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NO. 22.

# The Recture Room. SERMON, BY HENRY T. OHILD, M. D., OF PHILADELPHIA. (Reported for the Banner of Light.)

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, what is man that thou art mindful of him?"

It hath been said, "an undevout astronomer is mad," and yet men have ever beheld the stars as we behold everything from our own condition and standpoint. I well remember one of the early communications received from a dearly beloved friend in the inner life, through our sister. Esther Henck, in 1852, as follows: "Gaze on the vaulted dome of nature's temple when the curtains of night are drawn out upon its vast, o'erarching canopy, and behold the myriads of beaming stars. Look upon these beauties with the untutored eyes of ignorance, and what truth do they convey to thy interior spirit? If thy physical eyes, unassisted by the gleamings of thy interior, shall behold that dome studded with the gens of wisdom and beauty, what idea of truth is conveyed unto thy mind? Dost thou realize their magnificence and true character? Thou dost not, but art satisfied to consider them as gems placed there for the adornment of earth, and to shed light on its benighted inhabitants, and cheer them during the absence of the superior light of the sun.

Behold these again, with the light of a little knowledge gained from the experience of thy mental researches, and the unfolding of thy interior powers of vision, and thou wilt see them, not as mere decorations for the sky of earth, but as being points of central attraction; suns, around which revolve numerous planets and satellites, bearing upon their faces the signet and symbol of the all powerful Jehovah. They are the same but thou hast stepped up to a higher position.

Gaze still deeper; pursue thy investigations, and thou beholdest them moving in perfect harmony, revolving through and around each other, bearing witness of the interior harmony and peace, love and wisdom, which alone could create such a miracle of beauty. Each star upon which thou gazest is as the sun, to light millions of souls during the term of their existence with external physical nature. To light up their physical homes, that they may read lessons of truth and wisdom from all things around them, even as thon doest now."

The philosopher's stone, the universal solvent of the alchemist, which is to turn everything to gold, the elixir of immortal life, are to be found in the old Grecian motto, "KNOW THYSELF."

Let us go back, in imagination, to the first human being who awoke to the consciousness of a night scene, with its blue, star-gemmed vault-for consciousness burst upon the untutored mind in fashes He stood upon the green earth shrouded

is annihilation, and neither the one nor the other is to be found. Perhaps there is no other science that will indicate the condition of man, as a race and as individuals, so truly as that of astronomy. Could we trace clearly the exact knowledge which man has had of the science of the stars, in the various ages of the world, from the dawn of humanity down to our own period, we should have a better criterion and measure of man in all the

different changes which have marked his career through the long and devious course of the ages. We should see him, in one age, trembling at the gate of fear, lest his own dim light should go out forever, because the path of one star has led it between another and us, and there is darkness in the heavens on account of an eclipse. Then passing on to a higher degree of cultivation and the attainment of knowledge, he is enabled to calculate, with unerring certainty, the time when these eclipses must occur, long anterior to their arrivalpower which fills the mind with mingled emotions of pleasure and gratitude on account of the correctness of its calculations, and of veneration and admiration for the wonderful power and wisdom of the Supreme Architect who has planned, framed and brought into existence the sublime mechanism of the universe.

He stands no longer upon a flat earth, but rolled out into harmony like the globe itself, he looks with more comprehensive vision upon the widespead fields of nature around him.

A step further in advance, and man may calculate with considerable certainty which of the planets is old enough to have children-to become the mother of a race of human beings capable of receiving immortal souls, and carrying them forward through consciousness to the opening of a higher destiny. This lifts man to a loftier condition, a more comprehensive idea of Deity and his works.

Now let us take a step further in advance, and approach nearer to the solution of the great question, Whence cometh light? The ancient and ever-repeated command of God, "FIAT LUX"-'LET THERE BE LIGHT "-ever comes after " the Spirit of God has moved upon the face of the waters." Motion is before light! Motion is the parent: light is the child! The sun revolving over faithfully and true upon its axis, and within its orbit, produces its own light and heat by its own motion; for light and heat are twin sisters. And this is true of every sun and every planet. It is the rapidity with which these revolve upon their axes, and in their orbits, that evolves the light and heat. This tendency is ever developed by motion; and when a chaotic mass of nebulous matter, not sufficiently progressed and compounded to form the neucleus of a new world, sets forth in its wild and rapid career through space, it becomes a "shooting star," and soon its motion evolves light and heat enough to consume, or drive off a portion of the matter, while other por-

true of man, as of any star in the vast firmament, | the plants, and a new life and activity was given | his work in order to call on his way to Peter's. that unless these motions be properly maintained the light will not shine; and if man would let his light shine before his fellow-men, he must over move in his own orbit, and on his own axis in harmony with the divine laws; and as this is the case, man "shall shine on the stars, brighter and brighter unto the perfect day." It is with man as with the stars: the light that comes from others may stir up the light within us, and warm us into more life and action; but in both cases, if it be only reflected light, and not our, own, it is cold and dim.

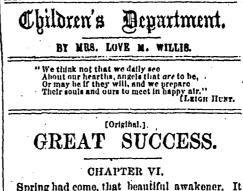
A vision opens before me. I am losing sight of external things, and, like John on the Isle of Patmos, I am "in spirit," and the day is the "Lord's day." All things are illuminated and clear before my vision. I stand not in outward form confined, nor upon the solid earth where men do tread, but floating away in the realms of infinitude. For a time the sun has faded from my eyes; the moon and the stars have fallen, and the earth and the heavens appear to have been "rolled together as a scroll." I see only a vast field of bright, luminous ether; clear, pure, and softly attractive, it meets my vision everywhere, and feeds and thrills me. I am borne away upon its placid bosom by three shining companions, one on either side, and one leading the way. We pass on and on, far, far away, and brighter and still brighter grows the scene, and with transport of joy my vision is opened, new scenes are before mo, planets and satellites, comets and meteors, and vast fields of wild and chaotic nebnia tremulously floating upon the bright ether. My vision takes in all these in its vast scope, and yet it is so minute that every atom is noticed. As I gaze upon this vast and magnificent panorama, calmly and with penceful joy I drink in the inspiration of the field before me. Poised in the vast other blue, we contemplate the grand and beautiful scene around, above and beneath us. An ancient seer, crowned with the knowledge and wisdom of centuries, yet humble as a little child, and pure, stands before me. And I have a new and long-desired experience. He looks, and I see, and what to him is revealed is given to me also. Thus have I overleaped the barriers of Time and Sense to taste of the experiences of spirits. Strange and beautiful is all this,

and yet I am not excited. W First he turns to those themulous fields of nebu-lous light that men call the dilky Way, and we see that these vast outspread fields are matter in its infantile, crude, imperfect and chaotic condition, and yet subject to law; wayward as a child, and yet bound within certain limits; having motion, which is the first and the last and the ever-continuing attribute of matter; and from this motion, crude and imperfect as it is, light is evolved, dim and uncertain, but still light. This apparently new matter has always existed; has passed through an infinite variety of changes in its progress to its present condition. It is now at the foot of the ladder. Something ever must be, though it will not always be the same; for there is a struggle and compensation everywhere, and that which is first may be last, and that which is last comes to be first. Waves and tides are ever rising and falling upon this vast tremulous ocean of matter, and ever and anon there rises out of it some bright meteor, which, assuming a distinct form of motion. becomes more luminous, and rolls out into the immensity of space, in most instances to be consumed and thrown back into the ocean of matter whence it came. Thus are meteors born, and thus do they die. A little higher in the scale and more perfect in their birth comes comets, having a central nucleil or bases, the embryo of a new planet or satellite. These roll out wildly and rapidly, yet under the dominion of ever-pervading law, they move on for a time, gathering unto themselves new elements; and thus are planets brought forth. Now turning and gazing intently upon one of these, I see that its brightness is fast going out, and it is almost lost in the darkness of its surroundings; but it was not so; it was owing to the working imperfectly of the newly developed mechanism of the young world, that the light thus went out and disappeared for a time. I looked upon one of these dark worlds and rolled upon its axis and moved in its orbit, there was no light or life upon it; but this was a stage in its growth, a process in its development, and it was becoming contracted into a more compact condition, taking upon it the form of a solid crust. We followed one closely, so that I could see its changes; and I beheld the formation of the geologwomb of time was spread out upon this world; and ed it. I shuddered at the prospect, but my guide one of a family of planets rolling around a parent- | ging step to and from his work. sun; and then I heard a voice sounding through impenetrable gloom of that world began to be came heat and the dawn of vegetable life, and the earth was clothed with its beautiful garments of green, and with its huge plants it changed rapidly. These early plants were the John the Baptists preaching in the wilderness the coming of a higher and better condition. Now the world labored and struggled on, and new light and brighter came to it. the spirit now and was not bound by earth's time--that the earth loved all its children as a mother, well as I used to."

to it by the animals, and it was happy in all this; but when man came upon its surface it seemed to assume a proud and dignified position, and its light shone forth calmly and screnely, and far more brightly than ever before.

I saw that everything inanimate and animate upon the earth had contributed to make it what it was, and most of all, man. And I followed it on through the ages again, and as the earth grew, man grew; and every unfolding change in the earth unfolded man; and every step which man made toward a higher condition, lifted the earth; and I saw and felt that man, was indeed, God's vicegerent, aiding in the work of unfolding, not only himself and his surroundings, and the world on which he lived, but of all worlds, and suns, and systems of the universe itself.

I saw clearly that every revolution of the earth, and every act of man in harmony with the laws of his being, tended to bring the world and himself into better conditions, and actually moved the universe. And as I gazed upon these worlds unnumbered and innumerable, rolling onward and fulfilling their mission, and saw how man's destiny and labors were linked and blended with all these, I remembered the words, " What is man that thou art mindful of him, or the son of man that thou visitest him." And it was clear that man was a child of the earth, part of it, and it was part of him; part of the universe and it was part of him; part of God, and God was part of him. And this was the answer to my question. And as I turned from my vision, the voice said, " the uniyerse, the earth, man and God, are one, now and evermore; and they have each their changes for everniore. In the ascending spiral ladder of progression man has reached so near to God that he has discovered his own identity, and is now, and ever will be an "IAM;" and amid all the cease less changes of a never-ending eternity, man cannot, will not lose himself or be lost, but rising, ever rising, he will learn to comprehend more and more perfectly the divine laws of the little universe within him, and the great universe without him, and his Father God over and above all.



The sun was just up, and sent its soft light on to the western hills, and brightened up the clouds that had looked dark and glowering before. Abraham felt as tired as he used to when the day's work was over, and something of bitterness was in his heart as he remembered how a year ago he had been watching for the first signs of spring and had hunted beside the brooks for the soft buds of the willow, and had carried Sophia some little arbutus sprays that began to show just the least possible tinge of pink.

"She's never answered my letter," he thought, and soon she will be coming home, and she wo n't care for me."

In this mood he reached Miss Jones's door, for he knew her to be an early riser and was not afraid of disturbing her. The house that Miss Jones lived in was next to Mr. Tafts's. It was a little cottage with a room on each side of the front door. A leafless woodbine climbed up on one side, and the dried stalks of a morning glory were on the other side, and they swayed in the morning breeze, rustling mournfully in tune to Abraham's thoughts.

"Now, ra'ally, Abraham! do tell! if you ain't up arly! Well, it's a proper good habit. I 've livedwell, a putty good number of years, though I guess I ain't so old 's some folks yet, and I allers did get up arly, and I allers called it a Christian duty. Now there's Captain Spooner's wife, she makes nothing of getting up at eight o'clock! but guess her things shows it. Law! you never did see the like of her pantry! not that I ever mean to interfere with my neighbors. Now there's Sally Tinkerton-that's old Miss Tinkerton-she don't mind poking her nose round inter my cubbards; but, then, I would n't like to tell on 't. Wall, what was I saying? Oh----

There was no knowing how long Miss Betsy Iones might have talked, but Abraham felt in a hurry and broke in with his message from his mother, and, receiving a favorable answer, was about to leave, when she began again:

"Spose you've hearn the news. Soph's got home, and her feller with her. You don't say you did n't know it? Well, there was a time when she'd a written to you. But, then, I wouldn't be down in the mouth about it. I allers told Miss Taft that shoemaking was good, respectable business, and I did n't think anybody ought to be set too much on trades as long as one's stilly. Wall, he 's a good looking feller; holds his head up as if he was somebody, and he was purlite to me; for, you see, I thought I'd jest happen in, 'cause Miss Taft and I is good neighbors, and so I jest pertended I'd got out of yeast and I was in a dreadful hurry for some; and, you see, Soph sat there looking jest like a red rosy, and he sat opposite, and Miss Taft she was getting supper; and I made it in my way to jest mention something about folks's learning trades and about shoemak-

in darkness with stillness all around save the murmuring of the distant waterfall, the hooting of the owl, or the occasional shrick of some hideous monster, with his eyes lifted to the blue canopy. Perchance he fancied that night was a real curtain, pierced with myriads of little openings, through which a few rays of the bright light of the King of Day, the great and beneficent genius that feeds and warms the world, sent a kindly promise of return, and assurance that he still lived, and that his light would bring another day to the glad earth.

Let us leave him there, and jump into the Car of Time and ride down a few centuries, and we shall find man becoming more familiar with these "eyelet holes through which the glory of our Father comes to this earth," as a little girl once said of the starry hosts.

Man beholds them now rising and setting, and moving in order so perfect, that he begins to give them strange and fanciful names; and maps out the heavens so that he can tell you more of their geography than he can of the solid earth on which he treads, and which, in his ignorance, he supposes to be a great plane, over which the swinging heavens are suspended, and beneath which lies a great gulf from which the stars and the sun himself rise, and unto which they are compelled to go. And crude and infantile as is this astronomy, it indicates that man has risen far above his rude forefathers.

Every step of true knowledge is a round upon the ladder of progress. Holding firmly to these, man feels secure and happy; and too often determines that the one he holds is the topmost, and he will try for no more; and this feeling is more common the nearer he is to the foot of the ladder.

Man has ever been weighed in the scales of his own appreciation, of his surroundings, and measured by the rule which his knowledge has cut out of the material and intellectual world around him. ] application of these things to human life and hu-Hence every man weighs and measures himself; and this is especially true of the astronomer. He speaking. I have said that the philosopher's not only tells us " what of the night?" around us, stone, the universal solvent of the alchemist, but " what of the night?" within his own being. If which is to turn everything to gold, and the elixir his sonl be cramped by bigotry and narrowed by of immortal life, are to be found in the old the sectarian walls of prejudice, he will see faults Grecian motto, "Man, know thyself." And there and flaws in the systems by which the stars and is no knowledge, however beautiful and attrac-planets are made to match in seried hosts of two it may appear, that is of any real and practiastronomer, exclaim, " Had I been of God's council, we would have arranged matters differently." when he fancied he saw an impending collision. among the starry hosts. Time will cure them sooner or later, as it did him; for men, like stars, are rolling onward, and becoming more rounded and harmonious with each revolution.

There are conditions in human advancement in which the mind becomes puffed up; sometimes by receiving knowledge too suddenly and beyond its power to grasp it; or being made vain by a concelt of its capacity to receive, rather than be remain still. Stagnation is death. Absolute quiet motions of the planets on their axes; and it is as | Its path had, been made green and beautiful by | This appeal was enough, and Abraham hurried

tions, becoming concentrated, fall upon this or some other earth as ineteorolites, while the other portions seek and find a home in the bosom of some other form of matter, for nothing is or ever can be lost in God's great universe.

No body can move through space with the rapidity of a planet without evolving so much light as to become luminous, and in this you have a solution of the cause of the heat and light of the suns and the planets; and the difference of temperature of the earth at the poles and the equator, is mainly owing to this cause. But, you will ask, how does the heat and light of the sun come to and affect your earth? That is a problem which has never been solved. Let me give you a suggestion here. The light and heat of the sun reach the earth after having traversed ninetyfive millions of miles, through regions the temperature of which would absorb all of its heat many times; but there subsists between each parent, or central sun and its own family of planets, peculiar positive and negative relations, so that they are not only attracted to each other, but held in their places by their mutual influences; and when the rays emanating from the sun meet and mingle with those of the earth, they combine and evolve light and heat, and complete the circle and conditions necessary for life.

I have spoken, on a former occasion, of the law governing the motions of the planets upon their axes and in their orbs. It is the result of certain electrical and magnetic currents radiating from and revolving in every body, large or small, simple or compound; and it is only necessary for any body to be freed from the restraining and disturbing influences of the objects immediately surrounding it, and these currents will produce the peculiar motions of the heavenly bodies. But it is not so much to teach you astronomy, important and interesting as it is, as it is to show the practical man conduct, that I am with you now, and thus beauty on their pleasant ways, and, like a royal cal value to man unless he can bring it into harmony with himself, so that it will feed, warm and clothe him physically, mentally or morally.

And astronomy, though it may seem to be the science of objects very remote from us, so much so that great worlds become as mere specks, often invisible to the naked eye, is very important and instructive to man: but it, like all other knowledge, is only useful to him as it feeds and expands his intellectual and moral natures, and illustrates life's practical and important duties.

Let us see, then, what we may learn from this. Man himself is a star, revolving around the cenhumbled, as it should, by the light of the truth which | tral sun of the universe-our Father God-and has shone upon it. In this condition it will not there is for each man a peculiar orbit around that receive new truths. But a living being must central sun, and, also, well ordered and regular either go backward or forward. It cannot long revolutions within himself, comparable to the had put in every little twig and branch a living spirit, and, like busy housekeepers, they were heginning to put their houses in order. ' Beautiful maples, standing in their symmetrical grandeur, eemed speaking to each other about their dear children and grandchildren, and sending so many love-currents through all their branches that litthe buds swelled each hour and moment, and, folding in their inmost heart the perfect semblance of the leaves that were to unfold, snapped, cord by cord, the frail bonds that bound them, and gave to each tree a soft, silvery look that seemed like the garments of the resurrection. Graceful hemlocks, too, contemplated with delight the soft, fringe-like tufts that were to be spread all over their dark green garments, making them tell a sweet story of strength and tenderness. And in the woods there was that delicate odor of life that tells better than a written volume of all the wonder that is to be

To be sure, Spring had not yet made the earth lovely; it had only unbound the little brooks and set them in lively motion, and had sent ripples over the face of the ponds that had been so long still, and had softened the surface of the carth. and made the green mosses fresh and soft as a velvet carnet. But, in all this coming of life and beauty, Abraham did not feel as usual, glad. He loved flowers and trees and birds, and had always watched saw that it was cold and cheerless, and though it the coming of spring with great delight; but now he felt only a dull sort of gladness that the winter was over.

> The truth was, he had been shut up in Peter Hink's shop, with its heated, unwholesome air, until he was not the same strong, vigorous boy as when he first entered it. He did not think him-

self ill, but only supposed that the world was not as beautiful as it used to be. He had, also, ical strata, layer after layer, which, in this dark | studied too hard. Ever since Sophia had written to him he had determined to study more earnestthe internal fires kindled by its former activity, one | ly than ever, and to finish the Arithmetic by the by one went out, and it was bleak, and cold, and time she came home. Therefore he often sat up barren; rocks and oceans, mountains and caverns | late, and, as Peter was not willing to excuse him were all that it's dreary surface presented to the from a good day's work, he had to be up early in eye. An atmosphere, black and smoky, surround- the morning. No wonder that a dull light seemed resting on everything, and that he was not glad said, "Watch it my child," and I saw that it was in the fresh spring air, but walked with a drag-

"Now, Abraham," said his mother one mornthe cavernous depths of immensity," Let there ing, "I've just been contriving how I could get be light," and " there was light," and the dark, you a new pair of pantaloons out of that pair your Uncle Isaao left here, and I've concluded that dissipated. It had passed the night of its trial I'd just let you call at Miss Jones's and ask her and it began to work anew. And with the light to come and work for me a day and I'll spin some nice yarn for her to pay."

"But, mother," said Abraham who had a dislike of Miss Jones, from hearing all the ill-natured things she had said of people, "do n't you think 1 could help you contrive just as well?"

"Why, Abraham," said his mother, "you're good at patching a shoe, but, then, you would n't know the first thing about where the pockets I watched it as the ages rolled on-for I was in ought to be, or how wide a hem to put on the bottom; but Miss Jones knows everything about it, and I saw man come upon the earth. I had seen and, you see, I'm getting old, and don't see as

ing being good business, and you'd oughter have seen Sophia Taft's eyes flash. She looked real handsome; jest as much as if she was saying: I'm a queen, and there's my prince, and we don't know nothing about shoemakers!' But I should n't wonder if folks had to think about shoes sometime; but, you see----"

Abraham had heard quite enough, and made a rush for the door, crying out: "Good-morning; my mother'll expect you."

Now Abraham knew very well Miss Jones's gossipping ways, and ho often wondered that people would mind a word she said; and yet he was just in the mood to mind every word, and to make a great deal more of each than Miss Jones intended. He immediately fancied that Souhia might have been at home several days, and intended to slight him. And then he fancied that her face grow red and angry because Miss Jones had mentioned that one of her friends was a shoemaker.

The truth was, Sophia's eyes flashed because Miss Jones had dared to speak as she did about Abraham: for Miss Jones did not choose to tell all that passed, and how Sophia said that Abraham was a smarter scholar than any at the Adams, and she should go and ask Peter to let him off early from his work that he might come and spend the evening with them. Abraham knew only that he was very tired, and that the work before him seemed a dull task; and he wished he was n't. poor, and then folks would n't despise him. It was his weary, half-sick body that gave this gloomy turn to all his thoughts. The truth was, he wanted fresh air and a plenty of nut door exercise and some brave, cheerful words from some loving heart; for his mother was full of pity and tenderness, and it grieved her to see the son on whom she had spent so many holy wishes and prayers, looking pale and weary, and so she said: "Poor boy!" "What a pity!" "Do go to bed!" "Won't you drink just one more cup of ten?" instead of saying: " Better times are comingl take a good run down to Mr. Stamp's, and see how fresh the air is!"

Abraham was a little late, and Peter in consequence looked cross, and had no cheerful word for him. He sat down on his bench, took up his unfinished work of the day before, and began his day's task; but nothing went right. Ilis knife slipped and cut the leather, and that made Peter angry.

"I tell you what, boy," said he, "that'll never do. You and I had better part, if that ere's the way you sarve my work. I did n't take you, young snapper, to have my shoes spiled, and every body snying Peter Hink's work is good for nothin'."

It chanced that Peter had had a sloopless. night, and felt cross and fretful with a headache, and he wished to blame some one besides himself ... Some people think that if they make others sufficiently miserable, that their own troubles will be lessened. Abraham did not reply to him, and that made him more and more ill-natured.

"Now I say, you young rascal." "I am not a rascal," said Abraham, " and I 've

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served you well, Mr. Hink; but if you do n't like my work, I 'll not trouble you with any more." "You won't, hey?" said Peter, in a great pas-

sion. "I guess you won't; put down that shoe quick, and let me see your bench emptyo Haven't I given you time to read, and have n't I been like a father to you, and is this the way you sarve me?'

Now nothing could have been to Peter, in his own estimation, a greater misfortune than to lose Abraham's assistance. He knew very well that he did as much work as some men, and did it faithfully and well. And he had greatly enjoyed his reading to him at noon, and his account of what he read at home; but he was ill-natured, and had become angry, and he would not take back a word that he said, and when he saw Abraham rise and take his cap and leave the shop, he only muttered some most unkind words.

Abraham closed the door behind him and walked rapidly to the little gate that enclosed the' yard. Here he paused a moment, for the misery of his situation rushed upon him. He had lost his place; lost all his united efforts to learn a trade; he had nothing to do, and the world no place for him. He knew how distressed his mother would be, and he remembered that Miss Jones would be at his mother's by this time, and he dreaded all that she would tell to others. He saw, very well, that people would say that he was good for nothing, and blame him for being unstendy and leaving a good trade. He had disliked shoemaking, but it seemed so much better than nothing to do that he began to feel as if he had met with a great misfortune in being obliged to leave Peter's shop.

Just then a blue bird lighted on the apple-tree beside the fence; it sang its sweet spring song with so merry a tone that Abraham looked up, and as he did so, all the beauty of the clear blue sky rested in his eye, and something of its peace seemed to touch his heart, for he said to himself, "Well, Uncle Isaac, I tried. I tried faithfully and well, and you said that to succeed was to try, so I think I must have had great success."

Just then he turned and saw something very blue fluttering in Mr. Taft's front door, and soon he saw a hand waving and beckoning. Now he had fully determined to hurry by Mr. Taft's without looking up, for he had a keen sense of all that Miss Jones had said to him, and he felt a place in his heart quite as sore as his finger when he accidentally hit it with his shoemaker's hammer, instead of the leather. But he could not well pretend not to see the beckon of that hand, and rather glad was he, too, to have Peter see that he had friends, for he felt sure that he was looking out of the shop window and watching him.

"Oh, how lucky!" said Sophia, who, with her pleasantest smile, stood in the doorway. "I was afraid I should n't see you till night, and I wanted to ask you to come and spend the evening with us. We got home late yesterday, just as the sun was going down; that is, Charlie and I, for papa found out that Charlie is the son of a dear old friend of his, and so he asked him to come home with me and spend vacation, though Mrs. Ames said she considered such an invitation quite disparaging to the proprieties of high-toned society, and I said what? and she said that my father must consider that young folks is young folks, so I'm sure I don't know what she meant-but I was saying I wanted you to come, and we'll have a real good time, just as we used to; we've got some corn to pop, and Charlie says such funny things, and knows lots of conundrums and puzzlés, though I 'm sure you'll guess them all in a minute, you 're so smart. Will you come? Say quick."

### Abraham hesitated.

"If that old curmudgeon of a Peter wont let you off early, I'll go and carry him my best shoes to fix up a little, and flatter him into good nature.'

" Oh no, no," said Abraham; " don't go to him." He's just sent me off; and oh dear, Sophia, I don't know what I shall do. I didn't mean to tell you, but you looked so kind I could not help it. It was n't any fault of mine, Sophia, and I

Niles found his way to Widow Foster's door, and threw his good-natured smiles and words around her sombre room, until it seemed, to her that the very furniture smiled as in olden time. He proposed to take Abraham for the summer to work on his farm, and to pay him good wages, and to come home often to attend to her wants.

When he had gone, Mrs. Foster leaned her head on her hand, and lifted her eyes as if she saw the dear being that she called God, and said, "Thou dost care for us when we don't know how to care for ourselves."

Abraham's visit to Sophia was something for him to dwell upon with real pleasure. She, with her cheerful ways and busy talk, made him quite at ease, and Charlie Stanton tried to make himself agreeable, and put on no foolish airs of superiority. He was a good-natured, gentlemanly boy, who had been indulged in every whim, and who thought it quite necessary to have a good time everywhere, and on all occasions, without regard to the means. He seemed to like Abraham, and talked about his good scholarship, Abraham saw that Sophia valued every word that Charlie spoke, and considered him quite perfect; and yet, she did not change her old manner toward him, but was full of praise of him and fun about the days gone by.

"Now, Mrs. Ames would say this was the consummation of most advantageous circumstances, and I think so, too," said Sophia. "What a lucky thing it was that Peter Hink concluded to do without you just at this time! Oh, Charlie, if you could see Peter! He's all crooked over, and squints in one eye, and his nose and chin are getting better acquainted every day, and he scolds and frets until he has not a smooth spot on his face. And you ought to hear him go on when Miss Betsy Aurelia Jones complains that her shoes don't fit; and then you ought to hear her! Is n't she like the old wind-mill, a whizzing and whirling? Why, she'll talk till the room gets so full of words that you can't breathe because there is no room for the air. Hush! there she is now coming in at the back door. I know her step, for it seems to say, 'Now look out.' Abraham and Charlie, just step into the closet after that corn, will you? and we'll have a little private conversation."

So saying, Sophia half pushed the boys into the closet, while she stood close by when Miss Jones ntered.

"Now, law, do n't you look lively here? Thought I'd jest drop in a minute. I suppose you've heard the news? Abraham Foster's left Peter Hink's, and Mr. Potham says like enough there's good reason, because leather is scarce, and ----" 'And he do n't want any work done," chimed

in Sophia, who was afraid of Abraham's hearing what Miss Jones might say.

"Oh. that's it, is it? Very likely-jest so-I thought prob'ble-folks have their own opinions; Resolved to wake responsive chords to those that's so; but all folks don't think alike; for some folks say there's no knowing-

'Here Charlie could bear no more, and laughed nloud, whereupon Miss Jones seized her hood and went home.

But Abraham had heard too much. He knew what would be said of him, and he felt all the These thoughts, like tempters, taking high control, doubt and falsehood that would be cast on him should he remain in idleness. But his mother I'm weak myself, I said, and weary oft, lightened his heart when he reached home, and he said to himself, as he put out his tallow candle at night:

"I think, after all, you were right, Uncle Isaac, and if I've failed in making a shoemaker after Peter Hink's pattern, yet I have succeeded by trying, and I am a great deal stronger and better than if I had n't tried.'

# [To be continued.]

### MY NEIGHBORS IN THE COUNTRY. NUMBER THREE.

Just by the eastern door of the house in which | Waking and music in my heart once more; I was born, and which has always been to me a He's dead, and may return to us no more, dearly loved home, there grows a cluster of the | To breathe o'er my heart his high fraternal lore; Bee Larkspurs. It has been there so many years | Who, then, will cheer mo in the coming year that I cannot remember when it was not there.

what seems outwardly so beautiful, may have Oh, let them breathe upon my trembling lyre, some inner deformity. It is said, too, that if Tune all its quivering chords, till each respire two male birds meet near the same bush, they will have a severe fight, and the conqueror returns to enjoy the sweets in selfish solitude. So I shall never wish any of my young friends to be like the humming-birds. I like, however, to think that, after all, it has a very kindly little heart under its beautiful coat, and only puts on these fierce manners because it fancies that the world is not quite ready for the reign of perfect peace and good will. I don't suppose that we can convert the little creature, but I trust that none of you will let him imagine that you know anything of selfishness, but only love and good will.

### Written for the Banner of Light.

## DE VERE.

### BY BELLE BUSH. PART SIX.

The Invoked Spirit. , God, our Father, unto thee Now in thought I bend the knce, And pray this blessing may be given me: Help me feel content to be Just what thou wouldst have me be, Asking nothing more or less Than the proffered happiness-Daily proffered happiness-Flowing from the power to bless Others in their helplessness, Who, in blindness of distress, Cannot see thy tenderness, Nor the Father-love that shines Through each link that intertwines In and out the web of life. Checkered as it is with strife. Give to me that perfect faith 'That no shade of turning hath;" Let me feel that all things here-Gifts that bring us daily cheer, Treasures that we all revere, Hope and joy, and friendships dear, And no less the griefs and fear That assail us year by year-Each within its proper sphere Has its use and mission here; Then I may, with cheerful voice, Bid the mourning heart rejoice, And when friends fade one by one, As their earthly race is run, I will sing "thy will be done," In all things "thy will be done." Angels pure and undefiled. Guide me through life's tangled wild; Teach me to be meek and mild. Patient as a trusting child, Trusting as a little child.

Breathing this soul-petition, I arose, Who sit in darkness counting o'er their woes; And if unable thus to give relief, At least through sympathy to share their grief. But while this purpose in my heart was strong, Thus to employ each gift and power of song That unto me in sacred trust belong, Tried all their wily arts upon my soul. And, like an eagle caged, I look aloft, And pine to ope the prison doors of care, And soar on high and breathe a purer air. If I should, then, the labor undertake Of binding up the hearts that sorrows break, Who will uphold my hands, sustain and cheer My drooping spirit in its hours of fear, That may be many in the coming years, Whose shadow dark and ominous appears? Thus questioned I, when sweetly in my ear Like a low flute-note, ringing soft and clear; A deep voice answered me, " De Vere! De Vere!" But he is dead, I said, the earth-born lore

With a new melody, and catch the fire 't' That wakes the music of the angel choir; And to this end, oh God! behold, I wait/ To do thy bidding, be it not too late. `. Here in this sacred grove I dedicate Myself anew; each power I consecrate To the high task of teaching others here That death is not a change that we should fear, But rather one that, as it draweth near To us or to our friends, we should revere As a most blessed one, more blessed far Than sleep, that cometh on her rosy car With curtains looped up by the evening star, Only to cheat us with a few bright dreams, Whose firefly lamps glow with unsteady gleams Through Night's dark reign, then vanish as the beams

3 8

Of early morning wander o'er the streams, And leave us shivering in the tents of care, Whose tattered canvas woes the wintry air Of cruel griefs, that haunt us everywhere, Chanting the solemn dirges of despair. Not so with death; that folds the tents of care, And lays them down so gently that the air Is not disturbed thereby, and we walk forth, Still bearing with us all our gems of worth Into a purer, brighter atmosphere, Where wake no more the trembling harps of fear To breathe their dreary discords on the ear. This faith, all beautiful, with light aglow, Sheds its mild beams through all the vales below And o'er my soul it shines so brightly now, That it doth seem I never more shall bow In grief for those whose spirits calmly go-To seek the land where life's pure waters flow, And I no more will wake responsive sigh To those who here in sadness question why The good, the true, the brave, so early die? No more I'll echo back that mournful "Why?" But I will say to them, with beaming eye, And rapture in my spirit mantling high, Weep not, oh friends; our loved ones never die; They only close to us the mortal eye, That they may look upon a brighter sky; Their ears are only deaf that they may hear The angel warblings of another sphere; They live, they live, to love us yet, oh friends, And backward o'er the paths they tread descend The holy influence of their love, that blends Each with the other, till there is outspread A radiant canopy above our head, And unto thee, oh God, who art the soul And glorious centre of the living whole, To thee, to thee I'd lift my rapturous gaze. And syllable in hymns of lofty praise. My thankfulness for all the devious ways Through which thy hand has led me until now. Though bright or dark, I bless thee for them all, For I do see a purpose in them all; And henceforth unto thee, oh God, I'll bow, In love most worshipful, in reverence low, And say, whatever good or goal be won, 'Father in heaven, thy will with me be done." As I said this, the air about me thrilled With a delightful harmony, that filled And seemed to penetrate my being through, Dropping upon my soul like heavenly dew, And then a voice that gave me lofty cheer, Breathed low these words into my listening car: 'Oh, child of song, thou hast prayed aright; Henceforth thou shalt walk with a clearer sight; For the pearly gates shall unclose to-night, And show thee Faith, in her garments white, And her crystal towers, that are shining bright. Their pearls all set, and their lamps of light Gleaming afar o'er the mountain height Of use and beauty, where thou to-night May rest awhile in thy upward flight To higher regions of life and light.

Now look, and thou shalt see An angel company, Coming to speak with thee, Coming to sing to thee. Blessings they bring to thee, Flowers from celestial trees. Gems from the boundless seas Of heavenly harmony.

### THE EVIDENCES OF LIFE.

### DE HENRY LACROIX, MONTREAL, CANADA.

**AUGUST 19, 1865.** 

What is life? To define evidence is to have a knowledge of what life is. Life is a perpetual, changeable element, whose form and features are composed of all existing things. Life has a threefold nature, encompassing the whole of creation as a body; its general parts are: material, spiritual. etherial. From any given point in nature life is to be seen in all its constitutive parts, although in a magnified small compass. To see life here, on this earth, or ten millions of miles from hence, is to see it precisely under similar circumstances, providing the same eye is made use of in both instances. What need is there of straining our sight into far off distances to have a knowledge of high life, of life made supreme in blessedness, of enjoy: ments of an intellectual kind! Why need seek for that which is close at hand, which is over present in and around every individual! Why plunge our disgulet longings afar from the central point of all life, and despair at times of reaching that which is embosomed and made manifest in every onel Why grieve, when internal soothing hands wipe every tear, whispering voices speak of glorious ultimates and all evidences of life supreme encircles every individual brow! Can any one see anything out of his own sphere and realize that which does not belong to his constitutive self? Every unit is an exact representative of the general unit. The expanding properties which belong to every one, are beyond description. To seek outside of one's self, is to seek for and realize disturbance, restlessness, disquietude, discontent, and at times the ravings of an unhappy mind. The expanding properties of the threefold faculties of the human self, are indeed beyond description, beyond what language can portray, beyond all conceivable limits or states, either in power, grace or beauty, and subtleness or etherealization. To imagine that a new thought is born outside of every individual sphere, and that it is brought in from thence to lience, is to misconceive the power of individual capacities and to misconstrue the truthfulness of evidence. To exalt the human self to the extent of microcosmic status, is simply to avow the all world pervading principle which every one conceives but does not define.

Researches concerning the highest evidence of life or selfhood, when made through what we might call the scientific modus operandi, are always apt to give but a dark and dismal appearance to the horizon of thought. To scientifically. consider is to limit the observation, and to exclude from the vision many things of a subtle nature. Above all modes of conceiving and realizing life in all its parts and purposes, we see none endowed with as much power as the philosophical experiment.

To look around one's self from the highest standpoint, from the intellectual temple, from the pinacle of the human organism, is to have a wide horizon of observation. The radii from the human reflecting orb is a most powerful light which illumines and makes everything beautiful, logically linked and supremely harmonious. The philosophical state is above the heavenly, or spiritual state, but neither are attained by immediate volition of will. The grandest scenes of Nature are to be viewed from the apex, or culminating faculties in manhood. We would not, however, infer. by these words, that Nature is, or can be outside of each one's own sphere. Expand that sphere to any extent by the most powerful, beautiful and grandest of thoughts, still it can bear a greater and greater expansion, without endaugering in the least that individual spherical envelope, if we may so name it.

The evidences of life are of three kinds: material, spiritual and ethereal. The first is made manifest by scientific researches; the second by moral propoundings; and the third by philosophical illumination. Different states of mind give different evidences. Different degrees of expansion give different degrees of knowledge.

It is believed by the spiritistic class which this age has ushered forth as pioneers to a new civilization that individual spheres become blended when rapports take place with spirits. It is a false notion, attributable to the preliminary knowledge which men have of the new light. Communicating spirits have, no doubt, in many instances, said so, and many spirits, knowing better, have been silent on that subject for reasons easily explained. Ignorance always precedes, knowledge as a matter of law and of wise dispensation. External appearance has led those spirits who have advanced that theory to adopt, that view, and therefore to promulgate it. The friendly and loving close embrace between individuals on earth, would be taken by the majority of men as an actual and thorough blending of the. different individual spheres. Not so to the thinker and wise observer. In such an instance the magnetic fluids and thoughts on both parts do meet in congenial and pleasant shocks, as the positive and negative sparks in the atmosphere: but as for an actual blending, it does not and cannot take place. The affectional, or spiritual natures, in such cases, do not any more blend than the external or the material do. However, closethe embrace may be, the two epidermis keep separate, and do not even adhere to one another. Knowledge founded upon experimental investigation leads us to say that all thoughts spring from every individual sphere. No man, woman or child has to draw from others, from one another, in the way of mentality. Many would imagine this theory to be conflicting with every day. evidence. So far as appearance goes, it would seem, indeed, that ideas are sown from one mind into another; but careful observation will prove that it is not so. Man is certainly a microcosm; every individual is a microcosm; therefore, it follows by logical inference, if by no other higher. standard of research, that each individual is a. living embodiment of all that exists, either in the material, spiritual or the ethereal components of nature. Some might contend that this theory is a castoff garment of ancient philosophy, of pantheistic, origin. Revivals are in the order of nature and development, and progress is brought on by them. The three distinct, although married states or at-tributes of each individual, of which the physical is but an outside projection, is not a point of con-troversy anywhere, but a simple matter of faith withevery one. Different words, all having the same sense, are used to depict the triune nature of man. It is very easy to reconcile all the varying opinions, and to see the close parentage which they all bear to one another. Truth is the su-preme evidence everywhere: ed within the sanctuary, a poplitiatory service having evidently been held the hour they were overwhelmed. The statue of the goddess with its attendant peacock, the tripod in front of the altar, the golden censer, the jewels on the person of the priestess, the rich vessels holding the deposit of animal blood, are the main particulars dwelt on. The eyes of Juno were of the most vivid enamel, her arms and her whole person richly decorated with gold trinkets, her gaudy bird resplendent with a cluster of glittering gems. Aromatic in-gredients lay calcined within the censer, while the tesselated pavement. A somewhat juvenile dandy said to a fai-part-ner at a ball, "Don't you think my moustaches are becoming, Miss?" To which she, replied, it with the tesselative pave the mark and the set the set in the source of a fai-part-ner at a ball, "Don't you think my moustaches are becoming, Miss?" To which she, replied, it with the tesselative pave the set in the source of the set the set in the source of a fai-part-ner at a ball, "Don't you think my moustaches are becoming, Miss?" To which she, replied, it was the set of the source of the set the set of the source of the set of the set of the source of the set o Legislative power alluded, to shove, according to our comprehension. That power is in man, it is a part of man, it is himself in the highest sense.

know you 'll believe it, 'though everybody'll say it was.'

"Everybody 'll be fools, then, for do n't we know that Peter is crosser than ten bears? And I'm real glad you're not going to work for him any longer."

'What shall I do, Sophia? I'm sure I could n't think of anything else when I went there."

'Oh, there's lots to do. Why, Charlie says that it's real nice to be a clerk, and clerks wear such nice clothes, and then you could perhaps go to the city."

Abraham looked down to his worn pantaloons and his jacket, short in the sleeves, and somehow he felt that with all Sophia's kindness, she would like him better if he had on better garments; but there shone out so much good nature on her face, that he said, " yes, I'll come, Sophia, this evening."

"Now, Cerinda, is your father in?" said Miss Jones, with her sharp face thrust through Mr. Potham's side door that opened into the kitchen "'cause if he is, I'll come in jest a minute. Oh, there he is. Why, Mr. Potham, don't you think! Abraham Foster has left Peter Hink. I was down to Mrs. Foster's fixing over a pair of pantaloons that was Mrs. Foster's brother Isaac's, and Abraham come home jest after I got there. You never see such a time as they had. Mrs. Foster she cried, and Abraham looked pale, and I did n't hear what he said was the reason; but of course we know that Peter is an old citizen, if he has some kinks, and of course it's Abraham's high notions. I did hope that his uncle's death would be sanctified to him; but laws met what's in a critter sticks by. Cerinda, you just step over to Peter's and ask his wife if she's got a sprig or two of sage to spare. You make kinder natural that you want it had, and then you find out all how it is. I'm half dying to know."

"Yes, Cerluda, run quick," said her father, "for I 'm going down to Mr. Stamp's, and I'd like to hear about it 'fore I go. It kinder strikes me all over to think that Abraham has done so. You don't suppose that he's took any of Peter's leather, do you?'

"You don't say so," said Miss Jones, as if some thing had been asserted instead of asked. And thus these two busy-bodies, with "he says," and " she says," went their ways insinuating all sorts of false reports about Abraham's misfortunes. Mr. Potham went to Mr. Stamp's store, where sat Cant. Spooner, and Deacon Dean, and Sqireu Niles, who had come out to get the news and his last paper. He listened very quietly to all that was said, to the various "ums" and "alis," and " you do n't," but he made no reply, only once in a while a good-natured smile would pass over his face. After a time he rose quietly and walked out. "A set of miserable gossips," said he to himself, "I don't know what wife'll say, but I'm just going to help the boy out of his troubles. I've been watching Mary off and on, and I see she needs young folks round. Her mother is a queer one, that's a fact; she seems to think laughing is a dy-

September, although it is in perfection of flower in July. Ever since I can remember, also, it has Thus questioned I again in doubt and fear, been visited by that tiny, most fairy-like creature, the humming bird. In the early morning, and toward evening, it would come as if on the wings of the wind, and poise itself over the blossoms, and take its dainty breakfast and supper of honey from the flowers.

How delighted was I, then, to see the pretty fairy back again this summer; for how could I doubt that it was the same one I knew years ago, so precisely like that was it in color and movement. He suspended himself on the wing for a little while, when he moved his wings so rapidly that they looked like a mist. I fancied he was looking to see if I sufficiently admired him. Surely I did, for his back of such glossy green, and his throat that gleamed with every color of the rainbow, were objects that every one must admire.

After gathering what honey he required, he alighted on a dead branch of a sweet-briar bush, and arranged his toilet. How I longed to take the pretty creature in my hand, and let it know by some little love-stroke how very glad I was that it had come to pay me a visit. I thought about its little nest only an inch in diameter, and the two pure white eggs as large as a blueberry. patiently waiting for the opening of the shell. I And let me peer thy sable vail between! tried to fancy how the little birds would look not This invocation hymn I breathed aloud, larger than bees.

I never could find a humming-bird's nest, although I remember one was brought home when I was a girl. The outer coat was made of the lichen that grows on old trees and fences. This was nicely glued together, and lined with the wings of flying seeds, like the dandelion. Lastly, a coat of down from the mullen, or the soft fern, lines the whole. What a fairy-like nest! and how patiently the bird must work to gather all the materialsi

I wish, when I was younger and had more time and fewer cares, I had learned all about the habits of birds, and to distinguish their notes; and so, my young friends, I wish you would try and learn the names of the birds whose sweet songs I am sure you admire. The scientific name of the only humining-bird that frequents the United States is Trochilus Colubis. I am quite sure you can remember that, or the ruby-throated humming-bird: I hope, too, that all of you that have gardens, or a little spot of ground where you can plant seeds, will plant some larkspur seeds; for then you will | To teach us that the friends for whom we mourn, be almost sure to see the beautiful humming-birds

through their whole flowering. One could very readily imagine the pretty creatures knew all about the spirit-home, and had just come to show us how very much like heaven we might make our world, if we would gather all its beauty and brightness.

But the humming-bird is not altogether an amiable bird. I have seen it quite selfishly drive away the industrious bees from the sweet blossoms, and if one bee tried to resist, it would make a noise, as if quite angry, and fight the little feling sin." Thus benevolently pondering, Squire | low quite flercely. Thus we always find that | Through which my form their instrument may be,

Of darkness and of dread? what frie Its pretty blue flowers bloom from June until To bless with kind encouragement my heart, That only has to cheer it one high art? When the same voice replied, "De Vere! De Vere!" If this be so, I cried, mistrustful still Of the high powers that bend us to their will, Let some bright sign to me be given now, Some token of thy presence I shall know

Is not a trick of mortaly here below To cheat our senses and deride our woe. I have heard voices in an undertone, Speaking at times I thought myself alone: And in the solehin night such dreams have come, Such glimpses of a fair and radiant home, And visions all so beautiful to see As I have thought could no'er have come to me. Were there no guests unseen to give them me. I've felt sometimes a strange and sudden chill Pass through my being, an electric thrill, That I have thought betokened some one nigh Of those whose forms are hidden from our eye. These signs I've had, and weighed them o'er and

Weaving therefrom a high and happy lore; But oh! to-day, to-day I would have more! I am alone; each sense alert and keen, Waits for more signal lamps of love to gleam Athwart the troubled waves of life's dark stream; I thought of the loving mother-bird, who sat so Now lift, oh Death, thy dark and shadowy screen,

o'er,

And then in breathless expectation bowed My head upon my hands, when lo! a cloud, Misty and bright, encircled me around; Then, while its silvery edge just touched the ground Moved slowly onward toward a mossy mound. Where once a mortal form sweet rest had found; And there, where the sunlight lingered soft and warm,

It shaped itself into the living form Of pne I recognized, and without fear, let with the trembling joy that wakes a tear, cried in ecstasy, De Verel De Verel Now do I know thou livest, and art near, My brother still; and while thou lingerest here, Oh, thou bright wanderer from the higher sphere, Tune thy glad harp, and give me lofty cheer. And in thy presence, while I feel the glow That at thy bidding mantics cheek and brow, And lends a rosy tinge to all below, I will look up, and say in accents low, Father, I thank thee for these tokens given, Like signal lamps hung up for us in heaven, Whom Death has borne to its" mysterious bourne, May sometimes, as thy messengers, return, And bring us tidings of the better shore, And teach to us a higher, happier lore Than that which tells us they return no more. I thank thee, oh my God, that now I know That those who from us in such stillness go, Leaving us sad and tearful here below. May come again, and with a voice of cheer Wake lofty pmans in our atmosphere, That throbs so oft with songs of grief and fear, I thank thee, too, for powers voucheafed to me,

That through eternity Flows on, and sings of love, Of high and holy love,

That blossoms for all above." Obedient to the voice, I looked, and lot A shining host appeared, that to and fro, Swayed by the breath of music, seemed to go Along the borders of a crystal lake, Whose waters calm and peaceful seemed to brea With a low, thrilling and melodious chime, To which the harps they bore kept perfect time; And foremost mid the band I saw appear, Crowned with a starry wreath, the young De Vere

Then a trance-like spell On my spirit fell,

And I heard in low, deep, tremulous swells, Soft as the chiming of silvery bells, What seemed sweet music from realms afar, Such as we dream flows down the bar Of the eastern gates when the morning star Rides up the sky in her golden car. Nearer and nearer it seemed to float. And joy-waves trembled in every note: Then it died away, and then came again In a burst of song, an orchestral strain, So grand and lofty in its refrain. That my soul, in hearing it, throbbed with pain; And beat the bars and the prison chain That held it back from that glorious land, Where walked in beauty that angel band I so did yearn in their midst to stand. Let me go; let me float on those waves of song Away from earth and its scenes of wrong, To the radiant shore and the shining throng! Thus I sighed, and the strain rolled on, With a loftier grandeur in every tone, Till it reached the sweetest octave that's known On earth or in heaven, and then, in one Loud pealing anthem, it trembled on, With its holy burden, "Thy will be done, Our Father that hath in the heavens thy throne! And my heart responded, "Thy will be done."

The anthem ceased; then, rising sweet and clear I heard the flute-like voice of young De Vere, As thus he sang, giving me lofty cheer. [Concluded in our next.]

A TEMPLE DISCOVERED AT POMPEIL-Let-ters from Naples describe a temple of Juno, just discovered among the recent excavations at Pom-peli. Three hundred skeletons were found crowded within the sanctuary, a poplifatory service having evidently been held the hour they were overwhelmed. The statue of the goddess with its

A somewhat juvenile dandy said to a fair part-ner at a bail, "Don't you think my moustaches are becoming, Miss?" To which she, replied, "Well, sir, they may be coming, but they have not vet arrived " yet arrived."

# AUGUST 19, 1865.

### ABSTRACT OF A PHONOGRAPHIC REPORT OF A THREE DAYS' GROVE MEETING. At DeWitt, Clinton County, Michigan, on Sunday, Monday and Tuesday, July 2d, 8d, and 4th, 1865.

BY W. F. JAMIESON, FOR THE BANNER OF LIGHT.

SECOND DAY-CONCLUDED.

AFTERNOON CONFERENCE. There being no question before the meeting, a general and free expression of opinions ensued. general and the expression of opinions ensued. Sela Van Sickle: More than eighteen hundred years have passed since the angels sang, "Peace on earth, good will to men." A concentration of effort among reformers is needed to bring about the good time. The question suggests itself to my mind: What can be done by the Spiritualists of this country in device more to contract the spiritualists my mind: what can be done by the spiritualists of this country in devising means to counteract the demoralizing tendencies of old theology? It is not necessary that we should throw away all the experiences of the past. The Methodists, the most successful of all the sects, have adopted the itiner-ancy system. The Spiritualists might judiciously adopt the same plan. Would like to have a free expression from others. John Southard: I am willing to cooperate for

temporary purposes, but rot for creedism. Away with creeds! Away with dogmatism!

Elijah Woodworth: I stand opposed to any the-ological organization. I have been bound once, but will never be again. I am in favor of association for husiness purposes, so as to progress in wisdom and knowledge. I am opposed to the priesthood.

Dr. Stone: I am in favor of anything that will e the means of advancing the good cause of truth.

James Bush: Mr. President, I would inquire what question or Resolution is before the meeting?

Dr. Stone: I do not know as we need a Resolu-Dr. Stone: I do not know as we need a Resolu-tion. We should be charitable toward young me-diums. I want every son and daughter to he a king and queen of God Almighty! [Voice from the audience: That is right, Brother Stone.] Yes, I want every son and daughter to be teachers and workers. We can do much here to assist young mediums. Many of them have severe persecu-tions to go through. Some of the most promising mediums I have ever seen have here or shed to tions to go through. Some of the most promising mediums I have ever seen, have been crushed to the earth. [Voice from the audience: They were not popular.] When Spiritualism wears silver slippers, then there will be many without any love for Spiritualism that will profess it.

If we want no undeveloped spirits to come from the spirit-world, let us instruct them here, and send them there good, and they will not come back to trouble us. [Applause.] Let us not take any-thing for granted that may come from the spirit-world. Let us exercise reason in all things. There world. Let us exercise reason in all things. There are many spirits whom we can teach, but there are many others who can teach us. We want to instruct the rising generation in these boautiful principles. The whole universe is the body of God. Teach the children that they are parts of God—that we all are; teach them to look to the source from whence light and knowledge comes; teach them not to rely upon a "Book," teach them these things, and we will then have no undeveloped spirits coming back to us. We want to encourage the young mediums; we want to sustain our me-diums. But let me say I am opposed to that sys-tem of priestcraft which lives by lecturing alone. Lecturers should work. They require physical

diums. But let me say I am opposed to that system of priesteraft which lives by lecturing alone. Lecturers should work. They require physical exercise. Mrs. Pearsall endorsed much that Mr. Stone had said. Was in favor of lecturers dressing plainly. There ought to be a general leveling process. W. F. Jamieson begged the privilege of offering. Inferred from the concluding remarks of friend Stone, that he was in favor of spiritual lecturers devoting a portion of their time to physical labor for the purpose of physical support. I believe there is a general misunderstanding among Spirit-ualists in regard to the relatious that ought to ex-ist between them and their lecturers, in a business there is a general manufile standing short-ualists in regard to the relations that ought to ex-ist between them and their lecturers, in a business point of view. Many Spiritualists, especially in the early days of Spiritualists, especially in ed with the idea of a free gospel 1 Their notion of "free gospel" was, preaching for nothing. They confounded liberal principles with material sup-port. The gospel of Spiritualism, like the gospel of Christianity, is free, "without money and with-out price;" but that does not imply that a gospel over has been preached that cost nothing. Paul and that inasmuch as they (the apostles) had min-istered unto them in spiritual things, the people should minister unto their physical wants. Christ taught the same doctrine. He never preached a gospel that cost nothing, He had his Treasurer. I look upon this idea of a medium supporting him or herself by physical labor, and devoting their letsure time to lecturing, as very impracticable. Most kinds of business require the closest atton-tion, and constant toil, to make them successful. I would like to know in what sort of a condition a medium would be constant toil, to make them successful. I would like to know in what sort of a condition a medium would be constant toil, to make them successful. I

ing. If a lecturer follows the profession of lectur-ing, he cannot obtain a livelihood by physical in-bor. I am as much in favor of physical culture as my friend is; but I think he mistakes when he claims that lecturers die young through a lack of physical exercise. Why, my friends, there is not a lady lecturer on this stand who has not more physical exercise walking, riding by rail, stage and private conveyance, than your own wives and daughters who are couldned to the du-tios of the house. No it is not heaven of the little of the house. ties of the house. No, it is not because of too little physical exercise that mediums have passed away, but owing to over work, both mental and physical —if there is any immediate cause for their depart-ure. Mediums are as healthy as any class, if not

ure: bleduins are an healthy as any class, if not more so. Many of them were in poor health-mere wrecks, physically-before they were selzed with the spiritual influence which has given them a new lease of health and life, although it cannot be expected that mediums should have an elernal lease on the earthly body. I stated when I was up before, that when I said there were stingy Spiritualists, that I was not

personal in the remark. I am sorry that any per-son professing the noble, liberal teachings of Spiritualism, should be so mean, and so penuri-ous, that they will not part with a dime to spread the light, on the plea that they are afraid the speakers will make lecturing a money-making business,

I would ask my friend, Dr. Stone, if he does not believe there are stingy Spiritualists among us? [Dr. Stone: "Yes, sir."] I know of no class who would put money to a better use than the spiritual reformers. I wish every one of them were rich. I would to God that the better the work the better the pay. I would that the better the work the better the pay. I would that good deeds would pay largely in every respect, and had deeds would be a constant loss. Rum selling, gam-bling, and all kinds of slavery would cease. Crime would be effectually extinguished; for then the only motive for continuing in it would be with-drawn. As Spiritualists, we discuss these mat-ters in the kindest spirit.

ters in the kindest spirit. A. B. Whiting: Mr. Jamieson has said all that is necessary on this subject. I need only add that I fully endorse his views on this question.

### AFTEBNOON SESSION.

A. B. Whiting. Subject-" Spiritual Gifts." The speaker proved inspiration to be universal among all nations. The belief in spirit communion was shown to be the fundamental idea of the ancient religions. There is an inspiration from the life of the tree; there is an inspiration in the bending sky, the flying cloud, and the shining sun. Man is a Book of Inspiration. You are inby those spiritual beings that come from their beautiful homes and breathe into the soul the purest delight.

The speaker gave a brief history of "Holy Books," that are claimed to be infallibly inspir-ed; showed how the Church-power crushed out di; showed how the Church-power crushed out inspiration for a time; alluded to the pernicious effects of Church and State union; proved the Spiritualists to be intellectually superior, as a class, to any other class of people; but that they lacked associative or cooperative efforts for busi-ness purposes. The speaker closed his eloquent address with a spiendid improvised poem on the subject of Inspiration.] subject of Inspiration.]

### THIRD DAY.

tion, and constant toil, to make them successful. I would like to know in what sort of a condition a medium would be, after working ten hours physi-cally every day, with the vital forces of the sys-tem already exhausted, to give a lecture each eve-ning, and then lecture on Sundays. If a medium lectured on Sundays only, one-seventh of his time would be used, whereas, all of his time can be advantageously devoted to the advocacy of Spiritualism. Have you too many lecturers in the field? Do we not hear the cry from every quarter for lectures to visit them? There should be ten times the present force in the spiritual lecbe Spiritualists. Let us give this matter a fair investigation. I think, with my friend Taylor, that the question of sending a delegate to a Con-vention that we know nothing about is premature. James Bush: Mr. President, I do not discuss this question because I am in favor of sending a delegate to this Convention, or because I am opposed to it. I do hope Spiritualists will get away from the old ghost of forms; they have such a fear of forms. What could a body of men do in battle without organization? "Must we lay an-pinely upon our backs"? as Patrick Henry said. am in favor of organization, so that the Gospel can be preached everywhere. We want to sus tain our lecturers. We need them in the country, In the country, sir, we have the back-bone of the world! In the country the people are hungering for the food of Spiritualism. We need some system that will enable us to send lecturers all over the rural districts. Mrs. Emma Martin. [Under the control of Mrs. Emma Martin. London the control of Robert Burns.] He thought nothing could de-velop itself without organization, unless it had "form" so as to be recognized. As he looked "form" so as to be recognized. As he looked around upon the people, he saw the need they had for organization—to stand out before the world as a religious body. He saw, too, so many standing in the world starving for the want of spiritual food. They (the Spiritualists) had such dear of being chught in the old fetters, that they dare not act. He was desirous that they should carry organization through. He wanted no form. carry organization through. He wanted no form, however, that would fetter the soul; but, like the organization of the child, would grow and develop for inimortal beauty and truth. John Southard: Mr. President, am I in order? [President: Certainiy.] I have been in an organ-ization from my childhood up, and, thank God, I have stenned out from it. I have much alements of have stepped out from it. I saw such elements of combativeness at the National Convention in Chi-cago, that I have not much faith in the success of any such movement. I am a Non-Reslatant, I am in favor of organization; but not of a hierachy. I am In favor of local organizations. W. F. Jamieson: I notice that the same diffi-culty exists here that existed in the Chicago Concuity exists here that existent in the Unicigo Con-vention. Spiritualists are afraid of names. They seem to think that "organization" means bond-age, creeds, despotism. I think you will have per-ceived by the general expression, that Spiritual-ists feel the need of some plan-call it "organiza-tion," "association," or by whatever name you choose that will secure concert of action among choose—that will secure concert of action among the great body of Spiritualists in America. Fo iny part, I do not propose to join any organiza-tion that will rob use of my individual freedom. want organization for business purposes; wo want the advantages of organization without any of the disadvantages. Mrs. Frank Reid improvised a poem on a sub-"Resurrection," The handling of the subject: "Resurrection," The handling of the subject ellicited great satisfaction from the audience, and left the minister's theology in a sul plight. Mrs. Emma Martin gave the regular discourse be Section and in Scottish poetry. At the conclusion of the discourse, Sylvestor Hoyt, Esq., requested the influence to explain the philosophy of color, as manifested in the rose on the stand. The handling of the subject drew from the audience the warmest manifestations of pleasure

BANNER OF LIGHT.

I do not mean to say that we should accept that only as true which we see, for there are many avenues to truth not yet discovered by the Mate-rialist. Nature supplies our physical wants. Evthis world. We will find there trees, flowers and and supply; but the dogmatism of the ages is rocks, as we find them here. Theologians have standing in our way when we ask for spiritual instruction. Does man need air? An ocean of this life-giving element surrounds us? Does man stance. There is no immaterial substance, but need water? There is an abundance of it, as it there is material substance and there is spiritual leaps from the waterfalls, bubbles up from the substance. clear, cold springs, dances in waves on lake and river, and flashes in the light of the sun! God is wants, as well as he supplies our physical de-mands. How much greater is the worth of man's splritual than his physical nature! He had his physical wants here that he may enjoy and per-fect himself on earth, and fit himself for life in the supplies world. The mist which here here one spirit-world. The mists which have hung over it the River of Death so long, have been rolled away by the light of science—Clairvoyance, Psychology, Psychometry. We are growing more into sym-pathy with those loved oues in the spirit-world. We all have friends there; therefore we are close-ly connected with it. The mother's emotions, though she may be a member of the Church, will cause her to believe that God cannot be so crued as to damn her child. In the best moments of every one's life, it is felt that God is so good that he could not make a single soul miserable. In every age, among every class of people, the desire of the soul for happiness, and happiness forever, has existed: therefore God's inspiration is for every one who desires it. It depends not so much upon God's dictum as man's receptivity. If a man The mists which have hung over spirit-world upon God's dictum as man's receptivity. If a man has a broad base brain and flat top-head, there is but little of the spiritual in him. On the other hand, if a man has a broad, full front and top-head, there are channels through which currents from the Infinite fountain continually flow. When we have received tests of spirit-life and

proofs of immortality, we should not stop there. We should go to school here and make the most of existence. I can look out upon the glorious sunshine this blessed July morning, and bless God that I am here in this state of existence. I Got that I am here in this state of existence. I have no impatience to get off to the spirit-world, for I have my work to do here. We should give less heed to death—more to life. Death will take care of itself; but life has perpetual claims upon us, and responsibilities which we must assume. • All transitional forms in the subordinate King-domy of Nature for schedw many's future aread

• All transitional forms in the subordinate King-doms of Nature foreshadow man's future, grand, glorious existence! The Key of Science unlocks the mysteries of the Future, as well as unfolds to us a knowledge of the Past. The laws which govern human nature are the same as those which control physical nature. God never made a mis-take. The scheme of creation is a complete suctake. The scheme of creation is a complete success. Everything turns out just as God intended it should. The spiritual rises superior to all tram-mels. Man will rejoice in still greater freedom as his sphere of life expands, and the wealth of hitherto unexplored realms rewards his ceaseless mental toil.

AFTERNOON CONFERENCE .-- IN THE GROVE. The President called the meeting to order, and reminded the Convention that it was necessary to be expeditious in the transaction of whatever husiness might come before them. The first husiness was the propriety of appointing a delegate to the National Convention of Spiritualists. In order that there might be a clear understand-ing of the objects of the National Convention, Sylvester Hoyt, Esq., desired the Call of the Na-tional Executive Committee be again read. L. B. Brown read the Call. The Sccretary moved that the Conference be limited to twenty minutes, and the speakers to five minutes each. Carried. L. B. Brown: Mr. President, I can say all that I have to say on this question in less than five minutes The object of the Call is, to hold a Convention at the time and place stated, to discuss measures and adopt a plan to carry the benefits of Spiritualism to every neighborhood and school district, not only by lectures, but by the distribution of printed matter. One great means for the advance-ment of the good cause will be to sustain lectures in the rural districts. In the city of Philadelphia, just eighty-nine years ago to-day, the first grand National Political Convention assembled to declare in favor of equal rights, and the establishment of a Government to Now, the Spiritualists of America propose to devise ways and means to disseminate the great, grand principles of Spiritualism. Shall the Spiritualists of this part of Michigan have a repre-sentative in that Convention? As we are recognized as Spiritualists at home, let us be known abroad as live Spiritualists. The question was immediately called for, and the Convention, by a unanimous vote, resolved to send a delegate to the National Conventiou of Spiritualists

Whipple, who had arrived from Jackson in time to take part in the last day's proceedings. Bulject-"Progress of Ideas." Mr. Chairman and Friends-I have no apologies to make for come before you as a man, talking to men and world is stendily progressing. "There are nom good; no, not one;" we see all had; we are all good-good and bud together. The more closely we study human nature to-day, the more we find that man's progress deneids upon his own effort. As we glance at the religions of the day, where do we find freedom? Where can we go and question the minister in the pulpit? Wo build our pyra-midal. The minister builds his with the aper downwards, and props it up with his creets, and says, "Do not question our Mosak account of Oreation." Ohurch theology I bo not bring science to bear upon it! Do not bring you goolgclane defines. Wherever you find a man who is witch include Science, Philosophy, Art, Life. I will endavor to give you an idea of how the spirit-world is formed. Here the speaker traced the development of matter from the gaseous state up to world-building, claiming a correspondence in the history of this globe. Elements never of than his collectua mature will be brough withing that the claims or protensions for any sys-tem should exist. If in our age men believo to oment his religions of any sys-tem should exist. If in our age men believo to moment at the view of an ange when the law of the grant changes that have taken place in the history of the grant changes that have taken place of the abuses in the Roman Church, it he pirit world is globe. Elements never than his coust they will be brough into harmony with his religions and when man's intellectual nature will be brough into harmony with his religions the abuse the protoment in the this religions and whore should exist. If in our age men believo to mouch, in the next they will be house the spirit will be intered the down of an age where are philosophy are to be united. In this age, nothing we see the dawn of an age when religion and philosophy ar stance; spirit is another form of substance. In spirit-life we shall find *terra firma*, as we find it in this world. We will find there trees, flowers and

> After an individual is born into spirit-life, every emotion of sympathy and every natural power remains, though amenable to perpetual modifica-tion, which will improve the character without ohanging. In a word, Spiritualism teaches us that the spirit-life is as natural as this life. What of society in the spirit-world? The God

of Nature has supplied the soul with all that is necessary for endless improvement and happiness. All the permanent joys which you have in this world, or will have in the next, you must carn. There is no permanent happiness on any other basis. Man has spoken to Nature. He has ques-tioned the rocks and the stars. Edifices have been hidden in the trees and rocks; vehicles of intelli-gence in the lightning. He has called them out. There was many a steamboat, as Davis says, that floated up and down the rivers of reflection in floated up and down the rivers of reflection in Fulton's brain before one ever salled upon the Hudson. How many experiences of by-gone ages have been brought to light by psychometry? In the development of human society, as well as of nature, the grosser forms antecede the more re-fined. The science of Form precedes the science of Function. Man understood his anatomy before he did his physiology. The last to be understood is the spiritual. The order of nature is from good to better continually; so, when men and women go into the spirit. world, a great many depressing influences will be removed that now cling around the soul. For instance: the poor widow, with the soul. For instance: the poor widow, with children dependent upon her exertions for a liveli-hood, may not, in this life, devote her powers to study or art in which she would delight. She is

hemmed in by circumstances; by those insur-mountable barriers to intellectual progress, no mountable barriers to intellectual progress, no matter how great her aspirations for knowledge. In spirit-life the arbitrary conditions, which exist as a result of a very imperfect state of society on earth, will be unknown, and every spirit will be measurably free to follow the direction of the soul's inward attractions. In spirit-life souls will be known as they are. The societies are as diver-effed as the observer of the individuals who

be known as they are. The sociefies are as diver-sified as the characters of the individuals who make up those sociefies. In regard to our occupations in the spirit-world: The poor mother of whom I have spoken, the la-borer, the mechanic, how glad they are when Sat-urday night comes. Do not such persons look forward, with their ideas of rest, with joy? They will find rest in the varied and delightful pursuits of the spirit-world. No labor will be irksome of the spirit-world. No labor will be irksome. There the rock book and the starry fields will be studied. Geology will be more significant there than here. The man of science, the sculptor, the artist, will delight to follow the occupations which actist, will delight to follow the occupations which they love. Some, with their false theological ideas, will wish to see God and sing panins when they get to the spirit-world. They will be wan-dering about, inquiring for Christ, like a Baptist brother who was considerably disappointed be-cause he did not find his Jesus on his entrance to that world. Now Christ was a Street and good

motion will manifest it by saying: "Hallelulah! the Lord God Omnipotont (reigneth!" which the earlier audience did in true Episcopalian order and with a base more and with a hearty good will.

With a hearty good will. Everyhody was thanked, and every one felt thankful. A happy glow irradiated every counte-nance. Every one was foyous as he saluted his neighbor with: "Haven't we had a good time?"

[From the New York Independent-] RE-VISITED.

### BY JOHN G. WHITTIER.

Read at the "Laurels," on the Merrimack, June, 1865.

The roll of drums and the hugle's wailing Vex the air of our vales no more; The spear is beaten to hooks of pruning, The share is the sword the soldier wore.

Sing soft, sing low, our lowland river, Under thy banks of laurel bloom, Softly and sweet, as the hour bessemeth, Sing us the songs of peace and home.

Let all the tenderer voices of Nature Temper the triumph and chasten mirth, Full of the infinite love and pity For fallen martyr and darkened hearth.

But to Him who gives us beauty for ashes, And the oil of joy for mourning long, Let thy hills give thanks, and all thy waters Break into jubilant waves of song!

Bring us the airs of hills and forests, The sweet around of birch and plue, Give us a waft of the north wind, laden With sweet-briar odors and breath of kine!

Bring us the purple of mountain sunsets, Shadows of clouds that rake the hills, The green repose of thy Plymouth meadows, The gleam and ripple of Campton rills,

Lead.us away in shadow and sunshine. Slaves of fancy through all thy miles, The winding ways of Penigewasset, And Winnipisaukee's hundred isles.

Shatter in sunshine over thy ledges. Laugh in thy plunges from fall to fall; Play with thy fringes of elms, and darken Under the shade of mountain wall.

The cradle-song of thy hill-side fountains Here in thy glory and strength repeat; Give us a taste of the upland music, Show us a dance of thy silver feet.

Into thy dutiful life of uses Pour the music and weave the flowers; Let the song of birds and the bloom of meadows

Lighten and gladden thy heart and hours.

Sing on! bring down, O lowland river, The joy of the hills to the waiting sea; The wealth of vales, the pomp of mountains, The breath of the woodlands bear with thee,

Here in the calm of thy seaward valley, Mirth and labor shall hold thy trate; Dance of water and mill of grinding, Both are beauty and both are use

Type of the Northland's strength and glory, Pride and hope of our home and race— Freedom lending to rugged labor Tints of beauty and lines of grace.

Once again, O beautiful river, Hear our greetings and take our thanks; Hither we come as Eastern Pilgrims, Throng to the Jordan's sacred banks.

For though by the Master's feet untrodden, Though never his word has stilled thy waves, Well for us may thy shores be holy, With Christian altars and saintly graves.

And well may we own thy hint and token Of fairer valleys and streams than these, Where the rivers of God are full of water, And full of sap are his healing trees!

> Things as I See Them. NUMBER TWO.

BY LOIS WAISBROOKER.

"I don't want the Spiritualists to obtain power, for they will become corrupt; see how the Methodist have lost in spirituality since they became popular." So said a good brother to me not long since, upon my remarking that our new Publishing Association was destined to be a power in the land. Don't want power lest we become corrupt! As well say you don't want an apple to ipen because the next step is decay. Better see to it that it has sufficient sunshine to prevent its decaying before it ripens, and then, that it is put to its legitimate use afterward. Nature knows no cessation in her work; she will not permit a thing to remain immature longer than is necessary for its best growth; and if she finds that conditions forbid maturity, she will disorganize in order to reorganize under better conditions. Now we, as Spiritualists, have two points to guard against: First, we must see to it that we do not ripen before the proper degree of expansion is obtained; and, secondly, that we do not retard the maturing process of Mother Nature; for the eternal principles of Delty manifest themselves through nature, and the angel-world must work through external nature in order to manifest themselves in the external. We must see to it, then, that we do not retard the work till she scatters the elements that have begun to take form, in order to re-collect them under conditions that will permit of their ripening into use. The internal or spiritual must have an external organization in order to act in the external; body and soul must dwell together if we would have life in this plane of existence; and for this reason: that which begins in the spirit must end in the flesh, and that which commences in the flesh will end in the spirit; matter and spirit eternally combining and interchanging, each incomplete without the other; the body dead without the soul: the soul intangible, invisible to earth-life without the body as its recognized agent. Power is from the spirit, but it cannot act in this sphere of existence without a material form, any more than we can walk without feet or talk without a tongue; and, further, it must have a body in accordance with the condition of the acting power. A man's spirit cannot act through the body of a child. Who will say that the Methodists have not done their work? How could the race have stepped from Calvinism to Spiritualism at once? The forces that acted through Calvinism became enlarged, rarified thereby, and, rising out of that form of external life, they were prepared to take on another form, thus giving us the various developments, from Methodism to Universalism, till, at length, the power within arose into Spiritualism as naturally as steam rises from heated water. Water is a power in its legitimate channel of action: the steam is a greater power, if you adapt conditions thereto; and upon this turns the whole question of organization. Shall we give this expanded spirit-power a body fitted for its rarified condition, thus attaching a steam-engine to the Car of Progress, or shall we permit it to escape into the grand reservoir of spirit, with its forces so spent as to be useless to those in the earth-life? If the latter, then we have passed through the furnace to no purpose; if the former, then let us see to it that the track is well laid and all things in order; otherwise this power will not wait to escape its body by the slow process of corruption, but will rend it with speedy destruction.

e ten times the present force in the spiritual lecturing field.

Is it possible that the Spiritualists are too poor to sustain their lecturers? Rather is there not as much wealth among them as among other classes? I regret to say Spiritualists do not sustain their regret to say spiritualists do not sustain their speakers as they should. Some of the most talent-ed of our early advocates—the pioneers—have been obliged to abandon the lecturing field, for want of support, and devote their energies to pursuits that would enable them to supply the physical, intel-lectual and spiritual wants of themselves and fum-lies. Spiritual lecturers, like other people, have ilies. Spiritual lecturers, like other people, have obligations to meet, families to support, traveling fees to pay. Their time is just as precious—or should be—as the time of a merchantor mechanic. You are benefited by their ministrations, are you tou are concreted by their multitations, are you not? This you are rejoiced to acknowledge. How many hearts have been made to throb with joy! How your souls thrilled with delight! as you sat and listened to the holy inspirations through the spiritual lecturer, and yet Spiritualists have suffered their lecturers to be starved out of the field. Emma Hardinge, one of our most gifted orators, "nearly starved out of the itinerant labor field," testifies to the inadequate support which lecturers receive. Warren Chase, one of the ablest exponents of our philosophy, corroborates the state-

ment. Kind words and sympathy are duly appreciat-ed; but they do n't "pass" with railroad conduc-tors, nor tailors, nor merchants. The sconer Spirit-ualists get rid of that unpractical idea, of getting lecturers for nothing, the better it will be for the advancement of liberal principles. There are some Spiritualists who are warm advocates of getting a great benefit without returning an equiv-alent therefor, who advocate a free cosuel as an alent therefor, who advocate a free gospel as an excuse for their own stinginess; and in saying this I do not mean to be at all personal. They excuse for their own stinginess; and in saying this I do not mean to be at all personal. They remind me of the anecdote of a devoted Meth-odist brother, who thanked God for Method-ism, for it was the best religion in the world; yes, and the *cheapest* religion, too, for he had be-longed to the Church for more than twenty years, and it had cost him but *twenty-five* cents a year? Said the preacher, solemnly, "Brother, may God bless your stingy soul, if he can bless it." [Ap-plause.] For my part, I do not see why a spirit-ual lecturer should not be well compensated for his or her services in the lecture field. Spiritual-ists will acknowledge that they could be engaged ists will acknowledge that they could be engaged in no nobler, better work. What can be the obin ho house, better work, so that their minds jection to paying lecturers well, so that their minds may be relieved of pressing obligations—free from the harrassing, anxious cares incident to inadequate compensation?

Dr. Stone said none who are acquainted with him would accuse him of "stinginess." I am in favor of sustaining lecturers, but thought if they in favor of sustaining lecturers, but thought if they would perform more physical labor they would be healthier and live longer. He was inclined to think one reason why lecturers passed away so young, was attributable to lack of physical exer-cise. He had worked all day, and then, in the evening, walked to meeting and lectured, and felt none the worse for it; and the people seemed to be suited with the lectures. He presumed that if he was in Mr. Tamieson's ulaco, however, be would he was in Mr. Jamieson's ilace, howayer, he would view the matter just as he does. Mr. Jamieson: I understood my friend to say

that he was in favor of spiritual lecturers obtain-ing physical support by physical labor; that he was opposed to lecturers getting allying by lectur-

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On motion of Bro. Martin, L. B. Brown was ap-

pointed said delegate. On motion of Sylvester Hoyt, Sela Van Sickle was appointed Mr. Brown's alternative.

### REGULAR SESSION.

E. Whipple. Subject: "Spirit-Life-The Great

Beyond." I hardly know what topic it would be best to introduce, but as I observe a general demand for spiritual food, rather than for scientific or historiintroduc cal expositions, I will venture to speak of "Spirit-Life-the Great Beyond."

Life—the Great Beyond." We easily persuade ourselves that the life-prin-ciple personfided in man, endures as a conscious entity after the rudimental experiences of earthly existence are brought to a close, and that the "shades" of the "dead" still resemble the forms of the living. What has the world ever known of the life beyond? When, or where, has man pos-cound the subtrit world and life in it. sessed knowledge of the spirit-world, and life in it. Previous to the dawn of modern science there was revious to the dawn of indern science there was no evidence of such a life, save the instinctive be-lief which sprung from the impulses. [Reference was here made to the views entertained by the Jews, Christians and Mahometans.] They had nothing but "faith" in regard to the beyond. Before the dawn of Modern Spiritualism, the best minds of the age were Atheists. It would be inliberty as the result of intellectual activity; but we will only say, in this connection, that the in-tellectual tendency of man, to which we owe our free institutions and unparalleled civilization, displayed a vague activity in the fifteenth century juccame more systematized in the sixteenth century ry, and manifested itself in religious outbreaks, by which Protestantism was established. In the seventeenth century, this inquisitive, analytical spirit, which makes tyrantsfeel so uncomfortable, was directed against the State, which finally rewas unrected against the outle, which finally re-suited in the French Revolution of the eighteenth century. This intellectual tendency is first de-structive, then constructive. Old institutions and decaying superstitions fail before the fiery glance of the utitics eye. When the fetters, which have bound burganity and one, are once fairly superst the audience the warmest manifestations of pleas-bre. The second regular discourse was given by Prof.

that world. Now, Christ was a great and good man, and had had eighteen hundred years in which man, and had had eighteen hundred years in which to progress; but, inasmuch as the Baptist spirit could not see Christ, he concluded he had got into the wrong box. [Laughter.] In this despondent state of mind he expled a very bright spirit, whom he approached, fell down before him and began to worship. His spirit-guide accosted him with the inquiry: "Whom do you think this spirit is?" "Why," replied the Baptist, "this bright spirit is?" "Wy," replied the Baptist, "this bright spirit is?" "Wy," replied the Baptist, "this bright spirit is?" "Data and a spirit" [Applause and laughter.] The Baptist had been taught to believe that Tom Paine was in the lower regions, and, inasmuch as he had stumbled into his presence, he thought certainly hell had caught him ! [Great applause.] [Mr. Whipple here paid a glowing tribute to the memory of Thomas Paine, and, though he had failings, like other mon, a purer patriot never failings, like other men, a purer patriot never lived—one in whose soul burned a supreme love of truth. With all the energy of his mind he es-poused the cause of American Liberty, and, in fact, the freedom of the whole race. Because he loved truth better than creeds, priests have heap-ed infamy upon his name, and endeavored to blacken his character by magnifying his faults, such faults, too, as the priests themselves were in the constant habit—the custom of those times—of practicing. Tippling was one of the practices cited, and one in which the priesthood indulged.] Allow one word of advice: Instead of always looking on the dark side of human nature, let us, for God's sake, look on its bright side. To read the inscriptions on the grave-stones, if you had no other means of acquaintance with the world, you would conclude that all humanity were good. Let us encourage the good in man. Let us look for-ward to the "good time coming," for

Already in the golden east the glorious light is dawning. And watchmen from the mountain tops can see the blessed

morning; O'er all the land their voices ring, while yet the world is napping-Till o'en the sluggapla begin to spring as they hear the spirits

Mrs. Reed sung a song, after which she was controlled by the spirit of an Indian maiden to make a short speech. Mrs. Martin followed with a song, and the clos-

Mrs. Martin followed with a song, and the clos-ing speech of the Convention was given by A. B. Whiting. Subject: "Unity in Variety." During the Three Days' Meeting at this grove, you have witnessed Unity in Variety in the expressions from the various speakers to whom you have listened. Spiritualists, no matter how much they man differ on minor points are united on the may differ on minor points, are united on the grand, fundamental principles of the Spiritual print, fundamental principles of the Spiritual Philosophy. Spiritualists, we congratulate you that you have had a meeting free from the jarring discords and the fanatical hobby-horses that some seek to ride in the name of Spiritualism. This is as it should be. These discourses to which you as it should be. These discourses to which you have listened illustrate the Unity in Diversity which exists in the spirit-world. It is not one dead geonotony there. Now, after these three days' intellectual and spiritual feast, let us gather up the fragments which may be stored in the garners of your minds. Good has been done by your coming together in solemn conclave in this grove, at these sessions, during the past three days.

days. Mr. Whiting closed with an improvised poem, entitled "Unity in Variety."

Sylvester Hoyt moved that a vote of thanks be sylvester Hoyt moved that is vote of thanks be tendered to the officers of the Convention for the faithful and able manner in which they discharg-ed their duties. The motion prevailed. A: J. Boment, Chairman of the Committee, moved that a vote of thanks be tendered to the world for their liberal dustice dusting the most

people for their liberal donations during the meet-The motion prevailed.

W. F. Jamieson moved that a vote of thanks be W. F. Jamieson moved that a vote of thanks be tendered to God for the use of his spacious house. [Ories throughout the audience: "Good! good! second the motion!"] Sola Van Sickle: All who are in favor of this

A little boy at school, when called upon to re-cite his lesson, was asked: "Of what is the Ger-man Diet composed?" The boy replied: "Sour-krout, schnapps, lager beer and fix-comrous."

# BANNER OF DIGHT.

# Correspondence in Brief.

### An "Exposer"-Judge Carter Coming to New England, etc.

Last week, the good people of this place were they notified that on Saturday evening, Mr. B. Frazler would make his debut among us, and en-Frazler would make his debut among us, and en-tirely explode Spiritualism by exposing the tricks of its "manifestations," and accounting for the phenomena upon scientific principles. At the ap-pointed hour the audience convened, and as a large proportion of them were Spiriuniists, and live Yankces, to boot, you will readily believe that the professor's attempt was a spiendid failure, and the other conce was the discovery score made by the only cruose was the discovery, soon made by the audience, of the transparent tricks of the operator. Although the atmosphere of Hammonton is universally admitted to be highly salubrious, yet this gentleman found it to be so unhealthy and distasteful, that he made a hasty exit, and no doubt "shook the dust from of his feet as a testiattack which has been made here upon Spiritualism, with theological and pretended scientific weapons, each former attempt being about as sus-

Subbath morning, our place of meeting was crowded by an intelligent audience, to listen to a lecture previously announced by J. G. Fish, upon the Science of Spiritual Manifestations. Tho speaker handled the subject in his usual charac-

teristic, masterly manner. In the evening, Judge Carter, of Cincinnati, oc-cupied the stand, and gave us a lecture upon "Universal, National and Individual Progress." For originality of thought, force of argument, keen analysis, chasteness, of language, or purity of diction, I have seldom heard his lecture sur-passed. For an hour and a half the andience sat spell-bound, listening to the soul-stirring words which struck an answering chord in every heart. It is runnored that the Judge has abandoned the bench, and has or is about to enter the lecturing field. If so, the friends of Spiritualism may

well congratulate themselves upon so valuable an addition to their list of advocates and exponents Judge Carter will soon visit New England, and we Hammontonians who have been favored with We frammonionians who have been hybrid with the first taste of the intellectual banquet, bespeak for him the cordial and appreciative welcome from you to which we think he is justly entitled. Yours for progress. C. A. H. POORE. Hammonton, N. J., Aug. 8, 1865.

The Use and Work of Spiritualism. Permit me to send, words of encouragement, in behalf of the noble cause you are so ably iden-tified with, also the names of a few subscribers to your highly interesting "Banner" of Freedom and Spiritual Truth. As a weekly visitor, it is eagerly anticipated, and appreciated by the numerous intelligent readers throughout the land, who know that Spiritudism is growing deeper, stronger and higher; quickening the germs of the "doing good" principle in the subsoil of humanity, and diffus-ing the sunshine and dew of angelic wisdom, love and sympathy, upon the altar of individual needs. Wherever we trace the unfoldment of this liv-

ing, practical Gospel of Science and Religion upon the souls of men and women, we discern its inport the source of men and women, we discern its magnificent uses, in the outworking of intellectual and moral attainments, guided by the light of discrimination and consistency in all things. While, on the other hand, we cannot fail to ob-serve with pain its abuses, here and there as we

feel, or see, the pricking thorns of glaring incon-sistency, amid the flowers of truth and integrity; demanding earnest, moral and efficient workers, to scatter, by *example* as well as *precept*, the *lessons* of the "higher life."

There are those in our midst, fully capacitated to work, who are vascillating between duty and public opinion, lingering on the wayside of strong impressions and eternal truths, because of the criticisms that may be hurled, by ignorance or argument, from the ranks of popular condemna-tion. Why lower form when the demond for be tion. Why longer tarry, when the demand for la-borers is so pressing. The angels are with us, and would link more closely the tie of mutual sympathy, justice and charity in each other's

Truth is on our side, why should we fear. The darkness that dwells with "spirits in prison" only pleads for the light of Wisdom and Love; only asks for that solace that human hearts can give, when quickened by the blessed inspiration give, when quickened by the blessed inspiration of noble deeds, with their ministry from on high. Truly yours, ALCINDA WILHELM, M. D. Wellington, O., Aug. 2, 1885.

## Children's Lyceums.

Permit me to say a few words in behalf of the Children's Progressive Lyceums. The time has come when Spiritualists should act, as well as speak and think. And, in acting, let us see to it that we bestow our labor where it is most needed. Children meet us on every hand, with anxious

the truths she uttered in a clear, philosophical and persuasive manner. May the angels bless the many noble workers we have in this field of reform; and should they pass this way, and will write to the undersigned, he will make the neces-sary arrangements for them to lecture. Yours for Truth, N. E. MARCY. Wellington O. Are and 1995

Yours for Truth, Wellington, O., Aug. 5th, 1865.

DARK CIRCLES. BY JANE M. JACKSON.

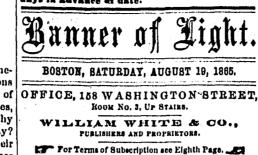
There has been so much odium attached to meliums who can only give physical manifestations in the dark, that nearly all are suspected of treachery or collusion; and, in several instances, know unjustly. We may as well ask: "Why lo not the stars shine during the light of day? Why does it require darkness to bring out their lustre and make their glory visible? Why does it require a dark room to perfect a daguerreotype image by the camera obscura? Why must the seeds of a plant be buried in the dark earth ere it produces gemmation? Because each has its conditions which must be complied with to obtain satisfactory results. Many clairvoyants see best when their eyes are bandaged, or, if they sit in the dark, with their eyes open. To obtain certain manifestations, spirits tell it is necessary that they should be performed in the dark. That the room is lighted to them we know by their detection of any attempt to handle their instruments while they are using them, or any movement that would break the circle. If darkness is necessary to demonstrate their power or presence, they have a right to demand it, and we should respect them sufficiently to comply with their conditions.

There may be persons dishonest enough to take advantage of darkness to personate departed spirits and imitate such manifestations; but they must be hardened in wickedness, for it is as dangerous as vile, and none would dare do it if they knew the power of the invisibles who surround them on such occasions. But it is unfair to accuse all mediums of deception. Hearing so often about collusion and legerdemain among musical mediums, I deem it only justice to those interested, to say that I investigated, both in private and public scances, for several weeks consecutively, strictly and impartially, the phenomena of these manifestations in the dark, and when there was light sufficient to enable me to distinguish objects, in company of intelligent persons chosen by myself and not likely to be deceived, and when quite alone with the medium. The doors locked, after all the furniture had been examined, where no human agency could operate without detection, I have held the hands of the medium and was satisfied that she could not move without my knowledge. When she was not apparently influenced by spirits or mortals, we have, unexpectedly to us, experienced the most startling manifestations, powerful and undoubted. I was not psychologized by the medium, for she was my mesmeric subject. Not always were these manifestations performed by Indians, but by intellectual and progressed spirits, who gave convincing proofs of knowledge beyond the capacity of the medium. Clairvoyants may make mistakes during an examination. Written communications have often proved entirely incorrect. Speaking mediums sometimes wander far from the subject wished for by the investigator; although they are good and truthful, such mistakes will occur. But a musical medium is entirely passive under spirit control. If inclined to deceive, it would be impossible to do so, unless she could multiply her hands and feet at pleasure, and for the occasion. Surely one pair of either could not play upon several different instruments at the same time, beat a drum, float a guitar in the air, dance, and keep several other instruments in action, all in good time with singing or violin, whichever leads the concert. If one young girl can do this, entranced or awake, I do not wonder

at the witch-hanging in Salem, for she would dangerous powers, not to speak of raising herself

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LUTHER COLBY,

BPIRITCALISM is based on the cardinal fact of spirit commun-lon 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 recog-nizes a continuous Divine inspiration in Man; it aims, through a careful, reverent study of facts, at r. 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.

· EDITOR,

### Wasted Power-Bilnd Journalism.

It is getting to be, of late, quite the fashion with a certain portion of the public press to have a vulgar fling at Spiritualism and its believers. The press which is particularly given to this, is wont to style itself particularly " Orthodox "; yet it would be very cautious not to slur the professions or practice of Methodists, however loud and long they ranted, or of Baptists, however bigoted and "hard-shelled" they might continue to be. They would even refrain from their low and ignorant abuse of Spiritualists, we are inclined to believe, if they realized that they were a compactly organized body, with costly churches and imposing ceremonials, and a line of priests and ministers posted at regular intervals all along the social system to exercise a distinct and direct influence on the superstitious sentiments of man. It is external appearance only that they pay respect to; as for the human conscience, they care nothing whatever for it, but are ready to outrage its divine suggestions whenever they do not happen to jump with their own notions of what is popular, and what is likely to "pay" best.

We style ourselves a free nation; and of late, it has become the custom to traduce and ridicule all who worship agreeably to the dictates of their own consciences, although one of our greatest boasts is that our freedom lies in the direction of freedom of conscience perhaps more than in any other. A man's conscience may be free, in this country; but if he wishes to enjoy it, he will do as well to keep it to himself. This is about all our bragged-up freedom of conscience actually amounts to. We had supposed that the daily iournals, and especially the political papers, had carefully abstained as a rule from touching upon matters of popular religion, no matter under what denominational banner. They always seemed to us to be afraid to say anything, lest they should say the wrong thing; or if they ventured an expression at all, to strike off into adulation and indiscriminate puffery, feeling certain that would not come amiss, anyway. Then why are they so bold with their slang and slurs against those who profess a religious faith not at all consonant with Orthodoxy"? Are they the champions and defenders of "Orthodoxy"? Do they, for the sake of gaining popularity, as they hope, take it upon hemselves to denounce and decry everybody who loes not subscribe to the popular denominational creeds? So it would appear, at any rate.

We made allusion to this matter last week, and was at the pains to instance one case of the purest impertinence, mixed with ingratitude, possible to be found. We return to the subject now, to enindeed be m object of terror to a sedate and quiet large upon it, only because it has attained to dineighborhood, and be deemed a person possessing mensions, as an abuse of journalism, which are not to be tolerated in communities where even a number of musical instruments, without breaking freedom and emphasis, because these same jourfree press exists. And we speak with the more nals, great and small, profess to keep aloof from meddling with or even discussing religious matters, and to treat all with equal respect and deference. They have shown that their profession is a falsehood, and that their pretensions to impartiality are the veriest humbug. The fact simply s, they are seeking popularity and patronage. which mean custom and coppers, for themselves by offering their unbought services in advance to the leaders of the creeds; and so their insolence is bolder, and their abuse much broader and more vulgar, because they feel at liberty to utter what the self-styled "religious" journals do not dare or care to utter themselves, but are glad enough to have snoken. It is the basest sort of cringing sycohancy, and deserves flagellation at the hands of every lionest, sincere, truth-seeking man and woman in the land. If this is the top and crown of free American journalism, scalping will do it no

sake of exposing one of the abuses of a system which professes to be above the temptation to abuse itself, and to point out to the community the necessity for no long delay in applying a proper and thorough remedy. The public press in this country is supposed to be established for the purpose of enlightening, guiding, and leading the popular opinion and sentiment; the moment it falls to debasing that sentiment and vitiating that opinion, it becomes false to its character and purposes, and demands the application of a suitable corrective without delay. And this is what we call upon the community of intelligent and liberal minds to attend to.

If the papers, which thus crouch and kneel to higoted "Orthodoxy" for its favors, expect to shake the firm faith of independent minds by their poisoned squirts of ridicule, they entertain a far higher notion of the power of that style of influence than we do, ever did, or ever shall. It is smaller than child's play for them-it is the frivolous folly which confesses that all its other weapons are either spent or broken, and that this is its last resource. In this light, we are glad to witness the demonstration. It only proves that investigation is impotent to overturn the truths of Spiritualism, that reason and argument have failed to undermine or weaken it, and that all that now remains is to try and drive off the believers in its sublime principles by the low jargon of ridicule and abuse. The same application has been made upon believers before, without the least success. It will fail this time for even better reasons than the old ones.

### A Call for a National Convention.

The readers of the Banner will remember the remarks published in its columns last week, from the pen of Dr. Uriah Clark, in relation to the call for a Second National Convention of Spiritualists this year, to be held in Philadelphia. Those remarks we thought at the time perfectly just and proper, the circumstances being as they are represented, and we take the present occasion to more fully endorse them than we did by their mere nublication last week. In the first place, it does not appear that any authority was given any Committee to call a second Convention of the Spiritualists this year at all. The Chicago Assembly did not entertain such an idea. It was not thought of that a Convention would be held again before some time next year. . If this new call for a Convention at Philadelphia in October is indeed legitimate and carries authority with it, then there is no other inference remaining than that the Committee nominally calling it have been either manipulated or overreached by a few of deserve to have their plans exposed to the condemnation of Spiritualists throughout the country.

The call is strangely vague and indefinite, too. It is extended to " all classes of reformers, without reference to name or form of organization," and still " cach local organization is requested to send one delegate," &c., &c. Then, again, "all Spiritualists and other Reformers throughout the world" are invited to send delegates, and to take part in the discussion of whatever questions may come before the Convention. Unpardonably vague, and still purposely indefinite. The snare is plain to the most hasty observer. All styles of self-called ' reformers" are invited to assemble in Convention with people who profess to be Spiritualists, no matter whether friends or opponents of Spiritunlisin themselves, where they are at liberty, if they come in sufficient numbers, to vote down every proposition which may be made in favor of even declare, as the sense and voice of the Convention, that Spiritualism is everything which its prejudiced villifiers and haters insist that it ought part in, or to lend their countenance to a propotheir name and with the show of their authority,

# AUGUST 19, 1865.

### The Future.

Those politicians at the South, who four years ago were ripe for war, have had enough of it, we imagine, and will in future be willing to let " well enough alone." We hope they will now "come in," and be good citizens. Ditto selfish Northern disorganizers. Let us all shake hands, forget past differences, and unite cordially in sustaining a free Government against the encroachments of Old World aristocracies. By so doing the nation will rise higher in moral grandeur than ever before. Truly it has been obliged to pass through great tribulation, that it might be purified thereby.

The Boston Post of the 10th closes a long article upon the present condition and prospects of the world, as follows:

"The moral, the social, the intellectual, the religious and the material prospects of mankind are such as to encourage the most enthusaistic re-former who would make haste slowly. The future will rest more upon the vast mechanical energies will be quickened into activity of men than upon lordly descent or ascetic learning. Wealth and muscle will be harmoniously united. The general mass will be quickened into activity instead of dying in despair. Invention, the plow, the loom, the an-vil, the steam engine, the telegraph, the railroad: these are the shining lights of the times. But the world in the future will depend for its life and its health more upon moral than physical forces. Ideas will rule the world. Principles will be the leaders of mankind. As medium wealth becomes more general; as poverty, want, and consequent vice and crime become less; as religion assumes the form of a practical reality, and not a mere dogma; as ideas become more practical, useful and fruitful; as governments cease to be the in-struments of oppression and learn to exercise their struments of oppression and rear to overlass that true office in the simple protection of men; as in-telligence, morality and enterprise extend their dominion to the general mass of mankind, instead of being limited to the select few of favored na-tions: as these changes, to which the world rapidly tends, are brought to a more completed con-summation, it will be felt by all that the grand pillars upon which the universe stands, are justice, truth and humanity."

### An Appeal to the Benevolent.

But few persons are fully aware of the straits to which very poor people in large cities are sometimes subjected, to procure even the necessaries of life. Until we became a Spiritualist, (being not overburdened with this world's goods ourselves,) we had no motive to look into this matter; but the new light has expanded our vision, and sad exhibitions of late we have witnessed in the hovels of the poor. A description of the squalid condition of some of this class would be anything but agreeable to sensitive minds, and therefore we shall not give it. Suffice it to say that we have to a limited extent aided the poor creatures who have come under our immediate notice, in this city, and their number, who have used their names for hope to do more for them. Those who feel inpurely personal and selfish purposes, and who clined to cooperate with us in the "good work," may remit to this office. "He that giveth to the poor lendeth to the Lord," and our angel friends inform us that such shall be recompensed fourfold.

Our " Bread Fund " has enabled us to dispense bread to a very large number of destitute people, during the past year, and we wish to continue the good work, notwithstanding the domand has far overreached the supply of means.

### The Bread Question.

We had something to say about croakers and croaking, last week. Much more might have been said that was not, for it is now becoming too apparent to allow the most hardened skeptic to hold up his head, that we have good crops this year of our own, that we have large stores left over from last year's crops, and that the export demand will be extremely limited. With these leading facts staring us in the face, what remains Spiritualism or in its interest, and where they may but to make up our minds that breadstuffs ought to be low, and must be low during the coming fall \* and winter? Speculators will naturally do what they can to push up and keep up prices, but the to be called. If Spiritualists are ready to take combination of circumstances in favor of low prices will be found to be too much for them. If sal for an assembly where such a result is perfect- the mass of the people can but have cheap fuel ly easy to achieve, and to have it summoned in and cheap bread, they can manage to go through the hardest season. And we therefore hone

Construction meets as on every hand, with anxious faces and inquiring minds, eager to learn some new lesson in this great drama of life, that will be of use to them when they shall have come to fill our places; and we, as a progressive body of Bipittalists, onght to exert ourselves to no small degree in forming new schools for the spiritual and physical development of the young. If we would leave an impress of our labors on the minds of generations to come, we must educate the minds of generations to come, we make caucate the children of this age rightly; and this can be done in forming enough of A. J. Davis's Lycenms. Who will help establish such institutions? Who will say in their acts that Lycenus shall be established and the young educated? A voice speaks and says, lecturers and mediums must place their shoulders to the wheel and help roll on the car, that's frieghted with these instructions. Come, then, brethren, let us not shrink from our duty, but, rather, let us show our Orthodox friends mean something when we say Spiritualism is di-vine and destined to become the religion of all Let us show them by our acts what our men. principles are. I feel ready to do what I can in this direction, and will join beart and hand with others in the work.

Friends wishing my services will address me All further notice at West Paris, Maine. Fraternally, M. H. HOUGHTON.

### The Co-operative Company of Foster's Crossing, Ohto.

Will you favor us with a small space in your valuable paper, Mr. Editor, to call the attention of your readers to the fact that there is now going the practica on at this place a demonstration of bility of Coöperation, as applied to farming and manufacturing operations? A small number of persons united their means and labor here last spring, and have now been operating for four months. We have already experienced much of the benefits which are promised by the econo-mics of an associative life, and we are now ready not only to testify to its desirability, but we carnestly invite others to come and unite with us hoping that some of your readers may find it to their advantage to do so. We have comfortable quarters, as well as plenty of agreeable work for a few more members, and only require fifty dollars for admission, which is certainly a small sum for such accommodations.

Our plan of operation is to combine the capital and labor of the members in such manner as to secure the greatest economies and comforts of life, and, at the same time, recognize the individu-ality of the members in the enjoyment of their private property and a just remuneration for their services. For further information we will send a circular free to any address. Direct to the Coperative Company of Foster's Crossing, Warren Co. Ohio. Yours truly, A. LONGLEY. Ohio.

### Another Lecturer in the Field.

Solali Van Sickle, of Maple Rapids, Mich., an old veteran in the cause of Spiritualism, has en-tered the lecturing field and will answer calls to lecture in this part of Michigan. He is a power-ful accession to our lecturing force, and the friends throughout this section of Michigan could do no better than to call him out to impart to them a portion of his wealth of mind. W. F. JAMIESON.

Maple Rapide, Mich., Aug. 5, 1865.

### Wellington, Ohio.

The cause of Spiritualism in this section has anet with considerable opposition from the con-servative classes around us, who think they can stay its progress by this opposition. Yet we are not discouraged, as all true progress is slow and steady. We have been highly favored of late, by receiving five lectures from Mrs. A. Wilhelm, Her audiences were good, and highly appreciated

in her chair and placing it upon a table among a any. Each and every phase of mediumship is wonderful. Familiarity with its phenomena does not abate its mysterious unfoldments. Its course has not been like a comet, rushing onward but to disappear from our gaze, but it has advanced steadily, emitting a light which has not paled before Orthodox denunciations or Infidel scoffings, but still shines on with increasing lustre emanating from heaven, beyond human comprehension or ability to destroy.

### The Departure of Emma Hardinge.

Among the passengers by the steamer City of London, which left for Europe on Saturday of last week, were Miss Emma Hardinge and her mother, the latter of whom goes to England for the pur-pose of looking after a legacy which has been left her by a relative. Miss Hardinge has been very favorably known in this country and California for the past ten years, having devoted her life and lest energies for the benefit of different benevo-lent and charitable enterprises, chief among which harm, but a great deal of good. was the establishment of reformatories for fallen women, and latterly she has become prominent as a lecturer and writer upon political subjects. She traveled through California during the last political campaign, ardently espousing the Union President Lincoln. She also undoubtedly set the ball in motion on the far Pacific coast which rolled up that hundred thousand dollars for the Sanitary Commission, and her friends claim for her the credit of having by her personal exertions added much to that useful fund. She originated the famous bag of flour sale, which was so remarkably necessful in aiding the sick and wounded of the Union army in the hospital and on the field. She is a writer and speaker, who has done and is cal-culated to do good in the world. For many years she has been devoted to the promulgation of the minimum destribution in the second sec spiritual doctrine, in which she is undoubtedly a firm believer, and she has put all her strength, mind and soul into what she has said and written upon the subject. In fact, she always does that, whatever her theme; and her theme has generalby a worthy object in view. Her reformatory en-terprise will yet prove a success. The large fund raised by her in different cities of the Union by her lectures and the sale of her works, is in the hands of trustees, and must eventually be used hands of trukees, and must eventually be used for its intended beneficent and praiseworthy pur-pose. It is expected that Miss Hartlinge may soon return to America and personally attend to the consummation of her life labor-the salvation of at least a portion of the fallen and unfortunate of her own sex. Miss Hardinge came to this country from England, August 22, 1855, having already attained some reputation as an actress; but shortly after her appearance at the Broadway Theatre, she gave up that profession, from some disagree-ment with her employers, and soon afterwards came out as the advocate of the Spiritualistic doctrine. The fallen women, whom she saw existed to so large an extent in all our cities, also early claimed her best attention. Should the good wish-es of her friends of the First Spiritual Society of this city meet fruition, she will be successful in whatever she may undertake .- New York Herald, Aug. 7.

The "starter" for the Brooklyn Oity Railroad went to church not long since and fell asleep. When the sermon was about concluded, he swoke, and imagining himself on duty at the Fulton Ferry, he exclaimed aloud, " What's the matter with that Myrile Avenue car; are you going to stay there all day?" The effect on the audience can be better imagined than described.

Here are papers now, which copy into their issues the remarkable poetic inspirations of Lizzie Doten, from whose lips they fall without an instant's previous preparation. They speak in high praise (if that is worth anything!) of the pieces given in metrical form through her, but at once fall to ridicule the pretension, or confession that such things are done only by the power of invisible and highly gifted intelligences. While they like the sin-to call it that-they do so bitterly hate the temptation that leads to it. They can enjoy with an exquisiteness of delight the beautiful verses that are given through her remarkable mediumship, but they insist on it, with a volubility of ridicule and abuse and blackguardism which is an extremely fine illustration of the elevation of their own religious sentiments, that no verses like those ever came from spirits out of the form, never can, and never will, which has nothing to do with the case in hand, and will hinder nothing which is going forward obediently to the great laws of the universe. And it is just so, too, with the lectures of Miss Hardinge and Mrs. Hatch; and the Messages through Mrs. Conant; they are quite willing to acknowledge their marked superiority and spiritual power, but they cannot and will not allow that spirit aid was called in for their production in even the most remote way. They clearly belong to that class spoken of in the old time, who would still refuse to believe though one rose up straight from the dead. Of course they shut out from their minds the thought that it is possible the mind has anything to do with producing addresses and poems, holding that inasmuch as they are spoken by the lips, they are merely lip productions. All is external and material with them. The spirit of man has nothing to do with any of his performances. His whole work is mechanical and outer, and, for that matter, he might just as well have been made to walk on all fours as upright, with his face upturned to the heavens,

We do not speak particularly of the course of these papers because of any harm which they consciously do us, or the high cause to whose interests we are wholly wedded; it is only for the

thus far been their peculiar characteristics during the rapid and somewhat exciting advancement of their faith.

If this call is truly legitimate, then nothing more is to be said to that point. In that case, we have a right to demand on behalf of the large Spiritualist public whether the proposed Convention is to be held in the interests and for the furtherance of Spiritualism, or for the purpose of making stronger headway in opposition to it as a cause. The body of believers in Spiritualism have a right to know what is meant in the peculiar phraseology of this call. They will lend no countenance to any step which is to be made only for their injury. If they are to be voted out of existence, they refuse to be wheedled into swelling that vote themselves. They certainly will not permit those who refuse to subscribe to the great truths and principles which they accept themselves, to make an underhanded use of them for publishing to the world their disbelief in Spiritualism and their contempt for Spiritualists. This is exactly what such a call for a Convention is capable of leading to, and we oppose it thus emphatically for that very good and sufficient reason.

### The Atlantic Cable.

be excited for the project, and no pains or cost be so noble a cause. intermitted that should promise to make the enterprise a full success. We have no doubt whatever that the thing will be accomplished] in time, if it is not now. Too many hopes and interests hang on the result of such an experiment to permit it to be abandoned now, merely because it has not been accomplished after two trials. Bruce's spider tried seven times, and succeeded; and Bruce followed his example. And when it is successfully laid, Yankee ingenuity will accomplish the feat.

### South American Alliance.

The little and great republics of South America fence and defence, for the purpose of protecting for the excursion seventy-five cents; children forty themselves from foreign aggression and internal cents. fouds and outbreaks. It is in perfect harmony with the spirit of this harmonizing and organizing age. How much better such a friendly union as them strong in itself, than a ceaseless wrangle, or even the liability of it, which never begets power dignity and importance.

then they have lost a large part of that wisdom, we really believe, that they will on the whole good judgment, and steadfastness which have have good cause to congratulate themselves on the present prospects.

#### Violence.

The papers sicken us with their tales of murders. We can scarcely open a daily paper but our eyes fall upon an appalling account of some fresh murder. It seems to have become a mania. And what is worse, more heinous indeed than all else, it has run into the form of parent murder. A young man in Michigan murders his father and mother; another in Connecticut murders his mother and sister while asleep in their beds; and a third in Ohio shoots down his father and stepmother. The public mind is wickedly debased and corrupted by having to become accustomed to such accounts. To read these descriptions as neonle are habitually doing, almost day by day, is enough to undermine the firmest moral principle and unsettle all things. We actually tremble, at times, thinking what a carnival of passion and blood we are passing through.

### A. E. Newton.

Our worthy co-laborer, ex-editor A. E. Newton, is here on a brief vacation from his duties in-Washington. Our readers are aware that he has. held a position as clerk in one of the Departments This great undertaking has not proved the suc- in that city for a year or two. Within the last cess that had so carnestly been hoped for. After six months, however, he has assumed the responproceeding seven hundred miles out to sea with sible and very laborious task of superintending the cable, the Great Eastern came to a stop, in the Massachusetts and Pennsylvania Freedmen consequence of the discovery that insulation was Associations, for the education of the colored race lost and conductivity had ceased. There is not -a position which he is most eminently qualified reason, however, to give up the design, even if and fitted to fill. It is a great work, and he enthe present effort should be a failure A larger ters into it with his whole soul. Without doubt class of sympathies and interests would at once he will be appreciated and amply sustained in

### The Abington Picnic.

Next Wednesday, the 23d, is the day on which Dr. Gardner has arranged for another of his popular picnic excursions to Island Grove, and which all our friends who can, will be anxious to attend, judging from the large' number who attended the last one held there, which, under the excellent superintendence of the Doctor, was as pleasant and orderly as any gathering of its size could be, whether in a grove or a church. The ample accommodations at this grove make it a general favorite. Cars leave the Old Colony Depot at quarter-past have joined themselves in a close alliance of of- nine, and half-past eleven o'clock A. M. Tickets'

### To Subscribers.

As the time for which many of our patrons have this among a number of small States, and one of paid for the Bauner expires with No. 26 of the present volume, we hope they will renew at once. By doing so, it will save us much extra labor in or enlarges influence. In union alone is strength. | our mailing department, as all names are with-It was an old maxim, and works as well now in drawn when the time is out, unless subscribers, practice as it ever did. The principle of confeder- previously renew. 1 It will also prevent disapation seems to be the only one that is likely to pointment to those who wish to continue the palift up the whole continent of South America to per. We are obliged to be governed in this matter by our established rules.

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# AUGUST 19, 1865.

### Picnic at Stanley's Grove, Beverly. [Reported for the Banner of Light by J. S. Loveland.]

The Spiritualists of Charlestown and vicinity held their second picnic this season, on August 6th, at Stanley's Grove, in Beverly. The day was all that could be desired for such an excursionclear, with a refreshing breeze that made it a pleasure to move and breathe. The grove is contiguous to the Eastern Railroad, and level; a convenient place to hold picnics. It covers an eminence from which, in one direction, you can look out upon the ocean, with beautiful farms lying between. In other directions the forest stretches away, inviting to ramble and recreation, But if, haply, you yield to this seductive temptation, you are lost to the picnic, for the splendid shade of the pine with mossy or rocky seat beneath, so charm you that time steals away unheeded. Should you recollect yourself and start back for the crowd, you are assailed in another form: Clumps of blueberry bushes, forests of whortleberries appeal to you to pick, and you are captivated still longer. Nature has well done her part to make this one of the finest groves in the known. country; and I am sorry to say that she has had but little assistance in perfecting her work; for, beyond a fine place for dancing, the grove can boast but little. There are no seats for an audience to listen to speeches, nor any decent place from which to make them. Worse still, scarcely a thing which people really want on such an occasion, was obtainable at the seven-by-nine pal guest at the hotel. "Refreshment Saloon," so called. Bake-house pastry, with luke-warm small beer at twenty cents a bottle, is not what is needed or wanted. A regular dinner, or even bread and butter, with a cup of tea or coffee, was out of the question. These articles were not there.

The company attending was not large, but they evidently went to have a good time, in a rational, common sense manner. There was no rowdyism on the 17th of July, by the Lord Provost. nor approximation thereto, (excepting cigar smoking,) on the ground. There was a good proportion of dancers present, who performed their part of the programme in right good earnest. Those who despises us-to value himself less highly, and us wished to combine the intellectual, artistic and more worthily. spiritual with the amusive, were favored with speeches from E. S. Wheeler, J. S. Loveland, A. E. Giles, U. Clark, Miss J. J. Hubbard and a number of readings by Mrs. L. B. Stockwell:

E. S. Wheeler spoke of the war, the condition and wants of the country at the present, and the sisted that we must have organization, discipline and leadership, or we shall not achieve success In illustration and confirmation of his positions he alluded to his three years' experience in the army. There organization and discipline were synonymous with victory, while their opposite was defeat. So will it be with us. He also related several thrilling accounts of the influence of Spiritualism in the war.

J. S. Loveland advocated the same idea: Spirittegrative, selfish and destructive. We have not yet received the Pentacostal baptism. We must pain in yer head without any putty !" have that, to free us from our egotism, individualism, and fuse us in one grand brotherhood of love and wisdom. All the manifestations and inspirations of our dispensation point to this and call us to receive it. So far as we refuse and neglect, we shall lose what we already possess, and sink among the shadows of the past.

A. E. Giles had such a glorious sense of his own personal freedom, as contrasted with the abjectness of his former slavery in the Church, that he deprecated all forms of organization and leadership as being opposed to the sovereignty of the individual, and a return to the bondage we have escaped.

Uriah Clark felt called upon to repel the insinnation in Mr. Giles's speech, that any person in the Spiritualist ranks was desirous of or plotting I should be transported." for any organization or leadership whereby the mass would be subjugated and the few exalted, Every plan of organization yet presented, contain-

# ALL SORTS OF PARAGRAPHS.

We will gratify "our neighbor over the way" by stating that the "plous fraud" paragraph to which he alludes slipped into our columns without our knowledge. We do n't endorse any such stuff. Those who would blacken the memory of one of our country's greatest patriots, Thomas Paine, at this late day, by thought or deed, deserve the contempt of every decent man in the world. Thank you, Bro. Seaver, for calling our attention to this matter.

IP We understand that Mr. Foster, the test medium, has gone to Washington.

The World's Crisis (Second Advent) still adheres to the idea that " the world is soon to come to an end." Digby, in his simplicity, asks Elder Grant how anything round can come to an end.

A good wife is her husband's most important business partner.

If one half the people knew what the other half said about them, friendship would be entirely un-

The Jewish Record, a spicy weekly published at New York, has changed its name to" The Hebrew Leader.'

A watering place letter says an autumnal female, of fifty summers, who wears her hair done up in little doughnuts over her eyes, is the princi-

There is an undivided opinion at the South in one thing, and that is, that the General Government is now very ration-al.

The foundation stone of an institution for the safe accommodation and reformation of females in a respectable position in society addicted to habits of drunkenness," was laid at Edinburgh,

Breakers o'head-" Waterfalls."

It is well to teach two lessons to an enemy that

The dummy engine experiment has now been tried a year in Chicago, and is pronounced successful.

A poor fellow "who has had some experience," asks," Why should marriage be spoken of as a relation of Spiritualists to those wants. He in- tender tie, when it is so confounded tough that nothing but death can cut it?"

> Of a rich man it was said: "Poor man, he tolled day and night until he was forty, to gain his wealth, and he has been watching it ever since for his victuals and clothes."

An Irish glazier was putting a pane of glass into a window, when a groom, who was standing by, began joking him, telling him to mind and put in plenty of putty. The Irishman bore the banter nalism is still in its preliminary phase-is disin- for some time, but at last silenced his tormentor by, "Arrah, now, be off wid ye, or else I'll put a

> If mortals would enjoy true happiness, they must seek for it, not in wealth, not in material things, but in that heavenly wisdom where alone it is to be found.

Gen. Sully's expedition had at last accounts cost the Government seven million dollars, and had resulted in the killing of two Indians. However, a battle was expected, and it is probable that more will be slaughtered. Justice toward the Indians would be far more effective and economical.

HAPPY COUPLE .- A lady walking with her husband to the seaside, inquired of him the difference between exportation and transportation. "Why, my dear," he replied, " if you were on yonder vessel leaving England, you would be exported and

"What is the best attitude for self-defence?" asked a pupil of a well-known pugilist. "Keepa

The attention of a little girl having been called to a rosebush on whose topmost stem the oldest rose was fading, whilst below and around it three beautiful crimson buds were just unfolding their charms, she at once and artlessly exclaimed to her brother: "See, Willie, these little buils have just awakened in time to kiss their mother before she dies."

BANNER OF LIGHT.

Men value truth so highly that they use it with great economy.

Charley W., a manly little fellow of five years, fell and cut his upper lip so baily that a surgeon had to be summoned to sew up the wound. He sat in his mother's lap during the painful operation, pale, but very quiet, resolutely shutting back his tears and moans. In her distress, the young mother could not refrain from saying, "Oh, doctor, I fearit will leave a disfiguring scar!" Charley looked up into her tearful face, and said, in a comforting tone, "Never mind, mamma, my moustache will cover it!"

The mosquito's hum is jocosely defined as grace before meat.

The Chicago Journal understands that an invention has been made by a citizen of that city, that will work a revolution in steam engines. It does away with steam boilers altogether, the propelling agent being generated by a shower bath falling on hot iron plates, and passing directly into the cylinder of the engine.

John A. Macdonald has been called in as Cana dian Premier, in place of Mr. Tache.

Steel ornaments form a brilliant attraction for the ladies, particularly if there is any lightning about.

The real object of education is to give children resources that will endure as long as their earthlife endures; habits that will ameliorate, not destroy; occupations that will render sickness tol-

where you keep your late hours, but I do n't."

If young ladies now-a-days did not become wo

do and say whatever is the most just, and the TERMS REASONABLE. most direct. This conduct will save a thousand blushes and a thousand struggles, and will deliver you from those secret torments which are the never failing attendents of dissimulation,

### Photographs of Emma Hardinge.

We have received a supply of Gurney & Son's highly finished and most faithful likeness of Miss Emma Hardinge, from the only sitting she gave previous to her departure for Europe. Her numerous friends and admirers can have this carte by enclosing twenty-five cents and a three-cent stamp for return mail, to " the Banner of Light. Boston.'

### Dr. J. R. Newton in Portland.

Dr. Newton has made arrangements to open an office in Portland, Me., for the purpose of healing the sick by the laying on of hands, on Tuesday, Aug. 22d, and will remain there for five weeks. The afflicted residents of Maine will bear this in mind for their own good.

### Grand Picnic.

The Spiritualists of North Wrentham, Franklin, and surrounding towns, will have a picnic, Aug. 30th, at Kingsbury's Pond, in Franklin. A general invitation is extended to all friends of the cause, mediums in particular.

Speakers and mediums from a distance will be

### To Correspondents.

[We cannot engage to return rejected manuscripth.] J. A. B., CLINTON, KANSAS.-We haven't room to print the re-print. Shall add the dollar to our Bread Fund for the bene-ft of the suffering poor; or will return it, if you so desire.

P. N. C., SHERBROOKE, C. E .- Your communications are inadmissible. Mr. Farnsworth is in town.

I. S., ORANGE, N. J .- We refer you to Charles Partridge, of New York City.

W. A. L., TRENTON, N. J .- We cannot give you the desired information. Not made in Boston now. Were some years Ago.

J. T. W. E .- You undoubtedly do possess strong medium powers, which, in time, will be more fully developed.

### A Card to the Afflicted.

This is to certify that I, the undersigned, have been under the treatment of Doctor PERSONS, of the Dynamic Institute. Milwaukee, for the last four weeks. I have been a sufferer from paralysis, having had two attacks; the second one reduced mo to the last extremity, rendering me entirely helpless, unable to articulate or smallow. The l'aralysis was nearly total and my physicians and friends gave up my case as hopeless. Doctor PERSONS was called to see me, and under his notent treatment, without taking a particle of medicine, I recovered rapidly, and am now able to return to my home in Nantucket, Mass. I will make this an occasion to recommend all my friends, who may realize treatment, to call on Doctor Pku soxs, as he is well qualified to treat every disease that is curable, by his simple gift, the laying on of hands. FRANCIS M. GARDAKE,

Milwaukee, Wis., July 26, 1865. Aug. 19-1w Master Mariner.

ADVERTISEMENTS.

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OF MILWAUKEE, WISCONSIN, MAGNETIC PHYSICIAN FOR ACUTE AND CHRONIC DISEASES.

stroy; occupations that will render sickness tol-erable, solitude pleasant, age venerable, life more dignified and useful, and death less terrible. "Wife," said a married man, looking for his bootjack, after she was in bed, "I have a place for all things, and you ought to know it by this timo." "Yes," replied she, "I ought to know it by this

HEALING THE SICK WITHOUT MEDICINE!

DR. WM. II. IBROWN, wives. Choose ever the plainest road; it always an-swers best. For the same reason choose ever to do and say whatever is the most text of the most in the peak of the same reason choose ever to the peak of the plainest road; it always an-swers best. For the same reason choose ever to do and say whatever is the most intervention of the plainest road. DR. WM. H. BROWN,

HEALING THE SICK

Mithout Medicine-and those Unable to Pay Without Money. D.B. D. A. PEASE & SON, 127 Jefferson Avenue, Wills Bibleck, up states, DETROIT, MICH. Consultation and advice at office free; by letter; \$1,00. Aug. 19.

DR. J. R. NEWTON WILL heal the Sick in PORTLAND, ME., for five weeks commencing TURBDAY, Aug. 22. Rooms at CONGRESS HALL, Clapp's Block. Aug. 19. Aug. 19. DYSPEPSIA AND FITS.



A SURE OURE for these distressing complaints is now A SURE CURE for these distressing complaints is now made known in a "TheATINE ON FOREIGN AND NATIVE HER-BAL PREPARATION," published by DR. O. PHELL'S BROWN. The prescription, farmished him by a young chairvoyant girl, while in a state of trance, has eured everyholy who has taken it, never having failed in a single case. It is equally sure in cases of Fits as of Dyspepsia: and the ingredients may be found in any drug-tore. Neut free to all on receipt of five cents to prepay posinge. This work, of 48 octavo pages, heau-tifully linestrated with colored plates, also treats on CON-SUMPTION, Bronchittis, Asthum, General Debility, and gives the best known Herbal Remedies for their positive and permanent cure. Address, DR. O. PHELPS BROWN, No. 19 Grand street, Jerney City, N. J. In-2w-Aug. 19. FRENCH AND MPANISH.

THE long experience of Sor. BARRENECHEA allows him T to guarantee that any person of medium capacity can sequire the construction of NPANIMI and FRENCH at the expi-ration of three months. Classes will be formed to suit the visites of the pupils, either at Winter street, No. 20, Room 1, or at their own residences. Evening classes from 7 to 9 P. M. Ang. 19-1w

FOWLE'S PILE and HUMOR CURE. WARRANTED the only sure and permanent cure for PILES, WLEPHOSY, SCHOFULA, SALT RHEUM, ARMY TICH, and Discuss of the SKIS, or money refunded in all cases of fullor. Beware of limitations. Sold everywhere. Aug. 19-in-3m

THE ART OF CONVERSATION!

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### AN ATTRACTIVE AND FASCINATING BOOK. BRAUTIFULLY BOUND IN CLOTH,

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With directions for Self-Culture, teaching the art of con-versing with ease and propriety, and acting forth the literary knowledge requisite to appear to advantage in good society-a work of real merit and intrinsic worth.

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THE ART OF CONVERSATION. "The author treats of confidence in conversation, satire and sarcam, of censure and fault-finding, of costant in conversa-tion, of politeitess, of stories, smeedutes and pute, of taking libertiles, of argument in conversation, of the influence of way man in conversation, of diear preable subjects, of conversation at dinner-parties, of correct innguage, &c., &c., buch hints as are given will add one in acquiring the requisites for particl-pating creditably and agreeably in the conversations of any cultivated society into which he may be thrown."-St. Logis Republican.

THE ART OF CONVERSATION. "The purpose of the whole book is so good and so intelli-gently carried out, that it deserves to meet with signal suc-cess,"-N. Y. Daily Times.

THE ART OF CONVERSATION. "The amount of good sense and practical wisdom embodied in this volume make if exceedingly valuable. We advise every young man and young woman to get it and study it; read it over and over again, and follow those bints in it which will lead them to break up had habits, and to cultivate some good ones."—N. J. Observer.

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THE ART OF CONVERSATION. "We advise all who are ignorant of the thousand and one essentials in the art of conversation—and it is an art which may be acquired—to make use of the many excellent blats given in this volume. Few could fail of deriving benefit from these alone, while the directions for self education will be experily real by those who are seeking to rise in the scale of literary culture."—Boston Recorder.

THE BANNER OF LIGHT-

Will send this book by mail to any address, free of postage, on receipt of the price-\$1.50. Aug. 12. Address, BANNER OF LIGHT, Boston, Mags.

SOMETHING NEW.

THE NOVELTY MICROSCOPE! COMPANION OF THE CRAIG MICROSCOPE, Patented May 24, 1864.



# DR. URIAH CLARK

Warrants Cures for all Curable Diseases WITHOUT MEDIOINE,

AT RIS NATURÆPATHIC HEALTH INSTITUTE.

MATURATION AT MALL HEALTH INSTITUTE. MATURATION OF THE ANALY AND A STREET AND A ST noor free Tuesday and Friday forenoons. Address, DBR. URIAH CLARK, 18 Chauncy. street, Boston, Muss. in July 15.

street, Boston, Mass. In July 15. OILA: COALA OILA PERSONS wishing to take stock in an Oil Company that holds some of the best Oil and Coal hands in the oil region of Pennsylvania-which will certainly pay ten per cent, on the investment-can do so in sums of 850 or more, by applying to HENRY T. CHILD, M. D., 64 Race St., Philadelphia, Pa. July 29.

ed, as fundamental and unalterable, a prohibition against it.

Miss J. J. Hubbard was entranced, and gave a short but eloquent address, concluding the speaking of the occasion.

Mrs. L. B. Stockwell added to her already great popularity as a dramatic reader. Her rendering of Poe's Bells was a masterpiece of elocutionary success.

E.S. Wheeler demonstrated that he had not lost the inspiration of by-gone years, by improvising a very fine poem, the topic being given by the audience.

Mr. J. B. Hatch, who, we understand, is to be the leading manager of the Charlestown Meetings for the ensuing year, did himself much honor by the able and gentlemanly manner in which he conducted this picnic. At half-past six we took the cars and returned to the toil and noise of the city, bringing with us, however, a stronger purpose than ever to work on for the triumph of our glorious Dispensation.

### Personal.

Our intuitive friend and lecturer, L. Judd Pardee, is rusticating among the "peaches" down in New Jersey, for the benefit of his physical system. Mentally he is always well. We suppose in the fall he will do great good in the lecturing field. We are unable to say, however, whether or not he is prepared at this time to make engagements.

We learn from the New York Commercial, that Mrs. Mowatt Ritchie, who for several years past has resided in Florence, Italy, has been engaged by Manager Jarrett, of the Boston Theatre, to appear here next season in the series of characters in which she won so much reputation ten years ago.

### A Discussion.

A Discussion will take place in Philadelphia, on the week following the National Convention of Spiritualists, between Miles Grant and J. G. Fish, on the question:

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.

Mr. Fish takes the affirmative and Elder Grant the negative. Mr. Grant is the ablest advocate of the doctrine of the "sleep of the soul," in this country, and we are pleased to know that so capable an advocate of our more beautiful faith is to meet him in debate.

### Particular Notice.

We wish to call the special attention of those who communicate with us by letter, particularly subscribers, to the necessity of writing the name of the town, county and State in which they reside, or where they wish the paper sent, as we are often put to great inconvenience by the omission of name of State, and often the town. A little care will be of service to both parties.

## Good Speaking and Test Mediums

Are wanted in California. Since the return of Emma Hardinge, we have received letters from various parts of the State to the effect that such mediums would be well supported. They repreent that the field is large, but the laborers few. | can get through it.

civil tongue in your head," was the reply. London spreads over more than one hundred

and twenty square miles; contains two thousand and six hundred miles of streets; has three hundred and sixty thousand houses; a population of three millions, and an assessed annual rental of over sixty million pounds.

"If all the world's a stage, who are the audience?" asked Queen Elizabeth of Shakspeare. "Angels, your Majesty," said the affable bard.

The vitality of life, so to speak, affords the highest evidence of its immortality. A soul that upon the borders of time gathers up its powers, can never die; it may change, only to assume holier offices, and to enter an eternity of existence.

"I publish the banns between this switch and your back," said a schoolmaster to a delinquent pupil. "I forbid them." "On what grounds?" "The parties are not agreed." "Bring them together and see," said Pedagogue, laying it on.

PAPER.-We are informed that the paper makers of the country have arranged another combi-nation to put up prices after the 1st of August. —Pittsburg Gazette.

If laboring men, who compose the majority of the people, do not work together, they will fall an easy prey to designing office-hunters. Let them stand together on the everlasting basis of "equal rights to all men, and exclusive privileges to none."

The N. Y. Saturday Press's advice to correspondents: "Man wants but little here below, nor wants that little long."

In his speech to the Detroit Convention of merchant princes, Hon. Joseph Howe, of Halifax, described his audience as "men who think in millions, and whose daily transactions would sweep the harvests of a Greek isle or Russian principality."

BANNER OF LIGHT-We call attention to the Prospectus of this journal, which will be found in this issue. We have seen several copies of the "Banner," and have found them uniformly en-"Banner," and have found them uniformly en-tertaining and instructive. It is a large octavo sheet, and contains a vast amount and variety of reading matter. The "Banner" is the "Expo-nent of the Spiritual Philosophy of the Nine-teenth Century," and performs its role in this re-spect very creditably. Spiritualists and skeptics will find it worth all it costs. Send three dollars to the "Banner of Light, Boston, Mass.," and you will receive the paper for one year.—The Union Dakataian, D. T. Dakatalan, D. T.

The happiest man in the world is the man with just wealth enough to keep him in harmony, and just children enough to make him industrious.

The places of amusement in London contain accommodations for two hundred and twenty thousand four hundred persons.

A good newspaper is like a sensible and soundhearted friend, whose appearance on one's threshold gladdens the mind with the promise of a profitable hour; and, like the blood of a healthy man, much depends upon its circulation.

Law is like a slove: you may see through it. but you must be considerably reduced before you

provided for over night. . .

#### Meeting of the Friends of Human Progress.

The tenth Annual Meeting of the Friends of Human Progress of North Collins, will be held at Hemlock Hall, in Brant, Erie county, New York, commencing on Friday, September 1st, 1865, at ten o'clock A. M.

Among the prominent speakers expected to be present are Glies B. Stelbins and Frederick Doug-las, of Rochester; Lyman C. Howe, of Clear Creek, autauque county; George W. Taylor, of Collins,

A cordial invitation is given to all persons to at-tend. Persons from a distance will take the stage at Buffalo for North Collins, or the Buffalo and State Line Railroad to Angola.

Committee-Levi Brown, Lewis Baldwin, James Varney, Lucy Hawley, Electa Landen, Prudence Sinton.

### Grove Meeting and Picnic.

Mrs. Emma F. Jay Bullene will address the Spiritualists and friends of progress in a grove on the grounds of Lewis Clark, four and a haif miles north of Beloit, and nine miles south of Janesville, river road, east side, Sunday, Aug. 27th. Also a basket picnic will be held at the same place, on Baturday, the day previous, commencing at ten o'clock A. M. A cordial invitation is extended to public speak-

A contrar invitation is excendent to public speak-ers and friends generally. So far as convenient, friends from a distance will be entertained. M. P. COGSWELL. Beloit, Rock Co., Wis., Aug. 8th, 1865.

### Meeting of Spiritualists.

The Northern Wisconsin Spiritualist Associa-tion will hold its next Annual Meeting in the city of Oshkosh, on the 9th and 10th of September Next. Speakers engaged-Dr. H. P. Kairfeld and Mrs. S. E. Warner. J. P. GALLUP, Sec'y. Oshkosh, Wis., Aug. 4, 1865.

### A Card.

I have concluded to treat no more Cancer. After having investigated Dr. Dixon's treatment, at No. 726 Broadway, New York, I find, in my opinion, he has the most valuable discovery, which is an Antidote for Cancer, ever brought to light. It entirely eradicates the disease, and renders the patient comfortable. Hence I take pleasure in recommending my patrons, and all who are thus afflicted, to consult Dr. J. C. Dixon.

Brooklyn, N. Y., 1865. DR. JOHN SCOTT.

### L. L. Farnsworth,

Medium for Answering Scaled Letters. Persons enclosing five three-cent stamps, \$2,00 and scaled letter, will receive a prompt reply. Address, 1179 Washington street, Boston.

Answers scaled letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps.

Epitaphs are not always veracious, but hey are more truthful than the labels of the socalled foreign perfumes now sold in this markets Don't be duped by these printed fables. They are counterfelt presentments, covering counterfelt articles. Phalon's "Night-Blooming Cereus" is. on the other hand, precisely what it purports to be, a pure, unimpeachable staple of the toilet. Bold everywhere,

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Mus. 10-11-311 MISS H. B. FISHER, Healing Medium by the Laying on of Hands, 12 Lincoln street, (near Summer), "And they shall lay hands on the sick, and they shall recorer." Call'and see. In Nature's Book 't is written there, A balm for every Ill; We one another's burlens bear, And thus the law fulfill. Iw\*-Ang 19.

MRS. E. RICHARDS, Trance, Test, Business Maid Mellcal Clairwayant Mellum, 203 Washington St., Boston. Will visit tamilles, when requested. 4w-Ang. 19.

D. M. TURNER, Magnetic and Eclectic Phy-D. bleian, Auburn, N. Y. 4w-Aug. 19. WANTED.-A Situation, by a Young Man, in some steady employment; can come with the best of references, if desired. Address, W. P. LEE, Great Falls, N. II. Iw-Aug. 19.

EQUIPMENTS FOR CHILDREN'S LYCEUMS!

A LL the Targets, Fings, Badges, Tickets, and Manuals re-quired by a fully organized "Children's Progressive Ly-cenn," may be obtained at the lowest cash price, by address-ing, MRS. MARY F. DAVIS, No. 214 CANAL STREET, New

YORK. TO REAL ADDA TO A DESCRIPTION OF THE ADDA TO THE ADDA THE A

Aug. 12. THIE HOME OF THE AGE Is a community of common interests in property to be locat-led south of Vandalla, in Illinois. Pork, tobacco and split-aous ilguors are not used by its members. Persons wishing to know more of this iloune, will address, for the present, MiSS. M. P. HENDERSON, Muskegan, Muskegan Co., Michigan. Aug. 12.–200\* Aug. 12.-2w

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# BANNER OF LIGHT.

# Message Department.

Each Message in this Department of the BAN-NER we claim was spoken by the Spirit whose name it bears, through the instrumentality of Mrs. J. H. Conaut,

while in an abnormal condition called the trance while in an abnormal contained a child while in a bott me trained The Messages with no numes attached, were given, as per dates, by the Spirit-guides of the circle-all reported verbalim. These Messages indicate that spirits carry with

them the characteristics of their earth-life to that beyond-whether for good or evil. But those who leave the earth-sphere in an undeveloped state, oventually progress into a higher condition. We ask the reader to receive nondectrine put

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.

### Vacation.

The time having arrived when our medium takes her usual vacation, no public circles will be held at this office for the present. Due notice will be given when they are resumed.

### Invocation.

Our Father, here upon Time's shore, with Time's waves breaking fearfully around us, we ask to be baptized with the holy Spirit of Peace. And not for ourselves alone do we beseech thee for the baptism of Peace, but for all such as have need. For the weary watchers upon the thousand towers of human life, who vainly sigh for Peace, for them we pray; for those who are languishing upon beds of sickness, who earnestly pray for Peace or rest. Lef it come to them; let an angel of light whisper to them of a time when there shall be no sickness; when inharmony shall cease to be. Let it come to those who are darkened by that want of knowledge of thee that oppresses every faculty of being and causes them to sigh perpetually concerning the hereafter. Oh, let it come to them; bantize their souls with Wisdom, and Peace will be sure to follow. Our Father, we know that we are in thy keeping; that wheresoe'er we turn, whether upon mortality's shore, or in the spheres immor-tal, thou art with us. Thy smile beams upon us, and we see thy power manifested in all things. In the blooming flower; the wild waves of ocean; in all the majestic demonstrations of Nature, there thou art speaking to thy children, and unfolding to them a scroll of Scripture far more holy than any Sacred Record they have. Thy hand is tracing with its own power thy law everywhere. Though it comes in darkness instead of light, we praise thee. We praise thee for night-for every condition of night, for all is of thee. Thou hast never forsaken us; we do not fear thou wilt ever forsake us, for thou hast never failed to lead us in love. We will trust thee, we will praise thee, we will adore thee, forever. Amen. June 15.

### Questions and Answers.

CONTROLLING SPIRIT .- We will now consider the inquiries of correspondents.

QUES.-How is it that we communicate with spirits, while living on the earth?

ANS .- The modus operandi is precisely similar to that of communing with those that are past human, beyond the boundaries of physical life. Tho soul is by nomeans, as a soul, fettered by the chains of life. It goes whithersoever it will, even while it is allied to the human body. It goes out upon the wings of thought, and traverses the universe, and returns again to its human temple.

Q .- Will you please tell us what thought is? A .- Thought is the universal expression of the soul. Sometimes thought takes the form of the human and manifests through the human. Sometimes thought is manifested through the flower, through the article of furniture; indeed, thought manifests itself overywhere. But after all, it is but an external covering for soul: a mechanism through which soul revolves. Man cultivates the rose, and at the same time baptizes it with his own thought; infuses into its life his own being; and thought lives again, reproduced in the rose. The builder of the temple reproduces his own

to the dwelling place of spirit at that time. Q .- Are the primaries of matter also accompanied by the primaries of spirit?

A .- They are. Q .- Are those of spirit in essence the same? A .-- They certainly are.

Q .- When do they begin to change? when united with one another, or when particles of matter are united? A .- Spirit and crude matter change only by as-

similation. You have numerous demonstrations in human life to prove that. Q.-Is it not possible that an individualized spirit may afterwards be appropriated by some

other spirit? A .- The external identity is often lost. Indeed, sooner or later it will become absorbed in some other influence. You all lose your external identities. Those who knew you in childhood can

hardly recognize you now in maturity. So you see you have lost the identity of childhood in the Colonel Delancy. Oh, I feel sensibly the position unfoldment of manhood. But the internal identity that belongs to the soul, that we believe you will never lose.

Q.-In the case of those of us who remember thirty or forty years back and no further, what became of memory before that time?

A .- While you are manifesting through crude matter your memory is limited, so far as that matter, is concerned. It carries you only a very short distance, perhaps thirty or forty years, then leaves you; and why? Simply because it is crude matter, and can convey the spirit in memory only so far, no further. When you shall have cast off tine, tar, and such things, on Main street. your physical bodies, then memory will stand out clearly, then soul will remember all its past life. In proportion as the external surroundings of spirit become etherialized, spiritualized, refined, so will memory grow larger. Now you are confined, so far as exhibiting the full force of the faculties of your being is concerned, in the small compass of physical life. This is a necessity. You have need of experiences, must gain them in the prison-house of the flesh. Now, if you were not imprisoned in the flesh, you would not gain the experiences that God, or the great controlling

Principle, evidently designed you should gain. Q.-Can soul identify itself in childhood, manhood and old age?

A .- It seems so to do. The soul represents itself in childhood through the law of childhood; in mature age through the law of maturity; in declining years through the law of declining years. The soul ever conforms to the laws governing in its surroundings.

Q .- When the soul ceases to occupy that temple, can it conceive what it was in a pre-natal

A.-Yes, this can be done by applying ourselves to the task long enough to gather that knowledge. It is done precisely similar-well, allow us to illustrate: A physician is called in to consider the while the fighting part I'd taken with me. I felt case of a patient that he has never before visited. If he is a prudent and wise man, he will not give go out against rebeldom, as ever I did, and I do an opinion concerning the case until he has observed its changes, until he has looked deeply into it, until he has satisfied himself as to what it is. And so it is in regard to this you call the prior state of any one who is now in the body, to their existence in that body. Why, we should take up all the connecting links, examine them all critically, go back step by step on their own life-line, until we find them outside of that line that surrounded them in this physical life. Then, after doing this, we could give a correct report; we certainly could not without it.

Q.-Is a being responsible for those idiosyncrasies of character that are incidental in the pre-naal state?

A .- No; how can he be, any more than he is reponsible for the existence of the universe around him?

QR.-We have been taught, as accountable beings, that we are responsible. A .- You have learned many things that you

June 15. must unlearn. Owen McGrath.

A .- There is no doubt that Christ had reference life, and were influenced according to their surroundings, and I would caution them to curb their impetuosity, for they'll find, upon reflection, that this war has ended right, or it will end right, after some little more trouble, I think.

When I was in the army South, I made the acquaintance of one Colonel Delancy. He was from Georgia, I think, though I 'm not sure, and he intimated something to me about this coming back of the spirit; about spirits living all around us, and influencing us. Well, he's not in the spirit-world with me, so I presume he's still at the South. Now it may be that he knows about this thing, is posted, as you say, upon Spiritualism; and if he is, I would ask that he assist me to come into communication with my family, as well as himself. I am anxious to communicate with him, for somehow or other I feel as though he is able to help me out, I do n't know how.

I shall be under infinite obligations to you, sir, if you will help me to get my letter through to I occupy in coming here and asking for these things, but you should, if you do not, stand upon neutral ground; for you need, if I am not mistaken, the assistance of all sections of the country and all possible degrees of spirits. Then you should stand upon neutral ground. So then, I shall feel free, will I hot, in coming? [Certainly.] Now if there's any one of my friends who would like to communicate with me, just show me the way; I do n't know but little about these things. [Where are your folks?] In Baltimore.

My business was speculating, sir, in turpen-Well, sir, I hope the next time to know more

about these things. I hope I'll have the pleasure of telling you that I talked with my folks. June 15.

### Charlie Smith.

Like the grave, you receive all. Well, it don't become any of us to find any fault.

I was taught by my parents that after death we should cease to remember the scenes through which we'd passed in human life; should n't carry our proclivities with us beyond the tomb. In fact, I believed we should be purged from sin, those of us that were accounted worthy to enter eternal life. We should be very good, leave all our sins behind us and become perfect. But to my very great surprise, I found myself exactly myself after death. Well, I was so thoroughly surprised, that I was like the old man coming home one night drunk, who kept inquiring to himself of himself if he really was himself.

You see I had been so educated to believe that I should become so cleaused from sin, that I really could n't believe that I was just the person I was when I got to the spirit-world. But I've got strength enough to stand up and fight, though I have lost my body. That was a more machine, just as strong a desire to shoulder the musket, to not seem to get rid of the feeling. I was disappointed in not getting into Richmond, as a good many of the boys were. You see, I was in-I do not know whether you'd term it the battle of Seven Pines, or what. Well, I got whipped out after getting so near to hell and then miss of it, was such a disappointment that the most enthuslastic part of the boys, when they found themsolves in the spirit-world, were hardly disposed to give up the fight. You see, after finding ourselves possessed of just the same feelings, just the same capacities, barring the body, that we had liere, it's not strange that we feel so. In a word, death, or the other life, found us just where the other left us. There did n't seem to be the smallest chance of drawing a line between the two.

I know I had n't much religion, although I tried to believe in religion. As for making any profession, I never did, to the great dismay of my friends. Yet I was-I was a believer in religion: was a believer in God, or a hereafter; but after all, I led, according to the notion of my friends, rather, a wild and reckless life during the time I I must tell you, at the outset, sir, I am a stran- lived on the earth. Now the result is, some of ger to these manifestations, having never before those friends think if I had only been a professor pleased to loan to me for forty old years. I was why then it would have been well for me when I born in Glasgow, Scotland, but for the last nine- died. They mourn for me, because they think I teen-between nineteen and twenty years-I have am rather bad off. I'm happy enough. I'm just here, as I know of. I've no bills to pay, and consequently I shan't run up any. My folks will understand that. So as there's no bills to be naid. why I shan't have that to trouble me. And as knowledge is free, don't have to buy it, I shall certainly try to improve myself. And as all God's blessings are free to all his children, I shall get my share of them. At any rate, I mean to go in for my share. And if any of the folks care to think of me now, tell them to think of me just as I was, not as a demon, or a saint. I should like to talk with them. I feel kind of strange in my new uniform. I don't know as I'd selected it myself, although I like the machine, the speaking part. [It is well adapted to speaking.] Oh yes; that's fine. The outside paraphernalia I feel rather strange and unnatural in. I'm unused to crinoline. Well, my friend, I suppose you'll know such a chap as Charlie Smith when you get on the other side, supposing I should meet you some day?

### James Clinch.

I was James Clinch, and died in New York in a fit at Station A. Let my folks go there. They are in tremendous trouble to find out what's become of me. Let them go there. [When did you die?] One, two, three nights ago. I was not drunk, but was subject to these fits. They 'll understand this.' Go to Station A. There they 'll find out, and they'll tell them there what's been done with the body. June 15.

### MESSAGES TO BE PUBLISHED.

Monday, June 19.—Invocation; Questions and Answers; Johnson Clemens, 22d Alabama, Co. C. Corns father, in Mont-gemery, Ala.; Barah Eliotson, of Corrington, O., to Mr. Ab-bott; Phillip Guinon, to his wife, in Boston; Horace Willey, of Connecticut, to his mother Nancy Willey, and sister Sarah N. Willow

of Connecticut, to his mother Nancy Willey, and sister Sarah N. Willey. *Tacaday, June* 20. — Invocation; Questions and Answers; Aunt Jeano McDonald, to her relatives, in Dunkirk, Scotland; David Kenny, of Concord, N. H., to his brother Daniel, and other friends; Lydia II. S. Lovering, of California, to her pa-rents; Dan'l Murphy, of Manchester, N. IL, to his brother-iu-law.

law. Monday, June 26. — Invocation; Questions and Aniwers; Charles Goodyear, of India rubber renown, to the Spiritualists of Boston; Estiler Pendieton, of Philadelphia, to her parents; Mary Eliza Hammond, of Hamilton, L. C., to her sitter Agnes Hammond, in Massachusetts; Jennic Alderney, of New York City. to her mother.

Haumond, in Massachusetts; Jennie Alderney, of New York City, to her mother. Therday, June 27. — Invocation; Questions and Answers; Ellen Murphy, of Judson's Court, New York City, to the Catholic priest, Father Kearney; Harry Hodykins, killed on the Baltimore and Chio Railroad, to his sister "Jip"; El-bridge Joy Harris, to his friends on earth. Thursday, June 28. — Invocation; Questions and Answers; Wm. Smith, of Keokuk, Mich., to his anut, and other friends; Matthew Perkins, of Boston, Mass.; Georgie Donelson, of New York, to his mother. Monday, July 3. — Invocation; Questions and Answers; Judgo Alcott, of Walpole, N. H., to his friends; Hon. Rufos Choate, of Boston; Benj, Aldrich, of Troy, N. Y.; Nusan Wickliffe, of Pidiadelphia, Pa., to her father, John Wickliffe.

#### Message from James McGregor.

I thought I would send you, dear Banner, an incident that occurred at a circle which I attended last Monday evening, at Rankin Hall. The circle was conducted by J. M. Allen, and he was the only medium controlled. A spirit calling himself James McGregor, manifested and said he was a soldier: was killed at Petersburg the first of April, he thought, and belonged to the 7th Maine Battery; that his folks resided in Kennebunkport. He wanted to reach his mother, and brother Henry, very much. He said they told him to come there, and he would feel stronger and better if he did.

He was very slow in speaking at first, could only say a word or two at a time." His head was taken off he said, by a cannon ball, and he felt as though he had n't any head then. He was disappointed in not finding his friends, but said he felt better for coming. He wanted to know how he should reach his friends, and some one told him to go to the Banner office, and he would be aided there in getting a message to his friends. He said he would go if he could remember, but his head was so confused he did not know as he Yours truly, could.

MARY K. DINSMORE. Rockland, Me., August 4, 1865.

### Written for the Banner of Light. Lines.

Respectfully inscribed to Mrs. Sarah Sawyer, of East Prince-ton, Mass., who has recently followed to the grave four young children, in the short space of little more than one week, who were removed from this life by that terrible scourge to chillren, diptheria.

'T is nature that bids them start;

On the bruised and bleeding heart.

## Where the stars look lovingly down,

Keeping watch o'er the hallowed ground, In their waxen beauty, are hid.

Four newly-set jewels are shining

In our Father's diadem.

Of feet that may come no more,

Miss the dear little heads from thy bosom

AUGUST 19, 1865.

advancement of liberal literature; the growth of theologians and the gradual approximation of their theories and doctrines to Spiritualism. : The third had direct reference to Jesus; his origin, physical and spiritual organization; healing gifts; spirit-guides; and relationship by influence and teachings to the present age. The fourth was: Death; its nature; how long unconscious; the condition of infants; their immortality even from embryonic life; their angelic education in the spheres; the meeting of mortals by their immortal friends, and the beauty of eternal congenial soulblendings.

Brother Peebles's influence in the West is extensive, and wherever he goes to lecture he has the faculty of uniting and harmonizing the audience and inspiring them with energy, zeal and spiritual life; a kind of a revivalist, or, as he has been termed, the Henry Ward Beecher of the West, in the line of Spiritualism. His duties are arduous, he being constantly on the wing, never stopping to benefit himself so long as others can be benefited by his lectures. He ever carries with him the gratitude of many good, loyal, spiritual hearts. Mrs. Waisbrooker also lectured here upon Spiritualism, and the theories and philosophical tendencies growing out of it. We were favored with a lecture from Miss Lizzie Carley, which was received with great satisfaction. She is again with us, and last evening delivered her second discourse CAPT. H. E. LUTHEB. in this place. Crown Point, Ind., July 27, 1865.

### A Social Gathering--- A Mystery.

We had a small, but very pleasant gathering of . the household of faith," with a sprinkling of outsiders, on Sunday, July 30th. We assembled in 'Pleasant Valley," one of the most charming spots in this vicinity. On the brow of a hill, a sheltering awning of leafy materials warded off the too fervid sun rays, and beneath the spacious arbor were seats, and an improvised table, a la picnic. We had first, a feast of edibles, brought from near and afar, delicious in quality and truly generous with regard to quantity. Then we had speaking by Mr. Almiron Loomis, on whose grounds our meeting was held, and who had superintended the erection of the sylvan booth-by the aid of some feminine touches, no doubt.

Mr. Loomis opened the proceedings by addressing us upon the subject of "Man and His Relations," a theme so vast and comprehensive it embraces all of the sublime and loveliest requirements of our spiritual faith; all of our duties in the recognition of divine principles, and human duties. It was a pity the subject was not made the leading one for the day, as it would have promoted discussion, and encouraged the agitation of thought. The leading ideas briefly advanced were those of Individuality, and the degree of human Responsibility; but it is impossible to do justice. to such thoughts in the space of a few moments' speech.

Mr. Almiron Loomis has been a lecturer on Phrenology, and is one of the true and consistent advocates of a pure and ennobling Spiritualism, free from fanaticism and erratic theories.

Mr. Champney, of Peru, read an excellent paper, proving that in Spiritualism there is the rest not to be found in the Churches.

Dr. Underhill, Mr. Rogers, and another gentleman spoke. The ladies had not brought their courage to the starting point of "speaking out in meeting." Altogether we had a good time.

A mystery is pending over the town of Tonica, seven miles from here. It is told, that on dark nights, a fearful, wailing cry, as of a woman's voice in deep distress, is heard. It issues from all portions of the town, and is sometimes heard in the fields that lead to it. Perhaps it is the trick of some clever joker; it may be the cry of some wild animal; it may be a spirit's voice. The mystery remains unsolved.

My present address is Tonica, Ill. CORA WILBURN. \* Yours for Truth, La Salle, Ill., Aug. 2d, 1865.

Seeing at Sea----A Case of Clairvoyance. [We have received, in a very ladylike handwriting, the fol-

BY MRS. ORRETTA S. STUART.

Oh, weep gentle tears, stricken mother!

They distill like the dews of Hermon Four little graves are nestling

Like the sleepless eyes of angels

Where the four little forms of thy darlings, All sprinkled over with tear-drops,

Beneath the coffin-lid. Four little buds of promise

Are snapped from the parent stem;

We know thou wilt miss the soft patter

thought in the magnificent structure of art. The artist gives his thought color upon canvas. It lives there, and is quite as palpable, tangible there, as though uttered in word. Thought may be called the vehicle through which spirit moves.

Q.-Is soul conscious of itself without thought? A .- No; thought is necessary to consciousness, just as much as the musical instrument is necessary to the music, harmony.

Q.-Is distinction of sex merely distinction of body, or does it involve a distinction of soul?

A.-It does not involve a distinction of soul. properly, justly speaking. In chemistry, you know that the primaries of all substances are identical. That has been proven. So, then, the primaries of all souls, whether male or female, are identical. The manifestations are numerous, but the principle is a unit. Q.-When does this distinction cease to be?

when the soul becomes disembodied?

A .- No; it ceases only in principle. But so long as that principle continues to manifest in form, so long the principle will produce the distinction alluded to.

Q .- Will consciousness cease to be, even to one conscious being?

A .- It is contended by certain intelligences that the flame of intelligence can be, so far as indviduality is concerned, extinguished. But we do not believe it. It is our firm belief that an individualized soul retains that individuality forever. It may change in its manifestation, may take upon itself a thousand, or ten times a thousand forms, but it never loses its individuality.

Q .-- If it has once been individualized, does it not imply a beginning?

A.-Yes.

Q .- And must not that which had a beginning also have an ending?

A .- We should have said, that which in itself possesses an individuality. We do not believe in any special creation, so far as the human is concerned. At any rate, we believe, as soul intelligences, you have always existed, therefore we believe you ever will exist.

Q .- What is meant by the Apostle Paul, when he says," For we know that if the earthly house of this our tabernacle is dissolved, we shall have a building with God, a house not made with hands. eternal in the heavens?"

A .- The Apostle Paul doubtless had special reference to the spirit-body. It is possible he may have referred to some of the dwelling places of spirit. But it is our belief that he referred to the spiritual body.

Q .- What! Do you mean to say spirits have dwelling places? have houses?

A .- Certainly we do; just as tangible, real, as you have. How do you know but what certain intelligences use the spiritual part of this building for their habitation? How do you know but that your own dwelling place is a spiritual dwelling place of disembodied intelligences? You must remember all material things have a spirit; if they did not, form could not exist.

Q .- Was that what Christ meant when he said: 'In my Father's house are many mansions?"

used a body except the one the Great Father was of religion, only been a member of the Church, lived in Maryland. Most of that time I have been the same; no worse of than I was when I was a citizen of Baltimore. The name that my parents gave the body that I've recently parted with, was Owen McGrath. Shortly after the breaking out of the rebellion my sympathies were enlisted on the Southern side, as I was more or less imbued with Southern sentiments. True, I had visited the North many times, but had never resided here, so I had not the advantages of Northern soil, Northern atmosphere and Northern influences altogether, to make me a Northerner instead of a Southerner. On the contrary, I had the advantages of Southern soil and atmosphere and Southern institutions to render me a sympathizer, to say the least, with the South.

I was offered a commission in the Confederate army, and I accepted. I felt very much like this when I accepted the commission: The North I believed to be the strongest. Now from what I hear, the North seems to be trying to subjugate the South: has always been trying to do this, and as they cannot live happily together, why North and South might as well separate. It would be better for both portions of the country, and I'll go with the South. If the old American fing can't wave peacefully over all sections of the country, why let it wave over the North, and let the other portion of the country get a flag of their own. I set up all one night and communed ... with conscience. and I felt I was doing right to do as I did. Well. I went into the army-and I came out a spirit. I lost my body in battle, and have left my family and friends strangers to this return of the spirit; strangers to all that gives us any positive knowledge of a hereafter. Religion, to my mind, has never given us any positive, firm ground to base our belief in a hereafter upon. I can't help speaking the truth about religion, and I was brought up under the strict rule of Presbyterianism. I have never been able to say it was a sure anchor to my soul. When I was informed of the spirit's power to return and speak with friends, I naturally felt I would be glad to go back and teach them in what I have been taught since I came to the spirit-world. I feel that their religion is little to them. They may search their Bible through and through, may begin to read it in childhood and continue reading it until they die, it 'll never help them one foot on their journey. That is according to my own experience. Now the Bible

is a very good book. It may point the way, and does; but it's never been there and can't tell you positively of a hereafter. The only thing that can bring you that satisfying, firm demonstration to the soul, is the return of the disembodied spirit to earth.

I have left two sons and a daughter, and an invalid wife. My sons are very sore about the South's being, subjugated, as you call it. Well, pool?] Yes. [Do you know whether your body they had seen very little experience. They were has been buried yet?] Yes; I waited for that to young, and did n't know much about the reality of be done before coming liere.

I'm from New York State. I hail from Elmira sir. I went down from there to New York City and got the papers, and went out in the 71st.

Now if my little sister Jennie-she's most like me of anybody-if she'll only contrive a way to get me into the closet, and all the rest, too, I 'll be very thankful to her. As for crying about my being down working for the old gentleman in regions below, there's no use in doing it. I'm very well off in the spirit-world, sir; very well contented; and if you, through your good paper, will try to tell my folks so, why I'll try to pay it. Goodday, captain. June 15.

### Mary Steele Grosse.

I was preparing to visit my brother, who lives at Sidney, New South Wales, when, four days ago, after being sick only seven days, I died. My brother left my mother and myself at home in Liverpool, while he went to Sidney to engage in business. I was going there to him at his request, and now to-day he expects to meet me. But instead of meeting mo, he gets a letter telling him of my death.

My name was Mary Steele Grosso-Mary Steele, for my grandmother. My brother's name, Ed. ward Grosse, and he is on Queen Ann street, Sidney, New South Wales."

I was a medium myself when here. I thought the manifestations I got were from evil spirits, so I did not pay much attention to them. I could at by the alphabet. My mother was inclined to believe. She'll hope to hear from me.

I was sick, sir, only seven days; and four days ago-four days from to-day-I died. [In Liver-June 15.

Where they lovingly nestled of yore; We know thou wilt miss-oh, how sadly! The clasp of their dimpled arms, Wilt listen in vain for their prattle And grieve o'er their buried charms, But listen! from over the River

My spirit hath caught a strain. Like silver bells' musical chiming, Or melody's sweet refrain.

T is the joyous notes of a welcome, And thy darlings have joined in the song: Halleluiah to God in the highest!"

And angels the anthem prolong, Gentle hands bore them over the river;

They are safe on the other shore, Though their shining garments are dripping

With the spray from the Boatman's oar. Burlington, Vt., 1865.

### "Spiritualism in Crown Point."

MR. EDITOR.-At home for a few weeks from Government Service," with the privilege of that quiet and leisure so unlike the excitement and acivities of army life, and thinking you might wish to hear of the prospects of Spiritualism from the far prairie lands of the West, I submit the following:

As I see it. Spiritualism embodies the fact of a present converse with the unfleshed inhabitants of the spirit-world; or it is a present demonstration of the immortality of the human soul; and as such, we would naturally think, would be readily accepted by the Christian world. But here comes in those ghostly curses of humanity: bigotry and intolerance. Fvery new thought or newly conceived truth that does not propose to come into the world through some sectarian church-door, and do obeisance to clergy and clerical creeds, is denounced by them as Infidelity, and their influence is brought to hear against it, as Jewish rule and Phariseeism were used in past ages to overthrow the facts and spiritual teachings of Jesus, who seems to have been a wonderful " medium ' and spiritual reformer among the Jews. But though crucified, Jesus, as a spirit, lived, and his principles streamed in brightness down to the present. So will Spiritualisin live and flourish, for facts are always valuable truths, imperishable, and principles eternal. Though there is not so much excitement about the mere phenomenal portions of Spiritualism as in the past, its teachings and principles are taking deeper root among the more thinking minds of the West,

Brother J. M. Peebles lectured upon Temperance, in the Methodist Church, the clergy assisting in the services. This they probably did by virtue of his being a member of the "Grand Lodge" and the past chaplain of the National Lodge of Good Templars," He delivered four lecany time call for them, and get letters spelled out | tures in our place... The first from the text: "As ye go, teach "-making these points: The highest mission of earth is teaching and being taught; teach the physical; mental and spiritual laws of life; Christ was a teacher, teaching the paternity of God, the Brotherhood, the laws of progression and the ministry of spirits. The second lecture

lowing statement. This is but one of many very similar facts which we have aircady published: and most of our grown-up readers have had experiences kindred to this, though not the same. When two or more minds are in perfect sympathy, act-ing in unison though separated, their action may be likened to the supposed influences of guardian angels, which are said to watch over and to guard and guide us. We cannot, at present, further explain this matter, but submit the account of "secing at sea."]—*Phrenological Journal.* 

MR. EDITOR-I have read several articles in your Journal on the subject of "clear seeing," and I will relate a few facts in my own experience, which are at your service.

In the year 185-I was spending the winter in a beautiful Southern city, with my friends, at the same time trying to improve my impaired health. I passed a season of great enjoyment among the range groves, inhaling the balmy airs of the

Spring approached. A letter came from my husband, saying, "Do not expect me for three weeks—I cannot leave my business until that time

With improving health and approaching spring my impatience to get home became unendurable. I throw the letter down with a sigh, saying, "Well, five months will come to an end sometime." I resigned myself to wait as patiently as I could until my husband could come for me.

One week from that day I had been sitting in my room all the evening, reading and writing. My little daughter was sleeping in the bed. I felt as well and happy as usual. About twelve o'clock I felt my mind suddenly thrown into a wild tem-I felt my mind suddenly thrown into a wild tem-pest of emotion. Oh, the agony of that terrible hour! I shall never forget it. I sprang from the rocking-chair in which I sat, watching the dying embers on the hearth. I then threw myself upon my knees by the bedside, and called upon God in lauguage of the most earnest entreaty to "spare my husband's life." I distinctly saw the ocean, dark and starless—a heavy fog rising from it, and two large black ob-jects going straight into each other. They had no lights, or the fog was so dense they could not be seen. They struck! At the same moment I felt

nghis, of the log was so dense they could not be seen. They struck! At the same moment I felt the collision through my whole being, and sank on the floor in a sort of vague stupor. How long I remained in that state I do not know; but when I aroused from it I felt calm, and fully assured that my hushand was safe. I went to bed, and slept from exhaustion.

In due time the steamer arrived, and with it my husband. Almost his first remark was, "Well, I suppose you are hardly glad to see me after my telling you so positively I could not come for three weaks" Then followed his means for bits and Then followed his reasons for changing his plans.

After some general conversation, I asked, " Did

you have a pleasant voyage from New York?" "We came near going to the bottom, without much notice. In all my seafaring experience I never saw such a for. The steamer was going at a thundering rate. We were hurled out of our berlis between twelve and one o'clock at night ; Had a collision—they had the worst of it." Then followed a description, corresponding ex-actly with what I have written above. I thanked

God that my husbard was safe at my side once more, and vowed, mentally, "I must be very sick indeed before I will allow the doctor to send me from him again.

In Paris, of one hundred persons sixty-five marry, three. of these get divorced, eight leave their partners without that formality, fourteen. stick to the marriage but fight all the time, thirty vegetate and perhaps ten out of the sixty-five live and enjoy themselves.

When a woman has ceased to be attractive by her simple symmetry of form, she may be fasclrelated to the progress of the arts and sciences; the nating by her sweet womanhood.

A new contraction of million and set to a second second second second

### and its transfer. AUGUST 19, 1865.

### To the Spiritualists and Beformers of the United States and Canadas the National Executive Committee send Greeting:

Greeting: The SECOND NATIONAL CONVENTION OF SFIR-TTUALISTS will be held in the city of Philadelphia, Penn., commencing on Tuesday, the 17th of Octo-ber, 1865, and continuing in session from day to day, till Saturday following. Each local organization is requested to send one delegate, and one additional delegate for every fraction of fifty members. This call extends to all classes of reformers, without reference to nume of form of organization is stated reference to nume of form of organization.

without reference to name or form of organization.

All Sniritualists and other Reformers through An operations and other lifetormers through-out the world, are respectfully invited to send delegates to attend and participate in the discus-sions of the questions which may come before the Convention. S. S. JONES, Chairman,

8. S. JONES, Chairman,
F. L. WADSWORTH, Sec.,
HENRY T. CHILD, M. D.,
TT TT TT OTT DI
H. F. GARDNER, M. D.,
M. F. SHUEY,
SOPHRONIA E. WARNER,
MILO O. MOTT.
WARREN CHASE,
SELDEN J. FINNEY,
 H. B. STORER,
MARY F. DAVIS,
A. M. SPENCE,
M. M. DANIEL.

### Vermont Convention.

April 15, 1865.

The Spiritualists of Vermont will hold their The Spiritualists of Vermont will hold their twelfth Annual State Convention at Ludlow, Vt., the last Friday, Saturday, and Sunday of August next, and cordially invite all Spiritualists and true reformers to meet with them. Warren Chase, Chas. A. Hayden, A. E. Simmons, M. Bent, E. B. Holden, Mrs. M. S. Townsend, Mrs. S. A. Horton, and other speakers are expected to be present. Board and lodging at the hotel, one dollar per day.

day. The Vermont Central, and Rutland and Bur lington Railroads will return members of the Convention free.

*	W. W. RUSSELL, THOS. MIDDLETON,	Committee
	D. P. WILDER, DUTTON, Cor. Sec.	)

County Convention---Second Annual Grove Meeting. The Spiritualists and Friends of Progress of Boone County, Ill., will hold their Second Annual Three Days' Grove Meeting in Belvidere, com-mencing Friday, Sept. 1st, 1805. Speakers from abroad are expected to be present, among whom is Mrs. Emma Frances Jay Bulleue, of Chicago. A cordial invitation is extended to all. Arrange-ments will be made to entertain those who come from a distance.

om a uiskance.	
By order of Committee,	
H. BIDWELL,	D. CHAPMAN,
G. H. ELLIS,	CHAS. WYMAN,
S. LOVETT,	A. S. ROYAL,
WM. WADSWORTH,	H, WILLARD.
	Cor. Sec., Belvidere, III.

Spiritualists' Meeting in Grand Ledge. The Spiritualists of Grand Ledge and vicinity, will hold a two days' meeting in Grand Ledge, on the 19th and 20th of August next. It is expected that Mrs. S. A. Pearsall, Mrs. E. Martin and Mr. Whipple, of Kalamazoo, will be present to address the meeting. The friends here will make pro-vision to accommodate those coming from a dis-tance. Come on, friends, and let us have a good time. Committee of Arraugements, F. Oliver, J. H. Brown and L. Bolls. H. Brown and L. Bolls. Grand Ledge, Mich., July 14th, 1865.

### The Spiritualists and Friends of

Progress Of South-eastern Indiana will hold their next Quarterly Meeting at Bro. Bond's Hall, Cadiz, Ind., on Friday, Saturday and Sunday, the 25th, 20th and 27th of August.

DR. J. L. BRAFFITT SILAS SMALL, D. COODEL	Commi	
DR. COOPER, Agnes Cook,	с. – а	

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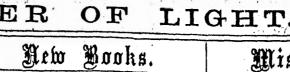
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"A charm about it which even the most confirmed reader of omance will appreciate."-N. Y. Dispatch.

"The two principal characters are powerfully depicted."-N. Y. News.

AGNES COOK, A Grove Meeting of the Associate Friends of Progress. The Spiritualists of Ypsilanti, Mich., and vicinity having organized under the above title, will hold their first Annual Meeting, August 26th and 27th, three miles enst and south of the city, near the Willow Run School House. Rev. Moses Hull, Mrs. Fowler, and others are engaged. All are in-vited to attend. S. P. BALLARD, President. The Spiritualists of Ridgebury, Pa., will hold their Fifth Annual Grove Meeting, on Sunday, August 20th, in E. R. Beckwith's orchard, three miles south of Wellsbury Depot. Speaking at 104 o'clock and 29 c'oclock. A cordial invitation is extended to all friends of reform. By order of the Committee. By order of the Committee. By order of the Committee. Debutterenter



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# Miscellaneous.

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cer of the right breast. Mrs. Nanoy Madison, of East Enterprise, Switzenland Co., Ind., cancer of the breast. Mrs. E. H. Whiteside, of Reynoldsburg, Franklin Co., O., cancer of the breast.

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7

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address, and state arx and age. July I. DR. WILLIAM B. WHITE, Sympathetic, Clair-voyant, Magnetic and Electric Physician, cures all dis removed. Advice free; operation, \$100. No. 4 Juryrason PLACE (leading from South Bennet street), Boston. July 1.

PLACE (leading from south permet beners) and prophetic MADAM GALE, Clairvoyant and Prophetic Medium 23 Lowell street. Examination of Diseases by Letter, \$1,00; three questions answered on other business for 50 cents, and two S-cent stamps. April 8.

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MRS. A. C. LATHAM, Medical Chairvoyant and Heating Medium, 202 Washington street, Boston. Treatment of Body, Mind and Spirit.

MRS. WM. H. MERRILL, Healing Medium, by the laying on of hands, No. 42 Hanson street (near Tremont). Hours from 9 A. M. to 4 P. M. 3w - Ang 5.

SAMUEL GROVER, HEALING MEDIUM, No. SIJ DIX PLACE, (opposite lisevard street.) July 1.

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SOUL READING,

cither one or the other. Address, MR. AND MRS. A. B. SEVERANCE, July 1. tf Whitewater, Waiworth Co., Wisconsin,

DR. URANN,

Wild has made so many wonderful and IN STANTANE OUS CURES In Boston, New York, Hartford, Springeled, and more recently in New Inthe, Hartford, Springeled, and more recently in New Hampshire and Vermont, has taken rooms No. Ind Court street, Boston, where he may be found from the lst to the 20th of each month. The remainder of the month he will visit patients at a distance who may desire his services. June 17.

F

MOORE, Healing and Trance Medium, No. • 6 Lagrange Place, from Washington street, Boston, 12w-June 17.

#### • Obituaries.

Charles N. Thurston, of Upper Lisle, N. Y., aged 21 years, was born into spirit-life July 29th, 1865.

was born into spirit-life July 29th, 1865. His slokness was of short duration, and his sufferings were intense; but through all the bodily agony he experienced, he was calm and compased, and longed to go to the spirit-world. At one time, when suffering pain almost unendurable, he said to his devoted and watchful mother. "Kiss me, mother, and let me go." She asked him if he would come back, and his answer was, "Yes." A few hours before the spirit separated from the body, the writer was by his side, speaking to him of our beautiful exist-ence in the future, as proved and taught by modern Rpiritual-ism, and he said, "Jonnie, it will be all right with me soon; I 've seen something beautiful." He leaves a devoted wife and mother, and soveral brothers and two slaters. Ile was a brother-in-law to the writer. He was an industrious, energetic, and promising young man, and was deeply interested in the manifestations and progress of Spiritualism. He was the youngest of a family of eight chil-dren, and was the pet of all, and the only child that our good mother has lost. Ills father has been in the spirit world sec-eral years, and has repeatedly returned and given evidences of his continued existence and identity to his companion and children on earth. He was hanpy and cheerful at all times: and his absence in

children on earth. He was happy and cheerful at all times: and his absence in body would be a sad attliction to all his dear friends here, were it not for the realization which most of them have of our glo-rious failt.

rious faill. The writer gave such consolation to the friends as our spirit-mair religion only affords. His bright spirit. will often return and console the drooping spirits of his friends. As he was happy here, we know he is happy in the land of immortality. July 31, 1865.

Left its earthly tabernacle of flesh, in the town of Linn, Wis, for the Summer Land, guided by angels who had passed on before, on the morning of the 9th of June last, the spirit of Thomas Cady, aged 50 years.

Thomas Cady, aged 50 years. Bro. Cady embraced the principles of the Spiritual Philoso-phy some years shuce, and demonstrated to all who came within his influence that he practiced what he professed. It was his meat and drink to labor for truth and humanity. In proof of this he purchased a track of land in Missouri, intend-ing to have gathered such of his friends as were of like faith, that were poor in this world's goods, and emigrate this full, assisting those to homes who had none, and build up a neigh-borhood congenial to each other. But he bas passed on to the angel world, leaving for others to accomplish what he had marked out.

angel world, leaving for others to accompute what he had marked out. On the 16th of July, an address was delivered through Mrs. E. F. J. Buillene, on the occasion of his death, and was listen-ed to by a large and attentive audience. Bro. Cady has left behind a wife and five children to mourn his exit. But they mourn not without knowledge, for they know he is not gone-only passed from their sight. Springfield, Wis., Aug. 3, 1865.

In Boston, Mass., on the morning of the 25th of July, as cended with the angels, in which she confidently believed for

cended with the angels, in which she conductive ber many years, Mrs. Hannah S. Pratt, aged 83 years. We would not each there back to carth, Though earth's fond ties are not yet riven; Thy home in an immortal youth With the blest ones in heaven.

Thy faith was in the angel band, That guarded round there here, And come at last to take thy hand To their blest, happy sphere, Н. Н. Р.

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ancer of the breast. Mr. Peter Eckley, of Hillsborough, Highland Co., O., cancer of the eye. Mrs. Elizabeth T. Walker, of Flemingsburg, Fleming Co.,

Mis. Failabeth 1: Water, of Fteningbourg, Ftening Co., Ky, cancer of the breast. Miss. Elizabeth Haldernon, of Vandalia, Montgomery Co., O., cancer of the artu. Miss. Willis Parker, of Elizabethtown, Bartholomew Co., Ind., cancer of the leg. Miss. Lewis Heath, of Indianapolis, Ind., cancer of the fore-

head. Mrs. Caroline McGinnis, of Indianapolis, Ind., cancer of the oam-July 22.

HEALING THE SICK. BY THE

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WASHINGTON HALL, Bochester, N. Y., Aug. 1, 1865, A SD remain at least till September 1st, to Heal the Sick by "laying on of hands" - the most potent, effective and spredy curative known to man. 3w-Ang. 12.

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SCENES IN THE SUMMER LAND!

NO. 1.-THE PORTICO OF THE SAGE.

NO. 1.—INE PORTIOU OF THE BAGE.
BY HUDBON TUTTLE.
Andscape of the second of

D. F. CRANE,

ATTORNEY AND COUNSELLOR AT LAW,

88 COURT STREET,

A. B. CHILD, M. D., DENTIST, 50 School Street, next door East of Parker House.

April 15.

BOSTON, BOSTON, IP House, 18 Webster street, Somerville.

1. Usual June 25,

# BANNER OF LIGHT.

## AUGUST 19, 1865.

JUST PUBLISHED.

When any of the words have been taken from copyrighted When any of the words have been taken from copyrighted works with music, the author's name is given, and reference made to where the music or work containing it can be ob-tained, so as to give a wide-extended notice of such publica-tion.

THE WONDERFUL

STORY OF RAVALETTE;

TOM CLARK AND HIS WIFE,

TOM CLARK AND HIS WIFE, THEIR DOUBLE DREAMS AND THE CURIOUS THINGS THAT BEFEL THEM THEMEIN; OR, THE ROBICELICLAN'S STORT. BY DE. P. B. RANDOLH, author of "Pre-Adamite Man," "Pealings with the Dead," etc., etc. The author, in his introductory, says, "In giving what fol-lows to the world, no one can be more alive to the fact that this is the latter half of the nineteenth contury, and that the present is emplatically the era of the grandest Utilitarianism, levolution, Matter-of-Fact, and Doubi, that the world ever then, than is the editor of the following extraordinary tale. If has no apologies to make for offering it-no excuse, even as a novelist, for departing from the beaten track of 'War, Love, Munder and Revenge; 'Politics, Passion, and Prussio Add, which constitute the staple of the modern novel." Price \$1,25, postage free. For sale at this office. May 28.

THE APOORYPHAL NEW TESTAMENT.

THE APOURTMAL NEW TESTAMENT, BEING all the Gospels. Epistics, and other pieces now ex-tant, attributed, in the first four centuries, to Jecus Christ, his Apostles, and their companions, and not included in the New Testament by its compilers. Price \$1,00; postage 16 cents. For sale at this office. Oct 24.

PROSPECTUS

OF THE

BANNER OF LIGHT

FOR 1865:

### Important Suggestions.

Pearls. And quoted oles, and fewels five works long, That on the stretched fore-tinger of all time Sparkle forever. THE SEA SHORE.

I heard, or seemed to hear, the chiding sea I heard, or seened to hear, the childing sea Say, "Pilgrim, why so late and slow to come? Am I not always here, thy summer's home? Is not my voice thy music, morn and eve? My breath thy healthful climate in the heats, My touch thy antidote, my bay thy bath? Was ever building like my terraces? Was ever couch magnificent as mine? Lie on the warm rock-ledges, and there learn A little hut suffices like a town. I make your sculptured architecture vain, Vain beside mine.

8

Let here is Rome, and Nineveh, and Thebes, Karnak, and Pyramid, and Giant's Stairs, Half piled or prostrate; and my newest slab Older than all thy race.-R. W. Emerson,

A smile is ever the most bright and beautiful with a tear upon it. What is the dawn without the dew?

> THE LAND OF LOVE. Liston to the song that's swelling, Faintly first, then clear and sweet; Tells of sorrows past forever, Sings of happiness complete; Nor shall cease the joyons measure, Till with the bright throng above, Loud the anthem is repeated On that land where all is love.

A man of genlus can no more divest himself of freedom of opinion than of the features of his face.

PEACE.

The night of war has ended now, The day breaks bright and clear, And friendly greatings come to us From nations far and near; Our noble country's valiant men Have happy days in store, And proud wives wait with throbbing hearts To meet them at their door.

We may with propriety forget what we have bestowed, but what we have received, never.

### GOING HOME.

When the lights of youth-time wane, And the world more cheerless grows, When life's hopes appear as vain, And its pleasures turn to woes, There is yet an end to sighs,

Brighter visions while we roam; And the happy spirit cries: Going home—yes, going home!

He who continues in a neglect of duty is like a man who allows his debts to accumulate.

### An Appeal to Spiritualists.

Friends, readers of the Banner everywhere. permit me to follow the promptings of my interior nature, in addressing you at this time, and I shall make no apology therefor, deeming the subject I have to present of sufficient importance to warrant the step I am taking. You will recollect that at our National Convention, held at Chicago, in 1864, a Committee was appointed to designate time and place for the holding of another National Convention. The time and place has been designated; the call has gone forth, and the object thereof, organization, will doubtless be accomplished; and now I would ask, do we, as Spiritualists, realize the importance of the issues at stake? Are we awake to the fact that we all have something to do in this matter?

I know how sensitive you all are to anght that looks like an attempt to trammel or dictate, and I would not have you less so; still you will acknowledge that "order is heaven's first law," and it has been found necessary to have a system of order, in reference to the business of the coming Convention. One year ago, in answer to the general call, people came from all parts of the country, and voted upon questions brought before the Convention, some representing the societies from which they came, and others representing only themselves.

If I understand the call aright, it will not be so this year. All classes of reformers are 'requested to send " delegates"; thus individuals, having "especial missions," axes of their own to grind, will be permitted to mar the action of the tion. You who have been in the field and watched the various phases of mediumistic development, will see the wisdom of this course. There is a sense in which every one has an especial mission: I do not believe in failures, The grand result of every human life, and of all life is success; but while this is true, it is also true that there is a time when the boy gets on his first pair of boots, and imagining himself a man, wishes everybody to pay especial attention to his especial manhood. While we are yet children, the whole of us, so far as the great ultimate of spiritual growth is concerned, still there are enough of the masses who have so far passed through the season of excitability as to be able to reason calmly upon the great questions of the day, and to this end local organizations are requested to send such to represent them in the coming National Convention. And here is the point to which I wish to draw your especial attention, to wit: the large numbers of Spiritualists, all over the country, who have no systematized plan of action, and who will fail of representation, simply for the want of thinking upon this subject. With my very limited acquaintance with Spiritualists generally, I can think of at least a dozen communities where large societies might be formed, and delegates appointed. but from whence there will not be a single representative, unless they turn their attention to it speedily. I think this is particularly true in reference to Northeastern Ohio, Wesfern Pennsylvania, and New York.

MR. EDITOR-The following letter from Charles Partridge, is so full of important truths, and so suggestive of what needs to be done by Spiritualists everywhere, that I do not feel at liberty to lay it aside simply for my own private reading, but, with your permission, will place it before the readers of the Banner. I hope it will stir up and intensify the interest to do something on the part of J. S. LOVELAND. Spiritualists.

NEW YORK, July 29th, 1865.

J.S. LOVELAND, Esq.-DearSir: Youresteemed favor of the 26th is before me, and its contents noticed. It seems to me to substantially ask the old question, "What shall we do to be saved," and to save others? In answer, I have to say, we must find a new basis of religion, and establish a new method of developing the religious nature of man. We must take religion from the supernatural, miraculous and hypothetical plane, and establish it in the natural, moral, equitable, instinctive, intellectual, artistic, scientific, industrial, social and governmental plane; or at least, these and all knowledge and uses, must be elements in the New Reliaion.

The way to inaugurate it and make it efficient is for Spiritualists to become incorporated into societies-for financial and business purposes-in all the cities, towns and villages throughout the United States at least, and then secure the best halls or church edifices they can, and have two lectures delivered every Sunday, by the most progressive and practical minds that can be obtained, If they are farmers and mechanics, so much the better. The speakers should make it a point to instruct in some one or more of the useful and practical departments of life, and to energize and elevate the life and purposes of each and all of the audience. Spiritualists, and others, should be made to

know, with that knowledge which becomes incorporated in life, that no errors in life can be committed with impunity, and that there is no atonement for sin but through suffering the consequences.

People must be taught that there is a right and wrong, "per se," and that its demonstration is manifest and read in all the anguish and sufferings of mind and body; that neglected opportunities and errors in life, determine the degree of life, and moral condition and enjoyment on entering the spirit-realm; and that if suffering does not complete its mission here, it must go on in the spirit-world. Herein is more truth and moral force than the Church ever knew or wielded.

These societies, when incorporated, should constitute committees to comfort the sick; aid the poor; remonstrate against the use of tobacco and intoxicating drinks; reclaim the abandoned and

the convicted of crime; visit the dishonest in private and public dealing, and try to restrain them; and a strong energetic committee to put everybody to work-whether rich or poor-in producing something of use to mankind. In a word, let all our private, social and governmental interests be looked after and promoted, as a practical part of the new religion.

Whenever religion and politics are adverse, we may know that one or both are wrong. We must have a breeze from which all things grow as naturally as "the blade, the ear, and the full corn in the ear." It must comprehend all science, all art, all use. The new religion must be allve, and every day active in practical reform, and not a mere preaching religion.

We are endeavoring to organize this new religion in New York; and if we succeed, we shall urge it upon our friends everywhere, and hold annual Conventions to bring together and encourage each other with the good we have accomplished in the reformation and elevation of human-Very respectfully yours, &c., ity.

# CHARLES PARTRIDGE.

must be fast increasing in France, for they now publish one monthly and four weekly papers, namely: La Revue Spirite, at Paris; La Verite, at Lyon: L'Union Spirite, Bordelais: L'Echo d'Outre-Tombe, at Marseilles; and L'Avenir, which, in its 13th July number, has an article upon the spread of Spiritualism in Italy, where they have now three organs. The first, Annali dello Spiritismo, established at Turin, January, 1864, published monthly, has victoriously accomplished the first year of its existence, and its rapid and sure success is the best proof of the progress of the faith in Italy. It is a strong, well edited and published pamphlet, and imposes the respect of its adversaries. It has the glory of inaugurating the spiritual movement in Italy, as the Le Levre des Spirits et des Mediums détermined it in France. L'Avenir says that it teaches "us the key of the arch of Spiritism, the pre-existence of the soul, and the re-incarnation ; two essential and correlative truths, on which all that concerns man rests. In Italy, as everywhere, one comprehends not, without the theory of re-incarnation, the reason of the moral irregularities of the visible and invisible world, and consequently the rational march of human progress." La Gazetta Magnetico-Scientifico-Spiritistica, published at Bologne, semi-monthly, advocates the simultaneous study of Spiritualism and Magnetism, the phenomena of both sciences being regulated, it considers, by the same law. The editor of this journal is a magnetical practitioner, and his with consulting somnambulist, and part of the paper is devoted to this, their medical speciality. La Gazetta, in wishing success to a new paper (La Luce, published at Bologne), complains that it has not embraced the cause of Magnetism; and, also, regrets that in demonstrating the intimate relation between Spiritualism and Christianity, it has not made the special distinction in favor of Catholicism, which, he says, is its most comprehensible and specific form. So we understand that the Gazetta is the organ of the Catholic Spiritual-ists, and it is well; for it is thus better suited for that region of priests and devotees, and will open that region of prices and devoces, and will open to them the way of progress. These numbers of *L* Avenir contain a series of letters from a Christian (meaning, we suppose, a Protestant, instead of a Catholic) to a relative, proving that as the state of the world at the time of Christ required further revelation, so now is there the same need, and its advent was preceded by the same conditions, lack of faith in the old traditions, and especially the want of faith in a future life, which then, as now, the occasional ap-pearance of disembodied spirits proved, and the action of supra-mundanc laws caused, as now, miracles. There are the usual spirit-communica tions, advice to mediums, the laws that govern nediumistic influences, &c. Not any very remarkable spirit-manifestation is noted, excepting an account of the "speaking spirit of the family," &c., who, it seems, takes part vocally in their serious and light conversations, frightens the servants when he condescends tions, frightens the servants when he condescends to speak with them, gives information respecting absent friends, &c., fuller accounts of which have been apparently published before. Altogether, it is an interesting little sheet, which, we hope, will do much to waken the spiritual life of material, atheistic France.-E. M.

Music Brought by a Spirit. Le Grand Journal, of Paris, has' the following singular narrative:

All the editors and all the anateurs of music in -Paris know M. N. G. Bach, pupil of Zimmerman, who took the first prize as a planist at the Conser-vatoire in the competition of 1819, one of our pro-fessors of the plano the most honored and esteem-ed, and great grandson of the celebrated Sebastian Bach whose neurons be been warry worthily

ed, and great grandson of the celebrated Sebastian Bach, whose name he bears worthily. Informed by our common friend, M. Dollingen, editor of the *Grand Journal*, that the apartment of M. N. G. Bach had been the scene of an actual miracle on the night of the 5th of May last, I asked Dollingen to conduct me to M. Bach's, No. 8, Rue Castellane, where we were received with the ut-most courtesy. I need scarcely add that I have not made public what I learned there without the fullest permission fullest permission. On the 4th of May last, M. Leon Bach brought

to his father a spinette admirably carved. After long examination of it, M. Bach discovered on an interior board an inscription, stating that it was made at Rome in the month of April, 1564. He passed part of the day in contemplation of his precious spinette; he thought of it as he went to sleep, and it is no wonder that he had the followprecous spinetto; he thought of it as he went to skeep, and it is no wonder that he had the follow-ing dream: He saw a man stand at his bedside, who had a long bearl; shoes rounded at the too, and large bows of ribbons at the instep; large, full breeches, a doublet with skashed skeeves, stiff collar, and a hat with pointed crown and broad brims. This person bowed to M. Bach, and spoke as follows: "The spinette that you posses be-longed to me. It frequently served me to enter-tain my master, King Henry III. When he was very young he composed an air with words, which he was fond of singing, and which I frequently played to him. This air and these words he com-posed in memory of a young lady that he once met with in a hunt, and of whom he became deep-ly enamored. They took her away, and it is said that she was poisoned, and that the King was deeply distressed at the circumstance. Whenever he was sad, he hummed this song; and then, to divert his mind, I played on my spinette a sara-band of way composition which her and honey howed he was sad, he hummed this song; and then, to divert his mind, I played on my spinette a sara-band of my composition, which he much loved. Thus I came to confound together these two pieces, for I was constantly playing them one after the other,'

Then the man of the dream approached the spinette, and played a few notes, and sung the air with such expression that M. Bach awoke in air with such expression that M. Bach awoke in tears. He lit a candle, noticed the hour-two o'clock-and again fell asleep. Now it was that the really extraordinary took place. In the morn-ing, on awaking, M. Bach was no little surprised to find on his bed a page of music covered with very fine writing and notes quite microscopic. It was with difficulty that he could decipher them by the aid of his eye-glass, for he is very nearsighted.

He then tried the air on the spinette. The song, the words, and the sarahand were exactly as the person of the dream had represented them. Now, M. Bach is no somnambulist; has never written a verse in his life, and is a complete stranger to the rules of prosody. Here is the refrain and the three couplets, as we

have copied them from the MS. We preserve their orthography, which, we may observe, is by no means familiar to M. Bach:

J'ay perlu celle Pour qui J'avois tant d'amour; Elle sy belle Avait pour moy chaque jour Faveur nouvelle Et noveau desir. Ohi uny sans ello II we faut mourir!

Une jour pendant une chasse loutaine, Je aperçus pour la premiere fois. Je croyois voir un ange dans la plaine Lors je devins le plus heureux des roys i

Je donnerols certes tout mon royaums Pour la revoir encor un seul instant; Fres d'elle assis dessous un humble chaume Pour sentir mon cour battre en l'admirant.

Triste et cloistree, oh! ma pauvro belle, Fut loin de moy pendant ses derniers jours. Fut loin de moy pendant ses derni-Elle ne sent plus sa pelue cruelle ; ley bas, helas l jo souffre toujours.

In this plaintive song; as well as in the joyous saraband which follows, the musical orthography is not less archäic than the literary orthography. The notes are of a form different from those of the

The notes are of a form different from those of the present day. The basse is written in one key and the song in another. M. Bach has obliged me by playing to me these two pieces, which have a melody simple, näive, and penetrating. For the rest, our readers will soon be able to judge for themselves, as the pieces are in the haud of the engraver, and will be published in the course of the wath by the aditor. Legranix Boulayard Poisthe week by the editor, Legouix, Boulevard Pois-

The Journal de l'Etoile says that Henry III, had CHARLES PARTRIDGE. Spiritualism and Spiritual Journals in the Old World. We have received two numbers of L'Avenir (the Future, or the Hereafter), an able little paper, devoted to Spiritualistic Philosophy, published weekly at Paris, by Alis D'Ambel. Spiritualism

THE HYMNS OF PROGRESS!

spiritual medium and trance speaker are requested to con-suit her by letter, directing their communications, until fur-ther notice, to Woodstock, Vt. ALCINDA WILHELM, M. D., inspirational apeaker, will lee-ture in Genova, O., during August; in Indiana and Illinois during Beptember; in Northern and Bouthern Allssourd during October, November and December; in Kansas until the foi-lowing spring. Address, care of James Hook, Terre Haute, Ind., until further notice. She will attend funerals if de-sted Address R. Johnsbury Centre, VL. THE HYMNS OF: PROGRESS: Being a compliation, Original and Belect, of Hymna, Bongs, and Readings, designed to meet the progresive, wants of the age in Church; Grove; Hall, Lydeum and Behool; by Lavi E. COONLAY. This very neat and most excellent collection' should be in velopment of the times. It is without the mule, but largely adapted to tance in popular use. Where unusual mules is re-quired, reference is given so that it can be obtained. The Hessons for publishing this aid to McCody," the author says: "In traveling for the last seven years in various sections of our country, and attending Progressive Meetings, the want of more general singit to produce a concrete of the ing has been very apparent. When offering, in such places, the work sharing the music attached, thereily often comes: "We are not fequainted with music; give us a book of Hymns and Songs without mule, adapted to familiar tunes and weil-price, and we should like it better." On the other hand, many of the Leaders of Choirs say they prefer the words acharating from the music, and in large-sized type; that they choose to sciect for themeselves the music adapted to to another, so that two books become necessary. This work is issued to meet, in part, these deficiencies." Meet Readings at the commencement and closing of meet-ings is a common practice, and gives a variety of exercises. We here the addings at the commencement and closing of meet-ings is a common practice, and gives a variety of exercises of that cannot well be dispensed with in the present demands of accity. When any of the words, have been taken from copyrighted

Bunday until further noice. She will attend funerals if de-sired. Address, St. Johnsbury Centre, VL. W. K. HIPLET will speak in Dover, Mc., during August and September. Address as above, or Foxboro', Mass. Miss SUSIE M. JOHNSON will speak in Dexter, Mc., during August; in Bangor during September; in Foxboro', Mass., Nov. 5 and 12; in Worcester, Dec. 17, 24 and 31.

Mus. S. A. HORTON will speak in Rutland, Vt., the first Runday of each month until November; in Quincy, Aug. 13 and 20.

any 20. MRS. SCSIE A. HUTCHINSON will speak in Cincinnati during August; in Mafford, Conn., during December. Address as above, or Syracuse, N. Y.

LOIS WAISDROOKER will lecture in Liverpool, O., during

J. G. Fish will speak in Lowell, Mass., during January. Will receive subscriptions for the Banuer of Light. Address, Hammonton, N. J.

Hammonton, N. J. JN. JANES COOPER, of Bellefontaine, Ohio, will be at the Quarterly Meeting at Cadiz, Henry Co., Ind., on the 25th, 25th and 27th of August, with a supply of books, and will take sub-scriptions for the Hanner of Light, as usual.

F. L. WADBWORTH Speaks every Sunday morning and eve-ning in Sturgis, Mich., till further notice. Address accord-ingly.

ning in Sturgis, Mich., in further notice. Address accordingly. DR. M. B. LAWRENOR will answer calls to lecture. Address, Quincy Point, Mass. Quincy Point, Mass. DR. M. B. LAWRENOR will answer calls to lecture. Address, Itaned, so as to give a wide-extended notice of such publica-tion. Nothing is given in the HYMYS of Phooress that can give offence to any true Beformer in whatever department he or sho may feel it a duty to labor. The first one Mundred pages are nearly all occupied with the Hymms adapted to Tunes in common use throughout the country, and the rest of the work Min. EMMA HARDINGE. Persons desiring information of her whereabouts can obtain it by inquiry of Mrs. E. J. French, 8 Fourth avenue, New York. Those who have occasion to write ber Wilkinson, 205 Cheetham Hill, Manchester, England. Drs. JAWES MORNISON, lecturer, McHenry, Ill. Mrs. LIZABETH MARQUAND, Inspirational speaker, Disco. Mich. Mrs. ELIZABETH MARQUAND, Inspirational and trance speaker, 57 Wainut street, Newark, N. J., will answer calls to lecture. ELIJAH R. SWACKHAMEE will answer calls to lecture on Communitary Life, the Commonwealth of the New Dispensa-tion Snithuling in dividualism. Address, 205 Wall. THE WONDEERFUL

ELIJAH R. SWACKHAMER will answer calls to lecture on ELIJAH R. SWACKHAMER will answer calls to lecture on Communitary Life, the Commonwealth of the New Dispensa-tion, Spiritualism, and kindred subjects. Address, 97 Walnut itreet, Newark, N. J.

J. L. Porrze, trance speaker, will make engagements through the West to speak where the friends may desire. Address, Cedar Falls, Iowa, until further notice. Miss MARTHA S. STURTEVANT, trance speaker, 72 Warren street, Boston.

street, Boston. MRS, DR. D. A. GALLION will answer calls to lecture, under spirit control, upon diseases and their causes, and other sub-jects. Address Dr. J. Galilon, Healing Institute, Kcokuk, Iowa. ANNA M. MIDDLEBROOK. Engagements made for the re-mainder of the year. Address, box 778, Birldgeport, Conn.

J. H. RANDAL, will answer calls to lecture in the central and northern parts of New York during August and Septem ber. Address until August 1st, Rutland, Vt.; after that, Up-per Lisle, N. Y.

per Lisie, N. Y. Miss Soriita KENDRICE, trance speaker, will answer calls to lecture Sundays, week evenings, or attend funerals. Ad-dress, Lebanon, N. II.

Moszs Hull, Decatur, Mich. MES. E. A. BLISS, Springfield, Mass.

MRS. M. A. C. BROWN, West Bratileboro', Vt. L. Judd Pander, Somerset, Somerset Co., Pa. MRS. E. M. WOLCOTT, Eden Mills, Vt.

SELAN VAN SIGULE, Maple Rapids, Mich., will answer calls o lecture in that vicinity.

F. L. H. and LOVE M. WILLIS. Address, Hancock, N. II. till September.

MRS. CORA L. V. HATCH, Seymour P. O., Alleghany Co., N. Y.

N. Y. D. H. HAMILTON will answer calls to lecture on Reconstruc-tion and the True Mode of Communitary Life. Address, Ham-monton, N. J. Miss Lizziz CARLEY would like to make engagements for the late fail and winter months with the triends in New York and Pennsylvania. Address, Ypsilanti, Mich. Mgs. F. O. Hyzzr, 60 South Green street, Baltimore, Md.

MRS. ANNA M. L. POTTS, M. D., of Philadelphia, will lecture upon anatomy, physiology, hygeine and dress reform through the Western States. Address, 462 State street, Chicsgo, Jil. the Western States. Address, 462 State Street, Chickgo, 11. GEORDE F. KITENDOE will answer calls to attend public circles, and lecture on Sundays, in Northern Michigan. Ad-dress, Grand Rapids, box 692. Miles, B. HELEN MATTHEWS will accompany Dr. Roundy and wife on a tour through the northern part of New Hampshire and Vermont during the summer. Will answer calls to lec-ture. Address, East Westmoreland, N. H.

H. B. STORER, Brooklyn, N. Y.

J. M. and C. F. ALLEN may be addressed, for the present, at Scarsport, Me

MRS. FRANCES T. YOUNG, trance speaking medium, No. 12 Lyon place, Boston, Mass. MRS. FANNIE DAVIS SMITH, Milford, Mass.

LEO MILLER, Davenport, Iowa. A. B. WHITING, Albion, Mich.

MRS. N. J. WILLIS, trance speaker, Boston, Mass.

Shis. E. K. LADD, No. 140 Court street, will answer calls to BEV. ADIN BALLOU, lecturer, Hopedale, Mass.

MRS. FRANK REID, inspirational speaker, Kalamazoo, Mich. MRS. H.F.M. BROWN may be addressed at Chicago, 111. MB5. M. S. TOWNSEND. Address, during July and August, Bridgewater, Vt.

ELIJAH WOODWORTH, inspirational speaker. Address, Les e, Ingham Co., Mich.

IRA H. CURTIS speaks upon questions of government. Address, Hartford, Conn. MRS. LOVINA HEATH, trance speaker, Lockport, N. Y.

MRS. MARY J. WILCOXBON, Hammonton, Atlantic Co., N. J. C. AUGUSTA FITCH, trance speaker, box 1835, Chicago, Ill.

Mgs. A. P. BROWN, inspirational speaker. Address, St. Johnsbury Centre, VI. WILLIAW H. SALISBURY, trance speaking medium, will an-swer calls to lecture. Address, No. 7 Bank Row, Taunton, Ms.

LITERARY DEPARTMENT.-Original Novel-cites of, reformatory tendencies, and occasionally transla tions from the French and German. J. W. SKAVER, inspirational speaker, Byron, N. Y., will answer calls to lecture or attend funerals at accessible places.

Journal of Romance, Literature and Gen eral Intelligence; also an Exponent of the Spiritual Philosophy of the Nineteenth Century.

WILLIAM WHITE & CO., Publishers and Proprietors. WILLIAM WHITE. | ISAAC D. BICH. | CHABLES H. CROWELL. 

ASSISTED BY A LARGE CORPS OF THE ABLEST WRITERS.

REMARKS. THE BANNER OF LIGHT has now entered upon its ninth year and soventeenth volume; and the Publishers caruestly

olicit the co-operation of Spiritualists and friends of Reform,

to enable them to keep it affoat in a healthy condition, so that

they can not only continue the distinguishing features which have deretofore characterized it, but to even make greater

improvements, as the advanced of condition of the times may require. As in the past, the BANNER will still continue to be

the Exponent of the Spiritual Philosophy of the Nineteenth Century, and a fearless advocate of all Reforms which the

good of humanity demands. We know that the Banker has dono's vast amount of good,

and can yet do much more, if our thoughtful friends so decide, and will individually lend us a helping hand. Therefore, as it

is paramount to secure as many Subscribers as possible, we ask our friends to place this Prospectus in the hands of non-

subscribers, and solicit them to subscribe at once, which they

The BANNER is published weekly, at 158 Washington street,

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can do by remitting the price of subscription.

I feel more anxious that this appeal should be heeded, from the fact that a large proportion of those above referred to are of the farming community; honest, whole-souled men and women, whose intuitional souls are drinking daily from the great fountains of nature, and whose utterances would be invaluable in the deliberations of that body.

Now, brethren and sisters, awake. Arise and shake yourselves from the dust. Call the musterroll, send forth your representatives to the City of Brotherly Love, and your prayers to the angelworld for showers of love and wisdom to fall on those who shall assemble there.

A word as to the Call, It says, " Each local organization is requested to send one delegate, and one additional delegate for every fraction of fifty members."

Now this seems to me ambiguous. An organization might consist of twenty members, or it might consist of a thousand. Do the Committee mean to say that each society-no matter how small-is requested to send one delegate; but if over fifty, two; and over one hundred, three; and so on? Will they please tell us where to commence counting our fractions of fifty?

And now I will close by saying that I have written this at no one's suggestion or invitation, but simply upon my own responsibility. LOIS WAISBROOKER.

It is suggested that the Atlantic cable will not declare any dividend, as it is always paying out. in who wrote the song and the saraband? We dare not attempt to fathom these mysteries.

### LECTUBEES' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY EVERY WERK IN THE BANNEE OF LIGHT.

[To be useful, this list should be reliable. It therefore benooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever they occur Should perchance any name appear in this list of a party known not to be a lecturer, we desire to be so informed, as this column is intended for Lecturers only.]

this column is intended for Lecturers only.] J. S. LOVELAND will answer calls to lecture, and will pay especial attention to the establishment of Children's Lyceums. Address, Banner of Light office, Boston. Miss Lizzie DOTEN will speak in Philadelphia during Octo-ber. Will make no other engagements to lecture until further notice. Her many correspondents will note the above an nouncement. Address as above, or Pavilion, 67 Tremont street, Boston, Mass.

Mus. LAURA CUPT will lecture in Haverhill during Au-gust in Armory Hall, Lynn, Sept. 3 and 10; in Portland, Me., during October. She will answer calls to apeak week evo-nings. Address as above, or caro Banner of Light.

nings. Address as above, or care banner of Light. N. FEANK WHITS will speak in Beymour, Conn., during Au-gust: in Worcestor, Mass., during September; in Troy, N. Y., during October. Will answer calls to lecture in the West Sundays and week ovenings through the rest of the fall and winter. Apply immediately. Address as above. DR. and MRS. L. K. COONLEY will lecture and heal in Mar shall County, Ill., until Aug. 15th. Address, Henry, Marshall Co., Ill. Will receive subscriptions for the Banner of Light, and sell Spiritual and Reform Books.

M. H. HOUGHTON will answer calls to lecture in any of the Eastern or Middle States the coming fall and winter. Ad-dress as above, or West Paris, Me.

MRS. AUGUSTA A. CURRIER will locture in Bangor, Mc., dur-ing August; in Milford, N. H., Sept. 3 and 10. Address, box 815, Lowell, Mass.

MISS MARTHA L. BROKWITH, trance speaker, will lecture in Porland, Me., during September. Address at New Haven, care of Geo. Beckwith.

CHARLES A. HAIDEN will speak in Chelsea, Mass., during September; in Lowell during October; in Philadelphia dur-ing November. Will make engagements to speak in the West through the winter and spring of 1866, if the friends de-sire. Address as above.

sire. Address as above. Miss EMMA Houstox will lecture in Buffalo, N. Y., during August in Clucinnatl, O., during September: in Miliwaukee, Wis., during October: in Cleveland, O., during November; in Elkhart, Ind., during December and January. Would be happy to make further engagements in the West. AUSTEN E. SIMMONS will speak in Woodstock, Vt., on the first Sunday, in Bridgewater on the second Sunday, and in East Bethei on the fourth Sunday of every month during the coming year. Address, Woodstock, Vt.

coming year. Address, Woodstock, Vt. WARREN CHASE will be at South Hardwick, Vt., till An-gust. He will attend the Annual State Convention of Vermont at Ludiow, in August, the National Convention at Philadel-phia in October, and lecture during January and February next in Washington, D. C.; during March in Philadelphia, and spend next summer in the West. Other engagements on the route will be made by an application soon. He will receive subscriptions for the Banner of Light. MER LIVER DE FORCE CONDENS will before in Houles.

MRS. LAUBA DE FOBCE GORDON will lecture in Houlton, Me., during August. Address as above, or Bangor, Me., care of H. B. Emery, Esq.

MRS. SARAH A. BYRKES will lecture in Lynn, Dec. 3 and 10. Would like to make early engagements for the fall and winter. Address, 87 Spring street, East Cambridge, Mass.

Miss SARAH A. NUTT will speak in Ware, Mass., during August; in Petersham during September; in Athol during Oc-ober. Address as above, or Claremont, N. H.

BESIJAMIN TODD, normal speaker, will lecture in Charles-town, Mass., during December. He is ready to answer calls to lecture in the New England and Middle States. Address, care Banner of Light office.

MRS. H. T. STEARNS will lecture in Stockton, Me., Aug. 20. Address as above, or South Excter, Me.

MES. FARKIE R. FELTOR will speak in Stafford, Sept. 5 and 10; in Lynn, Sept. 17 and 24; in Cheises, Dec. 3 and 10. Will make engagements for the autumn and winter. Address, South Malden, Mass.

J. M. PEEBLES, of Baille Creek, Mich., will lecture in Providence, B. I., during September and October.

Idence, M. I., during September and October. IsAAO P. GRENIEAF will speak in Levant, Me., Aug. 201 in Gienburn, Aug. 21 in Harverhill, Mass., during September. Address, Exster Mills, Mo. Mus. Maxt M. WooD will speak in Worcester, Mass., dur-ing October and May. Will answer calls to lecture in New En, land up to that time. Address during August, Futnam, Conn.

M185 B. C. PELTON will speak at Sheddsville, in West Wind-or, Vt., Sept. 3 and 19. Those desiring her services as a

BAMUEL UNDERHILL, M. D., is again in the field, and ready to receive calls for lectures. Address care of A. J. Davis, 274 Canal street, New York.

MRS. ENNA M. MARTIN, inspirational speaker, Birmingham, Mich.

B. T. MUXX will lecture on Spiritualism anywhere in the country within a reasonable distance. Address, Skancateles

N. Y. Miss II. MARIA WORTHING, france speaker, Oswego, Ill., will answer calls to lecture and attend funerals. THOMAS COOK, Huntsville, Ind., will answer calls to lecture

MISS BELLE SCOUGALL, inspirational speaker, Rockford, Ill

W. F. JAMIESON, inspirational speaker, Decatur, Mich.

MRS. SARAH M. THOMPSON, trance speaker, post office boy 1019, Cleveland, O.; residence, 36 Bank street.

E. V. WILSON, Menekaune, Oconto Co., Wis. Parties wishing his services week evenings will address him as above.

MRS. SOPHIA L. CHAPPELL will answer calls to lecture of attend grove meetings. Address, Forestport, Oneida Co. N. Y., care of Horaco Farley, Esq.

### NOTIOES OF MEETINGS.

NOTIOES OF MEETINGS. RELIGIOUS SERVICE, with vocal and instrumental sacred music, is held at Dr. U. Clark's licatit Institute, 16 Chauncy street, Sundays, at 10% A. M. Free. THE BIBLE CHRISTIAN SPIRITUALISTS hold meetings overy Sunday in hall No. 118 Tremont street, at 10% A. M. and 3 P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker, Sup<sup>2</sup>t. CHRISTIAN SPIRITUALISTS hold meetings overy Sunday at 10% A. M. and 3 P. M. at 121 Hischstone street, corner of lisno-ver street. Lecture by Dr. Clark in the afternoon. CHRLSRA.—The Spiritualists of Chelsea have hired Library Hall, to hold regular meetings Sunday attermoon and evening of each week. All communications concerning them should be addressed to Dr. B. H. Crandon. Chelsea, Mass. Speakers en-gaged:--Charles A. Hayden during September; Mrs. Fannie B. Folton, Dec. 3 and 10.

FoxBoRo', Mass.-Meetings in Town Hall. Speaker en-aged:-Miss Susie M. Joinson, Nov. 5 and 12. Meetings dur ng the summer months at 14 and 34 р. ж.

TAUNTON, MASS. - Spiritualists hold meetings in Concert Hall regularly at 2% and 7% r. M. Admission 5 cents.

PLYNOUTH, MASS.—Spiritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time.

LowaiL.-Spiritualists hold meetings one-half the time. LowaiL.-Spiritualists hold meetings in Lee street Church, forenoon and afternoon. "The Children's Progressive Ly-ceum' meets at noon. Speakers engaged:--Mirs. Nellie Tem-ple Brigham during September; (Charles A. Hayden during Uctober; J. M. Peebles during November; J. G. Fish during January.

HAVERHILL, MASS.-The Spiritualists and liberal minds of Haverhill have organized, and hold regular meetings at Music Hall. Speakers engaged :-Mrs. Laura Cuppy during August; Isaac P. Greenleaf during September.

Isaac P. Greenleaf during September. WORCESTER, MASS.-Meetings are held in Horticultural Hall every Sunday afternoon and evening. Speakers engaged:-N. Frank White during Reptember; Mrs. Mary Wood during October; Mrs. Anna M. Middiebrook during November; J. M. Peebles, Dec. 3 and 10; Miss Susie M. Johnson, Dec. 17, 24 and 31.

PROVIDENCE, R. I. -- Meetings are held in Pratt's Hall, Wey-bosse; street, Hundays, afternoons at 3 and evenings at 7M o'clock. Progressive Lyceum meets every Bunday forenoon, at 10% o'clock.

At 105 O'Clock. PORTLAND, ME.-The Spiritualists of this city hold regular meetings every Sunday, in Congress Hall, Clapp's Block, corner of Congress and Elm streets. Free Conference in the forencon. Lectures afternoon and evening, at 3 and 1 o'clock. Speakers engaged:--Maitile L. Beckwith during September; Mrs. Laura Cuppy during October.

OLD Town, MR.-The Spiritualists of Did Town, Bradley, Milford and Upper Sullwater hold regular meetings every Sun-day, afternoon and evening, in the Universalist Church.

ROCKLAND, Mr. Meetings are held at Rankin Hall every unday, afternoon and evening. Regular speaker: -J. N. Bunday Hodges

DOVER AND FOXCROPT, ME .-- The Spiritualists hold regular meetings overy Bunday, forenoon and evening, in the Univer salist church. A successful Babbath School is in operation, Speaker engaged :- W. K. Ripley during August and Septem-ber.

ber. Naw Yonx.-Spiritual meetings are held at Hope Chapel every Sunday. Beats free. Meetings are also held at Ebbitt Hall every Sunday, at 10% and 1% o clock. Beats free, and the public generally invited. The Children's Progressive Lyceum also holds its regular evaluate if 2 p. W. essions at 2 P. M.

VINELAND, N. J.-The Spiritualisis of this place hold regu-lar Sunday meetings at Union Hall.

Isr concusy meetings at Union Hall. CINCINNATI, O.—The Spiritualists of Cincinnati have organ ised themselves under the laws of Ohio as a "Religious Bocie-ty of Progressive Spiritualists," and have secured Metropolitan liali, cornet of Minth and Wainut streets, where they hold regular meetings on Sunday mornings and evenings, at 10% and 7% o'clock. 1114

MESSAGE DEPARTMENT.—A page of Spirit-Messages from the departed to their friends in earth-life, given through the instrumentality of MNR. J. H. CONANT, from the educated and unclucated, the developed and un-developed, tending to prove direct spirit-intercourse he tween the mundame and super-mundame worlds.

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