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VOL. XIX. SEPTEMBER 1, 1866.

NO. 24.

Entered according to Act of Congress in the year 1866, by former years as an infidel, not because of his falliam White & Co., in the Clerk's once of the District of the United States, for the District of Massachusetts.] want of belief in the doctrines of the Christian

PROCEEDINGS of the di tang qualites

THIRD ... NATIONAL ... CONVENTION OF SPIRITUALISTS.

PHONOGRAPHICALLY REPORTED FOR THE BANKER OF LIGHT. BY J. M. W. TERREINTON.

Agreeably to the Call previously published, the Third National Convention of Spiritualists commenced its services in the city of Providence, at Pratt's Hall, Broad struct, on Tuesday, Aug. 21. 1866. At the opening of the Convention there was a very good attendance, although many of the delegates from distant States had not yet reached the

At eleven o'clock the Convention was called to order by its President, the venerable John Pier-PONT, of Washington. The proceedings were the excellent choir connected with the Providence Congregation of Spiritualists, after which the Call for the Convention was read by the Secretary, Dr. CHILD, of Philadelphia.

L. K. Joslin, of Providence, then welcomed the delegates to the city in the following words:

Address of Welcome. We have thought it appropriate to invite the National Convention of Spiritualists to the city of Providence-the city that received the Baptists, Quakers and other heretics (laughter,) from a sister colony, and here, through Roger Williams, first proclaimed to the world the principle of universal toleration in all matters of religious faith and practice. Contrast the time of Williams with to-day, and behold the sure tokens of our great progress! Then, the now fossilized sects of Baptists and Quakers were heretics to the Established Church, banished from Massachusetts, and barely tolerated in Rhode Island. Since then, truth has been known by many names, until today the Spiritualists of the United States are the great heretics; and as such, the Spiritualists of Providence greet you with their welcome, (loud applause,) believing that you are infidel to the old heresies that cursed rather than blessed our whole humanity, but true as Progressionists, as Reformers, and as workers for the elevation and happiness of men and women. We trust that while here, away from the field of your labor and conflict with error, new associations may be formed, new unions of soul and sympathy, that shall be to you bonds of strength in your future life-work, and that the proceedings of this Convention may help on the cause of reform in the world.

I know that I but give utterance to the unanimous sentiment of the Providence congregation in expressing the earnest hope that the spirit of peace and harmony may pervade your deliberations, and that the freest discussion of principles and the expression of the most radical sentiments may be received with that spirit of charity which

condemneth not the individual. But not unto you alone do we look for counsel, for inspiration, and the diviner harmonies. The congregation is greater than the seeming. There are others at the doors. Those of other ages, who were the morning lights to the world, fearless, true, and martyred in the earth-life for their devotion to the truth—the cherished wise and good of the long ago, and the loved ones of the near past-they will manifest their interest in, and favor with their presence, the largest body of individuals on this continent who realize their my hand upon this deak. This object, I see, is at

Address of Rev. John Plerpost. The President then said:

Brothers and Sisters of the Third National Spiritual still. It cannot move itself. This ball that I Convention-Before I retire from the Chair, to bold in my hand would lie there until it decomwhich, unsolicited by myself, I was invited by posed unless it was moved by some power other the last Convention at /Rhiladelphia, I trust you than itself. Now, what is true of this ball which will indulge me with a few remarks.

'infidels." I think it may not be inappropriate have our being. "What moves that ball?" I ask. to say one word upon that formidable word " Infidel." What does it mean? Etymologically, it "Yes," "What moves your hand, then?" "There means an unfaithful one. In that sense, I do not is a mechanical arrangement here of levers and recognize the colthet as belonging to myself; I do pullies, and my arm moves my hand." "And not believe that it belongs to you. In another sense, it means those who do not agree in certain particulars with the majority of the community sround them. Almost all of the various Chris- is the centre of the nervous system." "Well, but tian denominations are very much in the habit of is not the brain matter?" "Yes." "What moves branding those not of their peculiar denomination | the brain?" "The spirit that is in man." as infidels. The Catholic Church has, in my own hearing, spoken of all Protestants as infidels. Many of the Protestant sects speak of the most power of all the motion of the universe is spirit. enlightened and the most Christian of their fellow-Christians as infidels, not because they are inasmuch as matter cannot be said to move itself, less faithful, but because, in fact, they are more as matter cannot move, spirit cannot rest; it is faithful than themselves. Faithful to what? is always active, always in motion; as incapable of the great question. If faithfulness to a party or rest as matter is incapable of motion. Then, I a sect is meant, I do not care how soon fibr how generally I am called an infidel; I welcome the epithet. But if faithfulness to truth or one's convictions of truth is meant, I hold that we are not infidels, but that, on the contrary, we are "faithful that is the work of spirit, and that spirit pervades among the faithless." (Applause,). Let a man be that rock as perfectly as it pervades space—that faithful to the truth, or, what is equivalent, faith- it pervades every sphere in every system—that it ful to his convictions as to what is true, and you is universal. Then I come to an omnipresent, an may trust that man anywhere. But, my friends, omnipotent, and an omniscient spirit; and that it requires some backbone in a man of a woman to be faithful to his or her convictions, when those convictions depart by a very sharp angle from the opinions of those around them. I know that if you mean by infidel, an unbellever, I am infidel to a great many of the forms of popular religion, because I do not believe in many of the points which are held by a majority of the Christian, and probably will continue through eternity. He

to as in the Moraic and Samuello of Fig. phy in sectional Hite, no worthly to here, advised not give

Church, or even of the Orthodox Church, but because he did not believe with the people at large in the sanctity of slavery, and did not believe it was a divine institution, and said so, and did what he could to dissuade others from that belief. Not ten days ago, I heard Gerritt Smith denounced as an infidel, because he did not believe in the Sabbath; but Gerritt Smith observes both the seventh day and the first day, and is therefore more of an observer of the Babbath than those who reproach him with infidelity.

Why are we Spiritualists? Why do I take that opprobrious name, and acknowledge it before the world? Because I am thoroughly convinced, by the evidence presented to my mind, that the leading doctrines of the Spiritualists are true. (Applause.) The facts upon which those doctrines rest-as all doctrines rest finally unon facts-I know to be true. If you can show the fallacy of the reasoning by which I infer the doc-trine from the fact, show it. If not, perhaps you opened by the singing of an appropriate hymn by had better restrain that charge of infidelity until you can establish it on better evidence.

> Why does any man believe in any religious doctrine? If he believes it in the proper sense of that word, he receives it as true upon the ground of having seen evidence of its truth. If he takes it on the authority of pastor, teacher, or parent, it is not belief, it is an echo. His intelligence has nothing to do with it. He says he believes it, because he is told to say he believes so, or told to believe so. A proper belief in regard to matters of religion consists in this: the conviction of an intelligent mind of the truth of a proposition because of the evidence that is presented to that mind that that proposition is true. No other belief on the subject of religion is worthy of the name of religion. Now, we believe in the fact, that under certain conditions, in these our days, communications do come to us from the spirits of those who have passed through the gate which we call the gate of death, through certain media or mediums; and from that fact we believe that the spirit survives the body in a personal, conscious state—a state of intelligent, moral activity. That fact makes us Spiritualists; or, rather, (speaking only for myself) that fact makes me a Spiritualist; not because I believe in the facts of which other men have been cognizant, but because of facts which I have witnessed, to which my senses have borne their testimony. I believe on the same grounds of reason that induced the beloved disciple to believe the Gospel. The things which his eyes had seen, and his ears had heard, and his hands had handled, these declared he unto his fellow disciples and to the world at large. And what higher testimony can we have of any fact than the testimony of our senses? What I see with my eyes, dim as they now are, what I hear with my ears, dull as they are now, and what I feel through the medium of my ner-For my use and my purposes, my senses are as good as the senses of St. John, the beloved disciple, or any other saint. God in that respect has put us upon an equality, and has given us senses by which we hold communion with the objects of the external world around us.

Now, here are two questions which present themselves to every intelligent and thoughtful mind-whence came 1? whither am I going? These questions are to be answered by the reasoning faculties of man. Whence came I? I put actualized presence and power. (Applause) And rest; it cannot move itself. I go to hear a lecture unto them, as unto you, we give the greeting. on natural philosophy. The professor stands by his table and says, "All matter is' endowed with what we call vis inertice—the quality of lying I hold in my hand, and which I move in my Our friend who has just welcomed you to this hand, is just as true of this great ball, the earth city, has welcomed you, among other things, as on which we stand, and on which we move and Why, my hand.": "Is not your hand matter?" what moves your arm?" "Well, the nervous system connected with it," "And what moves the nervous system?" "Well, the brain, which

And when we come to the last analysis, it is spirit that moves all matter. The ultimate motive come to this: all the growth in the vegetable world, all the formations in the mineral world, indicate design. The formation of quartz crystal in the bosom of the limestone rock indicates that spirit I call God; and I read in the New Testament, "God is a spirit." So I make a distinction between the Maker and the things that are made, and realise that that spirit ministers to all that it produces; and manifesta itself through all worlds and all time and that he works not six days slong, but seven. His work was from eternity.

| never an agent: "A law theyeracts; but is the rule , held in all ages; and that as in our age, more than according to which some agent acts. Principles in the past, evidences are had that it is the true are never agents; principles to nothing. Men act faith, more and more will gather round this standaccording to principles; but principles never act. and; and although, before you meet again, I may In spirit, you always have the agency of action. have passed away, I believe that I shall be per-Therefore am I, and therefore are you, I suppose, mitted, even then, to meet with those who are

having asked the question whence we came, we applause.) comprehend that we came from spirit, not from matter. When we look around upon the material world, we see matter chaiging continually its from the venerable philanthropist, THOMAS GARforms, but not its nature as matter. There is ice. RETT, of Delaware, one of the Vice-Presidents, Men melt it at thirty-two degrees Farenheit, into now seventy-seven years old, expressing his rewater; it is the same substance, but different in gret that he could not, in consequence of indispoform. Carry it up to two hundred and twelve sition, be present in the body, though in spirit he degrees, and the water changes its form, and be should be with the Convention. "I pray the comes vapor. You cannot see it, but it goes up Good Father," said he, " who gave life to all creainto the cool regions of the almosphere, and there tion, to be with you and bless you, and that all assumes the form of visible vapor; and when it the acts of the Convention may be directed by goes higher, it changes its form again, and comes | wisdom and love." down upon us as rain.

So other objects continually change their form, but their nature is the same; and no part of matter ever comes to nothing, or ever came from nothing. Then all life, all motion, all change, comes directly or indirectly from the action of spirit; and hence we receive the doctrine, that the spirit is the man, and believe that if the spirit survives after the process we call death, the man survives, and is the identical man. Not that his external form is the same; we know it is not. Philosophers tell us that the whole human body changes once in about seven years, but the personal identity remains the same. I therefore conclude that I came from spirit, came from the spirit-world, and am myself a spirit.

Then comes the question, Whither am I going? What says reason? Reason says, spirit cannot rest; spirit cannot be annihilated; spirit must live, must act, wherever it is. The great question then comes, shall this spirit, which is now personal, retain its individuality after it passes the curtain that divides the present from the future or shall it be merged in the infinite spirit, as one drop of rain is merged in the ocean into which it falls? There is the great question, And when I know that the spirits that have known me, and that I have known and loved, do, through certain media, hold communication with me; when I see the expression of my wife, who has been more than ten years in the spirit-world beaming out upon me from another face, when she speaks to me as her husband, when she reminds me of the past, when she tells me of her present condition, when she assures me that there is a pleasant place waiting for me when I come; when my father speaks to me through a medium who describes him, and says he looks like me, and tells me in what particulars he differs from me, and scribes him, and says he looks like me, and tells me in what particulars he differs from me, and tells me a fact which no other human being in the world but myself and he knows, I am sure that I am having a communication from my father, and that, when I cast off the fleshly part of my nature, I am to meet the spirit of my father on the other side of this curtain, and that I am going into his scalety. When a woman whom I represented the spirit of my father on the other side of this curtain, and that I am going into his scalety. When a woman whom I represented the spirit of my father on the other side of this curtain, and that I am going into his scalety. When a woman whom I represented the spirit of my father on the other side of this curtain, and that I am going are Thomas Mr. C. H. Yose into his society. When a woman, whom I never saw before in my life, and who probably never saw me, tells me that there is a spirit who calls me by a particular name, who was alive and well when I saw him last, and I say it is a mistake, that he is not in the spirit-world, and he tells me that he has been there several months, and on inquiring of his friends, I learn that he has been in the spirit-world several months, I feel justified in saving that Lknow.

Now, I ask can any one come to the conviction that there is a spirit in him, and not feel blessed and benefited by it? Who has not said, only relieve me from the dread uncertainty that hangs over me, only let me know that I shall be individualized and as I am now, and I ask no other question; I know that I am in the hands of the Universal Spirit, and it will be well with me as it has always been well with me in his hands. Upon that arm I can cast myself, with entire confidence, only let me know that I shall he at all. Through Spiritualism I do know that the spirit survives the body, and that when it passes through the grave, it has communion with those who have gone before. When, therefore, I am asked the question, whither I am going, I answer, I am going into the spirit-world, there to meet kindred spirits; "to join," in the language of the Scriptures, "the general assembly of the church of the first-born, whose names are written in heaven." In heaven"! But where is heaven? That question labored in my mind for years, until I felt the fact of Spiritualism: Where is the spirit to go?whither?-to what place? Bhall it go to one star or many, or roam from star to star? Shall it go from luminous world to luminous world, or shall it be confined to the present star? for this earth that we live on is a star, as bright and beautiful when seen from Venus, as Venus is when seen from the Earth. Shall we go to Venils or stay upon the earth? For myself. I am satisfied that before long, in all probability, before I have the pleasure of addressing another Spiritual Convention, I shall put off this fleshly garment, and when next you meet, I may be with you, unseen, and may possibly hold communion with one or more of you, when you wake or when you sleep. A all events, that is my faith; and to that faith I do. not mean to be infidel while I live, and do not think I shall. People may call me what they please. Faithful or unfaithful is a question which lies between me and the Infinite Spirit alone, With Him I am perfectly content that it should rest

L therefore, as it becomes me on this occasion retire from the chair to which; through your kindness. I was invited last year, with the knowledge that I am inadequate to perform its duties! "I cannot see your faces nor liear your volcte to day so nay, even of the Profestant Church. It is, not necessary for me to say in what I do not believe, and in regard to which Lam, therefore, an infidely but let me say, how many, times, for example, have I heard with Lloyd Garrison denointed in leasure of the profestant Church. It is, not works through pertain principles or laws as a rule of socion, the see your more to day of the point messay for inces for its see your more to day of the point messay for its see your more to day of the point messay for its see your more to day of the point messay for its see your more to day of the point messay for its see your more to day of the faith of the faith in which we say it in which we say how many, times, for example, have I heard with Lloyd Garrison denointed in elementary writters on law as a rule of sotion, that has been held by some in all ages, it will be write. The point messay to reserve the faith in which we say how ment the point messay to reserve the knowledge your kindness to me, and or it is see your more to messay of the point messay to the faith in which we say how with the point messay to the faith in which we say how ment at a point messay to day of the faith in which we say how ment at the faith in which we say how ment a

The Secretary then read an extract from a letter

The President here resigned the Chair to MR. S. B. Brown, of Wisconsin, one of the Vice-Presidents.

The following Resolution, proposed by Warren Chase, of Illinois, was adopted:

Resolved. That the Delegates from each State and the District of Columbia he requested to nominate one person to represent their respective States on the Committee on Credentials, to whom all credentials shall be referred, and whose duty it shall be to make up a roll of the members of this Convention.

vention.

This Committee was constituted as follows:—
Maine—J. T. Whitehead; New Hampshire—
Frank Chase; Vermout—D. P. Wilder; Massachuset's—L. B. Wilson; Rhode Island—Dr. C.
Webster; Connecticut—A. E. Carpenter; New
York—Leo Miller; New Jersey—G. T. Leach;
Pennsylvania—M. B. Dyott; Indiana—Charles
Yeakel; Illinois—Warren Chase; Wisconsin—
Dr. H. B. Brown; Maryland—Washington A.
Danskin; Michigan—— Harrington; District
of Columbia—Dr. J. A. Rowland; Missouri—N.
O. Archer.

On motion of Mr. Chase, the Convention then adjourned to 3 o'clock.

AFTERNOON SESSION.

The Convention was called to order at three clock, and after singing by the choir, the list of delegates prepared by the Convention on credentials was read, comprising two hundred and ninety-nine names, the Chairman stating that there were doubtless others who had not yet arrived.

Delegates. MASSACHUSETTS.

MASSACHUSETTS.

Boston—John Wetherbee, H. F. Gardner, M. D., Charles H. Crowell, Mrs. J. H. Conant, A. B. Child, Mr. and Mrs. L. B. Wilson, Noah Little, Jacob Edson, Mr. and Mrs. George W. Smith, Jonathan Pierce, Miss Sarah A. Southworth, Mr. and Mrs. A. S. Hayward, Edward Haynes, George A. Bacon, J. H. W. Toohey, Edward S. Wheeler, A. F. Giles.

Charletten Wiret Soulation Control of the Contr

cer Thomas, Mr. C. H. Vose.

Lowell-N. S. Greenleaf, Mr. and Mrs. J. Nichols,
Mrs. Mary Perrin, Enoch B. Carter, A. B. Plymp-

Salem-Geo. Knowlton, A. C. Robinson.

Malden—Presty Clark.

Newburyport—Mr. and Mrs. P. H. Richardson,
J. T. Loring, Mrs. Elizabeth Coffin.

Mariboro—Sidney Howe, Mrs. J. A. Yeau, Mrs. S.

L. Chappell.

Taunton—Mrs. Mary Anderson, Mr. W. Tripp,
Mr. and Mrs. W. R. Potter, Mrs. Jennie Rudd.

Springfield—E. W. Dickinson, William Hitchock, Rufus Elmer

Worcester—J. H. Dewey, Mrs. M. E. Stearns, J. L. Tarbox, Miss J. Tarbox, S. C. Moss, Mrs. S. W. Dewey, E. R., Fuller, L. Blackman, Mrs. N. P.

Progressive Lyceum-Wm. D. Prouty, Dr. W. E. Richards. E. Richards.

Swansey—Parker H. Weaver, John P. Parker.

New Bedford—J. C. Ray, Eben Kempton, George
C. Tew, Benjamin Dexter.

Quincy—John Page, Mrs. Mary Page, John L.

Southen, B. M. Lawrence.

Hanson-Mrs. Fannie S. Young.

MAINE,
Portland—Mr. and Mrs. T. I. Whitehead, Joseph
Holges, Bernard Shraff.
Kenduskeag—I. P. Greenleaf, Samuel Wood-Houlton-Charles E. Gilman.

NRW HAMPSHIRE.
Sutton—Frank Chase, Andrew T. Foss.
Groton—N. L. Fowler, W. G. Brown.

VERMONT,
Ludlov-D. P. Wilder,
Woodstock-James Madison Allyn, Mrs. C. Fan-

Woodstock—James Madison Allyn, Mrs. C. Pannie Allyn.
Dahby—Mrs. E. M. Wolcott.
Rutland—Mrs. Jennie M. Woeks.
Leicester—Milo O. Mott.
State Convention—Newman Weeks, George Dutton, Mrs. M. S. Townsend, Mrs. Sarah A. Horton.
East Middlebury—R. D. Farr.

RHODE ISLAND.

Providence—Dr. Stephen Webster, C. V. Kennon, Olive E. Taber, Mrs. Louisa Boomer, J. Searle, Thomas G. Howland, William Foster, Jr., John Gallington, William G. R. Mowry, L. Town, S. B. Chaffee, J. W. Lewis, Harris W. Aldrich, Miss Laura Bliven, Miss Phebe C. Hull, Mrs. May Rose, Mrs. Lucy Currier, Mrs. Abby Potter, L. K.

Woonsocket-Orville L. Aldrich, Miss M. M. Miller, S. H. Vose, Mrs. M. E. B. Albertson.

Miller, S. H. Vose, Mrs. M. E. B. Albertson.

CONNECTICUT.

Putnam—William Chamberlain, Mrs. L. S. Read,
Mr. H. Read, Mrs. P. May.

Willimantib—Wm. P. Yates, Dr. H. E. Emery,
Mrs. Maxon G. Clark.

Hamburg—H. C. Wright, J. L. Laplace, G. M.
Bebee. At large: J. S. Loveland, G. W. Burnham, A. E. Carpenter, Elljah A. Williams.

Norwich—A. G. Doubleday.

Hartford—B. H. Waite.

State Convention—W. H. Perry, Remus Robinson, Mrs. Lita Barney Sayles.

New York.

New York City: Ebbitt Hall Society—Dr. Ralph Glover, Mrs. Mary A. Halstead, William P. Coles, P. E. Farnsworth, Mr. and Mrs. A. J. Davis, Mrs.

Ruffalo—Samuel H. Wortman, Mr. and Mrs. John Swain, Miss C. H. Maynard,
Rochester—Mr. and Mrs. Leo Miller,
Albany—Jas. McCluer, John Brownell,
Bullston Spa—Isaac Nash, Joseph W. Foster,
Rochester—Miss Nettio Colburn, Schuvler Moses,
Mrs. M. A. Moses, Wm. W. Parsells, Charles W.
Hehard, Jas. I. Marsh.
Troy—Benj. Slartuck, Elisha Waters, Anson
Atwood, D. B. King, Mrs. L. A. Keith, Mrs. C. A.
Everett.

Everett.
Grannile-Stephen Wins, Alex. Slooum.

Schenectady-Ezra Sprague.

Bchenectady—Ezra Sprague.

PENNSYLVANIA.

State Society—I. R. Durfee, Dr. Wm. A. Fahenstock, Dr. Geo. Newcomer, Mrs. Wise, Mrs. Stretch, J. G. Fish, Milo A. Townsend, Isaac Rehm, Miss Carrie A. Grimes, Dr. Henry T. Child, I. F. Isette, Mrs. Gilbert, W. H. Johnston.

Philadelphia—Louis Belrose, Miss Ella Stanley, John Plerpont, M. B. Harris, Mr. Stanley, Miss Alice Tyson, Mrs. E. Thompson, Peter C. Thompson, M. B. Dyott, E. C. Odforne, Mrs. M. I. Dyott, Mr. Reed, Mrs. A. Wilson.

Corry—W. H. Johnston, Mrs. Dr. Webster, Rachel A. Northrup, Hon. S. M. Lott, Patience Phelps, C. Messinger, Charles J. Fox, Lyman C. Howe, Henry C. Wright, Mrs. E. B. Chase.

NEW JERSEY.

Newark—Mrs. Mary E. Withee, Wm. M. Drake,
Mrs. Elizabeth Judson.

Hammonton—Sarah A. Fish, Samuel Pratt, L.

R. Coonley, Mrs. A. W. M. Bartlett, Mrs. I. C.

MARYLAND.

Baltimore—Washington A. Danksin, I. H. Weaver, Isaac Corbett, James Frist.

WISCONSIN. Fond du Lac-Miss Mary Taylor. Milwaukee-Dr. H. S. Brown.

MICHIGAN.

Sturgis—F. L. Wadaworth.

Port Huron—David B. Harrington, Edw. Whipple, Col. D. M. Fox. S. J. Finney.

Adrian—Mrs. S. A. Green.

Battle Creek—N. Frank White, Mrs. C. D. Fohes.
John C. Dexter, L. B. Brown, J. M. Peebles, H. N. R. L. awis.

ILLINOIS.

Springfield—Amos H. Worthen.
Rock Island—Mr. and Mrs. W. T. Norris, S. H.
Todd.

St. John-Mrs. A. H. Robinson, Mrs. H. A. Jones. State Convention-B. S. Jones, Warren Chase, Mrs. H. F. M. Brown, Geo. Haskell, R. H. Wins-low, E. C. Dunn, James E. Morrison, Mrs. H. W.

Rockford—H. H. Waldo, Mrs. Belle Scougall, Chicago—Warwick Martin, Mrs. Martin, Wm. M. Butler, Geo. H. Shufeldt, A. James, Mr. and Mrs. J. R. Robinson, Jas. E. Coc. S. P. Green, C. L. Denison, H. W. Lee, N. Dye, Miss Emily Tallmadge, Charles A. Hayden.

INDIANA.

Lafayette—Charles Yeakel, J. B. Harrison.

LaGrange—J. B. Harrison.

OHIO.

OHIO.

Toledo—A. E. Macomber.

Cincinnati—Mr. and Mrs. H. T. Ogden, Mr. and Mrs. Judge A. G. W. Carter, Mr. D. H. Shafer, Mr. and Mrs. C. H. Walters, Mr. Henry Beck, Mrs. Mary Moulton, Mr. and Mrs. W. W. Ward, Mr. and Mrs. A. Luddington, Mr. and Mrs. J. L. Taylor, Mr. and Mrs. B. Higley, Mr. and Mrs. C. Clark, Children's Progressive Lyceum: Mr. and Mrs. A. W. Pugh, Mrs. Henry Beck, Mr. Leonard Bricker, Miss Lizzie Keiser.

MISSOURI.

Hannibal—Mr. and Mrs. N. O. Archer.

St. Louis—Peter Behr, Mrs. Olive D. Ives.

San Francisco-Mrs. Annie Kimbail, Victor B.

Post. The following Resolution was then adopted:

Resolved, That a Business Committee be appointed to be composed of one person from each State, to be selected by the Delegates, whose duty it shall be to arrange and prepare busi-ness for this Convention.

Dr. H. F. Gardner, of Boston, moved that the Convention proceed to nominate a Committee to select officers for the Convention
L. K. Joslin, of Providence offered the follow-

ing Resolutions, and moved their substitution for the motion of Dr. Gardner:

Resolved. That the Delegates from each State be requested to propose the name of one person to serve on the Committee to nominate officers for the ensuing year Resolved. That the Committee on Nominations be requested to bring forward the name of one Vice President from each State. If practicable, whether such State be represented at this time or not.

Dr. Gardner accented the substitute. On motion of Charles H. Crowell, of Boston

the last resolution was amended by the substitution of two Vice Presidents instead of one, and the resolutions were then adopted.

WARREN CHASE, from the Committee on organization of last year's session, offered the fol-

lowing report: To the third session of the National Convention

of Spiritualists and Reformers convened in Providence, R. I., August 21st, 1866.—The Committee on Organization respectfully report that since the last annual meeting, the States of Massachusetts, Connecticut, New Jersey, Pennsylvania, Michigan, Illinois and California, have effected State gan, illinois and California, have effected State organizations, and other States are agitating the subject in such a manner as seems certain to result in efficient action. Local organizations have also been largely extended, and many new ones started, with liberal constitutions, or the broadest and most comprehensive platform, in accordance with the catholic spirit of owr national movement. Your committee are happy to report the most encouraging prospects, both in the spread of a rational and philosophical Spiritualism, and in the progress of centralization in local and general organizations. The evident tendency of the main body of Spiritualists and Reformers is toward such organization and cooperation as will render their power efficient and effective in bringing about such reforms as will raise man from ing about such reforms, as will raise man from the bigotry, superstition and pride of sectarian christianity, and assist in carrying forward reforms in every department of human progress which tend to the development of human happiness, spiritual growth, and social harmony. Your Committee would respectfully recommend to the Spiritualists and Reformers in all parts of the country the sarrest and consistent recognition of country the earnest and consistent prosection work of local and State organization.

On motion of Dr. Gardner, a recess of fifteen minutes was then taken, to enable the several State delegations to make the nominations required by the resolutions just adopted.

The Committee having attended to their duty, the Convention was again called to order, and the following Committees reported and confirmed by the Convention:

Business Committee—Washington A. Danskin, District of Columbia; Wm. H. Johnston, Pennsylvania; Mrs. Mary E. B. Albertson, Rhode Island; Miss Mary A. Taylor, Wisconsin; Mrs. Klusball California; H. B. Storer, N. Y.; A. T. Foss, New Hampshire; Geo. Dutton, Vt.; Wm. Drake, Icontinued on Fourth Page 1

[CONTINUED ON FOURTH PAGE.]

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us thereo times ografination) BY MRS. LOVE M. WILLIS.

Address, care of banner of light, boston. "We think not that we daily see About our hearths, angels that are to be, Or may be if they will, and we prepare Their souls and ours to meet in happy air." [Lanon Hust.

(Original.) SELFISHNESS:

AND THE TROUBLE IT BRINGS.

[Concluded.]

"I am very sorry, very sorry, madam! But it must be done! Business is business! To be sure, you are not altogether to be blamed for your son's errors; but parents should look out for their children; a little wholesome discipline, madam, would have saved a world of trouble. Good evening: do n't be discouraged; Providence, no doubt, will take care of you."

With these cold, heartless words, the calculating grocer, Mr. Spingler, went back to his trade in sugar and ten and bad whiskey, and good Aunt Jane stood looking at the line in the painted floor, as if she was reading a most interesting story there. But her thoughts were far, very far away. She was thinking of what might have been, and those are always bitter thoughts. From out that grey painted floor came the hopes that had all fled. They seemed so real, however, to the good woman, that a smile crept over her face, and something of the old look came back. "The world is not so very bad a place after all," thought she. "God meant, no doubt, to make it beautifui to me. There is Arthur-a kinder-heated boy never lived!-perhaps he will yet be all I hoped. There is dear Lucy-maybe she'll have a pleasant home yet, and not have to be scorned by her companions because she tries to earn an honest living; and then there is Gertle-perhaps she will be happy some day-and that makes me think, I will just get her a little warm tea; 't is the last I have. She will be tired."

And Mrs. Clipp's dreams vanished in the golden light of loving deeds, and her step once more resounded cheerfully through the rooms; and when she sat down at last, it was with a cheerful look on her face, and a hopeful wish in her heart. In this mood she began to pray. Not a sad, mournful prayer, but a cheerful asking for some help out of her troubles. As wish after wish went up out of her heart, she grew so rested and strong that she longed for some more loving acts to perform, and when a rap on the door roused her, she was quite sure that good luck had come. The pleasant voice of Mr. Vane greeted her.

'We are having a little company down at the hall, and I thought perhaps you would like to come. It's lonely for you sitting here alone."

"Oh, I never think of being alone. I've had plenty of company to-night; but, Mr. Vane, I was just wanting to ask you if the Lord ever thought it best to seem to forget people. And then I wanted to ask you about Arthur."

Mr. Vane, instead of answering these questions, hurried her preparation to go with him.

The good lady walked beside him wondering at his silence, and why he refused her his usual words of comfort.

"Where is Arthur?" at last he said.

"I do nt know, really. I hope he is in no harm. Do you think, Mr. Vane, you would mind stopping at Mr. Spingler's to see if he is there?"

The grocer's shop had a fine show of articles for family use. White barrels and painted drawers, and shelves loaded with every variety of good things. All the outward show was correct, and Mr. Spingler, brisk and well dressed, seemed all right, too, always so anxious to please his custom-

"Really, madam, I did not think to have the pleasure of seeing you again so soon. Perhaps I can serve you."

"We want Arthur Clipp," said Mr. Vane; "is he here?

"Really, I don't see him. Perhaps you will

call again; very likely he may be in." "We want him now," said Mr. Vane; and he went toward a side door that opened into some hidden room.

"Really, if you must see him, I will see," said Mr. Spingler, confused,

He did not return, and Mr. Vane, with a look on his face of calm determination, opened the side door. What a sight revealed itself to him! A dozen of the young men of the village were seated around a table covered with bottles and glasses. Arthur was not with them, but lay on a couch close by, and Mr. Spingler was trying to arouse

Mr. Vane took Arthur by the arm, and assisted him to the fresh air. Mrs. Clipp's courage died out, and the expression of hope left her face.

"Arthur, Arthur, my boy, do n't you know your mother? See! see! we are here, and we love you still, Arthur! Will you not come home with us? Oh, it will be so pleasant with you there again!"

And she brushed the hair from his pale brow. and kissed his hands; but he did not wake from his drunken stupor until Mr. Vane walked as briskly as possible with him back and forth in the cool air. At last he became more like himself, and his mother took his hand as gently as if he had been

"You will never go there again, I am sure!"

said she. "It was Gertie that first made me think I could go."

"That is a poor excuse," said Mr. Vane. "Nobody ought to make us willing to do wrong. . But come to my room and brush your hair, and make yourself presentable to a large company, for we want you to-night."

When they entered the hall it was nearly filled with the prominent people of the place, for it had been rumored about that Mr. Vane would introduce the gifted writer who had for some months been surprising the community by sweet contributions of prose and verse to the paper, and lately, it was said, had been admitted as a contributor to a popular magazine.

"I wonder if she is pretty?" said Bertie Prang. "I shall beg to be introduced to her immediate-

"Well! if there is n't Mrs. Clipp," said Gertie, "the woman I board with! Dear me! and there is Lucy! What a vulgar set Mr. Vane does get to-

The evening wore on, and no stranger appearing, the curiosity of the company became great; and Mr. Vane kept himself quiet, and looked well pleased. No one spoke to Lucy, but seemed to consider her quite out of her place. Arthur kept a quiet corner by himself, woudering why he was taken here, and if Gertie would speak to him. But she was far too much occupied in her selfish plans to care for him; and he began to dream of the days that had gone by. He thought of the time when he was a little boy, and was so proud of Lucy and hensweet face, and so dearly loved his mother! He thought of the bright, sunny days when he played in the little garden, and loved

his own and Gertie's selfishness had brought all this trouble.

And as he sat there, it seemed to him as if some power were trying to draw him away from all the past to a better future. He did not see longer the company there assembled, but hands beckoning to him, and white fingers pointing to a path that seemed like the walk in a beautiful garden. And a voice whispered low to him: "Will you come? will you come?" and led on by the magic power, he answered: "I will;" and sat by his mother's side, and putting his hand in hers, he said:

"I will never go there again! Never! never!" And good Mrs. Clipp uttered some heart-words which must have sounded to the angels like this: "Oh, Lord! you heard my prayer; now do I know you never forsake your children. Now I trust in you altogether. I will build a temple to you in my heart, and sing your praises there for-

Lucy, quite forgotten by the assembly, also sat down, and thoughts came to and fro in her mind, like the lights that glance and disappear in the still valleys on the summer afternoons. She thought, too, of the past, and every step in her life seemed to be directed. She felt as if each one had led her just where she ought to go, and a smile of content settled over her face, and she thought the loving baby-hands of Bessie were playing in her hair, and she missed nothing, not even the attention of her cousin Gertie.

Gertie, too, sat dreaming. The evening was anything but agreeable to her. Kitty Prang had nased her by without recognition, and several of her acquaintances seemed unwilling to be friendly to her. The same selfishness that governed her acts seemed to govern, also, her companions, They cared for those that could amuse or entertain them. And so Gertie thought of her past life. Why was it that all her Aunt Clipp's deeds of kindness came up before her, as if they had been painted in pictures on the walls? She seemed to ear her voice echoing through the hall, in tones as sweet as those of a mother. All the gentle words seemed like living things, and glowed and sparkled before her eyes. Lucy's gentle acts of tindness, also, kept forcing themselves upon her. Was there some angel of remembrance by her side making her recall all these things?

Her, thoughts would not stay themselves. The good, benevolent acts of Aunt Jane seemed forming themselves into a golden chain, winding itself about her heart and drawing her forward, till at last she rose and said, "I will! I will!" and she seated herself just back of her aunt, and touching her on the shoulder, she said:

"Auntie, you are here. I am so glad." And Mrs. Clipp thought it was an angel that speks, so different was the voice from Gertie's, and she only replied:

"Yes, yes, we are all here; all the fathers and mothers, and the good grandmother, with the golden beads. Yes, we will stay here forever." But Mrs. Clipp's heaven did not seem to be

recognized by the company, who were at last quite out of patience with expectation. Mr. Vane was greatly amused by the remarks of those present. Some were very sure the authoress was a mother, for she loved children as only those can who care for them. Some fancied she was old. because she knew so much about the rich and poor; some thought her to have come from some famous city, where she had been highly educated: and thus they surmised and wondered, while Lucy sat unconscious of the surprise that awaited her. Mr. Vane approached her, and said aloud:

'You will excuse the liberty I have taken, but I have brought together many who admire you, and I am sure wish to see you. Ladies and gentlemen, this is 'Violet,' of the Weekly Mirror. I trust you will be as good friends face to face as you have been when unknown.'

There was for a moment a hushed silence, as if no one knew exactly what to do; but Mrs. Prang feeling a sudden wish to make herself conspicuous, rushed forward and greeted Lucy most heartily, and of course the others followed, for to do as Mrs. Prang did was deemed quite as necessary by many as to do right.

Lucy, surprised and disturbed, felt the color come and go on her face, and she wished herself safely in her room. But every one seemed to be filled with the kindest of feelings, and soon grew so cordial and flearty that her loving nature, remembering only the good, pronounced all most excellent friends, and her heart grew so thankful and glad that even Bertie's request that she would permit her to call on her was answered as

naturally as if they had been long good friends. And thus Lucy was recognized, and as some of the better part of the community really respected her, the rest soon decided that she was a remarkable girl, and quite an honor to the place. But her nature was unchanged, and her loving heart went forth no more tenderly now to the world about her than when she was alone and desnised.

But Mr. Vane's work was not all done in giving Lucy thus suddenly the place he knew she deserved. When they had all gone to the little cot tage, he took Arthur by the hand and said simply I trust we shall be friends from this day."

Arthur could not answer, but in his eye was look of resolution that spoke his determination He never went to Mr. Spingler's again, except to pay the large debt which redeemed the cottage from the money Lucy gave him, which she had just received for her winter's labors with her pen Good Mrs. Clipp stood as one in a maze through all that passed. She believed she was dreaming, and that she had indeed reached the heaven that she saw in vision. She never really understood what had passed, but always referred to the eveuing as the one she spent in Paradise, and said of it, "It was all as I thought. The Lord's angels came to help us all, and here we are as happy as need be."

Gertle, from the moment she went to sit by her aunt, because of the power of that love that still influenced in some degree her selfish heart, spoke not a word. All her schemes had failed, for no one seemed to care for her, or think of her, while Lucy was honored, spite of all she had done to harm her. The little love that she felt for her aunt died out when she remembered all this, and a look of discontent settled on her face, that took nway all its charms. Bertie said as she passed her, "How old she has grown." As we said, she had no words to speak, and only gloomy thoughts to cherish. But good Mrs. Clipp and Ludy could She will take with her, wherever it may be, to never let any one be sorrowful that kindness could cheer, and they soon gave so many pleasant all of us. May the Great Spirit guide and direct assurances to her that she began to see some little joy left for her.

But welfishness does not so readily give place to love as one could wish, and it was only after many pitter struggles that she began to see one way open for a happy lifet it was in 4 life of use-fulness and kindness.

Ohristie came back from his short absence to be sure.

nothing better than to please his mother. He find Lucy to inger despited or condemned, but thought of the pleasant cottage, and the rooms so admired by every one. But he did not go to see full of light and love. Why had it become so her. He had a wronged her in his thoughts that gloomy a place, and why was it to be sold the he could not argive himself. Gertle wondered next week, and his mother to seek a home where why he was addition to Lucy, and as if to try heat she could? The melancholy why kept echo-ing in his breast, and there was but one answer: she declared tohim all her plans and efforts, and urged him to g and talk with Lucy about it. But her efforts did ot avail, and so she laid a little plan for good that resulted as she wished, and the three were goo friends again.

And the continuation of this history is just like a little ramble ve sometimes take. We get into the woods and swamps, and wander about meeting with all sors of mishaps, and at last some one shows us the better path, and we find ourselves in a green pastire, led beside the still waters by the loving care that keeps all our lives, and evermore brings godi out of evil.

GRACE'S FRIENDS.

B LUCY LARCOM.

Your walk is lovely, blue-eyed Grace, Down the long lorest road to school, Where shadows toop, in many a place, From sullen chann to sunless po Are you not often little mail, Beneath the sighing trees afraid?" to sunless pool.

Afraid-beneath the tall strong trees That hend their grass to shelter me, And whisper down, with dew and breeze, Sweet sounds that float on lovingly, Till every gorge and cavern seems Thrilled through and through with fairy dreams?

Afraid-beside the water dim That holds the baby-lilies white
Upon its boson, where a hymn
Ripples forth softly to the light
That how and then pomes gliding in,
A lile's budding smile to win? A lily's budding smile to win?

Fast to the slippery precipice I see the nodding harehell cling; In that blue eye no lear there is; Its hold is firm-the frail free thing! The harebell's Guardian cares for me: So I am in safe company.

The woodbine clambers up the cliff
And seems to murmur, Little Grace,
The sunshine were less welcome, if
It brought not every day your face. Red leaves slip down from maples high. And touch my cheek as they flit by.

I feel at home with everything That has its dwelling in the wood; With flowers that laugh, and birds that sing— Companions beautiful and good, Brothers and sisters everywhere; And over all, our Father's care.

In rose-time or in berry-time— When ripe seeds fall, or buds peep out— While green the tuft, or white the rime, There's something to be glad about. It makes my heart bound, just to pass The sunbeams dancing on the grass. And when the bare rocks shut me in

Where not a blade of grass will grow,
My happy fancies so on begin
To warble music, rich and low,
And paint what eyes could never see; My thoughts are company for me. What does it mean to be alone?

And how is any one afraid, Who feels the dear God on his throne Beaming like sunshine through the shade, Warming the damp sod into bloom And smiling off the thicket's gloom?

At morning, down the wood-path cool The fluttering leaves make cheerful talk; After the stifled day at school, I hear, along my homeward walk, The airy wisdom of the wood-Far easiest to be understood.

I whisper to the winds; I kiss The rough old oak gud clasp his bark;
No farewell of the thrush I miss;
I lift the soft veil of the dark, And say to hird and breeze and tree Good-night! Good friends you are to me.'"
—Our Young Folks.

Anagram.

Something that 's spelt with letters five, I once had at my side. At that time I had lost my health. And various means were tried To give me ease-and when at last My health returned to me, I sat on something-which, transpose Those letters, and you'll see.

And sitting there in ease and peace, Something I faintly heard, Which partially recalled the song Of some wild woodland bird. If you are curious to know Just how to spell that sound, Again transpose those letters five, The method will be found.

But comfort is not free of cost, As all the world will say. Having recovered comfort lost There something was to pay. Something quite common in the world, But then quite new to me. Once more transpose those letters five, And something more you'll see.

SOPHIA. Miss Susie M. Johnson.

The recent departure from among us of Miss Susie M. Johnson, the fearless and eloquent ad vocate of the great truths of Spiritualism, affords a welcome and becoming opportunity to her many friends in Aroostook, to pay a just and deserved tribute to the character and ability of one who has so much interested and instructed them. Perhaps these words will not have less of value,

ecause they are written by one who is not an out-and-out" Spiritualist, by one who, while recognizing much of truth, and much of a higher and purer Christianity in its philosophy and teachings, yet clings with a mistaken love, it may be, to his old faith.

Miss Johnson has spoken in Stanton eight Sabbaths. That her lectures have been remarkable for logical and accurate reasoning, for loftier conceptions of human aspirations and human capacity to love and to suffer, as well as for felicity of expression, will hardly be questioned even by her litter opponents. Nor will any one question that in her social and personal life she has ever falled to assert a true and pure womanhood.

It is also true that she has done much to awak en the minds of this community to an earnest, thoughtful and honest inquiry into the pretentious claims of priesthood and priestoraft.

We commend her to the friends of the new faith wherever scattered, as a bold and fearless champion of its teachings and doctrines, trusting that her services in her Master's vineyard may be sought for by those in need of an able speakers her new sphere of labor, the respect and esteem of her, and have her in his most holy keeping. 1949: Houlton, Men. Aug. 12th, 1866. c . right the ? rest for

"For the first five years of my professional life." once said a gentleman," I had to row against wind, and stream, and tide." "And what did you "Do," replied he, "do why I gowed out to

Original GLIMPSES OF OLD THEOLOGY:

NUMBER THREE.

BY C. B. P.

Says Dr. Oliver, in "Historical Landmarks of Freemasonry," "The Jews expressed the Delty by a God within an equilateral triangle." This symbol, too, was of Baal, or Lord, as well as of

the phallic Jehovah or "point within the circle" which the triangle embraced. It was also typified in the phallic Cross, and constituted in mystical being the he-she of the Lord, as in the "Jehovah" of Dr. Mackey's "Lexicon of Freemasonry." This, as well as other landmarks of the old theologies is among the church mysteries of to-day, whether Jehovah be in the three of the Trinity, or in the one; for Biblical, like Pythagorean, numbers, are mystical according to position and function in relation to the Grand Man, whether we have triad or monad, double triangle or pentalpha of the Phœnician and Egyptian wisdom, Le petit architect, fetching a compass to the G or God of symbolic masonry, is also a correspondence of the Grand Architect whose angel is standing in the sun. The Word had parallel grooves or tracks for the switching off to different ways into physical, moral, spiritual gearing. The letter G was God or Geometry, and signified the Master Builder of the world. Jove or Jupiter (Jew-Peter) amongst the Greeks and Romans was the same as Jehovali; and the R of the Tyrians was the Hebrew El or old Shadi. The same Key opens the cabinet of all if rightly adjusted to the different wards, whether of Jews or Gentile, whatever be the extent of their labyrinthian meshes. "The most simple facts being veiled in allegory, with heavy machinery of hieroglyphical symbols, at length became so complicated and intricate as to puzzle even the hierophant himself, whose province it was to explain them, which accounts for the many and varying versions of the same tradition which we find among ancient nations." El was an ancient name of the Sun, the chief Being and Lord of all things, while the Moon and the manifestations of the heaven and the earth were each in turn the Spouse of the Sun, the Virgin of Israel and Wife of the Lamb. Thus the Sun was rich in gold, and girt about the paps with a golden girdle.

Thomas Hood sometimes skirts the ancient mysteries, as in the marriage of Miss Kilmansegg:

T was morn—a most auspicious one From the Golden East the Golden Sun Came forth his glorious race to run
Through clouds of most splendid tinges; Clouds that lately slept in shade, But now seem made With magnificent golden fringes.

Gold above and gold below! The earth reflected the golden glow From river and hill and valley; Gilt by the golden light of morn, The Thames-it looked like the Golden Horn. And the barge that carried coal or corn, . Like Cleopatra's galley.

Bright as clusters of Golden rod, Suburban poplars began to nod, With extempore splendor furnished; While London was bright with glittering clocks, Golden dragons and Golden cocks, And, above them all, The dome of St. Paul, With its Golden cross and its Golden ball, Shone out as if newly burnished."!

In this, Hood sings rather closely to the wisdom of God in a mystery, if we measure the Word in the light of the ancient Freemasonry. So, too " Vanity, vanity, apt to betray

And lead all sorts of legs astray-Wood or metal or human clay Since Satan first played the Viper.". And among all the doubles, as " In double X ale. Dublin Stout. That the single sorts know nothing about. ik the gardener, Luke or John, Of the beauty of double-blowing. And a double U wind is blest by scores, For its warmth to the tender-hearted.

This poet furnishes many other doubles of the Word of the Kingdom on earth and in heaven: And however our Dennises take offence, A double meaning shows double sense;

And, if proverbs tells truth, A double tooth Is Wisdom's adopted dwelling."

Dr. Oliver, a D. D. of the Hebro-Christian sect in the Pharisaic assumption of divine exclusiveness, finds Egypt one of the earliest anostate nations, yet he finds there "the hierophant teaching his novices that the universe contains one eternal and self-existent Being, the Creator and Governor of the world, endowed with Wisdom, Strength and Beauty. But this great truth was concenled under symbols of hieroglyphics which were placed in the custody of the chief officers of the mysteries, and initiation was the only means of participating in the Wisdom there embodied. All the poets and philosophers drew their knowledge from this copious fountain; and the mythology of Egypt became the mythology of almost all other nations." But if Moses was learned in all this wisdom, or the Hierophant in that name, imparted it to the Hebrew initiator, by what rule does Egypt become apostate, when the Hebrew wisdom comes out of the Egyptian, and not the Egyptian from the Hebrew? Shall we never be free from this hedging of Hebrewdom, at the expense of all other truth? Perhaps not, so long as we give millions upon millions to the support of a hierarchy so pecuniarily interested for the perpetuation of the exclusiveness of the Biblical Mythology. This injustice of our theologies will surely react to their overthrow, if the people ever come to a knowledge of the truth, however strongly defended in breastwork of interested pulpitry. Truth, not priestcraft, is the want of the ingenu ous soul. In what does Dr. Oliver differ from the theological sects, when he calls the Heathen Word, essentially the same as his own, "Spurious" Had not the Heathen in all the regions round about, the same wisdom in their enchantments as were concealed in the traditions of the olders and congregation of the Lord? Dr. Oliver, in several places, admits it, and so declares it, as if he had forgotten his charge of "Spurious!" Dr. Mackey "Spurious," then, is simply equivalent to the charge of heresies in Romish and Protestant Churches, or of the pot calling the kettle black. What becomes of the assumed impartial light of the Lodge, when it shines the whole trith? As of on as Ollyer makes the whole trith? As often as Ollyer makes the whole trith? As often as Ollyer makes the whole trith? The impartial trithe is in contradiction with himself, if the have reference to essential Emmanals, if the have reference to the house of the have reference to the house of the mother of the mother trition admits it, and so does Philo, the learned Jew. Word, Why mot be just to Trojan and to Tyling,

monads, distals, triads, and Sabbatical sevens, as Homer at once in seven cities born

thing by the fine old Irish gentleman, all of the time, Even Dr. Oliver himself finds the potencies of Freemasonry equivalent to the wisdom of God in a mystery—"else how could be such remote circumstances as are evinced in the preternatural resurrection of individuals recorded in Beripture, which are exactly seven, viz.: 1. The widow's son by the agency of Elijah. 2. The son of the Shunamite by Elisha. 3. The corpse which came in contact with the bones of Elisha. 4. The danguter of the ruler of the Synagogue, by Jesus Christ, 5, The widow's son of Nain. 6. Lazarus. And 7. Jesus Christ"?

Remarkable Case.

A few evenings since I metan Episcopal clergy. man, whose character interested me highly, and of whom Infterwards heard unqualified eulogium. His statement of the circumstances which I shall now give you, he himself had twice heard from the lips of Doctor Turk, who witnessed them.

During the war of 1812, the United States frigate President, Captain Rogers, was pursuing an unknown vessel, presumed to be an enemy. Gaining upon her, the decks were cleared for action, Doctor Turk (surgeon on board the President) having a patient in a critical state of health, placed him far below in the ship, at the same time informing him that his life depended on his remain. ing quiet.

Soon thereafter a gun was fired at the strange vessel. She showed French colors, and the nursuit ceased. The shock of the gun, however, had caused the sick man below to leap from his bed, and a violent hemorrhage from the chest immediately ensued. Very soon the patient was apparently dead. About midnight Doctor Turk received intelligence that the dead man had come to life. He hastened to the scene, and found him speaking to a full audience. Upon examination, no pulse could be found. The man stated he had been to the other world, and had only returned as bearer of messages to messmates, the ship's crew, and particularly Captain Rogers.

In due season Capt. R. was sent for. The message was delivered to him, and the messenger then requested to be laid down again. Very soon he appeared to be quite dead. At a much later hour Doctor Turk's duties brought him to other patients. Passing near to this one, he felt an irreaistible impulse to go and look at him, though a strong repugnance to the idea of doing so. This he confessed amounted to something very like fear itself. He found the man sitting up, and gave him water at his request.

In the morning he was pronounced dead for the third time, With the usual dispatch in such cases at sea, the man was sown in a hammock, with a thirty-two pound shot fastened at his feet. Services being ended, the body, feet forward, was plunged overboard. All ran to the side of the ship, as if something unusual was expected. Sure enough: for the body went promptly down beneath the waves, but soon reappeared on the surface; all saw it; then it/sank to rise no more.

About the year 1816, at the request of a lady in Baltimore, Doctor Turk wrote a statement of this remarkable case. It was not to be published: but, through some misunderstanding, a third party had it printed. The original document is probably extant, and doubtless may be recovered -an interesting addition to the rich store lately accumulated of such phenomena. J. P. H.

A Veritable Haunted House. There is a veritable haunted house in our midst;

and we have a brief ghost story. It is none of your appalling tales which frighten children, and cause grown people to bate their breath at the recause grown people to bate their breath at the relation, but one of those agreeable sort of stories which attract rather than repel. And it runs in this wise: Mrs. H., a widow lady, we believe, owns a house and lot near the Hydraulic, in that part of the city long known as the Buck lot. It is a very genteel little house, which rumor says is furnished in excellent style, and surmounted by a plane. It is further related rmounted that some three months ago, just after a very promising garden had made its appearance, Mrs. H. went away, ostensibly on a visit to some relatives at a distance; and she is yet absent. Since she disappeared, the pretty garden has been smothered by rank weeds, and the door-yard looks ragged from the uncut grass and straggling weeds, which, taking advantage of the absence of the proprietress, have sneaked up through the sward. by odds, the wildest, dreariest looking homestead in our suburbs, and the deserted house looks, for all the world, as though it might be haunted!

And so it is! Some time ago a late night-walker, when hurriedly passing the place, heard the sound of music in the house. This would not have at racted particular attention, only for the fact that there was no light to be seen, and no one was living in the house. The mysterious occurrence was related to others, who plainly heard music there at the midnight hour. It was as though a master-hand presided at the plane, and the music was most charming and fairy-like. As the mystery becomes circulated, the circle of curious and perplexed listeners increases; and some persons, on very gloomy nights, have heard a remarkably sweet and plaintive voice mingling with the solemn notes of the plane. Yet, notwithstanding the most unceasing vigils, no one has yet been seen to either enter or leave the house; and through the entire day the place is as drear and desolate as though it were removed a thousand desolate as though it were removed a thousand miles from the abodes of men. A great many theories have been advanced to account for the wonder; yet they have failed to satisfy the public mind. The notion most generally accepted is that the owner of the property has died, and her spirit visits the place at night, and solaces itself with the plane. But in these times, when one hardly not gold before interested parties are looking to gets cold before interested parties are looking to the real and other estate, it is rather more than likely that if the widow had died about the time these musical manifestations were first detected, some embodied spirit would have been along to take charge of the house and lot!

In the meantime the midnight music continues,

and who shall solve the mystery—who lift the veil?—Dayton, O., Daily Journal, Aug. 8.

A Singular Double Dream and its Verification.

Not many nights since, two ladies, residing in different parts of this city, had a dream, about the same hour of the night, which awakened them both in terrible fright. They dreamed that a man, whom neither of them distinctly identified at the time, lay a corpse in their respective door, yards. Both awakened their husbands with their moanings and their cries, and narrated the vause of their

One of the ladies thought she recognized, in her dream, a near neighbor with whom she was par-tially acquainted, and besought her husband to go immediately and call on the said neighbor to see

Motor the most brilliant talker, but to the most brilliant talker, but to the wind the most brilliant talker, but to the most brilliant talker, but to the when the unity of Godiand as high morality were taught in their Bree-mainhays its among the He in a lang contractor years, tried by the extremes of prosperity and adversity, has proved himself to the judgment of his neighbors, and to all who have brows, and through the same mystical symbols however, varied, the malmes? with same invatical seen his life, as worthy to be called wise and good. numbers as in the Mosaic arithmetic of Egypt, in

PROCEEDINGS

OF THE MONTH PARTY

FIRST MICHIGAN STATE CONVENTION OF

SPIRITUALISTS AND FRIENDS OF PROGRESS.

PHONOGRAPHICALLY REPORTED BY W. F. JAMIESON. FOR THE BANNER OF LIGHT.

[Concluded.]

BUNDAY MORNING BESSION.

aunday Morning Session.

Convention met pursuant to adjournment, Sylvester Hoyt, Esq., in the Chair.

On motion of J. M. Peebles, a committee of five were appointed to draft and present a code of By-Laws for the consideration of the State Association at its next Annual Meeting, viz.: D. M. Fox, Lyons; Selah Van Sickle, Lansing; William A. Baldwin, Battle Creek; Sylvester Hoyt; St. Johns; E. Whipple, Mattawan; Hettie Bishop, Centreville; Nellie Smith, Sjurgis. ville; Nellie Smith, Sturgis.

Song—"Joy to the world, the darkness flees."

Mr. Peebles introduced to the audience Rev. J. O. Barrett, as the next speaker.

Mr. Barrett made a very impressive prayer, which, did space permit, we would give in full together with the excellent discourse which followed on the subject of the "Spirit of the Republication Political Control of the Control of t lic related to Political and Religious Reconstruc-

At the conclusion of Mr. Barrett's discourse, Mr. Bailey favored the Convention with music-

Addison A. Wheelock, an entranced speaker, next gave an invocation of great power and beauty of expression, after which he said: The great question that has resounded through all the ages, wherever civilization has dawned, wherever the religious nature within man has been cultivated to a conscious responsibility, the great, important and leading question of the hour has been, "How shall the world be redeemed?"

1st. If the world is to be redeemed, it must be redeemed from something the same than the

redeemed from something.

2d. The query necessarily implies that there must be means for that redemption.

3d. The theological world has made inventions,

3d. The theological world has made inventions, and, I may say, taken out different forms of patents to redeem the world. But the inquiry is still repeated, "How shall the world be redeemed?" Redeemed from what? Not from truth; not from virtue; not from human excellencies that have manifested themselves in every age; not from holy books. But it is to be, and is being redeemed from false creeds, from vices, from crime. Such the world needs to be redeemed from. Now what is the trouble that so little has been done to practically answer this question. done to practically answer this question. Theology started to answer it from a wrong basis, and came to a wrong conclusion. It commenced on the basis of Total Depravity—which is no basis on the cashor Total Depravity—which is no basis at all. It has no existence, and yet that is what theologians have been fighting. Man is good, and was so created Theology has enforced the oppo-site idea—that of no goodness in man. Spiritualism answers the question in the final and only true

Adjourned to 2 o'clock.

AFTERNOON SESSION. Convention met pursuant to adjournment, S.

Hoyt in the Chair.

way; teaches man to cultivate the goodness with-

Hoyt in the Chair.
On motion of S. J. Finney, six delegates at large were appointed to the National Convention to assemble in the city of Providence, in August next, viz.: E. Whipple, Selah Van Sickle, S. J. Finney, L. B. Brown, J. M. Peebles, H. N. F. Lewis.
On motion of S. J. Finney, the delegates were empowered by the Convention to fill vacancies, on their arrival at Providence.

F. L. Wadsworth addressed the Convention upon the "Gening of the Suritual Movement". He

on the "Genius of the Spiritual Movement." He said: The spirit of this Convention has cheered my own. Its throbbings, it seems to me, are to extend out into all time, and we shall feel better for having worked and accomplished what we have. I have listened to what has been said—to the resolutions that have before your and to the resolutions that have been before you and acted upon. Those resolutions have had my warmest, my heartfelt sympathy. That woman must be enfranchised, I am certain. That the colored people must be enfranchised, I am equally cerpeople must be entranchised, I am equally certain. Spiritualism is a natural religion. The old movements in religious reform have started with the idea of the supernatural. This new movement starts with the idea of naturalism. This distinguishes the spiritual movement from all others that have preceded it. It constitutes the Genius of the Spiritual Philosophy. Spiritual manifestations are not fundamental to and do not characterize the spiritual movement. Although they are indispensable to the grand plan, yet they do not constitute the inspiring idea that moves the whole. Many Spiritualists have a notion that there are reforms not a legitimate part of Spiritualism. Such Spiritualism does not relate to all human life and all human institutions, therefore is faulty. Now I claim that Spiritualism, from its naturalness, embodies within itself the principles and interests of all human hature in all the departments thereof. If it is competent for us to talk of pulverizing creeds, it is competent for us to talk of false political and social institutions. to talk of false political and social institutions.
We cannot enter heaven religiously with the chains of slaves clanking about our feet. Our work must be universal in its grand designs, or it will be a failure.

Mrs. C. M. Fobes sang, "Over the River."

Prof. E. Whipple then addressed the Conventional and the statement of the conventional and the statement of the statement of

tion in his usual interesting manner. He is one of our best thinkers. His theme on this occasion was the "Proximate Causes of Human Progress. He traced the rise and fall of nations; that they, like individuals, have their careers, and must die; that the American nation was just being born. It will exhibit characteristics that no other nation has exhibited. Should the American nation go down, do not think that humanity would also

down. There is a clorious future for this nation. On motion of Col. Fox, one thousand copies of the Constitution and an Address to the people of the State of Michigan were ordered to be pub-

The following named gentlemen paid each five dollars for that purpose: D. M. Fox, Lyons; Hiram Willis, Battle Creek; G. W. Winslow, Kalamazoo; E. C. Manchester, Battle Creek; Jeremiah Brown; Battle Creek; Isaac Cox, Kalamazoo; John C. Dexter, Ionia; Wm. Kilpatrick, Olivet; Wm. Merritt, Battle Creek; H. B. Alden, Lowell.

Several Lyceum girls sang a very pretty piece of music, entitled the "River of Life."
On motion, Convention adjourned until 7i P. M.

SUNDAY EVENING SESSION.

Convention met pursuant to adjournment. President Hoyt in the Chair.
On motion of Col. D. M. Fox, a contribution of ten dollars was raised to remunerate the Secretary, L. B. Brown, for preparing a synoptical report of the proceedings of the Convention for publication in the Detroit Advertiser and Tribune. S. J. Finney then gave the closing address, in thich he outdid himself. He commenced by saying that we had just issued from the hard work of our Convention. We have decided that we will not rest until on earth there is a pure and abso-lute Republicanism, with Justice, Freedom, Fra-ternity and Love as its chief fundamental princi-

At the conclusion of Mr. Finney's discourse Mrs. C. M. Fobes, of Lansing by special request, again sang "Over the River."

The Convention then adjourned, to meet in the city of Lansing the Second Thursday in October,

REPORT OF CONFERENCES AT THE BAT-TLE CREEK STATE CONVENTION.

BATURDAY MORNING.

Choir sang "Joyfully."

Mrs. Mary Woodhull—It is usual that women stand in the background, gentlemen in front, but in these Conferences is dies have an equal chance with gentlemen. It we are to have "equal rights," which gentlemen are willing to accord to us, if we have the faculties in common with man—if we have the gift of speech (which is acknowl-

in society. "The conditions of society are trammeling. My theme for the last eighteen years has been the "Physical Condition of the Race," I have said we should glorify God with bodies as well as with spides.

well as with spirits.

It is designed by the Oreator that we should be happy here be able to perform all the duties of life. All suffering originates from violation of physical law.

physical laws. Woman has the responsibility of rearing the human family. If she is fitted for the responsibility, it will tell upon the future of humanity. People heretofore have been influenced by the reopie heretofore have been influenced by the minister and the doctor, and made to helieve that they could do all that was necessary for the soul and body, and hence they have lived regardless of those laws which ramify throughout the domain of nature. We should attend to the laws governing our whole being. It is one of the most yital subjects which can engage our attention.

yital subjects which can engage our attention.

Wm. Kilpatrick—Twelve years ago I was, I might say with Paul, in the straight jacket of Pharisaism. My parents desired me to be a preacher of the gospel. I went to college on purpose to be a preacher, and to be which my whole soul yearned. Angels came and whispered to me a better way. They showed me a better way. Spirit powers prompted me to stand out for human rights. I love to see and hear such speakers as the lady who has preceded me [Mrs. Woodhull] speak of nature and her developments.

[Mr. Kilpatrick said he had land enough for fifty speakers, and if they would come and till the land, he would give them enough for homes.]

Mr. Potter—There is much to be said. There is

Mr. Potter-There is much to be said. There is great amount to be done, and a short time to

bring forth so many ideas. Let us be honest with ourselves.

Hiram Etheridge spoke upon the cause of Spir-

itualism in Battle Creek.

J. M. Peebles spoke of the cheering indications of the progress of Spiritualism in Battle Creek and elsewhere. He said he did not know what a man meant when he talked about Spiritualism going down. Eternal principles going down! I never saw a person who professed our principles that ever gave them up. Some may have grown cold, which I sorrow over.

cold, which I sorrow over.

Talk with those men who have opened their pockets, who have given bountifully to sustain our meetings—the fire of their souls is still burning, for they have lived their principles.

L. B. Brown—One of the beautiful features of association is to get up a common sympathy—interest in one another—in the great cause in which the contract of Reventeen ways and I traveled. we are engaged. Seventeen years ago I traveled all the way from Ionia to Battle Creek, this town, to witness the first spirit-manifestation I ever saw. The medium was the daughter of my ven-erable friend here, Dr. Beach. The number here were limited to four or five—Dr. Beach, Mr. Stu-art, and Mr. Mason are all that I can name who

were here at that time.

I know not to what extent Spiritualism here may have receded, but, as Bro. Peebles has said, I am full in the falth, and have not receded one inch from the bold stand which I took at that time in favor of Spiritualism, and never have I met one soul who received from the angel-world light and love that has fallen by the way. I never have seen such a man. [Mr. Peebles—

I am seventeen years old to-day. [Laughter.] My beard and hair have grown gray in the service, but my heart has grown warmer. [Applause.] My soul has grown more expansive. My mind has been sustained by the living power

and sympathy of the angels.

I have had the pleasure, while wandering to I have had the pleasure, while wandering to and fro, up and down the borders of Michigan, of seeing the fires of Spiritualism kindled to an everlasting blazing. I know that it is a fire which is inextinguishable—I know that it burns deeper in the hearts of the people now than ever before. None can extinguish its brilliant glowing.

Mr. Brown closed by reading an original poem, composed while sitting at the Secretary's table.

S. R. Cole—I wish just to say that I am here with reform books from the Religio-Philosophical Publishing Association.

There are large hearts, and noble ones, too.

There are large hearts, and noble ones, too, ready to sustain that Institution. One gentleman who put in a thousand dollars in its stock,

and who put in a thousand dollars in its stock, said he was prouder of that investment than of anything he had ever done.

An idea was suggested by my good brother from Detroit [Mr. Lewis]. He said he was converted to Spiritualism. I was like Topsy, I verted to Spiritualism. I was like Topsy, I growed" into Spiritualism. Don't you grow into it, every one of you?

When I was fourteen years of age, the minister and that when I would feel that it was just in God to send me down to hell, then I would be converted. I told him I believed it; that is, I lied for the sake of being converted.

SUNDAY MORNING CONFERENCE. In the absence of the President, W. H. Cornell,

of Lansing, was appointed Chairman, pro tem.
Charles, Andrus—Ladies and Gentlemen—Unexpectedly am I called upon this morning to address you. Well have I watched the proceedings of this Convention, and with deep feelings—too deep for utterance.

resolutions as the voice of the Convention, in anpropriate terms. He spoke of the minister who whipped his little boy to death because he would not say his prayers.] He then said how few of the Christian world are living in accordance with the teachings of him who said, "Do unto others as you would that others should do unto you." Spiritualism teaches that there can be no trans-

spiritualism teaches that there can be no trans-gression without feeling the consequence. This is a law which no priest can over-ride.

When we understand the grandeur of the Spirit-ual Philosophy, that recognizes the brotherhood of the whole human race, we can, then, look sky-

of the whole human race, we can, then, look sky-ward with some degree of liberty.

I have with great interest listened to the thoughts advanced here, and great thoughts which we all should love and recognize as the while road to liberty and progression.

As yet I have failed to notice that this Conven-

tion has taken into account the interests of the little children. As ours is a progressive religion, we must look forward and prepare for the future.
The children are to be the representatives of our Philosophy. We should take into account the interests of the children.

Many complain of evil spirits returning and tor-

menting the people of this world. The only remedy for this is to educate the children, and thus send fewer evil spirits to the next world. Work in unison, and the angel-world will work with you. So long as Spiritualists rest in idleness, the angels will not help them. Help yourselves, and

the angels will help you.

Elijah Woodworth—The only foundation for reconstruction is divine principle, divine force.

Wm. A. Baldwin introduced the following resolution:

Resolved, That as Spiritualists and Reformers, we deem the clucation of children of primary importance—a duty urged upon us by the demand of spiritual growth and freedom. Mr. Baldwin then said that he had felt until then that this subject might be passed over by considering other subjects which no doubt were

Looking at children, first from the pulpit and Looking at children, first from the pulpit and next from the bar—looking at the causes of crime—
I have felt that the aurest way to do the work of reformation, is to begin with the children.
I have seen an inclination on the part of thinkers, men and women who love reform, to engage in intellectual gymnastics. Conventions consume that whole time in metaphysical matters.

their whole time in metaphysical matters. Andrew Jackson Davis, laying aside all philosophy, has, together with his hobic hearted companion, devoted himself to the interests of children.

There are little children, wherever I go, always looking up to me besepaningly. Turning away from brilliant pien and women, I say, in my soul, how can these little children be cared for. I ask myself, are the Spiritualists ready to take hold of this matter? I wish to work with them. [Mr. Baldwin went on to suggest a plan for a self-sustaining Industrial Institute for poor chil-

stand in the background, gentlemen in front, but in these Conferences ladies have an equal chance with gentlemen. If we are to have "equal plance with gentlemen. If we are to have "equal rights," which gentlemen are willing to accord to us, if about one to every father and mother. We have the right of speech (which is acknowledged), we have the right to use it, although it is the minds of children under their influence, and become metre machines to carry out their principles nature of woman to be more rettring in her manner than man. She is more timid than man, and more sensitive. While man is putting on the great masters strokes in the painting of life, it is the place of woman to put on the deligate touches.

We hall with joy the fact that we have a religion that recognizes the proper position of woman must take our children and educate them up to Henry M. Willis-Bro. Baldwin might have

the principles of equality and instice, and not trust them under the teaching of the clogy. I did stoop so fat as to go into a Methodist Church. The Fugle-man there said, "Colldren, do you love Jesus?" "Oh, yes," said the children, "we love Jesus?" And there they were giggling and laughing and playing with their toys! What did they know about Jesus? No vork can be done by the Spiritualists that will demore good than to engage in some such enterprise as an Industo engage in some such enterplace as an Indus-trial Home for children. On motion of Mr. Anderson, the further discus-

sion of the Resolution was postponed until after-

SUNDAY AFTERNOON CONFERENCE.

Elliah Woodworth gave a brief account of his pilgrimage from religious of the Methodist stamp to Atheism; from Atheism to Spiritualism. Mr. Woodworth has done good service for humanity, and, though advanced in years, has not grown old. He has battled manfully against error and in behalf of reform "The time he has a beauty and a standard of reform "The time he has a beauty and a standard of reform "The time he has a beauty and a standard of reform "The time he has a beauty and a standard of reform "The time he has a beauty and a standard of reform "The time he has a beauty and a standard of reform "The time he has a beauty and a standard of reform "The time he has a standard of the standard o in behalf of reform. The time has been when he made Orthodoxy tremble to its very foundations, and bigots have turned pale as they saw their idels tumbling and their craft going to pieces. Long may the name of Elijah Woodworth, the fearless free-thinker, be remembered by reform-

P.T. Johnson thought there was a work for every one to do. No individual can perform another's labor.

Mr. Baldwin's Resolution was then taken up

Mr. Baldwin's Resolution was then taken up and discussed.

Mrs. Mary Woodhull said, in respect to the education of children, who can be better qualified to educate children than woman. [Voice—"None."] I am glad to see this Resolution brought before this Convention. The education of the child begins at the very earliest moment. How important, then, is the ante-naial condition, as well as the after education. On writer says that the the after education. One writer says that the circumstances surrounding the child before birth are more important than all else beside. How neare more important than all else leside. How necessary, then, that we understand the principles underlying these great laws—that we understand the conditions, the influences which make their impressions upon the child and shape its future destiny. The ante-natal conditions of the child are more important than all other conditions. Surround the mother with hormorle, alevating influence. mother with harmonic, elevating influences. I often wish that I could, with trumpet tongue, awaken the women of America to a sense of their high mission and responsibility. They are too apathetic with regard to a knowledge of their own nature. But we do rejoice that this principle of education is being understood—the principle of the aute-natal development of the race—and that

the day is fast approaching when we can elevate humanity to a high spiritual condition.

Wm. Kilpatrick—I have been a teacher in our primary schools. I feel that the education of the child is the most important work in which we can engage. We want a more scientific alphabet to our language. Children are obliged to learn the sixty-five thousand words in our spelling books, while, if we had an alphabet to represent the forty simple elements of speech, all that labor of learning to spell could be dispensed with.

The resolution of Mr. Baldwin was unanimously adonted.

The Connecticut Convention.

The Convention of Connecticut Spiritualists, called in Willimantic, August 4th and 5th, was nobly responded to from various parts of the State. All seemed hopeful and earnest, and went to work with a will. The following is a report of proceedings in Convention, which is respectfully submitted for publication in the Banner of Light. It will be seen that Connecticut is not far behind many of her sisters in organizing a State Association. The Connecticut people are somewhat slow, perhaps, but when once aroused their efforts are sure to tell. Our cause is a noble and holy cause, and may the angels help and cheer us on.

Saturday August 4th, 11 o'clock A. M., Convention called to order by W. W. Perry, and proceeded to elect the following officers:

President—Wm. P. Gates, of Windham.
Vice Presidents—Wm. H. Crowningshield, of
East Haddam; Mrs. Alvin Small, of Willimantic,
Secretaries—H. N. Bill, of Willimantic; Mrs. J.
Monroe Kingsley, of Lebanon.

After a short congratulatory address by the President, the meeting proceeded to appoint the

following committees:

First, a committee of arrangements of three members, viz: A. E. Carpenter, of Putnam, A. G. Doubleday, of Columbia, W. W. Perry, of Willimantic. Second, committee on organization, of five, viz: W.-F. Tufts, of Norwich, A. E. Carpenter, of Putnam, Wm. P. Gates, of Windham, Asa Gray, of Ledyard, Mrs. Maxon Clark, of Willimantic. Committee of arrangements instructed to report immediately on the convening of the afternoon session. Meeting adjourned to 20 clock P. M.

I am lost in astonishment following committees:

AFTERNOON SESSION.

mittee on organization retired to prepare report. In the interim, the Convention listened to spirited and stirring speeches from Messrs. Gray, of Ledvard, Burlingame of Somersville, and Emory, of truths, for wrong premises inevitably bring wrong

Coventry Committee reported the appended articles of association, which were severally taken up and

ARTICLES OF ASSOCIATION.

ART. I .- We, the undersigned, have associated and do hereby associate ourselves together, under the name of the Connecticut Association of Spirit-

ualists.

ART. II.—The objects of this Association are for the promulgation of truth.

ART. III.—The officers of this Association shall consist of a President, two Vice Presidents, a Colerk or Secretary, and five Trustees, who shall hold their offices for one year, or until their successors are elected and enter upon the duties of

their offices.

ART. IV.—Duties of officers. It shall be the duty of the President to preside at all meetings of the Executive Board or Association, if present, and act as general corresponding agent of the

It shall be the duty of the Vice Pesidents to perform all the duties of the President in his ab-

perform all the duties of the President in his absence or inability to act.

It shall be the duty of the Clerk to keep accurate account, minutes of the doings of the Association and Executive Board, and such other duties as usually appertain to similar offices under the direction of the President.

It shall be the duty of the Treasurer to receive all money hologopy to the Association, and keep

all money belonging to the Association, and keep a correct account thereof, and pay the same out at the order of the President, under the direction and even to him who would thus profane her wo-

of the Association or Executive Board.
It shall be the duty of Trustees to perform all such obligations as the law under which this Association is organized requires.

ART. V.—In case of vacancy in any office in these articles provided for shall occur, either by death or otherwise, it shall be the duty of the Executive Board to appoint some member to fill such vacancy until the next annual meeting.

ART. VI.—The President, Vice Presidents, Trus-tees and Clerk, shall form an Executive Board, and a majority may transact business for the Asnociation.

They shall employ a general agent, so far as they have means at their disposal, to travel with-in the limits of the State. The Executive Board shall make report of all

their doings, at each annual meeting, or whenever their doings, at each annual meeting, or whenever required by the Association.

ART. VII.—The general agent shall devote his time to a general visitation of all parts of the State, lecturing to the extent of his or her ability, and in all ways promote the cause of Spiritualism. He or she shall make monthly reports to the President of all his or her labors, and also of

moneys received in the places which he has

ART. VIII.—Any person can become a member of this Association by signing their names to these articles, and be at liberty to withdraw at pleasure.

ART. IX.—The finances of this Association shall consist of voluntary contributions only. Air. X.—The Spiritual societies in the State are requested to take up contributions each month

in their meetings for the Association.

ART. XI.—This Association shall hold annual Conventions, at such times and places as the Executive Committee shall designate.

After the adoption of the above articles, the Association is a such times.

the ensuing year:

President—Geo. W. Burnham, of Norwich.
Vice Presidents—Wm. P. Gates, of Windham
Nelson H. Bowers, of East Haddam.

Nelson H. Bowers, of East Haddam.

Clerk—H. N. Bill, of Williamatic.

Trequirer—Win, W. Porry, of Williamatic.

Trustees—Amos C. Doubleday, of Columbia;

Miss Francis Clark, of Windsor; Mrs. Maxon
Clark, of Williamatic; Win. H. Crowningshield,
of East Haddam; Dr. N. B. Hull, of Norwich.

Convention adjustment to 71 clock P. M. Convention adjourned to 71 olock P. M.

EVENING BESSION.

A. E. Carpenter, of Putnam, addressed the Convention in a speech of considerable length, char-

acterized by earnestness and eloquence, Adjourned.

Thursday, Aug. 5—Convention met at 10 o'clock, the hour of adjournment, to witness the operation of the recently organized Lyceum. After the close of the Lyceum, a business meeting was called, when the following resolutions were read and adouted: and adopted:

and adopted:

Resolved, That the Executive Board of the Association of Spiritualists of the State, be requested, if their finds will warrant it, to procure the services of Aliss Emma Hardinge, or any other suitable person, to give a course of lectures in the principal cities of this State during the coming year.

Resolved, That the thanks of this Convention be tendered to the horthers and sisters of Willimsnite, for their hospitality to members of this Convention during its present session.

Resolved, That a copy of the proceedings of this Convention be offered to the Editor of Willimantie Journal, for publication in his paper.

It is respectfully requested that some willing person in each town, district or neighborhood will take it upon him or herself, to procure as many names as possible of persons who are willing to subscribe to these articles, and forward them to the Clerk of the Association.

THINGS AS I SEE THEM.

BY LOIS WAISBROOKER.

More Pebbles.

It is said that the Hebrew God repented, and I presume that I can have the same privilege. I said, not long since, that I did not love to throw pebbles, and should not throw any more for a while: but it seems that our dislike of doing a thing is not always a sufficient reason for our not doing. I have recently been reading some of our popular periodicals, and, as I read, the pebbles in my lap grew heavy, so here goes again,

IN ARTHUR'S MAGAZINE

for January, 1866, I find an article from the pen of one of its contributors, in which a wife says in reference to her husband.

"I was but a child schooled to chedlence, taught that resistance to superiors was a deadly sin, and they did with me what they would. Pity me, Margaret so young, and incarcerated for life."

"Do you try to love your husband, Bertha?"

"Try to love him!" She started from my arms with blazing cheek and flashing eye. "Try to love him! What sort of love is that which comes from effort? Love him! I hate him, hate him, hate him with all my heart and soul and strength the clasp of his arm is like the coil of a serpent; his kiss scorches me like the tongues of fiame that lap the martyr at the stake; bound, helplessly bound—his goods, his chattels, and he has the world-acknowledged right to command me; said I not truly, that my whole life is a foul lie before

men and angels?"

"Not a voluntary one, dear Bertha. For an evil forced upon you by those in authority, God cannot hold you responsible."

Not hold her responsible! What sophistry is this? Was she not held responsible hourly in the anguish she was enduring? Plunged into a false relation, and the God of being bearing testimony to its falseness by tortures of the deepest hell, and then to be told that God does not, cannot hold her responsible! Why, Job's comforters were angels of light from the highest heaven compared to this. But let us look at this fashionable Christian morality a little closer.

The suffering one tells her friend to carry her reasoning a step further, and the conclusion that she herself had nearly arrived at would be reached, to wit, that she had a right to go forth from the roof that sheltered her, and toll for her daily

bread, if need be.

"But I shall not take that other step, Bertha," is the reply. "I might as justly say that as I had no hand in bringing myself into this cold, dark world, therefore I have a right to repudiate its duties and responsibilities—to cut my throat and leave it, if I please, as to say that because you are an unwilling wife, you have a right to repudi-

I am lost in astonishment when I read the above: amazed at the easo with which religious 2 P. M., Convention called for report of first bigotry grasps its victims and leads them into committee, which was read and adopted. Comblindness and confusion. I fear that the author truths, for wrong premises inevitably bring wrong

conclusions. The esse, or substance, of this writer's mistake consists in the recognition of the external, dead form of a thing or relation as equal to the same form animated by the living spirit. First, as to those in authority. All authority is founded on right. The authority of parents goes no further than the guardianship and protection of the child for its best good; all beyond that is usurpation; therefore there was no authority, but only usurpation, in the case under consideration. Secondly, can the mere dead form of marriage, where the spirit is wholly wanting, impose duties and obligations? I will acknowledge that we have no more right to repudiate duties and obligations, than we have to cut our own throats: but I do deny the possibility of a woman's owing wifely duties to the man she hates with her whole soul, mind and

strength. If she has children, it may be her duty to remain under his roof for their sake, and it may not. That depends entirely upon as to how it will serve the best good of those children; for she is bound by duties and obligations to them. If she has no children, she is under the highest obligation to God and her own soul, to society at large, manhood in its highest and holiest office, that she bears none of discord and hatred. But there is another side to this question. In our common courts of justice, one who aids and abets in a criminal act, or hides, and attempts its perpetuation, is deemed and held with the perpetrator as guilty of the same.

Now if there is one act under heaven more criminal than another, it is the crushing of a young and innocent girl into a loveless marriage. It is the worst kind of prostitution-that which sends the mingled streams of lust and hatred flowing through the veins of children, and children's children to the third and fourth generation.

Where, then, does the writer of the above stand? where do all writers and speakers stand who advocate the perpetuity of the marriage tie, contracted under such conditions? On the side of the wrong against the right; on the side of the criminal, aiding and abetting in the crime.

"FEMALE SÚFFRAGE." Here is another extract that will bear looking

at with a critic's eye. In the February number of the Phrenological Journal, I find the following. from a writer signing himself "John Dunn," and I think it should be done, finished, after writing such an article:

"Among the friends of universal suffrage there ART. XI.—This Association shall hold annual are those ultraists who insist not only on paying the results and piaces as the Expective Committee shall designate.

After the adoption of the above articles, the Association made choice of the following officers for consideration of such an innovation is deemed evidence of mental unsoundness; and a review of the People."

incidents involved in the execution of such a design, is not calculated to alter such an opinion. Contemplating the wife in her incapacities, not intellectually, but socially, we find an insurmountable difficulty to her exercising the elective franchise. The husband, having the right to control the household, will direct her how to vote, and may demand obedients. To avoid this subjection, we find a vast revolution must be effected in the social system—a revolution which would entail the greatest calamities upon the human family.

Even if we take away the imperative character of the husband, we find that his persuasions would accomplish the same result, as he is by law qualified to demand, and empowered to exact. But allowing the wife masculinity of character enough to vote differently from her baron (the term he uses for husband), what is the result?

term he uses for husband), what is the result?" · Here follows a long string of moralizing in re-

ference to the domestic discord that would thus accrue, showing conclusively that his idea of domestic harmony is unqualified submission on the part of the wife to the demands or commands of the husband. He acknowledges that there can be as many reasons given in favor of as against single women of the requisite age voting, but adds that female education must be varied from the old regime, and says, "We must have a practically educated set of Amazons, who are muscularly trained to take part in mobs, join the rabble, and fight their way to the polls."

How do you like the picture, my sisters? Wives, mothers, sisters and daughters of America, how do you like the position in which the law places you-subject to the opposite sex, submission your highest virtue, and, according to John Dunn, the only one that can bring harmony? You may be as pure as angels, as perfect in all things else as a mortal can be; yet, if as wives you lack in submission, if you dare to think and act as though you had a soul, then your "Lord and master" makes your home a hell; or, if, as single women, you should have the right to vote accorded to you, then you must put off your womanhood, take part in mobs, etc., etc.

A pretty picture this of the civilization of the nineteenth century! I could hardly believe my eyes in finding an article like the above in so popular a journal, and I cannot yet believe the sentiments thereof to be those of the editor, but choose to think, rather, that he has permitted it to come before his many readers, that, by its very andacity, it may startle them into the right track.

RETRENCHMENT. From politics to the parlor, and from thence to the kitchen, that the cause of the oppressed may

be plead in all its departments. How often do we hear people talking of the necessity of retrenchment, and especially if a financial crisis is threatened. We must retrench, says the man of business, and the careful housewife echoes the saying. Yes, friends, retrench, but where? Is it in the parlor? Can you do with less costly furniture? Is it in dress? Will you wear a plainer material, one more for use and less for show?

"Oh, horror! What questions! No, indeed, we know how to retrench better than that: we commence in the kitchen, do with less help, or pay less wages. We turn seamstresses certain hours in the day-hours that it is not fashionable to call or receive company—then we make ourselves very industrious, and the money allowed us to pay some one else for what we thus do, helps to keep up our wardrobe, or adds to the ornaments of the parlor. We sometimes go further than this: we take work to do for others, and thus get what we wish without asking further. Look at my jewelry; is n't it splendid? I carned it by embroidering. I did it cheaply, or I could not have obtained it, there are so many who do such work; but then I have plenty of time, and it is such a saving these hard times to earn such things

Is not your father able to get you what you

"Oh, yes, he's able enough; but we want him to build us a residence as fine as Judge W.'s, and the times, you see, are so hard, that he won't think he can do it unless we retrench a little."

Could you not do without some of those fine "I suppose that we could, but we like to dress,

and have things like our neighbors-and where's the difference, so that we earn it ourselves?" If your rich dresses or fine jewelry were pur-

chased at the cost of robbery and murder, do you think you could take much comfort with them? "Why will you ask such horrid questions? You make me nervous!"

The questions are not half as hard as the realitv. Your mother dismissed your extra girl, and with the money thus saved bought that splendid silk you wore last night; and where do you suppose that girl is? Driven to desperation, by the loss of her place, and her inability to obtain another-for other people are retrenching as well as you-driven to desperation for the lack of honest employment, she has started in the downward path, and your beautiful dress is stained with her soul's blood. You say that you worked under price to obtain the money to buy your jewelry, and your father praises you for your industry. He does not know, probably, that you took that work from a poor widow, who, having her rent to pay, and her children to feed, could not afford to do it at the price you did, and while you are enjoying your fine jewelry, her children are crying

for bread, and she has none to give them. You may think I overrate the picture, but I have a letter in my possession now from one who says, "I have stood aghast when those I worked for have told me that they could get braiding and embroidery and other tedious fancy work done at such prices; and I have heard ladies say, 'Oh, they had plenty of time and nothing to do, and they liked to earn a little pocket-money.' Oh! oh! how I have starved, and seen my children suffby from such injustice, for of course people will give their work to those who will do it the cheapest,

Oh, ye thoughtless ones, what agony ye cause!" This is but an extract from a poorly-written letter, called out from a sufferer by my amicle on Thoughtless Injustice," not long since; and while she has thus striven to give voice to her wrongs, how many thousands are dumb in their

Oh, ye who accept the blessed tenchings of the angels, do ye not see how much ye have to do?

Christ and the People. I have just been reading the above work, and

wish I had words to express my feelings in reference thereto. When I read "Whatever is, is right," It always acts like oil on troubled waters. No matter how much stirred up my feelings may be, it is certain to set them at rest. And when I read "Christ and the People," it makes me feel as if I never wished to throw another pebble while I live. But I suppose I shall continue to throw them till my lap is empty, for it is one thing to be able to behold the mountain top, where the sunlight is never intercepted by clouds, and another thing to dwell there. Go, friends, if your hearts are tossed like the troubled sea, and read," Whatever is, is right;" and if the spirit of combativeness is so strong upon you that it rends the mantle of charity in twain, then read "Christ and the LOIS WAISBROOKER.

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New Jersoy; Charles Yeakel, Ind.; E. Whipple, Michigan; F. J. Whitchead, Maine; G. W. Burnham, Connecticut; Dr. J. A. Rowland, District of Columbia; J. H. Dewey, Massachusetts; Peter Behr, Missouri; Dr. Haskell, Illinols.

Committee on Nominations—Maine—T. J. Whitehead, I. P. Greenleaf. New Hampshire—Frank Chase, A. T. Foss. Vermont—Mrs. E. M. Wolcott, Milo O. Mott. Massachusetts—Geo. A. Bacon, Rufus Elmer. Rhode Island—L. K. Joslin, Dr. Stephen Webster. Connecticut—W. P. Gates, J. S. Loveland. New York—P. E. Farnsworth, John Brownell. New Jersey—L. K. Coonley, Geo. F. Leach. Pennsylvania—Louis Behr, M. B. Dyott. Illinois—J. E. Coe, S. H. Todd. Maryland—John Frost, Isaac Corbet. Wisconsin—Mrs. Mary A. Taylor, Dr. H. S. Brown. Michigan—N. Mary A. Taylor, Dr. H. S. Brown. Michigan—N. Frank White, S. J. Finney. Missouri—Mrs. O. D. Ives, N. O. Archer. California—Mrs. Kimball. District of Columbia—Dr. J. A. Rowland.

The Committee on Nominations reported the following list of officers, which was unnnimously

President-NEWMAN WEEKS, of Rutland, Vt. Vice Presidents - M. A. Blanchard, Portland, Me.; Frank Chase, Sutton, N. H.; Mrs. S. A. Horton, Brandon, Vt.; Dr. H. F. Gardner, Boston, Mass.; L. K. Joslin, Providence, R. I.; G. W. Burnham, Norwich, Conn.; Leo Miller, New York; Mrs. Deborah Butler, Vineland, N. J.; Wash. A. Danskin, Baltimore, Md.; J. C. Smith, District of Columbia; A. E. Macomber, Toledo, O.; F. L. Wadsworth, Lafayette, Ind.; S. J. Finney, Ann Arbor, Mich.; J. H. Stillman, M. D., Whitewater, Wis.; Henry Stagg, St. Louis, Mo.; Isaac Rehn, Philadelphia, Penn.; Warren Chase, South Pass. Ill.; Thomas Garrett, Delaware; Victor B. Post, San Francisco, Cal.

Secretaries - District of Columbia - Dr. J. A. Rowland, Daysville, Conn.-Mrs. Lita Barney Sayles. Hamburg, Conn.-J. S. Loveland. Treasurer-Brandon, Vt.-Milo O. Mott.

Adjourned to evening.

EVENING SESSION.

The Convention met at 8 o'clock, the new President in the Chair. He said he assumed the duties of the position with distrust of his abilities to discharge them. He would have preferred that some one of more experience should have been selected, but trusting to the cordial cooperation of the members of the Convention, he assumed its duties. He had labored in his humble way and sphere fifteen years, and ever stood ready to go where duty dictated, or the partiality of his friends

Frank L. Wadsworth was the first speaker. He spoke of the false philosophy and outgrowth of the idea of supernaturalism. Popularly, the universe is presented to us as having a natural and supernatural side. Theology and its institutions are based on the idea that the divinity is outside of that which is natural, and that there must be a upernatural process to induct the divine in the human. Spiritualism recognizes naturalism, which comprehends the entire scope of existence and all the relations of life. We therefore bave greater opportunities for thought and philosophy—for practical labor and the presentation of truth than has been, or is possessed by any other hody. The diversity in Nature and in human nature, is universal and absolute. Nothing is outside of God, and God is not outside of anything. The spiritual movement in all its parts is educational. It has no supernaturalism in it. It does not propose to convert the whole world in a moment. It therefore becomes us to do more than ever to announce our purpose. We must proclain that our purpose is to move onward, continually working to up-raise human nature and human institutions. Institutions will stand in our way. Every one based on supernaturalism must be eradicated. But while we destroy, at the same time we must build. Our advancement must be by work. Emerson says that truly he who will not work shall not eat. Here, then, we have our destiny; unless we work, basing ourselves on philosophy, Spiritualism must pass away, as all else which have been found incompetent to answer the whole demands

The Business Committee announced that there would be three sessions daily, commencing at nine A. M., three and eight P. M., with an hour preced-ing each for conference or consultation; that there ould be three addresses each day afternoon, of an hour, and two in the evening, each

Miss Susie M. Johnson next spoke of the importance of education, and the necessity of laying for the coming generation a broad, firm and philosophical foundation upon which it may stand, and upon which it may rear better and freer insti-tutions than we have had in the past.

A. T. Foss followed, speaking of the tendency what it once was. Its rough edges and sharp corners have been smoothed down, and more yet is to be accomplished. This is the age of investiand where found defective is set aside. The signs of the times are hopeful, and though there are lowering clouds on our political horizon, the bright sun behind shall shine forth in glory and strength.

WEDNESDAY MORNING SESSION.

The Convention met at 9 o'clock, resolutions were presented by Warren Chase, Henry C. Wright, E. W. Burnham, J. R. Butts, and others, which were referred to the committee on resolutions, selected by the several State delegations as follows: Wisconsin, Miss Mary A. Taylor; Massafollows: Wisconsin, Miss Mary A. Taylor; Massachusetts, Rufus Elmer; Illinois, Warren Chase: Vermout, J. M. Allyn; Connecticut J. S. Loveland; Missouri, N. O. Archer; Ohio, A. E. Macomber; Maryland, Washington A. Danskin; California, Mrs. A. Kimbali; Ithode Island, Wm. Foster, Jr. New Hampshire, N. L. Fowler; Maine, Samuel Woodman; New Jersey, L. K. Coonley; Michigan, Selden J. Finney; Pennsylvania, Lewis Belrose; Indiana, F. L. Wadsworth; New York, H. Storer; District of Columbia, Dr. J. A. Rowland.

The business committee presented the following topic for consideration—Spiritualism, and the best method of disseminating a knowledge of its facts and philosophy to be considered; the dele-

facts and philosophy to be considered; the dele-

acts and phiosophy to be considered; the defe-gates limited to ten minutes each.

Dr. Gardner moved that a committee of one, from each State be appointed to revise the resolutions constituting the constitution of the convention, which created much discussion. The motion prevailed, and the State delegations were directed to report to the committee at the opendirected to report to the committee at the opening of the afternoon session. Dr. A. B. Child, of Boston, read an essay on Force and Compulsion, deprecating their use on education and morals, the standpoint of which was love, which must be the standpoint of reformers of to-day. The Church has left it, and we must go back to it. There the world will progress and mankind arise toward and into the divine.

Adjourned to Moleleck in the effection

Adjourned to 2 o'clock in the afternoon.

A Voice from Philadelphia.

Having just finished reading the last issue of your progressive BANNER, I feel like complaining a little about your leaving Philadelphia out in the cold. In this city we have an interesting and inquiring people, and hundreds are anxious to interesting and interesting and interesting and interesting solutions. ecstiquite Spiritualism, yet not a single public test medium can be found in the whole place. We may have many mediums, but they do not advertise, and hence cannot be found, by either citizen or stranger. Our mediums—if there he any-should advertise in the BANNER OF LIGHT.
Each week I look over the advertising columns, with the hope of seeing one from Philadelphia in the list, but I look in vain.

The spiritual organizations meeting in this place I think are at fault, by not inviting physical test mediums among them. They are a little lift too fond of hearing themselves talk. Talk is cheap, and the world has been nearly talked to death. and the world has been hearly taked to death.

Give us physical proofs; give us test facts—there are to many doubting Thomases among us who cannot grasp your fine-spun theories. It was the miracles of Jesus that gave that person notoriety, and, by virtue of the physical manifestations, Spiritualism must rise or fall. With the hope that we may soon have mediums among us whom we can see, and take others with us, I will wish

you God speed in your noble work.

Yours truly,

Phil., Penn., Aug. 17, 1866. BOBERT BUCK

The rag business in New York amounts to \$30,-

000,000 per apnum.

Banner of

BOSTON, SATURDAY, SEPTEMBER 1, 1866. OFFICE 158 WASHINGTON STREET,

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LUTHER COLBY. - - - EDITOB. All letters and communications intended for the Edito-tal Department of this paper, should be addressed to the

SPIRITUALISM is based on the cardinal fact of spirit-communion and influx: it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and destiny, and its application to a regenerate life. It recognizes a continuaus Divine inspiration in Man: it alms, through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter said of man to God end the 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 the true religion as at one with the highest philosophy.—[London Spiritual Magheine.

Decline of the Old Theology.

Occasionally we hear from our so-called "evangelical" brethren words of bitter lamentation and grief over the obvious tendencies of the age to more liberal views on the subject of religion and last ten years a volume entitled "Primitive Plety Revived," from the pen of the Rev. Henry C. Fish, of Newark, N. J., was published and widely circulated among persons of the Presbyterian denomination, to which the writer belongs. The work was a premium essay, and spoke the views of the Church. Mr. Fish assumes that there is an alarming decline in the number of "evangelical" Christians: that the old theology is dving out in the hearts of men; that there is an inadequate supply of Christian (evangelical) ministers; that there is, in short, a deplorable lack of "Scriptural piety." The following passages will show the line of argument and fact carried out by Mr. Fish:

"Let us examine the statistics of several of the principal evangelical denominations in the city of New York. In 1843 there were of communicants in the O. S. Presbyterian denomination, 3,752; in 1853, 4,319; gain in the ten years, 567. Of N. S. 1853, 4,319; gain in the ten years, 567. Of N. S. Presbyterians in 1843, 7,677; in 1853, 6,770; loss 907. Of Baptists in 1843, 7,997; in 1853, 8,693; gain 696. Of Methodist Episcopal in 1843, 9,780; in 1853, 9,319;

Total loss of these denominations in ten years 105. And yet the population of New York City has doubled itself in those same ten years! Are not such facts appalling? The population of a mighty city, in the heart of the commonwealth, in-creasing in so rapid a ratio, and yet evangelical Christians, in point of numbers, not only not in-creasing, but scarcely holding their own!"

All this decline in "evangelical" Christianity leads Mr. Fish to the conclusion (which we must accept as his explanation of the whole matter,) that "the prevailing plety of the present day is seriously defective." Unquestionably it is; and since "evangelical" Christianity, with its articles and creeds, its "scheme of salvation," its vicarions atonement, and its justification by faith, fails so lamentably in applying a remedy, is it not time that intelligent men should turn their faces to the east-"orient" themselves, (if we may borrow an expression from the French and German,) and seriously consider some of the causes which render the old theology so repugnant to the advanced intelligence of our time.

We shall not undertake, in the compass of a newspaper article, to review these causes. They have been treated in a most frank, able and exhaustive manner by Mr. Lecky in his "History of Rationalism." We commend this book to those who entertain any doubt as to the facts stated by so reluctant'a witness as the Rev. Mr. Fish. Here is the moral, the pith of Mr. Lecky's historical teachings, and we commend it earnestly to the meditation of all such sincere, bewildered gropers among the husks of the old theology as the Rev. Mr. Fish: "The man who with realizing earnestness believes the doctrine of exclusive salvation, will habitually place the dogmatic above the moral element of religion; he will judge men mainly according to their opinions, and not according to their acts."

Here lies the whole difference between modern liberalism-so wonderfully accelerated and strengthened by the great spiritual developments of the last seventeen years-and that old, presumptuous, sulphurous theology, which teaches that every man must be eternally damned who does not believe in the Geneva catechism and the ravings of that wretched, mean old murderer of the noble Servetus, John Calvin.

What Mr. Fish and his fellow Presbyterians mean by "Scriptural piety" is—not that practical plety which bids us to visit the widow and the fatherless, to lead a good life, to form a good character-but to hold to certain notions in regard to the trinity, to human sinfulness, and vicarious atonement; notions not even drawn, directly, unequivocally and consistently, from the Bible, but elaborated into a system by doctors of theology; by heartless dogmatizers, like Calvin, who could brutally and treacherously roast a man at the stake for holding a doctrine a few shades different from his own on the subject of the nature of Christ.

Now it is a cheering fact that all this putrid rubbish of the so-called "evangelical" system is fast going to dissolution, even according to the showings of its own advocates. Better would it have been for humanity if it had gone long ago. It has tainted the social and moral atmosphere long enough. It has been an incubus and a drag upon the development of the race. Once persuade men that salvation is to be found in what they understand by a belief, and not in a life, and you have taken a most effectual step for the demoralization-we will not say of all classes of minds, but of a very large proportion. No doubt there are some happily constituted persons to whom even the old theology is an incitement to good living and good doing. So there are good religious men among the Parsees, the Buddhists, and the Mahometans. One of the best men we ever heard of was a Chinese, and a follower of Confucius.

But the effect of the "evangelical" system is often to generate an intense and devilish selfishness. When a man can once train himself to regard with complacency the consignment to everlasting torments of nine-tenths of the human race, including his own friends, neighbors and relatives, while he himself is to be saved, and have a good time of it through the eternities, the heart of such a man must be as perverted and corrupt as his head. Men outside of a lunatic asylum-men high in the veneration of the "Orthodox" (!) church-have even argued that, by the grace of God, the spectacle of the torments of the damned would hereafter be one of the chief delights and refreshments of the "saints." Such are the delirious notions to which men have been driven by Presbyterian theology.

Qualities, which in an earthly tyrant would be deemed execrable and infernal, are, by the " evangelical" system, transferred to the attributes of the gracions Father of all; and this under the specious Plea that we must not measure the divine, Justice | or Falls, Mass.

by our poor himan notions of what justice is: a plea, which admitted, might be extended to saying, that hurder, theft and adultery may, after all, be quite right, because the divine may differ from the human estimate. "But," says the evangelical applogist, "we have a guide in the Bible." Yes, and if you followed that guide as faithfully as men did once, you would to this day drag out and hum every old woman suspected of witchcraft. Athority for many questionable practices may be found in the Bible. Mormonism professes to find abundant sanctions in the Old Testament.

Like the pure, life-giving breezes of a morning

in June, elastic with oxygen, and warm with sunshine, flowing suddenly in upon the damp interior of a charnel house, the walls of which are falling away, so comes the breath of Spiritualism into the crannies and crevices of that old, crumbling, dilapidated edifice, the theology falsely called evangelical. An "evangeli" .. "Glad tidings" indeed! The tidings that everlasting damnation is to be the portion of every human sonl that cannot accept a certain speculative, intellectual dogma! Sippose that we were told that we should be damned unless we comprehended the system of logarithms, or some proposition of Euclid, should we call that an "evangel?" And vet such a dispensation would be quite as reasonable and just, as that which is blasphemously attributed, by the ad-called orthodox church, to the grade of life next to the present. Within the the Infinite Compassion. The "evangel" of damnation! What a contradiction in terms! The 'glad tidings" of being told that our neighbor is to be damned! Ahl the God, who keeps a hell prison-house is not the God for those whose eyes have been unscaled by the healing touch of Spiritnal truth! It was not the evangel of him who said, "Blessed are the pure in heart!" "Do not pity him-he is guilty," says the old theology! Harsh and revolting words! He is guilty, and it is this that draws out my tenderest compassion." So writes that inspired Russian medium. Madame Swetchine. And here is another grand truth which she enunciates: "By acting as we ought to think, we end by thinking as we ought to act." "He is gullty, and it is this that draws out my tenderest compassion." And if the compassion of a poor finite, ignorant child of mortality, why not the compassion of the Infinite God? Can our love be something nobler and purer than His? Is it not a monstrous chimeraoffspring of a diseased imagination—the system which represents the Creator as setting a trap for his creatures by means of what our Presbyterian friends call a scheme of salvation? If a poor stray child of humanity happens to hear of that scheme," and his mind is so constituted that he can accept it, well and good! If not, the brimstone is ready that shall feed the gnawing flames for ever and ever! The bottomless pit is vawning for him. Oh, men and women of intelligence, how can you dishonor your Maker by a creed so hideous, so mischievous, so fitted to bring religion

into contempt! Not many weeks since we had the spectacle of a man, brought to the gallows, who had murdered a family of some eight persons to get possession of a sum of money, amounting to about twenty dollars. There was no evidence of insanity about the monster, Probst. An absorbing selfishness, that made him merciless and remorseless, seems to have been his motive. And yet this man made a good end of it and died in the odor of sanctity. The priests persuaded him that if he would come into the "scheme," accept the vicarious atonement, wash himself in the blood of Jesus, &c. they could put him through; he would be all right. Instead of instructing him that his character and feelings must be radically changed; that he must entertain love, where, when he committed his crime, rioted a flendish hate or a beastly indifference; that he must solicit all good influences, as well from the unseen world as the seen, for his reformation; that his "salvation" would be proportioned to the earnestness and genuineness of his desire and his efforts to change that nature, which permitted him to murder the innocent and unoffending-instead of all this, the tancht him th seemingly capricious process, consequent upon the man's acquiescence in a certain creed, he was to be placed at once upon an equality with the just made perfect in another life! In other words, he was to lose his identity! He was not to be the

Without pausing to measure the effect upon the culprit himself of the adoption of such a notion, so at variance with all the analogies of nature, what must be the influence of the example upon others? If a man can be made to believe that he can steep himself in sin and meanness, and then by a sort of hocus pocus, called "vicarious atonement," can come out all right, and receive a free pass to everlasting felicity and the society of the saints, what will be the effect, in a moral point of view, of such a persuasion upon a numerous class of minds? We will leave every man of common sense to answer the question for himself.

Meanwhile let the advocates of the great truths of Spiritualism-of the great principle that the life which now is, shapes the life which is to betake heart, and help to give others the benefit of the consoling light vouchsafed to themselves. If you know any "orthodox" neighbors or friends. made unhappy, narrow-minded, or illiberal by their peculiar belief, send them a cony of this paper, with our present article marked for their perusal. It may set them to thinking, and in the end prove to be a morsel of the bread of life cast upon the waters.

Rev. John Pierpont.

The remarks of this venerable and noble man on resigning the presidency of the Convention, will be found entire upon our first page. They are worthy of the head and heart of so fearless a champion of truth, breathing, as they do, sentiments of living inspiration, which will be handed down through the coming ages to bless humanity. He places on record his knowledge of the great, the paramount truths of SPIRIT COMMUNIONdirect intercourse with the spirit-world-and is therefore doubly blessed: blessed in receiving, and blessed in giving utterance to that knowledge.

Dr. Newton, the Healer.

We were recently informed that Dr. J. R. Newton intended to leave New York on the 23d of September, and locate in Buffalo for a season, before proceeding further West-and so informed our readers in our last issue. We have since received a letter from the Doctor, in which he states that he has concluded to give up the idea of going to Buffalo, and shall continue to heal the sick in his present locality, No. 6 St. Marks, Place, New York City, until about the last of October next.

A Good Lecturer.

George Stearns, an able normal speaker, is now ready to respond to calls to lecture upon the Philosophy of Spiritualism and other kindred subjects. We carnestly appeal to Spiritualist Societies to secure his services at once for the coming fall and winter lecturing season. Address, Newton LowIndian Spirits' Levee.

A pleasant affair took place a few evenings since in Watertown, at the residence of Mr. Chas. H. Crowell-(Kanagawah Lodge, so named by Indian spirit friends) at present the home of Mrs. J. H. Conant. Shortly after Mrs. C, located there, her Indian spirit friends, who have enjoyed the privilege for years of communicating to mortals through her organism, expressed a desire to give some of their " pale-face " friends a reception at the Lodge. Consent being given, the time assigned for the gathering was Friday, August 17th, and a select company of between fifty and sixty ladies and gentlemen responded to the invitation. Shortly after the friends had assembled in the drawing-room, Mrs. Conant was entranced by

Winona, a young Indian girl-(subject of the poem given by Metoka through Mrs. C. at the Melodeon last March)—who greeted each one of the party in her peculiar manner, and then quietly retired, to give

Starlight, another Indian girl, an opportunity to greet the "pale-faces" present. She was very modest and retiring in her manners, winning the hearts of all. She was known in earth-life as Naonta, and was educated at an English school in Canada. She is said to have been very beautiful. To this spirit was granted the privilege of welcoming the guests, which was gracefully done in the following characteristic Indian style:

"Pale-faces, Naonta, in behalf of her people, welcomes you to the lodge of the Indians. Their hearts are warm toward you, and their hands are full of blessings. May yours be so toward them. They meet you from the mountains and the valleys, from the lakes and the rivers, and they ask to learn of you; and, in turn, will teach you much of the great hunting-ground, where you must come when you sleep as they have. When Naonta has gone, Metoka will come, greating you with her gone, Metoka will come, greeting you with her singing talk."

All hearts seemed touched with the simplicity and beauty of this brief address, and evidently wished to hear more from her; but she gave way to the sprightly and loquacious

Springflower, who chatted in the liveliest manner with "the squaws and braves" for some time-Then bidding them "good moon," she retired, when the calm and dignified

Metoka, mother of Winona, assumed control, and gave utterance to the following beautiful

> ORIGINAL POEM. Like the music of the waters, Like the sighing of the trees, Like some soft and gentle whisper, Floating on the evening breeze,

Come the dead, the long departed, To the island of the blest, Breathing forth unnumbered blessings, · Telling of a land of rest.

Not the rest that knows no action-Like the silence of the tomb-But the rest that comes from toiling, Toiling for the yet to come.

Come they when your fires are lighted, Lighted on your wigwam walls, And their dew of inspiration Over every spirit falls; Falls like moonlight on the waters,

Robbing of its gloom the night. From the lakes and from the rivers, Over plains, and mountains tall, Many braves and many maidens

Or like starlight through the shadows,

With a soft and silvery light,

Come in answer to your call. Are they welcome to your wigwam? Will your kindly greeting fall. Like your winter's spotless blanket, Over black, and red, and all?

When the Lodge of Kanagawah Breathes its blessings far and wide-Over mountains, over valleys, Over Death's resistless tide-

Then the Great Manitou's blessing Enters at the open door! And your dead, the long departed, Fold you in their arms once more.

King Philip then followed, and, in his peculiarly bold and energetic manner, addressed the friends at considerable length, in a spirit breathing the kindest sentiments toward all. He counseled that we keep our departed friends and dear ones ever in mind, for, by so doing, it aided and strengthened them; and thus they, in turn, would be the better able to assist us. The speech was a noble

one. After which, Dahomey delivered a very appropriate closing address, which was listened to and appreciated by the company.

Thus closed one of the happlest spiritual reunions we ever witnessed, and all retired to their respective homes fully convinced of the great truth of spirit communion.

The Convention.

ability, harmony and decorum; that the delegates | five hundred choice and well selected books. Not the true principles of their faith; to exchange congratulations upon the rapid advance SPIRIT-UALISM has made since the First National Convention met in the City of Chicago three years are original. Miss G. A. Brewster is guardian of ago; and we have no doubt they will, by their speeches and resolutions, send out an influence for good of so potent a nature that it will enter and permeate the souls of all humanity.

We trust that the harmony thus happily inaugurated, will continue to prevail throughout the entire sessions; and that the doings of the Convention will be a marked feature in the history of Spiritualism in this country, that we can look back to in coming years with feelings of just

Not receiving from our reporter, in season for this issue of the BANNER, his report of the proceedings of Tuesday evening, we copy a synon-tical one from the Providence Press, with a brief account of the doings on Wednesday forencon.

New Music. 11 11

Oliver Ditson & Co. have just issued the following new musical compositions: "Come sing with me," a song by A. Leduc; "Maids of the Greenwood," a song, words by J. E. Carpenter, music by Step. Glover, eleven pages; The First Primrose," a song composed by W. E. Chandler; 'La Belle Hélene," music by Offenbach, arranged by Strauss; "Zephyr Wallt," for plano, by Laura Hastings Hatch—a charming composition, which will be eagerly sought for by the friends of the author, and the musical public generally, amount

We have tooelved from James G! Clark, the talented composer, a copy of his popular Danteen Weiss's essay has also been issued in pamphles songs, words by Miles O Riley; also his still more form, and the general reader will now have an oppopular melody; entitled "Minnie Minton" song portunity to read both essays; and Judge of their and chorus; poetry and music by Mr. Clark. Both comparative merits for almost. Mr. Tanb's pampiloses are having a large sale.

Obituary.

To-day it becomes our painful duty to record the death, from hemorrhage, of Mr. Oliver J. Gerrich, of this town, at the age of thirty-two. Mr. Gerrish was a practical printer; and has been employed most of the time for several years past in the offices of the Publisher and Gazette. The longest portion of this period he has been in this office, and at the time of his last prostration, about two weeks since, he was in our employ. Mr. Gerrish was a young man of more than ordinary talent, but too modest and unassuming to press himself into notice. By perseverance and practice he had acquired the art, and become quite a proficient as a phonographic writer, but his health was too precarious to allow him to make a practical use of his attainments in that accomplishment, and his skill was ments in that accomplishment, and his skill. was only exercised by him as a pastime and personal convenience.

convenience.

He was a clear thinker, close reasoner, and forcible writer. His mind instinctively gravitated
toward the contemplation of moral and religious
questions, and though sometimes exceedingly
hampered by the ideas impressed upon his mind
in childhood, he gradualty-rose above them, and
constantly advanced in spirit from a state of
doubt and despondency to one of assurance and
clear hope. There was nothing dogmatical in his
nature, and it was a matter of interest to witness
his handling of the mooted problems which closely occupied his mind, holding in his hands the
evidence and weighing it with a care which gave
indications of more than common honesty and
sincerity of judgment.

We have met with few men in life who we shall

We have met with few men in life who we shall remember with greater pleasure. He possessed a genial, social disposition, which attracted around him many warm personal friends, who, will sin-cerely mourn his death, while his memory will rely mourn his death, while his memory will cherished with deep emotion.—Haverhill Publisher, August 18.

We can fully endorse the above tribute to the memory of our friend, as truthful and just. Six years ago he was employed in this office, and was esteemed by all for his intelligence, modest deportment and genial qualities. He has occasion. ally corresponded for our paper over the signature of "Noter.". We are happy to know that his mind was entirely freed from the least shadow of doubt in regard to the truth of spirit communion, and that for a year or more he has drawn freely at the fountain of spiritual knowledge. The last time we saw him he said to us, "Now I know that Spiritualism is true, and feel perfectly happy in regard to the future. All my cob-web doubts have been swent away."

Spirit Manifestations.

We have seen an account, in the Dryden, N. Y. Weekly News, of the proceedings in what is called thereabouts "the haunted house," in the town of Virgil, three miles from that village. The manifestations have been continued in the house in question for some five years, and were of the most impressive character all over the dwelling. Several families were obliged to leave the house, in consequence of the disturbances thus created. Finally it was disposed of to its present owner, who was more willing to listen to the noises and ascertain what might be their meaning. It was not long before he found that they proceeded from the spirit of a former owner of the place, who had died suddenly seven years previous, but refused to rest until the real cause of his death was made known.

He declared that he had been poisoned; and directed that his body be exhumed, so that, if examined, it would be found to be the fact. And he accompanied the declaration with a pledge that as soon as the thing was done he would desist from all further manifestations about the house. Increased interest was excited in the case by this time, and on an appointed day the grave was reopened and the body exhumed. The several parts of the body were pretty much decomposed and gone, with the exception of the stomach, which was found to be in a remarkable state of preservation. It was given into the hands of a chemist of a distant town for scientific examination, but without acquainting him with the facts of the case, or even with the character of the object submitted to him. A speedy test revealed that it was charged with arsenic, and that it was the cause of the man's death. From that hour the disturbances in and around the house ceased. The spirit kept his word on that point faithfully.

This test is no more remarkable than many another that comes to us from this side and that, but it is doing an important work in the immediate neighborhood of its occurrence, in convincing people of the possibility and reality of spirit communication.

Sacramento, California.

Spiritualism is gradually but surely gaining a strong foothold in this enterprising/city of the Pacific coast. In alluding to the Children's Lycoum there a correspondent says: We have about one hundred and fifty enrolled members, and the number is constantly increasing. The Lyceum was inaugurated by Robt. S. Moore in the fall of 1864. The school meets in Turn Verein Hall, every Sunday at two P. M., and the interest is kept up. The donations made to the Lyceum during the last seven months, amount to seven It gives us great pleasure to announce up to hundred dollars in gold, and this almost entirely the time of going to press, that the proceedings unsolicited. We have every requisite for success, thus far of the Third National Spiritualist Con- being fully supplied with badges, targets, silk vention at Providence, have been conducted with flags for leaders and members, and so library of were impressed with the vast importance of the finding the "Manual" exactly suited to our mission which brought them together to discuss wants, Mr. H. Bowman, conductor of the Lyoeum, issued a little thirty-two page pamphlet, auxiliary to the Manual, containing twenty songs and as many silver chain recitations, sixteen of which Groups, and Mrs. Bowman, musical director. Regular services are held in the same hall, on Sunday, at 11 o'clock, for lecturers; when no other speaker is engaged, Mr. W. F. Lyon fills the

No Blockade.

The President has issued his proclamation on the subject of the Matamoras blockade, which was done (on paper) by order of the Maximilian government of Mexico. Matamoras is no more blookaded in fact than Boston is, and all such attempts to warn off American and other commercial vessels from that port will be utterly futile. The people of the Pacific const are delighted with the stand taken by the President in this matter. In his Proclamation he gives official notice that such a blockade is null, and must be disregarded. Of course our vessels will act accordingly." Then if Max and Nap want to push the matter further, and challenge us to war, they are at perfect liberty to do so."

Read and Judge

"A Reply to the Rev. John Weiss, on 9 Our Relations with the Spiritual World, by F. T. Lane," from the press of John Wilson and Son, Cambridge, in pamphlet form, has just made its appearahoe. The Reply is tersely written, and, to our view, its arguments are unanswerable. Mr. Welse's essay has also been issued in pamphle

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The Late Indian Massacres.

The following excellent article with the above caption, on the recent "Indian Massacres," we copy with satisfaction from the New York Journal of Commerce, premising that it is wholly ungive it their serious attention. We should be inof the case, were it not that our space is limited. whole ground in question on this subject:

templating the character of that ill-used race of meu-the aboriginals of America—now melting away before the Anglo-Saxon like snow beneath the sunshine of spring. The Indians are no sculptors. No monuments of their own art preserve fors. No monuments of their own art preserve for future ages the events of the past. No Indian pen traces the history of their tribes and nations, nor records the deeds of their warriors—their prowess, or their wrongs. With a few exceptions, their destroyers, alone, have been their historians; their destroyers, alone, have been their historians; and though a reluctant assent has been awarded to some of the nobler traits of their nature, yet, without yielding a due allowance for the peculiarities of their situation, the Indian character has been presented with singular uniformity as cold, cruel, morose and unrevengeful, unrelieved by any of those varying traits and characteristics—those lights and shadows—which are admitted in respect to other races no less wild and uncivil-

Ized.

It is only upon this hypothesis that we can reconcile the Government's tacit sanction of the numerous atrocities recently committed upon the Indians of the West by the United States soldiers. The remembrance of the massacre of Col. Chivington's command has hardly faded from the public mind, when, a few days since, the 'Report' of one of the chief actors in a late massacre is published—a report, the reading of which makes it difficult to decide which is most to be wondered at—the massacre itself, or the coolness with which it difficult to decide which is most to be wondered at—the massacre itself, or the coolness with which the particulars are related. A white man, it appears, having lost a horse, without any apparently just cause for suspicion accused an indian of the theft. 'Thereupon,' jocosely says the Colonel in command of the soldiers, 'in less time than I am writing this, every male Indian but two, had gone to the spirit land, and these two were wounded and on their way.'

Nor does the Colonel seem conscious that there

wounded and on their way.'

Nor does the Colonel seem conscious that there is any want of true chivalry in warring upon women and children, since he adds, 'One squaw and a papoose, who happened to be in the Indian party, were also killed.' The same mail, also, which conveys this report, brings the news that the 'Indians in Idaho are getting quite troublesome,' and that the inhabitants are in great terror of Indian uprisings. This is the white man's story; but to allude once more to the fable of the forester and the lion, how would the Indian version read if we could be allowed to see it? It is only a few days ago that the President of the Fort Laramie Indian Company felt obliged to write a letter to a contemporary newspaper in this city, denying in toto the reports and stories that a correspondent at Fort Leavenworth had written in

denying in toto the reports and stories that a correspondent at Fort Leavenworth had written in relation to the present feelings of the Indian tribes of the West. The President writes:

Fourth—In support of the general charge that there is no good faith or friendly feeling on the part of the Indians 'and squaws' who signed this treaty, your correspondent avers that 'the Indians have notified the Overland Stage Company to withdraw their stock and coaches from the new Montana or Powder River road within six days.'

In umber, and a general chit-chat with lady correspondents and readers. It is a light and pleas, and monthly, and exceedingly popular.

The Camp Meeting this Week.

All the arrangements for the Malden and Melrose Spiritual Camp Meeting have been completed, and the services will commence on Thursday, 104.A. M. and continue avery morning afternoon. Montana or Powder River road within six days, at the peril of a general slaughter of all the white men found in their country after the expiration of the time designated. The truth is, that the Overand Stage Company never had a coach, or a hoof of stock within three hundred miles of the Powder River road to Montana.

Other equally false statements the President corrects, and shows conclusively the malice that

prompts them.
Occasionally, as in the above instance, an individual has the independence to come forward and state the truth and the facts as they exist, regardless of personal consequences. But this rarely happens, and the result is that the most shanneful outrages are continually perpetrated upon the savages, which are never known unless by the merest chance. Their wives and sisters are outmerest chance. Their wives and sisters are out-raged; their property is stolen, and themselves butchered. Agents or middlemen ply between the Government paymaster and the Indians with the Government money, but pay only a small moiety to the rightful owner, and put the balance into their own pockets. And if by chance the In-dian draws the full amount of his claim from the Government paymaster in person, a flock of har-ples hover around, ready to snatch the money from the Indian when under the influence of li-

Personal.

D. D. Home has made his debut at the New Royalty Theatre, London, as Henri du Neuville, in the play of "Plot and Passion." One of the newspaper critics says: "He is not destitute of The Apostles, the London Athenaum says: dramatic instinct, though it would be to assert too much to claim him as an actor."

Andrew T. Foss, the able lecturer on Spiritual ism, called at our office last week, on his way to the Convention at Providence. He has just returned from a lecturing tour in Maine. He is now ready for more work. His permanent address is Manchester, N. H. He handles Old Theology with annihilating logic, and portrays the beauties of Spiritualism with unimpeachable facts. Secure his services at once.

Miss Nancy Ingalls, who died a few days since, at Salem, lived ninety-three years in the same house in which she was born.

Emma, Queen of the Sandwich Islands, will visit Boston soon.

Mrs. Eliza P. Williams, the sister of A. J. Davis, as will be seen by an advertisement in this issue, has entered the field as a clairvovant and healing medium. Her powers have slowly unfolded, but they have been tested thoroughly, and are pronounced reliable.

F. L. Wadsworth will remain in this vicinity for several weeks. He may be addressed until further notice, in care of Bela Marsh, 14 Bromfield street, Boston.

S. J. Finney is to be in Lowell for the next three months.

Mrs. Ada Ballou, of Mankato, Minn., is coming East, and will receive calls to lecture on the route the middle of September, she will answer calls to lecture in any of the Northwestern States.

J. S. Loveland will make engagements to leceure in the West the coming fall and winter. Address, Hamburg, Cont. and

Hampton Beach, N. H.

This is a charming watering-place, and the OCEAN HOUSE, of which Mr. Philip Yeaton is the proprietor, and who personally superintends the management of the establishment, is one of the best conducted hotels on the Atlantic seaboard. This house is spatious, in an excellent location contiguous to the fine beach, and its tables are bountfully supplied with the luxuries of the season: Charges moderate.

Those Bostonians who may desire to visit this beach ere the present season expires, can do so readily by taking the cars at the Eastern Ball- instrumentality by apirits addressed. road Station, Causeway street.

Humanity can be kind to a fallen brother or sister without taking them to its bosom. One heart-spoken word of kindness, one look of charity and forgiveness may inspire a hope in the despairing, and save a soul from utter degradation.—Religio-Philosophical Journal.

Spiritualists would do well to pender these of all the marriages, Truly, a fearful picture of The Sand services of period of the sew domestic inharmony.

New Publications.

THE GALAXY for Sept. 1st has the following table of contents: The Claverings, by Anthony Trollope; Reform and Revolution in England, by George M. Towle; Hearts of Oak and Stone, by necessary to ask the readers of the BANNER to Henry Morford; Pisa and its University, by B. G.; On Christmas Eve, with Shakspeare's Sonnets, clined to enter somewhat at length on the merits by Richard Henry Stoddard; Verbal Anomalies, by George Wakeman; Arriere Pensee, by T.; The article itself, however, covers nearly the Our Patient, by Caroline Chesebro; Æronautics, by B. W. Ball; Archie Lovell, by Mrs. Edwards; "The fable related by Æsop, of the forester and Literary Frondeurs, by Eugene Benson; Rachel the lion, should ever be borne in mind when con- and Ristorf by H. A. Delilla: Atlantic Talagrand. and Ristori, by H. A. Delille; Atlantic Telegraphy, by Fred. B. Perkins; Nebula, by the Editor, containing Felix Holt, Genealogies and Arms, The Cholera-is it Confectious? This is the first number of the new volume of a magazine fast growing into popularity. Williams & Co. have it.

> EVERY SATURDAY has a noble list of authors and writers from which to draw its weekly store of fiction, fact, sentiment, and philosophy, and is about to enlarge its dimensions to forty pages. That will make it a fine affair. The last number is even more interesting and popular than its predecessors.

OUR YOUNG FOLKS for September contains articles from Mrs. Stowe, Mrs. Whitney, Lucy Larcom, Mrs. Diaz, Mayne Reid, T. B. Aldrich, and others, and is an excellent number. This Magazine meets all the wants of the young people, and more too.

THE ATLANTIC MONTHLY has a fine article on University Reform, by Dr. Hedge, more of Hawthorne's Note Book, a pretty noem on the Bobolinks, by Cranch, another instalment of Mrs. Stowe's sociable and philosophical Chimney-Corner, with tales and essays of a high character. "An Italian Rain-Storm" is a taking paper. There are other contributions of marked freshness and interest.

101 A. M., and continue every morning, afternoon and evening, till Sunday night. Mr. Taylor, of Malden, aided by Mr. Smith, the celebrated caterer of Boston, will have a cook-house and large tent on the ground, to supply board and provisions. The police of Melrose and Malden will have their tent in the grove, to insure order. Visitors from the North will stop at Melrose or Wyoming, and will find omnibuses from thence to the camp ground, about three-quarters of a mile; fare 10 cents. Visitors from Boston, during the week days, can take the Boston and Maine steam cars at Haymarket Square, to Malden, and find omnibuses from thence to the camp ground, about three-quarters of a mile. Fare from Boston to Malden, 15 cents, or eight tickets for \$1. Fare from Malden to camp ground, by omnibus, 10 cents. Or they can take horse-cars from Scollay's Building, Boston, to Malden, running extras, every fifteen minutes, or oftener, if passengers are in waiting; fare 15 cents, or eight tickets for \$1, and take omnibuses from Malden to camp ground, 10 cents. Through tickets by horse-cars and omni-This picture is not too highly colored. It is but a fair sample of that which is going on daily and and omnibuses will run on Sunday, and will redourly, and it is high time that the United States Government should take direct cognizance of this state of affairs, and act accordingly."

Through takes by horse-cars and omnibuses will run on Sunday, and will reduce turn visitors to Boston at the close of every evening service. See the Committee's Call in another column of the Banner. The meeting promises ing service. See the Committee's Call in another column of the BANNER. The meeting promises great success, and will attract thousands

The Apostles.

In commenting on Earnest Renan's last work

"We confess at once that a more seductive, but also a more trying task than that of pronouncing upon this book has rarely fallen to our share.
While we read it and read it again, it carries us
away, swiftly, irresistibly. There is in it a pathos which stirs the mind to its utmost depths.
The power of its diction is woudrous sweet and strong. Picture follows picture, musical cadence follows cadence, epigrainmatic casuistry suddenly changes into broken accents of love, the vast glory of the antique fades before a dark group of sainted women. Jerusalem the Golden rapidly sainted women. Jerusalem the Golden rapidly nearing her supreme hour—Antioch and all her marble gods—the waving lily-fields of Galilee and the million-voiced life of the Urbs et Orbis—Paul, the proud, learned, passionate, refined convert, and the lowly band of peasant-disciples, whose only wisdom was to love their Master "jusqu'a la folie"—all these, and a thousand other themes, are touched upon in rapid succession with cunning hand; and through the whole there breathes a fervor strange and strong as some heavy exotic-perfume—an ardent adoration of something indefinite, dreamy, ideal, which takes our hearts and our senses captive, hushes the loud protest, and lulls our doubts into repose. We yield to the spell, and "shut out thinking."

Pienie from Charlestown.

The Charlestown Independent Society of Spiritualists will hold another picnic at Walden-Pond Grove, Concord, on Tuesday, Aug. 28th. Aspecial train will leave the Fitchburg Depot, in this city, at quarter before nine o'clock, stopping at Charlestown, Prospect-street Station, Somerville, Porbetween that place and Cleveland, Ohio. After ter's, and Waltham, Another train leaves at eleven, stopping at the usual places. Tickets can be procured from members of the committee, one of whom will be found at each station. If stormy, the Pionic will be postponed till further notice. Good speakers will be present. A band of music will also accompany the party. A nice fish chowder will be served up. As this is the Anniversary of the Society, no doubt a large party will attend. The proceeds go to pay the expenses of the free meetings in Charlestown.

Answering Scaled Letters.

Mr. L. L. Farnsworth, a medium for answering sealed letters, has returned to Boston, and taken up his permanent residence at No. 10 Kendall street. There is no question of his mediumship, and, under favorable conditions, very satisfactory responses to sealed letters are given through his

MARRIED, AND DIVORCED.—During the year ending June 80th last, 1.048 marriage licenses were issued by the County Clerk, 178 divorces were granted in the Courts of this city during the same neriod. -- R. F. Bulletin. 1919 i

By the above it will be seen that the divorces of Ban Francisco equal about seventeen per cent

ALL SORTS OF PARAGRAPHS.

We shall print extra editions of our paper to supply the demand.

said, one of the largest corn crops ever produced | Howe, now Mrs. Trail, who is still very successin the United States.

Internal Revenue District in this State, comprising Wards 1, 2, 3, 5, 6 and 9 in Boston, and Cambridge, Chelsea, North Chelsea and Winthrop, the total tax for the present year is \$1,332,152 37, the payment of which commenced on the first of the present month, and the 20th it was estimated that 81,200,000 of this sum had already been received by the Collector.

cases of insanity, the patient being wrapped up their works are remembered as builders of the in cloths steeped with mustard water. The time will come when many of the reputed

great men of to-day will be considered insignificantly small specimens of humanity. Funny sounding drums-Conundrums. A good

We call attention to the advertisement of S. W. Eells, headed Eells' Violet Ink. We have used this ink, and pronounce it first rate-superior, in fact, to any copying ink in the market.

one is very hard to beat.

LOVE.

Love? I 'll tell thee what it is to love?

It is to build with human thoughts a shrine
Where Hope sits brooding like a heauteous dove?
Whore Time seems young, and Life a thing divine;
All tastes, all pleasures, all desires combine
To conseerate this sanctuary of bilss.
Above, the stars in shroudless beauty shine;
Around the streams their flowery margins kiss;
And if there is heaven on earth, that heaven is surely this:

Bro. Grant, of the Crisis, is going to have a great feast of tabernacles" at Wilbraham. He says these "tabernacles" are a fore-taste of the coming kingdom. Are they of the genus cohog? If so, they must be delicious, properly cooked.

Queen Emma talks little, but to the point. Said she the other day, in Greenwood Cemetery: Your people live so fast that I am almost surprised they find time to bury their dead so superbly."

secret of restoring old and worn-out files to new

Lowell employs 408,708 spindles and 12,615 operatives in making 1,902,500 yards of cotton and and is still doing a good work, both here and \$13,000,000, and the weekly consumption of cotton | Spiritualism, they preach more of it than any is 604,000 pounds and of cleansed wool 106,000 other or all other sects, except Unitarians, who nounds.

The Crisis editor says "this is a fast age," yet he has been trying to "go up" for twenty years, and has n't even started yet.

FATE.-A writer in the San José (Cal.) Mercury says: "If man could only reconcile himself to the belief-and who knows but that it is so-that he is the creature of a destiny, fixed and unalterable, and Poquonock, we should soon be able to eduand be content with what fate sends him-neither hoping nor expecting more—how happy he would be. What hours of anguish he would save himself. Were Hope never relentlessly pursued by its remorseless enemy, Disappointment, or followed to its grave by Memory, it could then be regarded as a true blessing.

A. "Second Advent" correspondent of the World's Crisis signs himself "Damman." He should belong to the Orthodox Church.

convened by order of the Secretary of War to prepare regulations for carrying into effect the new bounty bill, have made their report, but the President has ordered its publication suspended, and no final action can be taken or payments made under the law until its promulgation.

The marble workers in this city are on a 'strike."

Several bathers at Newport were recently

ing crowded houses in Venango city. So says the | not the Gospel" of the New Spiritual Covenant.

A horse at Chicago ran away the other day, and threw from the carriage the gentleman who was driving; after which, the young lady who was left in the vehicle, walked out on the shaft and grasped the reins near the horse's head, and stopped him. A bold and dangerous thing to do, and well done.

Napoleon is bringing Casar's History on to its

The Lutherans are building a church in Washington, D. C., which is to cost \$75,000. The Baptists have nearly completed one at a cost of \$100. 000, the gift of a single individual, Amos Kendall. The Methodists are aiming to build one at a cost of \$200.000.

A writer in the Church Journal says of Ecce Homo: "The manuscript is said to have been placed in the publisher's hands through the agency of Dean Stanley, one of the leaders of the Broad Church party; and it is reported that Dean Stanley says the author is a curate."

Always speak the truth.

Be cautions in blowing out kerosene lamps. The following explanation of the causes that produce the explosion are worth considering and needing: First-The oil in the lamp is generally low, leaving more room for gas. Second-The by Hudson and Emma Tuttle; "Whatever Is, is gas is very inflammable, and will always explode Right," by A. B. Child, M. D.; the second volume when ignited. Third-In blowing the blaze down, it ignites the gas. Fourth-The less oil in the lamp, the greater danger. The inference is, a lamp should never be blown out from the top, The wick may not perfectly fill the tube, and the flame may go down when the gas comes up.

Counterfeit fives on the First National Bank of Newburyport are afloat.

A Mrs. Shelton, of New Haven, temporarily stopping at Norwalk, Ct., apparently swooned recently, and has been lying in a state of suspended animation "trance" ever since. The case is a singular one, and excites much interest in the community, as well as among the medical profes-

The officers of the Miantonomah fleet have been received with all the honors at St. Petersburg, by the Court and the citizens.

A PRACTICAL EDUCATION .- A recent preacher at Saratoga took for his text " Health," and his hits at fashionable fripperles were pointed and practical, and some of them created loud laughter. He objected to so much mineralogy, physiology. chronology, and such other "ologies" in young girls' education, and considered that, for the purposes of a useful life, "mend-ology, sweep-ology and wash-ology," would be more desirable.

"President" Roberts has summoned a Fenian Congress at Troy, N. Y., for September 5th.

Windsor and Poquonock, Conn.

In this locality Spiritualism has had a steady and consistent growth from the first start to the containing the report of the Convention, in order present time. Several mediums were early developed. Among them Miss Merritt, who went to the By the first of October, will be harvested, it is spirit-world some years ago, and Miss Flavia ful in her examinations and prescriptions for disease, and often gives excellent tests to her pa-PROMPT PAYMENT OF TAXES.—In the Fourth tients. She has been from the first, with several others, an honest, earnest and faithful worker in this cause, and the fruits are already ripening around her. The Spiritualists have organized. secured a church half of the time, and employ speakers, and pay them, when they can get such as can interest and instruct them. Mrs. Susie A. Hutchinson gave them good satisfaction in her lectures recently, and they send best wishes after Mustard is used in the Dublin Hospitals to cure her wherever she goes. N. F. White, F. L. Wadsdelirium tremens-and with success. It is also worth, Mrs. Spence, and many others, have also used successfully, says the London Lancet, in left "words that tell" on the minds here, and great temple of truth and religious freedom. It is now about thirteen years since I gave the first lecture on Spiritualism ever delivered in the place, and I have seen the growth such as fully satisfies my heart and head.

On Sunday, Aug. 13, we collected nearly five hundred persons in a grove near the old churches of Windsor, and there I addressed, for over three hours, one of the most quiet and attentive audiences I ever saw assembled on a pleasant day in a grove. Some were there from the churches, and I hope will be soon seen returning to the religious bread of Nature, and leaving the sectarian husks of Christianity forever. The belis rang at the sheep folds where the lamb of God is slain; but many strayed away to the cool, shady grove, where Nature teaches a religion that requires no sacrifice of God, or man, or beast, to appease an angry Deity. At the same time our grove meeting was so well attended, three Universalist clergymen were engaged with a large audience in the old Poquonock church, and laboring to extinguish the fires of hell and orthodoxy, and preparing their hearers for the still higher and better truths of our philosophy. We are under greater and more obligations to our Universalist friends for the work they are doing and have done, than we can ever repay by kindness: and I fear we are often too ungrateful when we find among them, occasionally, some who lean The Russell File Company paid \$500,000 for the back toward the Egyptian fleshpots, and forget that we have among us many of the same kind of conservative or retrograde souls. Universalism is a John the Baptist forerunner of Spiritualism. woolen goods per week. The capital invested is everywhere. No matter what they say against are nearly equal to them.

On the nineteenth, we had an excellent and large meeting in the church, and the earnest and attentive audience induced me to return and speak one more Sunday before leaving for the West. If every place where the truths of Spiritualism have been scattered for a dozen years, could show as much fruit as West Windsor cate children without sectarian superstition and WARREN CHASE. August 20, 1866.

A Lecturer Now Ready for the Work. As I have been arranging my business with a view of entering permanently the field of vocal labor this fall, and shall probably be ready to embark in the work by the time this notice shall appear in the BANNER, I desire societies or individuals in different localities desiring lecturers The Board, of which Gen. Canby is President, to apprize me immediately of the fact, and the condition of things in their respective localities of interest to or bearing upon the cause. I ask for no stipulation about the pay, or remuneration

for my services, until I am better known in this department of labor, or until they can have an opportunity of judging of the practical value of my services, and of my ability to advance the cause. Now please do n't be backward, or delay a compliance with this request. My vocal labors, so far, have been highly commended where I robbed of \$100,000 in money and \$12,000 in jewels. have spoken, and I feel an ardent desire to be in Prof. Stearns, the psychologist, has been draw- the field again. I feel that " Woe is me if I preach

> N. B. I can furnish resolutions passed by societies I have addressed. KERSEY GRAVES.

Harveysburg, Warren Co., Ohio.

A Capital Inducement to Subscribe for the Banner.

Until Sept. 22, 1866, we will send to the address of any person who will furnish us new subscribers to the BANNER OF LIGHT, accompanied with the money (\$3), one copy of either of the following popular works, viz: "Spiritual Sunday School Manual," by Uriah Clark; "History of the Chicago Artesian Well," by George A. Shufeldt, Jr.; or "A B C of Life," by A, B, Child, M. D.

For new subscribers, with \$6 accompanying, we will send to one address one copy of oither of the following useful books, viz: "Hymns of Progress," by Dr. L. K. Coonley; "Poems," by A. P. McCombs; or the "Gist of Spiritualism." by Hon. Warren Chase.

For new subscribers, with \$9 accompanying, we will send to one address one of either of the following works: "Dealings with the Dead," by Dr. P. B. Randolph; "The Wildfire Club." by Emma Hardinge; "Blossoms of Our Spring," of "Arcana of Nature;" "Incidents in My Life," by D. D. Home; or a carte de visite photograph of each of the publishers of the BANNER, the editor, and Mrs. J. H. Conant.

For new subscribers, with \$12 accompanying, we will send to one address one copy of Andrew Jackson Davis's "Morning Lectures."

The above named books are all valuable, and bound in good style.

Persons sending money as above, will observe that we only offer the premiums on new subscribers-not renewals-and all money for subscriptions as above described, must be sent at one

Bend only Post-Office Orders or National Cur-

To Correspondents.

[We cannot engage to return rejected manuscripts.] 8. M., WILKINGTON, DEL.—We have prima facte evidence of the fact, for "Ed." is plainly writterfat the end of the arti-

Donations to Benevolent Rund to send the Banner Free to the Poor.

Business Matters.

SEALED LETTERS. Persons sending \$3,00 and four 3-cent stamps, will receive a prompt reply. Address, 10 Kendall street, Boston, Mass.

Martin Luther once thought he saw the devil in his chamber, and threw an inkstand at his head. Had they had in those days AYER'S PILLS to ex-orcise all the devils that come from a disordered stomach, his laughable fright would not have become a mattery of history.

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

Special Notices.

This Paper is mailed to Subscribers and sold by Periodical Dealers every Monday Morning, six days in advance of date.

J. SURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD,
CAMBERWELL LONDON, ENG.
KREPS FOR SALE THE BANNER OF LIGHT AND
OTHER SPIRITUAL PUBLICATIONS.

Mrs. Spence's Positive and Negative Powders know no such thing as fail in the cure of Chills and Pever, and all other Fewers. For the Prevention and Cure of Cholera this great Spiritual Memedy should be kept constantly on hand.

Mrs. Spence's Positive and Negative Powders are the Greatest Family Medicine of the age, realy for any emergency of gickness, and that duding their way into every house throughout the land.

See Prof. Spence's advertisement in another column.

Aug. 18.

Cure your Coughs and Colds. Con's Cough Bal. sax will be found aready and efficient Remedy for hard Colds, Croup, Coughs, and all lung difficulties. It is sold by all druggists. The cheapest and best medicine in the world.

IMPORTANT TO INSURANCE COMPANIES! You acknowledge that 25 per cent, of your losses are caused by that little Brimstone Benon, the Lucipus Match. Then why not in your corporate canacity, insid that the why not in your corporate capacity, insist that the UNIVERSAL SAFETY MATCHES alall be used by all whom you insure, and thus save MILLIONS OF DOLLARS' worth of property annually? "A word to the wise," &c.

These matches are not only the best, but the chespeat in use; only 3 cents ber bux; 30 cents per dozen. MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS, for sale at the BANNER OF LIGHT OFFICE, Boston, Mass.

ET MAKE YOUR OWN SOAP WITH P. T. BABBITT'S PURE CONCENTRATED POTASH, or READY SOAP MAKER. Warranted double the strength of common Potash, and superior to any other suponifier or ley in market. Put up in cans of one pound, two pounds, three pounds, six pounds, and twelve pounds, with full directions in English and German, for making Hard and Soft Soap. One pound will make fifteen gallons of Soft Sosp. No line is required. Consumers will find this the cheapest Potash in market.

B. T. BABBITT. 64, 65, 66, 67, 68, 69, 70, 72 and 74 Washington street, New York.

LITCHFIELD'8 DIPTHERIA VANQUISHER. (Used with Litchfield's External Application.)

WARRANTED TO CURE DIPTHERIA AND ALL THROAT TROUBLES. Litchfield's External Application, Warranted to cure RHEUMATIC AND SCIATIC LAME-NESS, and all LAMENESS, where there is no fracture.

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ADVERTISEMENTS.

Our terms nee, for each live in Agnte type, twenty cents for the first, and fifteen cents per line for every subsequent insertion. Payment invariably in advance.

EELLS'

VIOLET INK!

THE subscriber proposes to deliver his Violet Ink, free of expense, in a concentrated state of 4 X Copying, which will be atrong enough to copy through four to six blicknesses of tissue paper, in any of the northern cities of the United States, to any person who will contract therefor, complying with conditions. To be shipped in casks holding forty or more gallons, and there to be diluted for use at prices agreed upon, or for half it will bring by being bottled, corked, and labelled by a responsible person, who may agree therefor and advance twenty dolars on a forty-gallon cask, allowing only one person to purchase and bottle in a city of fifty thousand inhabitants, and not more than two persons in cities of larger size. The persons so contracting are to find bottles, corks, do all necessary labor, and be to all expense of selling it, and pay the half-of the whole proceeds to the subscriber, or him from whom he purchased, after the freight is subtracted.

It will be expected that labels will be found when the person bottles on shares; and where he purchases by the gallon, the cost of labels will be pald, as per agreement.

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The link is a fluid. Color at first reddish violet, changing immediately to purple, thence to a most intense black. Copies equal to any link, and as durable.

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WILLARD S. HICKOX,

JNO. M. JOLLY,

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H. COLWY,

Cashier Formers' National Bank

Mansfield, O., July 27, 1866.

Sept. 1.

DORMAN & WILLIAMS. Clairvoyant and Magnetic Physicians,

No. 8 New street, Newark, N. J.

MRS. ELIZA P. WILLIAMS (sister of A. J. Davis) will
her healing powers, which have been fully tested. Sept. 1.

Sept. 1. PMPLOYMENT FOR WOMEN!

AM auxious to furnish women who are willing to persevere in an honorable occupation, with means of making a splendld income. One wanted in every town and county in the United States. Address, with stamp for particulars. Sept. 1.—4w* J. G. ARTHUR, Hartford, Conn.

THEY shall lay hands on the sick, and they shall recover."—AT. MARK, XVI: 18.

E. R. YOUNG,

DYNAMIC and HYGEALTHIC PHYSICIAN, who is having wonderful success in his peculiar form of treating disease, may be found at 208 TREMONT STREET, corner of Lattrange street.

Office hours—8 to 11 A. M., 2 to 8 P. M. Consultation free.

Bent. 1.

Mr. EDITOR—Believing that anything that is Mr. EDITOR—Believing that anything that is Mr. EDITOR—Believing that anything that is Mr. of interest ought to be made public, I wish you to give the following a place in the Banner of Light. About cighteen months since I wansaffleted with ascere returnantic fever. I suffered the most execuciating pain in every part of my body, being entirely unable to help myself in the least. I could not even move a finger without the most intense suffering. My physician told me it had every appearance of attacking my heart. While in this condition, Du. P. D. Benner. Called to see me. He commenced by making passes over my limbs; in about fifteen or twenty minutes the pain had entirely ceased, and I could move as free as ever. In short, I recovered immediately, without any further assistance. Who shall say that the Apostolic gift of healing is not with us at the present day?

Concord, N. H.

Nept. I.

MRS. H. S. SEYMOUR, Business and Test Medium, No. 1 Carrell Place, corner Bleecker and Lau-rens, 34 floor, New York, Hours from 2 to 6 and from 7 to 9 P. M. Sept. 1.-4w

MRS. SPAFFORD, Trance Test Medium, No. 13 Decatur street, Boston. Hours from 10 to 12 and from Sept. 1.

MRS. S. J. YOUNG, Business and Medical Clairyoyant, 208 Tremont St., cor. LaGrange. Sept. 1. RURAL HOME-CURE

FOR LONG-SUFFERING INVALIDS. PATIENTS who have tried medicines and physicians in vain, and are in suspense as to what to do, should come at once to my Rural Home-Cure, Malden, Mass., but a few minutes ride by steam or horse-cars from Boston. The Home is pleasant, finely located, cool, gulet, siry, roomy, healthful, a diarmonic. The supplied with fresh fruits and executables and on the place. Patients furnished board, treatment, and everything needed to guarantee cures, without Madden, and extinue cures, without Madden, or send for a Circular with terms and textmonials of numerous wonderful cures. Aug. 18.—2w* DR. URIAHI CLARK, MALDEN, MASS.

The Children's Progressive Lyccum.

FIFTH EDITION-JUST ISSUED. A MANUAL, with directions for the Organization

A MANGEMENT OF BUNDAY SCHOOLS, adapted to the Bodies
and Minds of the young. BY ANDREW JACKSON DAYLS.

Price, per copy, 80 cents, and 8 cents postage, if sent by
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81,00. Address, BELA MARSH, No. 14 Bromneld street
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VITALIZING WAFERS POR the cure of Colds, Corolis, Soar Theoat, Beon-Chirls, Croor, Whooring Corols, Hoo, will be found a specific remedy for Bowel Complaints, Chronic Diarrhea, &c. Excellent Inducements offered to Local and Traveling, Agents. Price—Large Hox, 50 cents; Email, 25 cents. Sample Box sent by mail for 30 cents. Address, Mrs. S. D. Gilbert, No. 1 Carlol Place, New York.

Message Department.

Each Message in this Department of the BAN-MER OF LIGHT we claim was spoken by the Spirit whose name it bears, through the instrumentality of

Mrs. J. H. Conant, while in an abnormal condition called the trance. 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, eventually progress into a higher condition.

The questions propounded at these circles by mortals, are answered by spirits who do not au-

nounce their names.

We ask the reader to receive no doctrine 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.

Our Public Free Circles.

These circles, in which the public have heretofore manifested so deep an interest, will beeresumed on Monday afternoon, Sept. 3d.

All proper questions sent to our Free Circles for answer by the invisibles, are duly attended to, and will be published.

MRS. CONANT receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock P. M. She gives no private sittings.

Invocation.

Oh Spirit of Mercy, of Justice and Love, O'ershadow thy children with peace from above, Let the phantoms of fear, of doubt and despair, Be lost in the radiance of spiritual air; Let the songs of the angels be heard in the skies, Proclaiming the truth that the soul never dies; That all things are carefully guarded by thee, But the soul in its beauty at death is set free. May 15.

Questions and Answers.

CONTROLLING SPIRIT.-If you have received questions from correspondents, or the audience, we now propose to consider them.

Ques.-By J. E., of Philadelphia: By what process was the first human being on this planet produced?

Ans.—It is absolutely impossible to determine conclusively where intellectual life had a beginning, or how it had a beginning. Indeed, it is almost an established fact, that it never did have a beginning; that life, through intelligence, has ever existed, never having had any form of creation. Therefore it is that we are forced to conclude that there never was any first stages of intelligence, either upon this planet or any other.

Q .- By the same: If spirits move from place to place through their will alone, what can be the use of their having feet?

A .- You should know by experience that your locomotion through human life depends upon the action of your will. And you should know, also, that inasmuch as you have feet, there is need of feet. Now, then, if feet exist in form beyond death, that is proof that feet are needed beyond death, or the chemical change, as such ye term it. Feet are used here by virtue of the will of the indwelling spirit. Feet are used there by the same power, and through the same mode of action. All things that are, are from necessity, not May 15. from chance.

Stephen Algers.

I lived thirty years on the earth, and have lived two years and about three months, properly speaking, beyond earth; and I think I have gained more wisdom, more knowledge in the two years that I have lived beyond earth, than I gained in all the thirty here.

I was educated in the old Calvinistic faith, and I always endeavored to believe in that faith; but there were times when it was very hard for me to. for I never could reconcile my ideas of religionwhat religion ought to be—with the God seen in Nature. But I did the best I could to concile what now seems to be, what I know to be irreconcilable differences, that exist all through the

Nature everywhere tells us that our intelligence is the key that shall guide us through all Nature's departments; also through all the departments of spirituality, telling us what God is, where God is, and how we can best love and serve that God. But the religious that are affont on the earth teach that we shall yield blind obedience to the priests and their doctrines. They also tell us that to enter into heaven we must go their way, and those who do not go their way are thieves and robbers. And again, they tell us that a certain select few are by-and-by to attain the joys of heaven, while all the rest are to be consigned to eternal damnation.

I am well aware that the friends I have left hehind me are still wedded to these absurd, old. miserable notions. So far as I have power, I shall strike off their chains. I propose to show them a nearer way to heaven.

When I was lying sick and dying in a Southern prison, I became strongly impressed with the idea that I should abandon all my former religious belief, and trust to that pure Gospel of Christ that no one on the earth taught at the present day-that which can forgive all sin-that which makes a heaven for all of God's children, from which no one is excluded. And, moreover, I was fully impressed with the idea that I should return after death. I could not tell then from whence the idea came, but now I know, and I can truly say that while abandoning the platform upon which I had for so long a time stood-the religious platform-I felt a strange joyousness, a strange freedom, a strange lifting up of myself out of darkness into the light, and I said, I am being re-converted, re-born.

While these thoughts were floating in my mind, I heard a voice—as clear and distinctly as I ever heard any voice-saying, "Yes, Stephen, you are being re-born. This is not death, but a newer and diviner life." And so I went on; and under the same joyous impression I return to-day, thanking God and his good angels, for I sincerely believe that power will be given me to overcome the darkness that shrouds my friends; to bring them out into light; to show them that pure religion that Jesus taught. It is not lost. but is deen in the heart of humanity, and needs calling forth, as Jesus was said to have called forth Lazarus from the tomb.

I make no demands upon my friends to meet me; I only ask, if there is a response in their souls to my coming, that they allow me to speak to them familiarly, freely, and as I would speak through my own body. I can tell them truths that will last them as lights through all eternity. And I come telling them that I am Stephen Algers, of Montpelier, Vt. There is no doubt of it to me, and I will give them evidence that cannot be disputed of my identity.

I live, and I always expect to. .. I bring with me to-day my brother Benjamin, who passed on twenty odd years age. And to him perhaps more than to all others, I owe the glorious idea that came to me at death: that I was being born again, May 10,

Josephine Jones.

"We 'll sing you the song that the angels sing, As they gather flowers in May; And we'll sing you the song that the cherubs sing, As over Heaven's fields they stray."

That's what the angels said to me when I was dying-that's what I heard and repeated, and I've brought it here, so the folks will know it's me. I listened so attentively, that I heard those lines, and the folks have got them written down, so they'll know. But they did n't know it was a band of spirits I heard. They thought, because I had been so very sick, that I was out of my head, but I was n't.

· We 'll sing you the song that the angels sing, As they gather flowers in May; And we'll sing you the song that the cherubs sing, As over Heaven's fields they stray."

Oh, I was so happy to go! You don't know how happy I was! All my pain left me, and I felt a great deal better. So I said I was. That's another reason why the folks thought I was out of my head. I felt so nice, and all my pain went, and oh! I was sure I should get well. I was going to get well, only I wasn't going to stay here on the earth; that 's all the difference.

I'm Josephine Jones. You never saw me here. I lived nine years on earth-that means I was nine years old. [Did you live in Boston?] In Boston? oh, bless you, no! I did n't live in Boston. Oh, no, indeed, I did n't, sir. I lived in Richmond. [We are just as happy to see you.] I knew that you would be before I came here.

You see, my father was a Colonel in the Rebel Army. Maybe you have heard of him. I know he didn't used to think much of you Yankees, but he will now, for I'll make him like you; I can.

And I want my mother and Aunt Eliza, and my father, to sit down at a table, and let me see if I enn't write her something. I reckon some of them are mediums, so I can come. [And write through the arm?] No, sir; make a confession, the way they do. [Rap on the table?] Oh, they don't rap on the table; that's a mistake. I'll tell you how they do it: do u't you know they separate the gases of the atmosphere? It is composed of it is, but it's one—and they confine it separate, you know. And then they have a machine near machine is over there [the opposite side of the faith in him. table], and they 're here, with the machine holding the gas; well, when they let it escape from that machine they have to confine it in, it goes and the other machine, and it goes rap, rap-just like that. It's on the same principle of the electric telegraph; and if they don't understand it spirits to make mistakes, and they say, "Oh, not know!" You see they make two sounds when they should n't make but one. When we say yes, we make two or three sounds; when we want to say no, we make just one. If we don't let the gas escape regularly, then, you see, we'll make three or four; then you'll get what you don't want. But when spirits know how to use the machine, they can send messages just as straight as you can over the wires of the telegraph to friends here.

Violet brings me here to-day, who used to live learn more, and I'll tell you all about it.

yes, they make 'em, and they say it is us, and it Love. And while we sojourn with them, we only they say your camera is not just right yet. in the darkened chambers of despair, but come They can't drive the ideas into folks' heads how out hence at the call of the angels, who are beckknow how to use them.

I know how hard it was for me to hear folks folks-that you hear us. And I heard them say ever. Amen. in the spirit-world, that there was just as much need of your being in a state to receive our messages, as it was for us to know how to give them. All these sounds are made by a telegraph machine, and they are made out of the positive and all the oil, so I must go.

are a Yankee, aint you? [Yes.] Well, I am, too -now I 'm here I be.

Do you know what my father said once, what he'd do if he was taken prisoner by your folks? to run away.

Well. Mister, now I'll go; and oh, I'm just as mond to know I can come; that I can go there and talk, too. [Do you wish us to send your] she died first, so she's helping him do a great this subject at your public circle? many things. Violet's father, he goes to his folks, me all over. I'm myself, and nobody here knows

anything about me. · Now good-by, Mister. Oh dear, I don't like to go at all. I like to stay, because I like to talk. I'm learning a heap of things here, because I did n't know how to use a body not my own.

here. Aver's wife at war's warthaft was Wielet's waiting for me, so I 'veget to go, Do n't | proper remedy. There, are very few jeases where, | pressible minds.

forget to write down straight what I said when I it would be wise to administer cold treatment; first come, will you? because that-Violet says that's the key that's going to let me in. Goodby. in it May 15.

Mrs. Alice Clark.

"Suffer little childen to come unto me, and forbid them not, for of such is the Kingdom of Heav-

I was so forcibly reminded of the words of Jesus, that I seemed to live in the atmosphere that he lived in, and I felt that to dwell with little children was to dwell in heaven. And I thought, too, of a remark I once heard Theodore Parker make, when he was on the earth and I was on the earth. It was this: "Mourn not when your little babies die, for they are the flowers of Paradise; and Paradise would be a desolate, barren waste without them. When you part with them, know that another gem is added to the home of the angels, and that heaven is being beautified by all your losses here on the earth."

Oh I have realized so fully the truth of that remark, since I made the change! No one can realize it on earth. You know only the sorrow that comes by being separated from these little gems, while the angels know the joy.

I was Mrs. Alice Clark here. I died very near the time that Theodore Parker died; he in Florence. I in Boston. I was a great admirer of his teachings. I felt that he was living hundreds of years in advance of the people; that perhaps fifty or a hundred years hence, his doctrine would be better understood. And I so told my friends, particularly those who could not understand it; I did. But I see now that the age has advanced so fast, that Parker is now a saint, even on the earth. Parker stands high in the estimation of the people. Parker is not now what he was-an infidel to all religions. He had that pure and undefiled religion that cometh down from God; and because the Church had it not, it could not understand him.

I say now what I said when here. I come back from the spirit-land, feeling that God was just and good, as I did when I died. I went home two gases. Well, they separate the gases, and joyous with the thought that God was just and they take one of the gases-I do n't know which good; that he was everywhere; that he would never forsake me; that there was no need of my joining any Church, or entertaining any particuby to receive the sounds that are made, Say that lar faith, and faith in all things was to have

I earnestly hope that those dear ones I've left here-two sisters, a husband and brother-that they seek to inform themselves of the things perright against whatever happens to be between it taining to the unseen world, so that they may come knowing where they are coming to; so that they may die as happy as I did. They said they hoped they should die as happy as I did. They thoroughly, they'll make mistakes, because they can die as I did, if they will only feel that God is let the gas escape irregularly. Oh, I've known everywhere, and full of love and mercy; that he never will exclude any one of his children from dear! folks think I said yes, when I meant I did | the joys of heaven. Blessings I bring, night and day, to all I've left. May 15.

Circle closed by Dr. Watts.

Invocation. .

Holv and Ever-Present Spirit, whose mysterious life like a perpetual anthem rolls through creation, whose blessings fall upon our senses as the showers fall upon the thirsty earth, thou who art Father, and Mother, too, we would worship thee in Spirit and in Truth. Laying aside in Richmond, she and her father. My father all that which would bind us to the lower orders knows what I mean. He knows who Violet is, of life, we would soar away to the highest mounand she's learnt me ever so much; but I've got tain peaks of wisdom, and there learn of thee. heaps to learn yet. Oh, I will come again. I'll We would gather into the chambers of our being all those treasures that make the soul rich in-I'm seeing how they are making-how they deed. And oh, Spirit of Mercy, our feet would photograph themselves. Oh, but you've got the press still awhile the soil of mortality, that we meanest set of Yankee humbugs in that business | may lead thy children from darkness to light: that ever was known. There aint more than one that we may fold them closer and still closer in a thousand that's genuine. They're rascals; unto the bosom of Infinite Liberty, Justice and aint. [Do you think they will get so they can would teach them to honor thee, and to honor photograph themselves soon?] They can now, themselves. We would bid them dwell no longer ought to be only slow, and it takes time to oning them onward, and upward, too. Oh our Father and our Mother, let thy children be conscious of thy love and thy presence. Let them talk by sounds at first. It was so hard for me to hear the music of thy life that rolls through the get it, so hard. And it's just as hard for folks spaces of their own being, making them one with here. You call it raps when it's sounds, it's thee. And unto thy holy name we will ascribe talking by sounds; and we ask-that is, us dead all honor, and glory, and power, to-day and for-May 17.

Questions and Answers.

QUES .- By S., of Ohio: In the "Circular," the paper printed by the Oneida Community, New York, is found in their statement of religious benegative forces of the body of the medium. Now lief, the expressed idea that Jesus Christ is the aint I told you all about it? [Yes.] Oh, dear! I centre of the heavenly organization, and that his wish I could stay here, but I cant; I've burnt up kingdom was founded and his second coming took place eighteen hundred years ago, and that Well, I'll come again. You won't forget me if all progress, civilization and reform since then is I give you my name, Josie, will you? [No, I the result. Does the controlling intelligence posthink not.] Do you know what Violet says I sess evidence sufficient to warrant this assertion, am? [I don't.] I'm a student in the science of that Jesus Christ is and was the centre and lead-Spiritual Telegraphing, because I like to see how | er, the first, either in or out of the material form. it's done. I like to know how things are done, that reached that condition of harmony necessary so I can do them myself, you know. Yes; you to express in real life what is understood by heaven, or the kingdom of heaven? In what sense is the Circular's statement correct or incorrect?

Ans.-Jesus the Christ, or Jesus the Truthteller, was simply an outward expression of that I'll tell you. I said, "If you were taken prisoner, principle of truth that shall make all souls free. how would you ever get home again?" "Oh," In this sense he is the centre of power, the centre said he, "I'd turn Yankee and get home. They of progress, of wisdom, the centre of all that can turn and do anything." [He paid us quite a makes your heaven. Without a knowledge of compliment.] Yes, sir, my father believed that that truth you are in bondage; with a knowledge the Yankees were so shrewd and cunning, that if of it you are entirely free, not only in the exterthey got into a bad scrape they could always find nal sense of the word, but in the internal; free in a way to get out of it. So he meant he was going the absolute sense of the term. These persons to turn Yankee, abandon his rebel views, in order who have grouped themselves together, and are to get home. [Did many do so?] Oh, yes; and the living under certain peculiarly subscribed ideas, Yankees turned rebels, too. They did. I know are no doubt true to themselves, and they have a about it; lots of them was true to the Southern vague idea of that truth that was manifested Confederacy, that is, until they saw a good chance | through Jesus; but they have given it a rude and uncertain manifestation. Therefore it is that none but themselves can understand their posihappy as I can be, only I want my folks in Rich- tion. Yet in the main, down beyond the surface, we believe they are correct.

Q.-By B. F. Clark, of New York: I believe message to any particular person?] No, Violet's that heat is life, and cold is death. Therefore I going to take it. She can do heaps of things that do not believe that ice can be good for cholera; I can't. Her father was in the Black Horse but, on the contrary, would be likely to be very Cavalry; you know about that? [Yes.] Well, injurious. Will you have the kindness to mention

A .- Your correspondent has taken an extreme you know; she's carried him, so he can talk there view of the case. He believes that heat is life, anytime. And he said just as soon as I got the and cold is death; when the truth is, that life lies chance to come here and speak, he'd take care of between the two. The proper mode of treatmy message; and if my father wasn't a beetle- ment to be adopted in cholera depends very much head he'd understand it, he said, because it's upon the condition of the patient. There are some cases of cholera that could be better treated by the application of ice, internally and externally, than any other way. And, again, there are many others who would die, as you call it, under such treatment. Therefore it is absolutely necessary that your medical men be scientific men. It is Now I know; so you see, when I go home—oh I absolutely necessary they should know the cause can do a heap better when I go home for coming of the cholera in each individual case, and, knowing the cause, have, wisdom, enough to apply the

still there are some, and these, like the other class, require to be treated successfully, We would urge upon your medical men that they seek, in all these difficult cases, to learn what the cause, or leading cause, of the disease is; and, having learn- throughout all the land may rejoice. ed it, if they are versed in that particular science how to treat it.

word was with God, and the word was God. And | Farewell. the word was made flesh and divelt among us. He was called Emanuel, God with us?"

A .- "In the beginning was the word, and the word was with God, and the word was God." In the beginning was all spirit, the principle of all life; and that is God; being God, is with God; and wherever it is manifested through fleshy tabernathrough flesh, and dwelt among us.

Q.—If Spiritualism is intended to elevate the human race, and make men and women better, why is it that so large a portion of those engaged in this noble work are so inharmonious in their family relations?

A .- They that are sick must be purged of the cause of their sickness ere they can be made well. Spiritualism is a physician, that goes abroad through the length and breadth of the land, applying his remedies everywhere; in your family the voices of the pale faces had more power than circles, through the nations and to individuals the soft voice of Naonta's mother. But when he this great physician goes, applying probe and giv- hears that Naonta's spirit has gone to the world of ing his remedies. If his remedies are to prove effectual, he must first make his patients very sick. may come back; that her shifting cance may Sickness is inharmony, disturbance, and all those disturbances that are seen through this spiritual realm on the earth, are but indications that byand-by you will have thrown off these inharmonies that dwell among you. Then peace will settle upon you, such as is known among the upon the way of her sire, for he has called for her. angels. May 17.

Sarah Jane Gates.

I am Sarah Jane Gates. That is the name given me by my mother, but I was called Jennie Gates. I was nineteen years old, and died of congestion of the lungs, in New Bedford, Mass. My mother left me by death when I was four years old. The circumstances of my life, from that time up to the time of my changing worlds, I may say, were not very favorable to peace, at any rate.

My father, I am told, in about seven months from my mother's death married again, and his companion was to me harsh, cold and unloving. And so at thirteen years of age I left my father's house, and went forth into the world to care for myself. I have no wish to live over again, even in thought, my earthly life; but as I promised if there was any return, that I would come back. I am here; not, however, for the purpose of saying aught in malice against any one on earth. But I believe it to be the duty of every one to lead all souls out of error that may be in error, if they are able to do so.

I have no wish to wash my garments in the blood of any one save my own good deeds. My And so at thirteen years of age I left my father's

blood of any one save my own good deeds. My father once said to me, not long before my death, When you have washed your robes in the blood of the Lamb, and are, to all intents and purposes, changed, I will gladly receive you to my heart changed, I will gladly receive you to my heart and home again." Great God! what a decision to fall back upon when the honor and perhaps the heaven of a child is at stake! My father is at fault, as he will very soon learn when he passes beyond the vale of tears. We wash our own garments, if they are ever made white, in our own god deeds, not in the blood of any Saviour! No Jesus of Nazareth can cleanse us. We must cleanse ourselves.

The way that was forced upon me I did not choose. I took it because it was the only way, not because I preferred it. And the world has yet to learn that there are as many ways to

yet to learn that there are as many ways to yet to learn that there are as many ways to heaven as there are souls who seek heaven. I have as there are souls who seek heaven. I earnestly hope that my father may learn this ere John: Sam'l Taylor, to Ben Thatcher, a brother soldier and earnestly hope that my father, may learn this ere he comes where I am, I would be glad to talk | meaning. Tuesday, July 10.—Invocation; Questions and Answers: with him; glad to enlighten him; glad to show him that there is a better way than the hard, thorny way that he has traveled in all his life.

To those friends who were with me during my sickness and at the time of my change, I need not say it is true. That is proved by my coming. I need not say that I would be glad to talk with them, for their own hearts know it. I am happy, satisfied with the life I have entered upon, and, whenever and wherever I can, I shall be found doing good. Farewell. May 17.

Rev. Arthur Fuller.

While listening to the intelligence who preceded me, I could but again and again ask myself this question: When will the Christian world learn that they only who are without sin should east stones? And inasmuch as there are none without sin, none should cast stones. Jesus said, "There is none good, no, not one," meaning there are none without sin, none perfect in the moral law, none that stand so high in purity that they can go no higher, none that have fully learned that holy law, that are willing to do unto all others as they desire to be done by. When, oh when, Great God. will the Christian world learn this? Jesus failed to impress the idea upon his hearers, and his life. brilliant and glorious as it has come down to us through the ages, failed to impress this truth upon mankind. But still they go on stoning, day after day, when no right is given them to do so, neither by the God of their own souls, or by'the God of the universe.

I have for many months endeavored to return through this source, identifying myself, if possible, to one whose acquaintance I formed during the last few months of my sojourn here, who was, I believe, somewhat strongly wedded to this spiritual faith. I could not clearly understand it while I was prisoned in the flesh. I believe I at one time said to this friend, "Friend Adams."-that was his name-"I should be glad to know that this thing were true; and if ever I do feel that conviction in my soul that amounts to knowledge, rest assured I will not fall to give it to the world. I should be very happy to believe that I could return after death, for in all probability-let me go when I will-I shall leave those I love behind. And so by the great and ever active law of attraction, I feel that I must be attracted to them. And if the great All-Father should, in his mercy, open the way whereby I can come, I surely shall avail myself of that way. And I would to God that I could feel as you tell me you, feel about these things, but at present I cannot."

I have made the most of all opportunities that have been offered me in returning from time to time, but I have never found the way clear to return to this friend until to-day! If there is aught for ten dollars "-when up came a little hand. that I can say or do to cheer his heart, to make "What is it; Johnny?" "Why, you can't buy to him feel more southly the great truth that under, kind of a cow for ten dellars; father sold one for lies the Philosophy of Spiritaaliam, I want to do sixty dellars the other day, and she was a regular it. And I want him to feel that I have not forgutten my promise; that through all ways and means I shall slyays seek to impress truth upon all im-Apenir after obreanof woman? Because it makes her hear.

Though I may not speak as Reverend Arthur Fuller, I shall speak as a Principle. Though I may not speak here or there as an individual, yet wherever I can, I will unfold the glorious blessing of spiritual truth, that hearts that are sorrowing

I live to day, thanks he to God! and because I that belongs to human life, they will know well do live, I know also that I-live for good. I live to assist in working out the great problem of life. I Q.-Will the spirit please tell us the meaning of am one that maketh up that vast problem, and it the text, "In the beginning was the word, and the is entrusted to me, as to all others, to solve it. May 17.

Naonta (an Indian Girl),

White man, Naonta would speak with her sire, who dwells across the water, where the squaw sits upon the throne, and wears the crown.

Naonta's sire was English. Naonta's mother was Indian; Naonta was born of the Cocnauagah cles, there the Spirit of God is manifested. This tribe, nine miles from Montreal. Naonta was particular passage has reference to the word of twelve years here. Her sire has said, "If the truth or life, as given through Jesus. And the Great Spirit smiles, and spirits return, let Naonta word was made flesh, or truth was manifested come. Naonta, with the Indian, means "Starlight."

Naonta's sire, thirteen years, fourteen years ago, was passing from here through where Naonta's mother lived; and when the stars were smiling with their bright eyes on earth, then Naonta's sire first met Naonta's mother, and Naonta came, nearly two years after.

When Naonta's sire said farewell to Naonta's mother, and went over the water in his big canoe, then his heart was sad and his spirit was weak, for shadows and sunbeams, then he calls that Naonta glide over the water and come to him, that he may know that the way is open.

Naonta was educated in your schools. Naonta was half Indian, half English. To-day she comes as Naonta, and she will shine like "Starlight" May 17. Fare you well.

Circle opened by Theodore Parker; closed by Arthur Fuller.

MESSAGES TO BE PUBLISHED,

Monday, May 21.—Invocation; Questions and Answers; Dan'l Jones, of the 2d Illi lois Cavalry, to Chaplain Brown, of Vermont, also to friends in Princeton, Ill: Mary Richardson, to her children; Willie Johnson, to his father, William Johnson, of Charleston, S. C.; John Andrew, to his parents, at Raclice, Wis: Elisha Smith, to Eliza.

Tuesday, May 22.—Invocation; Questions and Answers; Rosa T. Amedey, to friends; James Cooley, to his cousin haniel, in New York City; Cant. Robert Spofford, to the friend he conversed with upon Spiritualism, also to other friends South.

South.

South.

Thursday, May 24.—Invocation: Questions and Answers;
Dr. Albert Gurney, of New York City, to his friends; George
Baldwin, to his mother, in Boston; George, to his father, Geo.
D. Prentice, of Louisville, Ky.; Fanny Chase, of Georgetown,
D. C., to her parents.

to his mother; Geo. II. Contest, to his particular and New Orleans.

Thursday, June 7.—Invocation; Questions and Answers; Edward Barrows, to his mother, Sarah Barrows, in Springfield, Mass.; Susie tiyde, of Medford, Mass., to her friends, and her minister, Rev. Benj. Davis; Philip Stedman, who died in New Orleans, La., to friends in Chicago, Cieveland and New

Monday, June 11. - Invocation; Questions and Answers;

Gilchrist, Franklin, N. H.; Hattic Watson, to her mother, in Jersey City, N. J. Thursday, July 12.—Invocation: Questions and Answers; Harriet Hubbard, to Mrs. Amy Hubbard, of Philadelphia, Pa.; Ephralm Wingate, to Sarah Jane, his wife; Georgianna Gold-smith, to her mother, in New York City.

DONATIONS IN AID OF OUR PUBLIC FREE CIRCLES.

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RECEIVED PROM

SUNSHINE AND SHADOW. BY MARIE LOUISE HAYDEN.

How heavy the shadows on some hearts lie,

While others revel neath a sunny sky; How dark for one the dreary day That for another shines bright away. But such is life—not unto all Can sunshine without shadow fall; Each one of sadness, and of care, Of pleasure's draught may have their share; Into each heart some sorrow falls; Some form must dwell in our spirit halls; Within each heart must echo a name, Ever to memory's call the same. In every heart is a cherished grave. With the name of one it would die to save; But the day will come when an angel may Take the sod from that grave away. On every heart is chiseled a name; Not the one we bear-all seldom the same, Not oft can our dream and our life be one; True bliss comes not till life is done. How true that each soul has its own true mate! Though often drifted apart by Fate, On each the name of the other's traced In characters never to be effaced. Sunshine and shadow ever the same Is the echo to one of the other's name; Shadow and sunshine first and last, Till all the days of our dream are past.

In a little town, in Ohlo a lady teacher was examining a class of juveniles in mental arithmetic.
She commenced the question, "If you buy a ow sixty dollars the other day, and she was a regular old sorub at that!" ... Here a none from de-

Why is the letter A the best remedy for a deaf

First Spiritualist Mass Camp Meeting. near Malden and Melrose, Mass.

near Malden and Melrose, Mass.

The undersigned committee appointed by the Malden and Melrose Grove Meeting, on Sunday, July 29th, having duly deliberated and made all preliminay arrangements, are happy to announce that the first Spiritualist Mass Camp Meeting will be held in Lynde's woods, about half way between Malden and Melrose, Mass., commencing on Thursday, Ang. 30th (the week after the Providence National Convention), and continuing till Sunday evening following. The grove is beautiful, cool, quiet, retired, and well adapted in every particular. It is near the public highway, and a short distance on the west side of the Boston and Maine Railroad, one mile from Malden Centre, and the same distance from Melrose, and less than half a mile from Wyoming Station, the nearest station to the grove. Cars leave Boston and Maine Railroad station, Haymarket Square, at 7, 7.45, 10.15 A. M., 2, 2.30, 4.30, 530, 6.30 and 7.30 P. M. Fare 20 cents. Fare to Malden, 15 cents. Omnibuses and job wagons will be at the station, to carry passengers and haggage. Omnibuses will run from Malden and Melrose to the camp ground. Horse cars run every half hour between Boston and Malden, till 11 P. M. Fare 15 cents.

Parties desiring tents put up for them on the

11 P. M. Fare 15 cents.
Parties desiring tents put up for them on the ground can secure the same by writing beforehand to Dr. P. Clark, 15. Marshall street, Boston,

ground can secure the same by writing beforehand to Dr. P. Clark, 15 Marshall street, Boston, Mass. Terms for a whole tent, accommodating from eight to ten, one dollar a day, or three dollars for the four days. Single individuals can be accommodated by writing to the same.

Parties wishing a tent, and desiring to provide for themselves and stay through the meeting, can bring a few utensils, pillows, blankets, etc., and they will find all kinds of provisions for sale on the grounds at the market prices. H. F. Taylor, of Malden, will spread tables in a large tent, to accommodate those who wish single meals, or will board visitors for one dollar per day. He will also furnish refreshment stands, straw for tents, fuel, and water. Though no disorder is anticipated, yet police officers will be on the ground and cooperate with the executive committee to insure order and harmony. No phenomenal exhibitions or disorderly manifestations will be permitted, either in or outside of the tents. The strictest order and decorum will be proserved. A corps of efficient speakers is already engaged, and all accredited speakers and workers are cordially invited to attend and participate. Public services, 10} A. M., 2 and 7? P. M.

invited to attend and participate. I done solved 10 A. M., 2 and 7 P. M.

P. CLARK, M. D., Boston,
G. W. BACON, Melrose,
J. S. HOPPIN,
C. C. YORK, M. D., Charlestown,
G. W. VAUGHN, Malden,
M. Moory L. MOODY, DR. U. CLARK, C. E. THOMPSON, "

Meeting of the Friends of Human Progress.

The Eleventh Annual Meeting of the friends of Human Progress, of North Collius, will be held at Hemlock Hall, in Brant, Erie county, N. Y., commencing on Friday, August 24th, 1866, at 10 o'clock A. M. Frederick Douglass, of Rochester; Mrs. Hyzer, of Buffalo; Lyman C. Howe, of Clear Creek, Chautalque Co.; Geo. W. Taylor, of Collius, and other speakers are expected to be present. A cordial invitation is given to all persons to attend. Persons from a distance will take the State Line Railroad to Angols.

IN THE LIPE OF

Rev. Jesse Babcock Ferguson, A.M., L.L.D.,

TWENTY YEARS' OBSERVATION

OF

PRETERNATURAL PHENOMENA.

T. L. NICHOLS, W. D.,

Author of "Forty Years of American Life," "Biography of the Brothers Davenport," &c., &c. State Line Railroad to Angola.

LEVI BROWN,

FRANCIS LEACH,

LEWIS BALDWIN,

ELECTA LANDEN, JAMES VARNEY, ANNIE TAYLOR,

Committee.

Vermont Spiritual Convention.

The Spiritualists of Vermont will hold their thirteenth annual State Convention at Montpethirteenth annual State Convention at Montpeller, in September next, commencing on Friday, Sept. 7th, and continuing through the following Sunday. All true friends of the cause in or out of the State are cordially invited to attend and contribute of their thoughts and influence to the Convention. It is hoped and expected that some of our best speakers will be present, and the attendance large. Good accommodations at the hotels for \$1.25 per day, and at private houses for \$1,00. The Secretary of the Convention will furnish return checks over the Rutland and Burlington, and Vermont Central Railroads.

G. W. RIPLEY,

G. W. RIPLEY,
A. E. SIMMONS,
SABIN SCOTT,
GEORGE DUTTON, M. D., Cor. Sec.

County Convention.

County Convention.

The Spiritualists of Boone Co., Ill., will hold their Fourth Annual Convention in Belvidere, on Friday, Saturday and Sunday, Sept. 7, 8 and 9.

A social dance and basket picnic will be held the first day, and those who come are requested to bring well filled baskets; to commence at 10 A. M.

The friends will extend their hospitalities to those who come. Mrs. Alcinda Wilhelm and Miss S. A. Nutt are engaged, and other good speakers are expected.

Per order of Committee.

H. Bidwell, Belvidere, Ill., Cor. Sec.

Grove Meeting.

There will be a Grove Meeting at Turner (Galena Junction), Du Page Co., Ill., on Saturday and Sunday, Sept. 1st and 2d. It will be a basket picnio, and arrangements will be made for those coming from a distance. R. H. Winslow and Miss S. A. Nutt are engaged, and other speakers are expected. A general invitation to all.

J. S. Barber, Cor. Sec'y.

Notice of Meeting.

The next annual meeting of the "Northern Wisconsin Spiritualist Association" will be held at the city of Berlin, Green Lake County, on the second Saturday and Sunday of September next. The speakers engaged are W. F. Jamieson, Mrs. S. E. Warner and Mrs. H. F. M. Brown.

J.P. GALLUP, Sec'y. Oshkosh, Wis., Aug. 4, 1866.

Annual Picnic.

The Spiritualists of Johnson's Creek and vicinity will hold their annual picnic at Middleport, on Saturday, the 1st day of Sept. Bro. J. M. Peebles is expected to be present. A cordial invita-tion is extended to all who can be present. Johnson's Creek, July 31, 1866. E. S. LOPER.

Grove Meeting.

There will be a two days' meeting in a grove near Cuyalloga Falls, Summit County, Ohio, on the first and second of September. Good speakers will be present. A. UNDERHILL, and others,

Obituaries.

PASSED ONWARD AND UPWARD. - A loved and much respected spirit has left the physical form and the town of Lysander, N. Y., for the Summer Land, causing the members of her family, as well as a large circle of friends in the village of Phænix and vicinity, to regret the necessity that separates them from a true friend, a Spiritualist indeed, "in whom there

them from a true friend, a Spiritualist indeed, "In whom there was no guile!"

Mrs. Clarisas Goodrich was among the first to investigate the phenomena, popularize the Philosophy, and vindicate the ministry of angels, in the doing of which she became known for honesty of angels, in the doing of which she became known for honesty of purpose, carnesiness in argumenisation, and positiveness of conviction. Tolerance for the cellify of others tempered her zeal and mellowed her enthusiasm, until unkind remarks and unfair opposition roused her for the occasion, then sile was plain, practical, and matter-of-fact-ish in a marked degree. A ministry of goodness extending over thirty years in this locality, was added to her efforts as a religious reformer, and endeared her to the poor, the suffering, and the slok. The dying and the bereaved were also cared for, when her presence could bring consolation to either; for she united in a marked manner the tenderness of the onether and the patience of the nurse to the faithfulness of the friend, and thought little of mean differences of opinion in the presence of suffering and sorrow. Sympathietic by nature and practical by bitueation, she felt that thoughts, wonts and looks were "seasoned by being in season," and acted accordingly; now calling out energy for the battle of life, anon inspiring condidence in that Pruvidence whase. "aninistering spirite: "see angels.

The history of her usefulness is a many-phased volume, and reveals this social of the domestic circle, the bospitality of her home, and finds fitting culmination in the tender respect of those who, knowing her worth while here, now home her memory, though she selongs to other circles of the loving and the loved. Her earthly record runs through sixty odd years.

Fraternally and respectfully. J. H. W. T.

Hew Books.

THE ART OF CONVERSATION! AN ATTRACTIVE AND PARCINATING BOOK. BRAUTIFULLY BOUND IN CLOTH,

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WITH directions for Self-Culture, teaching the art of conversing with ease and propriety, and setting 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 ART OF CONVERSATION.

"The author treats of confidence in conversation, satire and sarcasm, of censure and fault-finding, of egotism in conversation, of politeness, of stories, anecdotes and puns, of taking liberties, of argument in conversation, of the influence of wo man in conversation, of disavrenthle subjects, of conversation at dinner-parties, of correct language, &c., &c. Buch links as are given will aid one in acquiring the requisites for participating creditably and agreeably in the conversations of any cultivated society into which he may be thrown."—St. Louis Republican.

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Bunner of Light.

WESTERN DEPARTMENT: CINCINNATI, OHIO.

We receive aubscriptions, forward advertisements, and transact all other business connected with this Department of the Banner of Light. Letters and papers intended for us, or communications for publication in this Department, etc., should be directed to J. M. PERBLES, Cincinnati, Ohio;

Letter from a Former Universalist.

The following communication from Bro. J. H. Luther, though pointed in style and full of fervor breathes, nevertheless, a kind, fraternal spirit. He is an old and highly esteemed resident of Lake Co., Ind., and was for years a pillar of strength to Universalism at home and in the adjoining re-

When Paul was a child he "spake" and "understood as a child." So did Bro, Luther; but when he became a "man" he put away traditions, biblical legends and "old wives' fables," trampled on ·creeds, and, progressive in nature, came to the conclusion that Americans were just as worthy of God's inspirations, revelations and spirit-communications as those old clannish and blood-thirsty Jews that considered themselves the special pets of Israel's God. "Signs" still follow believers, and Jesus, by his ministering angels, is with us, and will be till the "end of the world."

Bro. PEEBLES—You were once a Universalist clergyman, I a practical member of a Universalist Church. We have both changed in name and clergyman, I a practical member of a Universalist Church. We have both changed in name and
views of the great hereafter. Do you not sometimes wonder that so few come out of that old
faith and embrace the new philosophical faith—
no, not faith but knowledge of immortality, as demonstrated by spiritual manifestations? I have,
and Universalists everywhere have my warmest
sympathies and prayers because they were once
the most charitable among denominations.

I would that they still exercised that broad

I would that they still exercised that broad charity and were going on unto "perfection," but —I say it in sorrow—they have become intoler-nut sectarians! Is it not because they have become creedal in their tendencies, bound to maintain certain doctrines and say to their members, "Thus far and no further!" while Nature and the sou's intuitions say, "Be free; gather truths from all sources, and speak them, though threatened with the fire and the fagot. The old system of Universalism taught that, in the resurrection state, all, without regard to earthly conditions, would be equal to the angels of God in heaven. I could never understand this when a Universalist —could not see how death could make an infant equal in knowledge to an adult, or make the most wicked equal to the holiest in the "twinkling of an eye." When I questioned the clergy upon this point, the answer was, "All things are possible with God." This, though silencing, did not satisan eve. fy me. I am aware that the younger clergymen are now restorationists, preaching, with the Spiritualists of America and the rationalists of Ger-many, future discipline and progression. Our beautiful philosophy teaches that life is one

continuous chain of being, from the cradle through all the endless ages, the soul ever grasping higher knowledge and drinking in diviner truths. We enter the spirit-world, intellectually and morally, as we leave the earth-sphere; meet in accordance with soul-attractions; shall know ourselves and our friends; else that life will be a new creation. I gradually grew out of Universalism, exchanging its faith, based on old and uncertain Biblical revelations, for absolute knowledge. While belonging to the sect, I practiced godliness in all things, according to my best ability, uniting with the so-ciety in baptism, and practicing family worship after the traditions of my fathers. I felt free from the fear of hell or the devil, and free, when first embracing Universalism many, many years ago, to investigate all truth, for the body had no creed then, was not a sect, had no doctors of divinity, did not continually "beg" for money to build colleges, and did not alm to be looked upon as "respectae" by the Orthodox.
In investigating the character of God, the loca-

tion of heaven and the occupation of immortals, I wanted not the "ipse dixits" of men, creeds or books labeled "holy," but tangible and rational knowledge, based upon the immutable laws of the universe. In Spiritualism, or the Harmonial Philosophy, as taught by Andrew Jackson Davis and other inspired seers of this age, I found that living bread that satisfied my soul. I further found that bread that satisfied my soul. I further found that heaven was not a location, but a condition; that God was not a being in personal form, but the Infinite principle of life, love and wisdom; and that bear to the inexhaustible fountain. drops near to the mexhaustide fountain. Accordingly the spirit, returning to God, would not have far to go to reach the Divine presence. I also learned how perfectly natural it was for souls in spirit-life to return, in harmony with magnetic laws, to the loved of earth. Mesmerism and clair-voyance in the present, with Biblical facts and the historic record of all nations, pointed to the same truth: a present intercommunion between the two worlds. These conclusions cost me years of thought, with profound and prayerful investi-gations. I adopted the principles of Spiritualism and snirit-communion before the" Rochester rap pings" were heard of. My religion is now a ra-tional one—a religion that I love—a religion that I know to be true, because not only daily demonstrated through the mediumistic around me, but through my own organism.

Some Universalists claim to be progressive.

and many freely admit, when conversing with me, that they believe in spirit-intercourse, and yet they cling to their sect, thereby giving the lie to their real soul belief. Hypocrisy is to be hated—all honest people will advocate and support that and that only, which they believe. They will not conceal their light "under a bushel." Universalists have complained that many in Orthodox churches, cherishing Universalist sentiments, remained in said churches, thus supporting what they did not believe. Are not Universalists doing the same thing? Is this course honest? Is it ha coming the manliness that characterizes the nine-teenth century? If those who have progressed ideas ride on a back car, do they not hinder instead of advancing the truths they profess? I beg

steal of advancing the truths they profess? I beg of you Universalists who believe in the Spiritual Philosophy, to let your "light shine."

For God's sake, for the sake of dear ones gone before, and for the sake of humanity, come out from the sect, as Paul came out from Judaism, Luther from Catholicism, John Murray from Methodism, and call yourselves Spiritualists, associate with them, and help them to build up their broad and beautiful principles. The establishment of the blessed truth, that a continuous chain of revelations and communications exists between this and the spirit-world, will do more to enlight. this and the spirit-world, will do more to enlighten the ignorant; reform the erring; humanize the selfish; cheer the saddened; comfort the sick and console the dying, than all the sectarian creeds and dogmas in the universe. Spiritualism has made me a better, a wiser, and a happier man, and I recommend its healing and holy influences. and recommend its nearing and noty innuences, to the careful consideration of my Universalist brethren. I beseech you to "grow in grace," to accept the revelations of to-day, so far as they correspond with reason, and then openly defend them. How would Paul have been regarded, if after being converted, he had remained with hi old associates, half denying being a Christian and talking a little "milk and water" Christianity? Why, he would have stood in the same relation to Christianity that you who believe in spiritcommunion, yet remain with the sect, stand to Spiritualism—a dry limb on the tree of life, a dead weight on progression's car. He would have died and been "made alive," an unprogressed Jew, and these Universalists who take a like course, will come forth into spirit-life unprogressed Universalists, and will be drawn by the laws of attraction under sectarian influences, there to remain in mental darkness until some of the "prison" spirit preachers preach them out.

I am advanced in years—I write sincerely and
feelingly upon this subject, for to me Spiritualism,
with its practical influences, is the "one thing

with its practical influences, is the "one thing needful." I had rather be a door-keeper in the needini. I had rather be a door-keeper in the house of the Lord, (freedom) than dwell in the tents of wickedness, (conservative theology,) under the patronage of a popular creed that I had outgrown. To me, the worst phase of slavery is

shining fingers points to the evergreen shores of immortality, where are many of my heart's choicest treasures. Again, I recommend this faith "once delivered to the saints," and still being delivered through the ministry of angels, to my Universalist brothers. May the grace of our heavenly Father be with them. J. H. LUTHER. Crown Point, Ind., Aug., 3, 1866.

A bright, clear day, a rippling lake, a grassy carpet, graceful oaks, a band of music, loaded tables, and a crowd of joyous Spiritualists, with quite a sprinkling of sectarian explorers, were among the surroundings and associations connected with this pleasant occasion, besides hoat-riding, exciting amusements and dancing. Following the so-

Spiritualist Pienie in Albion, Mich.

cial and more material feast, came the intellectual and musical. Bro. A. B. Whiting, long an esteemed resident of this place, gave us one of his sound and truly eloquent discourses, full of historic fact and rich in illustration, closing with a flue, poetic improvigation. He further entertained the audience with several songs-the songs and music being his own compositions, reminding us of the Grecian Homer who, some three thousand years ago, repeated his poems and sang his songs in Troy; and hence the familiar couplet: Seven famous cities claimed the birth of Homer, dead,

Through whose streets the living Homer begged his bread." We talked to the people a little time, upon the present and the future of Spiritualism. The Albion friends are agitating the subject of a legal organization and a Progressive Lyceum. They are both indispensable.

Among the earnest workers here is Dr. R. G. Rowe, and, by the way, one of the best healers in the country. His house is, much of the time, thronged with patients, and he, in an unconscious trance state, making the "lame to walk and the blind to see," The promised "signs" follow him. We shall long remember Bro. Whiting's hospitable home, with the kindness of his excellent mother and sister.

Kalamazoo and Dr. L. G. Smedley.

While the Isle of Nevassa is the gem of the ocean Kalamazoo is the handsomest city that dots Michigan, and within it is a large liberal element and some excellent Spiritualists, enough to support meetings regularly, if there was a general concert of action, and that genuine zeal that ought to characterize believers in the Spiritual Philosophy. Here, too, resides Dr. L. G. Smedley, a very gifted healing medium, and yet a modest, unassuming man, loathing show and sham notoriety. He relles for success upon personal merit, strict attention to business, and the medical skill of his Indian circle. Many are the lives that these Indian brothers have been instrumental in saving. Bro. Smedley probably will not thank us for this public mention of him; no matter-it is simply a volunteer act of justice. Our enjoyment in encouraging the timid and inspiring the doubtful with confidence, is only equaled by our delight in puncturing such gaseous human balloons as carry too much sail. Bro. Smedley goes Mondays and Fridays to Jackson; the remainder of the time he is in Kalamazoo.

Cincinnati Affairs.

The Academy of Music, rented by the Spiritualists for the current year, was consumed awhile since by fire, with the Lyceum equipments. It was a sad loss to this young Lyceum, just struggling into a good degree of prosperity. But energetic souls never falter in holy purposes. The Committee have secured the Metropolitan Hall, (will they not see that the platform is transferred to the other end, and lowered full one half?) The new regalia for the Lyceum is daily expected, and soon the whole machinery will be in operation. The Spiritualists of this city are in earnest. Bro. A. B. Whiting occupies the rostrum during the month of September.

Spiritualist Picnic at Middleport.

The Spiritualists of Middleport, Johnson's Creek and vicinities, hold their annual picnic at Middleport on Saturday, Sept. 1st. J. M. Peebles, and probably other speakers, will be present.

The Sunday following (Sept. 2d) he speaks during the day at Johnson's Creek.

Letter from Nellie M. Smith-Progressive Lycoums.

DEAR BANNER-Having been solicited by the friends of progress to aid in organizing a Lyceum in Breedsville, Mich., we commenced our pleasant task May 27th. No preliminary steps were needed-no "preparatory sermons" or appeals to the conscience or the fears-all hearts seemed beating in unison as one for the new source of pleasure and instruction. All were asking, "Will the effort be successful? What are we to do?" Fifty pairs of hands were uplifted, ready for the work-childhood, youth and mature years. Slowly, noiselessly the fair temple rose from its foundations, its graceful arches twined with fadeless flowers by angel-fingers, its fair front shining in the sun, towering upward toward the everlasting heights, where the spiral stair is hidden in deeper glories from our sight. Sometimes the builders faltered before the task assigned them; then bands of shining ones came down and made them strong, Among them were seen the white feet of two who had erewhile made melody at building the sister temple at Sturgis. Would not you be like them? Mr. Smith remained some time, helping and

giving most excellent and spiritual discourses. Mr. Robt, Baker, Principal of the Union School was chosen Conductor; Mrs. Wells Brown Guardian. The number of members at the end of a month was about seventy,

The "Free church," built a few years ago in this place, when at the point of completion, was burned down, hence the Lyceum holds its sessions at the school hall.

This novel institution, combining spiritual teachings with "physical religion" and a handsome regalia, could not proceed without some exciting incidents. It was refreshing to see with what brave, honest airs the young members would parry the attacks of those "foolish ones whose lamps had gone out"; pitiful to see the discomfort of such persons; yet we were glad to find some of them among the visitors, watching and criticising our method. A lady, belonging to some "nersuasion," on witnessing the wing movements, with the flute and viol accompaniment, exclaimed: "This will never do to die by." One at her elbow replied: " No. but we think it a grand thing to live by!" A "minister," (Universalist, I believe,) remarked, solemnly, "Too much like dancing can't see the difference between dancing with the hands or with the feet."

But the work went on, and will go on, as God's work always does.) The people are of that intelligent, high-minded class who never fail in what they undertake—and better still, live and labor in harmony. Here is the home of Mrs. Frank Beed, one of the best trance speakers, and who, in the absence of other speakers, ministers most acthe absence of other speakers, ministers most actents of wickedness, (conservative theology,) under the patronage of a popular creed that I had outgrown. To me, the worst phase of slavery is mental. Spiritualism makes me a free man, satisfies the highest demands of my nature, and with Michigan. Its mission is like that of the tiny wood during occupied the spiritualism of Chelsea hold ceptably at the altar. We shall expect most expense as a spiritualism of Chelsea hold ceptably at the altar. We shall expect most expense as a continuation of this little numbers of furth, away greatly a great regular meetings at Library Hall every Sunday afternoon and evening, commencing at 3 and 7 is 7. Onlideral Programment and the continuation of the state of the tiny wood during occupancy of the spiritualism of Chelsea hold ceptably at the altar. We shall expect most expense as a continuation of continuation of the state of the st

rivulet gushing from some moss-grown rock in the mountain side, brightening and beautifying its pathway to the sea.

What prescient eye can fail to see that the Church Universal of the great thture is now laying her deep foundation in those very Progressive Lyceums. The sages and anchorites of antiquity were moved by the force of a deathless aspiration-prophetic glimpses of a higher life drew their affections away from self, and gave themselves body and soul to one object, one idea -contemplation of Deity. Sages and seers are with us to-day; but mark how differently employed; free from the pride of self-sanctity, their nim is to enlighten all souls, to institute a worldwide and divine brotherhood. The wisdom, the truths, by them transmuted from the commenest materials, are simplified to the most feeble capacity of these young minds, making a faithful garden, where the intellectual forces had otherwise been wasted in weeds of vague and undisciplined thought. Each member is thus helped into the daylight of self-culture, the symmetry of immortal beauty. Oh, happy childhood! Oh, beautiful life! Oh, glad, bright world!

Sturgis, Mich., July 15, 1866.

Spirit and Matter.

As Spiritualists mature in thought, and advancing years carry them from the more physical planes of research, we find them reasoning upon the origin of spirit and matter, and the relative position the one holds to the other, and the laws that govern them.

Being prompted to answer some of the oft repeated questions relating to these metaphysical problems, I pen the following inflowed thoughts, which are not mine but humanity's:

Matter and spirit being coëqual and coëternal, the one with the other, and being interconnected by the indissoluble laws of use, the one is the recipient of all action, the other the embodiment of all force. Spirit is dependent upon matter for its manifestation, and matter is equally dependent upon spirit for its motive power. While lying back and behind these is the interpermeating soul of all things, the God-principle, which is not matter but a necessitated law governing the more subtle forces, matter and spirit; I am aware that the Godprinciple by some is considered matter. If so, matter being subject to change and decay, the position would involve a liability of the destruction of the God-principle. But, being a principle, it is superior to all forms of matter, and the superior must ever govern the inferior. To my conception there is no more God in one man than another. and each conscious individuality is acted upon the more as it becomes more refined and susceptible to the action of this higher power, thus making man a trinity composed of body, soul and spirit. The body can never become sufficiently sublimated to make spirit, any more than spirit can become soul or God-principle. If it were possible for physical matter to become spirit, then it would make spirit-matter an absolute creation having a beginning, and, if so, necessarily an end; and, further, it not only proves the ultimate destruction but the final annihilation of matter itself. But the two atomic principles are eternal and infinite in quantity, and, being so, by a new formation, of spirit, through the transformation of grosser matter, would make the vast oceanic realm of spirit more than infinite in quantity, which would be simply an absurdity, as it is impossible to add to infinity.

The above is preliminary to a future article, in which I purpose to treat upon the much mooted question whether organized spirits can pass physical walls. In said article I shall give some of my own experience as a spirit out of the body, having often left the same for hours, and, while in such condition, been pronounced physically dead. Rockford, Ill., July 23, 1866. E. C. Dunn.

Des Moines, Iowa.

A correspondent, H. C. O'Bleness, writing from the above place, Aug. 13th, says:

"Some two years since, when Leland was here, it was remarked by a great many that Spiritualhe to the angel-world, it was not killed, but still lives. The finme was only smothered a little, and now it is rising and expanding wider and wider, and the light is beginning to be too intense for old Theology.

We assembled in the Capitol Square, yesterday,

(Sunday,) and listened to two discourses from that able and highly interesting speaker, Joel P. Davis, of Adel, in this State, on the 'Origin and Nature of Man, and his Capacities,' proving that man was the growth of ages, and that his reason was greater than authority. He will be with us again in a month; then we shall organize a so-

Hingham, Mass.

DEAR BANNER—Last Sunday we had the de-lightful privilege of being a sojourner in the pleas-ant seashore town of Hingham; and learning that there was to be a Spiritual meeting in the place, we of course decided to attend, and in the afternoon proceeded to the hall. Arriving there some time previous to the hour of service, we busied ourselves for a short time in inquiring into the history of the Association which supports the meetings, and learned that it was formed last spring, and yet in this short space of time it has grown to be quite a large society, numbering in members, we should think, quite as many as some of the churches there, which have been in organization for years. We should judge that they were all earnest, hard working Spiritualists, (for we have seen them battling for the cause with a zeal worthy of Spiritualists.)

The meeting was addressed by Mrs. Puffer, of Hanover, an inspirational medium. She is an

excellent medium, and gave a very fine address, as was apparent by the close attention the audience gave to her while speaking. We took a few notes from her address, but it would be crowding your columns too much to publish them, therefore we shall feel obliged to pass them by; but allow us to say, before closing, that such an address as that cannot fall to do good. We understand there is a circle connected with

the Association, which meets Sunday evenings. rom what we know of some of the writing mediums belonging to it, they must have excellent

Rest assured, Mr. Editor, that Hingham is not in the background in the cause of Spiritualism. We wish them success in the good work. C. Hingham, Mass., Aug. 20, 1866.

Union Picule.

The Spiritualists of Lowell and vicinity will hold their last pienic of the season at Excelsior Grove, Forge Village, on Wednesday, Sept. 5th. S. J. Finney, N. S. Greenleaf, and other speakers, are expected to be present. There will be good music for dancing, and a pleasant time may be expected; to which all the friends are invited.

Tickets—adults, 75 cents; children, 35 cents.

Cars will leave the Middlesex-street Depot at 81, and at 111 colors.

and at 111 o'clock A. M. Refreshments for sale at J. HULMB, Cor. Sec'y. the grove.

SPIRITUALIST MEETINGS. Boston.—The members of the Progressive Bible Society will meet every Sunday, at 24 p. m., in No. 3 Tremont Row, Hall 22. Evening meeting will commence at 74 p. m.

The Independent Society of Sprintuations, Charlestown, hold meetings every Sunday afternoon and evening, at Mechanics' Hall, corner of Chelses street and City square. Seats free. Children's Lycoum meets every Sunday at 19% A. M. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian. Speakers engaged.—N. S., Greenleaf, Sept. 27; Mrs. 181141 Yeaw, Sept. 9 and 16; J. H. Currier, Rept. 18 and 9.

THE BIBLE CHEISTIAN SPIRITUALISTS hold meetings every Sunday in Winnisimmet Division Hall, Chelses, at 2 and 7% F. M. Mrs. M. A. Ricker, regular speaker, The public are invited. Seata Fred. D. J. Ricker, Sup 72 for Lowell... Spiritualists hold meetings in Legatreet Church, afternoon and evening The Children's Progressive Church meets in the forenoon. Speaker engageds—8. J. Finney during September, October and Rovember.

Ing Septemost, October and November.

HAVERHILL, Mass.—The Spiritualists and liberal minds of Haverhill have organized, and hold regular meetings at Music Hall. Children's Progreshive Lyceum meets at 10 o'clock A. M.,
PLYMOUTH, Mass.—Spiritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time. Children's Progressive Lyceum meets every Spuday forenoon at 11 o'clock.

TAUNTON, MASS.—Meetings will be resumed in September, in Concert Hall, and be continued regularly thereafter eyery Sunday. Mrs. N. J. Willis will speak during September.

WORCHSTER, MASS.—Meetingsare held in Horticultural Hall every Sunday afternoon and ovening. Children's Progressive Lyceum meets at 11% A. M. every Sunday. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearns, Guardian. Speakers engaged: Mrs. Suic A. Hutchinson during September; F. L. H. Willis during October; Dr. W. K. Ripley, Nov. 4; Mrs. Anna M. Middlebrook, Nov. 11, 18, 25 and Dec. 2.

Hanson, Mass.—Spiritual meetings are held in the University

diedrook, Nov. 11, 18, 25 and 1962. 2.

Hanson, Mass.—Spiritual meetings are held in the Universalist Church, Hanson, every other Sunday. Conference the other Sundays. Mediums and normal speakers wishing to make engagements will please address, John Puffer, South Hanover, Mass. Speaker engaged:—Mrs. C. Fannie Allyn, Sept. 2.

MARISORO', MASS.—Spiritualists hold meetings in Forest Hall every other Sunday at 1½ r. m. Mrs. Yeaw, speaker. FOXBORO'. MASS.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. n.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Wey-bosset street, Sundays, afternoons at 3 and ovenings at 7% o'clock. Progressive Lyceum meets every Sunday forenoon, at 10% o'clock.

PUTNAM, COMM.—Meetings are held at Central Hall every Sunday afternoon at 1% o'clock. Progressive Lyceum at 10% in the forenoon. Speaker for the present, A. E. Garpenter. DOVER AND FOXOROFT, MR.—The Spiritualists hold regular acclings every Sunday, forencon and evening, in the Universitie thurch. A successful Sabbath School is in operation. NEW YORK Ciry.—The First Society of Spiritualists hold meetings every Sunday in Dodworth's Hall, 806 Broadway.

Beetings every Sunsay as South free.

THE SOCIETY OF PROGRESSIVE SPIRITUALISTS hold meetings every Sunday, morning and evening, in Ebbitt Hall No. 65 West 23d street, near Broadway. The Children's Progressive Lyceum meets at the same hall every Sunday afternoon at 2% o'clock—19r. D. B. Marks, Conductor. Speakers wishing to make engagements to lecture in Ebbitt Hall should address P. E. Farnaworth, See'y, P. O. box 5679, New York.

WILLIAMSBURO, N. Y. - Spiritual meetings are held one evening each week, in Continental Hall. Mrs. Emma F. Jay Bullene is the speaker for the present. All are invited free. Morrisania, N. T.—First Society of Progressive Spiritual-ists—Assembly Rooms, corner Washington avenue and Fifth street. Hervices at 31/P. M.

ROCHESTER, N. Y.—Children's Progressive Lyceum holds, while sessions every Sunday, at 2 o'clock P. M. Mrs. Hayden, conductor; Amy Post, Guardian.

TROY, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and Biver streets, at 10\frac{1}{2} A. M. and 7\frac{1}{2} P. M. Children's Lyceum at 2\frac{1}{2} P. M. Henry Rosseau, Conductor; Mrs. Louisa Keith, Guardian.

ductor; Mrs. Louisa Kelth, Guardian.

PHILADELPHIA, PA.—Meetings are hold at Sansom street
Hall every Sunday at 10½ and 7½ P. M. Children's Lyceum
regular Sunday session at 2½ o'clock. M. B. Dyott, Conductor: Mrs. Ballenger, Guardian.

Meetings are also held in the new hall in Phomix street every Sunday aftermoon at 3 o'clock. Children's Progressive
Lyceum every Sunday forenoon at 10 o'clock. Prof. 1. Behn,
Conductor.

VINELAND, N. J.—Friends of Progress meetings are held in the new hall every Sunday at 10\forall A. M. Children's Progressive Lyceum helds Sunday sexsion at 1 o'clock P. M. Mr. Hosea Allen, Conductor; Mrs. Deborah Butler, Guardian.

HAMMONTON, N. J.-Meetings held every Sunday at 10]. M. and 7 P. M., at Ellis Hall, Belleview Avenue. BALTIMORE, MD.—The "First Spiritualist Congregation of Baltimore" hold regular meetings on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the south hours of worship. Mrs. F. O. Hyzer will speak till fur-

ther notice.

CHIOAGO, ILL.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 10½ A. M. and 7½ P. M.

Springfield, ILL.—Regular Spiritualists' meetings every Sunday in the hall. Children's Progressive Lyccum every Sunday forenoon at 10 c'clock. Mr. Wm. H. Planck, Conductor; Mrs. E. G. Planck, Guardian.

QUINCY, I.L.—The association of Spiritualists and Friends of Progress hold meetings every Sunday, at 2½ P. M., in hall to 180 Main street, third floor. Sr. Louis, Mo .- The Children's Progressive Lyceum holds ar sessions every Sunday afternoon at 2 P. M., in Mer-le Hall. Col. Win. E. Moberly, Conductor; Mrs. Mary d, Guardian.

WASHINGTON, D. C.—The Spiritualists of Washington hold regular meetings every Sunday, at 11 A. M. and 73 P. M., in Union League Hall.

Official Longue mail.

Cincinnati, O.—The Spiritualists of Cincinnati have organzed thomselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured the Academy of Music, north side of Fourth street, between Elm and my of Music, north side of Fourth street, between him and Plumb street, where they hold regular meetings on Sunday mornings and evenings, at 10% and 7% o'clock.

CLEVELAND, O.—Spiritualists meet in Temperance Hall every Sunday, at 10\frac{1}{2} A. M. and 7\frac{1}{2} P. M. Children's Progressive Lyceum regular Sunday session at 10° clock P. M. Mr. J. A. Jewett, Conductor; Mrs. D. A. Eddy, Guardian.

Tolkbo, O.—Meetings Sundays, at 10½ A. M. and 8 P. M. Mrs. Nellie L. Wiltsle speaks during August.

8 Am Francisco, Cal.—Mrs. Laura Cuppy lectures for the Friends of Progress in their hall, corner of 4th and Jessie streets, San Francisco, every Sunday, at 11 A. M. and 7% P. M. Admission free. Children's Progressive Lyceum meets in the same hall at 2 P. M.

BACRAMENTO, CAL.—The Spiritualists hold regular Sunday meetings in Tura Verein Hall, at 11 o'clock A.M. Children's Lyceum meets at 2 P.M. H. Bowman, Conductor; Mrs. Bow-man, Leader of Groups.

LECTURERS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY EVERY WEEK IN THE BANKER OF LIGHT.

fTo be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever they occur. Should 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.]

MISS LIZZIS DOTEN will lecture in Chelsea during September: in St. Louisduring October and November: in New York during January and February. Will make no further engagements. Address, Pavilion, 57 Tromont street, Boston.

ments. Address, Pavillon, 57 Tremont street, Boston.

N. Frank Whitz will speak in Quincy, Mass. Sept 2 and
9; in Springfield, Sept. 16 and 23; in Detroit, Mich., during
October; in Chicago, Hil, during November and December;
in Louisville, Ky., during January and February; in Cincing,
in Louisville, Ky., during January and February; in Cincing,
will be attended to. Address in advance as above.

MRS. SARAH A. BYRKES will speak in Salem, Mass., during November. Will make engagements for the fall and winter. Address, 87 Spring st., East Cambridge, Mass. AUSTEN E. SIMMONE will speak in Woodstock, Vt., on the first and fifth Sundays, in Bridgewater on the second Sunday, and in Braintee on the third Sunday of every month during the coming year.

WARREN CHASE will speak in Chicago during October: in Davenport, Iowa, during November; in Rock Island, Ili., during December. He will receive subscriptions for the Banner of Light.

ISAAC P. GEERKLEAF Will lecture in Konduskeag, Me., Sept. 23 and 30. Address. Kenduskeag Me. MRS. M. MACOMBER WOOD will speak in Stafford, Conn., Sopt. 9, 16, 23 and 30; in Cheisea, Mass., during October; in Quincy during November. Address, 11 Dewoy street, Worces-

MBS. ANNA M. MIDDLEBROOK will lecture in Cleveland, O., every Sunday in September and October; in Worcester, Mass., Nov. 11, 18 and 25, and Dec. 2

Mass., Nov. 11, 18 and 25, and Dec. 2

J. MADISON ALLIVE, trance and inspirational speaker, will lecture in Rutland, Vt., Sept. 2, 9, 16 and 23; in Middle Granville, N. Y., Sept. 30. Will speak week evenings in vicinity of Sunday appointments and attend funerals. Will also receive subscriptions for the Banner of Light. Address, Woodstock, Vt., care of Thomas Middleton.

O. FAMME ALLTH Will speak in Hanson, Mass., Sept. 2; in Appleton, Me., Sept. 23 and 30; in Ludlow, Vt., Nov. 4 and 11 and Dec. 2 and 9; in Londonderry, Nov. 18 and 25 and Dec. 16, 23 and 30; in Weston during January. Address as per appoint-

Miss Sabah A. Nort will speak in Belvidere during September; in Eigin during October; in Beloit, Wis., during November. Address as above, or Aurora, Kane Co., Ill.
Dr. W. K. Biflar will speak in Sutton, N. H., Sept. 2 and 9. MRS. SABAH HELEN MATTHEWS will speak in Ludlow, Vt., Sept. 2 and 9; in Gloucester, Mass., during October. Address, East Westmoreland, N. H.

East Westmoreland, N. H.

J. T. Dow will speak in Hebron, Ill., Sept. 2: in Janesville,
Wis., Sept. 16. Permanent address, Cooksville, Rook Co., Wis. MRS. LAURA CUPPY is lecturing in San Francisco, Cal.

ALCINDA WILHELM, M. D., inspirational speaker, is engaged to lecture in Illinois until the fall. Address, care of E. Nye, Esq., box 50, Monmouth, Warren Co., Ill.

MRS. SUSEE A. HUTCHINSON Will speak in Worcester, Mass., during September. Address as above.

MRS. S. A. WILLIS will lecture in East Kingston, N. H., Oct. 7 and 14. Address, Lawrence, Mass., P. C. box 473.

MRS. M. A. C. Brows will speak in North Dana, Mass., every other Sunday until further notice. Address, Wars, Ma. Mas. E. M. Wolcorr is engaged to speak half the time in Danby, Vt. Will receive calls to speak in Vermont, New Hampshire, or New York: Address, Danby, Vt.

Mas. Susan E. Slight, trance speaker, will lecture for the Society of Spiritualists in Yarmouth, Mc., till further notice. Miss Eliza Hown Fuller is engaged at Stockton, Me., and vicinity for the summer and fall. Address, Stockton. Me. Lote WAISBROOKER will speak in Dover and Foxcroft, Me. Sapt. 2 and 9. Address accordingly. She can be addressed at Java Village, Wyoming Co., N. Y., during October.

O. P. KELLOGO, lecturer, East Trumbull, Ashtabula Co., O., will speak in Monroe Centre, the first Sunday of every month.

DR. L. K. COONLEY will answer calls to lecture. Will receive subscriptions for the Banner of Light, and sell Spiritual and Reform Books. Address, Vinciand, N. J.

J. H. Bickwond, impirational speaker, Charlestown, Mass. A. T. Fose will answer calls to lecture. Address, Man-chester, N. H.

chester, N. H.
F. L. H. WILLIS, M. D., care Banner of Light, Boston.
Mrs. Sobrita III Chappell will receive calls to lecture in
New England until further notice. Address, 54 Hudson strept, Mas. Avousta A. Cunniun will answer calls to meak in New England through the summer and fall. Address, box 515, Lowell, Mass.

DRAM CLARK, Inspirational speaker, Brandon, Vt. ANDREW JACKSON DAVIS can be addressed at Orange, M. J.

ANDREW JACKON DAVIS can be addressed at Orange, M. J.
MRS. N. J. WILLIS, trance spacker, Boston, Mass.
MISS SUSTEM, JOHNSON WILL NOT BESTON, Mass.
J. B. Lovstiand will univer calls, to lecture, and will bey special attention to the establishment of Unidered Ayesums. Address, Hamburg, Conn.
M. S. WHERELER, inspirational speaker, care this omes.

MRS. MARY J. WILCONSON, care of A. C. Stiles, M. D., Hammonton, Atlantic, Co., N. J. lammonton, Atlantic Co., N. J M. Hauxt Houdhron, box 98, Foxbord, Mans, Jensey, Mrs. 8. A. Honrow, Blandon, V.

M. C. BEHT, inspirational speaker, Cavendish, Conn. M. E. K. Lado, trance lecturer, 178 Oddre street, Boston. J.M. PERBLES! box 1407, Cincinnati, O. Mas. N. K. Andross, trance speaker, Delton, Wig.

Mas. Launa Du Fonon Gondon's address is Denver City. Colorado Territory.

Mas. Fanniz B. Felton's address through the summer will be Cache Creek, Colorado Territory.

MRS. FRANCES T. YOUNG, trance speaking mediam. Ad-F. L. WADSWORTH'S address is care of the R. P. Journal, P. O. Grawer 6315, Chicago, 111.

: Grongs Strikka, normal speaker, may be addressed at New-ton Lower Falls, Mass. ion, Lower Faits, Mass.

Alsa. Marx A. Mitchell, inspirational speaker, will answer calls to lecture upon Spiritusliam, Sundays and week-day evenings, in Illinois, Wisconsin and Illisouri durit g the summer, fail and winter. Will attend Conventions and diore Meetings when desired. Address, care of box 221, Chicago, Ill. Miss. H. T. Strands may be addressed at Detroit, Mich., care of H. N. F. Lewis. Will make engagements to lecture for the summer and fall in Ohio and Michigan.

MISS LOTTIE SMALL trance speaker, will answer calls to DR. P. B. RANDOLPH, lecturer, box 1714, New Orleans, La. SRLAH VAN SICKLE, LANSING, Mich.

DR. E. B. HOLDEN, No. Clarendon, Vt. MRS. ENMA F. JAY BULLENE, 151 West 12th st., New York, MES. AMELIA H. COLET, trance speaker, Monmonth, Ill. LEO MILLER, Canastota, N. Y.

MRS. A. P. BROWN, St. Johnsbury Centre, Vt. B. M. LAWRENCE, M. D., will answer calls to lecture. Ad-JONATHAN WHIPPLE, Jr., inspirational and trance speaker.

W. A. D. Humn will lecture on Spiritualism and all progress, we subjects. Address, WEST SIDE P. O., Cleveland. O. MISS BELLE SCOUGALL, inspirational speaker, Rockford, 111. DR. JAMES MORRISON, lecturer, McHenry, Ill.

MOSES HULL, Milwaukee, Wis.
MR. & MRS. H. M. MILLER, Elmira, N. Y., care W. B. Hatch. MRS. FRANK REID, inspirational speaker, Kalamazoo, Mich. N. S. GREENLEAF, Lowell, Mass.

MISS B. C. PELTON, Woodstock, Vt. J. H. W. TOOHEY, 42 Cambridge street, Boston. H. B. STORER, S Harrison place, Brooklyn, N. Y.

DR. J. K. BAILEY, Quincy, Ill., will answer calls to lecture. DR. H. E. EMERY, lecturer, South Coventry, Conn. DR. G. W. MORRILL, Jr., trance and inspirational speaker, will lecture and attend funerals. Address, Boston, Mass. J. H. RANDALL, inspirational speaker, will lecture on Spiritualism and Physical Manifestations. Upper Lisle, N. Y.

DR. JAMES GOOPER, Bellefontaine, O., will take subscriptions for the Banner of Light.

MRS. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich. ADDIE L. BALLOU, inspirational speaker, Mankato, Minn, Lybia Ann Praesall, inspirational speaker, Disco, Mich.

E. V. Wilson may be addressed during the summer at Menkaune, Oconto Co., Wis., for engagements next fall and winter.

8. J. Firmer, Ann Arbor, Mich. MRS. H. F. M. BROWN, P. O. drawer 5815, Chicago, Ill. MISS MARTHA S. STURTEVANT, trance speaker, care Ban-ner of Light, Boston.

MRS. M. S. TOWNSEND, Bridgewater, Vt. A. B. WHITING, Albion, Mich.

HENRY C. WRIGHT will answer calls to lecture. Address are of Bela Marsh, Boston. MES. JENNETT J. CLARK, trance speaker, will answereally of lecture on Sundays in any of the towns in Connecticut. Will also attend funerals. Address, Fair Haven, Conn.

L. JUDD PARDEE, Chicago, Ill , care R. P. Journal, box 6325. W. F. Jamisson, inspirational speaker, caro of the R.P. Journal, P. O. drawer 525, Chicago, Ill.

Journal, P. O. arawer os.2, Chicago, In.
A. O. Robinson, 15 Hathorne street, Salem, Mass., will answer calls to lecture.
Mm. H. T. LEONARD, trance speaker, New Ipswich, N. H.
He intends to make a tour through the Western States about
the first of September. Those wishing his services please ap-

OROGE F. KITTEIDGE will answer calls to attend public circles, and lecture on Sundays, in Northern Michigan. Ad-dress, Grand Rapids, box 692. IRA H. CURTIS speaks upon questions of government. Address, Hartford, Conn.

J. WM. VAN NAMEE, Monroe, Mich. MRS. DR. D. A. GALLION will answer calls to lecture, under spirit control, upon diseases and their causes, and other subjects Address Dr. J. Gallion, Healing Institute, Kookuk, Iows. J. D. HASCALL, M. D., will answer calls to lecture in Wisconsin. Address, Waterloo, Wis.
Dr. J. T. Amos will answer calls to lecture upon Physiology and Spiritualism. Address, box 2001, Rochester, N. Y.

MES. ELIZABETH MARQUAND, trance and normal lectures, Chamols, Osage Co., Mo. ELIJAH R. SWACKHAMER, Chamois, Osage Co., Mo.

D. H. HAMILTON lectures on Reconstruction and the True Mode of Communitary Life. Address, Hammonton, N. J. MISS LIZZIE CARLEY, Ypsilanti, Mich. MES. ELIZA C. CLARK, inspirational speaker. Address care of this office. REV. JAMES FRANCIS, Mankato, Minn.

BENJAMIN TODD, San José, Cal., care of A. C. Stowe. Judge A. G. W. Carter, Cincinnati, O. FRANCIS P. THOMAS, M. D., locturer, Harmonia, Kansas. MISS H. MARIA WORTHING, trance speaker, Oswego, Ill., will answer calls to lecture and attend funerals.

Mrs. Axxa E. Hill, inspirational medium and psychometrical reader, Whitesboro', Oneida Co., N. Y. G. W. RICE, trance speaking medium, Brodhead, Wis. MRS. M. E. B. SAWYER, Baldwinsville, Mass. Jos. J. HATLINGER, M. D., inspirational speaker, will snawer calls to lecture in the West, Sundays and week evening. Address, 25 Court street, New Hayen, Conn.

MRS. E. A. BLISS, Springfield, Mass. LORING MOODY, Malden, Mass. HUDSON TUTTLE, Berlin Heights, O.

DR. WM. FITZGIBBON will answer calls to lecture on the Manifestations of the Spiritual Philosophy. Address, Phil B. T. Munn will lecture on Spiritualism within a reasonable distance. Address, Skancateles, N. Y.

MRS. MARY LOUISA SHITH, trance speaker, Toledo, O. MRS. F. O. HYZER, 60 South Green street, Baltimore, Md. MRS. LOVINA HEATH, trance speaker, Lockport, N. Y. EMMA M. MARTIN, inspirational speaker, Birmingham, Mich. CHARLES A. ANDRUS, Flushing, Mich., will attend funerals and lecture upon reforms.

CHARLES P. CROCKER, inspirational speaker, Fredonia, N. Y.

DR. L. P. GRIGGS, Evansville, Wis.
MRS. CLARA A. FIRLD will answer calls to lecture. Address, Nowport, Mc.

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