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Written for the Banner of Light. CREATION.

BY HORATIO L. TRYON.

When Sol, the wondrous god of day, Sinks in the west—when round me play The darksome shadows of the night, And stars give out their twinkling light From depths of azure, from the blue, Et; erial heavens that meet our view, Enrapt I gaze with fond delight Upon the glittering orbs of night. The fixed stars and the milky way, The planets 'neath the Day-god's sway, And meteors flitting 'cross the sky, Reveal their wonders from on high.

In meditative mood I trace Primeval sun, which first in space Burst forth, resplendent in its fire, And bade the darkness to retire. On sped each ray of that lone sun Through space. Creation thus begun. Then forth upon retiring night, Each meteor, clothed in radiant light, In dazzling splendor, one by one, Lept forth from out that glowing sun. They rolled in wild eccentric flight, Through regions clad in silent night, Until in distant realms of space, Each found its own abiding place-All glowing suns. Thus world on world, From out these suns, through space were hurled Until the universe replete

With glittering stars and comets fleet. With planets and with meteors bright, Revealed the present beauteous night

Thus, time remote, this planet, earth, Burst forth, a meteor at its birth, Augmenting, in its rapid flight, Its attractive forces and its light, As mass on mass, through chaos hurled, Commingling, on together whirled, Until within the solar sway, Obediently she took her way. Then slow, through ages, Nature's laws Developed all her hidden stores, And life, spontaneous from the earth, Progressively to man gave birth.

From the Atlantic Monthly for September, by express per mission of Messrs. Ticknor & Fields.

THE ELECTRIC GIRL OF LA PERRIÈRE

BY ROBERT DALE OWEN.

Eighteen years ago there occurred in one of the provinces of France a case of an abnormal character, marked by extraordinary phenomena—interesting to the scientific, and especially to the medical world. The authentic documents in this case are rare; and though the case itself is often alluded to, its details have never, so far as I know, been reproduced from these documents in an Eng-

been reproduced from these documents in an English dress, or presented in trustworthy form to the American public. It occurred in the Commune of La Perrière, situated in the Department of Orne, in January, 1846.

It was critically observed, at the time, by Dr. Verger, an intelligent physician of Bellesme, a neighboring town. He details the result of his observations in two letters addressed to the "Journal du Magnéticae"—one dated Invary 29 the nal du Magnetisme"—one dated January 29, the other February 2, 1846. The editor of that jour-nal, M. Hebert, (de Garny,) himself repaired to the spot, made the most minute researches into the matter, and gives us the result of his observation and inquiries in a report, also published in the "Journal du Magnétisme." A neighboring proprietor, M. Jules de Farémont, followed up the prietor, M. Jules de Farémont, followed up the case with care, from its commencement, and has left on record a detailed report of his observations. Finally, after the girl's arrival in Paris, Dr. Tanchon carefully studied the phenomena, and has given the results in a pamphlet published at the time. He it was, also, who addressed to M. Arago a note on the subject, which was laid before the Academy by that distinguished man, at their session of February 16, 1846. Arago himself had then seen the girl only a few minutes, but even in that brief time had verified a portion of the phenomena. of the phenomena.

Dr. Tanchon's pamphlet contains fourteen letters, chiefly from medical men and persons holding official positions in Bellesme, Mortagne, and other neighboring towns, given at length and signed by the writers, all of whom examined the girl, while yet in the country. Their testimony is so circumstantial, so strictly concurrent in regard to all the main phenomena, and so clearly indica-tive of the care and discrimination with which the various observations were made, that there seems no good reason, unless we find such in the nature of the phenomena themselves, for refusing to give it credence. Several of the writers expressly affirm the accuracy of M. Hébert's narrative, and all of them, by the details they furnish, corroborate it. Mainly from that narrative, aided by some of the observations of M. de Farémont, I compile the following brief statement of the chief facts in this remarkable case.

Analysis of Cotting a passent girl fourteen years

remarkable case.

Angelique Cottin, a peasant-girl fourteen years of age, robust and in good health, but very imperfectly educated and of limited intelligence, lived with her aunt, the widow Loisnard, in a cottage with an earthern floor, close to the Chateau of Monti-Mer, inhabited by its proprietor, already mentioned, M. de. Faremont.

The weather for eight days provides to the ffe-

The weather, for eight days previous to the fif-teenth of January, 1846, had been heavy and tempestuous, with constantly recurring storms of thunder and lightning. The atmosphere was

charged with electricity.

On the evening of that fifteenth of January, at eight o'clock, while Angélique, in company with three other young girls, was at work, as usual, in her quart's cottage, weaving ladies' silk-net gloves, the frame, made of rough oak and weighing about twenty-time nough to which was attached the twenty-five pounds, to which was attached the on it thrown to the ground. The girls, blaming each other as having caused the accident, replaced the frame, relighted the candle, and went to work again. A second time the frame was thrown down. Thereupon the children ran away, afraid

*Journal du Magnetisme, for 1846, pp. 80-84.

† Pp. 89-106. ‡ In Dr. Tanchon's pamphlet, pp. 46-53. \$ Enquete sur l'Authenticite des Phenomenes Electriques d'Ak-stique Cottin, par le Dr. Tapchon. Bailliere, Paris, 1846. Lee Minutes of the Academy, Session of Monday, February 16, 1866.

 $m_{\rm e} = m_{\rm e} L_{\rm e}$

of a thing so strange, and, with the superstition common to their class, dreaming of witchcraft. The neighbors, attracted by their cries, refused to oredit their story. So, returning, but with fear and trembling, two of them at first, afterwards a third, resumed their occupation, without the recurrence of the alarming phenomenon. But as soon as the girl Cottin, imitating her companions, but her treather the framework and the statements.

currence of the alarming phenomenon. But as soon as the girl Cottin, imitating her companions, had touched her warp, the frame was agitated again, moved about, was upset, and then thrown violently back. The girl was drawn irresistibly after it; but as soon as she touched it, it moved still farther away.

Upon this the aunt, thinking, like the children, that there must be sorcery in the case, took her niece to the parsonage of La Perrière, demanding exoreism. The curate, an enlightened man, at first laughed at her story; but the girl had brought her glove with her, and fixing it to a kitchen-chair, the chair, like the frame, was repulsed and upset, without being touched by Angelique. The curate then sat down on the chair; but both chair and he were thrown to the ground in like manner. Thus practically convinced of the reality of a phenomenon which he could not explain, the good man reassured the terrified aunt by telling her it was some bodily disease, and, very sensibly, referred the matter to the physicians.

The next day the aunt related the above particulars to M. de Faremont; but for the time the effects had ceased. Three days later, at nine o'clock, that gentleman was summoned to the cottage, where he verified the fact that the frame was at intervals thrown back from Angélique with such force, that, when exerting his utmost strength and holding it with both hands, he was unable to prevent its motion. He observed that the motion was partly rotatory, from left to right. He particularly noticed that the girl's feet did not touch the frame, and that, when it was repulsed, she seemed drawn irresistibly after it, stretching out her hands, as if instinctively, toward it. It was afterwards remarked, that, when a piece of furniture or other object, thus acted upon by Angélique, was too heavy to be moved, she herself was thrown back, as if by the reaction of the force upon her person.

By this time the cry of witcheraft was raised in the headshowled and any blackerishes headswan.

upon her person.

By this time the cry of witcheraft was raised in the neighborhood, and public opinion had even designated by name the sorceror who had cast the spell. On the twenty-first of January the phenomena increased in violence and in variety. A chair on which the girl extended to six down. nomena increased in violence and in variety. A chair on which the girl attempted to sit down, though held by three strong men, was thrown off, in spite of their efforts, to several yard's distance. Shovels, tongs, lighted firewood, brushes, books, were all set in motion when the girl approached them. A pair of scissors fastened to her girdle was detached, and thrown into the air.

On the twenty-fourth of January, M. de Farcmont took the child and her aunt in his carriage to the small neighboring town of Mamers. There, before two physicians and several ladies and gentlemen, articles of furniture moved about on her

before two physicians and several ladies and gentlemen, articles of furniture moved about on her approach. And there, also, the following conclusive experiment was tried by M. de Faremont. Into one end of a ponderous wooden block, weighing upwards of a hundred and fifty pounds, he caused a small hook to be driven. To this he made Angélique fix her silk. As soon as she sat down and her frock touched the block, the latter was instantly raised three or four inches from the ground; and this was repeated as many as forly times in a minute. Then, after suffering the girl to rest, M. de Farémont seated himself on the block, and was elevated in the same way. Then three men placed themselves upon it, and were raised also, only not quite so high. "It is certain," says M. de Farémont, "that I and one of the most athletic porters of the Halle could not have lifted that block with the three persons seated on it." the three persons seated on it."

Dr. Verger came to Mamers to see Angelique, whom, as well as her family, he had previously known. On the twenty-eighth of January, in the presence of the curate of Saint Martin and of the chaplain of the Bellesme hospital, the following incident occurred. As the child could not sew without pricking herself with the needle, nor use scissors without wounding her hands they set her scissors without wounding her hands, they set her to shelling peas, placing a large basket before her. As soon as her dress touched the basket, and she reached her hand to begin work, the basket was violently repulsed, and the peas projected upwards and scattered over the room. This was twice repeated, under the same circumstances. Dr. Le-

and scattered over the room. This was twice repeated, under the same circumstances. Dr. Lemonuler, of Saint Maurice, testifies to the same phenomenon, as occurring in his presence and in that of the Procurator Royal of Mortagne;† he noticed that the left hand produced the greater effect. He adds, that, he and another gentleman having endeavored, with all their strength, to hold a chair on which Angélique sat down, it was violently forced from them, and one of its legs broken. On the thirtieth of January, M. de Farcinont tried the effect of isolation. When, by means of dry glass, he isolated the child's feet and the chair on which she sat, the chair ceased to move, and she remained perfectly quiet. M. Olivier, government engineer, tried a similar experiment, with the same results.; A week later, M. Hébert, repeating this experiment, discovered that isolation of the chair was unnecessary; it sufficed to isolate the girl. Dr. Beaumont, vicar of Pin-la-Garenne, noticed a fact, insignificant in appearance, yet quite as conclusive as were the more violent manifestations, as to the reality of the phenomena. Having moistened with saliva the scattered hairs on his own arm, so that they lay phenomena. Having moistened with saliva the scattered hairs on his own arm, so that they lay flattened, attached to the epidermis, when he approached his arm to the left arm of the girl, the hairs instantly erected themselves. M. Hebert

hairs instantly erected themselves. M. Hébert repeated the same experiment several times, always with a similar result. M. Olivier also tried the following. With a stick of sealing-wax, which he had subjected to friction, he touched the girl's arm, and it gave her a considerable shock; but touching her with another similar stick, that had not been rubbed, she experienced no effect whatever. Yet when M. de Farcmont, on the nineteenth of January, tried the same experiment with a stick of sealing-wax and a glass tube, well prepared by rubbing, he obtained no effect whatever. So also a pendulum of light pith, brought into close proximity to her person at various points, was neither attracted

of light pith, brought into close proximity to her person at various points, was neither attracted nor repulsed, in the slightest degree. **

Toward the beginning of February, Angelique was obliged, for several days, to eat standing; she could not sit down on a chair. This fact Dr. Verger repeatedly verified. Holding her by the arm to prevent accident, the moment she touched the chair it was projected from under her, and she would have fallen but for his support. At such times, to take rest, she had to seat herself on the floor, or on a stone provided for the purpose.

On one such occasion, "she approached," says M. de Faremont, "one of those rough, heavy bedsteads used by the peasantry, weighing, with the coarse bed-clothes, some three hundred pounds, and sought to lie down on it. The bed shook and oscillated in an incredible manner; no force that I know of is capable of communicating to it such

oscinated in an increation manner, no force that I know of is capable of communicating to it such a movement. Then she went to another bed, which was raised from the ground on wooden rollers, six inches in diameter; and it was immediately thrown off the rollers." All this M. de Faremont personally witnessed.†

* Enquete, etc., p. 49. ‡ Ibia. p. 42. 1 Ibid. p. 22. I Ibid. p. 22. 9 Ibid. p. 43. ** Ibid. p. 47. # Joid. p. 49.

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On the evening of the second of February, Dr. Verger received Angelique into his house. On that day and the next, upwards of one thousand persons came to see her. The constant experiments, which on that occasion were continued

ments, which on that occasion were continued into the night, so fatigued the poor girl that the effects were sensibly diminished. Yet even them a small table brought near to her was thrown down so violently that it broke to pieces. It was of cherry-wood and varnished.

"In a general way," says Dr. Beaumont-Chardon, "I think the effects were more marked with me than with others, because I nover evinced suspicion, and spared her all suffering; and I thought I could observe, that, although her powers were greatest when her mind was at ease, and she was in good spirits." It appeared, also, that on waxed, or even tiled floors, but more especially or carpets, the effects were much less than on an earthern floor like that of the cottage where they originally showed themselves.

originally showed themselves.
At first wooden furniture seemed exclusively affected; but at a later period metal also, as tongs and shovels, though in a less degree, appeared to be subjected to this extraordinary influence. When the child's powers were the most active, actual contact was not necessary. Articles of furniture and other small objects moved, if she accidentally approached the contact was not necessary.

dentally approached them.

Up to the sixth of February she had been visited by more than two thousand persons, including distinguished physicians from the towns of Bellesme and Mortagne, and from all the neighborhood magnetical lawyers cooleans to a selection of the cool of the coo

lesme and Mortagne, and from all the neighborhood, magistrates, lawyers, ecclesiastics, and others. Some gave her money.

Then, in an evil hour, listening to mercenary suggestion, the parents conceived the idea that the poor girl might be made a source of pecuniary gain; and notwithstanding the advice and remonstrance of her true friends, M. de Farémont, Dr. Verger, M. Hébert, and others, her father resolved to exhibit her in Paris and elsewhere.

On the road they were occasionally subjected to

to exhibit her in Paris and elsewhere.

On the road they were occasionally subjected to serious annoyances. The report of the marvels above narrated had spread far and wide; and the populace, by hundreds, followed the carriage, hooting and abusing the sorceress.

Arrived at the French metropolis, they put up at the Hotel de Rennes, No. 23, Rue des Deux-Ecus. There, on the evening of the twelfth of February, Dr. Tanchon saw Angélique for the first time.

This gentleman soon verified, among other phenomena, the following. A chair, which he held firmly with both hands, was forced back as soon firmly with both hands, was forced back as soon as she attempted to sit down; a middle-sized dining-table was displaced and repulsed by the touch of her dress; a large sofa, on which Dr. Tanchon was sitting, was pushed violently to the wall, as soon as the child sat down beside him. The Doctor remarked, that, when a chair was thrown back from under her, her clothes seemed attracted by it, and adhered to it, until it was repulsed beyond their reach; that the power was greater from the left hand than from the right, and that the former was warmer than the latter, and often trembed, agitated by unusual contractions; that the influwas warmer than the latter, and often trembled, agitated by unusual contractions; that the influence emanating from the girl was intermittent, not permanent, being usually most powerful from seven till nine o'clock in the evening, possibly influenced by the principal meal of the day, dinner, taken at six o'clock; that, if the girl was cut off from contact with the earth, either by placing her feet on a non-conductor or merely by keeping them raised from the ground the power ceased. them raised from the ground, the power ceased, and she could remain seated quietly; that, during the paroxysm, if her left hand touched any object, she threw it from her as if it burned her, complaining that it pricked her, especially on the wrist; that, happening one day to touch accident-ally the nape of her neck, the girl ran from him, crying out with pain; and that repeated observa-tion assured him of the fact that there was, in the region of the cerebellum, and at the point where the superior muscles of the neck are inserted in the cranium, a point so acutely sensitive that the child would not suffer there the lightest touch cmid would not suffer there the inginest touch; and, finally, that the girl's pulse, often irregular, usually varied from one hundred and five to one hundred and twenty beats aminute.

A curious observation made by this physician was, that, at the moment of greatest action, a cool

breeze, or gaseous current, seemed to flow from her person. This he felt on his hand, as distinctly as one feels the breath during an ordinary expiration.†

tion.7

He remarked, also, that the intermittence of the child's power seemed to depend in a measure on her state of mind. She was often in fear lest some one should touch her from behind; the phenomena themselves agitated her; in spite of a month's ex-perience, each time they occurred she drew back, as if alarmed. And all such agitations seemed to diminish her power. When she was careless, and her mind was diverted to something else, the demonstrations were always the most energetic.

From the north pole of a magnet, if it touched her finger, she received a sharp shock; while the contact of the south pole produced upon her no effect whatever. This effect was uniform; and the girl could always tell which pole touched her. Dr. Tanchon ascertained from the mother that no indications of puberty had yet manifested themselves in her daughter's case.

themselves in her daughter's case.

Such is a summary of the facts, embodied in a report drawn up by Dr. Tanchon on the fifteenth of February. He took it with him on the evening of the sixteenth to the Academy of Sciences, and asked M. Arago if he had seen the electric girl, and if he intended to bring her case that evening to the notice of the Academy. Arago replied to both questions in the affirmative, adding, "If you have seen her, I shall receive from you with pleasure any communication you may have to make."

Dr. Tanchon then read to him the report, and at the session of that evening. Arago presented it. at the session of that evening, Arago presented it, stated what he himself had seen, and proposed that a committee should be appointed to examine

that a committee should be appointed to examine the case. His statement was received by his audience with many expressions of incredulity; but they acceded to his suggestion by naming, from the members of the Academy, a committee of six. It appears that Arago had had but a single opportunity, and for the brief space of less than half an hour, of witnessing the phenomena to which he referred. M. Cholet, the speculator who advanced to her parents the money necessary to bring Angelique to Paris, had taken the girl and her parents to the Observatory, where Arago then was, who, at the earnest instance of Cholet, agreed to test the child's powers at once. There were present on this occasion, besides Arago, MM. Mathieu and Laugier, and an astronomer of the Observatory, named M. Goujon.

The experiment of the chair perfectly succeeded.

Observatory, named M. Goujon.

The experiment of the chair perfectly succeeded.
It was projected with great violence against the wall, while the girl was thrown on the other side.
This experiment was repeated several times by Arago himself, and each time with the same result. He could not, with all his force, hinder the chair from being thrown back. Then MM. Goujon and Laugier attempted to hold it, but with as little success. Finally, M. Goujon seated himself first on half the chair, and at the moment when Angelique was taking her seat beside him the chair was thrown down.

When Angelique approached a small table, at

When Angelique approached a small table, at

*Enquete, etc., p. 35. They were greater, also, after meals than before; so liebert observed. p. 22. + Enquete, etc., p. 5.

the effect, that they witnessed no repulsive agency on a table or similar object; that they saw no effect produced by the girl's arm on a magnetic needle; that the girl did not possess the power to distinguish between the two poles of a magnet; and, tinguish between the two poles of a magnet; and, finally, that the only result they obtained was sudden and violent movements of chairs on which the child was seated. They add, "Serious suspicious having arisen as to the manner in which these movements were produced, the committee decided to submit them to a strict examination, declaring, in plain terms, that they would endeavor to discover what part certain adroit and concealed manœuvres of the hands and feet had in their production. From that moment we were intheir production. From that moment we were in-formed that the young girl had lost her attractive

formed that the young girl had lost her attractive and repulsive powers, and that we should be notified when they reappeared. Many days have elapsed; no notice has been sent us; yet we learn that Mademoiselle Cottin daily exhibits her experiments in private circles." And they conclude by recommending "that the communications addressed to them in her case be considered as not received" ("commenon avenues"). In a word, they officially branded the poor girl as an impostor.

That, without any inquiry into the antecedents of the patient, without the slightest attempt to obtain from those medical men who had followed up the case from its commencement what they had observed, and that, in advance of the strict examination which it was their duty to make, they should insult the unfortunate girl by declaring that they intended to find out the tricks with which she had been attempting to deceive themall this is not the less lamentable because it is common among those who sit in the high places

He informs us, that, at their first sitting, held at the Jardin des Plantes, on the seventeenth of February, after the committee had witnessed, twice repeated, the violent displacement of a chair held with all his strength by one of their number, (M. Rayet,) instead of following up similar experiments and patiently waiting to observe the phenomena as they presented themselves, they proceeded at once to satisfy their own preconceptions. They brought Angelione into contact with rions. They brought Angélique into contact with a voltaic battery. Then they placed on the bare arm of the child a dead frog, anatomically prepared after the manner of Matteucel, that is, the skin removed, and the animal dissected so as to skin removed, and the animal dissected so as to expose the lumbar nerves. By a galvanic current, they caused this frog to move, apparently to revive, on the girl's arm. The effect upon her may be imagined. The ignorant child, terrified out of her senses, spoke of nothing else the rest of the day, dreamed of dead frogs coming to life all night, and began to talk eagerly about it again the first thing the next morning. From that time her attractive and repulsive reviews gradu-

time her attractive and repulsive powers gradu-In addition to the privilege of much accumulated learning, in addition to the advantages of varied scientific research, we must have something else, if we would advance yet farther in true knowledge. We must be imbued with a simple, thirties a water than the control of the con knowledge. We must be imbued with a simple, faithful spirit, not presuming, not preoccupied. We must be willing to sit down at the feet of Truth, humble, patient, doelle, single-hearted. We must not be wise in our own conceit; else the

must not be wise in our own conceit; else the fool's chance is better than ours, to avoid error, and distinguish truth.

M. Cohu, a medical man of Mortagne, writing, in March, 1846, in reply to some inquiries of Dr. Tanchon, after stating that the phenomenon of the chair, repeatedly observed by himself, had been witnessed also by more than a thousand persons, adds. It matters not what name we may give to chair, repeatedly observed by himself, and been witnessed also by more than a thousand persons, adds, "It matters not what name we may give to this; the important point is, to verify the reality of a repulsive agency, and of one that is distinctly marked; the effects it is impossible to deny. We may assign to this agency what seat we please, in the cerebellum, in the pelvis, or elsewhere; the fact is material, visible, incontestable. Here in the Province, Sir, we are not very learned, but we are often very mistrustful. In the present case we have examined, reëxamined, taken every poswe have examined, reëxamined, taken every poswe have examined, exception; and the more we have seen, the deeper has been our conviction of the reality of the phenomenon. Let the Academy decide as it will. We have seen, it has not seen. We are, therefore, in a condition to decide better than it can, I do not say what cause was operating, but what effects presented themselves, under circumstances that remove even the shadow of a doubt."§

M. Hébert, too, states a truth of great practical

value, when he remarks, that, in the examination of phenomena of so fugitive and scemingly capricious a character, involving the element of vitality, and the production of which at any given moment depends not upon us, we "ought to accomment modate ourselves to the nature of the fact, not in-

whether the attractive and repulsive phenomena, after continuing for upwards of a month, hap-pened to be about to cease at the very time the committee began to observe them—or whether the harsh suspicions and terror-inspiring tests of these gentlemen so wrought on the nervous system of an easily daunted and superstitious girl that some of her abnormal powers, already on the

*I extract them from the "Journal des Connaissances Med-ico-Chirurgicales," No. 3.
†The words are, "M. Arago n'a pas apercu nettement les agitations annoncees commo etant engendrees a distance, par l'intermediaire d'un tablier, sur un gueridon en bois: d'autres observateurs ont trouve que les agitations etalent sensibles." # Enquete, etc., p. 25.

the instant that her apron touched it, it was repulsed.

These particulars were given in all the medical journals of the day, as well as in the "Journal des Débats" of February 18, and the "Journal des Débats" of February 18, and the "Courrier Français" of February 18, and the "Journal des Débats" of February 18, and the "Courrier Français" of February 18, and the "Journal des Débats" of February 18, and the "Courrier Français" of the decide between these various hypotheses. I but express my conviction, that, for the first few weeks at least, the phenomena actually occurred—and that, last simulate phenomena that once were real, and not take upon myself to decide between these various hypotheses. I but express my conviction, that, for the first few weeks at least, the phenomena actually occurred—and that, last simulate phenomena that once were real, and not take upon myself to decide between these various hypotheses. I but express my conviction, that, for the first few week

at such or such a given moment proves nothing in itself. It is but a negative fact, and, as such, cannot disprove the positive fact of their appearance at another moment, if that be otherwise satisfactorily attested." And the "Gazette" goes on to argue, from the nature of the facts, that it is in the highest degree improbable that they should have been the result of premeditated imposture.

The course adopted by the Academy's committee is the less defensible, hecause, though the attractive and repulsive phenomena, sufficiently remarkable, still continued. As late as the tenth of March, the day after the committe made their report, Angélique being then at Dr. Tauchon's house, a table touched by her apron, while her hands were behind her and her feet fifteen inches distant from it, was raised entirely from the ground, hands were behind her and her feet fifteen inches distant from it, voas raised entirely from the ground, though no part of her body touched it. This was witnessed, besides Dr. Tanchon, by Dr. Charpentier-Méricourt, who had stationed himself so as to observe it from the side. He distinctly saw the table rise, with all four legs, from the floor, and he noticed that the two legs of the table farthest from the girl rose first. He declares, that, during the whole time, he perceived not the slightest movement either of her hands or her feet; and he regarded deception, under the circumstances, to be utterly impossible.!

On the twelfth of March, in presence of five physicians, Drs. Amedec Latour, Lachaise, Deleau, Pichard, and Soulé; the same phenomenon occurred twice.

occurred twice.

all this is not the less lamentable because it is common among those who sit in the high places of science.

If these Academicians had been moved by a simple love of truth, not urged by a self-complacent eagerness to display their own sagacity, they might have found a more probable explanation of the cessation, after their lirst session, of some of Angelique's chief powers.

Such an explanation is furnished to us by Dr. Tanchon, who was present, by invitation, at the sittings of the committee.

He informs us, that, at their first sitting, held at the Jardin des Plantes, on the seventeenth of

pear that they have ever snown successive since that time.

Dr. Tauchon considered them electrical. M. de Farémont seems to have doubted that they were strictly so. In a letter, dated Monti-Mer, Novomber 1, 1846, and addressed to the Marquis de Mirville, that gentleman says, "The electrical effects I have seen produced in this case varied so much—since under certain circumstances good conductors operated, and then again, in others, no effect tors operated, and then again, in others, no effect was observable—that, if one follows the ordinary laws of electrical phenomena, one finds evidence both for and against. I am well convinced, that, in the case of this child, there is some power oth-

in the case of this china, there is some power ourer than electricity."

But as my object is to state facts, rather than to
moot theories, I leave this debatable ground to
others, and here close a narrative, compiled with
much care, of this interesting and instructive case.
I was the rather disposed to examine it critically
and report it in detail, because it seems to suggest valuable hints, if it does not afford some clue, as to the character of subsequent manifestations in the United States and elsewhere.

This case is not an isolated one. My limits, however, prevent me from here reproducing, as I might, sundry other recent narratives more or less analogous to that of the girl Cottin. To one only shall I briefly advert: a case related in the Paris newspaper, the "Siècle," of March 4, 1846, published when all Paris was talking of Arago's statement in regard to the electric girl.

It is there given on the authority of a principal professor in one of the Royal Colleges of Paris. The case, very similar to that of Angelique Cottin, occurred in the month of December previous, in the person of a young girl, not quite fourteen years old, apprenticed to a colorist, in the Rue Descartes. The occurrences were quite as marked as those in the Cottin case. The professor, seated one day near the girl, was raised from the floor, along with the chair on which he sat. There were occasional knockings. The phenomena commencations are the contraction of the chair on which he sat. occasional knockings. The phenomena commenced December 2, 1845, and lasted twelve days.

• M. Cholet, the individual who, in the hope of gain, furnished the funds to bring Angelique to Paris for exhibition, as soon as he perceived that the speculation was a failure, left the girl and her parents in that city, dependent on the charity of strangers for daily support, and for the means of returning to their humble home.—Enquete, etc., p. 24.

† "Non avenues! ce seralt commode, si c'etait possible!"

‡ Enquete, ctc., p. 30. § Des Esprits et de leurs Manifestations Fluidiques, par le larquis de Mirville, pp. 379, 380.

THE LOWEST LIMIT OF EATING. - This is a topic for an article, instead of for a mere paragraph. A recent writer in the Atlantic Monthly For myself, I do not pretend to offer any positive opinion as to what was ultimately the real state of the case. I do not assume to determine to cost from day to day. In these times, such matter supplies interesting reading. He says in has something to say about what we shall all of matter supplies interesting reading. He says in substance—rich or poor, buy in as large quantities as you can, pay cash, vary your bills-of-fare, cook simple dishes to which there is but little waste, and, above all, have Love to preside at the table. To know on how little a man can live and yet enjoy vigorous health, he advises us to consult Jeff. Davis, who feeds his men on a quarter of a pound of salt pork per day, with four Graham hard-tack. And his soldiers are hearty, wiry fellows. Remember-says the writer-however cheaply you live, to vary the repast from Monday round to Saturday; with Solomon's condiment, one can live economically and happily.

Written for the Banner of Light. WE NEVER OAN BE STRANGERS NIOREE.

BY JOYCE JOYCELYN.

You may not speak, or even deign To give a smile or kindly look: The past may ne'er be heard again-Be left untouched—a scaled book: And others, they may never know What lies beneath the outer guise; The slightest flush tells me the flow Of thoughts all hid from other eyes; In vain you may the past ignore-We never can be strangers more.

Though new-born ties may press their claims, And duties stern make their demands, And fresh excitements, and new aims, With friendship weave new social bands; Still, since what each hath felt and known, Though you may stand aloof, apart, Strive to forget, the past disown, And blot old memories from your heart, Too long was ope'd its secret door-

We never can be strangers more. Though lengthened years may cast their shade, And distance wide may dim the view, Our present fears and hopes may fade, Our paths of life be strange and new;

Eventful changes meet may we, That time and circumstance may cast; But what is known to you and me, Will live as long as life shall last, And swell and quicken every pore, For we can ne'er be strangers more.

Children's Department.

BY MRS. LOVE M. WILLIS.

"We think not that we daily see About our hearths, angels that are to be, Or may be if they will, and we prepare Their souls and ours to meet in happy air." [LEIGH HUNT.

LITTLE PET PERIWINKLE.

IN TWO PARTS.

PART II.

What could such such a little child as Pet do. left all alone, and with no one to love her enough to give her a home? People said, "What will she do?" but no one offered to do anything, for all remembered what a foolish woman they had thought Mrs. Jones, and no one felt willing to be thought the same in return; and so Pet was left to take care of herself. This she did nobly and well, keeping the little cottage snug and neat, and doing everything as Mrs. Jones had taught her. Her work seemed a pleasure to her, because she remembered how much beauty was coming to her from everything; and she did not feel lonely for she felt sure that the angel of her vision was near

Pet did all her duties like a nice little housewife, and then started for school-where she was already beloved more than any other scholar, for her gentle, loving ways. Sometimes when she came home at night, the little cottage looked lonely, and she would have been glad to have heard even Mrs. Jones's sharp voice; but as she busied herself getting supper, she tried to fancy her dear friend of the vision was near, so she sat the table for her and for Mrs. Jones, and put the chairs up as if she really had company to tea. Then, too when she felt sad she begun to sing and to call the birds, who had learned to know her voice and to come for the crumbs which she scattered.

Thus passed the beautiful summer, but now the cold autumn had come, and the days were grow-

ing dreary and dark.

What shall I do," thought Pet, "when it storms? And who will speak to me the long, cold evenings. Oh, I wish I had some one to love. My teacher says God cares for us all and will take care of us; all we have to do is to ask him for what we want most. I'm sure I want some one to love mo."

er-but he could do nothing for her but teach her to sing sweet songs, which she learned so rapidly and sang so sweetly that every one was charmed. He said to her one day:

"What are you going to do, Pet, when winter

comes?" "I guess I shall have to stay in the cottage," she said; "but I wish I had some one to stay with

"Well, Pet, I can tell you one thing; God will always take care of you, and will send some one

to you when you least expect." Pet did not quite understand what he meant but she felt sure that he was right and that she should find some good when most she needed; so she kept trusting and hoping, and she sat hours looking out of the window hoping some one would come whom God had sent.

The first severe storm of the autumn had come. All day long the winds had howled and the rain beat. Pet had kept her heart cheerful by singing, and by looking at the little locket that Mrs. Jones had given to her, for she felt as if it was a dear friend, and would sometime tell her a great deal that she wished to know. As the darkness came on, Pet lighted her candle and put some more wood on the fire, and resolved to try and sing as loud as the wind; but the shadows looked very dark and the wind sounded so doleful that she was very much afraid that she should cry; but she drew her chair nearer the pleasant blaze, and said to

"I've nobody to talk to, so I guess I'll talk to the fire. Beautiful fire, you shine in the darkness, and go up, up, till I lose sight of you. Where are you going? If you are going to the sky, you tell them there about a little girl that wants to see some one, and that would like to go way up, up, and live where it is always bright and beauti-

As she watched the flickering flames, she fell asleep and dreamed again as when she sat under the maple. The same beautiful lady stood near her, and she saw herself as before. The lady spoke to her, and said:

You found the beauty that I showed you, and all the homely things about you became radiant and beautiful when you tried to find their best use. , Now look again."

Pet looked, and saw an old man lying on the ground. His clothes were tattered and soiled, and his hair uncombed.

"Go to him; he is sad and wants love."

"Oh, I can't," said Pet; "I do n't like the looks

"But he needs you to care for him." So Pet went slowly and laid her hand on him;

a smile crept over his face, and gradually she saw his clothes and all about him becoming radiant and pure; but before she saw more she was roused by a loud knock on the door. She was, like other girls, somewhat timid, and she did not like to open the door, so she sat very still. Knock, knock again, louder and louder, and Pet felt that she must at least speak.

"Who's there?" she said. "A poor man who is hungry, and tired, and wet and wants to come in."

"But I do n't want you to," said I'ct. "I am all

alone, and you'd batter go on." "Hungry, and tired, and wet," he said, and there is food, and fire, and rest. Well, well, perhaps you do n't know what it is to be all alone and

need some one to care for you," "Oh, yes, yes, I do," said Pet; "but if I give you some milk won't it do?" so saying she ran away for a bowl of milk.

When she returned the storm was beating more and more; how the wind blew, and how the rain beat, and yet it seemed to Pet that her heart beat harder still, for she thought of all the stories that she had heard from the girls, about strollers, and people that wandered about for mischief. I think that she would not have had courage to have opened the door, but for the memory just then of her dream. "I am sure," she thought, "that the beautiful lady is hero, and will take care of me;" so she opened the door. A gust of wind came in with so much fury that her candle was extinguished, and she hardly saw who entered. When she had closed the door, the firelight revealed a man like the one in her dream-ragged and wet and with uncombed hair.

Pet shrank away from him, and forgot even to give him the bowl of milk. He shivered and his face was very pale, and at last Pet had courage to

"Sit near the fire and dry your clothes, and I will heat some water and make you some nice

These little words of kindness made a smile own heart a warm gleam of life that made her want to sing; but she restrained herself and run to get the kettle. Every step she took seemed full of joy to her, and before she hardly thought what she was doing, she had the table spread and a nice supper ready.

"Take off that wet coat," said she, " and I will bring my dry shawl and put over you; and here's Mrs. Jones's great slippers, you can wear those; and as Pet touched the shoulder of the old man in putting on the shawl, it seemed to her that the room was filled with light and sunshine.

The old man watched every movement, but said not a word. After he had eaten his supper and sat with his feet near the blazing fire; Pet saw the tears rolling down his cheeks. Her heart was touched, and she went up to him, and said:

"Let me comb your hair-and here's a nice cushion to rest your head upon, and there's Mrs. Jones's bed, you can sleep there to-night; and you need n't think of going further."

As Pet said this the tears fell faster and faster from the old man's eyes; but in her own heart a sweet gladness seemed entering that made everything seem beautiful to her. The old man's locks. as she combed them, shone like silver; and as she bathed his face and hands, a glory seemed to go out of them. Pet thought she had never been so happy before; she made each silver lock lie smoothly, and wiped gently his face and hands, and then sat down, and out of the gladness of her heart sung one of her sweetest songs. As note after note rang through the room it seemed to Pet as if other voices joined, and a whole choir were

singing with her. The old man buried his face in his hands and Pet saw his body shake with weeping; but when she ceased he wiped his face and said, "Little girl, I did n't mean to bring sorrow in here; but I couldn't help it. This is the first kindness I've had for many a day, and I thought I was living over again days long gone by. It is twelve years, yes, twelve long years since I broke my own heart; yes, I did it; nobody else. Shall I tell you

"Oh, do," said Pet, "I so love to hear you speak."

"I had a little girl, as like to you as a white apple-blossom to a pink one. Oh, how I loved her! and she used to comb my hair, and get my supper, just as you have done. And when I loved her most she married some one I did not like, and I turned her out of house and home, and the one loved died; and yet I and she became poorer and poorer, till she had no place to live, and when her dear little baby was given to her, she had no place to put it, and they told me she died and that her little girl died. too. But I did n't believe them, and so I went in search of it—and I went everywhere. I wandered about till they called me mad, and I spent all the money I had, and became poorer and poorer, but I never gave up, for sometimes I saw a gleam of light flash before me, and in it I thought I caught a glimpse of her. Just such a one I saw when you opened the door and when you sang

that song. Pet felt the tears trickle down her cheeks, and she crent up softly to the old man's side and laid her head in his lap. He smoothed her hair, and as he did so, the little chord that confined the locket caught in his hand. Pet, feeling this, took hold of the locket and kissed it, as was her custom, as if it had been a very dear friend. The old man saw her and looked curiously at her, and she lifted the locket for him to see. "Where did you get this?" he said. "It is the very one that I gave my darling when she was no larger than you. Everything else she sold for food; but this was worth nothing, and she kept it. Yes, there's the very letters I scratched on one side: P. P. Pattie Patterson. But tell me where you got it,

Then Pet told him all Mrs. Jones had told her of her own history. When she had finished, the old man sank down on his knees, and said, "I thank thee, oh, Heaven, for leading me through darkness to this light." He then took Pet in his arms, and kissed her again and again, calling her his own dear child.

Pet told her grandfather of the beautiful visions she had had, and this delighted him as much as all he had heard. "Now I know," he said "that my beloved child is blessed in heaven, and that she loves me still, for did not she show you that vou should comfort the old man in thy dream?"

When Pet went to sleep that night she felt so glad and happy that she hardly knew how to wait for the morning to come when she would be near her grandfather again. She forgot his poor clothes and his sad appearance, and thought only of his love. She planned how much she could do for him to make him happy, and even arranged the nice meals she would prepare for

a week to come. But there are a plenty of people to interfere in such plans. As soon as the acquaintances of Mrs. Jones learned that Pet was likely to have some one to stay with her and could be very happy, they began to say that she had no right to the cottage, and that she and her grandfather should leave immediately until its owners could be found; that they had only permitted her to stay so long because they did not like to see her homeless. Pet was so happy in the love that her grandfather gave her, that she did not feel afraid of anything for herself, but she could not bear to think of his wandering forth again in the cold and storms of winter.

"Let us fear nothing now that we have found each other," said he; "we will pray continually. and perhaps we shall receive a blessing when we least expect it."

But the summons had come from some distant relatives of Mrs. Jones that they must leave the premises the next day. Pet felt very sorrowful, not knowing what to do to make her grandfuther comfortable; but she tried to comfort him, and prepared a breakfast in the nicest manner for him, and resolved to make the house as nice and neat as possible. She had kept Mrs. Jones' room closed ever since she died until her grandfather came; but now in brushing about, she came upon the box that the old lady used to keep under the head of her bed, and which she once ordered her to bring to her. Pet called her grandfather and asked him if they had not better open it and see what it contained. They found a package directed to Jacob Patterson, which was Pet's grandfather's name, and in it was a paper leaving all her property to him if he could be found, if not to his children and grandchildren.

"Why, Pet," said the old man, "this Mrs. Jones you have been living with was my only sister. We never agreed very well, for she had an ill temper, and I never knew where she moved to just before I began my wanderings. What a strange and beautiful Providence has kept you my child, guarding your every step in life. Truly Heaven knows what is best for us and conducts us to it.

Thus Pet and her grandfather found themselves the undisputed owners of this comfortable home. They lived a beautiful life together. She was like a sunbeam to his heart, and he was a protectcreep over the old man's face, and Put felt in her ing angel of earth to her. Little Pet Periwinkle was no longer considered "nobody" by the ill natured people, for in spite of themselves they loved her for her gentle, loving ways, and those who had loved her when a poor child, rejoiced to see

her reaping the reward of her patient days of toil. The poor and needy always found a home in the little cottage, for Pet never afterwards feared the friendless wanderers, but believed often that angels sent them to her for what blessings she could give, till finally she won the name of the good lady of the cottage; but she loved best to be called little Pet, and when the periwinkles blossomed in the spring, she called them her own mother's smile, and gathering them, she bound them about her head and asked that thus the smile of Heaven might rest upon her.

Enigma.

BY A. G. CHASE.

I am composed of 16 letters. My 13, 4, 8,, 16, 14 is a distinguished general in the Union army.

My 15, 4, 8, 12, 5, 2 is a luscious fruit. My 14, 4, 2, 16, 14, 3, 12 was the scene of a battle n the Revolution.

My 11, 15, 7, 8 is a State in the Union My 13, 2, 15, 4, 5, 2, 14, 3, 7, 12 is a city in South Carolina.

My 6, 4, 11, 2 is a lake in the northern part of the United States.

My 5, 2, 15, 4, 13, 11, 8 is a Confederate State. My whole was a distinguished hero in the Revolution.

> Riddle. BY S. F. R.

I am warm, I am cold, I am damp and dry, I am consulted by those who to find health try; And I am what a man of resolute faith Would do if he found a steep height in his path.

Oharade.

BY S. F. R. To my first the human mind has often been likened; and my second renders me necessary to my first.

BY COSMO. Why is a man in a chamber beating his wife,

Conundrums.

like a nobleman? Why is the letter S like a furnace in a garrison?

ANSWER TO ENIGMA IN OUR LAST.—Epaminndas.

ANSWER TO CONUMDRUM.—Because they are canght in nets. ANSWER TO WORD-PUZZLE.—Petersburg.

Original Essays.

ANCIENT AND MODERN SPIIRITUALSM. NUMBER NINETEEN.

BY C. B. P.

As in the Oriental initiations, the Druids had their discreet degrees or classes. "Much mental preparation and physical purification were used previously to admission into the first degree," and their clothing was adapted to the various degrees till they reached the "finest white" in the rightcousness of the saints, "The ceremonies were numerous, the physical proofs painful, and the mental trials appalling" as those " who come out of much tribulation" through the initiations of the Revelator John. The symbolical death or dving to the outward world, was represented in the first degree, and terminated in the third by regeneration, or restoration to life from the tomb, as in the Biblical mysteries. "The doctrines of the Druids were the same as those entertained by Pythagoras. They taught the existence of one Supreme Being, a future state, or rewards and punishments, and the immortality of the soul. The object of their mystic rites was to communicate these doctrines in symbolic language," or parables. According to Mr. Higgins, they "first came from the east of the Caspian Sea," and may be supposed to have derived their mysteries from ancient India, through those of Egypt, says Dr. Mackey.

Thus we find the Druids as one with their East ern brethren, in the mysteries whose fountain of universal Light had its symbol in the Christ or the Sun, the same as the Lord, who had his "fire in Zion, and furnace in Jerusalem," and whose glory was like devouring Fire"-" whose voice was out of the midst of the fire"-for "this great Fire will consume us if we hear the voice of the Lord our God any more." It was the same as the Trinity, or THREE PRINCIPLES in the Solar Work of Hermes Trismegistus, contemporary with the Abrahamic era, which came out of the Uz or Fire of the Chaldees. The Philosopher's Stone of the Hermetic philosophers, was the same as the Stone of Israel," or "Rock of our Salvation," as gemmed with the sparkling crystals of the visible heavens, the sous of God, or foundation Stone, as well as the Key of the Arch, "who maketh his angels spirits—his ministers a flaming fire;" the God of Jeshuron who rode upon the heaven in their help and in his excellency on the sky. The Jerusalem Rock, or the Brazen Sca, claimed as superior to the same in the Gentile Symbolselse "how should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up?" for "fire out his mouth devoured and kindled coals," as he

upon a cherublin and did fly upon the wings of the wind." The Lord also thundered in the heavens. He sent out arrows and scattered them. He shot out lightnings, and thus chased a thousand, and with his "Sign" in the Cherub or Bull, put ten thousand to flight, so that the channels of waters were seen and the foundations of the world discovered at the blast of his breath; or all the winds of heaven let loose upon the heathen to show that the Brazen Sky or Palestine Rock could thunder louder, blow harder, and ride faster than they of Ashdod," or of any the regions round about Jowry; for among the gorges of Sinal, the Lord thundered in the heavens. Or in the language of Job, "I am full of matter, the spirit withn constraineth me. Behold my belly, as wine having no vent, is ready to burst like new bottles. I will speak that I may be refreshed." So that in the initiations "it came to pass on the third day, in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud," everything of a price with all the ancient mysteries. It was the Word, the Wisdom, or the Life—as it was of the highest conception in the mind, so was it recognized as God. Of course, throughout the ages, the Biblical drama varies as presented to different points of view. So, too, the Scriptures of the Gentiles. As human nature is ever the same, so are all the religions essentially of a character, modified in correspondence to the plane of knowledge and civilization. The model is ever within, not without the bosom of humanity. Enlarge the bosom, and you have the larger heavens, the more beautiful Jerusalem, or Elysian Fields, with different occupants, to be sure, because, though humanity be one, dane and transmundane, astronomical, physiolon unity, it is infinite in variety, and the higher conception of truth will remove the narrowness of almost infinite variety of relations. The Jordan sects and Churches. What appears as the capricious and personal vengeance in the Jewish and of David," or fitting word to open "Sesame" from Christian Jehovah, has its measure of truth in the the Garden of Eden to the Isle of Patmos. way of disharmony with the law of being. It is only by teaching the old Will as independent of ception level to a barbarous plane, and not suffibeautiful temple of the Lord—that Temple which starry-studded heavens.

Without making Jewry then the full and exclusive measure of the Word, let us make the sweep under the dust of the letter, we may find many a pearl of great price," though it appear in the riddle, the parable or dark saving. Says Hitchcock superiority of the Spirit over the Letter, is in perfeet harmony with the doctrine of Plato," and that nothing is more certain than that, if he had written after instead of before the evangelists, he would have been accused of plagiarism. * * Does doctrine is not the less true, because a heathen saw and taught it."

Thus we may find that Pythagoras, Socrates and the Hebrew wise men teaching essentially the same doctrine of that Light that "lighteth every man that cometh into the world," under the various symbols of the initiations, and these interchangeable in various modes of being. The Homer,

"the bird of swiftest wing,
That brings ambrosia to the otherial King."

The Ass reminds the aspirant, even though he had topped the highest degrees, that he was to walk humbly, as well as to do justly and love mercy. Hence it was—"Tell ye the daughter of Sion, Belield, thy King cometh unto thee, meek, and sitting upon an Ass, and a colt the foal of an Ass." The theological student is aware how this passage has dumfounded the external Churches who would have the Letter historically true of Jesus riding an Ass and its colt at the same time, but when read in the light of the ancient religious drama of the "brethren," or the Masonic fraternity of the symbolic Word, the children of light will aptly comprehend it. But our external Churches being "blind leaders of the blind; the light shineth to their darkness, and the darkness comprehendeth it not."

In some of the ancient zodiacs the " Sign in the heaven" of Cancer or Crab, was known as the Asses, and even now there are stars in the constellation known by that name. Now, Christ or King Most High, as a personated principle, had his symbol in the Sun of Righteousness. The Lamb, slain from the foundation of the world, at the vernal equinox ascends to his Father in the summer solstice. He and his Father were one as the sun and its sign were one; and as the larger growth of the soul in light feels itself subdued and as nothing in the presence of the more unfolding Almighty, so would the modest aspirant if fully born of the spirit, feel the full force of the truth that humility—the seemingly lowest—was highest in the kingdom of heaven; and so learn the truth that the first should be last and the last first, and that the sham respectabilities in all their pride and vanities were wretchedly down in their spiritual status. Hence, "thy King cometh unto thee, meek and sitting upon an ass," symbolized as the sun riding upon the asses in that "sign" of the highest of the summer culmination, where the true humility of self sacrifice is directly followed and embraced in the full strength, light and heat of the Juda Lion-the Leo of the zodiac-who prevails to loose the seven seals and to open the book" where each would find himself recorded as he had done, or would reap as he had sown. Thus the greatest heavenly height was awarded to humility, astronomically as well as spiritually.

Abraham's bosom, Mount Sion, or the new Jerusalem, was the heavenly arch. The daughter of Sion was the virgin of Israel-a mother in Israel-the Minerva-blue-eyed maid and wisdom of the Gentiles. The constellations were chariots or cherubimic animals for the Lord to ride on. How beautiful as poetry and as symbolism, the Lord or "King riding on an ass and a colt the foal of an ass," when that "sign," humility, was king and highest in the heavens; how nonsensical when reduced to history, and the King of heaven, as a person, made to bestride a natural born ass and its colt at the same time. It would seem that nothing but a natural born fool of theological demetia could so receive the letter as to kill all insight of the soul. The Jesus, Wisdom, or Saviour, was the highest impersonation of the Truth in the mysteries, the revealings of the Essenian institutions, mundane and transmundane. It was the inner sense, and not the letter, that profited, "The words that I speak unto you are spirit and life; the flesh (or letter) profiteth nothing. It is the spirit that quickeneth;" and if you cannot find it in the parables and dark sayings of the Word, "it is because you have not entered by the door unto the sheep-fold, but have sought too, Isaac and Jacob are supposed to have been to climb up some other way as a thief or a robsmoked them out with his nostrils—as "he rode | ber." The Son of man, the same as the Sun of | gical, moral and spiritual garniture for "Arabian

Righteousness "necending up where he was before," was also the same as the King of heaven riding upon an ass and colt the fool of an ass" -the same as in the psalms," Who had his tabernacle in the sun, and was as a bridegroom coming out of his chamber, rejoicing as a strong man to run a race, whose going forth was from the end of heaven and his circuit unto the ends of it, and there is nothing hid from the heat thereof"-the same who sat upon the throne in the "sign" of the passover Lamb at the vernal equinox. "For the Lamb which is in the midst of the throne" when he ascends to highest heaven as Christ, Sun, or King, and rides upon the emblems of humility, even in his greatest strength, the constellated Asses of June, he "is in the midst of the throne" by being equidistant from the spring and fall equinoxes, the pillars of the stately dome-the Daughter of Sion, and the precessional backsliding damsel of Israel.

. Thus we may behold the astro-spiritual beauties of the Biblical parables, riddles, and dark sayings, the ancient mode of "putting wisdom into the inward parts—the way of life above to the wise that he might depart from the hell beneath;". for in this instruction of wisdom was the fear of the Lord, and before honor humility," while "the proud in heart was his abomination." This parabolic "knowledge was easy to him that understandeth, and its wisdom better than gold and to be chosen rather than silver."

If we are ever to understand the Bible, we must take it from the plane whence the ancients received it. On the likewise must we receive the mytho-theologies of the Gentiles. They are mungical, moral and spiritual, interherent through an is a hard road to travel, unless you have the "key Says Hitchcock in his CHRIST THE SPIRITS

"Many philosophers have endeavored to express aw, that our pulpits perpetuate the childish con- or develop the Love doctrine as the true cornerstone laid in Zion—the only principle of a blessed clently developed for the highest seat in the more life. This idea is not peculiar to the Christian faith. It is the subject of Plato's Symposium, gathers the light of all Nature to its focus—not and makes a large portion of Persian mysticism, lessening at all any that shines clearly through as may be seen in the poems of Rafiz and others." the past to the present, for all truth is eternal, He then proceeds to show that the Evangelist and its dome in the soul is the counterpart of the John and the Plotinus were on the parellel planes of celestial love, and that John himself was mystically married to the mother of Jesus"-the beautiful mother of us all—the heavenly Venus of all the heavens in "seeking goodly pearls," for blue-eyed Maid of heaven, or daughter of Sion, and when shed abroad in the soul, is that delicious fulness which we may name the Holy Ghost; ile, the parable or dark saying. Says Hitchcock: as in the congugial marriage of Swedenborg, It is very clear that the doctrine in John, of the Plotimus has his "Beautiful Virgin conjoined with a beautiful Love." In the invisible Church of Paul, it was "the Jerusalem which is above and the mother of us all." The same Jerusalem was "Abraham's Bosom," as well as "the Virgin of Israel." She was the personated "Wisdom, a this throw a blight upon the truth? Not so; a Tree of Life to them that lay hold of her," but only to be attained by perfection through suffering-by first dying of the Tree of Knowledge of good and evil, as set forth in the first degrees of the mysteries or "troubles" of Job. This was "entering by the door into the sheep-fold." In the mythical drama of Adam and Eve, the Wisdom Serpent is enigmatically condemned for showing the way to the Tree of Life, the Jerusa-Lamb, the Dove and the Ass, as symbols of hu- lem, Mother of us all. "For in her is an undermility, are handmaids of the Lord in the Christ of standing Spirit, holy, one only, manifold, subtle, the Essenes. He is identical with the Lamb in lively, clear, plain, undefiled, &c. For she is the the Sign of Aries. The Dove, the Lord's bird that | breath of the power of God, and a pure influence brought the voice or bread from heaven-or in | flowing from the glory of the Almighty; therefore, can no defiled thing fall into her. For she is the brightness of the everlasting Light, the unspotted mirror of the power of God, and the image of his goodness. And, being but one, she can do all things; and remaining in herself she maketh all things new"-or, as in John, "without him was not anything made that was made."

> In the ancient Mysteries SHE is as often the Word as HE. Hence, the Hob ew wise man makes his declaration of love. "For in all ages wisdom entering into holy souls maketh them friends of God and prophets. For God loveth none but him that dwelleth w she is more beautiful than the sun, and above all the order of the stars; being compared with light, she is found before it. * Wisdom reacheth from one end to another mightily, and sweetly doth she order all things. I loved her and sought her out from my youth; I desired to make her my spouse, and I was a lover of her beauty. In that she is conversant with God, she magnifieth her nobility; yea, the Lord of all things himself loved her. For she is privy to the mysteries of the knowledge of God, and a lover of his works. If riches be a possession to be desired in this life, what is richer than wisdom that worketh all things? * * She knoweth the subtleties of speeches, and can expound dark sentences; she foreseeth signs and wonders, and the events of seasons and times. Therefore I purposed to take her to me to live with me."

> This is the universal damsel of antiquity in Hebrew and in Gentile Mythologies. She has a twofold aspect in the Eve and Serpent Goddess of the Eden drama. She is the Jesusian mother whom John took "unto his own home." From her universality she was impersonated in a multifold variety of names, significant of being and doing, the heavenly Venus rising from the sea, or Mare, or Mary the Virgo of the constellations with her immaculate conceptions in harvest festivals and the "whore of Babylon," as seen by John in the spirit on the Lord's day, or day of the Sun. It would seem that John encounte ed her in the mysteries, somewhat as Joseph Mrs. Potipher, and cried out rape and fire. "For at the first she will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her discipline, until she may trust his soul, and try him by her laws. Then will she return the straight way with him, and comfort him, and show him her secrets. But if he go wrong, she will forsake him and give him over to his own ruin. She was the young virgin Abishag, sought throughout all the coasts of Israel to comfort old King David, a symbolic name of the sun in the winter solstice; but "the damsel was very fair, and ministered unto the king," who could get no heat from the winter clothes of Capricornus, and so would be renewed from the bosom of the Vir-

As the astronomical Gods and their symbols had their wives among the Assyrians, as Beltis the Lady of Bel, or Belus, &c. So, too, in the Bible we have the "Lamb's Wife"-and if Abraham be a fictitious personage, as with some as tronomers, and signifies old Father Time in the planet Saturn, he, too, was married to the starry Goddesses; hence the rather close intermarriages of sisters and cousins, as when he, on his way out of Uz of the Chaldees, espouses a blazing star hy the name of Sarah, who laughs in God's face, that Abraham, a hundred years old, and she ninety, should return to the way of life through the wisdom of God in a mystery. On similar wise, correlative, starry creations, arrayed in physiolo-

Night's Entertainment," On the same wise, too, before the Lord, while the simple measure of was the story of Adam and Eve with the Serpent of the Hesperides, when Eve, as the fruitful mother of all living, is the constellated Virgin or Harvest Queen, the mother of all harvests by immaculate conception, or St. John's "woman clothed with the Sun," whose mother, Anna or ently forgetting that the words Gog and Magog Anne, finds its parabolic significance in Annus,

When "Adam knew his wife and she concoived and hear Cain," then Cain moved into the land of Nod, and he, too, "knew his wife," She also was his sister or first cousin. The patri- tronomy "Benjamin shall raven as the wolf," archal free-loveism is sometimes clearly traceable In the Habrew mythologies through riddles, dark | we ought surely to be satisfied that our own nurssayings and parables; while in other aspects the puzzle is complete in specifies, though in general and Mophl, even though Gog and Magog should outline the same—the wide variations from the simpler melodies of the spheres.

It is the same with the word of Mother Goose. Scarcely any two render her alike, or present her in like dress, and though we prefer the original Word of our childhood, and can devoutly exclaim, If eyer we forget thee " may our right hand forget its cunning, and our tongue cleave to the roof of the mooth;" yet we have seen some variations that would do no discredit to the original.

,450 years B. C. the Egyptian priests claimed to Herodotus that they "were the first to discover the Solar year, and to portion out its course into twelve parts. They obtained this knowledge from the stars. * * * The Egyptians, they went on to affirm, first brought into use the names of the twelve Gods." These are the twelve signs of the circle changed to patriarchal names in the Hebrew Zodiac with physiological significance, as per ancient Freemasonry, where " the trunk limbs, &c., of a man are shown on the allegorical plan," with keys to unlock the twelve gates of the Revelator's New Jerusalem. Babylonia and Chalden appear to have antedated Egypt in the knowledge of the Lord God of heaven, whose angel in the sun and symbolic cross on earth governed the circuit of the heavens. Wilkinson's note upon the interview of Herodotus with the Egyptian priest, says, "The secrecy in matters of religion, which was no doubt enjoined upon Herodotus by the Egyptian priests, did not seem strange to a Greek who was accustomed to it in the 'mysteries' of his own countrymen."

The Phænician, Hebrew and Grecian mythologies, as well as those of Egypt, appear to have been from the earlier fount of India, but all of the same basic original and landmarks, through change of name and rehabilitation, and through infinite variety of Oriental tale-weaving and poetic gloze. When "the Lord rode upon a cherub and did fly," it was when Tauras opened the year in the earlier Chaldean mysteries. When he rode in one of his twenty thousand charlots, "and did fly upon the wings of the wind," we have the symbol in the winged sun and his charioteer, which many have included the constellated Wagoner, Phæton, or Elijah in the "chariot of fire, and horses of fire," when he "went up by a whirlwind into heaven "-or, it may have been a chariot not unlike the land-craft before the days of railroads to be seen on the Cumberland road between Baltimore and Wheeling, and so suggestive of Noah's Ark, that one might readily suppose that the "fifty sons of the prophets" were stowed in one when they went to see if the Spirit of the Lord, instead of taking Elijah into heaven, had "cast him upon some mountain, or into some valley "-or, still worse, to have dumped him into the brook Kidron. However, though the "Wagoner" did not return till his appointed season, he left some virtue in his old clothes-for Elisha, when he had came in rapport with them, inquiring for the Lord God of Elijah, smote the waters with them, so that "they parted hither and thither, and Elisha went over."

Had the going up of Elijah happened in the days of Roman and Protestant witchcraft, he would certainly have been adjudged in league with the Devil, for " whether in the body, or out of the body, God knoweth," as per St. Paul-instead of going to heaven in "a charlot of fire, and horses of fire, with horsemen thereof," it is said that Salem witches went up on broomsticks into heav on, while:

"Old Mother Goose when she wanted to wander, Rode through the air on a very fine gander."

Thus, "all saddled, all bridled," we have seen the venerable mother with a broom sweeping away the cobwebs of the heavens. Well, we find ourself in the same train, one "sign from heaven" in the "wild goose sailing on the ocean": ** For there are pilgrims o'er eteruity.

Yhose barks drive on and on, but anchored ne'er shall be."

When Tom O'Shanter was flanked by the witches, and girded as closely as by the Lord with the linen ephod, his Pegasus for scudding was if we can. "lis grey mare Meg-a better never lifted leg;" but whether he made as good time as Elijah, no man knoweth unto this day.

While the Biblical stories are in the deep bosom of the ocean burled, it may be that in diving for pearls, we may sometime find quahaugs at the bottom of the Jordan. But this was the mode of the ancient "kingdom of heaven which gathered of every kind unto the net that was cast into the sea, which, when it was full, they drew to shore, and sat down and gathered the good into vessels, but cast the bad away." The sacred rivers of the Jordan and the Nile have their counterparts in the current of the skies, and though they sometimes flow with milk and honey, yet the outpouring of these heavens through modern sermons reach us in rather thin potations.

What but a story of "the heavens which do rule," as per Daniel, is the story of Elisha and the two bears "tearing forty and two children?" But having their mythical truth in the basis of the the Bible and other old truths and fables will be constellated Bears, they furnish entertaiment in the Mother Goosedom of Israel. With the mouth old Bible has been, and is the base of supplies for set at an angle of forty-five degrees, how eager thirty-two thousand clergyman, and from fifty to would be the acceptance of the Word in a well five hundred sects of Christians, and a base from garnished relation of the florce little bear tearing which more or less supplies are constantly drawn out of the woods with the North Star stuck in the to subsist Catholic and Heretic, Shaker, Quaker, tip of his tail, and the big bear, with great capacity of belly, ready to devour forty and two children, as a mode of suffering little children to come

It would seem from the literal aspect, that the children, as well as the sons of the prophets, had 'seen Elijah taken "up by a whirlwind into heav-'en," and being like other children, rather greedy to behold more of similar pyrotechnics by sending up another "charlot of Israel and horseman thereof," rather irreverently called upon the remaining prophet to conclude with the afterpiece of under a "double portion of Elijah's spirit," which made no bones of calling down fire from heaven old fables. to destroy several fifties of men, and to how nine

Elisha's spirit appears to have been drawn in somewhat milder degree.

"Col. Mune," says Wilkinson, "compares the Crophi and Mophi of the Saltic tribe to the Gog and Magog of our own nursery mythology," apparcome to us from Scripture. But we do not see why the nursery mythology of the tribes of Israel, whether of Gog and Magog, or of other imperson ations, should be more sacred than the Crophi and Mophi of the Saitic tribe. When in mystical asand the polar bears "tear forty and two children," ery mythology of the Bible is quite equal to Crophi go up to their help against the mighty.

When Lucian laughs at the zodiacal sign of the Ram in the Egyptian mysteries, the Lamb of God which taketh away the sins of the world, Jupiter Ammon, whose horns of the altar were those of the Ram, "gives an answer," says Wilkinson, worthy of an Egyptian priest, that they were mysteries not to be derided by the uninitiated;" but why more worthy of an Egyptian priest than of a Christian priest who has trafficed with the same mysteries to this very day, and do now cover the universal churchdom with a thick veil when Moses is read-nor would have the veil in anywise lifted, so that the basic Word might be seen and read of all men? How many pulpits would encourage Colenso, Renan and Hitchcock in their search after truth? How many would encourage the Spiritualists, who, above all, have discovered the pearl of great price?

CHANGE OF BASE.

BY WARREN CHASE.

In military practice a change of base is a delicate, and often a difficult experiment, but one which Gen. Grant seems to accomplish successfully, and often. In politics it is often more difficult still. sometimes causing the dissolution and reconstruction of parties. Such is about to take place in our country.

For sixteen years the base of supplies for the speakers and writers of both the great contending parties has been negro and chattel slavery, a fragment only of which remains to gather supplies from pro and con for the ensuing campaign, while most of our supplies are already drawn from other bases-consolidation and State rights. Union and separation, loyalty and treason, aristocracy and democracy, etc. When the old base is entire ly destroyed, we shall find a general disintegration of all parties has taken place, and we shall be ready for new organizations, for supplies from a new base. Could I select the base, and were I compelled to make it a single subject, like slavery, it should be the political, social and religious equality of woman with man in our country; but this can only take place when we are civilizedwe are enlightened, but not civilized; civilization comes after enlightenment not before it, as most writers represent.

Division of lands, security of homesteads, generality of labor and respectability of laborers; free schools and universal education; abolition of imprisonment for debt and repeal of laws for collecting debts; abolition of capital punishment, and other relicts of barbarism and Christianity combined, both of which are savage, because they have savage gods as bases of authority and law. Our National base is not to be changed at present; it is sufficient.

The base of monarchies is the divine or consticutional right of kings and rulers; ours the majority of voters, and constitutional rights of electors and elected, with power to extend or contract the right of suffrage, a right so broad already that it cannot be contracted; with Constitution and laws containing provisions for alteration and amendment. We changed the base of Government from that of England, in the formation of ours, and as yet the one adopted is sufficient and will be, to abolish slavery, and elevate and equalize woman with man; but the base of the political parties is already nearly destroyed, and we must look un a new one.

Young America has too much of rum and rowdyism. Church and State, viz., Young Men's Christian Associations, are too largely composed of old men, and their efforts are neutralized by Spiritualism, which already pervades, and, in many places, controls the political action, and ever tends to larger freedom. Let us all be ready for the new parties and political action after the next Presidential election, and in that use the old base

But the still more important change of base, and one to which I intended to direct this article, is a religious one, and somewhat involved in a recent discovery announced by Bro. Samuel Underhill, at our Geneseo meeting a few weeks ago, which he proposed to patent and get rich from. He says he has discovered a process of raising corn without sunshine. It is no less than by reading old sunshine to it, on the same principle that preachers convert sinners by ignoring modern inspiration and revelation, and reading the old from sacred scrips. He is sure if one is sufficient the other is, and has filed his caveat to prevent any of us steal-

ing his discovery. The change of base which I discover, and must soon be adopted, is from the old Bible and other sacred writings of heathen nations, to the inspiration, revelation and communications of our age and time. Nature and the spirit-world will soon furnish the supplies for religion and revivals, and only like past sunshine to raise corn with. The Morman, Perfectionist, Baptist, Episcopal, Methodist, Universalist, Trinitarian and Unitarian, and each seems to find plenty of supplies in the base. Suppose we try a change of base, and get supplies from fountains that flow now, sunshine that is, a God that speaks now, inspires now, works now, lives now, etc.

A political change of base and a religious change of base will also insure and secure a social change of base, which I hope will secure the equality of wives with husbands in marriage, and of woman with man out of marriage, and the individual sovhis own going up, and not to stand upon the order eneighty of each over soul and body, in or out of of his going, but to go at once. Of course, Aunt marriage; when woman shall no longer be a rib Hannah would be rightly indignant at such outra- or a relict of man. Many reformers see some of geous behavior toward old age, and a severe moral these changes of base, others see all, and more would be adjudged, more severe, perhaps, than I have named here coming, and are going in any of Esop's Fables, and as entertaining as forward already to get supplies from the new any other Oriental picture drawing where morals fountains. We had this subject handled recently were conveyed in parables of the Word. Still, at our Convention, at St. Charles, Illinois, and Elisha was hardly the character to call upon the many seemed ready for changes of base, but a Lord to curse them, unless, at that time, he was few fell back to slavery, or the Bible, or marriage, without voluntary divorce, as the Jews did to the indeed would have been in character; for Elijah | flesh pots of Egypt, or Lot's wife to Sodom, in the

But one truth is certain, viz., if our Governhundred and fifty heretical prophets to piece, ment is successful in subduing the rebellion and

subjugating the rebels, the political parties must external authority, repudiating sectarisms, ignorchange their base, the religious sects must change ing specialities and atonements, yet accepting the their base, and our social system and institutions | good of all ages and of all religions, cultivating the must also have a change of base, and thus a great | religious nature, and looking forward to the harprogress must be attained for man and woman, by the success in this war of right and progressive principles over the resistance of tyranny and wrong to its march. For myself, I look upon this rebellion as sustained mainly by Orthodoxy and Bible religion, and the National arm and power as mainly sustained by nature and natural rights, modern Spiritualism, spirit-power and agency, and progressive minds in general from both spheres, in a word, by present sunshine. Geneva, Ill., 1864.

Written for the Banner of Light.

TO MY MOTHER. BY MRS. F. O. HYZER.

Mother, I hear Transition's tide. List! list! unto its deepening roar! List and rejoice! for nought beside Can ope thy dreary prison door. Storm-beaten on this rocky shore-Wedged in 'mid wreck and ruin old-Counting the long days o'er and o'er-Poor mother! weary, weak and cold! Dost know thy bark already sways To the redeeming tidal power, Whose wooing wavelet bounds and plays Beneath its keel this very hour? Dost know how soon thy voice will rise In the rich music of those spheres, Where love and rapture never dies-

Once more unseal that love-lit eyel Soon onward to the Eden-land: The surge will bear thee swiftly by; Here on this cold, wave-beaten beach, I trust to catch thy parting kiss, While in my selfishness I reach To hold thy spirit back from bliss! Yet while my very life seems riven, Through quivering heart and blinding tear, I thank the eternal God of heaven That I've not power to hold thee here! For thou hast earned thy Paradise "By every tribute of a soul Which through earth-toil and sacrifice Can win of heaven its highest goal!

Where from all eyes are wiped the tears?

Dear mother! once more clasp my hand!

With more of Love's deep fire divine, Than other lips can e'er bestow! Thy heart beats fainter, fainter still, Yet its last throb to mine imparts Of love a mightier, holier thrill, Than all the life of other hearts: Thy hand lies still in mine, yet power Was in its last fond pressure given, To draw me onward hour by hour, Until we reëmbrace in heaven. 'T is past!-the chilling thought of death, The pulseless form, the pallid brow. The icy lip, the faltering breath

Roll backward from my vision now!

Thy lips are growing cold to mine,

Oh, mother! yet they inly glow

And round that pure, reposeful brow I see a golden halo shine-Broader it glows and burns-and now A form of radiance divine Unfoldeth from the hallowed flame, In flowing robes of heavenly light-Like the rare ir is of a storm, It breaks on my enchanted sight. Around her brow the lily twines;

Upon her breast the sapphire shines; Within her hand she holds a lyre Gleaming with gems as though on fire-Gems which the waves left in her bark While bounding o'er Life's waters dark, While from it rolls the triumph strain, " Daughter! I've burst the captive chain! And now the power to me is given To lead my children into heaven!"

Notes in and out of Chicago.

DEAR BANNER-If I understand Spiritualism. this is my definition of it: A knowledge of the fact that spirits under certain conditions hold converse with mortals. 'Tis this one fact in the universe-"only this, and nothing more"-and 'tis infinitely precious, giving to me and all faithful investigators, a present and positive demonstration of a future immortal existence. This admit-

ed, and its mission in a measure ends. CHURCHMEN SPIRITUALISTS.

All Bible-believing Sectarists are Spiritualists in the sense of accepting those historic facts of spirit-communion transpiring in the past and recorded in the Scriptures. They believe the "man, Gabriel," appeared to Daniel—that a "young man clothed in a white garment, rolled away the stone "-that "Samuel stood before Saul"-that a 'spirit passed before Job's face "-that Moses and Elias presented themselves and "talked on the Mount of Transfiguration," and hence may properly be denominated Spiritualists. I have the personal acquaintance of more than twenty clergymen holding pastoral charges, yet believing that spirits have and do hold intercourse with men. A clergyman now preaching in the city of New York, gave me last June a fine clairvoyant examination, assuring me that were it "not for the magnetic aid I had from my spirit-friends, my earthly stay would be brief." Another, a pastor in Blecker street, meeting me in the office of the Herald of Progress," spoke highly of the "Children's Progressive Lyceum," admitted the truth of the general principles of the Spiritual Philosophy, and said he had not doubted clairvoyance for twelve years. One of the clergymen that assisted in my ordination is now a writing medium. Therefore, I repeat, scores of the clergy, and vast multitudes of churchmen to-day are Spiritualists. Yea the good, churchionic world does not object to Spiritualism, per se. Millions of church members believe in spirit communings, but reject the Spiritual Philosophy, and for the reason that it demolishes their narrow theological superstitions and establishes the unity of all truth, the universality of inspiration, and the endless progression of all races. PHILOSOPHY.

Spiritualism has no philosophy, and from necessity never can have. All true systems of philosophy, whether in imitation of the Baconian or Cartesian, the occidental or oriental, must rest not upon the basic foundation of an ism, or a single chain of facts, but upon that diviner substratum cience, soul-axioms, and eternal principles.

Spiritualists not only conscientiously differ, out spirits themselves put forth theories as various is Thebes had gates, or history had cities for the birth-place of Homer. This spirit affirms, and that denies. This circle says, "Lo, here," and that, "Lo, there is the truth." It was precisely thus in apostolic times; hence the injunction of John, that "disciple which Jesus loved," to "Try

The Spiritual Philosophy is deeper, broader, diviner than Spiritualism, denying miracle, tradition,

moulal man and the golden age.

DAMNATION.

One of my Associate Clerks last winter in the Quarter-Master's Department, was the Rev. Nathaniel Merrill, of Wilbraham, Mass., naturally a good, kind-hearted man; and yet, heated in discussion, he said in the presence of several witnesses, that he " could be perfectly happy in heaven with the knowledge that all the universe besides himself was DAMNED." He further said that he "could be happy there, knowing that his own children were groaning and shricking with the damned in hell!"

Think of the above, then of Jesus "weeping" over the temporal calamities of the Jews. What but the "damnable heresles" (his Bible language) of Orthodox theology could so freeze, harden, and brutalize the sympathies and innate affections of a parent's heart? I put the above on record as the theological position of a Methodist clergyman of New England, in the nineteenth century.

HOBBIES.

The world has few well-rounded, full-orbed men-angels prevail over circles. Each is tangential or eccentric in some direction. Carlyle says, "All, open or concealed, have a hobby." Mine at present, perhaps, is an ardent desire to promote the welfare of the remaining red men of the forest. Having personal knowledge of their treatment by the miners and mountaineers of California, as well as from Missionary reports and Congressional proceedings, I know their wrongsand, knowing their wrongs, my sympathies are deeply moved in their behalf. At the recent National Convention of Spiritualists there was given me in pencilings by a venerable and life-long reformer, a preamble and resolution touching the injustice done the Indian, and suggesting the remedy. This I copied in ink, and presented to one of the "Committee on Resolutions," to come before the Convention; but in their hands it died died, and why? If not well-worded, a few strokes of the pen would have made it classic, even. Was it not rather a lack of all sympathy with the descendants of Pocahontas. Red Jacket. and Thayendanega, of all brotherly love toward the remaining original proprietors of this country. whose expiring council-fires seem almost prophetic of their speedy extermination? Does it not look passing strange-a string of resolutions and suggestions on the "state of the country," with all that portion of the country inhabited by our red brothers unnoticed, unthought of? Have you heard of "Hamlet's play," with Hamlet expunged? Permanent peace can never unfurl her white banner o'er this nation till justice and right are meted out to the Indian as well as the African.

MISREPRESENTATION.

It is not only magnanimous, but nothing better becomes the nobility of a true manhood, than to state the posi ion of an opponent in debate with fairness and candor. Pending the discussions in the late Convention, there were sad deviations from this rule-deviations illy becoming the advocates of the ministry of angels. Those favoring immediate organization, charged the others with being " anarchists," "disorganizers," "disorderly," etc., while the non-organizationists, continually cried "ecclesiastical dynasties," "Church despot-isms," "cramping the soul," "cramming down creeds," etc. And yet, none that I heard-true, I was necessarily absent most of the last two days advocated anything approximating a creed, or fixed form of belief. It was a Convention of creedhaters—myself counting one. I went opposed to anything like a national organization; but two days elapsing, and sensing the body assembled intuitively, I felt that the time had then come to perfect an organization for financial and correspondential purposes, with advisory powers only. The majority, however, thought we were not "prepared," and accordingly the Rev. J. B. Ferguson, Judge Curtis, Charles Partridge, Horace Dresser, Dr. Haskell, H. C. Wright, with other gray-haired children, were sent trippingly home to "prepare" for such an organization. We want no complex machinery-nothing that can so tend to centralization as to ever enforce forms or fetter minds. It is correct that nature does not produce "buds flowers, branches before the tree," and it is equally no part of nature's method to produce toes, fingers, limbs, etc., and then, at the end of a year or more, clap a HEAD thereon! Figures, like some swords, are two-edged. Deductive reasoners begin with principles and end with details; while nature works from inmost to outermost, or from centres toward circumferences.

OUR PROSPERITY.

The progress of Spiritualism in the future depends very much upon organizing, and a more general systematization of effort; upon the erection of free-church edifices, or procuring halls, keeping them neat and well aired, and using them especially for social and religious purposes, establishing progressive lyceums, cultivating music, patronizing our papers, and manifesting a more ardent zeal every way, for the dissemination of spiritual facts and principles.

Give us fire not frost enthusiasm, not indifference, is every speaker's prayer. The time will come when halls and houses will be consecrated to spiritual growth. Each has his electric sphere. All throw off such emanations as partake of their own quality of thought, mind and aspiration. These impregnate even the walls of buildings. Clairvoyants see them inter-permeating spaces, surfaces, solids, and both trance and inspirational lecturors feel these aromal influences in home apartments and public buildings-the law being, the better the conditions, the more cultured, beautiful and spiritual the surroundings, the more grand and elevating the discourse. Such, at least, are my

LLEWELLYN PARK, ORANGE, NEW JERSEY.

Never spent I a happier day, than while riding through this magnificent park a few weeks since, in company with the gentlem ally proprietor, L. P. Haskell, "The Angel of the House," Bro. Anderson, the spirit artist, and lady, with other choice spirits. Passing the porter's lodge, we were ushered at once into the midst of avenues, winding ways, waterfalls, lawns, landscapes, fir-trees, fringe-trees, magnolias, and flowers of almost every variety. "Wild Mont," "Eyrie Home," "Lake-wood," "Castlewood," etc., are splendid residences, with such architectural significance as to suggest the grandeur of those turrets and towers that made historic the feudal ages. The residents of this park have the pleasures of country life, with the privileges of the city. It is the place to secure cheap, yet pleasant residences, with the enjoyment of drives, walks, rural scenes, and home

landscapes. ARTISTS IMMORTAL.

Speaking above of W. P. Anderson, reminds me of his more recent spirit-pictures. They are not only taken with wonderful rapidity, and are surpassingly beautiful, but seemingly faultless in expression and finish. It is a blessed gift, this bringing before us the glorified forms of our loved ones n spirit life. It staggers the skeptic. Under the

inspiration of his guides, he is master of the pencil and has no rivals. Long may he live to bless the world with his mediumship. The angels could have selected no truer, nobler soul to further demonstrate the soul's immortality in connection with the artistic and resthetical.

Oh, how beautiful this spirit-communion-this social converse with bands beatified and immortalized! Do we realize our blessings? Do wo profit by our more heavenly teachings? and to use Pauline language, "Do we walk worthy of the high vocation whereunto we have been called?" Pence be with you all. J. M. PEEBLES. Rockford, Ill., Aug. 21st, 1864.

LECTURERS' APPOINTMENTS.

[We desire to keep this List perfectly reliable, and in order to do so 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 printed. As we publish the appointments of Lecturers gratuitously, we hope they will reciprocate by calling the attention of their hearers to the Banner of Light.]

L. Judd Pardee will lecture in Chelsea, Mass., Sept. 11; in Worcester, Sept. 18 and 25. Will respond for the fall. Address Boston, at the Boston Hotel.

DUSTON, at the Boston Hotel.

MISS MARTIAL BECKWITH, trance speaker, will lecture in Stafford, Conn., Sept. 4 and 11; in Portland, Mc., Sept. 18 and 23; in Quincy, Oct. 2 and 9; in Springfield, Oct. 16 and 23; in Philadelphia during November; in Taunton during Junuary; in Springfield during February; in Worcester during March; in Lowell during April. Address at New Haven, care of Goo. Beckwith.

H. P. FAIRPIELD, trance speaker, will lecture in Taunton, Mass., Sept. 4 and 11; in Foxboro', Sept. 18 and 25; in Portland, Mc., Oct. 23 and 30. Will answer calls to lecture and attend funerals. Address, Greenwich Village, Mass.

Miss Sarah A. Nutt will speak in Locke's Mills and Bryant's Pond, Me., for one year, commencing the first Sabbath of March. Address, Locke's Mills, Mo. MRS. E. M. WOLCOTT will speak the first Sunday of each month in Leicester, Vt., for the coming year; and the second Sunday of each month in East Middlebury, Vt.

IBAAO P. GREENLEAF will speak in Glenburn, Mc., Sept. 11, Oct. 2, Nov. 6, and Dec. 4; in Stockton, Sept. 18 and 25; in Exeter, Oct. 9, Nov. 13, and Dec. 11; in Bucksport, Oct. 16, 23 and 30, Nov. 26 and 27, and Dec. 18 and 25. Address, Exeter

JAMES M. ALLEN speaks in Stockton, Me., Sept. 4. Address, Stockton, Me. Its will receive subscriptions for the Banner of Light; also attend funerals.

of Light; also attend funerals.

N. Frank Whitz will speak in Plymouth, Mass., Sept. 4 and II; in Chelsea, Sept. 18 and 25; in Taunton, Nov. 6 and 13; in Quincy, Dec. 4 and II; in Troy, N. Y., during January; in Springfield, during March. Address, Quincy, Mass.

Miss Luzzie Doten will speak in Philadelphia, Pa., during October. Address, Pavilion, 57 Tremont street, Boston, Mass. Charles A. Hayden will speak in Providence, R. I., during September; in Taunton, during October; lu Foxboro', during November; in Towester, during December; in Lowell, during Joannary and May; in Chelsea, during February.

Mrs. M. S. Townsend speaks in Quincy, Sept. 21 and 28; in Stafford, Conn., during November; in Troy, N. Y., during December. Address as above.

J. M. Perbles will speak in Rockford, III., the first two Sun-

December. Address as above.

J. M. Perbles will speak in Rockford, Ill., the first two Sundays of each month. Address as above.

Miss Susie M. Johnson will lecture in Dover, Me., during September; in Plymouth, Mass., Nov. 6 and 13; in Taunton, Nov. 20 and 27. Address, Bradley, Me., care of A. B. Emery.

Warren Chase will fecture in Elkhart, Ind., Oct. 16, 23 and 30; Noember and December will be spent on the route to Washington, for which engagements can be made soon; will lecture in Washington, D. C., during January, and from there make a tour East, via Baltimore, Philadelphia and New York, from which route applications can be made by those who want lectures. He will receive subscriptions for the Banner of Light

of Light

Mrs. AUGUSTA A. CURRIER will speak in Groveland. Sept.

11; in Randolph, Sept. 18; in Milford, N. H., Sept. 25; in Haverhill, Mass., during October; in Philadelphia, during December; in Worcester, during January; in Lowell, during February. Address, box 815, Lowell, Mass.

MAIRER HYDE lectures overy week in the "Electro Thera-peutic and Medical Institute," No. 244 Fulton st., Brobklyn, N. Y. Will receive subscriptions for the Januer of Light; Also attend funerals: See advertisement. Address as above. Mrs. E. A. Bliss, of Springfield, Mass., will speak in Lowell during September; in Chelsea, during October; in Troy, N. Y., during November.

MRS. S. M. BECK will speak in Burns, LaCrosse Co., Wis., Sopt. 25, and Oct. 16.

Sept. 25, and Oct. 16.

Mrs. Alcinna. Willingim, M. D., inspirational speaker, will lecture in Belvidere, Ill., and Elkhart, Ind., during September. Will answer calls to lecture for the political campaign, in Octoper, before Union Leagues, and other associations, by ready application, in care of il. 11. Marsh, 141 Wells st., Chicago, Ill. J. L. Potten. trance speaking medium, will lecture in Des Moines, lowa, every Sunday until further notice.

GRONGE A. PEIRCE, trance medium, will speak in Central (small) Hall, Lewiston, Mc., Sept. 18, Oct. 18, Nov. 13, Dec. 11, Jan. 7, and Feb. 4. Address, box 87, Auburn, Mc., or as above. MRS. SARAH A. HORTON speaks in Portland, Sept. 11. Mrs. Jennie S. Rupp, trance speaker, will lecture in Som-rs, Conn., Oct. 16 and 23. Address, Taunton, Mass.

MRS. A. P. BROWN will speak in Danville, Vt., every other Sunday until further notice. The opposite Sundays not yet engaged. Is at liberty to speak on week-day ovenlings, if wanted. wanted.

J. G. Fish will speak in Cloveland, O., during September.
Will answer calls to attend funerals, picnics, grove meetings, and to lecture week-day evenings in the vicinity of his Sunday appointments. Address according to appointments above.

LEO MILLER will speak in Cincinnati, O., during September in Cloveland during October. Address as above, or Detroit, Mich. W. K. RIPLEY will speak in Stockport, N. Y., during September and October; in Somers, Conn., during Lecember; in Stafford, Jan. 1 and 8; in Flymouth, Jan. 15 and 22. Address as above, or Snow's Falls, blo.

MRS. Susie A. Hutchinson will speak in Portland, Me., Nov. 20 and 27.

Miss Emma Houston will lecture in Somers, Conn., Sept. 18 and 25; in Worcester, Mass, during October and November; in Taunton, March 5 and 12. Address as above, or Manchester, N. II. AUSTEN E. SIMMONS will speak in East Bethel, Vt., on the fourth Nunday of every month during the coming year. Address, Woodstock, Vt.

aress, woodstock, Vt.
Miss Lizzis Carrer, Ypsilanti, Mich., will be in Brecks-ville, Richfield, Hinckley, Chaggin Falls, O., the last two wooks of September and during October, visiting other places during the week, if desired; in Cincinnati during November. DR. AND MRS. L. K. COONLEY will lecture and heal in Central and Northern Illinois this summer and full, or until further notice. Address Chicago, III. Will furnish Spiritual and Reform Books at publishers' prices, and take subscriptions for the Banner of Light.

FATHER E. F. MARTIN will lecture, by spirit-influence, at the Indian Spring Grove, West Townsend, Mass., every Sunday, at 5 o'clock P. M., when the weather is pleasant.

DR. JAMES COOPER, of Bellefontaine, Ohio, will speak in Greensbore', Henry Co., Ind., Sept. 7 and 8; in Cadiz, at the Quarterly Meeting, Sept. 8, 10 and 11. Subscriptions taken for the Banner of Lignt, and books for sale. W. F. Jamieson, trance speaker, Abbon, Mich., will speak in St. Johns one-half the Sundays of each month.

ADDRESSES OF LECTURERS AND MEDIUMS.

[Under this heading we insert the names and places of residence of Lecturers and Mediums, at the low price of fifty cents per line for three months. As it takes eight words on an average to complete a line, the advertiser can see in advance how much it will cost to advertise in this department. and remit accordingly. When a speaker has an appointment to lecture, the notice and address will be published gratuitously under head of "Lecturers' Appointments."]
Dr. H. F. Garder, Pavilion, 57 Tremont street, Boston, will answer calls to lecture.

MISS EMMA HARDINGE, San Francisco, Cal. snp19-1y4 Miss. C. Augusta Firch will make engagements for the fall and winter to lecture and attend funerals. Address, P. O. drawer 6505, Chicago, Ill. 8ep3-6w* Mrs. S. M. BECK, impressional and inspirational speaker, Lacrosse, Wis. REV. D. P. DANIELS will answer calls to lecture, solemnize marriages, and attend funerals. Address, Lafayette, Ind.

IRA H. CURTIS speaks upon questions of government. Adress, lightford, Conn. nov21—ly* dress, Hartford, Conn.

Mas. Sarah A. Byrnes, formerly Miss Sarah A. Magoon, trance speaker, will answer calls to lecture. Address, No. 87 Spring street, East Cambridge, Mass.

Mrs. Susie A. Hutchinson, Misord, N. II.

Miss Lizzie M. A. Carler, Ypsilanti, Mich., will make summer and fall engagements wherever (on public routes) her services are desired. Will take subscriptions for all the spiritual papers.

Geo. A. Peirice, Auburn, Mc., trance speaker, will answer calls to lecture and attend funerals.

Mrs. Jennes S. Rudd, trance speaker, Taunton, Mass., will answer calls to lecture and attend funerals.

Mrs. C. Fannie Allen's address will be Stockton, Mc., after

Mrs. C. Fannie Allen's address will be Stockton, Me., after July 3. She will now receive calls to lecture for the coming autumn and winter, and attend funerals when desired. Jy 16 J. L. POTTER, trance speaking medium, from Massachusetts, desires to make engagements through the West, to speak wherever the friends may desire his services. Address, Des Moines, Iowa, care of Lewis Lucas, Esq.

10wa, care of Lewis Lucas, Esq.

owa, care of Lewis Lucas, Esq. augs. — om Mns. H. F. M. Bnown may be addressed at Cleveland, O. jyl6—† Mns. C. A. Pulsiphen, of Oneida, Knox Co., ill., will answer calls to lecture, or speak on funeral occasions. jy9—3m*

calls to lecture, or speak on tuneral occlusions.

Miss A. P. Muddert will answer calls to lecture, and attend funerals. Address, 86 Cambridge street, Boston, Mass.

jy9—3me MRS. Annie Lord Chamberlain, musical medium. Address 19 Chapman street, Boston. jun4-

HENRY GEORGE, trance medium, will answer calls to lecture Address care of O. B. Murry, box 1201, Baltimore, Md. MES. FRANCES LORD BOND, care of Mrs. J. A. Kellogg, Amsephant A. B. Whiting, Albion, Mich.

Miss L. T. Whittier will answer calls to ecture on Health
and Dress Reform, in Wisconsin and Illinois. Address, Whiterater, Walworth Co., Wis. Moses Hull, Kalamazoo, Mich. F. L. H. WILLIS, 129% East 20th st., New York, Jan2-BAMUEL H. PAIST, the blind medium, will answer calls to lec-ture and sit for tests. Address, Henry T. Child, M. D., 634 Race street, Philadelphia, Pa. may28—†

Mrs. F. O. HYEER, box 166, Buffalo, N. Y. mar3-L. Judd Pandes, Boston, Mass., at the "Boston Hotel." + Mr. and Mrs. H. M. Miller, Elmira, N. Y., care of Wm. B. Hatch. jan23-

J. S. LOYELAND, Willimantic, Conn. H. B. STORER, Foxboro', or 4 Warren st., Boston. MRS. LAURA CUPPY, Dayton, Ohio. REV. ADIN BALLOU, lecturer, Hopedale, Mass.

The Picule at Island Grove, Abington.

The last Plenic of the season took place at Island Grove, Abington, on the 31st ult., under the management of Dr. H. F. Gardner. A large number of Spiritualists from this city and the adjoining towns were on the grounds, and enjoyed themselves in a rational manner, as they always do on similar occasions. The amusements were varied to suit the different tastes and capacities of those present. The speakers' stand was occupied by some of our popular lecturers, several of whom edified the multitude upon subjects of general interest. We give below a synopsis of their remarks. Jacob Edson, Esq., presided.

DR. CHILD—If in this picnic gathering to-day there is more of the element of peace than there was made manifest in the Chicago Spiritual Convention, this gathering is mightier for great purposes, both spiritual and physical, than was that Convention.

The power which shall move the world—to rule man and mankind, individually and nationally—is held in the yet feebly pulsating bosom of peace. In peace, whether acknowledged or not, there is a rower for the government of man, that cannot be a power for the government of man that cannot be measured, while in the opposite of peace there is only a limited power, that, in all human government, sooner or later must meet a signal defeat. In peace there is security; in war there is danger. peace there is success; in war there is failure In peace there is prosperity; in war there is de-struction. In peace there is joy and happiness; in war there is pain and sorrow. War may deso-late this land of plenty, and saturate it with woo; while peace may make barren fields blossom as the rose, and angels walk in the gardens thereof. Peace has power to create; war only has power to destroy. The voice of the warring world is, "Peace is good and war is bad." The voice of a peaceful world shall be, "War is good for man's boyhood—peace for his manhood." To that condition of way who are arrilling and anxious to fight dition of men who are willing and anxious to fight war is an absolute necessity—it is useful, it is right. But war belongs to man's greener growth in progress, and peace to his riper growth in pro-

A man who goes for war is green in business, green in morals, green in religion, green in policy, and juvenile in the humane teachings of Spiritualism and true Christianity. Spiritualism, all along its pure revelations, everywhere points to a government of attraction, of forgiveness, of precept, of invitation, of love. Nowhere does it command, or make a commandment. Nowhere does it countail revenues force of arms or wrigen walls to bring sel revenge, force of arms, or prison walls to bring others to the self-righteous standard of what one man and another man calls justice.

others to the seir-righeous standard of what one man and another man calls justice.

Spiritualism, intrinsically, is a state in human progress that comes after the state of war; and he who is truly and really a Spiritualist, has, in his progress, come into this state of peace which supersedes the necessity of war. In this condition he cannot be a warrior. He can be killed that he cannot kill another. If Spiritualism points its friends and disciples to any one thing more than all others, it is to rulings by attraction instead of rulings by force and repulsion. The practical government which Spiritualism brings, is attraction, which is inviting and lovely. The cruel government which materialism practises, is force, which is repulsive and hateful. Materialism is war, Spiritualism is peace.

Then if Spiritualism, both in precept and in practice, invites to a government of attraction, in a convention truly spiritual, we may reasonably expect to hear resolutions from that convention, at least not more than two thousand years both.

expect to hear resolutions from that convention at least not more than two thousand years back of the time of Christ.

Two thousand years ago it was resolved by Christ and a few good women, as follows:

Whereas, The resistance of evil is the cause of all commandments, and all commandments the cause of all governments of force, therefore

Resolved. To resist no evil. Resolved, To take no man's life, liberty or prop erty by force or command.

Resolved. That the law was an eye for an eye, a tooth for a tooth, but that a new law, the law of Resolved, To turn the other check when one is

Resolved, To turn the other cheek when the sentten.
Resolved, To govern our enemies by love.
Resolved, To rule by forgiveness.
Resolved, To do good to them that hate us.
Resolved, To bless them that curse us.
Resolved, To do as we would be done by.
Resolved, That the pursuit of man is happiness, and that the paths of peace are paths of pleasant-

Resolved, To leave the commandments of Moses, and the professions of the Jows, which are war, and go to heaven with all men and women in the chariot of unity, harmony, love, which are

peace.

Is there nobody yet come up during the long period of two thousand years to present resolutions ahead of these? No. Hardly anybody has come to their actual adoption, till Spiritualism spontaneously sprang up from the ruins and rottenness of the institutions of force that in the long interim have been reared and demolished to adopt practical Christianity, to adopt the resolutions of the Convention of Christ, and the Marys, John and Martha. and Martha.

The institutions called Christian, preach Christ

and practice Moses—revere the gospel of love and live the gospel of hate. Shall Spiritualism, that comes after these things, go back to Moses—go

These institutions have done the best their powers of development could do in professing one thing and practicing another. The institutions called Christian, for their time are the best they can be, but their platform is war. Christ's platform was peace. But Spiritualism has come to drop the profession of Christianity and adopt its practices. Profession and practice together are too much for men.

Practice needs no profession. Profession asks for practice, but practice asks not for profession. Profession is only a premonition of practice. When practice comes profession goes out; so Christianity, when practiced, will not be professed. The four hundred names, more or less, at the Chicago Spiritual Convention that yet declare war, are yet in the sweet green babyhood of Orthodoxy—are not quite in the clear atmosphere of aniritual peace—are of the Old Testament more

thodoxy—are not quite in the clear atmosphere of spiritual peace—are of the Old Testament more than of the New.

than of the New.

It is a pleasant fact that forty-four names in the
Convention were able to declare for peace—were
able to breathe the atmosphere of unadulterated

Spiritualism, which is peace.

It may be safely affirmed that commandments, pretensions of self-excellence, professions, recrimination, punishment for crime, killing others, stealing and destroying the property of others do not belong to Spiritualism, are no parts or parcels of it. But that Spiritualism, like the gospel of Christ, institutes or makes a practical government of attraction, of forgiveness, of invitation, of love—it makes self-humiliation and banishes selfish prodesigns—it offers a sure remedy for crime and op-pression—it supercedes the need of warfare on the battle-field, and by its attractions will lead all men to worship God in the beauty of holiness to-

MR. PARDEE.—The condition of things, the wombed necessities of the present, and the late Chicago Convention, suggest certain thoughts which press upon me for utterance. Believing, seeing, as I do, that this spiritual movement is practical, in every aspect, as well as religious and philosophic, and must sooner or later organize philosophic, and must sooner or later organize and construct on the largest scale, one would ask what is to be, what will be, the first organizing step? Let law and Nature answer. And as through several widely distinct channels, in England, in the West and in the East, we have the intimation, let me declare as I do—that it will be Masonic. The Nazarene said, "The Kingdom of Heaven is within." He now says, it is within and without. It was said, likewise, that "the Kingdom of Heaven cometh not with observation." Now it is to be said, it comes both without and with observation—first within each soul, hidden with observation—first within each soul, hidden secret; next disclosed and open in all the life external, Here is the operation of a grand natural law. The seed is first buried in the cold ground, the thought is first gestated in the cerebral womb ere it gets bodied forth in outward form and the conserved child entires growth and agreent life. conceived child gathers growth and organic life within the mother. So it is with great movements. What means the fact of secret societies in the past? What mean these secret associations, in the present associations of the present associations. ent, amongst the enemies to a just and pure peace? It is because within, in secret, by the ne-cessities of law and use strength and power are thus accreted. Then comes disclosure, effective procedure. So, in view of this law of growth and movement and the characteristics of the New Dis-

pensation, we must have secret consociation first. pensation, we must have secret consociation first. The Patriarchal Order, in the West, and that much misunderstood and abused Sacred Order of Unionists in the East, typified and prefigured a great Secret Society and Masonic Order yet to arise in the midst of us, as Spiritualists. Out of that, or within it, will be born the New Church.

Let me be understood. Let no man judge or condemn my thought till he understands it. By a Church I mean not the tyrannics and dogmatic authorities of the past or present religious institutions.

authorities of the past or present religious institu-tions, but a center of principles, a principled life lapping over both sides of the Universe, the within and hidden or Spiritual, the without and dis-closed or Natural—a church of ideas, to afford us the plan of construction, and the deep, inspired

life to body it forth.

Here is sex. Not alone in the fact of womanhood, or woman's acknowledged cocquality of right with man is it made manifest. Sex runs through everything. The hidden and secret is relatively feminine to the outer and disclosed. The Motherhood of God is within, and deeper than the Motherhood of God is within, and deeper than the Fatherhood. Hence, the firsts of movements are feminine, secret, not disclosed or exposed. Hence, the philosophy, in part, of Secret Societies. Now we find this sexuality even in the movements of History. Two great currents, yet to be confluent, have rolled through the channels of human existence. The one was Semetic, religious, centralizing, feminine; the other was Indo-European, intellectual contributions are semined. tellectual, centrifugating, masculine; the one gave us inward tendency toward God; the other, the outward, scientific, self-individualizing tendency for man. So, in this Spiritual Movement observe the like. Here is Charity, attractive, femining the company of the like of the second self-individualizing tendency for the second self-individualizing tendency femining. there is Justice, compulsive, masculine. Spiritualism with its facts and feeling affords the first, even as did Christianism pure and undefiled. Harmonialism, the Harmonial Philosophy, with its system and expositions, presents the other. Here are the two sides, the feminine and masculing of a gap great Uniter. Disconstian

line, of a one great Unitary Dispensation.

O, when I realize within the profound of being universal love, when I see the struggles and sorrows and tempest-tossings of a developing humanity, when I see and feel that all need love and the structure of the struct manity, when I see and feel that all need love and charity and forgiveness, when I realize that I need it so much for myself, then it seems as if Love were boundless, unconfined and alone, the all in all, the Absolute, besides which there can be nothing else. But when I turn to the stars, and behold them rolling in grooved and golden orbits, obedient to the law of balance, which, whether in physics or metaphysics, is Justice; when I behold the nations struggling against wrong; the oppressed of every class against them that oppress them; when I behold the murderous ills and fell intents of mon crystalized in wrong and crime intents of mon crystalized in wrong and crime against the God in man; or see the dual nature in Love and Wisdom, in Charity and Justice of the Divine, I czult in Justice, hall the sword as a friend where the heart is rejected as a foe, and am

religiously as well philosophically justified in the alliance with the force in arms of Right.

Now is the hour, however, of culture, even in the midst of war and woo. We are all weavers—weaving on the web of our common human nature an individual character. We are affixed to the loom of time. Lot angels come—and they ture an individual character. We are affixed to the loom of time. Lo! angels come—and they bring bright threads for our shuttle—the red which is symbol of Love, the golden of Wisdom, and the blue of Truth. Let us take from their hands, and so fling the shuttle across the web, that when we are cut from the loom of Time and transferred to the spirit eternal, two words shall express our pattern of character, the fabric of selfhood—how beautiful!

JOHN WETHERBEE-I can put the word war JOHN WETHERBEE—I can put the word war where Dr. C. has put the word peace, and make as much truth as he has. But he said that he did not feel inclined to make a speech on the subject of peace. Spoke of the broad liberalities and beautiful revelations of Spiritualism. He prayed for the abolition of all devilish things, which he believed Spiritualism would effect.

believed Spiritualism would effect.

REV. HERMAN SNOW, of Beckford, Ill.—Ten years ago I knew all the Spiritualists about Boston; now I know very few of the large multitude. I spent last winter with the Mormons. Plearned of their religion and practices, which I do not feel attracted to. I am a Spiritualist. I believe that Spiritualists have some errors. The Mormons have some truth that we have not. They are neither the devils we imagine them to be, nor the saints they think themselves to be. They are afraid of Spiritualism, but they acknowledge its phenomena. Brigham Young says that the Lord gave the genuine article of Spiritualism to them, and the devil had given Spiritualists only the counterfeit of the genuine. counterfeit of the genuine.

MR. EDSON—I am in a certain sense a peace man. I believe in the outgrowth of old Mosaic garments, but to the Mosaic condition, war I believe is a necessity.

DR. GARDNER spoke of the Chicago Convention; said it was, as a general thing, harmonious, allowing different persons to have different opinions. A man that claims that whateveris, is right, would claim that it is right for him to abuse his betters, as Dr. Child did this morning. I am very glad that I do not see through his eyes and think

glad that I do not see through ms eyes and thind through his brains.

Dr. G. thought that the Spiritual Convention in Chicago might have left a magnetic element in the city that would influence the doings of the Democratic Convention now in session in that city. The Dr. gave a very comprehensive and interesting synopsis of the exercises of the Convention at Chicago.

Mrs. Albertson—There is not enough liberalism here for the views that I have to offer. [Voices

"Go on—speak what you please."]
Spiritualists profess great liberality, but at heart
have little. I will cherish the friendship of and encourage the one who differs from me more than I would the one who is in harmony with me. Spiritualism is a school to make us accept the opinions of others, as true to their own condition as our opinions are true to ours.

This terrible war rests upon the foundation of bigotry. Cultivate men to accept the opinions of others as they accept their own, and there will be no more war.

MISS DOTEN spoke of the spirit, sincerity, earnestness, and the general character of the Chicago Convention. Handsomely defended the justness of its proceedings.

Mr. Richardson, of *Charlestown*, spoke in favor of the peace part of the Convention at Chicago. MRS. BYRNES-I esteem myself fortunate in being one of the minority party called peace, at the Convention at Chicago. She spoke feelingly in favor of Spiritualism and peace.

The day was very pleasant, the party large, and all went home well pleased with the excursion.

Announcements. L. Judd Pardee will speak in Chelsea next Sun-

day: N. Frank White in Plymouth, and Mrs. Augusta A. Currier in Groveland.

Mrs. M. S. Townsend will speak in Charlestown, Mass., every Sunday during the month of Octo-

Mr. F. L. Wadsworth lectured in Chicago, Ill., on Sunday, the 4th inst., and will speak there every Sunday during the present month. Address accordingly.

Mrs. Sarah Byrnes will speak in Taunton September 18th.

Mr. Henry George, a trance and inspirational speaker, recently from Baltimore, Md., desires to make engagements the coming season in the New England States. He is said to be an excellent elocutionist, and we have no doubt would give satisfaction to those engaging his services. Address No. 11 Kneeland street, Boston, Mass.

The real estate valuation in Boston this year is \$182,072,200, and the personal \$150,377,600, making the total \$332,449,900, a net of \$29,942,700 over last year's total valuation. The number of polls is 32,832, or 786 less than last year, and the rate of taxation \$13.30 on \$1000. Augustus Heminway is the largest tax-payer, being taxed for \$2,161,400.

Mosquitoes love beef blood better than they do any that flows in the veins of human kind. Just put a couple of pieces of raw liver on plates near your bed at night, and you will sleep undisturbed by these pests. In the morning you will find them full and stupid with beef blood;

This Paper is issued every Monday, for the

Banner of Tight.

BOSTON, SATURDAY, SEPTEMBER 10, 1864.

OFFICE, 158 WASHINGTON STREET, ROOM NO. 2, UP STAIRS. WILLIAM WHITE & CO.

PUBLISHERS AND PROPRIETORS. For Terms of Subscription see Eighth Page.

LUTHER COLBY, Spinite alian is based on the cardinal fact of spirit communion and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and destiny, and its application to a regenerate life. It recognizes a continuous Divine hispiration in Man; it aims, through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to true religion as at one with the highest philosophy.—London Spiritual Magazine.

The Banner and its Patrons.

Under the relations which the BANNER susains, and ever has sustained, to its friends and readers-relations rather of a private and personal than of an entirely business character—we feel authorized, from time to time, to go before our readers with such statements of its condition and prospects, and with such urgent appeals for more sympathy and assistance, as in our proper judgment besits the occasion. And we think the present a time when such a statement and appeal ought to be made them, that they and we may understand how most efficiently to carry forward to completion the work which has been entrusted to our hands by the higher powers.

At the time when the BANNER was sold at retail for five cents-which price was but a fraction more than the paper cost us before it was printed—the periodical dealers all ordered of us argely, as of course the people bought freely. But now, when we find it necessary to advance the price at no more above the paying limit than it used to be, in order just to live and pay our debts, we experience untold disappointment in finding that we are deserted by a good many of our old patrons in the reading world, and our receipts are in consequence diminishing daily. The matter cannot long go on so; nothing is plainer than that.

We seriously submit that such a step on the part of Spiritualists is all wrong, and that they can ill afford to let a paper like the BANNER languish for lack of support so long as they have the means to sustain it. We are, for our own part, resolved that it shall not stop so long as we can get enough money to pay for the paper it is printed upon and for the weekly labor of our compositors. We are quite willing to compromise, to that end, for half the food we live on at the present time. We ask you, Spiritualists of America, each and every one of you, to come up and sustain the BANNER through the perils of the great crisis through which the nation is passing. We need not promise you that your reward shall be great; for when the storm shall have subsided, and the sunshine once more beams upon us, as it surely will, it is in our power to say that you shall be served with a paper such as the world has never seen—one that shall in every respect be mighty for good. Therefore we ask you to sustain the BANNER and our FREE CIRCLES at this particular time.

To do this, those of our subscribers whose terms of subscriptions have expired, should renew without delay. We shall be able to supply only to a limited extent back numbers, in the future, to those whose terms of subscription have expired. in consequence of printing no more than the immediate demand will warrant, and hence those who may want such numbers, will see the necessity of subscribing in order to secure them. The notice in our Prospectus, in another column, will instruct all who do not happen to know when the time is out for which they have paid. We earnestly hope that none will stop their paper on account of the slight rise in price at this juncture.

For nearly eight years we have worked on toiling day and night, trusting in full faith that the cause nearest our hearts-the mighty truth of direct spirit-intercourse-would one day become an established belief in the minds of all the people of earth. We have suffered, and are still willing to suffer, in such a cause. We have lived to see flocking to our BANNER thousands of souls, bearing glad tidings of great joy to relatives and friends, from "over the river." And yet millions of others are waiting - patiently, hopefully-for the time to arrive when they, too, may be permitted to send messages of love to their earth-friends through these very columnsthe only channel by which they can be heard. Shall the anxious ones be dooined to disappointment, because their organ was discontined for lack of adequate support? We hope not. Wealthy Spiritualists-and there are many in this country-must put their shoulders to the wheel of Progress, and keep the BANNER waving in the breeze, confiding in the belief that what they do to bless and enrich others, too surely blesses and enriches themselves, and that there is no work to which we are individually called, that we can hope to escape from without doing serious injury to the nature which it is ours to cherish and ennoble. We should none of us begrudge any meassure of labor to enlighten others, when we reflect how long our invisible friends have been laboring and waiting for our own present enlightenment and peace. It is much to receive words of sympathy and appreciation, as we are in the habit of receiving them, and relieves us in many a weary moment when the anxieties incident to the publication of a journal like ours would otherwise be very hard to bear; but there are far better things than words. To be worth anything, they should be supported by deeds.

Reinfording.

It must not be thought that Grant and Sherman are depleting their armies by continuous battles, without their ranks being filled up with fresh men almost as fast as either of those Generals could reasonably ask. The fact appears, that although the number of recruits enlisted in anticipation of the draft is small in any given locality, vet that there is a steady stream of them setting in from all quarters of the country, counting at the rate of several full regiments every week. Thus the two great armies of the Union are kent well up to the mark of what they ought to be all the time. This is a quiet but effective mode of reinforcing our armies, and the speediest that could be devised. It is to be remembered that the greatest efforts are making all over the country to avoid the inconveniences of the coming draft, and this of itself is enough to constitute every man who is not an exempt, an agent for recruiting at least one soldier to the ranks of the United States army. We hope that the overwhelming advantage which this process is giving us will be found the surest evidence that the war will soon be brought to a close.

Assaults on the Chicago Spiritual Convention.

It would be the easiest matter in the world, as human nature goes, for us to fall into a bitter strain of denunciation of the men and the presses that are so industriously denouncing the great Convention of Spiritualists recently held in Chicago. One would think the old and state trick of attempting to throw ridicule on the doings of Spiritualists was pretty much gone by; but the excessive pains taken by certain parties to do all they can to bring the character and conduct of the Convention into disrepute, convince us that they are too well aware of the power, steadily increasing, of the large body of men and women on whom they strive to cast odium, and that they already feel the advance of an influence in the social arrangement before which they have got to bow and be silently submissive. And that is the very reason why they betray these early symptoms of rebellion; they see that the growth of this new social power is to put an end forever to cago. One would think the old and stale trick of this new social power is to put an end forever to the once greater power exerted by place and riches and material accumulations, and hence that they will themselves be virtually deposed.

The manner in which such public journals as the New York World, the Chicago Journal, and the Springfield Republican have addressed themselves to the ridicule of the Convention and the indiscriminate vilification of all who took part in any other regular organization, it would hardly be endured in a decent and justice-loving community. Nor do we intend ourselves, standing in ed and wholly indecent conduct in silence. We the gross misrepresentations and the open falsehoods with which these attacks abound, and out of which, in fact, they are wholly made up.

For a single instance—it was reported by these papers that an old man who was present at the Convention informed the members that he possessed a secret by which he could make all women love him; and spoke of him as a lecherous and lustful old scoundrel, who stood up in that respectable body of people and spewed out upon them a mess of filthy sentiments of which even the papers traducing the Convention should have been ashamed to make mention. Now the truth of the matter is very different from what is thus vilely represented. We were present ourselves, and can testify to what was said by the venerable speaker alluded to; and we can assert with perfect truth that no sentiments of the character charged were uttered by him, or by any one else. What he said, in that particular connection, is what is repeatedly said in conference-meetings of all denominations which delight to style them-selves "Orthodox." It was no more than is enjoined upon us all in the New Testament, which is, that "we love one another." The aged speaker said that he lived only in that spirit and temper; that the world had no light or beauty but what was shed over it by love; that he had a receipt for making all men and all women love him, which was by loving them, by doing good wherever he went, by blessing every one with whom he came in contact. Is not this the very same simple receipt, or rule, which was left the world by the blessed Saviour Jesus? Is there anything specially new in this plan, anything at which such journals as we have already named

should think it necessary to revolt? And so of the other proceedings of this noble Convention. There was nothing put forth but what was intended, if it were not at present caland liberalize the sentiments of the community. We understood very well that it was to be an assemblage of various minds, all bent on evolving from a full and free discussion of sundry important topics a body of conclusions upon which the greater portion could settle down. Such a Convention would of necessity give utterance to many opinions with which not all even of their own number might coincide; so do all other conventions, whether of a religious or political character. With that we have nothing to do, least of all do

we intend to defend it. The Springfield Republican, in particular, will hasten to defend or explain away its base conduct in thus misrepresenting the Chicago Convention. It will do so, because it is too careful of its popularity; and it will shortly discover that it has disgusted a large body of intelligent men and women, whose emphatic condemnation of itscourse will perforce bring it to repentence. Dr. Holland, one of the editors of that paper, has investigated some of the phenomena of Spiritualism, and published accounts of them in which he more than intimated his subscription to a belief in their reality and power. Then he has taken his statements and inferences all back again, on being appealed to by persons who think him of consequence enough to whip into the Orthodox traces. This statement of itself betrays the charter of the man; and we may readily anticipate that his paper would make haste to rake the sewers of journalism for filth to fling at an assemblage which it would have conferred distinction on its editors to be present at. We sincerely hope the intelligent people of the country, who chance to peruse these misrepresentations and slanders. will put them aside with the contempt they so richly deserve.

Discipline in the Army.

Col. T. W. Higginson discourses from expeience on this subject, and of course does it well and to the point. He says that very few persons not in the secret of the matter can imagine how large a part of military life is a matter of mere detail. "The maiden at home fancies her lover charging at the head of his company, when in reality he is at that precise moment endeavoring to convince his company cooks that salt junk needs five hours' boiling, or is anxiously deciding which pair of worn out trousers shall be ejected from a drummer-boy's knapsack." He adds: "A soldier's life usually implies weeks and months of waiting, and then one glorious hour; and if the interval of leisure has been wasted, there is nothing but a wasted heroism at the end, and perhaps not even that. The penalty for misused weeks, the reward for laborious months, may be determined within ten minutes." Discipline, therefore which is preparation, is everything; unless that is carefully and patiently attended to, the best of chances afterwards avail nothing.

Emma Hardinge.

It gives us pleasure to state that Miss Hardinge s accomplishing much good in California by her lectures on Spiritualism. She has spoken in various portions of the State, (we are informed by Mr. Mansfield,) to the general acceptance of the public. Miss H. is considered by the press one of the most eloquent public speakers on the Pacific slope, aside from her spiritualistic views.

An Ordination Thrust at Spiritualism.

An ordination has recently taken place in our midst. Mr. George F. Piper was ordained at the Indiana Place Chapel "to the work of the Christian Ministry," so says the report. We might believe this to be a verity, were nothing more said; but it seems that Dr. Hill, of Harvard College, preached a sermon in which,

the word of God."

Now, what does Dr. Hill mean? Does he mean to cast aside the inspirations of the present, the holy intuitions of to-day, and bow down to worship and adore the dry and dusty bones of the past? The going out of his way to cast a slur upon the faith of others by the use of the terms 'pretended knowledge," and "pretended virtue" is, in our view, rather derogatory to the character it, is simply infamous; directed against almost and mission of a President of Harvard College; and then, to fling at that class of persons employed by the inhabitants of the spirit-world as a means of communication with us, was not only the relation we do to the Convention and to the uncalled for on the occasion, but absolutely foollarge and most respectable body of Spiritualists ish. We infer from what he says that he totally of the United States, to submit to such unwarrant- | disbelieves that the "trance-rapt maidens "are influenced by an intelligence independent of themmean at least to utter an earnest protest against | selves. Well, what if he does? Is that any proof that they are not? We venture to assert that a larger number of persons believe in the simple truth that they are, than can be claimed as believing in any other single fact of a like nature, excepting that of the existence of God. And as for intuition, which Dr. H. classes in the same category of tabood subjects, we are surprised to find a man of his standing and condition so bluntly ig-noring it. A belief in intuition has of late become generally adopted by all sects of religionists having any claim to liberality.

On the whole, we confess being dull to comprehend exactly what the "work of the Christian Ministry" is, to which Mr. Piper has been ordained, It must be a poor, negative thing at best that casts under feet the inspiration, the intuition and the spirit of the age in which it professes to live

God uses philosophers, men of science, and statesmen, as means by which to accomplish his designs, and to redeem the world-to redeem it from ignorance, superstition and the captivity of creed power, Dr. Hill's assertion to the contrary notwithstanding.

Our Free Circles.

The public generally are invited to attend the spiritual circles held at this office on Monday, Tuesday and Thursday of each week, commencing at three o'clock P. M. precisely. One of the principal objects contemplated by these circles is to convince skeptics of the truth of direct spirit-intercourse; to demonstrate to the world at large that spirits out of the body can and do manifest, temporarily, through the bodies of our mediums. Mr. Ticknor, late of the firm of Ticknor & Fields, of this city, came to us unexpectedly not long since, and manifested much astonishment to think he could speak, after separation from his own body, through that of a person he had never before known. culated, to advance the welfare of mankind, to He remarked, after giving his name, "Is it indeed elevate the character of society, to purify men of their grossness and sensualism, and to enlarge the affirmative, when he added, "So it seems." Other conversation ensued, when he left, apparently much gratified with his visit. We cite this case to show that the spirits of our departed friends are near us continually, only waiting a favorable opportunity to make themselves known.

The Fall of Men.

It is lamentable to find that men of years and experience, who have long enjoyed the esteem and confidence of society, suddenly fall from their enviable eminence and disappear from the popular regard altogether. When such delinquents happen to be Spiritualists, there is always a way to explain it, of course; for, according to some authorities, Spiritualism is the father and mother of more vice and crime than this inuocent world ever dared to think of before. The fall from his high position of Surgeon-General Hammond has taken everybody by surprise. He had long ago earned, and for years had enjoyed, the highest respect of all who knew him. Yet he was no more nor less than human nature, and he fell. For improperly employing his position to fill his pockets. after a patient four mouths' investigation of his case, he has been deposed in disgrace, and now stands out a warning to others to profit by his example.

New England Agricultural Fair.

It is announced that the New England Agricultural Fair will commence on Tuesday of the present week, Sept. 6th. Those who pretend to know, say it will be one of the most important ever held in this section of the country. The entries of stock and horses are already very large, and are rapidly coming in from all sections, and New York, Ohio, . Kentucky and Canada offer contributions. Horses, cattle, sheep and poultry will appear on the ground in immense numbers, while the implement department, fruits and flowers, farm produce and the dairy, will be strong points of the show. The railways, many of which will carry visitors at reduced fares, will secure a great attendance, but the people of Springfield are taking hold in earnest, and will try to provide accommodations for all. The grand trials of speed will take place on the afternoons of the last three days. Gov. Andrew delivers an address on the grounds on Friday, the last day.

"My Religion."

The essay recently published in our columns entitled, "My Religion," was, in its statements concerning the Bible, a compilation, in part, from an excellent treatise, "Common Sense Thoughts on the Bible for Common Sense People. By William Denton."

Dr. Randolph, also, informs us that the author of "My Religion," cribbed copiously from his book, the "Pre-Adamite Man," as the reader will see by referring to pages 75, 76, 85, 86, etc.

We make this announcement in justice to all

parties concerned, and would refer those of our readers who desire to continue their inquiries upon the subject of Biblical analysis, to that work.

Jennie Lord, the Musical Medium.

This well known medium will spend the coming fall and winter in the States of New York and New Jersey. She would be pleased to make engagements to hold scances in those States. Address for the present, Chicopee, Mass.

Our New Volume.

One more paper completes Volume XV of the BANNER OF LIGHT. In No. ONE, Vol. XVI, we shall commence the publication of a very attractive Story, entitled,

Mademoiselle Mariana. Translated from the French of A. Houssage, expressly for this Paper, by L. Hastings.

Reader, Now is your best time to subscribe, if

you would secure every paper containing the New

Spiritual Meetings in New York Resumed.

We inadvertently omitted to mention last week that Rev. F. L. H. Willis resumed his free meetings in Ebbitt Hall, corner of Thirty-third street and Broadway, the first Sunday in September. Bro. Willis formerly held his meetings in Clinton Hall, but after Rev. Dr. Frothingham's society vacated Ebbitt Hall, his friends secured it, and he now speaks there every Sunday, forenoon and evening, where his truthful carnestness and fine inspirational and classic discourses draw around him quite large audiences. We trust he will succeed in building up a large and permanent society of those who desire to hear the truth, untrainmeled by creeds.

The Friends of Progress have re-commenced their meetings at Dodworth's Hall. A. J. Davis speaks every Sunday during the present month. Seats free.

"Haunted House" in New York.

Our Gothamite exchanges tell us of a haunted house in New York city, which has given its owner thus far considerable trouble and vexation of soul; and there's no knowing how much more is in store for him on account of it. It is held up as a nine days' wonder; and yet it seems strange to hear folks speak of any one house as being" haunted," in these days when it is so generally believed.

"All houses wherein men have lived and died Are haunted houses. Through the open doors The harmless phantoms on their errands glide, With feet that make no sound upon the floors.

"We meet them at the doorway, on the stair, Along the passages they come and go, Impalpable impressions on the air, A sense of something moving to and fro."

Return of Mr. J. V. Mansfield.

We had the gratification a few days since of shaking by the hand our friend and co-laborer, Mr. J. V. Mansfield, the medium through whom spirits communicate by writing. He has just arrived overland from California. He has tarried in the State two years and a half. His health is remarkably good, he informs us, although he feels somewhat fatigued on account of his recent te-

We understand that Mr. M. contemplates going to Paris at no distant day, in consequence of pressing invitations from prominent Frenchmen-Spiritualists and others—to visit them. His fame as a medium has already gone abroad, and now the savans of Europe are anxious to personally witness his remarkable powers.

Dr. J. R. Newten Returned.

This gentleman, we learn, has just arrived as New York from England, his sojourn there being a brief one. In alluding to his departure, the London Spiritual Times says: "We regret much to inform our readers that

"We regret much to inform our readers that Dr. Newton has, according to information received, set sail on his return voyage to America. We are very sure this announcement will cause astonishment to nunerous persons not acquainted with spiritualistic phenomena, whilst to Spiritualists it must cause very deep disappointment. Dr. Newton at first decided on staying a week in London. He then said he should only make a two days' stay. We endeavored to prevail upon him to remain amongst us at least long enough to endon. He then said he should only make a two days' stay. We endeavored to prevail upon him to remain amongst us at least long enough to enable proper arrangements to be made for the securing of a hall and advertising particulars. He said he was impressed to go home, that he regarded the present visit as a preliminary one, that he should return with his lady on a future occasion, and then he should be presented to release level. and then he should be prepared to make a long

The Rising Tide.

We see by the last number of this paper that our able correspondent, Miss CORA WILBURN, has associated herself with Mrs. M. M. Daniel, in the management, editorially and otherwise, of the Rising Tide. With such a combination of talent we feel hopeful, if not assured, that the paper will be appreciated sufficiently by the public as to warrant a large accession to its subscription list. She has our best wishes for her success in the arduous position she has assumed.

THE GREAT TRANSITION.—Mr. Epes Sargent's successful novel of "Peculiar, a Tale of the Great Transition" is having quite a success in England, where it has been republished in three elegant volumes. The London Morning Star praises it as a work of rare power, interest and importance; containing, moreover, "the irresistible charm of a completely finished and highly romantic plot." But while awarding the most discriminating praise in two columns of commendation, the Star winds up with the remark, "With all due deference, we think the digressions on Spiritualism might have been left out with advantage to the symmetry of the work; but the reader will readily pardon a single idiosyncrasy where there is so much to interest and be admired." The readers of the BANNER will agree with us that for Paris, where he is to become pastor at the the Spiritualism of this book is one of its great charms and sources of power. A new edition of "Peculiar" has just been published. From an advertisement in our columns, it will be seen it is for sale at this office.

We are under many obligations to our friend, Mr. A. S. Hayward, No. 220 Fulton street, New York, for a generous box of choice peaches by Adams's Express. He is one of the abiding friends of the BANNER, and, it seems, does not fail to sympathize with us in our labors at this particular time. The fruit was both handsome and delicious. We hope our friends in New York will not forget Mr. Hayward when in quest of articles in his line. We can recommend him for other and better reasons than the very good one contained in his box

Read by all means the interesting spirit messages on our sixth page.

We print on our first page an article from the pen of Hon. Robert Dale Owen, entitled "THE ELECTRIC GIRL OF LA PERRIERE." It will be read with interest.

To Correspondents.

[We cannot engage to return rejected manuscripts.] W. C., Monnison, ILL -85.00 received.

W. R. G., ROXBURY.—Communications received, and placed on file for examination.

ALL SORTS OF PARAGRAPHS.

In our next issue we shall print the "Experiences of Frances Hall in Spirit-Life." It will be found very interesting.

We hope our readers did not omit a perusal of Dr. H. T. Child's lecture on REALITIES, published in our last issue. Amid the jarring elements of life, such waifs of mighty thought are needed for the enlightenment of mankind. Those Spiritualists who are filled with jealousies and condemnations, should especially weigh well the enlarged views of Dr. Child.

Not until Spiritualists become more united, more in harmony one with another, can they hope to successfully organize on a grand scale. When they are fully ready for this important step, the higher powers will instruct them as to the best method to be pursued to warrant success. Be patient, friends-that time, in our opinion, has not yet arrived.

Lord Palmerston, in a recently made speech, has again expressed a warm desire for the restoration of peace to this country, and his conviction that English interposition in our quarrel could lead to no good.

The publishers of the Springfield Republican profess to be good moral men, yet they grab at the gross slanders on Spiritualists, started by one of the Chicago Dailies, with as much avidity as a drowning man grabs at a straw. But we have faith to believe that God rules, and the Right will yet prevail, notwithstanding the barking of these

A celebrated German author by the name of Matter has recently died. It's rather a grave matter to joke about, but Jo, whose surname is Cose, is an inveterate on that point under all circumstances and conditions. A German friend met him the other day, and informed him of the death. "Alas!" said Jo, "no Matter for German literature after this."

A communication printed in the New York Post respecting private insane asylums, is attracting a good deal of attention. The writer charges that some of them are mere prison houses, in which a man incarcerates his daughter or wife, when he prefers to have her out of his way, or daughters imprison their aged mother in order to enjoy the larger part of her income. Abominable!

Spiritualism will live, notwithstanding the opposition it meets with from the clergy, for it is born of heaven.

The fort at the mouth of the Merrimae river is finished, and has one gun mounted, which paid its respects to the sojourners at Salisbury Beach recently, by saluting them in a noisy manner. We learn that Mr. John T. Page has been appointed keeper of the fort. Other guns of heavy calibre are on the ground, and will probably soon be pointing seaward.

When is a ship like a fraudulent vintner? When she make Port with logwood.

The hat was passed round in a congregation in New York, for the purpose of taking up a collection. After it had made the circuit of the church, it was handed to the minister, who, by the way, had exchanged pulpits with the regular preacher, and he found not a penny in it. He inverted his hat on the pulpit cushion, and shook it, that its emptiness might be known. Then looking at the ceiling, he exclaimed, with great fervor, "I thank God that I got back my hat from this congrega-

The Boston Recorder is airing and agitating the drinking habits of the Harvard Collage students. Of the late graduating class of ninety-six, eighty reported themselves as liquor drinkers, and twelve of these were members of temperance societies before they entered the college. As a natural corrollary, according to the Recorder. only three of the class intend to be ministers while thirty-one propose to be lawyers.

came up before him, concluded his remarks with the following opinion :- "It is always a bad arrangement for married people, whether high or low, rich or poor, to have a wife's sister, or a brother, or other relatives living in the same house with them."

Some malicious fellow, without the fear of the fair sex before him, has penned the following:-

"Eve did not know as much as some of her daughters of the present day. Had they been in her place, instead of being deceived, they would have deceived the devil."

The Demogratic Convention, which met at Chicago on the 29th ult, nominated Gen. George B. McClellan and Hon, George Pendleton as candidates of the party for the offices of President and Vice President of the United States.

"What is the reason that men never kiss each other, while the ladies waste a world of kisses on feminine faces?" said the Captain to Gussie, the other day, up at Normal. Gussie cogitated a minnte, and then answered: "Because the men have something better to kiss, and women have n't." The Captain "saw it" immediately.

The latest gossip about the Pope's health is that St. Louis physician felt his pulse carefully, and told him he could see no signs of disease about him. The Pope was glad to hear it, for he said he "did n't feel like dying just then."

Rev. Byron Sunderland, D. D., late chaplain of the U.S. Senate, sailed from New York recently

American chapel. The London Times says: "The United States continue, in spite of the war, to be our best customers for linen goods; and, indeed, our exports to the United States have on the whole been but

slightly affected.". Garibaldi and Victor Immanuel (King of Italy) are on good terms again, and plotting against their common enemies—the Pope and Austria.

Marriageable young women are in great demand out West. A Yankee writing from that section to his father, says, "Suppose you get our girls some new teeth, and send them out."

A week filled up with selfishness, and the Sabbath stuffed full of religious exercises, will make a good Pharisee, but a poor Christian.

The price of newspapers in London during the French wars was fourteen cents each.

A German statistical writer remarks that the invention of the sewing machine has enabled one woman to sew as much as a hundred could sew by hand a century ago; but, he continues, one woman now demands as much clothing as a hundred did a century ago, so that the situation is not muchichanged after all.

Recent discoveries seem to fasten the authorship of the Letters of Junius on: Dr. James Wilmot. Letters from Lord Chatham are among the proofs.

Correspondence in Brief.

Prophetstown, Illinois.

Having finished our great work at the National Convention in Chicago, which, notwithstanding the false and scurrious abuse of the loyal papers of the city, which no doubt felt bound to throw a so to the clergy, was really and truly a well regulated, well attended, and to my mind, successful enterprise in its object and expression of the views and wishes of the Spiritualists of the na-

tion.

I left the hot and hospitable city for a two days rest at Genoa, and a short conference with Bro Jones, the Chairman of our National Convention. in which we have taken the first step toward farther progress, and now I am again on my itinerating mission. Lectured at Morrison Thursday eve, and promised the crowded hall to return and speak again at the close of my visit to this and speak again at the close of my visit to this old home of an Indian Prophet, which gave the place the name it still retains. It is a small town, with little business, beautifully situated on an elevated bank of Rock River, but lies twelve miles from a railroad. It is left out in the cold, so far as business and religion are concerned, for it has but one little church, in which the Methodists seceeded in running a small quarterly meeting, while our gatherings in the school-house near by were listening to five lectures given in three days to some of the oldest and truest Spiritualists of this section of the State. This was the home of the lamented Mrs. Julia Brown, one of our best mediums, and a good speaker, who did our best mediums, and a good speaker, who did much good work in the country, and left many sorrowing and lonely hearts when she went to dwell in the summer-land; but the cause goes on, and she often returns to visit the circles and meetings, and give them words of encouragement.
Morrison is the county seat of this (Whiteside)
county, and the railroad station on the Fulton
road, where we leave the cars for the stage to this
old site and town of the Red Man, and quiet home of some good souls. WARREN CHASE.

Walter Hyde, in a business letter to us, adds: DEAR BROTHERS-I feel that I cannot close this bear Brothers—I feel that cannot close this letter without saying a word to you, that you may more fully realize how the depths of my soul are stirred by the common needs and wants of the great surging sea of humanity. If the staff hearing your noble and brave BANNER high among the streamers from the great sun of truth, is likely to bend or tremble, do not fear to let us know, for we will willingly double your present price of subscription rather than it should lower and sink, like our brave Herald of Progress, amid the boneful subscription rather than it should lower and sink, like our brave Herald of Progress, amid the hopeful, yet tearful gaze of thousands. The stars and stripes of the national flag are emblematic of physical liberty, obtained by strife and bloodshed. But the BANNER OF LIGHT, with the medesty of a Jesus, the simplicity and watchful care of angels, together with the all-penetrating power and force of truth, makes its way into the inmost hearts of the people, teaching not only of righteousness, temperance, and judgment, but of the love and wisdom forces working with these to produce harmony, progress and happiness on earth.

Therefore, let it wave o'er all the lands.

Therefore, let it wave o'er all the lands, E'en from the Arctic to Southern strands, And unite in universal bands
The progress of the Ages.

Working in the Right Direction.

I can assure you, Mr. Editor, it affords me infinite. pleasure that I am permitted herewith to enclose you the sum of twenty dollars, as payment for four copies, ONE YEAR, of what I feel to be one of the very best popular newspapers the world affords. God bless our holy work; for it blesses us; and if one and all of us will only use a little of our money and influence in giving a wide spread circulation to the BANNER OF LIGHT, it will bless

mankind.
O, friends, let us work! work! WORK! If our cause is worth anything, it is worth working for.
With fraternal regard,
E. Andrews, M. D.
Albany, N. Y., Aug. 25th, 1864.

John Langdon, of Monmouth, Illinois, writes us an encouraging letter, in which he says, "I hope the BANNER will be kept floating. I think it will, if it is kept a strictly spiritual paper, and does not become lumbered up with long essays, which scarcely anybody ever reads. Let each essay be confined to one column or less." We hope some of our long-winded correspondents will profit by the above hint.

"JOY TO THE WORLD I"

PERRY DAVIS'S PAIN KILLER A Liverpool magistrate having had occasion to

To the suffering humanity of this age, has relieved more pain and caused more real joy than any other one thing that can be named.

> Balm for Every Wound." OUR FIRST PHYSICIANS USE, AND RECOMMEND ITS USE. The apothecary finds it first among the medicines called for wholesale druggist considers it a leading article of his

trade. All the dealers in medicine speak alike in its favor; and its reputation as a medicine of great merit and virtue is fully and permanently established. A few extracts will show the character of nearly every letter

A. N. WILLIAMS, Parkersburg, Va., one of the oldest and most respectable and reliable druggists of Western Virginia, writes:
"I can say of Perry Davis's Pain Killer, what I could no say of many of the medicines of the day. In my trade it is a

ng article. I sell largely of it, and it gives entire satifac tion to all. I would on no account be without it. JOHN PARKINS, Druggist, at Athens, Ohio, writes:
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forth by Spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive-no more.

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MESSAGES TO BE PUBLISHED. Thursday, July 14.—Invocation; Questions and Answers; Achard S. Andrews, to Jake Porter, Charlie Allen and Philan-er Ulce: Theodoro Ellis, Jr., to his mother, in Bridgeport, onn.; Edward Wilson, to his father, Gen. Wilson, of the Con-derate Service.

Invocation.

[After the spirit had taken possession of the medium, she pronounced in a strikingly impressive manner, the following beautiful prayer:]

Oh, thou who art the crowning Source of Life and author of this beautiful day, we offer thee our heartfelt thanks. We praise thee not because thou requirest it of us, but because we love to praise thee. We praise thee not because we fear thee-for the soul which loves can never fear thee-but because thou art everywhere filling the earth with life and action. Thou art our strength and our support-the Presence on which we must everrely. Yes, thou art everywhere on the battle-field of life, guiding and directing each event, in sorrow as in joy, in shadows as in sunbeams: for thy wisdom bringeth light out of darkness, heaven out of hell. We feel that out of the tears of the widows and orphans made desolate by our country's struggles, the angels are coining diamonds of priceless value, each one of which goeth to beautify their homes in the fair land beyond the River of Death. In the midst of the shadows which overhang this nation at this time, we see thy hand which shall lead this people out of bondage into freedom; out of the hells of ignorance into the heaven of divine wisdom, made glorious by the setting sun of human slavery. Therefore, unto thee, oh Presence undefined, we will render all the beautiful offerings of life now and forever. July 11.

Question by a Minister.

The spirit controling the medium said: "A good brother who is trying to live loyal to his creed, sends us the following challenge-we say challenge, for so it appears to us. He says: 'I am thoroughly skeptical in regard to the spiritual phenomena; I have no faith whatever in Spiritualism. Now if there is a power that can answer my questions, it will convince me that there is truth in modern Spiritualism. On this 22d day of May, 1864, while sitting alone in my chamber, I do write the following questions which I know no one in the body knows anything of. If the questions go out to the world, I shall know that some one out of the body must have had something to

I am a minister of the Gospel, and I have preached it for twenty-five years. I am the father of five children; four are now on earth and one in heaven. Out of the five children-all of whom were born within the pale of the Christian religion -not one has ever embraced that religion, but on the contrary, all have openly denounced it Not one of them has ever expressed any faith in the Christian religion. My oldest son has lived a life that the world terms "fast." He ignores my advice, tramples under foot the teachings of the Bible: pays no heed to the admonitions of his mother or any of the family on the subject of religion. Can any one in or out of the body, give a solution to this problem? I have endeavored to live an upright life and set a worthy example for my children, but I have signally failed to lead them aright.

We must award to our good brother our thanks for the degree of candor with which he has expressed his thoughts, for it will enable us more roadily to answer them.

In unraveling this skein of human affairs, we must turn to the past for historic light. History, sacred and profane, teach us that religion has done nothing to elevate the human family; but the human race has been elevated, nevertheless. It is true that we find more strict morals among the class called infidels, than we do among those who belong to the churches and are bound by creeds. This is no overdrawn picture, but is borne out by facts.

The soul—an intelligence superior to all intelligence—ignores the Christian religion. The Church may daily offer yows of adoration to its God through set forms or prescribed rules, yet the soul does not sympathize with them-does not harmonize with the Christian religion as it is presented to the people of the present age. As the soul comes in contact with and elevates the material world, the coming age must look upon it in a different view from what the past have, for the vision which served men and women in the past, can by no means serve them in the present.

Our friend will excuse us if we are too personal in our remarks, but we must say to him that he does not practice what he preaches—does not live out the doctrines he promulgates, for he does not believe them; neither can he, since the soul is at war with the Christianity of the present day.

Every act of his life is engraven on the sacred tablet of his memory, and he can read the record as often as he chooses. We will ask him to run it over and see if he has not ofttimes declared that there was something in Christianity that he did not understand. Neither can he, since he was wholly unable to practice entire that which he taught one day in seven.

Your children have been with you and drank in the unbelief of the soul. Surely, you should not wonder, then, that that unbelief has cropped out in an unequivocal distrust of Christianity.

There have been times when you have turned away from your door the poor mendicant and the hungry girl who came to beg for a morsel of bread to sustain their famishing bodies; and you have refused to give the hand of fellowship to the fallen and degraded. We ask, do we not speak truly?

Your children have seen this, and felt that you did wrong. They felt that there was no truth in the religion you taught-judging by the manner in which you practiced it—and therefore they repudiated it. Did you see yourself as your children have seen you, you would not wonder at the reflection. When you have openly observed the defects of your own religious nature, see if they

See if it is that which wells up from the soul and are superior to you in good acts, in their efforts to get it. help all who need their assistance.

God grant that the light which is dawning into your soul, may enable you to see the truth; then you will know when and how to work, and will work with sincerity. July 11.

Questions and Answers.

The spirit controlling asked the audience if any one had any questions to propound, but no one responding, the Chairman said he had several questions which were received by mail from a correspondent in Cumberland, Maryland. The first was:

QUES .- "In what do our National errors chiefly consist?"

Ans.-In the fact that most of you know what is right and necessary to be done, but do not live up to that knowledge.

Q.—"What particular errors will be corrected by the present struggle?"

A .- Pretending to entertain freedom when freedom has never been your guest.

Q.—" Does the controlling intelligence see or have an impression that our commercial and national institutions will be so modified as to prevent the designing few from unjustly pocketing the hard earnings of the many?'

A .- We believe for a time the designing few will take what advantage they can; but that that time is short. The many will arise and assert their authority, and bring justice out of injus-July 11.

The Coal Oil Question.

Another correspondent (Mellis Knickerbocker,) writing from New Lenox, Illinois, asks the following question, suggested by reading what the spirit said at one of our circles, in regard to kerosene oil producing sore threat, diptheria, &c. He says he has tried some experiments which he thinks will obviate the difficulty in a great measure. He inserted a wick, constantly wet with water, in the interior of the flame of the lamp. In this manner a column of steam constantly ascended in the interior of the flame, preventing all smoke and smell. There was no addition to the illuminating power-only the above effect. Will it obviate the

Ans ..- Yes, to a certain extent; but not entirely. It is the most accursed article which has been introduced in the nineteenth century, and should be avoided by all sensible men and wo-

Q.—Has spongy platinum powers of decomposition, and vice versa, that have not yet been dis-

A.—Yes, to a large extent.

Is Allah a Hindoo God? Another correspondent, writing from Troy, alludes to an invocation which was given in our circle, beginning: "Mighty Allah, the Hindoo lifts his soul to thee through a Christian woman," and suggests that Mighty Allah was not a God among the Hindoos, but a chief God among the Turks. A.—Our friend forgets that a certain tribe of Hindoos were under the rule of the Mahomedan religion; hence the invocation to Allah. July 11.

Hiram Davis.

I don't know anything about your customs, sir. I know I'm numbered among the unseen folks. I wish to communicate with my folks in Portsmouth, R. I. I' died at the hospital in Virginia. It's a good State, but bad people, according to my experience. I was a member of the Eleventh Rhode Island, Co. B; and was thirty-two years of age. I rather expected to see eighty or ninety, but got cut off rather suddenly; only saw thirty-

I have a mother and two sisters. They are in great trouble about me. I want them to know and shall do something for them yet. Hiram Davis is alive, notwithstanding he went through the usual performance to get dead-is alive and able to report for himself.

It's hard work for a body to get where he wants to, especially for one that aint used to running. Our regiment captured a rebel surgeon, and as there was enough to do he was set to work. He was a little chap, but smart looking. Some one handed him a knife to work with, when he exclaimed, 'Oh God! I can't operate without I have my own instruments." That was n't his instrument. Now I was r minded of that incident when I took up this instrument [alluding to the medium].. I can't operate as well as I could with my own body. But I can tell the truth just as well.

I want my folks to know that there is a railroad open between this side and them; and I want them to be at the depot and meet me when come. I want them to be sure and meet me. If I was minus a leg, I guess I can come just as well. I get along without it on this side.

Tell mother I have seen Deacon Pierce and his son; and what's better, the old man says he's sorry he cheated us. I told him I guessed it was all right now. She will understand, captain. Good-day to you. July 11.

William S. Reid.

I have a family at Gulley's Ford. Virginia. I am wonderfully anxious to send them some word. I was on picket duty, and picked up a stray bullet on the second day of July. [This present July?] Yes; I am just here—I'm a fresh one. I was Yankee born, sir. Been out as overseer on Tom Kenney's plantation fourteen or fifteen years. Well, I suppose you'd say I dropped the whip and took up the gun. So I did. I left my family scarcely anything. I want to get them here, North. There's going to be more trouble South. I want em to get away. Aint got any bread and lasses, or even a piece of ham. I want them to get away and come North. Tell them to write to Mr. Percy; they know who I mean. Tell 'em to write, and don't pay any attention to what folks say about 'letters won't go." Tell 'em to write to the same old place. He'll help 'em.

I'm dead, I know; but you can hitch on to another body; and if you have got anything to draw you there, then you are pretty sure to come. I want you to spell my name R-e-i-d-William

Stranger, there's been some hard fighting, but I think there'll be a good deal more'fore'tis over. I am done with it thank God. I won't drive niggers or shoulder musket any more. [Do you want to drive negroes now?] No, I do n't had stayed here any longer, my business would have been defunct. What do you think about it? [We think so, too.] So do I. Good-day to you.

James L. Bowen.

I wan to see my mother. She's in New Orleans now. She's gone to see about father; he's wounded. She don't know how to get a permit

have not cause for denouncing your Christianity. to get to him. He's further away-aint in New Orleans. She don't know what to do. She should goes out, giving newer and better life to all with get a permit from the General commanding. She whom it comes in contact. Your infidel brothers | shouldn't send anybody, but go herself, and she'll

> She knew about our coming back, but aint satisfled, for she has had nothing to convince her it's

My name was James L. Bowen. I was seven years and seven months old; lived in Providence, R. I. My father's name is James B. Bowen; my grandfather's, Samuel, and mother's, Eliza. I died with the sore throat. I was sick two or three

I have heard mother say she had never had anything to convince her that this coming back was true. I said if I was up in heaven I would come back if God would let me. I have only been here since last winter.

I have learned since I have been here that mother heard that father was mortally wounded. It is n't so; the doctor here says there's no reason why he shouldn't get well. Send my letter to Mrs. Eliza Bowen, New Orleans, La. [Had you any playmates here?] Yes, a good many. [Will you give some of their names?] Yes; there was Georgie Cass, Tim Flinn, Charley Conway, and many more. They are not dead. Good-by. July 11.

Invocation.

Infinite Spirit, presiding life of cottage and throne, soul of the tall pine and humble violet, as the bright beams of the everlasting sunlight are poured through the windows of yonder heaven, its radiant summer beauty seems to reflect nought but the imagery of heaven, the divine identity of its Maker. So, Eternal Spirit, our souls would reflect nought but images of truth and thought, that shall live after earth has ceased to exist with mortality—truth that has ever found utterance in all ages, under all circumstances—truth which though robed in simple garments stands unrivaled in beauty and grandeur through time and eternity. And unto thee, oh Soul of Truth, we will render every tear of sorrow, every smile of joy, in the name of the Son who is the manifestation of life, the Holy Spirit who is our guide and protector, forever and ever. ... July 12.

Questions and Answers.

SPIRIT.-In compliance with our usual custom, we wait the pleasure of the audience to propound their inquiries.

QUES,-What does my sister that has passed

away think of Spiritualism now? Ans.—That, dear lady, is a question of a personal nature entirely, which can be better an-

swered by your sister herself. Propound your

question to her, and she will doubtless answer it. Q.—Is she present?

A.—That we are not able to inform you.

Q.—Has thought a tangible existence? A .- It has, most certainly.

Q.—How can we demonstrate that fact?

A.—Upon the canvas, through marble, through various thoughts and science. Every thing, every form of life with which you, as humans, are conversant is outwrought thought. Without thought there could be no forms of life. Thought lives in everything. It is contended by certain philosophers that thought has no material existence; but we know this is not true. On the contrary, we know that thought is itself material. only far more sublimated than the gross substances of external life. Yet it is material, else it could not be perceived and made use of by human senses. You cannot see it, it is true, neither can you see your atmosphere; yet you have ways and means by which you can analyze it, and can tell to a positive certainty what sort of life it contains.

Q.—If there is a natural law attracting individuals here, can you illustrate that law and elucidate it to our senses?

A .- No; that would be an impossibility. You night as well ask us to elucidate the God-principle, so that it might become small enough to be comprehended by human understanding. We that I am well enough off in this new country, cannot do it: it is too large. Yet all persons can use the law for their own good. That all things are governed by natural law is a self-evident fact. Without law there could be no order, no harmony, no growth, either of the spirit or body. Evcrything around you is growing, constantly progressing. Even the rocks that skirt old ocean are growing. The mountains are growing. The rolling worlds are growing. The human soul is continually progressing, or growing in wisdom. This proves for an absolute certainty that all are gov rned by stern, immutable, natural law.

Q.—Does the spiritual body undergo changes in he same way that the physical body does?

A .- Yes, and yet there is quite as much differ ence as you could expect, considering one body s so much more sublimated than the other. Yet there are many points of resemblance between the two by which you will at once see that there is a stern line of analogy passing through both.

Q.—Does not individual change here do much toward reforming humanity?

A.-Most certainly. All marked changes bring marked reforms with them. Change begets reform. It is contended by certain individuals that the soul, or spirit, or thinking part of the human, retrogresses. No, this cannot be so, for it has no time to run backward. All its time is taken up in going onward. And so with every step taken on its journey there comes reform; something new. some new unfoldment.

Q.—As there was a commencement of the individual, is it probable that there will be an ultimate ending of the individual?

A.—Are you sure that man, as an individual, ever had a being? No, you certainly are not Are you sure that the soul, as an individuality, ever was created, in the literal definition of the term? No, you certainly are not. We contend that the soul, in its individuality, ever has existed, that it lived prior to its entoring the human body. We cannot admit that there ever was a time when it was created, or individually commenced. Therefore we know of no time when it

CHARMAN.-J. S. Lynde, of Norridgewock, Maine, writes thus: "In your issue of June 4th, n the Message Department, the following question was put: 'In the order of degree, which stands the higher in moral excellence — Jesus Christ, Confucius, or Zoroaster?' The answer by the controlling intelligence was that Confucius stands in morality higher than the other two. He said that 'Jesus himself claims to have been inspired, to a large extent, by Confucius; and if we are to place reliance upon the records concerning each individual, we shall find that Jesus spoke the truth when he tells us he was inspired by want to. According to the abolition doctrine, if I Confucius; for he gave birth to the same ideas, and walked the earth clothed in the same mantle. This is apparent. These are facts which have been demonstrated again and again.' Will you be so kind as to tell, not only myself, but the numerous readers of the BANNER OF LIGHT, where those facts are found recorded? Who has seen Jesus Christ as an objective reality? or whom has he told that Confucius was his paragon?"

A .- Your correspondent asks that we produce

to reserve, which accorded best with his ideas of known fact that very little now remains of the original record. In that original record, Jesus Christ declares-so the record says-that he was inspired by the ancient Confucius. Seven times this occurs. It may be more, but we are certain that it does seven times. Now as it is known that a portion of the Bible was consigned to the flames long years ago by order of Constantine, we can simply give you our word that we speak the truth concerning this assertion of Jesus Christ's. But what you have of that record should prove to any reasonable mind that thing, and that Jesus was inspired by the eminent minds preceding him. For when we scan the ancient Chinese sacred books, we find there the same ideas as with the ancient Jews, with only a change of terms. The soul-principle is only dressed up in another form. Jesus takes it for the basis of his theology. This is not fancy, but stern fact,

Now as regards his being a Saviour of the human race. He can do no more toward saving humanity than you or I can do. This may seem to be false and irreverent, but in view of the God whom you and I serve, we speak the truth. Every soul must outwork its own means of salvation, be its own Saviour. So far as you utter truths, do good deeds, and love one another, you may all become Saviours, and must ever become such, if you are ever saved.

Have we satisfied your correspondent on the point he has questioned us upon? If we have not, ask him to write again. We shall be glad to discuss the subject further.

CH.—I suppose he would be glad to have it cleared up a little better in regard to Christ's possessing the attributes of Deity.

A .- Jesus was deified, as all the so-called Saviours of different nations, of different times, have been. It should be remembered that the human seeks to know concerning its God ever. It instinctively believes in a superior power, in a something to reverence, a something upon which to lean. But by virtue of its residence upon the earth for a time, the human being is obliged to measure Deity according to the capacities of its own soul-life. It can conceive of no higher, no diviner type of life than the human. And so it believes that the God, the Deity, the Eternal Principle which governs all life, was indeed incarnated in this human body of Jesus. But in their ignorance, supreme superstition, his disciples failed to see that Jesus was but a child of God like themselves, when he says, "These things you see me do you may do, and many more. Call me not good: there is but one good, and that is God." And again in that ancient record he is constantly telling his followers to "find God, for I am not God," constantly turning them away from him, and pointing them to something beyond them. This did not suit the priests and Constantine, and why? Because they wanted to personalize their Deity, were not satisfied with the principle, a law which could never be understood by human senses. So they rejected all these sayings of Jesus, and culled out such portions of the ancient record as accorded with their own ideas of right and religion. Oh, poor dupes of priestcraft, learn from the great fountain of wisdom, and ask no man to teach you.

CH.—W. D. Young sends the following question from Camp Cadwallader, Philadelphia, Pa.: " Will you please ask the spirits why it is that Philadelphia, with so large a population, is so seldom represented at your circles by a communication from any of its departed?"

A .- We think your correspondent is at fault when he makes such an assertion, for if we had time we think we could gather quite a respectable company who have manifested, having lived in that locality.

William Roland.

William Roland, sir, Norfolk, Va. I am here to solicit your aid in forwarding some thoughts to the friends I have. Can I depend upon you? [So far as it is in our power to help you you can.] I passed twenty-two years on earth. I have left there a father, a mother, two sisters and one brother. My father is probably one of the staunchest rebels in the Confederate States. The last words my father spoke to me were: "William, I give you to our country; go and do your I visit this place to-day to tell him I did my best; also, to tell my father that since I have been fortunate enough to learn anything on the other side, I am satisfied that he and I were wrong in our views concerning African Slavery, It has brought all our trouble upon us, and been not only a curse to them, but a curse to the master, a curse to all who are in any way connected with it. Some day he will see this as I do; certainly when he comes where I am, if not before. I was killed at the storming of Fort Pillow. I would ask that my father visit some such place as this, where I can come and speak as I do here. I ask, also, that he would give up the cleven rising slaves that he has with him, and that he will freely furnish them with means to go North, for so sure as he retains them, so sure will he see more trouble. If there are any who wish to remain. let them do so, but not as slaves.

I suffered nothing in dying; passed from one condition of life to another very rapidly, and learned very soon that I was done with earth, so far as my body was concerned. And in return, also, for your kindness, I shall be under obligations to you, sir. [Perhaps you had better give your father's and sisters' names.] Abner Roland is my father's name. You can direct to him, if you

Capt. John T. Cooke.

How am I to proceed, sir? [You are to give some facts in regard to yourself, that your friends may recognize you by them.] Facts? yes. Well, I am John T. Cooke, late master of the ship "Tallyrand," and died when two days out from Matanzas, Cuba. I am from Liverpool. The ship was owned there, and I sailed from that port. I considered myself slightly sick when I left Matanzas, but grow worse in a few hours and died very soon.

Good God! I have been so anxious to go home to speak about myself, and to tell how I am situated. [Has your ship arrived home?] Oh, yes, months ago—in February last.

You see my people are strangers to this, know nothing about it. I have heard since I have been in the spirit-world, that there are at home some who believe in the coming of departed spirits. Well, I would like any one who may fall in with my letter, message, or whatever you choose to term it, to send it to Mrs. Alice Cooke, Londonderry street, Liverpool. If they can find her, send it to her. [We will direct a paper to her.]

I am exceedingly anxious to go home and report something about this new shore. I am not used to going about this way among strangers. I used to going about this way among strangers. I tance prepared for him in the heavens.—Progres-lived a sea-faring life for eight years, and know sive Age, HOPEDALE, MASS.

the record wherein Jesus declares himself to be nothing about your style of land-sharking it-I influenced, or inspired, by Confucius. It is a well know nothing about it. I am wholly unused to known fact that a large portion of the Biblical this unsettled sort of heterogeneous life you record was destroyed by order of Constantine, lead upon the earth. [Have you any children?] I He reserved that which seemed to be best for him | have, sir, three; too small, sir, to understand my letter, however. [Please give their names.] John, religion. All the rest he rejected, and it is a well Alice, and little Vic, we call her. I'll square up with you, sir, when you come on my side.

George W. Shappell.

"Home again," (singing). That's a fact; that's a fact, if I see right. You're on guard? [Yes.] Oh, I forget, I'm-[Little confused, aint you?] Yes; I'll straighten out in a minute. I got it now-you're one side, and I'm 'tother. [That's

Well, I'm from Morristown, Pennsylvania. Where's this? [Boston.] Boston? well, what's the date? [July 12th, 1864.] It is? [It is so.] Well, I aint, been here long; only since the 18th of June-have I? [If that was your time of departure, it's a very short time.] That's the time, now I remember. I was shot through the lungs, and they told me it was all day with me. I must go home like a soldier. I said, "All right," but felt it was a little tough. I lived here as a soldier should live. I obeyed orders. I have nothing to regret; I did what I thought I ought to do. 'm glad I enlisted.

When I think of my mother, I'm a little sad. She's an invalid, and was dependent on my sister and myself for support. Now she's no one left but my sister. Well, when I was going away, my mother said, "God would take care of her if was taken." So I suppose he will. I shant find fault, but really, since I've known about this spirit-communion, I've felt very auxious to come here and speak.

My mother has got no particulars of my death, and is wondering if I suffered much-thinks, perhaps, I died from neglect. I lived perhaps an hour or two after I was shot; but not more than that. I had no fear of death, but I kind of hated to leave; well, because I did n't know what life on the other side was, and because I was to leave my poor sick mother without my support. But I want her to know I'll do the best I can toward helping her now, and if there's any chance for me to go home and speak just as I come here, I hope they won't shut the door on me.

George W. Shappell, twenty-five years of age, died on the 18th of June, 1864. Next time I come, I'll try not to be standing on my head when I first get home. [At what place were you shot?] Before Petersburg. July 12.

Jennie Ross.

I am Jennie Ross, from St. Paul, Minnesota. My mother says, "Come and manifest." My father's in the army.

I's been dead nineteen months, and was eight years old. All the soldiers bring so much truck here we can't get round. [They won't let you come in?] Yes, I'm in; but they bring so much truck it's hard for others to get around. The teachers say it is because they stuff the air so full of their thoughts-what they want to send to their

You do n't live where Indians do? [No, we do not.] The Indians are awful folks. They kill you before you know it, almost. [Were you living near St. Paul at the time of your death?] Yes. [How far from St. Paul?] Eight miles. [We was not aware that there were any Indians so near St. Paul.] They kills me; they kills my mother's other husband. [Then it is not your own father in the army?] Do you wants me to tell you? [Yes.] My mother don't want me to. My father says I must. [Do as you think best.] My father left my mother, and then comes back and takes me away while my other father was gone. My mother gets another father. When the soldiers are all gone to war, after my father goes, my other father comes back and steals me away from my mother, and we goes eight miles from St. Paul to live, and gets killed by the Indians. My mother's left alone; my other father is in the army now. My father in the spirit-land says Joseph is not my lather. He wants to meet him, too. He wants to talk to him, he says, when Joseph comes where he can talk. [Your father with you wants Joseph to procure a medium?] Does you know about it? Was you going to say anything to my mother about it? [We shall only give what you say.] You puts her in prison? [No.] She knows about folks come back. She wants me to come. She's not asked me to tell about her; I could n't help it. Tell her I didn't mean to. Tell her I will come home and talks there, if I can. [Yes, if she will get you some one to talk through.]

And my father-my father with me-says I must n't call Joseph my father. I'll come to him sometime, if I can. You know about it. My father in the spirit-land no likes Joseph, because he lives with my mother, and after he's gone to war, my father comes and steals me, and takes me with him, and we was killed by the Indians in Minnesota.

My father in the spirit-world don't likes my mother. [Is that the case?] He don't likes her now; he didn't use to. He wants her to know it. She don't care. You tells her I don't live with him. [Who do you live with?] I'm with myself most of the time, but to-day he comes here. I goes where I likes to, tell my mother. She feel bad, if she thinks I live with him. I don't live with him. [Are you with any of your relatives?]' With grandmother somestimes.

My father says my name aint Ross. [What is it?] My name is Searle; he says my name is Searle. My other father's name is Ross-Joseph Ross: don't you know that was my name? [No.] Well, my mother said it was. [You are not to blame for that.] He says 'taint; says my name is Searle. I don't know which it is: don't care.

I want you to tell my mother that I came here. (Aside to her spirit-father): Well. I do like him the best, 'cause he was goodest to me. [That is Joseph?] He shan't come next time I do. [Did you want to tell about your mother? (A shake of the head.) [You did not?] He makes me. ...

Tell my mother next time I come he shan't come with me. I'm going-I aint going with him. [Come again sometime.] Good-by. (In a whis-July 12. per.)

The Spiritual Teacher.

The spiritual teacher of to-day need not expect at once to convince all men that he has felt the fraternal greeting of his immortal brothers; that the iris of the soul may so expand as to gaze on heavenly realities; that this natural horizon which bounds us may so recede before the progressive mind as to reveal an inner sky of ampler dimensions, illumed by a day of serener splendor, and by stars radiant with the fresh inspiration of an eternal morning; that there are spiritual principalities and powers, angels in heaven and in earth, with their revolutions in the past, in the present, and their revolutions to come, never present, and their revelations to come, never dreamed of in the skeptic's philosophy. He must wait until on his own mind the spiritual age has dawned, till beneath creation's open canopy he can learn the meaning of the progressive worlds, or beneath the broader sky of his own interior nature he is made aware of the societary inheritance in the state of the societary inheritance in the second of the second of the societary inheritance is made aware of the societary inheritance.

Obliuaries.

Passed on to higher life, from Warren, Vt., Aug. 9th, 1864,

Passed on to higher life, from Warren, Vt., Aug. 9th, 1864, Rafus Billings, aged 74 years.

For months he had walted for the messenger to call him upward. Calmly and gently he passed on, after making every strangement necessary for his funeral and burial. As old age came upon him his physical condition gave syldence that the destroyer was at work, and ere long he would rejoin a dear companion in the ammer-land. His mental faculties were untuched by the hand of Time, and his mind was ever ready to study into that which seemed mysterious by philosophical reasonings. He was a worthy citizen, and his children and friends deeply feel his loss.

Mics. Ambie W. Tanner.

Passed on to the spirit-world from Saratoga Springs, N. Y., on Saturday evening, Aug. 20th, Beckman Hulling, in the 70th

year of his age.

It is said we are sure to be spoken of twice in our lives—at birth and at death—but our lives would not be likely to be very useful if we were spoken of at no other times. To follow strictly our highest convictions does not always secure the most popularity, or surround us with the greatest worldly advantages. Mr. Italing has never been on the popular side, being a life-long Universalist, until the heautiful Spiritual Philosophy was autolided to his quick and carnest perception. His exalted integrity, and pure and spotless life, have always olothed his name with influence and power. He lived for a purpose, and that purpose was the greatest good of society. His earth-life was useful to others and profitable to himself; and no one probably ever passed into the summer-land with more cheerful confidence than Mr. Huling. I can only hope that my "last hour may be like his." P. Thomrson.

Passed to the spirit-land, on the 6th of Aug., from Nichols Fassed to the spirit-land, on the 6th of Aug., from Nichols, N. Y., Sophia, wife of G. P. Tripp, aged 40 years.

For many years she has been a believer in the philosophy of Spiritualism, and it was a sustaining source of happiness to her to the close of her earthly career. She is greatly missed from the midst of a large family of dear children and a cherished companion. Dr. Smith, of Oswego, spoke soothing words of consolation and truth at his funeral. Though unseen, yet daily will she guard and guide those dear children with a mother's affectionate care.

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SUFFER, YET BE STRONG." RECOVERY FROM SICKNESS.
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tf Aug. 20.

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THIRD EDITION.

THE LILY-WREATH

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OF MRS. J. S. ADAMS.

BY A. B. CHILD, M D.

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September. Rochester, N. Y., Aug. 23, 1864.

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among those afilleted.

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Aug. 20.

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OFFICIAL REPORT

OF THE

"National Convention of Spiritualists,"

HELD IN CHICAGO, ILL., AUGUST 9th to 14th, 1864.

(Reported by the Secretary, F. L. WADSWORTH.) THIRD DAY.

THURSDAY MORNING, AUG. 11. Convention called to order at 9 o'clock by the President, who announced the order of business to be the consideration of the resolutions offered on the state of the Union-discussions to be limited

Warwick Martin, of Illinois, objected to the ten-Mr. Mr. Martin, of Initions, objected to the ten-minutes rule.

Mr. John Wetherbee, Jr., of the Business Com-mittee, recommended that during the discussion under the ten-minutes rule the speakers be recog-

nized alternately, pro and con. Adopted.

Dr. S. Underhill hoped that peace might prevail among us. As a minority report was coming in from the Committee on Resolutions, he thought it would be proper for each to sign the resolutions they approved, without taking a vote of the Con-vention. He therefore moved that the resolutions

Yention. He therefore moved that the resolutions be discussed, but not voted on.

Judge Carter seconded the motion.

Dr. H. F. Gardner said he was in favor of the general tenor of the resolutions. He did not, however, wish to have any set of resolutions passed without giving the minority an opportunity of expressing themselves. He was, therefore, in favor of a full and free discussion of the resolutions, and then making a record of the yeas and nays

and then making a record of the yeas and nays on the final vote.

Judge A. G. W. Carter was very happy to find so much kindness in the remarks of Dr. Underhill and Dr. Gardner. He thought there were many in the Convention who entertained similar views. He was a Democrat, but, thank God, that did not prevent him from being a Spiritualist. We ought to agree to disagree, for there are differences of opinion on this question in the spirit-world. Miss Lizzie Doten, under spirit-induence, makes energetic war speeches; while Mrs. Cuppy and Mrs. Spence, equally inspired, advocate peace. He expected to return to the city on the 29th, to assist in selecting a President. He did not wish to attend two political conventions and assist in selecting two Presidents. He was opposed from the first to the introduction of politics, by either party, into a Spiritualist Convention.

Mr. Randall, of Vermont, wished the resolutions

y either party, into a Spiritualist Convention. Mr. Randall, of Vermont, wished the resolutions discussed, but not voted on, as there were several

non-resistants among our number.

Leo Miller wished to place himself properly before the world on this and every other question, and he wanted others to do the same. For the past two or three years, no religious body had net without passing resolutions in regard to the war. He thought if we failed to express ourselves war. He thought if we failed to express ourselves on this question, the world would consider us moral cowards. The nation is standing on the very verge of destruction, with the red hand of Treason grasping its throat, and shall we be silent on this great question?, Spiritualism is a practical system, and we must all be practical in our efforts. We do not want a Spiritualism so saintly, and so heavenly that we cannot bring it down to the affairs of every-day life. He hoped the resolutions would not only be discussed, but voted on; for it must not be said that we, the most liberal of all people, dare not stand up on the side of Freeall people, dare not stand up on the side of Free-

Mrs. A. M. Spence said she believed that all present were equally sincere in their views. She did not consider it right or proper that the charge of cowardies should be brought to any one; she, and others who agreed with her, were not afraid of discussion; but she did feel that that was not altriced by the state of the st

of discussion; but she did feel that that was not a political or anti-slavery meeting. She thought we had met to discuss questions of importance, and qualify ourselves by such discussion for better judgment, not to decide and dictate by vote. She hoped the resolutions would be fully discussed, and then laid upon the table.

Miss Lizzie Doten wished to know if the expression of the Convention was to be gagged. If the resolutions were not voted on and passed, it would show to the world that we did not wish to support the best government under the sun; and she wished to know of each man and woman present if this should be allowed. It was not a matter of Politics, but Principle, that the resolutions em-Politics, but Principle, that the resolutions embodied; and Spiritualists should not only vote upon it, but, if possible, separate the wheat from the chaff. If we allow ourselves to be gagged, it will be because Jeff. Davis & Co. are among us. Let us speak out to the world, and prove that we never forests negatives.

hever forsake principles.

Mrs. Laura Cuppy said she was neither a secessionist, a rebel, nor a pro-slavery woman; but she was opposed to those resolutions, as she knew they were a firebrand that would scatter the Spiritualists to the four winds of heaven. If they were voted upon and accepted as the voice of the Convention, she should withdraw from the Convention. Ours was a religious system, and lhongh we might appropriately carry our religion into our polities, we should not drag our polities into our religion.

H. C. Wright stated the question, "Shall we vote on the resolutions after discussing them?" He wished to record his vote against slavery, and for its total and eternal abolition. He was in favor of the Administration, from the fact that it was doing its utmost to crush out the robellion and save the Republic. It was not a question of party politics with us, but one of government or no government, and he thought every Spiritualist should be ready to decide that by vote.

[Mr. Wright read an extract from the writings

of Stephen A. Douglas, which was not handed to

the Secretaries.]
Mrs. A. M. Spence asked Mr. Wright, "If crushing out the rebellion" by force of arms was consistent with his precept of a "kies for a blow?"
Mr. Wright said he was before the Convention as an advocate of free labor and free institutions and not to introduce the doctrine of non-resist-

Mr. Warwick Martin said he was opposed to the introduction of such resolutions; he thought it was a fraud practiced upon the Convention to turn it to political use, and had he known that such a course would have been taken, he would not have attended the Convention at all. have invited our brethren from Canada, and have representatives from England and Scotland, and he did not consider it consistent that they should be made to take part in our politics. He was opposed to discussing the resolutions, but if discussed, he wished to vote and record his name against introducing politics into a spiritual meet-

ng. Mr. Seth Paine said he was in favor of discussing the resolutions, and voting upon them after discussing them.

Dr. Underhill's motion to discuss the resolu-

tions without voting upon them was then put, and lost by a large majority. H. B. Storer, from the General Committee on Resolutions, reported the resolutions "on the state of the Union" for the action of the Conven-

tion.
[For resolutions, see report of Special Commit-

Judge Carter moved to lay the resolutions on the table. Lost.

Mr. A. B. Whiting, from the Committee on Re-solutions, offered the following minority report:

We, the undersigned, members of the Committee on Resolutions, beg leave to present our mi-nority report in the form of the following protest: We protest against the introduction of these res-olutions into this National Convention of Spirit-

olutions into this National Convention of Spirit ualists. Also, against the introduction of any other political subject or subjects whatsoever.

A. B. Whiting, Michigan.

M. W. Carter, Ohio.

A. H. Richardson, Massachusetts.

L. K. Joslin, Rhode Island.

James Frist, Maryland.

D. Tarrell, Vermont.

James Furbish, Maine.

On motion, both reports were accepted by the Convention for discussion.

J. W. H. Toohey said for once he found himself with the majority. He was everywhere and for-ever for freedom. He could endorse the resolutions, as he was opposed to all aristocracies and

oligarchies.

Mr. L. K. Joslin said he was grieved that some of the Convention should feel called upon to introduce anti-Christian resolutions in regard to the war, such as had been advocated by the clergy in

councils since this wicked war commenced. I speak according to my highest perception of right, without any assumption of infallibility; and I ask you to tolerate the greatest liberty of speech, as the honest expression of thought, for only through agitation and diversity can the right come uppermost. That which our country to-day calls glory and honor, I call death and shame. Is Government true to its purpose when it robs the citizen of his birthright, and defeats the purpose for which it was instituted? Does the man who is conscripted into the Rebel or Union army without consultation or consent, enjoy the rights of "life, liberty and the pursuit of happiness"? The prayer of the Spiritualist to-day is, that the kingdom of heaven may come upon the earth, so I implore you, as Spiritualist, to advocate peace principles by your volce, your labor and your pen. If we would do it, war would be no more among us forever.

Mr. S. J. Finney moved the adenter of the us forever.

Mr. S. J. Finney moved the adoption of the Mr. S. J. Finney moved the adoption of the majority report. He was opposed to the peace arguments, and those who would shirk the responsibility of the hour. Spiritualism was something more than mere phenomena and sentimental communings with the departed; it meant work, and an active interest in all the nobler reforms and important questions of the day. Spiritualism was not to stand with pious front and religious cant, and not act in the present national crisis. was not to stand with plous front and religious cant, and not act in the present national crisis. He had been a Spiritualist for fourteen years, and he had found its principles and philosophy broad and comprehensive. The first message sent to his soul from the gods was "Spiritual, material and universal freedom;" and he would not be recreant to the trust. He hoped now that the resolutions were before the meeting that they would be adopted.

Mr W. G. R. Mowrey said he thanked God he had not been educated under H. C. Wright. He was a Democrat, and would sooner withdraw from the a Democrat, and would sooner withdraw from the Convention than accept the resolutions; he did not wish political opinion crowded down his throat. He thought no one had a right to intro-duce such resolutions into the Convention. Adjourned till 2 o'clock.

AFTERNOON SESSION—THURSDAY.

Convention called to order at 2 o'clock, by the

Mr. Benj. Todd moved to amend the majority report by striking out all below the 2d resolution; so that all personalities should be avoided. Though a supporter of Abraham Lincoln, he objected to the latter part of those resolutions being intro-duced into this Convention where there were so many different opinions with regard to them. He wished the Spiritualists to adopt the principles of the resolutions, and thought the first two contained a full statement of all the principles embodied by the full report.

tained a full statement of all the principles embodied in the full report.

Dr. Luther Lowell said he appeared before them as a non-resistant. He was with and for Christ who had suffered for liberty; Christ was a National man, so was he; Christ was a medium, so was he; Christ was of the seed of Abraham, so was he. The doctor occupied his ten minutes, much to his own satisfaction, and the health of the audience, if to "laugh and grow fat" is a means of health. He took his seat, remarking that he had "done as well as he could."

The Chicago Choir sang, by request, the charming song, "The Beautiful Hills."

Dr. A. G. Parker said in a general sense he was upon both sides of this question; specially he was for neither side, but for A. G. Parker. If he was a politician he would support the resolutions with all his power and life, but as a harmonialist, he could not recognize any person, any government, or any country. The Universe was his country, and all mankind his countrymen. Those who recognize a special country and government, should fight for it. He would not shoot a man to save the best government that ever cursed the earth; and more blood had been poured out in the present struggle than all the governments on earth were worth. If he had the power ed out in the present struggle than all the govern-ments on earth were worth. If he had the power he would sweep from the face of the earth every

political and ecclesiastical government.

Miss Lizzle Doten said she was opposed to the amendment. If we strike out any of these resoamendment. If we strike out any of these resolutions we shall surrender so much of our principles, and be recreant to duty. She cited the many acts accomplished under the present administration, from the abolition of slavery in the District of Columbia, to the repeal of the Fugitive Slave Law, showing that Abraham Lincoln was the representative and the supporter of the principles of the people. She wanted the truth and the whole truth to appear and he supported. She whole truth to appear and be supported. She hoped we should prove ourselves men and women, and not only support our principles, but stand by the representatives of them. H. B. Storer was in favor of the amendment.

He was aware that we could not unite on ques-tions not embodying self-evident principles; and though he was in favor of free and full discussion, he did not wish to urge upon others objectionable

personalities.

J. M. Peebles said he was for peace, but he was for justice first. He had lived in Slave States, was born a democrat; he had seen men and wemen sold at public auction, who were whiter than some who were before him; and for these reasons he wished to support those who would render jus tice to the downtrolden. He hoped the resolu-tions would pass without amendment. Some had threatened to divide the Convention if the resolu-

threatened to divide the Convention if the resolutions passed; then let division come, for we stand
on the side of eternal right.
W. F. Jamieson, of Mich., was in favor of principles, not men; he thought the Convention could
not unite upon Mr. Lincoln, or any other man that
could be named; therefore, if we can maintain our
principles without supporting Mr. Lincoln, it will
be as well. He hoped the amendment would be
carried.

H. C. Wright wished to call the attention of the H. C. Wright wished to call the attention of the Convention to one fact, viz: that in this conflict was embodied the principles of popular sovereignty. Mr. Lincoln was elected by a Constitutional majority of the people of the United States, and so declared by official authority. Had the democratic minority adhered to the principles of true government there would have been no rebellion. Jeff Davis & Co., have denied the principles of the rule of a popular majority. Abraham Lincoln rule of a popular majority. Abraham Lincoln represents those principles before the world, and we must support him or support the rule of the

we must support this of support the fine of the aristocratic minority.

Warren Chase thought there was no necessity for endorsing the name of Abraham Lincoln. The Presidential nominations were not completed, and no one could yet tell what issue might appear, or what person night become the best representa-tive of our principles before November next. By endorsing the first two resolutions we endorse the essential principles of the whole. He would allow no one to say more in behalf of freedom than himself, but there were some things in the admin-istration of Mr. Lincoln that he, nor Lizzle Doten, nor the spirits that controlled her, could endorse. While he had done many excellent things, there were many things he had not done. He had voted for Mr. Lincoln, and probably should do so again. He hoped the amendment would pre-

The Chicago Choir sang a patriotic song Mr. John Wetherbee, Jr., would not, of his own accord, have had these resolutions brought before the Convention, but now they were before us he would vote for them. He thought there were other men that would make as good a President as Mr. Lincoln, but we must strike either for liberty or slavery; there was no compromise in the mat

ter. He chose to support the cause of liberty, therefore supported the resolutions.
Dr. H. F. Gardner was in favor of the reëlection of Mr. Lincoln, but did not wish to crowd any man's name upon the minority. He was in favor of compromise when the principle involved could

be preserved; he therefore was in favor of Mr. Todd's amendment.

Mr. Van Nest, from Ind., wished to know if the proposed compromise was made, if the opposer of the resolutions as a whole would be satisfied, and act with the Convention on the adoption of the

act with the Convention on the adoption of the remaining two.

Mr. Warwick Martin was happy to see the spirit of accommodation manifested by the supporters of the resolutions; he could not, however, fully endorse the language of the remaining resolutions. If they could be referred to a Committee and modified somewhat, we might agree upon them. He was, however, opposed to the introduction of political subjects in any way into the Convention. Spiritualism was above all politics. He cited a vision which he had had, illustrating the dominance of sniritual over sectional forms.

dominance of spiritual over sectional forms,
Judge A. G. W. Carter, in behalf of the friends
of the minority report, explained: He wished to
say that he had no desire to break up the Convention, as had been charged. He and his friends the interest of sin, in all their conventions and, I had had a meeting for consultation, and they had I ed?

of three. If this was done, he thought they might harmonize. The Convention could now see the position in which he and his friends stood, and he position in which he and his friends stood, and he assured the members of the Convention he wished to act harmoniously with them. He did not like to differ with any one present, but he felt if the amendment was not carried, they must protest and retire from the Convention.

retire from the Convention.

Leo Miller said that all thought of the amendment had now vanished from his mind. He had wavered in his opinion till the last gentleman had spoken. He was satisfied that disloyalty and treason lurked behind the opposition. They want us to compromise, and that too, under a threat repeated several times by the last speaker that they will seed high wad a very last is the court. will secode if we do not. And what is the compromise? Why, that we strike off all the resolutions containing a personal allusion to President Lincoln, that we expunge from the remainder every earnest and strong expression of sympathy and support for the Government, and reprobation of the rebellion and its cause, and then send forth to the country and the world the simple dilution—a couple of milk-and-water resolutions, as an excouple of milk-and-water resolutions, as an expression of the sense of the great majority of this august body of Spiritualists! Can we do it? I answer with scorn, never. But will such concessions and abasement on our part satisfy them? No. They further desire the privilege of putting in a protest against the little that is left! And this they call compromises but concession all on one side musils musting. can compromising the matter! It is not compromise; but concession, all on one side, pusilanimous and shameful; the same in substance with that which this nation has too long been guilty of making to slavery. We are now reaping its bitter fruits. A desolating civil war fills the land with mourning, making wives widows, and children orphans, because we have tampered with the principles of eternal justice.

And this Convention, the first National assemblage of Spiritualists ever convened heafins hy

And this Convention, the first National assemblage of Spiritualists ever convened, begins by compromising its most cherished principles of liberty and freedom, and for what? Why, to conciliate those who would intimidate us by threats of seceding if we do not take back the free and honest expression of our views on the state of the country in the hour of its greatest peril and need. This war, in our view, signifies something more than a political squabble; it signifies with us liberty and freedom; not liberty to four million black slaves alone, but liberty and civilization to six million "white slaves," even worse off than the blacks; liberty and freedom to the whole nation, for so large as there exists in our horders one large. for so long as there exists in our borders one human being unjustly enslaved, and I have not the right, in obedience to the impulses of humanity, to go forward and break his chains, so long am I enslaved. It goes further; it signifies liberty and freedom to the world. The downtrodden millions of earth have an interest in our success. The democratic principle of representative government is on trial, and if the experiment of a country, purchased by the sweat and blood of our fore-fathers on so many fields of trouble and carnage, shall now prove a failure, and this once gloricus Union be suivered to fragments, then good by to the hopes of humanity for a thousand years. Who could have the heart to try the experiment again? Would not the mouth of the reformer be sealed by pointing him to the broken fragments of the Union? Would not the chains of oppression the world over, now ready to fall off, be riveted firmer than ever before?

In the discussion of these resolutions, let us rise above mere partisan spirit, and view the matter in its more comprehensive bearing on the well-being of humanity, and we shall adopt them by

being of humanity, and we shall adopt them by unanimous consent.

A. B. Whiting was sorry that the first National Convention of Spiritualists had been turned into a political meeting. He had various reasons for objecting to the resolutions, the first of which was they were against eternal justice and liberty. He was opposed to the war; and the resolutions were in favor of carrying it on. He loved that liberty which lifted us above party influences, and he would not, even by implication, lend himself to the shedding of blood. He was against the South for bringing on the war and breaking up our country—trailing our beautiful flag in the dust. But what has the present administration done? It has trampled upon the liberties of the people—it is an administration of usurpation. He hoped

has trampled upon the liberties of the people—it is an administration of usurpation. He hoped the resolutions would not be adopted—he would oppose them, if he had to stand alone to do it.

Mrs. E. G. Willard wished to know if the gentleman who had just spoken in praise of freedom, was fond enough of it to fight for it.

Mr. Whiting replied, that his views and those of the lady might differ as to what constituted freedom.

Col. D. M. Fox said he had been for nearly three years fighting the traitors to our Government to establish liberty for all. He was here, away from his command, only because he had received a rebel bullet in his shoulder, disabling him for duty for a time. He was a democrat, but not of the Vallandigham order; he voted against President Lincoln and for Stephen A. Douglas, but now he saw things in a different light; he believed in the salvation of the Republic, which could only be done by the prosecution of the war. The ques-tion to be settled was, government or no govern-ment, and that he considered the question before the Convention. If members of the Convention wished to secede they could do so. He had rather have fifty standing firmly together on the side of freedom, than have the whole Convention ruled by slavery; he hoped the resolutions would be adopted.

Mrs. Spence said she did not suppose the women had any right to speak on political questions, as they had no right to vote, but she had a suggesfight might have an opportunity to do so, viz: that a Committee of five be appointed to receive vol-unteers for the United States service. Adjourned till 8 o'clock.

EVENING SESSION-THURSDAY.

Convention met pursuant to adjournment.
Mr. E. Jacobs, of Cincinnati, said he rose to correct some misrepresentations regarding the Ohio delegation. He held in his hand a protest from certain members of the delegation, declaring that they would not withdraw in any event from the Convention. He wanted it understood that the people of Ohio were an eminently loyal people. He was in favor of the whole of the majority report of the Committee on Resolutions. port of the Committee on Resolutions.

The following protest was then presented by

Mr. Jacobs: We, the undersigned, representing a portion of the delegation of Cincinnati, Ohio, icel ourselves misrepresented by the Chairman of our delegation, by his declaration, during the discussion of the resolutions now pending before the Conven-tion, that, in the event of the adoption of those resolutions, we, as a delegation, will withdraw from the Convention; therefore,

Resolved, That if the pending resolutions should pass by a clear majority of the Convention, we shall not withdraw, but feel in duty bound to remain in the Convention, adopting for our motto the standard of true democratic rule—that the

majority shall govern. (Signed):
A. M. Iliff, David H. Shaffer, Mary E. Shaffer, Leonard Bricker, N. B. Starr, A. McNeil, E. Jacobs, Mrs. E. Jacobs, Mrs. Sarah Dick, Mrs. M. Moulton, Mrs. Jane Mayhew, Mrs. W. A. Sterns, and Mrs. R. McMurchie. Mr. John Wetherbee, Jr., moved to lay Mr. Todd's amendment (to strike out all after the

second resolution) on the table.

Judge Carter called for the ayes and noes. The motion was put and carried. Ayes, 263;

Noes, 64. Mr. Van Nest, of Indiana, moved the previous question, which was carried, "viva voce."
Warren Chase called for the ayes and noes on the main question.

The main question was then put: "Shall the re-port of the Committee on Resolutions be adopt-

The following is the result, including also the names of those who, by vote of the Convention, were permitted to record their "aye" or "no" subsequent to the passage of the resolutions:

Mainternation Mainternation** Mainternation** Mainternation** H. Hamilton, F. L. Wadsworth.

Molne,—Ayes—D. H. Hamilton, F. L. Wadsworth.

New Hampshire,—Ayes—Julia J. Hubbard.

Vermont.—Ayes—Milo O. Mott, Mrs. G. Pratt.

Noes—D. Tarbell.

Massachuselts.—Ayes—Dr. H. F. Gardner, Lizzle

Doten, John Wetherhee, Jr., Mr. C. A. Southworth, Mrs. C. A. Southworth, Miss Sarah A.

Southworth, B. T. Wilbur, Moses A. Plummer, M.

A. Allen, Leo Miller, Mrs. Leo Miller, A. S. Hayward, Uriah Clark, O. T. Thayer, J. D. Seagrove,
G. W. B. Leonard, Albert Russell, Charles H.
Crowell. Noes—Sarah A. Byrnes, A. H. Richardson, Mrs. A. H. Richardson, C. A. Vose.

Rhode Island,—Ayes—I. Searle, C. V. Kennon.

Noes—W. G. R. Mowrey, L. K. Joslin.

Connecticut.—Ayes—J. S. Loveland, H. B. Storer,

New York.—Ayes—J. W. Seaver, H. C. Wright,
J. M. Chaplin, Mrs. L. Heath, J. H. W. Toohey,

Asa Loude, J. Sybrandt, M. C. Lacy, Chas. Partridge, Edward Stephens, Mrs. C. Bigelow. Noes

—Mrs. A. M. Spence, Miss Pheebe Hull.

New Jorsey.—Ayes—Joseph B. Burr.

Penisylvania,—Ayes—Dr. G. Newcomber, O. S.

Chace, Mrs. P. Chace, Mrs. A. C. Wilhelm, M. D.,

Jos. Furst.

Ohio.—Ayes—Mrs. Emma Steele, Jessie Moss,

Jos. Furst.

Ohio.—Ayes—Mrs. Emma Steele, Jessie Moss,
Mary S. Moulton, Jane Mayhew, Mr. A. M. Iliff,
N. B. Starr, Ira Atkins, A. McNeil, Leonard
Bricker, R. T. Platt, Geo. Kates, Dr. D. A. Pease,
Margaret A. Stephens, Ed. M. Hale, S. J. Finney,
E. Jacobs, Mrs. E. Jacobs, Mrs. R. McMurchie,
Mrs. James Lawrence, Geo. Carey, Sarah Dick,
Russell Peck, Asa Farnham, Charles Pease, I. S.
Hunter, M. A. Hills, W. H. Hills, D. N. Bratt.
Nocs—A. G. W. Carter, Mrs. A. G. W. Carter, Mrs.
Wm. Rose, David H. Shaffer, E. A. Hine, Laura
Cuppy, Miss Ann Musser, A. F. Page, Sarah M.
Thompson, Chas. Thompson.

Cuppy, Muss Ann Ausser, A. F. Fage, Sarah M. Thompson, Michigan.—Ayes—John Coffee, Dr. John Farlin, Mrs. M. J. Kutz, John Dexter, Louisa C. Dexter, Reuben Reed, Brooks Martin, Col. D. M. Fox, Mrs. D. M. Fox, Wm. Kilpatrick, Dr. E. Woodruff, A. Wright, Mrs. L. Chapman, John Hodgeboon, N. Chidester, Clement Pearsaul, Mrs. Elizabeth Lee, Martha Dickinson, J. M. Peebles, Dr. Wm. White, S. P. Bullard, Mrs. H. A. Bullard, Chas, Brotherton, Wm. Hicks, T. Belding, E. I. Brewster. Noes—A. B. Whiting, J. K. Bailey, W. F. Jamieson, J. G. Fish, M. M. Mason, Mrs. F. Reed.

Indiana.—Ayes—A. G. Gardner, S. Filson, Chas. Yeakell, Mrs. Ellean Mason, Louie J. Nye, Samuel Maxwell, Mrs. S. Maxwell, L. K. Coonley, Mrs. S. A. Coonley, J. H. Nixon, J. H. Hudson, Allen Pence, A. H. Buckman, C. Hendee, S. Van Nest, Mrs. C. C. Filson, J. H. Hill, Agnes Cook, T. G. Lukens, Silas Small, Mrs. Silas Small, Miss Sue Small, H. H. Thornburgh, Alice Stockham, I. P. Lathrop, B. Boothe, Enos Lewis, Sarah G. Fox, J. H. Luther, Mrs. — Summers, Mrs. — Wheeler, Mrs. — Mannahan, J. M. Seribner, Myron E. Cole, John A. Anderson, W. J. Bumstead, Jannes Hock, W. Crumpton, Elvira Walton, Eliza Wright, D. P. Daniels, Mrs. Byron E. Dye, Hannah Ivers, Amos Allman. Noss—W. B. Gustin, Wm. Huddleston. Washington, D. C.—Ayes—Hornce Dresser, Annie Denton Cridge, Alfred Cridge. Kentucky.—Ayes—O. S. Poston.

Tenessee.—Ayes—J. E. Chadwick.

Missouri.—Ayes—O. R. Poston.

Tenessee.—Ayes—J. E. Chadwick.

Missouri.—Ayes—O. H. Waterman, Thos. Richmond, Seth Paine, Elmira Palne, Cora Barra, C. E. Morse, Jas. Campbell, J. B. Young, O. Chancey, S. S. Hitchcock, E. F. Garvin, Dr. Samuel Underhill, Dr. S. J. Avery, Olive Avery, Dudloy Willits, John Whom, Mrs. D. J. Wright, Mrs. Mary Todd, Russoll Green, H. H. Scovill, W. Noble, Mrs. A. M. Z. Potts, M. D., Sarah Leavitt, W. A. Boardman, H. H. Marsh, J. M. Marsl, Uzzie Branson, Mrs. E. G. Williard, Chas. Butt, S. W. Richmond, G. W. Stiles, Isadel Oliver, Wm. A. Nourse, A. Reynolds, J. D. Talmadge, F. Goodrich, E. Weits, G. C. L.

S. E. Warner, Schuyler Bundy, Mrs. S. Bundy, Mrs. — Clark, N. Gerard, Mary Crone, Mrs.— Sampey, Cyrene Parkinson. Noes—G. S. Parrey, J. C. Howard, Mrs. J. C. Howard, Asa Patten, Sarah M. Beck.

Jova.—Ayes—A. J. Smith, John Harland, Daniel Gould, S. S. Gillet, Mrs. H. J. Gillet, P. B. Jones, Mrs. Lucy Dow, Benj. Furnace. Nocs—G. S. C. Dow. S. C. Dow.
Canada.—Ayes—H. C. Whitney.

Total—Ayes, 311; Noes, 55.

After the vote was taken, and while the Secretarles were ascertaining the number of ayes and noes, the choir sang "The Battle Cry of Freedom" with beautiful effect. The announcement of the vote caused an uncontrollable burst of enthusiasm, which for several minutes filled the hall with deafening cheers. Quiet was restored, when Mr. — Chadwick sang the solo of "John Brown," with appropriate words, the entire audience joining in the chorus. At 10.30 P. M. the President declared the Con-

vention adjourned.

Public Discussion

Between Rev. Miles Grant, of Boston, Mass., and Rev. J. G. Fish, of Michigan, of the following

Resolved, That man has a spirit which exists after the death of the body in a conscious state, and communicates with the inhabitants of earth. Aff.—J. G. Fish. Neg.—Miles Grant. Said discussion to be held in Bryan Hall, in Chicago, Ill., commencing Sept., 27th, 1864 and continue from evening to evening during the pleasure of the disputants.

Quarterly Meeting.

The fourth Quarterly Meeting of the "Northern Wisconsin Spiritualist Association" will be holden at the village of Appleton, on Saturday and Sunday, the 10th and 11th of September, instant. Moses Hull, B. Todd and Mrs. S. E. Warner are expected as speakers.

Oshkosh, Sept. 1, 1864.

Quarterly Meeting.

A quarterly meeting of Spiritualists and friends of progress will be held at Cadiz, Henry Co., Ind., on Friday, Sept. 9th, and continue for three days.

-Dr. James Cooper, of Ohio, and other good speakers, will be present. It is hoped there will be a generous gathering of Spiritualists in this part of the vineyard, so that we may be able to organize e vineyard, so that we may be able to organize ore fully.

J. W. BOND. more fully.

Bread for the Destitute Poor. Fresh bread, to a limited extent, from a bakery in this city, will be delivered to the destitute poor on tickets issued at the BANNER OF LIGHT of-fice. notices of meetings.

ROTIOES OF EETINGS.

BOSTON.—Meetings will be held at tyceum Hall, Tremontst., (opposite head of School street, every Sunday, (commencing Oct. 7.) at 24 and 75 P. M. Admission, ten cents. Lectures engaged:—Mrs. 8. E. Warner, during October.

The Structure Frenchon will hereafter hold their meetings at Gigard Temple, 534 Washington street. Dr. C. H. Riber.

Charlestown —The Spiritualists of Charlestown hold meetings at City Hall, every Sunday afternoon and evening, at the usual hours. The public are invited. Speaker sugged:—Birs. M. 8. Townsend during October.

CHARLEST.—The Spiritualists of Chelsen have hired Library Hall, to hold regular meetings smoday afternoon and evening of each week. All communications concerning them should be addressed to Dr. B. H. Grandon, Chelsen, Mass. The Following speakers have been engaged:—N. Frank White, Sept. 18 and 25; Mrs. L. A. Billss, during October.

Lowell.—Spiritualists hold meetings in Lee street Church.—With the Children's Progressive Lyccum's meets at 10% A. K. The following lecturers are engaged to speak afternoon and evening:—Mrs. E. A. Hilss, during September; Neille J. Temple, during October, November and December; Chas. A. Hayden, during January.

den, during January, Quincy.—Meetings overy Sunday in Rodgers' Chapel. Services in the forenoon at 10%, and in the afternoon at 2% o'clock. Speakers engaged:—Mrs. E. C. Clurk. Sept. 11; Mrs. M. S. Townsend, Sept. 18 and 25; Miss Martin L. Beckwith, Oct. 2 and 39; Mrs. Frances Lord Bond, Oct. 23 and 30; Mrs. M. Macomber Wood, Nov. 6 and 13; N. Frank White, Dec. 4 and 13. TAUNTON, MASS.—Spiritualists hold meetings in City Hall regularly at 2 and 7½ P. M. Spenkers engaged:—Sarah A. Byrnes, Sept. 18 and 25; Charles A. Hayden, during October; N. Frank White, Nov. 6 and 13; Miss Susio M. Johnson, Nov. 20 and 27; N. S. Greenleaf, during December; Miss Mattle L. Beckwith, during January: Mrs. Anna M. Middlebrook, during February; Miss Emma Houston, March 5 and 12.

Ing February; Alss Emma Houston, March & and 12.
PLYMOUTH, MASS.—Spiritualists hold meetings in Leyden
Hall, Sunday afternoon and evening, one-half the time. Speakers engaged:—N. Frank White, Sept. 11; N. S. Greenleaf, Oct.
16 and 23; Aliss Susie M. Johnson, Nov. 6 and 13; Mrs. 8. A.
18yrnes, Dec. 18 and 25; W. K. Ripley, Jan. 15 and 22; Chas. A.
18yden, April 2 and 9; Miss Martha L. Beckwith, May 6 and 13.
PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 736
o'clock. Progressive Lycoum meets every Sunday forenoon,
at 10% o'clock. Speaker engaged:—Charles A. Hayden, dur
ing September.

OLD TOWN, MR.—The Spiritualists of Old Town, Bradley, Milliord and Upper Stillwater hold regular meetings every Sanday, afternoon and evening, in the Universalist Church.

PONTLAND, Mr.—The Spiritualists of this city hold regular meetings every Sunday, afternoon and evening, in the Universalist Church.

PONTLAND, Mr.—The Spiritualists of this city hold regular meetings every Sunday, in Mechanics' Hall, corner of Congress and Casco streets. Free Conference in the forencon. Lectures afternoon and evening, at 3 and 75 o'clock. Speakers engaged:—Mrs. Sarah A. Horton, Sept. 11; Miss Martins L. Beckwith, Sept. 18 and 26; H. B. Storer, Oct. 2; Wm. Lloyd Garrison, Oct. 9; Rev. Adin Ballou, Oct. 16; H. P. Falfrield, Oct. 23 and 30; Mrs. Sarah A. Byrnes, Nov. 6 and 13; Mrs. Susle A. Hutchinson, Nov. 20 and 27; W. K. Ripley, Feb. 19 and 26.

NEW YORK.—Ebbitt Hall, near the corner of Thirty-third street and Broadway. Free meetings every Sunday morning and evening, at 10% and 7% o'clock. Fred. L. H. Willis, per-manent speaker.

manent speaker.

The Friends of Prochess and Spiritualists of New York will open their meetings at Dodworth's Hall, No. 806 Broadway, Sunday morning, Sept. 4, at 10%, and evening at 1% o'clock. Mr. A. J. Davis will speak at every meeting during the month. Seats free, and the public generally invited. The Children's Progressive Lyeeum will also commence its regular sessions next Sunday, at 2 p. M.

The Friends of Prochess will hold spiritual meetings at Union Hall, corner of Broadway and 23d street, New York, every Sunday. Circles, wonderful diagnoses of disease, and public speaking, as per notices in the daily papers.

Chausmath O.—The Spiritualists of Cincinnati have organ-

CINCINNATI, O.—The Spiritualists of Cincinnati have organ-Ized themselves under the laws of Ohlo as a "Religious Society of Progressive Spiritualists," and have secured Metropolitan liall. corner of Ninth and Walnut streets, where they hold regular meetings on Sunday mornings and evenings, at 10% and 7% o'clock.

WASHINGTON, D. C.—Spiritualist Meetings are held every Sunday, in Smeed's Hall, 481 9th street, commencing Oct. 28. Speakers engaged:—Thomas Gales Forster during October; Mrs. F. O. Hyzer during November and March; Warren Chase

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