

WHAT WE AS SPIRITUALISTS SHOULD DO.

As far as my observation goes, this is a fact; and to log so, it should incline us, while we are endeavoring to prepare the way for the reception of this more beautiful and useful, to so modify our course of action, that we may be able to reach not merely the favored few, but also to teach and awaken a proper interest among the great mass of the people, who, most of all, need and are longing for that day of jubilee which will bring joy to the discolored, and turn the house mourning into festive halls. I now refer to the majority of the laboring class, so termed; and this is the class, who being surrounded through the force of circumstance by a wall, as it were, of non-conducting elements, are not able to receive the good seed, so to speak, that magnetic influence which is yet to be their salvation. Hence, it is our plain duty to begin our attention to, and to our shining light, and all this done in breaking down all barriers that divide governments, that bind the living people from and prepare them to fully understand that nothing can be politically right that is morally wrong; and so possibly can secure a law that is contrary to equity.

If the industry of a State must be protracted, the probability is increased, that when we see the great and glorious, it will be able to those who are the producers of all and therefore, there is no way

Let us thus compare the process of individualism, and then, if I may form a judgment based on cause and effect as naturally existing between physiology and mentality, I think we will find that the feelings of the people will not be cold and repulsive, nor their features assume the frown of a Cain, nor their minds be filled with anxiety and encumbered with gloomy apprehensions when we cross the threshold of their temples habituated to proclaim the great things of great God. For, says Bp. I am sure, that they, with their sense of thanksgiving, receive us as brothers, and that they may listen to that gospel which so gloriously sanctifies its spirit by its works, and seek to know the full import of those principles the influence of which cannot but contribute so much to their social comfort and elevation.

It does seem rather a hard law for the Church of England -- that by the prevalent law of subscription, every clergyman is bound by his feet to believe in the historical truth of Moses's foot as recorded in the Bible, which the Church believed in some centuries ago; before God had given a light of modern science; and he will be so bound, till the Legislature of the realm shall relax the painful obligation; and relieve him from the duty to which he now stands pledged, of using a sin of prayer which involves such a statement as this: "But," the Legislature of the realm," as legislature up of," the Lords spiritual," commenting to halve the old clo' of the very plane, while the martyrs stoned, will not readily part with the old rags so long as a figment may remain to cover their nakedness; hence the noble Bishop says as usual to the Higher L., and says, "If, therefore, in obedience to a high law, that of the National Church, I, as obedient to the law of Truth, which is the law of God, in dearest love to our spiritual mother, and trust in of thy toward her, we now feel it necessary to lobby, deliberately any one of her dissections we must be prepared, of course, for the consequences of such act, which in her present state of ignorance is to seal death of the case, and the perilous danger will threaten her, she may choose to fling upon us the end; we know; we shall be justified for the verdict which may now be pronounced."

If she then goes to Wate, that there are Multitudes now of the most infant clergy who are believers in the truth that the world was not created in seven days."

The Bishop next proceeds to discuss the relative value of the names of God, whether as Elohim, El-shaddai, Adonai, or Jehovah—Jehovah being the God most nearly up, and not the “Ancient of Days,” like Old Shad or El Shaddai, the Mighty God, or God Almighty. Our author confines himself to the literal aspect of the Word; but we shall show in other papers that the *Elohim* was astronomical and spirit like in its significance, as well as often applicable to physical nature.

SABBATH SCHOOLS.

BY L. R. COOKLEY.

In the *Dawn* for July 4th I notice an article by Leo Miller, calling attention to an assertion and lecture by L. S. Richards, calling Sabbath Schools a curse to humanity. I desire to say a few words on the subject, because I am in the habit of advocating the establishing of Spiritual Sunday Schools, and have used some efforts to circulate "The Spiritual Sunday School Class Book, No. 1."

Friend Miller, if I understand him, partially takes sides with Mr. Richards, and indicates that we should not teach our children our doctrines, because "we should remember that twenty years from now we will be considered old fogies."—that in what we do attempt to instruct we should not seek answers to questions. I think we should strive for an answer to every question in life; and if we are not sure we have got it right for all time, get it as right as we can to-day, even if "the Spiritualism of this hour will be the materialism of the next generation."

It is a question with me whether there ever has been taught any system of ethics that has not been a curse to humanity when viewed on the "curse side." Friend Richards is a very liberal man, and yet it is evident to me that he gives the preference to these

ISM,--NO. 2

BY O. R. P.

SABBATH SCHOOLS.

BY L. R. COOKLEY.

From Rockingham, Va.: Only 30, Lizzie Maria, only daughter of Samuel and Fannie Hinkley, aged one year and 11 months.

the angels will seek to unfold its little mind in purity and truth. May some gentle hand lead, and kind heart care for them, in the earnest prayer of the writer.

From Andover, Vt., July 31, Jonas Hensellott, aged 74 years.

He was ever kind and respected while in the form; many friends mingled together at his house and globe church, notwithstanding the day was very rainy, in respect to the dear departed, and paid their last tribute of respect to the dear departed. The aged companion and large family of children and grandchildren, for the noble truths that sustained him in his time, will support him in spirit-life.

RAYMOND.

[We desire to keep this List perfectly reliable, and in order to do this it is necessary that Speakers notify us promptly of

We desire to keep this List perfectly reliable, and in order to do this it is necessary that Speakers notify us promptly of their appointments to lecture. Lecture Committees will please inform us of any change in the regular appointments, as published. As we publish the appointments of Lecturers gratuitously, we hope they will reciprocate by telling the situation of their houses to the Banner or Leader.

Mrs. M. B. Townsend will speak in Boston, Sept. 6 and 10; in Quincy, Sept. 20 and 27; in Troy, N. Y., December: Philadelphia, in Jan. Her address until Sept. will be Bridge-water, Vermont.

Miss Lizzie Downes will speak in Portland, Me., Sept. 8 and 9; in Philadelphia, Pa., Oct. 4, 11, 18 and 23; Address Pavilion, of Transient Hotel, Boston.

F. L. H. Walker will lecture in Quincy, Mass., July 29; in Portland, Me., August 2 and 9. His post-office address during July, Aug. and Sept. will be Hancock, M. E.

Mrs. Augusta A. Ovington will speak in Oldtown, Me., Sundays of July. Address, box 210, Lowell, Mass.

Rev. J. W. Foster will lecture in Bangor, Me., in August; in July: in Quincy, Mass., the first of Aug., and the Wednesday and Saturday of August, at New-Orleans, Delano's F. O., Burlington Co., New Jersey.

Mrs. Amanda M. Stearns will lecture to Quincy, Sept. 5 and 13; in Portland, Dec. 6 and 10. Address, New York City.

Rev. Emma Thompson, will lecture in Portland, Me., during Oct. Sabbath School week, at New-Orleans, and the Wednesday

Mrs. MANTHA L. DORSEY, a very interesting, well known speaker, will lecture in Willsboro, Conn., July 30; in Cheshire, Mass., during August; in Providence, R. I., during Sept.; in Taunton, Mass., Oct. 4 and 11; in Quincy, Oct. 18 and 25; in Philadelphia, Pa., during Nov.; in Lowell, during Dec. Address her to the care of George Lockwell, Roxbury, R. I., or Storrs, Boston.

WARREN CHASE will speak in Angora, Ind., July 29; in Albion, Mich., Aug. 3. His address for August will be at his home in Kasile Creek, Mich. He will receive subscriptions for the Banner of Light.

MR. P. GREENBANK will speak in Exeter, July 30. Address, Exeter Mills or Exeter, Me.

Mrs. A. P. SHOWN will lecture in North Haverhill, N. H., July 19.

LEO MINHAM will speak in Clay, N. Y., at Three Pines, Conn., during July 26; in Mayfield, Aug. 3 and 6; in East Princeton, Aug. 10. Letters addressed to Worcester, Mass., at any time, will be duly received.

W. K. DUFFY will speak in Snow's Falls, Me., and vicinity through July and Aug.; in Worcester, Mass., October 4 and 11; in Buffalo, Conn., Nov. 1 and 2. Address, as above, or Snow's Falls.

H. B. STONE, an inspirational speaker, may be secured for Cheshire, Mass., and vicinity, by addressing him at No. 18 Egleston street, Boston.

Mrs. SARAH A. BOSTON will speak in four towns: Ludlow, Bridge-water and South Hendon until further notice. Address, Brandon, Vt.

Mrs. ANNA M. SPINDLEBROOK, Box 423, Bridgeport, Conn., will lecture in Middlebury, Mass. in Sept.; in Gloucester, in Oct.; in Lowell, in Nov.; in Bridgeport, Conn., Dec. 1 and 2.

MR. JAMES D. HENNER, Gen. Agent, will speak in Boston, Mass., during Sept.

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D. L. J. Spring; Bangor, Mo., in August at Chillicothe. Address as above or box 208, La Grange, Mo.

Mrs. NERLIN J. TRIMPA, Inspirational speaker, Jacksonville, Va., is engaged to speak on Sundays, one half the week at the Methodist Church, at Shelburne, Va., one quarter day, and at Jacksonville, Va., the remaining quarter. She will speak on these localities on week days, if required.

GEORGE A. BAIRD will speak in Troy, July 26; in Quincy, Ill., in Livertown Pa., Aug. 9 and 10; in Oldfield, Mo., Aug. 31 and 32; in Paxton, Mass. Sept. 8 and 9; in Randolph Sept. 20; will remain in Mass. in October, if the friends desire; in Bangor, the first four Sundays in Nov. Address, Livertown Pa., Mo.

Mrs. E. A. KISSHOFF will make engagements for the month of November in the West. Address as above, 1705 N. Third St., Philadelphia, Pa. Will speak in South Orange, Mass. July 26.

Mrs. MARY M. WOOD will speak in Stamford, Conn. Sept. 6 and 13. Address, West Killingly, Conn.

A. H. DAVIS will speak in Dartmouth, Vt. July 30; in Chesterfield N. H., Aug. 2; in East Wrentham, Aug. 9.

MR. E. A. BROWN, Springfield, Mass., will speak in Worcester, Mass., on Saturday and Sunday, July 25 and 26.

DR. JAMES DODGE, Bellefonte, Ohio, will speak in Chesterfield, Ind., on Saturday and Sunday, July 25 and 26; in Elmhurst, Madison Co., July 27 and 28; in Mericholm, Henry, July 29 and 30; and at the Quarterly Meeting at Cedar, Perry, Co., on Friday, Saturday and Sunday, July 29 and 30. Subscribers taken for the Banner of Light, and books for sale.

Mrs. LAYNA M. HOLDS will speak the second Sundays of July, Aug. 30, and Oct. in Glenham, Me.; Stockholm, Aug. 25 and 30; in Koonauque, Sept. 6; in Bangor, Sept. 20 and 27. Address Bangor, Me., care J. D. Nich.

ADDRESSES OF LECTURERS AND MEDIUMS

[Under this heading we shall insert the names and places of residence of Lecturers and Mediums, at the low price of twenty-five cents per line for three months. As the length of words on an average to complete a line, the advertiser can see in advance how much it will cost to advertise in this department.]

partment, and recite accordingly. When a speaker has an appointment to lecture, the notice and address will be published *graciously* under head of "Lecturers' Appointments."
 Da. H. F. GARDNER, Pavilion, 87 Tremont street, Boston will answer calls to lecture. ap1-1
 Mrs. SARAH A. BRIDGE, formerly Miss Sarah A. Hagon, Franco speakers will answer calls to lecture. Address, No. 61 Spring street, Cambridge, Mass. ap1-2m
 Mrs. FANNIS BURMAN PRATON may be addressed at Northampton, Mass. care of W. H. Fellows. ap1-2m
 Miss LIZZIE M. CARSWELL, inspirational speaker, will receive calls to speak to Northern Ohio and Southern Michigan, doing only 1st & 4th August. Also, will attend the 1st & 4th August. ap1-2m

AMUSE LEON CHAMBERLAIN, Medical medium, may be ad-
dressed for the present at Boston, Mass., care of Fible Church
Parsonage. ad-3m

Mrs. H. T. STRANDBY, trance speaker, engaged Sabbath in
Grand Rapids. After the summer, will address Col. W. C. Smith
at his place of abode. Post-office address: Grand Rapids, Mich.
Grand Rapids, Mich. ad-3m

SOPHIA L. CHAPMAN, trance speaker, Potsdam, N. Y.,
ad-3m

H. T. LINDMAN, trance speaker, Thornton, Mo., care of
Mrs. H. W. Snow may be addressed, St. Charles, Ill.
care of B. S. Jones, M.D. ad-3m

J. B. LOVINGHAM, clairvoyant called to lecture
for the purpose of exposing Spiritualism, Conn. ad-3m

J. JESSE PARSON, Boston, Inspirational speaker, Cin-
cinnati, Ohio. ad-3m

MRS. N. J. WILSON, clairvoyant, physician and trance
 speaker, Room No. 7, at 35 1/2 Winter street, Boston. 1
 m10-3m
 D. J. CUTTS, lecturer on Reform and Spiritualism, Hop-
 kinton, Mass. m10-3m
 REV. DR. B. M. LANDIS, scientific inspirational speaker,
 will receive calls to lecture. Address, Water Cure, No. 2807
 Clatsop hill street, Philadelphia, Pa. m10-3m
 MISS E. ANNA BYRON, trance speaker, address care of
 Beacon of Light, Boston. m10-3m
 MISS LAURA COOPER will attend funerals and answer calls
 to lecture. Address, Dayton, Ohio. m10-3m

Mrs. C. M. BROWN, trances speaker, Address, 301
 street, Boston. 1883-84
 And C. F. MICHIE, trances speaking medium, No. 7 Myrtle
 street, Boston, will answer calls to lecture. 1883-84
 Mrs. FRANCES T. TAYNE, trances speaker, Address, Bele
 Marsh, 14 Bromfield street, Boston. 1883-84
 MRS. M. M. BROWN, lectures and clairvoyant will answer
 calls to lecture, or visit the sick. Address Janeville Wis-
 consin. 1883-84
 Mrs. STEPH A. BURGESS will answer calls to lecturo
 at the lecture of the New Hampshire Northern, Western
 Central and N. Y. Northern Railroads during Aug., Sept. and
 Oct. Address, Milford, N. H. 1883-84
 GEO. A. FRISON, trances speaker and writing medium,
 Davenport Mo, will answer calls to lecture. 1878-80
 Mrs. A. P. DUNN, (formerly Mrs. A. P. Thompson) ad-
 dresses, 67, Chalmers Court, Va. 1878-80
 R. M. ADAMS, magnetic sympathy and healing medium,
 Lawrence, Mass. 1878-80
 Mrs. ABEL HAZLE, lecturer, Hopkinton, Mass. 1871-1
 W. F. JAMISON, trances speaker, Paw Paw, Mich. 1871-1
 A. B. WARRIOR, trances speaker, Address, Milford, N. H. 1871-1

Political.

The disintegration of political parties is going on rapidly, and soon after the rebellion is subdued and peace again rests on the national heart, we shall be dividing into new political parties, in which the antecedents of politicians will scarcely be referred to and be of no account. Only one class of men will be marked and left out of all parties as unworthy of trust or confidence, viz., those who, while living in a loyal or free State were tainted with treason, and who, having all their interest with their homes in the North, held aid, comfort, or sympathy to the traitors who were using all the means they could use to overthrow and destroy the Government; or such as used their influence and means to weaken the government that sustained them in all rights and property they possessed. Of course, such will long be remembered, and bear the tory stain and black mark as long as any soldiers live to relate the stories of their hardships. But of all other politicians, it will make no difference whether they were Whigs or Democrats, Republicans or Know-Nothings, native Americans or Abolitionists, for the old issues will be done away or lost sight of, and new ones will be brought forth to divide the people into parties. Not those temporary party and personal factions that seek only to elevate some favorite leader or stamp orator, and not that more demagogic faction that has been so prominent in State and National contests since the days of Jackson, but new and important issues, in which the people are interested—issues with social, political and religious importance for all.

These four great cardinal principles of Democracy will be brought forward, viz.:

1. The right of all persons to land without extortionate prices, and the right of all families to homes exempt from forced sale or attachment;
2. The right and duty of all people to labor, and the security of means to labor, and to the products, and to the credit of respect and honor therefor;
3. The right of every child to education, free to him or her as air and water, and the duty of governments to place it in the reach of all, and see that each has it; and,
4. The equal right in all these departments, and all social, civil and religious departments, of females with males, of course, involving voting, holding office, filling the professions, and receiving like pay for like labor in every department of industry.

The truly Democratic party will adopt, advance and advocate these principles, and carry them into the State and National legislation as fast as they can be consistently adopted, without infringing on vested rights in land or women. Aristocratic and conservative persons will of course array and arrange themselves against some or all of these measures, each as his or her interest or feelings seems to prompt. Many will admit and advocate the free labor and free schools—for these are already quite popular—and oppose with bitterness the other two. Many will admit and defend the free or cheap land and homesteads for men, but will be terribly and bitterly opposed to extending it to women; and many will boldly defend the equal rights of all men to vote, hold office, and be well paid; but will oppose with terrible rancor the extension of these rights to women. Many will fear their chances for office would be slim with women for voters or competitors. One thing should not be forgotten, for it is too true in all departments of life: "The one that first gets mad, is most likely wrong." It is so in the rebellion; it was so in the great split of the Democratic party, and it is so in nearly every little family jar that disturbs the harmony of homes or households.

In the times of peace, which are near, all who would take part in political action, and be found on the side of progress, of human rights and Democratic principles, should study well these four great measures, for they will surely be the political issues of the next fifty years of political action and party organization in this country. The war will soon be over, and although we may have a brush with England to finish up with, it will be little more than a brush on the ocean, in which our privateers will sweep off her commerce, and peace and prosperity will be felt at the same time.

WARREN CHASE.

Benjamin Franklin.

The following is a copy of an original letter from the venerable Dr. Franklin to a minister of a church in the north part of New Jersey, which has been recently discovered there among some old family papers. It is a composition perfectly in the manner and spirit of that great and worthy man:

PHILADELPHIA, June 6th, 1753.

DEAR SIR—I received your kind letter of the 2d inst., and am glad to hear that you increase in strength. I hope you will continue mending, until you recover your former health and strength. Let me know whether you still use the cold bath, and what effect it has. As to the kindness you mention, I wish it could have been of more serious service to you, but it had, the only thanks that I should desire are, that you would always be ready to serve any other person that may need your assistance, and so let good offices go round, for all mankind are of a family. For my own part, when I am employed in serving others I do not look upon myself as conferring favors, but as paying debts. In my travels, and since my settlement, I have received much kindness from men to whom I shall never have an opportunity of making the least direct return, and numberless mercies from God, who is infinitely above being benefited by our services. These kindnesses from men I can therefore only return to their fellowmen, and I can only show my gratitude to God by a readiness to help his other children and my brethren, for I do not think that thanks and compliments, though repeated weekly, can discharge our real obligations to each other, and much less to our Creator. The worship of God is a duty, the hearing and reading of which may be useful; but if men rest in hearing and praying, as too many do, it is as if the tree should value itself on being watered and putting forth leaves, though it never produced any fruit.

Your good master thought much less of these outward appearances than many of his modern disciples. He preferred the doing of the word to the hearing; the one that seemingly refused to obey his father, and yet performed his commands, to him that professed his readiness but neglected the work; the heretic but charitable Samaritan, to the uncharitable but Orthodox priest and sanctified Levite. And those who give food to the hungry, drink to the thirsty, and relief to the naked, and though they never heard of his name, he declares shall in the last day be accepted, when those who only use the cold bath, and what effect it has. As to the kindness you mention, I wish it could have been of more serious service to you, but it had, the only thanks that I should desire are, that you would always be ready to serve any other person that may need your assistance, and so let good offices go round, for all mankind are of a family. For my own part, when I am employed in serving others I do not look upon myself as conferring favors, but as paying debts. In my travels, and since my settlement, I have received much kindness from men to whom I shall never have an opportunity of making the least direct return, and numberless mercies from God, who is infinitely above being benefited by our services. These kindnesses from men I can therefore only return to their fellowmen, and I can only show my gratitude to God by a readiness to help his other children and my brethren, for I do not think that thanks and compliments, though repeated weekly, can discharge our real obligations to each other, and much less to our Creator. The worship of God is a duty, the hearing and reading of which may be useful; but if men rest in hearing and praying, as too many do, it is as if the tree should value itself on being watered and putting forth leaves, though it never produced any fruit.

I wish to such more humility, and, to you, health and happiness. Being your Friend and Servant,

BENJAMIN FRANKLIN.

The Fall of Fort Hudson.

Major General Banks has succeeded in reducing the last and most formidable fortification on the Mississippi since the surrender of Vicksburg. This noble river is now open from the Falls of St. Anthony to the Gulf of Mexico. The following despatch telegraphed to Washington tells the story:

Vicksburg, Miss., 3 P. M., July 11.—Major General Halleck, General Grant. The following despatch has been received from Gen. Banks:

General Fort Hudson, July 8th.—General: The Mississippi River is now opened. I have the honor to inform you that the garrison of Fort Hudson surrendered unconditionally this afternoon. We shall take formal possession at 7 o'clock this morning.

(Signed) M. P. Banks, Major General.

U. S. Grant, Major General.

This Paper is issued every Monday, for the week ending at date.

Banner of Light.

BOSTON, SATURDAY, JULY 25, 1863.

OFFICE, 158 WASHINGTON STREET, Room No. 3, Up Stairs.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

FOR TERMS OF SUBSCRIPTION SEE EIGHTH PAGE.

LUTHER COLBY, EDITOR.

"I cannot believe that civilization in its journey with the sun will sink into endless night to gratify the ambition of the leaders of this revolt who seek to

"Wade through slaughter to a throne
And shut the gates of mercy on mankind";

but I have a far other and far brighter vision before my eyes. It may be but a vision, but I still cherish it. I see one vast Confederation stretching from the frozen north to one unbroken line to the glowing south, and from the wild billows of the Atlantic westward to the calmer waters of the Pacific; and I see one people, and one law, and one language, and one faith, and over all that vast Continent the home of freedom and refuge for the oppressed of every race and of every clime."—Extract from John Bright's Speech on American Affairs, delivered at Birmingham, England.

A New Story.

We shall commence the publication in our forthcoming issue of a very interesting tale, entitled

NORA, THE SEERESS;
A STORY OF INTERIOR LIFE.

It will probably run through eight or ten numbers of the BANNER.

Soul-Needs.

Our artificial wants are many; and well it is for the advancement of our spirits that not all our imaginary wishes are realized. The vain bubbles of Fame and Conquest, it is best for us that they vanish into nothingness, as they do. The grasping, worldly ambition, falling back from its cold, stony elevation; the crown of bays that changes into a casket of pricking thorns; the veiled victory of defeat; all this is salutary experience, teaching the blinded, groping soul, a better way. The feverish excitement of the Mammoth chase, often stopped in mid-career by the intervening hand of some Providential occurrence; the sleepless desire for distinction; the intellectual pride; learned arrogance; undisciplined self-will; all need the timely check of wholesome adversity, whereby the heart is purified of its worship of false Gods. The inherited or acquired propensities of selfish appropriation, pride, acquisitiveness, lack of sympathy, must be eradicated from the soul realm, and sweet amenities and holy charities, and loving, generous impulses take their place.

But the soul has needs divinely its own; it has claims, sacred and binding upon its kindred humanity. In the essence of its immortal being, the fructifying heart of Deity has implanted the attributes of its own eternal life. Therefore, the soul clamors and prays, and longs for its rights, for its dues of love, for its growth in harmony, for the aid of its fellow-man in all the needed progression of its time. And the reason of the many inner conflicts and outer wars, fares, the alien and revealed bitternesses, the downward slope of souls once bent upon a heavenward journey, is because of the blindness, thoughtlessness and unconcern of the world for the welfare of the individual. Each is his brother's and his sister's keeper in the eyes of God and angels. We deal largely in surface ameliorations of poverty, crime, and disease; we have not learnt to be religiously fervent enough, philosophically strong enough to descend into the very depths. We judge yet of acts, not motives. We are yet wedded to conventional moralities, and thereby we neglect the cultivation of true purity. We are yet afraid of that child's bugbear, "the world."

The soul has its imperative needs, and the solemn duty of each is to award facilities unto all for the attainment of the just, pure, and holy demands of the spirit-nature. All barriers opposed to the righteous search of a God-given liberty, all the obstacles placed in the way, are so many stumbling-blocks to every true soul's advancement; and in the retributions of the coming life, God will not hold him guiltless who retarded the progress and the happiness of his lowest fellow-being.

Creative genius calls for expansion and the means of culture, for the freedom to range the Universe in search of the objects of its necessary development; but carping critics, and timid friends, and invidious foes, hold ridicule upon the sensitive heart, that is as tenderly impressive as it is loftily aspiring; and the night of gloom and despondency veils from the slight its glowing visions of excellence; and coldness mars and checks the beautiful creations that beneath the sunlight of appreciation would have delighted the world. To seek its own place in life, at the author's desk, at the artist's easel, in the sculptor's studio, is the divine, inherent, inalienable right of every gifted man or woman, who hears the angel whispers of inspiration; whose soul is thrilled with the mandate of a master power—to be, to do. And it is the duty of humanity, high and low, to assist by outward appliances and inner strengthening, the efforts of all genius throughout all time. It is their mission to study spiritual conditions and states of soul, as well as crises of disease, and physical revelations of wretchedness. Soul-physicians are needed in this discordant age, to point out the paths of amendment and harmony. Ignorance calls loudly upon illuminating Wisdom; but the Goddess is yet shy and fearful, and but half answers to the cry; for "the world," would not sanction her outspoken procedures; her unveilings of legalized crimes. But what matters this, if souls are saved from further corruption, and led lovingly into the beautiful paths of knowledge and of peace?

Over the whole world is spread the pall of physiological and spiritual ignorance; and victimized woman shrieks aloud in her agony against the law-enforced brutality of men; the unwilling maternity; the Church and State sanctioned sensuality. With a civilization noted for concealing the grossest forms of vice, we deny the right of personal freedom to the mother and daughter of the Republic. We compel shrieking souls to live in abhorred relations, in daily violation of the sanctities of the spirit, and dare to call ourselves a moral people. "What God hath put together, let no man under," is the cry. Amen, and thrice Amen! For what divine attraction has cemented, heart to heart, cannot by any human power or fiat be sundered, in time or in eternity. But what unjust and short-sighted, man-made laws have enfolded, can at the spirit's superior sanction, be set aside. No man or woman living should for the faults of inexperience, the haste of youthful folly, be doomed to a life-long captivity in a companionship that is abhorred. The soul clamors for its freedom from all that bears the semblance of chains; and in this, as in all its righteous demands, it should have the respect and admiration, the helping hand of its fellows.

It calls also for sympathy at every step in life; and freely as the gladdening sunshine is poured over the earth, should human hearts award the inspiring influence of good will and encouragement. There would be less crime there, and more virtue. The soul needs love; and in all the relations of the spirit it should be given by the ministering aids of kindred souls. Around the life-path of the toiler, journeying onward and heavenward, should cluster the sweet beneficences of fraternal love; the graceful

charities of unselfish friendship; the home of affection; the guardian care of wisdom; the teachings of justice; and thus accompanied, the soul that is poised in harmony, would attain, even upon earth, to the happiness that is a foretaste of immortal blessedness. It is in our power to so uplift and strengthen and make angels the souls of others, that, appearing unto highest planes of intuition and knowledge, they shall meet with kindred angels, and weave for their own earthly brows the bright chaplet of the Eternal Union.

Give to solitary genius its mood of loneliness; long has it yearned for the draught, for Fame's brilliant cup is bitter to the taste. Give to the weak illuminating wisdom; long have they prayed for strength. Give to the toiler congenial labor of hand and brain. Give rest to the overtasked heart and weary brow. Attend to the throbbing, pulsing soul-need of a widening, progressive humanity.

The Danger of Extremes.

As the life of the true man or woman is one constant aspiration after good, so is it also a time of unceasing watchfulness over thought and speech, as well as action. When the light of truth illumines the mind, it takes upon itself the sacred offices of guide and teacher; its warning voice is heard continually amid the roar and din of the world; and the sweet music of its inner approval is oftentimes the only recompense of a life of self-sacrifice and unrecognition of endeavor. In this era of change, of outer and inward conflict, the agitation of thought, that is the beginning of wisdom, likewise brings forth extremes. And of these, we who seek to improve the condition of the world, should especially beware. The earnest, bold and brave life-former may proclaim his liberal and radical views, and yet avoid extremes. Undeveloped as we are in character, ignorant as yet of the workings of Nature's spiritual laws, let us not decide hastily, condemn impetuously, or accept implicitly any theory, or ideas presented to us in this era of seeming improvements and revelations.

The Spiritual Philosophy enjoins *patience* as the necessary condition of reliable spirit-intercourse. This is a condition adapted best to every department of life, and every phase of seeking knowledge. Ecstasies and enthusiasms differ widely. The one is evanescent, and hurried; the other is steadfast, exalting and beneficent in its effects. The love of the philanthropist for his suffering kind is a fixed principle of calm, unvarying benevolence, that no storm of opposition can overthrow. It is just, as well as lenient, and knows of no alternations of summer joy and wintry despair. Its soul-tone wears the coloring of an eternally abiding spring-time of hope and gratitude. The true patriot, whose heart of universal love embraces the world, smiles amid the ruins of kingdoms, the disruption of the land of his birth, the desolation and horror of war, for his present soul beholds the ultimates of freedom and prosperity. He is not shaken by the convulsions of time and place, systems and governments. All great souls are majestically calm and self-reliant; they utter no words of doubt; they rush into no extremes of happy madness or sorrowful self-abandonment; their hopes are the fixed stars of eternal principles; they stand unmoved amid the commotions of the universe.

In throwing aside the fetters of the old theology, there is such a sense of blessed freedom, that sometimes it intoxicates the mind, and for awhile the individual drifts into extremes of total unbelief; substituting Atheism for bigotry; disregard of all restraint for the beautiful observances of even true religion. But in a thinking mind such a state is not lasting. Reflection will bring calm, and the restored equilibrium reveal the uses of a righteous liberty that seeks to bless and elevate—never to degrade and to destroy. A partial understanding of a great truth has often led to fatal mistakes. Premature advances of the loftiest progressive ideas have been productive of disturbance and disharmony in action, because proclaimed at the wrong time, in unfitting places, to those not prepared for their reception. A little wisdom and waiting would far better have served the cause of truth.

So in all things. Human nature is prone to rush into extremes; sometimes from the best of motives. We cannot reform the world at one stroke; we cannot change the wilderness at once into a cultivated garden of bloom and usefulness. So with the human heart and mind. Not by denunciation and violent measures can we upraise the spiritually benighted, nor force upon them the views and reasonings of a higher plane of thought. Only by unwearied patience, calm and steady effort, hopeful and continued encouragement, can we aid the great humanitarian labors of our time. Let us beware of extremes; they retard the holiest endeavors.

The Liberator vs. Mrs. Hatch.

William Lloyd Garrison, in his issue of July 10th, publishes two columns of words against Mrs. Hatch, who has just closed a series of lectures in this city to general acceptance. Such an incongruous mass of jargon as is patched together in the said article we have not seen for a long time. The writer talks about "added brains!" Let any unprejudiced person read the Liberator's nauseous stuff, and if he do not discover "added brains" there, we are very much mistaken. For example:

In one place the writer admits that spirits do return and manifest to earth's people, and quotes Swedenborg to prove it. In another, that "When a man dies, his work is done on this earth," etc., etc.

Then follows a contemptible fling at the BANNER. We copy it, that our readers may see for themselves what a "mean spirit" prompted the writer:

"Sure I am, that no one familiar with Theodore Parker can suppose, for one moment, that he would not himself in such a 'questionable shape' as is implied by the membership of Mrs. Cora L. V. Hatch, and the attempt of the BANNER OF LIGHT to make money from the sale of 'spiritual literature,' under false pretenses like those I have here exposed, is neither just nor reputable. It is an offense against justice, and of which I suppose any one but a Spiritualist would feel highly ashamed."

Diagnosed, coped, and the cure beyond our reach.

In the same paper from which we quote the above we find a lecture by Wendell Phillips. Perhaps the Liberator folks attempt "to make money from the sale of" Phillips' "Literature." If it is "an offense against justice" for us to report Mrs. Hatch's lectures, why, in the name of common sense, is not the Liberator placed in the same category with reference to Mr. Phillips? Each hath opposed. Verily, "a Daniel comes to judgment!"

Instead of Spiritualists being "ashamed" of Mrs. Hatch's lectures, they are "heartily ashamed" of the Liberator for publishing such an article as it has against Spiritualism.

We are slow to believe, Garrison had anything to do with it. But, as we see no signature attached to it, we must of course (for the present, at least) remain of the opinion that he is responsible for the same attack on Mrs. Cora L. V. Hatch.

Incapable Howlers.

We saw yesterday on the Boston fair grounds, the oldest not over ten years of age, each with a cigar in his mouth, puffing the weed as complacently as does an old smoker. Such boys get no schooling, and will grow up ignorant "howlers," ready for any trick when the opportunity offers. These are the products of similar boys roaming about the streets of Boston at the present time, many of whom commit petty larceny whenever they can do so without fear of detection. This growing evil should be met by forthright action by the authorities.

Another New Book.

"According to promise, we now announce to the public that Mr. and Mrs. Denton's great work—'THE SOUL OR THINGS: OR, PERSONALITATE REASONINGS AND DISCUSSIONS'—has just been issued from the press of Walker, Wise & Co., of this city, and is ready for delivery. Orders sent to this office promptly attended to." It is a large octavo volume, containing three hundred and seventy pages; it is neatly printed on fine paper, and handsomely bound. Price, \$1.25. When sent by mail, twenty cents must be remitted additional, to prepay postage.

In order that our readers may form a correct idea of this book, we refer them to the "Contents," published in our advertising columns. In his preface Mr. Denton says:

"There is a wide realm lying between the known physical and the comparatively unknown spiritual—a realm as yet almost entirely unexplored. Mesmeric experiments have been pioneers in exploring one portion of it. Holmshead and Buchanan in other portions, while in this volume, we record our experience in traveling over a part of this little known, but exceedingly interesting and important region. Facts are constantly presenting themselves, that no philosophy explains; and as the most obvious phenomena are the first to be brought within the domain of science, because their explanation lies nearer the surface, so what remains necessarily deeper, are the results of the operation of subtler forces, and their explanation is more likely in consequence to be denied by those whose belief is founded by what their senses supply, or can be induced therefrom. But the true mind of Nature, who is most reverently her lover, will be least likely to set up his knowledge as a boundary beyond which fact and philosophy may never advance. The higher we rise, the wider the circle of the unknown stretches around us; while Destiny with uplifted finger beckons us on.

It has been suggested by some persons who have read portions of the manuscript of this volume, that many of the statements made are too strange to be believed, and that, by their publication, we subject ourselves to very severe criticism. So far as the conclusions drawn from the facts presented are concerned, I am willing they should receive all that criticism can bestow; for the fact, I am not responsible, nor am I concerned about their reception; and if any one chooses to do battle with them, he is welcome to the fruits of his victory. When a fact comes, I am prepared to welcome it; and I envy not those who discard a truth because Fashion has not set her seal upon it.

This work, I feel, the most important introduction to one of the widest and most important fields in which the soul of man ever labored, and I trust that it will have the effect of inducing more intellect and means to investigate and teach, though they should pull down all the theoretical scaffolding that we have erected.

The French Emperor's Plans.

It is given out that the French Emperor means to interfere in our affairs, in some way or other, and we begin to believe it. Rumors to this effect thicken on every side. A late letter from Paris says that France wants cotton, and the manufacturing interests must be appeased before any new complications growing out of the Polish question. The relations between France and Russia look more threatening than ever. The friends of Poland look for immediate French intervention on their behalf; but the writer thinks it will not come until Mexico is "consolidated," and the South recognized by France; and then France, Mexico and the Confederate States will enter into a joint alliance, with several other European powers to back them. When Poeschl fell, Richmond was illuminated. After that event, the French Emperor had the rebel Sillidell to breakfast, and exchanged many confidential "talks" with him, detailing his council of ministers for the purpose. It may as well be accepted as a fact, that Napoleon will interfere with American affairs just as soon as he thinks he safely can; but his plan of knesling together Mexicans and Southern freemen, just because Jeff Davis says it can be done, for any purpose whatever, may turn out to be a perfect failure.

Complimentary to Mrs. Hatch.

At the close of the course of interesting lectures just concluded in this city by Mrs. Hatch, the Lecture Committee of the Society of Spiritualists handed her the following complimentary note, which speaks for itself:

BOSTON, July 12, 1863.

Mrs. CORA L. V. HATCH:—The Lecture Committee of the Lyceum Society of Spiritualists take pleasure in expressing the great satisfaction and gratification which they have received from the course of lectures you have given this season, in their hall. As is well known, this is not the first time you have spoken before a Boston audience, having, from the first of your public speaking, been a favorite with us as an eloquent teacher of spiritual facts; and an announcement of your intention to speak has ever been received with favor, and filled our hall. The expression of satisfaction during your stay here this season has been particularly marked, and we have felt it to be both a duty and a pleasure to say so to you over our signatures, feeling that we are not only speaking for ourselves alone, but expressing the general sentiment of our congregation.

Hoping at no distant day to have the pleasure repeated, and hoping, also, with full faith, that your endeavors elsewhere will be equally satisfactory, we remain,

Yours truly,

JOHN WETTERBERG, Jr., Lecture Committee.
DANIEL FARRAR, of the
JACOB EDSON, Lyceum Society
L. B. WILSON, of Spiritualists.

A "First Rate" Devil.

We understand that the ministers of New Haven have been preaching against Dr. Newton, who is doing a great work there in curing the sick by the "laying on of hands." They admit that he cures patients; but say: "It is the work of the Devil," and are terribly exercised in consequence. So long as these doctors of divinity remain in willful ignorance of Nature's laws, just so long will they flounder in the mud of old theology. Seek wisdom, gentlemen, and you will soon find that what you now consider "devilish," is exactly the reverse. Get the religion of Christ into your stony hearts, and then condemnation will cease to exist among you, and you will gladly lend a helping hand to those who, like Dr. Newton, go about doing good by ministering to the physical needs of humanity.

Suspension of our Free Circles till September 7th.

At the close of our Circle last week the following notice was given by one of the Invalids, with the request that we publish it:

"We are requested to state that there will be no more Seances held at this place until the first Monday in September, next, at which time we shall be pleased to meet all who desire to hear from the dwellers in the Marrying Land."

We are also requested to tender the thanks of the Invalids multitude to those persons who have aided us by their presence and kind wishes. In return for the same, we will watch over your houses and alleviate your sorrows as far as we may be able to."

Going to Europe.

We understand that Mrs. Cora L. V. Hatch, if the necessary arrangements are completed, will start at once for Europe, on a lecturing tour. Should she make the contemplated visit, she will create a great sensation among the seekers after light and truth in the old world. They never have been favored with a trance medium of such reliable and marked abilities as Mrs. Hatch possesses. We hope she will be appreciated on the other side of the Atlantic, as she has been on this.

Familiar.

A correspondent has recommended our motion to have another picnic at Abington Grove, and requests that the question be duly taken up and referred to proper authorities, as a committee, with instructions to report thereon. He adds, "I may be counted on to do a great deal." The children are getting impatient for the picnic, and the committee have commenced a search for a new place, and so on. We have no doubt that it will be a very successful one.

Written for the Banner by K. H. B. B.

THE LORD IS OUR SHEPHERD.

BY K. H. B. B.

Lift up your heads, oh ye children of men!
Be not dismayed when the tempest is near;
Let faith hang her bow o'er the sky of the morning,
And peace will return ere the storm passes by.
Ay! joy and sweet peace will descend on your spirits,
And rest there in beauty, as dew on the poppy.
Till bright bloom the flowers that each being inhabits,
Whose hearts have been blessed by the smiling of God.

God,
Meet with calm trust every trial and danger,
Learn ye the song that the true-hearted chant,
"Though we tread the rough paths of the pilgrim and stranger."
The Lord is our shepherd—we never shall want."

Lift up your heads, oh ye daughters of Zion,
And fear not the clouds or the terrors of night;
Let faith in your soul, like a beautiful solon,
Cling fast to the vine, and grow new and strong.
Oh, hang not your harps on the low-drooping willow,
But fearlessly welcome the wave or the billow.
For God is our guide, on the land or the deep,
Then tune not your hearts to the rhythm of sadness;
Though your treasures of earth be but humble or scant.

Still, still let your souls sing, in anthems of gladness,
"The Lord is our shepherd—we never shall want."
Bright, bright are your crowns, oh ye martyrs of Freedom.

Now bearing your burden to Calvary's hill;
Look up and rejoice, for their jewels of wisdom,
Are born of each drop that your sorrows distill.
Look up, and rejoice in the beautiful story,
As sung by the herds and the prophets of old,
And, though the path to the summit of glory,
You'll find it hath treasures more precious than gold.
Be cheerful and patient, mid trials and danger,
And deem not the blessings of heaven are scant;
Though ye dwell in the tents of the pilgrim and stranger.

ger.
"The Lord is your shepherd—we never shall want."

When over us roll the deep waters of sadness,
Oh, then if we meekly look upward and pray,
Voices of love from the rivers of Gladness
Will answer us back, with a soul-cheering lay.
Oh, then let us wake from our sorrowful slumbers,
And still the deep chords that are thrilling to pain,
Or bid them respond to those musical numbers,
Till faith o'er the flesh is triumphant again.
And then, when the world groweth darksome and dreary,
Though friends should desert us, or pleasure be scant,
We will sing, though our hearts may be wounded and weary.

"The Lord is our shepherd—we never shall want."
Should Death the dear chords of affection sever,
And bear the sweet flowers of our love to the tomb,
Let us grieve not as those who are parted forever,
For fresh in our hearts will their memory bloom,
And down from the bowers where the spirit reposes,
When first it is freed from the fetters of earth,
Shall glide the sweet songs that their rapture discloses.

And fall on our ears like the music of mirth,
Then lift up your heads, oh ye children of sorrow,
And list to the hymn that the true-hearted chant;
Though clouds may hang dark o'er the sky of the morrow.
"The Lord is our shepherd—we never shall want."
Adolphus Institute, Norristown, Pa., 1863.

Can Spirits See Material Objects?

Some Spiritualists take the negative of this question, and from communications they say they have received, it would seem that some spirits entertain a similar view. Many have asked us the question, and we shall take the affirmative, or at least so much as to say that they become cognizant of material objects, by means of some sense, and from facts, we infer that this sense can be none other than sight, and sight, too, independent of any earthly medium.

A. J. Davis tells us that while passing a house under process of building, he suddenly was held to the spot, when just ahead of him a heavy bolt fell, which, had not been thus held, would have struck him. Did not the invisible being who chained him to the spot see the falling bolt? Davis did not, and was ignorant entirely of its existence.

Home, in his "Incidents," tells a very pleasing story. He paused, awaiting game, under a large tree. He suddenly heard the words, "Here I am!" He supposed some one was calling, and was intently watching the game, when he was seized and violently jerked several feet. He heard a crash, and, in the confusion of the moment, supposed his gun had burst, and that he was in the spirit-world. When he recovered, he found that an immense limb had fallen from the tree, and struck exactly where he was standing when he heard the call. Must not the spirit have seen the tree and the breaking limb?

Volumes of such facts might be narrated. The experiences of all mediums have many, too many, to render their detail necessary—such as finding lost articles, which, in many cases, could not have been seen by mortal eye, and a wide, extended class allied to those of preservation of the medium, by warnings, or direct and forcible control. "If facts mean anything, if they are to be relied on, rather than hypotheses, or the simple say-so of any being, no matter how superior he may be thought to be, then assuredly do spirits by their senses fully understand the properties and relations of matter, independent of mortal aid. They may, and probably do, obtain their knowledge from the spiritual ether permeating the object, rather than from its grosser particles. This proposition can readily be demonstrated to those who require facts, and is sustained by communications received from spirits standing high in the ranks of intellect."

Close of the Season.

Mrs. Cora L. V. Hatch concluded her very successful lecturing engagement before the Society of Spiritualists in this city on Sunday, July 12th, after which time the society have a vacation till the first Sunday in September, when they will reassemble, and continue till the next Summer vacation. During Mrs. Hatch's visit here she has given six station addresses, which have rarely, if ever, been surpassed for their brilliancy of diction and eloquence of expression. The beautiful poem, "Immortality," which was given through her organism in the afternoon, was classified under the following heads: The Child's Petition; The Mother's Dream; The Mother's Wish; The Philosopher's Dream; The Laborer's Vision; and The Way of the Soul.

In the evening, a committee from the audience gave this question to be spoken upon: "What effect will our grand national struggle have on humanity and the growth of truth throughout the civilized world?" The question was proceeded to treat upon the various topics that were embraced, giving one of her most fascinating discourses. At the close of the address the audience expressed the opportunity to ask questions in regard to the subject. The questions were all answered by Mrs. Hatch, and the lecture was both popular and profitable. The evening lecture, in this city, was given by Mrs. Hatch, and was both popular and profitable. The evening lecture, in this city, was given by Mrs. Hatch, and was both popular and profitable.

SPIRITUAL; HAND-BOOK

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proof of Spiritualism. The author has had a large experience in the ministry, and in the editorial and spiritual reforming field, having been among the earliest pioneer churches, visiting all the Northern, Eastern, Middle and Border States; and this volume embodies the studies and labors of the writer. It is the first and only book going over the whole ground.

Its Contents, in brief are:—1. Author's Preface; 2. The History of Spiritualism; 3. Colossal Spiritualism, with many ancient and modern authors in proof of spiritual intercourse. Chapter 1.—History, ancient and modern, rise and progress, illustrations and glorious triumphs of Spiritualism; voices of the press and the pulpit. Chapter 2.—Variety of phenomena and mediumship, and a condensed mass of startling manifestations. Chapter 3.—The various phases of Spiritualism brief; Bible statements with nearly two hundred texts. Chapter 4.—The popular objection, theories and standards answered; "Free Love," "Alibis," marriage, etc., calmly and thoroughly discussed. Chapter 5.—Ninety-five questions, with numerous Bible texts to religiousists and skeptics. Chapter 6.—The spiritual philosophy explained; mediums numbered and classed; how to form circles, develop mediumship, and enjoy celestial communion free to all. Chapter 7.—Quotations from nearly a hundred spiritual writers authors and speakers. Chapter 8.—Organizations, ordinances, reforms, etc.; how to advance the cause, form meetings, conferences, Sunday-schools, etc.; lecturers and mediums; consequences, cautions, warnings, impostors. Chapter 9.—Address to Spiritualists; the great oracle; war, revolution, blessing and direful hopeful signs; various practical hints and counsel for personal and general reform; touching incidents; hopes, encouragement, consolations, stirring appeals; startling issues; message from the spirit-world. Index.

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published in pamphlet form. It makes a volume of 32 pages,
and was published by the lamented author last, before her
departure for the hereafter. The profits of its sale go to
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have just published, and will send free on
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June 30.

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Paris.

And quoted odes, and jewels five words long.
And the poet laureate of the French Republic.

I will not wrong thee, oh To-day,
With idle longing for tomorrow.
But patient plow my field, and sow
The seed of faith in every furrow.
Enough for me the loving light
That melts the cloud's repellent edges:
The still unfolding, bud by bud,
Of God's most sweet and holy pledges.

I breathe His breath; my life is His:
The hand He strikes knows no defrauding—
The Lord will make this journey waste
Were with the wheat of His rewarding.

Of his rewarding! Yes; and yet
Not mine a single blade of kernel;
The seed is His! the quickening life
The care, unchanging and eternal.

His, too, the harvest-long shall be,
When He who blest the barren furrow
Shall thrust his shining sickle in,
And reap my little field to-morrow.

—[Harriet McEwen Kimball.]

The efforts of a strong man, aided by the counsel
of a sensible woman, rarely or never fail to succeed.

THE SOUL'S POSITION.
Stay, ye celestial messengers of love,
Abide around my dwelling-place below;
My thoughts are tending earthward off, I know;
Still, I have longings for the bliss above.
Would you the mansion of eternal rest,
And soar with you to many a happy gem;
Behold the farthest dominions of the blest,
And tread the streets of New Jerusalem!

Oh! linger, then, ye ministers of light,
And here communion with a mortal hold;
Until the number of my days are told;
Then upward lead me to those worlds so bright,
Where I may know of what I now but dream,
And see the glories of the GREAT SUPREMACY.

—[Rev. S. D. Phelps.]

Great opportunities are generally the result of the
wise improvement of small ones.

LIFE FROM WITHIN.
"It takes a soul to move a body. It takes
A high-souled man to move the masses.
It takes the ideal to blow a hair's breadth
Off the dust of the actual.
And your Fortifiers failed
Because not poets enough to understand
That life develops from within."

—[Mrs. Browning.]

It is more shameful to distrust our friends, than to
be deceived by them.

THE DETERMINED PURPOSE.
Patient, resigned, and humble will
Impregably resist all ill.—[Bishop Ken.]

A ruler should reflect that to reign over he must
reign in.

LETTER FROM JUDGE EDMONDS.

PREMONITION—DR. J. R. NEWTON, THE
HEALING MEDIUM.

New York, May 18th, 1893.

An article in the May number of the Spiritual Mag-
azine, stating a case of premonition, admonishes me
that I have hitherto omitted to put on record a sim-
ilar incident which once occurred to me.

In the early part of 1891, I started on a touring
tour, to which I devoted about three months. My
tour embraced a region of country between Boston on
the east, and St. Louis on the west, including a belt
extending as far south as Cincinnati on the Ohio
River, and as far north as Milwaukee on Lake Michi-
gan. I traveled over 3700 miles, and delivered some
several discourses.

When I got through my lectures at St. Louis, I in-
tended starting on a Saturday morning for Chicago,
reaching a day at Chicago, and on Monday to begin my
journey west and north of that place.

The mode of transportation then was by steamboat
up the Mississippi River to Alton in Illinois, and
thence by railway to Chicago.

On the Friday evening before I was to start, the
spirits asked me if I could still remain over at St.
Louis till Monday? On making inquiries, I found
that I could, without any inconvenience, than
traveling all night on Monday, so as to keep my ap-
pointment west of Chicago on Tuesday, and as I had
by that time got pretty well used to traveling all
night, I consented to remain over, without stopping
to inquire why they made the request. I was not
without curiosity as to the reason of the request, but
I determined to let it develop itself, as I could
leave some part of the reason of the request.

On Saturday morning, while sitting at my break-
fast, news came to the hotel, that the steamer in which
I was to have taken passage had met with a disaster
while lying at St. Louis, and just before the moment
appointed for her starting. Her boiler had burst, and
every passenger on board had been either killed or
wounded.

You must know that at the place on the Mississippi
they do not use such boats as we use here. The boats
are of the size of the water is too great to permit
that. Instead of which boats are moored to the slop-
ping bank of the river, "bow on," and the conse-
quence is, that when a boat is about starting on a trip,
the most of the passengers, in order to have a view of
the shore, are crowded together on the upper deck,
directly over the boilers and engines, and near the
bow of the boat. They were so assembled on this oc-
casion, and the explosion, was so violent as to destroy
most of the upper works of the boat, and to hurl the
passengers in all directions into the river; some of
them were torn all to pieces, different parts of their
bodies being scattered around.

The disaster made a profound sensation at St. Louis,
and the more so, that though the number of passen-
gers was small—not exceeding 50—I recall bright
not one of them had escaped death or injury.

On the Monday following, I resumed my journey,
and it never occurred to me that my being withheld
from leaving on Saturday had anything to do with the
steamer explosion, until about a month afterwards,
when I was on my return home. It was in Auburn in
the State of New York, where I had delivered my last
discourse, and while waiting for the cars, which were
expected about midnight, that it occurred to me to ask
the spirits whether there had been any connection be-
tween the two matters. It was answered in the affirma-
tive, and I was told that I should be particularly in-
formed when I should have arrived at home, and be
fully rested from the fatigue of my journey.

In due time I was informed by the spirits that they
who had accompanied me in my whole journey, and
whose presence was every day made manifest to me,
had made an examination of the steamer in which I
had proposed to embark at St. Louis, and had dis-
covered a defect in her engines that threatened serious
consequences.

They showed me that the pipe by which water was
conveyed from the river to the boiler had in it a valve
to stop the flow of water. That through that valve
there ran an upright stem, at the upper end of which
was a handle, by the use of which the engineer could
let in or stop on the water, and which, by its position,
told whether the boiler was being fed or not. The
spirits had discovered in this instance that the valve
had got loose on its stem, and that while the handle
would tell the engineer that water was flowing into
the boiler, the valve was in fact closed, and not open,
and the boiler was not being fed as the engineer would
naturally suppose; and they saw the great danger
there was of an explosion. They therefore had desired
me to delay my journey for a couple of days, expect-
ing that within that time the explosion would happen,
or the engineer would discover and remedy the defect.

I did not know enough of the steam engine to know
whether this account was a true one, or whether there
was such a supply pipe, and such a valve, and I made
inquiries of an experienced engineer how that was. I
learned from him that such a supply pipe was in com-
mon use, but owing to the very danger of their
closing, and being easily shut, that mode of operating
them had been pretty generally abandoned. Some of
the old-fashioned ones were, however, still in use, he
said, on the Lakes and on our Western waters, though
rarely used in the boats on the Atlantic Coast, where
the modern improvements had been more generally
adopted.

I gave you the story as it occurred, leaving you to
draw your own conclusions.

judge it for yourself. This I know, that but for the
request to remain over preferred to me on Friday eve-
ning, I should certainly have been on board the steam-
er at the moment of the explosion, and most likely on
the spot where all the passengers were assembled.

There is another topic touched upon in the same
number of the Spiritual Magazine on which I desire
to say a word, and that is, "Dr. Newton, the Healing
Medium."

The Doctor was in this city for a year, using his
powers, and I had a good opportunity to learn all about
them. Many of his cures were very wonderful, and
the time of them drew crowds around his house, so as
to obstruct the sidewalk. When I wrote my "Let-
ters to the Tribune" (included in my published Tracts)
I knew something of his healing powers; but when I
perused the seventh of those letters, I did not include
him in my list of cases, because his powers were not
then fully developed, as they were afterwards.

I had become acquainted with him prior to that
time, and it is to the manner in which I became thus
acquainted that I wish to call your attention. This
will not only tend to show you the process of develop-
ment, but also shows you what our mediums have
sometimes had to endure in this country.

It was sometime in 1888, I think, or perhaps in 1887,
that an old gentleman of my acquaintance—a very
worthy man—called on me, and told me that he had at
his house a man who had made his escape from a
lunatic asylum, and whom he did not believe to be de-
ranged. The man had been concealed at his home for
several days—the police had traced him there, and
surrounded his house; but as he and his wife would not
permit them to enter, the officers had contained them-
selves with constantly watching, and that was an an-
noyance the family would not endure much longer.

I called upon the man, and discovered that he was
not insane, but was in a condition of high nervous
excitability, and was a medium in the process of de-
velopment. He was not himself aware of the true
state of things, nor did he know what to do with the
manifestations that were real to him, and yet beyond
his control. He knew, however, that he was not in-
sane, and was determined not to return to the asylum.

He had been a merchant in this city, in partnership
with his brother; had shown capacity for business,
and had been successful. But this nervous excitability
had affected him so, both mentally and physically,
that his brother and his wife, in their profound ig-
norance of what it was, had resorted to legal proceedings,
had readily obtained the necessary attestations to his
insanity from ignorant physicians, and procured a
magistrate's warrant for his commitment.

He had been confined for several weeks in an asy-
lum, and was in real danger, from the consequences of
his confinement, of being made crazy.

As my first step in my life I met for his brother
and for the superintendent of the asylum, and from my
interviews with them, I learned their view of his case,
and was fully confirmed in my own opinion of it. My
next step was to instruct the man himself as to his
own condition, and to show him how to control it.

After telling him that he was a medium, and ascer-
taining him that what was affecting him was that which I
had witnessed in so many cases of development, I had
to teach him that it was not a condition of insanity,
but a condition of control, and to control it, and to con-
vince him that unless he exercised that power of con-
trol himself I could not help him. It was hard for
him to learn the lesson at first. He had never been
taught anything of the kind, and knew nothing of his
own will-power over himself. Several days elapsed,
many interviews with him were had, and experiments
tried by him, until he discovered the important fact
necessary for him to learn.

At length he became convinced that he had acquired
the necessary self-control, and to test him I subjected
him to a severe ordeal. I required him to voluntarily
return to the Asylum, in company with a police offi-
cer, and that in the presence of his brother, and to re-
main in the Asylum until he should convince the su-
perintendent, and every one else that he was sane.

It was very hard work for him to consent to this.
His suffering at the Asylum had been so great, that
the thought of returning to it was horrible to him, but
I deemed it necessary in order to satisfy him, as well
as myself, that he had acquired a sufficient self-control.
I reasoned the matter thus with him, and he consented
to what I required. He returned to the Asylum.
In three or four days afterwards he walked into my
office openly telling me that he had convinced the
superintendent of his sanity, and had left without op-
position from him or any one. He succeeded at once
in arranging his affairs; left his family well cared for,
and went West to seek his fortune. I occasionally
heard from him as doing well, and in about a year's
time he called upon me at my lodgings in New York.

Originally I had discovered that he had medial pow-
ers, but what shape they were to assume I did not
know. But now I saw that he was to be a healing me-
dium, for his power began already to show itself in
that direction.

He was then on his return to the West, and I heard
no more of him for a year or two, until I was informed
by a friend from Boston that he had been fully de-
veloped as a healing medium, and was then using his
powers in Ohio, where this friend had seen him.
Shortly afterwards he came East. He remained in this
city a year, during which time he saw some twelve
thousand patients, and worked many wonderful cures.
Since then he has been practicing in Philadelphia,
and he is now in Boston. And everywhere his re-
markable power as a healing medium is displayed to
the knowledge of thousands.

This man is the Dr. J. R. Newton spoken of in
your May number. If, I believe, his intention to
visit England, in time. If he does come among you,
you will find him worthy of your regards, not only
from his powers, but from his large integrity and be-
nevolence.—[London Spiritual Magazine.]

Correspondence in Brief.

We feel, dear BANNER, that you are slowly but surely
drawing, through your influence, the now contending
elements in our land into one universal brotherhood,
where a universal family of brothers and sisters will
ultimately gather around your grandfather, not with
weapons of physical warfare, to take our brother's blood,
but with the principles of love, to meet out to each
other charity, love and good will, and thereby engender
in each and all peace, joy and happiness. There-
fore we feel that we cannot dispense with your weekly
visits as long as we are able, by hard labor, to furnish
you the means.

—[Edith, Wis.]

In a postscript to a business letter received from Blau-
denville, Ill., the writer gives an account of the develop-
ment of a little girl as a physical medium. In a poor
family, reading about three miles from Blauendenville,
were three little girls, who being in a room alone one
day, were prompted to sit around a small table. Soon
after laying their hands on it, the table began to move,
and they thought they would hold it still, and in their
efforts to do so, one leg was broken off. It appears
that the medium is a little girl only eleven years of
age, and is described as a true-hearted, unsophisticated
child, with very limited opportunities for learning,
and no chance at all for obtaining any information on
the subject of Spiritualism. At her request the table
moves round in any direction, and answers questions
by tipping. The little girl says, "She can see her
father (who went to the spirit-world some time ago),
and lots of folks." She appears very cheerful, can-
did and happy. In the development of this little girl,
the writer expresses a hope that this small ray of light
will spread all over their dark and benighted vineyard.

Visit to Olmsted.

Permit me, Mr. Editor, to reflect my gratitude
through the rays of your sunlight for the very flatter-
ing notice which appeared in the columns of your last
issue, descriptive of spiritual exorcises and successes
connected with my recent visit in the Queen City.
The manner in which the friends there received both
me and the truths which were spoken under the inspir-
ing power of some of the ever advancing and disem-
bodied hosts, led me to hope that the dark pall of un-
spiritual sight, which now envelopes that great city
may be folded and laid aside by the band of our Divine
Philosophy. The winds, upon whose universal breath
are borne the life-giving and fragrant of floral fields,
are no more certain to generate upon barren wastes,
giving to each spiritual and vegetable bearing tree
their fragrance by their growth; than is our philosophy
upon the dark fields of ignorance and superstition,
which day by day warm with the animated thousands of
our race. Earth, with its barren waste, has become a
field of fruits and flowers. A thousand here meet the

glancing eye, and rich perfumes arise from trampled
blossoms.

I take pleasure in acknowledging that my visit in
that city, as well as my journey to and from thence,
was attended by those expressions of regard which not
only sustain and gratify our social nature, but also
by such as give necessary support to our physical
frame.

The friends of Spiritualism there will be held in
everlasting remembrance by one who may visit them
from higher spheres and nobler walks than earth af-
ford. May rich blessings fall upon the path of those
who seek the higher excellencies, which are found in a
more complete enlistment of our affections in the cause
of truth.

Before closing this note I should add that my pleasure
was much enhanced at my own home by the presence
of Mrs. Nellie L. White, of Janesville, Wisconsin,
whom the friends of Reform here have employed for a
series of lectures. In her able hands we hope and ex-
pect our suffering cause will rise to a wider range of in-
fluence than has ever been enjoyed. Those who are in-
terested to secure her services, will find her address as
given above; and none who hear her will ever regret
the requisite appropriation of time and means.

Yours in the love of truth,
SAMUEL M. THOMPSON.

Tolado, Ohio, July 12th, 1893.

A Word from Southern New Hamp-
shire.

It is seldom, dear BANNER, that you are troubled or
favored—whichever way you please to have it—with
communications from correspondents in Southern New
Hampshire, and especially from Winchester. A few
copies of the BANNER make their weekly and welcome
visit to us, and we are thus kept advised of the pro-
gressive and onward march of human events; and, al-
though we can hardly lay claim to as much spiritual
progress as is reported in many places, yet we are not
wholly dead or indifferent to the progressive move-
ments which characterize the present time and age.

We have recently suffered in the loss by fire of BSA-
CON LION HALL—a commodious hall, built and dedi-
cated to the Advancement of Spiritual Light and
Knowledge, by the pioneers of the spiritual cause in
this place. But although the devouring element de-
stroyed, with all the furniture and fixtures thereto be-
longing, our place of meeting, in which we have often
listened with heartfelt pleasure and gratitude to the
glowing words of truth and love from the unseen in-
telligences manifested through the human organism,
yet we need not our faith. And although somewhat dis-
heartened in view of the many obstacles that have so
often been thrown in our way and impeded our pro-
gress, with our faith left, as we feel assured that vic-
tory awaits us in the end.

An institution, not unlike others springing up in
various parts of the land, has recently been opened at
her residence in the south part of the town, by Mrs.
Berrel Howard, which promises to prove a success.
Both Mrs. Howard and her husband have long been
known in the spiritualistic community as ardent,
truthful, and rational exemplifiers of their faith,
and for the promotion of their liberal views and the
causes they so deeply cherish, they have ever been ready
to contribute in a substantial manner, as the many
friends and lecturers who have been hospitably enter-
tained by them can testify. We trust their labors in
this new field of usefulness will be duly appreciated
by the liberal minded public, and the suffering invalid
have reason to rejoice in the benefits derived at the
INVALID'S HOME. A circular can be obtained by di-
recting to Mrs. Sophia Howard, Northfield, Mass.

The portentous clouds of war still hang heavily
about us, and although they seemed to be lifted and
partially dispelled for a time, after the cheering news of
the recent victories was received, yet in view of the im-
pending draft, which is already upon us, a feeling of
anxiety pervades the community. It is indeed a stern
and unrelenting feature of the sad realities of war,
which can hardly be contemplated with composure.
But so it is; and we must bow submissively to the con-
stituted authorities, and at their bidding, step in and
fill the dedicated ranks of our army, and fight on till
Victory and Freedom shall perch upon our banners
and crown our efforts with a decisive victory.

Winchester, N. H., July, 1893. I. W. R.

Married life often begins with rosewood and ends
with pine. Think of that, my dears, before you re-
turn your parlor.

Passed to Spirit Life:

On the 6th of July, Miss Adella A. Wilcox, aged 19
years and 6 months.

The death angel came to her with the consumption.
On her death bed she was a true medium, for she
could see and hear the spirits who came to her home,
circle, which was dear to her. Yet for her death was
no grim, dread messenger, for she knew that on the
other side of the net to her mystic river, bright, glad
spirits were waiting to welcome her. They had visited
her and controlled her several times, and have spoken
through her. The day before her death she heard what
she called "beautiful music," supposing it to proceed
from a room adjoining, and was much surprised that
those present could not hear it. M. S. DAY.

Worcester, N. H., July 12, 1893.

NOTICES OF MEETINGS.

BOONVILLE, N. H.—The Spiritualists of this city hold regu-
lar meetings every Sunday, in the evening at 7 o'clock, at
the residence of Mrs. J. M. Foss, 100 Main Street. The
subject of the evening will be "The Kingdom of Heaven."
Admission Free. [There will be a vacation from July 15th
until Sept. 1st.] Lecturer engaged—Mrs. M. B. Townsend,
Sept. 8 and 15.

CONCORD, N. H.—The Spiritualists of this city hold regu-
lar meetings every Sunday, in the evening at 7 o'clock,
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