

The *Radical* for September has a long criticism on J. M. Peabody's new work, "The Seers of the Ages." As we have not room for the whole article, we give the following extract:

"Here we have, in truth, a very elaborate work on Spiritualism as it appears to one of the leaders of that popular movement in this country. Apparently animated with the determination to do his subject justice, the author has explored the provinces of philology, philosophy, religion, literature and magic. Taking Bunsen, Parker, Renan, Max Müller, Swedenborg, Goethe and many others, as occasional guides, he seeks out and appropriates every item relating to supernatural beings which may confirm his theory. Still, we are compelled to say—with due appreciation, however, of the scholarship displayed in the work—that if the author had begun his investigations without his own theory as special interpreter, to whom he has referred all questions raised by his guides for decision, he certainly would have written a different book. In the strangest manner conceivable, he identifies his sensuous spirit philosophy with the purely spiritual philosophy of the transcendentalists, uses the language of both, and incorporates both in his system. Raising his faith on the empirical fact that beings of another sphere do communicate with us mortals, and control our destinies for good or evil in so far as we cooperate with them, as music varies in harmony according to the skill of the musician and the quality of his instrument, Mr. Peabody begins to interpret the seers of the ages. This great truth, he maintains, has been poured upon the world by spirits from age to age in successive 'waves'—the last of which was the 'Rochester rappings'; and the one which rolled over the land some two hundred years ago, known as witchcraft, was another, though less successful attempt, of the spirits to reveal their existence to us. Men are the shuttles of good and evil spirits. The book has six divisions and a preface—the first, on 'The Spirit of the present Age'; the second, on 'Ancient Historical Spiritualism'; the third, on 'Christian Spiritualism'; the fourth, on 'Medieval Spiritualism'; the fifth, on 'Modern Spiritualism'; the sixth, on 'Esoteric Spiritualism.'"

Powers the Sculptor and Spiritualism.

In the last number of *Appleton's Journal* an article by Dr. Bellows, entitled "Sittings with Powers the Sculptor," relates some wonderful spiritualistic experiences communicated by the American sculptor. Mr. Powers distinctly states that he is not a believer in the revelations of spirits, as made known through mediums or otherwise, but he does believe in the fact of spiritual manifestations, animal magnetism and the moving of solid bodies, by means as yet unexplained by purely scientific men. After this explanation he described to Dr. Bellows several phenomena which he had witnessed, among them the following:

"I had retired at the usual hour, and, as I blew out the candle and got into bed, I looked upon my infant child, sleeping calmly on the other side of its mother, who also was sound asleep. As I lay awake thinking of these things, I suddenly became conscious of a strong light in the room, and as I cast my eyes toward it, I saw a green light, on which two bright figures, a young man and a young woman, their arms across each other's shoulders, were standing and looking down, with countenances full of love and grace, upon our sleeping infant. A glorious brightness seemed to clothe them, and to shine in upon the room. I was so moved by the reflections excited by this experience, that I could not restrain myself from awaking my wife and telling her what had happened. She instantly folded her child to her bosom, and said, 'And is our darling, then, so soon to be taken from us?' I pacified her by telling her that there was no evil omen in the vision I had seen; that the countenances of the heavenly visitants expressed only peace and joy, and that there was nothing to dread of harm to our child. And so we found it."

More Names from our Subscribers.

Below we continue the list of names of our old subscribers who are endeavoring to procure one or more new ones for the *Banner of Light*. Since our last issue Walter Stevens has forwarded one new subscriber; Daniel S. Wells, one; J. C. Brown, one; S. W. Tucker, one; Miss J. M. Irving, one; Elijah Woodworth, one; Dr. S. Mix, one; H. P. Fairfield, one; John L. Pierce, one; W. A. D. Hume, one; G. W. Leavitt, one; O. Yebber, one; B. Pickering, one; John Houland, one; J. H. Boss, one; J. H. Tompkins, one; Edmund Sylvester, one; T. Cuthbertson, one; Lois Hulet, one; R. H. J. Talbot, one; Hiram Plumer, Jr., one; Addie M. Stevens, one; Solomon Fisher, one; Egbert Chesley, one; A. Mendenhall, two; E. C. Child, one; Mrs. H. A. Haddox, one; A. T. Pierce, one; Joseph Lovjoy, one; Mrs. S. Wright, one; I. J. Philpott, one; Daniel Radabaugh, one.

The World's Woman's Convention.

Several weeks since a call was issued for an international convention of women and the friends of woman's rights, to meet at Berlin on the 8th of November next. Several American ladies are going as delegates, Mrs. Julia Ward Howe for one. The questions to be considered relate to the employment, education and social position of women quite as much as to her political rights. England will be well represented there, we have no doubt; while the Prussian reformers, among whom are several noble ladies of Berlin, and several professors of the Royal university there, will have many interesting things to say. We hope the Empress Eugenie may take this convention in her way as she goes to the opening of the Suez canal.

Public Free Circles.

These circles, he it remembered, which have been resumed, ARE FREE TO THE PUBLIC. We sustain them at great pecuniary cost to us; but we are willing to bear the burden, if, by so doing, we can benefit humanity thereby. It is time that the human mind be liberated from the terrible thralldom of credal religion; and these circles are a stepping-stone to effect that desirable end. We invoke the great Spirit of Life to vouchsafe us strength and ability to do our whole duty in behalf of the blessed truths of Spiritualism, until all the human race shall be made better and happier by becoming believers therein.

Warren Chase

Has located in St. Louis, where he can be hereafter addressed by his friends, and where he will make engagements to lecture in the vicinity of that city during the coming fall and winter. Mr. Chase, in company with other friends, has also made arrangements to open a Book and Stationery Store, where he will supply all Spiritual, Infidel and Liberal books and papers, including all of our publications, and also the spiritual and liberal papers and periodicals of this country and England. We bespeak for Bro. Chase a good trade from our Western friends.

Charlestown Lyceum.

The Children's Progressive Lyceum of Charlestown resumed its regular sessions, in Washington Hall, near City Square, the first Sunday of September, at half-past ten o'clock A. M. It being their Anniversary, reports were made from the officers, stating the condition of the several departments of the Lyceum.

The annual election of its officers and leaders will take place Sunday, September 12th, at half-past ten o'clock A. M.

Movements of Lecturers and Mediums.

Elijah Woodworth, in company with Charles Farlin and Emma Martin, will lecture Tuesday evening, Sept. 14th, at Onondaga, Ingham Co., Mich.; Thursday evening, Sept. 16th, at Eaton Rapids, Eaton Co.; Saturday and Sunday, Sept. 18th and 19th, at grove meeting in the vicinity of Dimonville, Eaton Co.—on Saturday at 2 P. M.; Thursday evening, Sept. 23d, at Hiram Hammond's, in Hamlin, Eaton Co.; Saturday and Sunday, Sept. 25th and 26th, at grove meeting at Hickory Grove, Parma, Jackson Co.; Tuesday evening, Sept. 27th, at Marshall; Wednesday evening, Sept. 29th, at Asa Hutchinson's, near Ceresco, Calhoun Co.; Saturday and Sunday, Oct. 2d and 3d, at grove meeting at West Climax, Kalamazoo Co.—Saturday at 2 P. M. Mediums are invited to attend at all places.

Prof. William Denton will lecture in the Town Hall, Foxboro, Mass., Sunday, Sept. 19th, at half-past one o'clock.

Dr. J. R. Newton opens an office in Leavenworth, Kansas, on the 11th of September. The afflicted will take notice.

Mrs. Nellie J. T. Brigham lectures in Detroit, Mich., during September.

Mrs. Sarah A. Byrnes will lecture in Williamstown, Conn., Sept. 20th.

Mrs. H. F. M. Brown has arrived at San Francisco, Cal. She expects to remain in California during the fall and winter, lecturing.

Mr. A. S. Hayward, of this city, well and favorably known as a powerful magnetic healer, will visit Portland and vicinity this week, and remain a short time. Letters will reach him sent to Portland.

Austin Kent.

The destitute invalid, Austin Kent, in acknowledging the receipt of funds sent to our care from the charity disposed, and forwarded him by us, pens the following note:

STOCKHOLM, N. Y., Aug. 29, 1869. Yours, with the ten dollars and fifty cents, is here, and gratefully received. Some thirty years ago, I had become so radical that I preached free to all—gave my time and was supported entirely by what men call Providence. My faith was what Christians then called almost miraculous. I believe I have gained in every other Christian grace. But in the twelve years of the trial of my old faith sometimes it has gone very low in faith. I am trying to revive it. I cannot believe in a personal God as I did; but I never believed more theoretically in the help of angels, or disembodied men and women. I believe in prayer, and lie on my bed and pray by the hour. Your kindness to me encourages me. I have now received through you, in all, thirty dollars and fifty cents. I presume you have got my letters acknowledging the receipt of each sum.

Lyceum Meeting at Mercantile Hall.

At the usual hour (10 1/2 A. M.) on Sunday, Aug. 29th, the Boston Children's Progressive Lyceum met at the above named hall. After singing, Silver-Chain recitations and wing movements, the question "Why am I a Spiritualist?" was answered by Messrs. Morton, Hardy, Sullivan, Dunklee and Choate—the last speaker being under influence; and Mrs. Somerby favored the audience with a song. Marching followed—music by Mrs. Somerby—and the exercises closed with a song by Messrs. D. N. Ford, C. W. Sullivan, Miss M. A. Sanborn, and Mrs. A. Morton—"Along the river of time I glide." The number in attendance on the part of the Lyceum was large, and the seats assigned to the spectators were well filled, showing that the work of this organization is being appreciated.

Spiritualists' Circulating Library.

The experiment of Mr. Henry Witt, 92 Fourth street, Williamsburg, N. Y., in opening a Spiritualists' Circulating Library, has met a public want, as its patronage proves. Many who had books to spare have sent them to Mr. Witt for the use of the library, and others sold theirs for a mere trifle. In this way quite a useful library of spiritual works will be gathered, and good seed sown.

Portland, Me.

N. Frank White is engaged to lecture in Portland during September and October. He will also accept invitations to lecture week-evenings in the neighboring towns, or further off when accessible by railroad. This is a good opportunity for such places to secure a fine lecturer at a reasonable rate.

Northfield, Vt.

Mrs. Pratt, of East Granville, Vt., will speak in the Universalist Church in Northfield, Vt., on the third Sunday in September. She will be assisted in the services by Mrs. Manchester, of West Randolph, Vt. Mrs. M.'s reputation as an *impromptu* composer and singer is well known in Vermont.

Belvidere Seminary.

We have placed in our circle room a very fine view of this popular seminary for young ladies, which is under the management of the Misses Bush, than whom no more competent persons could manage such an institution.

Mill's New Work.

We have a supply of John Stuart Mill's new and popular work on "The Subjection of Women." Every one should read it.

An Englishwoman has just been sent to jail, in London, for refusing to have her child vaccinated, claiming that the practice is dangerous, and breeds ill health faster than does the much dreaded disease itself. The woman is right, notwithstanding.

New Publications.

POPULAR SCIENCE is the title of a series of books now publishing by Schmidt, of New York, of which the present volume contains a variety of discussions pertinent to the demands for a more general diffusion of knowledge. Natural science is here treated under the following heads: The Weight of the Earth, Velocity, Nutrition, Light and Distance, The Wonders of Astronomy, Meteorology, The Food Proper for Man. All are of profound interest, and their discussion develops facts with which people ought to be familiar. The phenomena of Nature are none too thoroughly understood, and, when known, ought to be comprehended by the mind with scientific clearness. Perhaps the most practical division of the topics chosen is that about our Articles of Food, from which the common reader cannot fail to derive much real benefit. The whole is a translation from the German into English, the work having been done into three or four other languages. All persons who would be considered well informed will hardly fail to possess themselves of the contents of this book. For sale by A. Williams & Co.

The *Radical* for September opens with a thoughtful paper from John Weiss, on the "Task of Religion," and is followed by other papers whose thoughtfulness, scholarship, and good learning will repay the studious perusal which many of them invite.

New Music.

From Oliver Ditson & Co. we have received the following pieces of new musical compositions: "Happy Galop," one of the "Silver Sound" collection, by E. Mack; "Fairy Charm Waltz," a composition for new beginners, by C. A. Ingraham; "Something Pretty Polka," by Cloy; "Yes, I'll meet thee, dearest," by Charles Blomphrey; "The Poet and the Peasant Waltz," by F. L. Schubert.

ALL SORTS OF PARAGRAPHS.

Subscribers will please take notice that this is the last number of Vol. XXV of the *Banner of Light*. Send in your renewal at once. Those who fail to receive No. 1 of the new volume will know that their subscription has run out. We hope no one will think of discontinuing his paper. We need your patronage.

We have received a report of a portion of the first day's proceedings of the Sixth National Convention of Spiritualists in season for this issue. It will be found on our eighth page.

We have just received a pamphlet entitled "A Revelation of the Extraordinary Visitation of Departed Spirits of Distinguished Men and Women of all Nations, and their manifestations through living bodies of the Shakers." Among the communications is one from Lord Byron, in which allusion is made to his separation from his wife.

Read W. H. Mumler's advertisement in another column.

PERSONAL.—Viscount Adare and lady are on a visit to this country. He is the son and heir of the Earl of Dunraven, of Ireland. He is a Spiritualist, and a partially developed medium. He has, we understand, written and had printed, for private, not for public circulation, an account of his experiences and also his séances with D. D. Home, the celebrated medium. During his travels in the United States, he will no doubt make a note of the condition of religion on this side of the water.

There has been an increase of 2177 lunatics in England and Wales in one year, and temperance men attribute it to adulterated beer.

The World's Crisis says, "None are so much hardened as those who hear the Word and are not converted under it; they are bent into adamant by Satan himself on the anvil of hell." His majesty must keep pretty busy if he hammers all the unbelievers in "the Word."

Some fishermen use cotton for bait; so do some women.

The English bishops fight hard at Mr. Gladstone's bishop's resignation bill, and refuse to resign. The Bishop of Exeter is 91, and has received the incomes of several bishoprics for many years. He announces that he intends to do so until he is 100, if he lives. The bishop of Winchester has been receiving the profits of four bishoprics for forty years, and bestowing the money on his kin. Even those bishops notoriously incapacitated by age for the performance of their duties are unwilling to give up their positions.

"Do you call this a trunk?" growled a dejected porter. "It only needs a lightning rod to be mistaken for a boarding-house."

A young woman in this city lately advertised for a situation. A bachelor answered it, as he was "keeping house"; but judge of his surprise when he was informed that she desired the situation of wife to some good amiable man. The bach. took the hint and the damsel at the same time. So much for advertising in the newspapers.

Excitement is n't inspiration, any more than red herring is roast beef. People who carefully taste a bit of each will readily discover the difference.

When men get into a muddle it often leads into a sort of intellectual mud-puddle. The latter is by no means an uncommon spectacle, as the world goes.

Twelve hundred persons have been fined in England in one year for cruelty to animals.

"I go through my work," as the needle said to the idle boy. "But not till you are hard pushed," said the idle boy to the needle.

A writer in the *Leath and Home* says, that according to the best analysis and practical experiments, four hundred pounds of beets are equivalent to one hundred pounds of the best English hay, at twenty-five dollars per ton.

Prof. Longfellow and family have arrived home from Europe.

Andrew J. Higgins, M. D., of Chicago, died at Martinsville, Mo., Aug. 23d, aged 42. He was an unflinching advocate of the Spiritual Philosophy.

Actions are said to speak louder than words, but it is certain they don't make so much noise. Quiet people, therefore, prefer them.

It is related of a certain minister of Maine, who was noted for his long sermons, with many divisions, that one day, when he was advancing among the teens, he reached at length a kind of resting-place in his discourse, when, pausing to take breath, he asked the question: "And what shall I say more?" A voice from the congregation earnestly responded, "Say amen!"

Empress Eugenie has decided to gratify, during her coming trip, one of the great ambitions of her life: a visit as Empress of France to the Vatican at Rome.

It costs the city \$116.44 for each pupil educated at the English High School. It costs nearly twice as much per head to photograph the members of the Board of Aldermen—*Journal*.

There is a certain softness of manner which, in either man or woman, adds a charm that almost entirely compensates for lack of beauty.

A Munich professor says that the amount of beer annually consumed in Europe would float the Prussian navy, and that the average number of bottles per inhabitant, yearly, is in Bavaria, 134; in England, 113; Belgium, 80; Austria, 22; France, 20; Prussia, 19. He owns himself to 2190 bottles per annum.

A well known physician used to say that roast beef, serenity of mind, cold water baths and an amiable and pretty wife would make almost any man healthy, wealthy and wise.

Whenever we drink too deep of pleasure, we find a sediment at the bottom, which pollutes and embitters what we relish at first.

English justice, which is very blind sometimes, has just sentenced a man to only a few months' hard labor for killing his wife by kicking her head nearly off, and condemning a poor woman to seven days in jail for picking up some useless sticks by the roadside to cook her frugal meal with.

Rev. Mr. Shepherd preached on Sunday at the Graham Avenue Methodist non-Episcopal Church, in Williamsburg, against what he termed the errors and corruptions of the Methodist Episcopal Church, among which he mentions its paid choir, college education, large salaries for its ministers, political or metaphysical preaching, and its fashion, pomposity and wealth.

The latest exploits of a New York pictorial is a out representing a railroad conductor sticking his head in a car and shouting, "Indianapolis, fifteen minutes for divorces."

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
SUNDAY AFTERNOON, OCT. 10TH, AT 2 O'CLOCK,
and continue twenty-nine weeks, under the management of Lewis H. Wilson, who has made engagements with some of the ablest inspirational, trance and normal speakers in the lecturing field. Mrs. Cora L. V. Tappan (late Daniels) will lecture through October, Prof. William Denton in November, Mrs. Emma Harding in December, Thomas Gale Foster, 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 engaged on application at the corner of the *Banner of Light* Bookstore, 155 Washington street, (to be delivered on and after Sept. 17th.) Last year's season ticket holders should hand in their old tickets at once, in order to again secure the same seats, as the time for which they can do so must be limited to the 18th of September.

To Correspondents.

[We cannot expect to return rejected manuscripts.]

WOMAN'S ADVOCATE.—We did not expect you to copy our prospectus, unless you desired the *Banner of Light* without exchanging. The rule we adopted long ago has accomplished just what was intended. We cannot possibly afford to exchange with the papers in America, although hosts of our correspondents desire the *Banner*; therefore we tell such who want the paper, that they can have it a year without sending theirs, by inserting our prospectus and sending us three marked copies containing the advertisement. We shall with pleasure put on our exchange list, as we want the *Advocate*, of course.

Go Home.

From Charlestown, Mass., Aug. 28th, 1869, Mrs. Abbie D., wife of Ira W. Daggett, aged 4 years and 3 months. She was for many years a firm and constant Spiritualist; always true to her own idea of right. She was in constant communion with her spirit father and mother, whom she recognized as always near to aid, counsel and direct. Being mediumistic and very spiritual in her nature, she often saw in vision her home in the beautiful Summer-Land; and during her long and trying illness longed to go home and join those she so much loved. In the presence of her dear companion, and the wife of the writer, her mortal eyes were closed, and her spiritual vision opened to grander powers in that land where pain and sorrow come no more. May the comforts of our Father's home be sent to support the faithful and children of our departed saint in this hour of affliction.
A. M. R.

From Wollaston, 28th inst., Mr. Josiah Urquhart, aged 80 years. Maine papers please copy.
J. A. FRACKER.

Spiritual Periodicals for Sale at this Office.

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. per copy. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cts. per copy. THE RADIANT PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by S. B. Jones, Esq. Price 8 cts. THE AMERICAN SPIRITUALIST. Published at Cleveland, O. THE JOURNAL OF THE PSYCHOLOGICAL SOCIETY OF BOSTON: Devoted to the advancement of the knowledge of the phenomena of woman. Price 35 cts. DAYBREAK. Published in London. Price 5 cts.

Business Matters.

Mrs. E. D. MURPHY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 4w.A28.

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

MISS M. K. CASSIEN answers sealed letters at 185 Bank street, Newark, N. J. Terms \$1.00 and 4 blue stamps.

ANSWERS TO SEALED LETTERS, by R. W. Flint, 105 East 12th street—second door from 4th avenue—New York. Inclose \$2 and 3 stamps. A28.3w

THE BEST PLACE—THE CITY HALL DINING ROOMS for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays. A28. C. D. & I. H. FRESH, Proprietors.

AN OUNCE BOTTLE OF Doctor Seth Arnold's Balsam, if taken in season, may be worth pounds of curatives for all Bowel Complaints. It is the best preventive for Dysentery ever compounded.

Mrs. S. A. R. WATERMAN, box 4193, Boston, Mass., Test Medium and Medium, will answer letters (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.

WANTED—A physician in every city in the United States to introduce and represent a specialty in medical practice, in which the writer has had fifteen years' experience, and which warrants a practice worth from \$500 to \$800 per month. For particulars address, with real name (and stamp to pay return postage), "PHYSICIAN," P. O. box 3291, Boston, Mass.

Special Notices.

Herman Snow, at 410 Kenney street, San Francisco, Cal., keeps for sale a general variety of Spiritualist and Reform Books at Eastern prices. Also *Fluorochloride*, *Spence's Positive and Negative Powders*, etc. Catalogues and Circulars mailed free. May 1-17

Notice to Subscribers of the *Banner of Light*.—Your attention is called to the plan we have adopted of placing figures at your names, as noticed on the upper or wrapper. These figures stand as an index, showing the exact time when your subscription expires: i. e., the time for which you have paid. When these figures correspond with the name and the time and the name of the paper itself, then know that the time for which you paid has expired. The adoption of this method renders it unnecessary for subscribers to renew their subscriptions at the end of each year, and should renew their subscriptions at least as early as three weeks before the receipt-figures correspond with those at the left and right of the date.

ADVERTISEMENTS.

Each line in *Agate* type, twenty cents for the first and 50 cents per line for every subsequent line. Payment in all cases in advance.

For all Advertisements printed on the 5th page, 30 cents per line for each insertion.

Advertisements to be Renewed at Convenience of Advertiser, and left at our Office before 12 M. on Tuesdays.

W. H. MUMLER,

THE CELEBRATED SPIRIT PHOTOGRAPHER,

Will give a few select SEANCES every Monday, Wednesday and Friday evening, at his residence, No. 170 West Springfield street, Boston, commencing Monday evening Aug. 30th, at 8 o'clock. The séance will consist of the exhibition of his wonderful SPIRIT PICTURES, life size, by a powerful magnetic light, and will also exhibit to the present, in a well lighted room, his wonderful powers as a medium. Admission 50 cts. 2wA-Sept. 11.

WANTED—AGENTS—\$75 to \$200 per month, everywhere, male and female, to introduce the *ELASTIC LOCK* SEWING MACHINE. This machine will stitch, hem, fell, tuck, quilt, cord, blind, braid and embroider in a most superior manner. Full written descriptions sent. Correspondence promptly attended to and faithful returns transmitted. Personal interview, with verbal demonstration, \$1.00; full and explicit written descriptions, \$2.00. All arrangements should be addressed to Mrs. CARRIE B. WRIGHT, 302 Washington street, BOSTON, MASS.

CAUTION.—Do not be imposed upon by other parties palming off worthless cash on the machine under the same name as the *ELASTIC LOCK*. This is the only genuine and really practical cheap machine manufactured. 12w-Sept. 11.

PSYCHOMETRY AND CLAIRVOYANCE.

Mrs. CARRIE B. WRIGHT proposes to employ the mediumistic power which she is endowed for the use and benefit of those who may desire her services. A thorough analysis and diagnosis of character will be given from sealed communications, from a lock of hair or from a picture, and full written descriptions sent. Correspondence promptly attended to and faithful returns transmitted. Personal interview, with verbal demonstration, \$1.00; full and explicit written descriptions, \$2.00. All arrangements should be addressed to Mrs. CARRIE B. WRIGHT, 302 Washington street, BOSTON, MASS.

Sept. 11. 304 Main street, Milwaukee, Wis.

NEW BOOK BY HUDSON TUTTLE.

CAREER OF THE GOD-IDEA IN HISTORY.

BY HUDSON TUTTLE. Author of "Arcana of Nature," "Origin and Antiquity of Man," etc.

CONTENTS.—Introduction—1. The God-Idea of the Hindus.—2. The God-Idea of the Egyptians, Chaldeans and Greeks.—3. The God-Idea of the Jews.—4. The God-Idea of the Arabs.—5. The God-Idea of the Greeks and Romans.—6. The God-Idea of the Alexandrian School and Early Christians.—7. The God-Idea of the Later Middle Ages.—8. The God-Idea of the Bible.—9. The God-Idea of the Border Religions, Chinese, Druids, Scandinavians and Aztecs.—10. Conclusion.—11. Index of the God-Idea. Price \$1.25. Mailed post free. ADAMS & CO., Publishers, Sept. 11.—Boston. No. 25 Hornum Street, Boston, Mass.

HISTORY AND PHILOSOPHY OF MARRIAGE;

Polygamy and Monogamy Compared.

CHAPTER I. The Author and the Book. II. Love, III. Marriage. IV. Polygamy. V. Monogamy. VI. Catholic Marriage System. VII. Protestant Marriage System. VIII. Marriage as Crime. IX. Objections to Polygamy. APPENDIX. Review of Lock's History of European Morals, &c. Published by J. CAMPBELL, 18 TREMONT STREET, BOSTON. Sent free by mail on receipt of price, \$1.25. Sept. 11.

WANTED—AGENTS—TO SELL THE AMERICAN MACHINE.

Price \$25. The *AMERICAN* SEWING MACHINE ever invented. Will knit 2000 stitches per minute. Liberal inducements to Agents. Address, AMERICAN SEWING MACHINE CO., 322 Washington street, Boston, Mass., or St. Louis, Mo. 12w-Sept. 11.

J. S. LOVELL, Clairvoyant, Magnetic and Eclectic Physician, 164 Washington street, Boston. Dr. Lovell has had over ten years of constant practice as a Clairvoyant and Magnetic Physician, and has had an extensive practice, having been successful in his treatment of chronic diseases of long standing. He has also been successful in treating all forms of acute diseases. He has located in Boston, where he will be ready and happy to receive calls from all those who require his aid. 3w-Sept. 11.

ECLECTIC MEDICAL COLLEGE OF PENNSYLVANIA.

WINTER course of lectures commences Oct. 4th, 1869. Fees \$40. Northern expenses. For particulars address JESSE STILES, M. D., 514 Pine street, Philadelphia, Pa. 2w-Sept. 11.

A LADY who has been cured of great nervous debility, after many years of misery, desires to make known to all fellow sufferers the sure means of relief. Address, enclosing a stamp, Mrs. M. M. TUTTLE, P. O. box 500, Boston, Mass., and the prescription will be sent free by return mail. 3w-Sept. 11.

WANTED!

A CLAIRVOYANT Healing Medium and Mesmeric Physician, who has had forty years' practice, wishes a partner to assist in the above business. Capital required \$300. Every thing ready to work with. Address, "PARTNER," this office. 1w-Sept. 11.

1 diseased, the vital force is not there. If it was,

By The Author, "The English Language" and "Grammar."
In Three Parts—making a large volume of 786 pages.
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Washington street, Boston.

